

The
Watchman
Magazine

APRIL

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DREAMS OF PEACE



PAUL THOMPSON

THE HARBINGERS OF SPRING

While the other trees are yet bare, the blossoming of the beautiful Japanese cherry trees around the tidal basin at Washington proclaims that spring is near. The country can not afford to miss the lesson. If Christ were there he would say, Now learn a parable of the cherry tree; when his branch is yet tender and puts forth blossoms, you know that spring is nigh. So likewise you, when you see all these signs of the times, know that my coming is near, even at the doors.

Vol. XXXI

ROBERT B. THURBER, *Editor*
W. R. WHITE, *Circulation Manager*

No. 4

ANNOUNCEMENT

With the March number of this magazine Arthur W. Spalding closed his work as editor to enter another field of endeavor, that of Field Secretary of the Home Commission of the denomination which the WATCHMAN represents. The prayers and best wishes of the Management go with him. His work has been taken over by Leroy Edwin Froom, who will assume his editorial responsibilities with the May number. Mr. Froom comes from the editorship of the Chinese *Signs of the Times*, a journal having three times the circulation of any other periodical, secular or religious, in the Chinese Republic. He was formerly editor of the *Signs of the Times Magazine*, of Mountain View, California. The new WATCHMAN earnestly solicits the continued encouragement and cooperation of its many friends as it launches new features and seeks to reach a wider field of Christian work.

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PROPHECY'S
FILM
OF THE
GREATEST
PICTURE
EVER SEEN

John L. Shuler

AS THE Lord God unrolled the scroll of the future before the minds of his holy prophets of old, many wonderful scenes were depicted upon the canvas of the centuries. But the greatest picture of all is that one sublime event of consummation found at the end of each prophetic highway; namely, the coming of the Kings of kings, and the establishment of the everlasting kingdom of God. Jesus will come seated upon the throne of his glory, accompanied (Matt. 25: 31) by all the holy angels, ten thousand times ten thousand, and thousands of thousands (Rev. 5: 11), —an innumerable company. Heb. 12: 22.

Think of the surpassing glory of that coming scene, when, as the heavens are rolled back as a scroll, the firmament will be filled with the radiant forms of that unnumbered throng of the host of heaven with King

Jesus in the center, his face shining above the brightness of the noonday sun! It will be the most glorious and resplendent scene that this earth has ever witnessed. That will be the greatest moving picture ever seen.

No human pen can portray the matchless splendor of that scene when the Son of man will come in the unapproachable majesty of his Father, and this blended with his own kingly grandeur and the glory of countless holy angels. Luke 9: 26. The whole heavens will blaze with the fire of his glory (Psalms 50: 3-5), and the earth will be baptized in dazzling billows of light. That scene will exceed in luster ten thousand suns at noonday. It will be as though the radiance of the sun had been pent up since creation and burst forth at last in an overwhelming flood. It will be as though

one-hundred-million lightnings leaped out of heaven at one time. It is beyond the power of mortal mind to conceive of the surpassing glories of this coming scene.

All the people living on the earth will see him come (Matt. 24: 30) in the clouds of heaven with power and great glory. John tells us that when he appears every eye shall see him. Rev. 1:7. Many among the living will not want to look upon this glorious scene, for the prophets tell us that the unprepared will flee in an attempt to hide "themselves in the dens and in the rocks of the mountains," and will pray to the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 15-17.

Every Eye Shall See Him

NOT only will this resplendent event be seen by all the living on the face of the earth, but many will be raised from the dead to witness the scene. All the righteous dead will come forth from the grave to behold it. Some of the wicked dead—those who were chiefly concerned in the crucifixion, those who took a prominent part in the scene of his humiliation—will be raised to behold him when he comes. Thus the prophet says, "Every eye shall see him, and they also which pierced him." Rev. 1:7.

When Jesus was adjured by the high priest, he solemnly declared: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64. These are not living now. How then shall they see him when he comes? Well, there is only one way, and that is by a resurrection from the dead just prior to his coming. This is exactly what will take place. In Dan. 12: 2, we learn that in the great time of trouble, which just precedes the Lord's coming, there will be a partial resurrection—a resurrection of a certain class of both righteous and wicked. The scripture says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Mark you, it says "many" not all, that sleep shall awake. And these are divided into two classes. Some of the righteous, not all of them, to everlasting life, and some of the wicked, not all of them, to shame and everlasting contempt. This is a special resurrection, and it should not be confused with the general resurrections of the righteous and of the wicked. The resurrection of the righteous takes place when Christ comes. The resurrection of the wicked according to Rev. 20: 5, occurs one thousand years afterward.

Among the wicked who will come forth in this partial resurrection, there will be the haughty Herod who jeered at his royal title and bade his mocking soldiers crown him king. There will be the very men, who with impious hands placed upon his form the purple robe, upon his sacred brow the throned crown, and in his unresisting hand the mimic scepter, and bowed before him in blasphemous mockery. There will be the very ones who smote him with a rod and spit upon him. There will be the very men who drove the cruel nails through his hands and feet, the soldiers who pierced



INTERNATIONAL

"Those who took a prominent part in the scene of his—

his side. There will be the scornful priests and rulers who mocked him, wagging their heads in satanic exultation, the scribes and elders who derided him. How will it be with them in that day? Ah, "shame and contempt" will be their portion! Can you think of two words which would better describe the result of all this than these words of sacred writ? There will rise a cry of mortal agony, an awful, despairing wail, louder than the shout, "crucify him," which once rang through Zion's streets.

More Adventists Now Than Ever

AS WE think of the glory and the majesty of his coming, we are led to exclaim, How different his second advent from the first! Then he came in weakness, now he comes in power. Then he came in humility, now he comes in glory. Then he came as a helpless babe in Bethlehem's manger, now he comes as an all-conquering King. He came then as a stranger to his own professed people; he will come again to be admired of all them that believe on his name. Then he came to bear the burden of sin, to suffer and die, now



it was an angel that told Mary he would come, that told the shepherds he was already come; an angel that told that he was risen from the dead; and an angel that told us he was coming back again in like manner, as he went away.

Some may attempt to laugh down the people who are so simple as to believe this doctrine. Men may murmur at it, dispute it, despise it, mock it, scoff at it, put it aside, hate it, and hide from it; but it is nevertheless the immutable truth of God, predicted by all his holy prophets, promised by Christ himself, confirmed by angels, proclaimed by all the apostles, believed by all the early Christians, acknowledged in all church creeds, sung of in all church hymn-books.

All Errors Will Be Answered

WHEN Christ appears according to the Scriptures many errors will be finally answered. He will come as God and Lord. Ps. 50:3-5; 1 Thess. 4:16. Then Unitarianism will be answered. He will descend from heaven in bodily form, then Christian Science will be answered. Christ's coming will answer Russellism, for Pastor Russell taught that Christ came in 1874. When Christ comes and the inhabitants of the world are burned up and few left (Isa. 26:6), then Universalism will be answered, for not all will be saved. When Christ comes and finds many wicked people unprepared to meet him, then Post-Millennialism with its false theory of world-conversion prior to the second advent will be answered. When Christ comes with a mighty shout that awakens the righteous dead, and the sound of a trumpet that will be heard to earth's remotest bounds, and with the lightnings of his glory, visible to all the dwellers of the earth, then Millennial-Dawnism with its erroneous theory of Christ's coming in a quiet, unobserved manner known only to the elect, will be answered. When Christ comes literally, visibly, and personally, then Higher Criticism with its false ideas, which have spiritualized away the reality of his return, will be answered.

humiliation will be raised to behold him when he comes"

he comes with a diadem of gold resting on his holy brow. Rev. 19:12; 14:14.

How little the world realizes that this glorious event is soon to happen! In 1908 the *New York Independent* printed an article, which contained the following statement: "No considerable body of people will ever again anticipate the personal return of Jesus to the earth. A pervading of society by his Spirit, which is actually taking place, is something a great deal better." But how often the wise are overtaken in their own craftiness. More people are looking for the personal return of Jesus than ever before in the history of the world. Instead of his second coming being "the pervading of society by his Spirit," we have definite information to the effect that his return will be as visible, corporeal, literal, and personal as his ascension was from Mount Olivet, forty days after his resurrection. The angels said:

"This same Jesus, . . . shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

It was an angel that told Daniel he was to come:

Some people, as they look around them, and see that things in general are going on pretty much the way they always have gone, wonder if that great day will ever come. But you cannot tell by a glance at the surface what is going on beneath. An hour before the tidal wave comes there is nothing to indicate that it ever will come. Nobody dreamed of an earthquake ten minutes before San Francisco began to rock and tumble. Some time ago the President touched a golden key in the White House and in a moment, in the twinkling of an eye, the acres of machinery at a great Exposition on the other side of the country were in motion and countless flags began to fly in the breeze. Ten minutes before the President touched the golden key, it looked as if the machinery would never start, but when the right moment arrived it was going. So some day in the near future when God's clock reaches the right hour, Jesus will come. And it will be sudden and unexpected to the people of the world, just like the lightning's flash. Matt. 24:27. "Therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh."



KADEL & HERBERT

THE NEWS

Arthur Griffith,
founder of the
Sinn Fein, and
the first Presi-
dent of the
Irish Free State

Again the Sunday Law

ALREADY in the present session of the United States Congress three Sunday-closing bills have been introduced, the third a drastic measure which proposes to prohibit every Sunday business activity in the District of Columbia. It was introduced by Congressman Fitzgerald, of Ohio, and was instigated by the National Reform Association, the Lord's Day Alliance, the Pastor's Federation of Washington, and the Methodist Board of Temperance and Moral Reform. One of the Sunday law advocates said in a recent meeting, "A great deal of our work will have to be done quietly." That is one reason why there are periods when the public hears very little about Sunday legislation. The forces are marshaling for new efforts. Just now another campaign is on, and the reformers threaten that there will be no letting up till their object is accomplished. And that object is a strict Sunday keeping amendment to the Federal Constitution.

The present proposed law is for the District of Columbia only; but is to serve as a model for the whole nation, and is simply a camel's nose toward the ultimate object. Those who father such bills often claim that they are civil enactments only; but the sponsors of this bill are religious organizations and ministers of the gospel, and it is pushed in the name of religion.

Many Sunday bills make an exception of "works of charity or necessity" on that day; but this bill would prohibit even those, except household service performed seven days in the week. No individual or business firm may do acts of charity on Sunday unless their employees are forbidden to do such acts on other days.

The majority of former bills provided exemptions from the law for those who religiously kept some other day, but no such exemption is made in this law; thus affording conscientious observers of the seventh day only five days for work. If carried out in its entirety, this proposal would compel every one,— even a preacher of the gospel,— whose work necessitated seven days' labor, to hire a substitute for Sunday.

The penalties attached to this pending Sunday rest legislation are fines of from \$5 to \$500 and a jail sentence of six months.

All this presages the most bitter religious persecution that this country has ever seen. Some laugh at the idea, and say that a bill like that will never become a statute, forgetting that every State in the Union, except one, already has a Sunday rest law. Scoffers laughed at the proposal of a prohibition law, but it came, and the churches were chiefly responsible for it. We strongly favor a religious rest day carefully observed according to Bible standards; but civil legislation which defines which day it shall be, and prescribes the manner of its keeping, is absolutely opposed to Christian principles and true Americanism.

God says that strictly enforced Sunday laws will come in this country, and we believe it; but again we take our unalterable stand against them as invading the God-given rights of man.

Prohibition in Perspective

LOOKING back over two years of prohibition, we are better able than at the time of its inception to judge of its merits and demerits. Country-wide surveys show that it has been successful to the degree that it has been enforced. That is self-evident, for an unenforced law may as well not be on the statute books, except for its moral effect, which is questionable. To get this amendment out of the Constitution is the determined purpose of the many thousands who are now ignoring it.

The common reason given for its repeal is that it is not being enforced, and can not be enforced completely. Yet such an argument opposing a law against banditry would be considered ridiculous. It is claimed by the "wets" that the majority of the public does not favor it. But the only way to prove that is by a vote: and practically every election when it is an issue proves the contrary. The liquor interests make the most noise, but a drinker always does make more noise than three sober men. The best and quietest elements in America still strongly favor prohibition, regardless of its failures to prohibit.

It is estimated by authorities that there are only about one-eight as many drinkers of alcoholic beverages now as in former years,— seventeen million less addicts. Cut this estimate in half, to make it ultra-conservative, and still prohibition would be well worth while. It has greatly decreased drunkenness, removed public temptation from the youth and those who want to be free from the habit, increased prosperity, stimulated business, and has brought a host of other blessings too numerous to list, many of which an unbiased observer may see all around him.

There are some, even among non-drinkers, who see in the prohibition law a taking away of personal liberty. But this is no more true than of a law against thieving. There is many a man who conscientiously claims a right to live off his fellowmen without working, and



bitterly complains of his loss of liberty when he is jailed for it. The whole question hinges on the inherent badness in the use of alcohol for a beverage. That it is to be classed as a demoralizer of man is the almost universal testimony of science, common sense, human experience, and God's word.

The greatest danger we see in the present lax enforcement of prohibition is that many otherwise law-abiding citizens will break this law with impunity, because they deem it unjust, till their course leads them to be careless about obedience to all civil and divine law. A lawless person is not one who obeys no law, but is one who makes his own laws to obey. It would be unfortunate indeed if prohibition were given as the excuse for increased law-breaking. The blame lies with the attitude of men toward the law, never with the law itself, for it is based on great principles of righteousness.

What is the meaning of this growing disregard for law? It means that "evil men will wax worse and worse," as the Spirit of God is gradually removed from the earth, so that men may bring to its sure fruition the sin of the world, that God may with one blow destroy it forever.

A New Pope

ON JANUARY 22 Benedict XV, Pope of the Roman Catholic Church since 1914, died in the Vatican at Rome. His successor was elected by the Cardinals in conclave February 6. The new pope was Cardinal Achille Ratti, Archbishop of Milan, before his accession to the papal chair; and he reigns over the Roman Church as Pope Pius XI.

Protestants express wonder why, in a country like this, which is less than twenty per cent Catholic, so much publicity should be given the news of the change of popes in far-away Rome. It seems to indicate an influence possessed by this Church far out of proportion to its numbers, which is very strange in democratic America. But it is given to Bible students to know the reason for the popularity of the Papal Church.

Dispassionately, and with no intent to call in question the good intentions of individual Catholics, we call attention to the prophecy of God in Revelation 13, in which the papacy is plainly pointed out as gaining more and more prestige, in the United States especially, till "all the world wondered." We are fast approaching a time in which all who will not worship according to the dictates of Catholic America will be threatened with boycott and even death. This is not our prophecy, but God's. We hasten to be prepared against that day.

The new head of the Papal See, who was installed in office February 12, and reigns over the Catholic world as Pope Pius XI



INTERNATIONAL

The Carnival of Crime

IN THE 23,632 banks belonging to the American Bankers' Association there was during the year ending August, 1921, a bank robbery in some form every nineteen hours and fifteen minutes of the annual period. This is a startling fact stated by Charles Frederick Carter in an article on crime in the February *Current History*. This writer also makes the following surprising statements:

"W. J. Burns (the famous detective) is authority for the statement that thefts from railroads, express companies, steamships, trucks, lighters, and piers aggregate \$106,000,000 a year."

"One automobile out of each thirty registered in New York was stolen in 1920; one in each twenty-two in Chicago."

"A grand total of \$302,788,000 is the approximate loss annually by theft in the United States."

"A conservative estimate of professional criminals in this country numbers 300,000."

All these figures are from conservative estimates, or very incomplete records. If all were known they would be much larger. Mr. Carter gives as the reasons for this alarming increase of shocking crimes the laxity of laws and law enforcements, and maudlin public sentiment. As a result of 679 murders in New York City, only 78 men were indicated and but one paid the death penalty. "Justice is turned away backward," because of bribery, short or suspended sentences, paroles, pardons, and delayed trials.

The palliating of crime is not confined to a few corrupt judges in our courts and to grafting politicians. The American people, says Mr. Carter, are to blame. Public sentiment favors these things. "It would seem as if the encouragement of crime had become a national cult."

This magazine writer suggests remedies, but they scarcely touch the disease. The great cure is the changing of human hearts by the love of Christ. The present world will not hear to it, however, and the only alternative is the swift return of Christ to earth to destroy crime and criminals and to receive to himself those who will choose his way.

GOD NEEDS NO HELP

THE kingdom of God can not be established with troops, by boycott, or through legislation. Since Cain slew his brother, men have thought that it could be established in this manner. However, it is, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Popes and prelates have united with kings and potentates in trying to establish the kingdom of Christ by violence, and more blood has been shed in an endeavor to legislate in the kingdom than for any other cause.

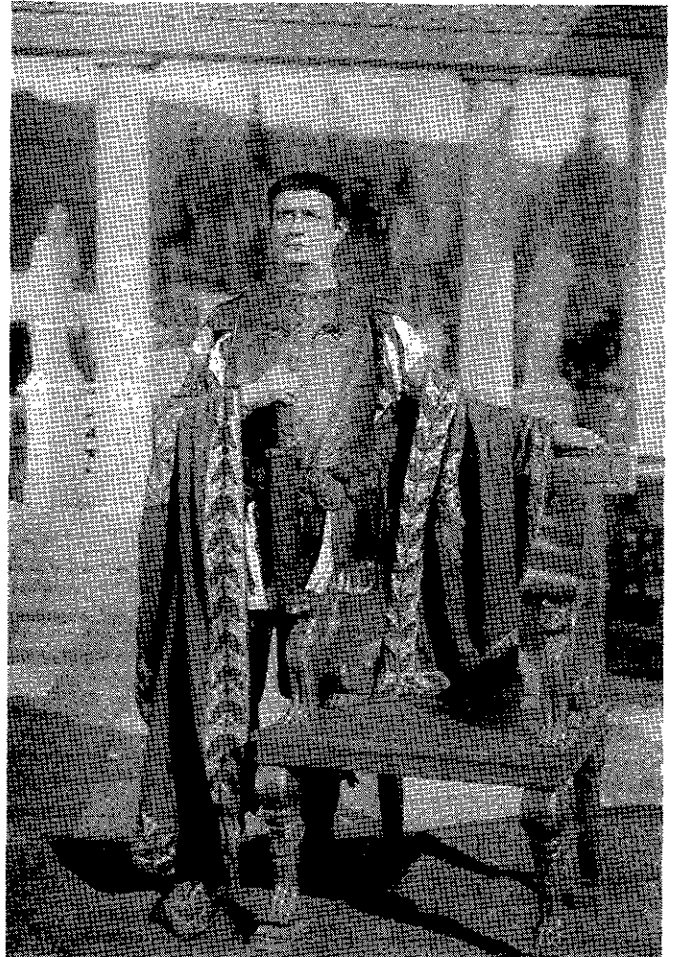
The kingdom of God can not be cut out of the governments of earth by human tribunals. Man has been too prone to lift his puny finger of clay to steady the ark of God's kingdom in the earth. God needs no help from Cæsar. It is not the purpose of civil governments to establish the everlasting kingdom. The kingdom of heaven is not to be ushered in through the gateway of politics.

How carnal has been man in his plans for the kingdom. Even the disciples of Jesus were deceived in hoping for the restoration of the kingdom when they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" James and John were willing even to fight for the establishment of the kingdom. When the Samaritans would not receive the Master, they appealed to him to allow them to command fire to come down and consume them. Then, at other times, they were misled in clamoring for the highest position in the governing affairs of a kingdom, but Jesus always answered, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

The President for High Priest

MEN, organizations of men, and even nations have been deceived in thinking the kingdom is to be set up by civil enactments. Some modern advocates of religious legislation have declared that the "state is a department of the kingdom of Christ"; and that civil government exists to further the purposes of the mediatorial dominion of Jesus Christ in finally establishing his kingdom on earth. It is the plan of these advocates of enforced religion to make the White House the sanctuary of God on earth; to appoint the President the high priest, with his Cabinet under priests, and the Bible the only code of federal law; and to float the banner of the cross above the stars and stripes over the Capitol dome. To endeavor to cut out the kingdom of God on earth by the aid of human hands is to make the same mistake that other nations have made in endeavoring to establish the Christian religion as a national religion by law.

Babylon, Medo-Persia, Grecia, and Rome were established by conquest, by the shedding of blood. Nations since have come and disappeared. As Doctor



INTERNATIONAL

Pilate, the Roman governor of Palestine, stood for the religious legislation which crucified Christ

Cummings has said: "The empire of Cæsar is gone; the legions of Rome are moldering; the avalanches of Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids are sinking every day in the desert lands; Tyre is a rock for bleaching fishermen's nets; and Sidon has scarcely a rock left behind." But the God of heaven shall set up a kingdom "which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold."

We are not so concerned about the dead nations of the past as we are about the "kingdoms of our Lord, and of his Christ." The kingdoms of this world have been cut out by the hands of cruel men. We have had held before us as ideals in life such men as Alexander,

FROM CAESAR—B. M. Heald

HANDS OFF!

Matters of religion can never be decided by majorities. Nor by minorities. The few have an equal choice with the many. One vote is worth as much as a thousand. For full accord in human society, religious questions must be answered by unanimous decisions. And if they can not be so answered, they should not be decided at all, but each person left to follow his own convictions. And since there is not a community in this divergent world of sin all of whose members agree on religion, then let legislation in matters of man's duty to God be ruled out forever.

Cæsar, Charlemagne, Napoleon, and other generals and pontiffs who have established bloody empires. It is about as little Mary expressed it when she asked her papa why Napoleon was called "great." He replied that it was because he was responsible for killing so many men. Mary at once asked, "Well, Papa, would you be great if you killed a lot of men?"

Cut Out "Without Hands"

THE governments cut out by the hand of conquest, rule by force. Tyranny and destruction are the fundamental principles of such governments. But the most repulsive and atrocious of all bloody battles, the most cruel of all massacres, have been the methods of so-called Christians in endeavoring to establish the kingdom of Christ by law. The greatest evidence against ushering in the Lord Jesus Christ as the righteous ruler of any government is that these religious law advocates are trying to do so by the laws of man. The kingdom of Christ is to be cut out of a government of God "without hands." His kingdom is a spiritual kingdom. "Thy kingdom come, thy will be done in earth as it is in heaven," will not be brought about nor hastened by edicts from a pontiff, nor by constitutional amendments. The movement on foot today

to usher in the kingdom of God through the gateway of politics is fundamentally and altogether wrong. With Mr. Spurgeon we say, "Hands off." "Leave us alone. Your Sunday bills and all other forms of religious legislation are all wrong. Give us a fair field, and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar." The founder of Christianity was not a politician. He never appealed to the government to enforce his religion. Why do his professed followers do so today? It is evident that Christ is not in harmony with the present movement to restore a reign of righteousness by federal or state enactments. When the time comes for the coronation of King Jesus, the retinue of holy angels will not need the help of poor, sinful, mortal man. How feeble, how frail, and erring are the efforts of man!

That "Rock of Ages," "Rock of Refuge," "Rock of Defense" is the "Rock" upon whom the saints of God build character. That Rock cut out of the mountain without hands needs no human legislation. The great foundation principles of the reign of Christ in his kingdom are: justice, judgment, righteousness, and love. These are eternal; they endure forever—from everlasting to everlasting.

A Vast Gulf Between Love and Force

WHEN in exile Napoleon is reported to have said:

"Alexander, Cæsar, Charlemagne, and myself have founded empires; but upon what did we rest the creation of our genius?—upon force. Jesus Christ alone founded his empire upon love, and at this moment millions of men would die for him. I die before my time, and my body will be given back to worms. Such is the fate of him who has been called Napoleon, the Great. What an abyss between my deep misery and the eternal kingdom of Christ."

What a gulf between Christ and Christianity enforced by law. There is as much difference as there is between love and hatred, between good-will and intolerance, between the kingdom of Christ and the kingdom of Satan. Christ came to save the world; Sunday law advocates have come to persecute. Christ loved those who differed from him in doctrine. Modern religious law exponents say, "Boycott them." "Call out the troops." "Arrest them." Christ's kingdom is founded upon religious freedom. Apostate religion is founded upon religious tyranny.

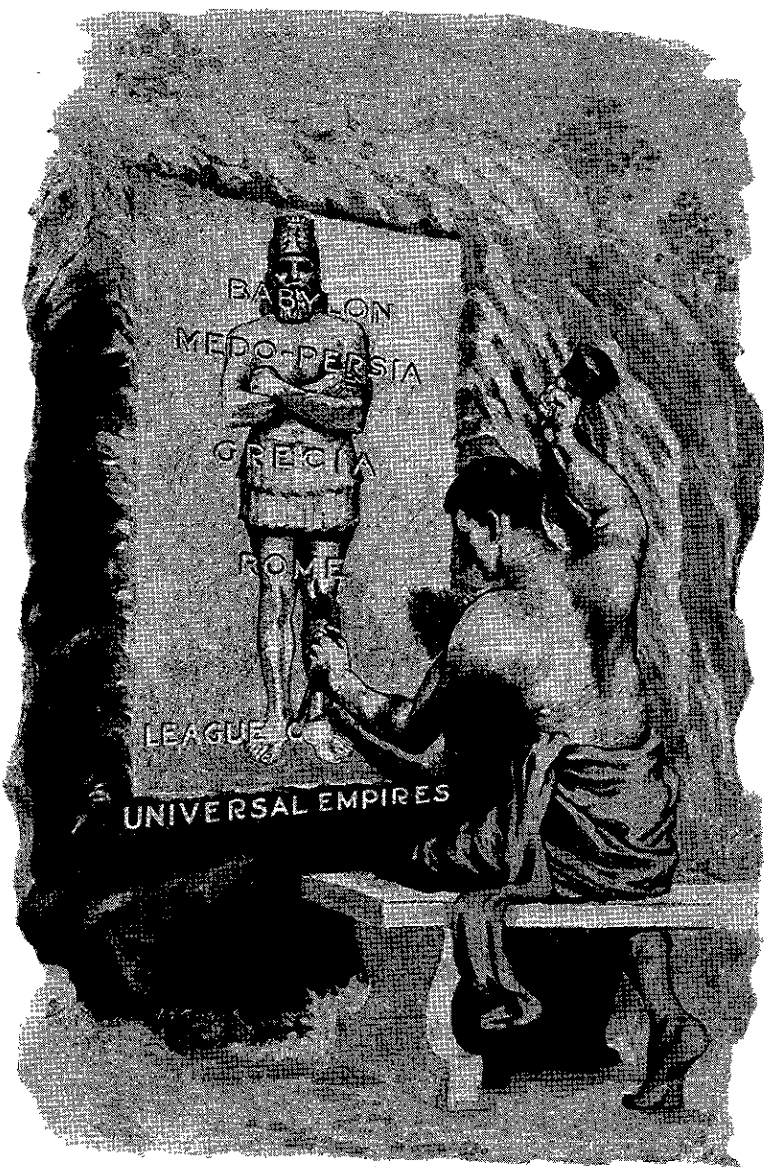
The kingdom of Christ, cut out of the government of God, needs no governmental safeguards. Its endurance and safety will not be any more permanently secured by the use of penal law, the dungeon, or the rack. The kingdom of Christ is not tottering. It is not afraid. It repudiates all carnal weapons of warfare.

In these days of uncertainty when "the nations are

angry," when men's hearts are failing them for fear for looking after these things that are coming upon the earth, when hatred, envy, and malice are in the very atmosphere we breathe, we should seek righteousness, seek meekness, seek to love one another, seek the kingdom of God and of his Christ.

Since our childhood we have prayed, "Thy kingdom come," and some day that prayer will be answered. We are not forever to pray, "Thy kingdom come," and the kingdom never come. If the kingdom never comes, it will be the first prayer Jesus prayed that was never answered, but this prayer will be answered.

It is generally known that the head of gold, breast of silver, thighs of brass, and legs of iron of Daniel two, represent the four universal empires of Babylon, Medo-Persia, Grecia, and Rome which



THE LAST ACT IN HISTORY

Men say that the final scene in the world drama will be a League of the nations that rule the earth today. God says that these nations will be completely destroyed to give place for Christ's everlasting kingdom on earth.

Which shall it be?

In next month's issue of THE WATCHMAN MAGAZINE

CHARLES S. LONGACRE

Editor of Liberty

writes on the perilous Sunday law situation now pending in Washington. One of the most drastic Sunday laws ever advocated in the United States is now being proposed and pushed for the District of Columbia; and it is to be a model for nationwide religious legislation. Every lover of American ideals and freedom should be alive to this issue.

have passed and gone. No one can doubt the setting up of the fifth universal kingdom of Christ. It is as certain as the preceding four. "The dream is certain, and the interpretation thereof sure." The next colossal event in the history of human events is the second coming of Christ with all his holy angels.

Ask the angels, they will tell you, "This same Jesus . . . shall so come in like manner."

Ask Jesus, he will tell you, "I will come again."

Ask Paul, he will tell you, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Ask the first Bible prophet, Enoch, he will tell you, "Behold, the Lord cometh with ten thousands of his saints."

Ask the last Bible prophet, John, he will tell you, "Even so, come, Lord Jesus."



INTERNATIONAL

Even for these victims of the famine in Russia—

JESUS IS SUFFICIENT

Arthur S. Maxwell

THIS is a very sad and trying time for many people. Trade is bad, work is scarce, and thousands are unemployed and starving. Is Jesus sufficient for this present problem of the toilers? Does he care? Can he help?

Our mind goes back to a scene on a mountain-side long ago, when five thousand hungry people waited around him. We remember that he was "moved with compassion"—and he fed them. Surely his love is unabated for poor, suffering humanity. Surely his touch has still its ancient power. Jesus is the same "yesterday, and today, and forever:" and we are confident that none who look to him with undoubting faith for help in time of need will find him turn a deaf ear to their cry.

A week or two ago we were told of an incident which occurred during the recent coal stoppage in England. A family was workless, penniless, and without food. The little girl, having prayed that Jesus would send something to eat for dinner, went hungry to school. Just before dinner-time, when the mother was upstairs, the front door was opened, and something fell with a thud in the hall. Descending, the mother found the door closed and two loaves on the floor. The little girl believed her prayer had been answered. And so do we. Such instances could be multiplied indefinitely, enabling us to generalize as did David: "I have never seen the righteous forsaken nor his seed begging bread."

The apostle Paul—a prince of toilers—found in Jesus Christ a present help in every time of need. He tells us that he was "in weariness and painfulness,

in hunger and thirst, in fastings often, in cold and nakedness," but through all this sore trial he experienced so much of the faithful help of God that he could confidently say to the Philippians, and through them to us: "My God shall supply all your need according to his riches in glory by Christ Jesus."

"All your need"—do you get the force of it? This spacious promise is wide as the universe, deep as the lowest depths of human helplessness. No matter who you are or what your trouble may be, you will find help in God.

Those were no idle words of the Saviour when he said: "Come unto me all ye that labor and are heavy laden and I will give you rest." They were a loving invitation to every weary toiler, sin-burdened, sorrow-burdened, or broken through any cause whatever, to come to a source of real help. It is for us to believe that he has the power and the willingness to give us aid.

Do you feel utterly worn out and discouraged—that nobody cares a bit? Jesus cares. He understands. He is "touched with the feeling of your infirmities." Having been "tempted in all points" just as you are, he is "able to succor" you. He knows exactly how you are feeling just now, he knows the way out of your difficulty, and he is ready to do for you "exceeding abundantly above all that you ask or think." Only believe; "all things are possible to him that believeth." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 15, 16.

*"Law is God, say some; no God at all,
says the fool;
For all we have power to see is a straight
staff bent in a pool."*

SCIENCE the TYRANT

J. A. L. Derby

SCIENCE IS THE SERVANT
OF MAN, NOT HIS MASTER

*"It is one thing for events to happen
in accordance with law; it is quite
another for them to happen only as a
result of law. The reign of law, as
excluding chance and free will, is a
bogy of the unscientific imagination."*

FOR about a century now we have conjured with the genius of science, and it has served us well. At first the playful imp of the curious, next the drudging goblin of us all, at last, freed from its elemental chains, it threatens to enslave us. Not only so, but, as we have watched it fling our words across the space of a continent, our thoughts around the world; as we have seen it reduce to order the chaos of the milky way, measure the distances and tell the size and orbits of the infinite stars; smite the very rocks, as Moses of old, with its magic rod, till a thousand hidden springs of knowledge burst forth to quench our thirst for truth and to water our self-conceit; with its blaring noises, its flaring flames, and the dazzle of its darting forces, we have become ensnared and bewildered till we are ready to fall prone on our faces before it and worship it as a god.

You will remember Auguste Comte, the French philosopher, who died in 1857. Even then he was convinced that science is the only god we can know, and on that very basis he tried to construct his "religion of humanity." But we have advanced beyond the superstition of a religion that places, or even postulates, a god behind nature. If we worship at all, it shall be our own ignorance—Agnosticism—Know-nothing-ism. We will admit only facts and the sequences of facts. These sequences we will, for convenience, call laws.

Indeed it is these sequences—these laws—that have confounded us. With our microscope and our telescope we see nothing but these; with our scalpel we trace nothing but these; in all our manipulations of matter and energy it is nothing but these we find to juggle with. Law is everywhere. Law rules everywhere. Nothing but law rules anywhere. Law is god. Hail, Almighty Law!

No Place for Chance

Great advantages follow from this. Not the least of these is the knowledge that we do not live in a world of chance. Where law reigns there is no place for chance. Let us once but learn how to steer the forces, and all will be well. "Steer the forces"! Why, this is the talk of the unsophisticated. It is only a free will that can change the outcome of law, and in a universe where law is supreme there is no such thing as free will. Human actions are but the expression of mental facts; and as all facts are but links in an invariable series, the will is as much determined as is the falling of an unsupported brick. We do but misinterpret the facts. We look back at an act and see that if we had acted differently from what we did, the consequences would have been different. We thereupon conclude that we might have done otherwise than we did. But that is a conclusion prompted by a secret dread of being a mere machine. But machines we are—if this be a universe of law only.

This advantage, then, of knowing what will happen, turns out to be of no benefit whatever. In sooth, whether I shall desire to escape any particular consequences will depend altogether on what psychical forces have got mixed up in my ancestors or have been thrust into my thinking by my environment. To talk of so acting as to benefit by a knowledge of what will happen, is to talk as the simple minded. If benefit results, it is due to the operations of ideas as automatic as the revolution of the cogs of a clock.

Yes, there is one advantage of an unfree will; nobody is to blame for anything. If there be a God, he will sometime see that obvious conclusion and will stop threatening us, if he ever did threaten us, and if he has free will enough to change his practise.

But further, in a universe of law why talk of benefits? Under such a condition, a benefit is only what pleases me. It can have no other meaning.

Miracles Impossible, Prayer Foolish

Two more consequences must be noticed. One is that miracles are impossible. Miracles are events contrary to law. Such things are excluded from a world controlled by law. Even if there is a God who works by law, he would not be so immoral as to break his own law to perform a miracle.

The other inference from a mechanical universe is that prayer is as senseless as a longing for wings. What is to be will be in spite of all our prayers.



KADEL & HERBERT

READING MORAL CHARACTER

One of the very latest inventions is that of an apparatus called the Plastometer, by Professor Burger of Berlin. He claims to read moral character by measurements; and that in one hour, by the aid of this instrument, he can look into the life of the soul, which otherwise would take months of keen observation. Great is science.

I say nothing about the uses of public opinion, of law courts, of jails, and penitentiaries. I say nothing of Moses and Elijah and Jesus, of the poetry of Milton or the dramas of Shakespeare, of the sculptures of Phidias or the canvases of a hundred artists who have delighted and inspired us, nothing of the inventions of an Edison; all these are mere bubbles dashed into being by the clashing of the senseless forces in the cosmic stream. They had to be.

That all this sounds ridiculous, insults common sense, or oppresses us with a dismal feeling of the fatuousness of existence, means nothing. Emotions have no ulterior significance whatever. Macbeth spoke truly:

“Out, out, brief candle!

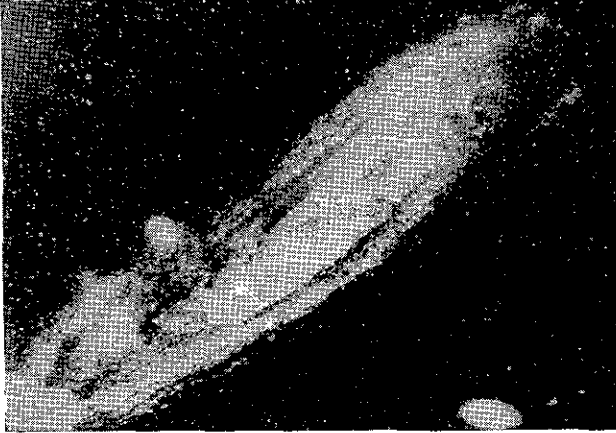
Life's but a walking shadow; a poor player
That struts and frets his hour upon the stage
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
signifying nothing.”

I pursue this no further. There is no such universe. I have here in my desk the unimpeachable records of more than a score of miracles which have occurred

within the last year. I can lay my hands on the accounts of several score more substantiated by as good testimony as any scientist ever gave. But I say no more about these, for I desire to present another argument. I do this, not because the occurrence of the miracles mentioned is not sufficient to answer the assertion of a law-bound world, but because it deals directly with a misconception which is not only a staple argument with determinists, but is, I might almost say, an axiom with the theologians. I refer to the idea that in this world, where either law or God rules, there is no such thing as chance.

A World of Chance, and Free Will

One thing will appear obviously true, if it be clearly conceived; only in a world of chance is there a sphere for the operation of free will. I will try to make this plain. An event which happens by chance is one which either need not have occurred or might have been different in character. Taking free will to include both choosing and doing, there can be no such thing if all our actions belong to an inevitable series. Free will must have the power either to refuse to act or to vary the nature of the action.



INTERNATIONAL

The great spiral nebula of Andromeda, a whirl of immense suns so far away from us that its rays, at the speed of lightning, take six hundred thousand years to reach the earth. The infinity of stellar space is absolutely incomprehensible to human minds. The God who

upholds all these, and who has

Scientists talk as if every event in the universe were like every part of the works of a watch—unalterably fixed in position and character. Such a universe is a figment of the imagination. I am inclined to think that chance events are more numerous than fated ones. Let us analyze a few examples. You sit down to read your morning paper, the while the kitten retires under the stove to take a nap. But a fly persists in bothering you. After making a ferocious pass at the insect, only to miss it, you observe it light on the wall yonder. Determined to end that fly, you seize the "swatter," and, with your eye fixed on your enemy lest it escape you, you make directly for it. Now at the same instant one of the children rolls a marble across the floor. Kitty leaps to capture the marble. Your paths cross, with the result that you step on poor puss. It was purely an accident—the outcome of chance. With the circumstances laid before you, you could have foretold what would happen. Omniscience probably knew what would happen. But neither of you directly willed poor pussy's trouble. The kitten was governed by one set or system of laws. You were controlled by another set. But there was no necessary, fixed, inevitable connection between your system and the system of the cat. That these two systems of law collided was absolutely fortuitous. That you with your system of law was in spacial proximity to the cat with its system of law, did not make it necessary for you to step on the cat any more than your proximity to a red-hot stove requires you to step on it. The event is rendered possible, but not necessary. The cat, impelled by

made the laws to govern them, also inspired the Bible. And yet men, away down on this tiny speck of a planet, looking through a telescope like this one at the Yerkes Observatory, presume to expound learned theories which contradict the word of God. Great is science; but the

Originator of science is the greatest of all.

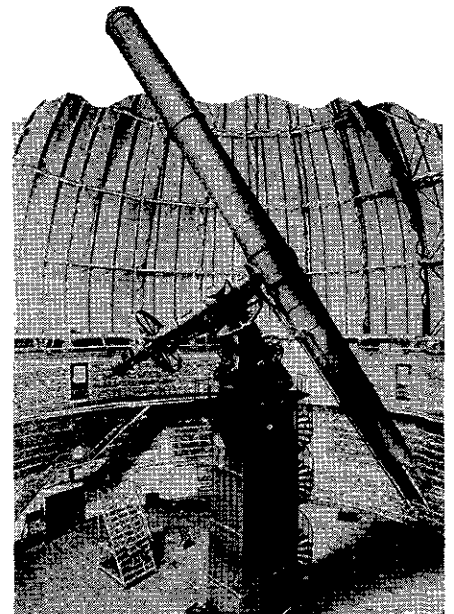
forces quite isolated from the forces which govern you, is given a certain direction. Impulses originating within your system, equally separated from the world of the cat, drive you in a direction opposite to the path of the cat or crossing it at some point. An accident results. There was an occasion for the accident, but there was no cause. Absolutely millions of illustrations of chance might be given, but the one just given must suffice.

The Reign of Law Is Unscientific

NOW it is precisely in this realm of chance that free will has its opportunity to shape events. If the will were impelled only by forces from behind, probably we could not consider it as free. It is also undoubtedly true that a person will in any crisis act in accordance with his character at that moment. But with reason to give foresight, and with feeling to evaluate or give worth to acts, the will is free to choose what forces shall determine action, and so to direct them in the realm of chance that a desired character may be attained.

It is one thing for events to happen in accordance with law; it is quite another for them to happen only as a result of law. The reign of law, as excluding chance and free will, is a bog of the unscientific imagination.

I am fully aware of the questions philosophical, theological, and fanatical that will start into life at this presentation of the universe. But these I shall hope to discuss at some future time.



INTERNATIONAL

SHALL WE KEEP THE LAW?

A. W. Stone

THE earnest seeker after truth will find two distinct laws, or classes of laws, in the Bible. First, the law of the ten commandments, the moral law, the spiritual law, the royal law, the perfect law, the law of which sin is the transgression, the law of which Christ said: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Second, the law which regulated the sacrificial and typical system, embracing all the feast days and yearly sabbaths of Israel. These, of course, met their antitype in Christ, and ceased at the cross. This class also includes the civil law, which regulated the theocracy of Israel, and defined the penalties to be inflicted upon wilful offenders against God. This class of laws terminated with the existence of Israel as a nation. For want of a better name, this class of laws may be called ceremonial law.

It is very important that these two laws be noted, because many professed believers tell us, very earnestly too, that they were nailed to the cross with Christ. Turn to Exodus, twentieth chapter, and read the commandments, one at a time, and ask yourself the question, Which one may I transgress, and still be following in the footsteps of my blessed Master, who did no sin? Your answer will determine your future destiny.

"Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. 3: 23. Hence, to be under the law is to be under its condemnation. All have sinned, so all are under the law till released from the condemnation of sin by faith in Christ. After being justified by faith in Christ, we are no longer under the law. "Sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. 6: 14. But, being under grace, we are not at liberty to transgress the law. "What then? Shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6: 15. The work of Christ is to save men from their sins by enabling them to keep the law.

This places the man without Christ in a perilous

position. He can not break God's law with impunity; he can not keep God's law within his own strength, so what shall he do? Accept him who is able to keep every jot and tittle of the law. Let him live in you and through you that perfect life which a perfect law requires.

God's plan of salvation has never changed. Sinners are saved now just as they were before the first advent. According to the sacrificial system, when a man sinned he was to select a lamb, goat, or bullock without spot or blemish; and after having

confessed his sins over its head, he was to slay it and offer it as a burnt offering, thus symbolizing that the wages of sin is death, and that he had merited death by his sin; and that in the providence of God an innocent substitute had been provided to die for his transgression. Faith in Christ is the only way of salvation; for there is none other name given under heaven or among men, whereby we must be saved.

God's moral law has always existed, and always will exist. When Christ shall come with power and great glory and the wicked shall be destroyed by the brightness of his coming; when the dead in Christ shall rise, and we who are alive and remain shall be caught up with them to meet the Lord in the air; when we have spent a thousand years of bliss in that heavenly mansion which he has gone to prepare for us; when the New Jerusalem, as John saw it, shall descend from God out of heaven, and shall find a resting place on the earth which has been prepared for us from the foundation of the world; when death and the grave have been destroyed, and all sin and sorrow and suffering have been forever removed from God's people; when the New Earth, purged of all sin and unrighteousness, shall be inhabited by the redeemed, by those who have had their robes washed in the blood of the Lamb, by those who have kept the commandments of God and the faith of Jesus,— God's eternal law, including his holy Sabbath, will still exist!

THIS LAWLESS AGE

There are many religious leaders who are loudly lamenting the growing disregard for law that is seen on every hand. Yet these same men teach that the ten commandments are no longer binding on Christians. We wonder if the tendency is the fruit of the teaching. We are told that we are under grace. But the requirements of grace are very vague to the majority of men. The specific "Thou shalt" and "Thou shalt not" of the Decalogue are the sign posts by the way of grace.

NEXT!

AFTER JOHN BARLEYCORN

D. H. Kress, M. D.

ALCOHOL and tobacco are associates. They have for ages been almost inseparably connected. By many they have been regarded as benefactors. Today alcohol stands before us unmasked, as a great deceiver. Even the medical profession has turned against it as a remedy in disease. It no longer has a place in the pharmacopœia. Its sale as a beverage and a drug is practically at an end. For the protection of mankind and the future of nations, this has been found a necessity. It is a surprise that for so many years licenses have been granted by governments to poison the human race.

The searchlight of science is now being turned upon its associate, tobacco. It, too, is found wanting. Hudson Maxim recently said in a letter: "I consider the cigarette the most pernicious and degrading vice of modern man." In comparing the injury inflicted upon American manhood with the poisonous gases used by the Germans during the recent war, and the poisonous gases inhaled from the cigarette, he says:

"Thousands of our finest young men are destined to be slain and thousands of others blinded for life by the poisonous gases inflicted upon them by the Germans in this war. But the numbers of our men killed and injured by all the poisonous gases of the Germans will be far fewer than those who will be killed and injured by the poisonous gases of cigarette smoke which our hyper-sentimentality is inflicting upon them, while the after-effects will be even worse."

These are not the words of an extremist, but the sober words of one of America's leading scientists.

Muldoon, one of the world's greatest builders and trainers of men for the prize ring said:

"There is no way of estimating the damage to health and efficiency caused by this depraved and vicious habit. I find in my work here of recreating that the most important step to be taken is to eliminate *absolutely* the use of tobacco. I wish and pray that it was possible for something to happen to the human race, so as to make it impossible for them to get tobacco in any shape or form. The efficiency of the great mass would increase fifty per cent or more.

To this statement might be added scores of others equally strong from men who know.

The Popular Cigarette

Millions of dollars were paid out by producers and dealers of tobacco during the time of the war in advertising the cigarette as the one essential of the fighting man. These advertisements were

skilfully written, and appeared on the first page of many of the dailies. Letters, *supposedly* from friends of the boys in the trenches, were written up in many instances by paid friends of the tobacco monopolies. It was possibly the biggest and most successful advertising scheme ever launched in this or any other country since the world began. Honest men and women who had been opposed to the cigarette and tobacco became dupes of these great monopolies and aided them in the distribution of their wares. Religious and benevolent organizations were swept into line by the public sentiment created in favor of the movement by means of this advertising scheme. Young women were sta-



UNDERWOOD

We condemn the Chinese for smoking opium, but according to Hudson Maxim the cigarette habit is "the most pernicious and degrading vice of modern man."

tioned at the depots to hand cigarettes to the boys as the trains pulled in. It became most unpopular for a young man to refuse to receive the pleasing little roll held out so temptingly by delicate maiden hands, and equally unpopular it was to refuse to smoke. The cantonments and the trenches were literally flooded with cigarettes. Boys who never intended to smoke began their use, and those who smoked only occasionally, morning, noon, and night, smoked almost continuously. Very few of the young men were sufficiently well informed of the evil effects of the "little white slaver" to refuse it, or else they lacked in moral stamina to appear odd or out of place by refusing to smoke. Thus the cigarette habit has become general among the young men of the army and navy.

The reflex effect has been bad upon the younger boys at home. They have followed the example of the young heroes of the battlefield. Public sentiment against their use subsided to such an extent that smoking of cigarettes is now permissible in public places where before it was considered to be entirely out of place.

The Women Smoke

According to reports from tobaccoists, thousands of young women have begun the practise the past four years. It was considered not at all out of place during the war for women to enter tobacco stores and purchase packages of cigarettes ostensibly for the young fighters abroad, but the return of the young men who are fully capable of purchasing their own tobacco has not caused any falling off among feminine customers, so the dealers tell us. It is clearly evident that many of the young women of America are becoming cigarette addicts. Women can not do things by halves. Being of a highly sensitive temperament and naturally possessing a more delicate nervous organism, they take quite naturally to the soothing influence of the cigarette smoke, and are more apt to become cigarette fiends than the more robust and stalwart young men. Past history bears us out in this assumption.

There was a time when in England smoking was common among men and women. It was during the reign of Queen Elizabeth. This period was known as the "golden age of tobacco." Women became abject slaves to the weed. The future of the race was threatened. When this point was reached, and the evils resulting therefrom became apparent, public sentiment was aroused against the practise to such an extent that ultimately it was unusual to find any one indulging in the habit in public or private life.

In the year 1773, Dr. Johnston wrote, "Smoking has

gone out." For over half a century England was smokeless. When Queen Victoria took the throne in the year 1837, any one found smoking on the streets of British cities was considered "irretrievably bad," we are informed by a writer of that day.

The habit was not again introduced until after the Crimean War, when the British soldiers were brought into contact with the degraded Spaniards, who were cigarette addicts. On their return home, "the gilded youth copied the manners of the heroes of the day," we are told, "both by cultivating beards and smoking cigarettes."

Great Britain has since been a sufferer from the practise. Most of the young men, rejected for army service the past twenty years because of physical inefficiency, were cigarette smokers. Referring to the rejects, an examiner said, "They come to us with their fingers stained with nicotine." One of England's leaders said at that time, "If ten or fifteen years hence we should have the misfortune to engage in a great war, this habit among our youth of today would tell against us."

Only during the past few decades has the cigarette come into prominence in America. Fifty years ago, it was practically unknown here. Smoke was then never inhaled, only by mere accident. Now every boy and young man who forms

the practise of smoking begins with the cigarette and inhales the smoke. The time is not far remote when the pipe and the cigar will be relics of the past.

In the year 1909 there were consumed in the United States 6,668,000,000 large cigars, and during the five months of 1919, ten years later, there were consumed only 2,606,000,000. The number of cigarettes consumed in 1909 was 6,819,000,000. The number of cigars consumed during the year 1909, it will be observed, almost equalled the number of cigarettes consumed during the same year. The use of cigarettes has, however, been increasing by leaps and bounds each year, until in the year 1918 it reached the phenomenal point of 37,902,000,000, an increase of over 400 per cent during nine years. The consumption of cigarettes during 1900 was only two billions. Ten years ago it was unusual to see a man, a real man, smoke a cigarette. Cigarette smoking was frowned down upon. It was confined to young toughs and harlots.

The Poisons in Tobacco

Nicotine, the active principle of tobacco, is a volatile, deadly poison,—next to tressic acid, the most deadly poison known to science. It is not destroyed by burning

DO THEY SATISFY?

One cigarette manufacturing company has for its slogan, "They satisfy." Not to attack this company, nor any other, but the cigarette itself, we question, Does it satisfy? For the time being it quiets an unnatural craving. But look into the life of any cigarette addict, and see if he is leading a satisfied life. The fine-looking youth pictured on the bill-boards are not the sort of healthy manhood that the "coffin nails" produce. The cigarette manufacturers dare not advertise the final result of the use of their product.

the tobacco. Nine-tenths of the nicotine contained in the tobacco passes off in the smoke. Part of it is absorbed by being brought in contact with the mucous membrane of the mouth and the delicate membrane of the lungs when inhaled. The remainder passes into the atmosphere surrounding the smoker, to be inhaled by his associates, who are unprotected, not being furnished with poison masks.

There are other poisons developed in smoking. The two which do the greatest harm, next to nicotine, are carbon monoxide and furfural. Carbon monoxide enters into a chemical combination with the haemoglobin of the blood and destroys the red blood cells which convey oxygen to the tissues. This tends to bring about degeneracy of the tissue because of impaired oxidation. Furfural is a product resulting from the burning of glycerine and other products added to the cigarette tobacco and paper.

Furfural is found in crude whisky. To its presence its deadly character is attributed. One cigarette produces an amount equal to that present in an ounce of this whisky. It is a nerve poison and brings about degeneracy of nerve tissue and of the brain cells. It is to this poison the mental and moral degeneracy observed among young smokers is chiefly attributed. It produces, in fact, a moral insanity. In other words, it makes criminals of boys. Practically all youthful criminals are cigarette smokers. Smoking deranges the cells of the undeveloped brain, bringing about a degeneracy which makes the young smoker irresponsible for his deeds.

These boys and young men are unfitted physically to do hard muscular work, and mentally they are unfitted to do work requiring close application. Naturally they are on the lookout for a soft place requiring neither physical nor mental application. This leads to the pool room and the saloon, where they associate with their kind. Here schemes for securing money and

a living without toil are suggested and entered upon. I doubt not that the present world ferment, the three thousand or more strikes which have taken place in America since the signing of the Armistice, are due to a great extent to the prevalent use of tobacco, and especially of cigarettes, among boys and young men, and that not until the habit is suppressed can we hope for a betterment of conditions.

If we would materially better these existing evils we must of necessity begin by the removal of the causes, and strike at the cigarette and tobacco evil.

It is about time for America to arouse and act. If she fails to act soon, we shall witness some more startling developments than we have yet seen.

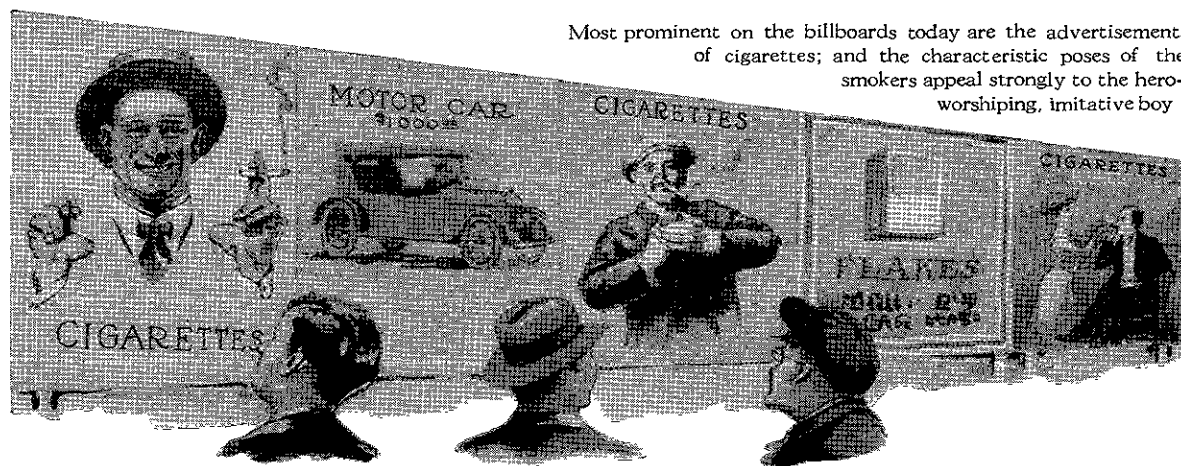
It was while men slept the enemy sowed tares among the wheat. Not until the harvest appeared did its result become apparent, and then the inquiry arose, "Whence are

these tares?" The answer was, "An enemy hath done this." America has been asleep while the enemy has been actively engaged in introducing practises which for years have been undermining the well-being of her people. The harvest time has about come. The results of these habits are becoming more and more apparent. The question is arising, "From whence are the tares?" these degenerates? The only reply that can be given is, "An enemy hath done this," and he hath done this "while men slept." America will arouse as did Japan and England. History will repeat itself. The time will come when it will be said in America, as it was in England during the "golden age of tobacco" by Dr. Johnston, "Smoking has gone out." The same doom awaits tobacco that has befallen alcohol. May it be said, as in the case of the wife of Ananias, "Behold the feet of them which have buried thy husband are at the door, and shall carry thee out . . . and carrying her forth, buried her by her husband."

"THE HAND THAT INTERVENES"

is the title of one of the leading articles in the May WATCHMAN. The writer, Lucas Albert Reed, formerly editor of the Signs Magazine, is a deep student of world affairs, and presents some remarkable facts to show that God rules in the affairs of men and nations now.

Don't miss this.



Most prominent on the billboards today are the advertisements of cigarettes; and the characteristic poses of the smokers appeal strongly to the hero-worshipping, imitative boy

HOUSE-CLEANING AND HEART-CLEANING TIME

Martha Warner

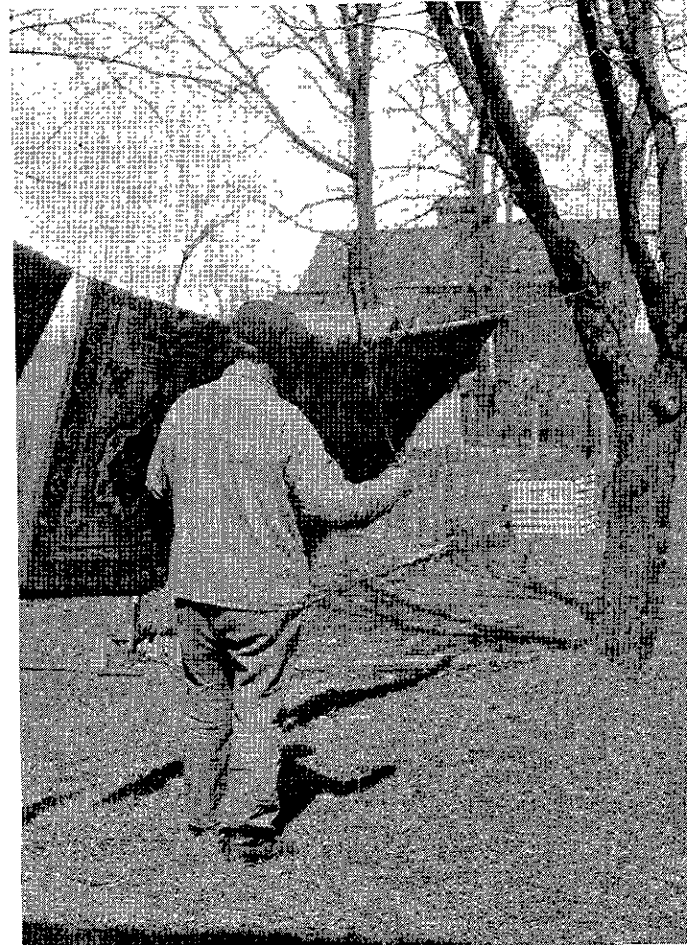
HOUSE-CLEANING-TIME. This year, reminds me of attics, human beings,—and God.

The Attic Part

Not long since, I was in an attic, a large, sunshiny, pleasant attic, but filled with boxes of all kinds and descriptions. There were boxes of old clothes, old shoes, broken dishes and bottles. Piled in a corner were broken chairs, pictures, old carpets, worn out rugs, ropes and baskets. And on the stairs were found boxes of nails, screws, and old papers. This attic certainly was full, but mostly full of rubbish.

The Human Part

At morning, noon or night you will see them; great sunshiny human beings—but filled with boxes of all kinds and descriptions. You will find boxes of slang, swear-words, criticism, white lies, and exaggeration; boxes of hints, doubts and suggestions. In a corner, on top of the I-can-forgive-but-never-forget spirit, are deceit, grouch, selfishness, wasted minutes, which make hours and days. And on the stairs are boxes of bad habits, uncontrolled temper, and perverted appetites. Human beings, like the attic, are full, but mostly full of rubbish.



RACINE PHOTO BUREAU

We are moved to clean house in the spring because then all nature is born again. It is a good time also for hearts to be born again.

God's Part

Gently, but persistently, God is knocking at the door of the human being's heart, but because of the rubbish the door can not be opened.

And why is it? Why do human beings store their

minds with trash? Why do they feast their eyes on much that is suggestive of evil just to get a morsel of good? Why are they proud, why do they criticize, why do they misrepresent?

Is it not because in their mad rush to crowd a little more of the world's pleasure in their attics they have forgotten their bodies were created to be the temple of God? They have forgotten they are not their own, but are bought with a price; and because they have forgotten they have filled God's temple with—mostly rubbish, so the door can not be opened,—and God is shut out. Yet,—human beings need him, Oh, how they need him.

Some human beings get a heartache and a backache when they start house-cleaning in the attics of their homes. It is so hard for them to pass on to

others the few worth while things they have stored away; and it is so hard to carry out the rubbish and burn it.

Some human beings get a heartache when they start cleaning the soul-attic in God's temple. It is so hard to give up their pride and their selfishness; and they have many a struggle, and many a fall, before they are willing to get rid of the rubbish all *at once*, and let God in; but when the temple *is* cleansed and made ready, and God comes in and takes up his abode, they will not long for the things they were so loathe to part with, for out of the heart-cleaning time God will bring love, joy, peace, quietness, and assurance forever.

Then welcome house-cleaning time. Welcome heart-cleaning time—and welcome God.



UNDERWOOD

Workmen polish up the Statue of Peace at Buckingham Palace, London, while statesmen polish up Peace at Memorial Hall, Washington. The great hope: That the latter will be more enduring than the former.

DREAMS OF PEACE—*An Editorial*

AMERICA was asleep and dreaming dreams of peace. The World War had been too far away, and had brought too little suffering, to make vivid the hopes stifled, the hates engendered, and the seeds of strife planted by that awful carnage. The Treaty of Versailles had not stopped war; the League of Nations had failed to adjust all differences amicably; but universal and everlasting peace by international agreement was still a fond hope.

The President called the great nations of the earth to a conference at Washington to start peace-making. It was hailed as the epoch-making conference of all time. Every man and woman who still believed that peace can be made by statecraft, or diplomacy, or arbitration, or treaties, or scrapping armaments, or naval holidays, was very sanguine over the outcome of this great gathering. Optimism was the good word. Swords and spears were tabooed. Plowshares and pruning hooks were in the limelight. The young democracy of the West would lead the world in an Association of Nations that would henceforth outlaw wars and enforce peace on the unruly. The millennium would follow on swiftly. The vision of world accord glorified the whole heavens,— but it did not touch the earth.

Then America began to wake up. Like the click of an alarm clock just before the first tattoo, came the rude shock that it was not to be a *Disarmament* Conference at all, but a *Limitation* of Armaments Conference. That left a possibility for the limitations to be exceedingly limited.

Still, there was to be a great armanent holiday, when the gun factories would turn to manufacturing threshing machines, and the munition plants would turn out pins and needles. But the alarm began to buzz, and the great anticipated peace period dwindled down to a naval holiday,— no cutting down of armies, no escapement of pent-up gas, no diminishing of the number of aeroplanes, no reduction in submarines,— only a lesser number of surface-fighting machines. And the holiday was to be so short,— only ten years,— just enough time for a new group of statesmen to get control of the great governments and tear up the treaties that had been made. And more painful still, it was not to be an entire cessation of battleship building, but just a slowing up.

Well, anyway, hundreds of thousands of tons of warcraft were to be scrapped, and that would bring great relief, and a lightening of the burden of taxation. But the alarm rattled away again, and the realization was driven home that the world would still be left better prepared to fight than it was in 1914,— more dreadnaughts, more destroyers, more torpedoes, more bombs, more gas, more hatred,— more everything that teases Mars.

Somebody shouted, and the roseate hue of peace was clouded by one great nation's unwillingness to reduce its army. Somebody shook the country, and it rolled out of bed and rubbed its eyes, only to see the world's statesmen, with their feet in the mire, laboriously making and signing seven or eight treaties,— as such conferences have always done, and no more,— and then hoping for the best. Congratulating themselves on their achievements for international concord, they packed their steel boxes and set sail in the direction of a mirage rising over Genoa.

Centuries ago an emperor, who held the whole earth under his scepter, also dreamed a dream. It was a dream of all time, and of our time. But, strangely enough, it was not a dream of peace, for it was not based on such things as dreams are made of. He saw a great image of a man which symbolized world power. One by one the parts of the image were succeeded by other parts, till the feet ruled the world, and these feet were made of clay and iron, and did not mix. Every device that human beings could invent was tried, but they would not unite. That is a picture of the nations today.

A few years passed, and a prophet of God was shown in another dream the rise and fall of empires down to 1922, and beyond. They rose up before him in the form of beasts that fight and devour till their dying breath. He saw no change till the end of time in the usual method of nation succeeding nation. Warfare increased in fury and destructiveness till the very close of earth's history. This was indicated by the increasingly ravenous nature of the beasts that rose and fell.

Five hundred years passed, and another prophet dreamed a dream, in which he saw America in the twentieth century. But he perceived that "the nations were angry." The dove of peace had fled; the olive sprig was not in evidence.

In all these dreams of the latter day the only quieting of earth's unrest was seen in the judgment of men, the renovation of the earth by fire, and the setting up of Christ's eternal kingdom of peace. We may look for real and lasting peace when the Stone cut out of the mountain without hands smites the image on the feet, when "one like the Son of man" comes "with the clouds of heaven," when Armageddon shall have been at once the greatest and last of battles. Then will dreams of peace come true, and not before. "For He is our peace . . . having abolished in his flesh the enmity, . . . for to make in himself of twain one new man, so making peace."

When He Dies DOES A MAN

JOB asked this pertinent question, "If a man die, shall he live again?" Today by many the question is reversed, "Shall a man really die?"

These are live questions from which no person can escape. All about us on every hand loved ones are swept off the stage of life by calamity and disease, leaving vacant chairs about the fireside and aching hearts sorrowing for these stricken ones. In the morning a husband and father goes to his daily task apparently well, at evening his cold form rests silently with shades drawn in a room apart. Where is he? This silence, this coldness, what is it? The common term is, "His remains are in his casket, his soul is departed."

This leaves the impression that in reality, after all, our loved one is not dead, but that, somehow, no one can quite explain how, the real man is departed and has entered upon some higher sphere of life

Had not God himself spoken, and that clearly, upon this vital question, then one man's opinion would be as good as another's. But God, he who made man into a living soul in the beginning of our world, has spoken, and before his word all conflicting opinions must be silent.

God calls this condition of silence in death, "sleep."

"So man lieth down, . . . they shall not awake, nor be raised out of their sleep." Job 14:12. Jesus said of Lazarus, "Our friend Lazarus sleepeth." The disciples did not catch his meaning, so he said plainly, "Lazarus is dead." John 11: 11, 14.

Death Is Like Sound Sleep

IT IS fitting, therefore, to think and speak of a dead friend as one who sleeps. The Lord so thought, and so spoke. And in fact, no better illustration can be found to explain or understand this condition that comes to us at the cessation of life, when this heart of ours, these hands, these feet, including the functions of the brain itself, cease action.

No mother is alarmed when the babe in her arms sweetly goes to sleep upon her bosom. She carefully pillows the little head, expecting soon to see those dear little eyes open, that loving smile reappear, those chubby arms and feet arouse to action again. The next moment to the child after he falls to sleep, he sees his mother's loving face as she bends over him. It may have been one, two, three, or a long night of hours that passed since he went to sleep in his mother's arms. This passing time, long or short, is nothing to him.

Here comes in the comfort of God's best arrangement for man after he sinned. He decreed that man should go to sleep—die—cease life altogether. And when he was asleep, he would *not* be alive and in accountable action at the same time, no more than the babe can be awake and active and at the same time

fast asleep. How comforting this arrangement. To Abel, who suffered the first recorded death, comes as quickly that moment of awakening as it will come to Paul, or Luther, or Wesley, or the last saint who dies before the blast of that trumpet signalling the hour of awakening *all* who sleep in the dust, as the Life-giver descends to earth upon that great white cloud. The next moment to the saint of God, after having gone to sleep, is this moment of awakening to behold the face of his Lord at the last day. Entirely oblivious to all that was passing among the living has been the one asleep, even as the sound sleeper awakens in the morning wholly ignorant of the events of the night that have taken place about him.

"So man lieth down, and riseth not: till the heavens be no more, they shall *not* awake, nor be raised out of their sleep." Job 14: 12.

What is this? Observe this text says no one is able

to awaken the man or woman who has gone into the sleep of death. Neither can anyone raise him out of this sleep. Raise whom? Why, the man or woman who has died. No medium can call the person up, nor disturb his sleep. Not

even Samuel the prophet of God was brought up. No person can talk with, or interest, this sleeping one in *anything* going on about him. The individual is here on earth, but still and silent in death. With one stroke God thus sweeps away this refuge of lies an artful foe has brought in—Spiritualism—with all its manifestations of deceptions concerning the purported spirit life of the dead.

Still speaking of the man who dies, the man who goes to sleep, Job says of himself: "All the days of my appointed time will I *wait*, till *my* change come." What change? Oh, his being changed out of this sleep back into life again. "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14: 15. *Who* will "*wait*" his "*appointed time*"? Job. Who will be changed? Job. Who will answer when God calls? Job. Then Job is *not* now in heaven with his God, or this language would be foolishness. No, Job is here where he died. Job is *still* waiting to be called.

And where did he say he would wait? This is a vital question. Where would God find Job when he should call for him? "If I wait, the *grave* [not heaven, nor spiritland, nor some purgatory] is mine house: I have made my bed in the darkness." Chap. 17: 13.

This is in harmony with Jesus' own words: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5: 26, 28, 29. And that hour is when "The Lord himself shall descend from heaven with a

The belief that when a man is dead he is not dead opens up the flood gates for Spiritualism, Occultism, and all the evils that go with pretended communication with the departed.

REALLY DIE? Tyler E. Bowen

shout, with the voice of the archangel, and with the trump of God: and the dead [who sleep in Christ] shall rise." 1 Thess. 4: 16.

Did Job Go to Heaven When He Died?

THE Bible reveals the fact that Job will be a candidate in that day for everlasting life. He will be among the saved. "Though Noah, Daniel, and Job were in it [the land appointed to destruction], they should deliver but their own souls by their righteousness, saith the Lord." Eze. 14: 14. Therefore it is clear that none of the righteous enter upon their reward at death, or Job would be having his good time in heaven. Instead, they sleep, awaiting that hour appointed by God for all the redeemed ones to be glorified together. "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 16, 17. Saints do not meet their Lord one by one as they go to sleep (die); no, they all meet him together. This is God's plan, and what a glorious plan it is! And the apostle Paul adds his testimony. After speaking of various saints gone to their rest, Abraham, Isaac, Jacob, Samuel, David, and many others, he says:

"These all, having obtained a good report through faith, received *not* the promise: God having provided some better thing for us, that they *without* us should *not* be made perfect." Heb. 11: 39, 40.

And while waiting, all are peacefully sleeping in their tombs, oblivious of the years, the centuries intervening between the time of their death and that one hour just ahead when all the sleeping ones together shall hear the voice of the Son of God and arise from their beds in the dust to enter upon life with Christ and share his glory in his kingdom.

In the meantime men and women still die. Life ceases. God removes that which he gave man on that day he was made into a "living soul." After forming man out of the ground, making all his wonderful organs; heart, sinews, bones, hands, feet, with a brain to control this wonderful organism, God "breathed into his nostrils the breath of life, and man became a *living soul*." Gen. 2: 7. Even a child can understand this simple statement. It took the body and the breath of life breathed into it to make the man into a "living soul." At the end of life, that which was a "living soul" ceases action. The Psalmist as simply describes the process of death, as the above text describes man's beginning, when he says:

"His breath goeth forth [out of his nostrils], he [not his remains, but the man himself] returneth to his

earth: in that very day his thoughts perish." Psa. 146: 4. From that day to the resurrection morning God charges up no accountability to this person. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10. "The dead praise not the Lord, neither any that go down into silence." Psa. 115: 17. Were you accused of complicity in a murder case, and could you prove to the court an alibi in that you were fast asleep in your home at the time of the tragedy, what think you would be the attitude of the court as to your guilt?

Man Is Mortal

"BUT was not man *made* immortal?" some one asks. No. He was created into a "living soul" and placed upon test. There is no such being in all God's universe as an immortal sinner. Even fallen angels shall die.

God quickly sent "Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life," as soon as man sinned—disobeyed God. No sinner has ever eaten fruit from the tree of life.

Hence there is no immortal sinner.

Man is mortal. Webster defines the word "mortal" as "a being subject to death; a human being; man." To be immortal, therefore, means one *not* subject to death." That does not come to the saint until he hears his call to life and comes forth from his grave in the first resurrection. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must put on immortality*." 1 Cor. 15: 52, 53. Upon such the second death shall have no power. These saved ones are the only ones on earth to become immortal. For they alone are not subject to the second, everlasting death. Eternal life, immortality, then becomes theirs. But that is not now.

The Scriptures, therefore, make it clear where man is between the time of his death and the time he lives again. Death and life are not synonymous terms—but distinct opposites. Job's question is answered affirmatively, "If a man die, shall he live again?" No accountability for good or ill can be accredited one who dies. This plan of God for sinful men is the wisest, the best, the most comforting that a loving Father could devise; namely—life can only follow death through a resurrection, and no voice can restore life but the voice of the Son of God. We shall find safety, peace of mind, comfort, and joy in believing and following this infallible Word.

Millions are deceived by every -ism that comes along because they do not make a sharp distinction between life and death. The one is the exact antithesis of the other.



LITTLE TALKS

Dancing Out of the Church

MANY churches are seeing thousands of their youth leaving the fold of Christ—or refusing to enter it—because of the ban that is placed on dancing, theater going, and card playing. And many pastors have come to the conclusion that these church rules are simply “advice” anyway, and must be left as matters of individual conscience. Such rules are a dead letter, say they; and what is the use of maintaining a law that is not obeyed nor enforced?

If dancing, and playgoing, and card parties were wrong fifty years ago, are they right today? Are our modern forms of dancing so much more refined and elevated that they are all right now? Is the theater on a higher plane than formerly, showing plays less suggestive of immorality? Does card playing have a less tendency today to lead to gambling than it did in the last generation? To ask these questions is to answer them in the negative; the contrast is so evident.

Manifestedly we have come to an age when, if a protective and safe law is disobeyed by the youth, then it is time to change,—not the disobedient, but the law. If a law is broken by enough people, then take the “not” out of it. This may be well and good with a civil law in a democracy, but never can it hold in matters of right and wrong before God. Have we cast aside as out-of-date the expedient of turning ourselves the other way around when a principle of right “rubs us the wrong way”?

Every thoughtful observer is aware that the popular amusements of the day are demoralizing our youth, and that the movies and the trots and the card games are leading on to the brothel, the drug den, and the gaming-table. This is no time for the loosening of restraints. It is time to change hearts, not laws.



Keep, and be Kept

IT IS one of Heaven’s paradoxes that he who keeps the Sabbath is kept by the Sabbath. Any man, be he ever so influential, can not do the Sabbath itself good or bad. It was established by God, and it stands. Its Creator requires man to “keep it holy.” It was made holy, and all we can do is to keep it holy, as far as we individually are concerned. If we profane it, it is not so much that the Sabbath is profaned as that we are.

If a man joins a lodge he is given a grip and a password and a pin,—signs of his connection with the society. If he is careful to observe the secrets of the code and not abuse its benefits, these signs will open to him doors of hospitality and opportunity, help him in trouble, and succor him in sickness and misfortune. Because he keeps them they provide for him in need.

The Sabbath is God’s sign which he gives to the members of the Society of Christians. It is a spiritual grip on God. It is the open sesame to blessings without number. Here is the promise of them: “If thou turn away thy foot from the Sabbath, . . . then shalt

thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth.” Isa. 58: 13, 14. Even the outcasts and strangers share in the promise of good, for he says to them that if they keep the Sabbath from polluting it he will give them in his “house and within his walls a place and a name better than of sons and of daughters.” Isa. 56: 3-6.

The world is missing a heritage of joy, and untold material and spiritual benefits, because the Sabbath is not kept. Not one in a thousand among Christians keeps it in its fulness and reaps the supreme satisfaction of being kept in turn. Life holds no greater gift than the reward that honors true Sabbath keeping.



“Unto Them that Look for Him”

IT IS no exaggeration to say that millions of people today are looking for some great change to come to our world very soon,—such an upheaval as the earth has not known since the Deluge. Inquiry into the facts will reveal that this feeling is more than an intuition or an imagination. The unthinking optimist dismisses the idea by saying that there was a wave of just such premonition that swept over Christendom near the close of the tenth century; so it is something that comes periodically before the close of each millennium of the world’s history.

But there is no parallel between the years 922 and 1922. Times were somewhat troublous in Europe a thousand years ago; but there was absolutely no Bible prophecy upon which any such fear (and it was a fear more than a hope) could be based. And after all, it is Bible prophecy which is at the basis of the present growing belief that the world is approaching a catastrophe. It is not that the world is in trouble; it has been in serious trouble before. But God’s prophecies tell us that when such troubles as we now face come, then Christ’s second advent is very near. The world’s best solutions of its problems—such as civilization, culture, education, democracy—have failed. They had been tried scarcely at all in the tenth century. Outside the Golden Rule,—which is not the world’s cure, but God’s—the great men of today have nothing better to offer than what has been tried in vain. We have almost reached the end, the final end; and there is due the most radical change that Heaven can bring about,—the utter destruction of sin and all its consequences.

Yet not every one who is now looking for Christ will be ready for him when he comes. Some are anticipating his return with dread; but that is not the way those who are ready for him will feel. Some are looking for him at a time, and place, and in a manner, altogether contrary to the prophecy he gives of his advent. When Christ really does come, they will be looking the other way. As never before, now is the time to study the Bible to find out exactly how, when, and where Christ will appear the second time. We are told that few will be ready when he comes. Yet every soul on earth today has an opportunity to be among that few

ON GREAT MATTERS

By the Editors

The Home Where Changes Come

THERE is a growing carelessness in the Christian world as to the final objectives of life. Heaven is not so good, and hell not so bad, to most people as they used to be. No doubt it is partly a result of making sin and righteousness comparative, rather than absolute, conditions. Men are overheard to observe that they will risk the hereafter just so they have a good time here, and that heaven as pictured by the Christian minister is not so desirable after all.

Perhaps distorted ideas of heaven are responsible for its lack of lure. The writer remembers singing, as a child, of "the home where changes never come," and thinking that such a monotonous existence was nothing to look forward to. Of course most persons understand the real meaning of such poetical expressions; but nevertheless the old time conception of heaven does not appeal at all to the average modern. A paradise with metal streets, stone walls, and glass seas, of harp-playing, and singing, and endless existence, does not attract those whose conception of the life to come is measured by the life that now is.

But God would have us know that heaven will be heavenly. All the words that suggest supreme delight are used in descriptions of it,— tree, fruit, river, light, shade, home, build and inhabit, plant and eat, sing, enjoy, worship, and so on to the exhaustion of the vocabulary of joy. There will be no changes there that mar and uproot and destroy; but nature will run riot in variety, and every day will present something new and interesting.

Whatever our conception of wholesome happiness may be, heaven is at the zenith of it. There is exquisite music for the music-lover, transcendent art for the artist, problems for the ingenious and inventive, perfect health for the sick, wisdom for the ignorant, freedom for the captive, entire satisfaction for all.

Heaven is the place where life is worth living.



God's Knowledge and Ours

"GOD only knows," answered a noted man when asked if our civilization is going to collapse. It is common in these days of perplexity and uncertainty for men to speculate on the outcome of present troubles, and in despair fall back on "God only knows." It is true that God knows what is ahead of us, but that he *only* knows is not true.

A noted English author, who has lately turned his hand to the writing of history, ventured an innovation by appending to his chronicles of the past a prophecy of the future. He bases his predictions on the supposition that the world and the people in it will continue to evolve in the future as it and they are supposed to have evolved in the past. It satisfies a passing curiosity, but is exceedingly unsatisfactory to men who want to *know*, not *guess*.

We base our knowledge of the future on what God knows and has told us in the prophetic word. On the strength of that word we confidently affirm that our present civilization,— in so far as it is an outgrowth of evolutionary processes and depends on human progress,— is doomed to collapse, and that in the very near future. The writer referred to admits, even contends, that it has already collapsed and needs "salvaging." But the greater fall is yet to come.

On that last night of Sodom, when Lot warned his children to flee destruction, no doubt they asked, "What's going to happen?" Could he have answered honestly, "God only knows?" At the fatal feast of Belshazzar, after Daniel had interpreted the handwriting on the wall, could the doomed king have said, "I don't know what is coming, God only knows?"

Does God only know that Christ's second advent is imminent? No, I know, and you may know, because that knowledge he has shared with us. Forewarned and prepared is the man who knows all God wants him to know.



Independent Surrender

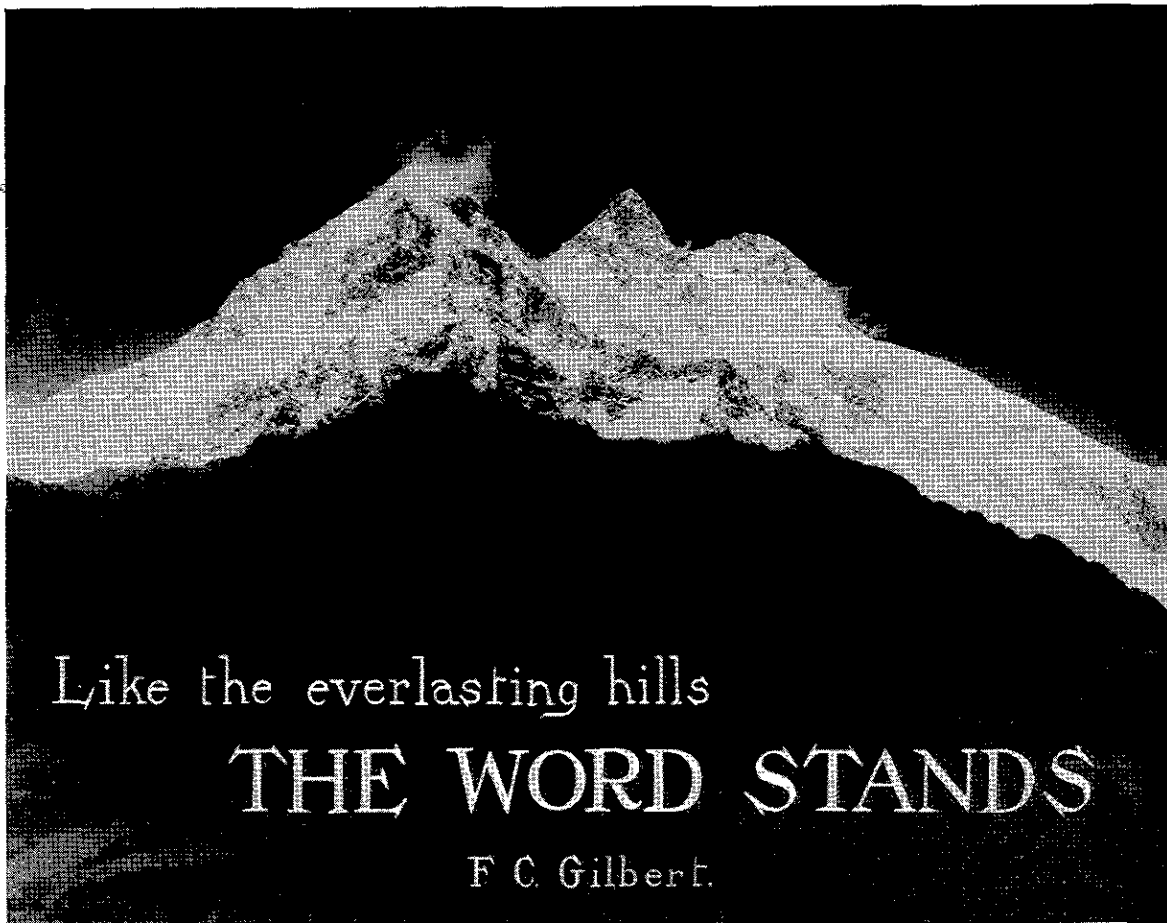
THOUSANDS of unhappy people, looking for greater satisfaction in life, turn down the claims of Christ upon them because they feel that to serve him means a surrender of their personal liberty. No self-respecting individual desires to give up his freedom of choice, and no one enjoys doing what he must do whether he wants to do it or not. So the Christian life is pictured as slavery, which bears a brand of humiliation and painful sobriety.

The other day I was trying to teach my little boy to write a difficult letter. He wanted to enjoy the satisfaction of making that letter, but he couldn't make his fingers go straight. I took his little hand in mine, and wrote the letter with his hand again and again till he got the movement and could do it alone. He surrendered his fingers to mine, but he did the writing independently because he wanted to do it just as I did it. His will was not broken, nor lost, just voluntarily surrendered.

That is the way we are to surrender to Christ. Of our own free will we choose to do as he wants to do, and then we go on doing as we please. But our pleasure is his pleasure. Our "please" has changed; but it is his miraculous power that has worked that change. First a willing heart,— then joy unspeakable.

The man who has a hard time being a Christian is just pretending to be one. He is acting something he doesn't want to do. And until his inmost desire is changed life will be dismal. There is a servitude that is freedom, and there is a freedom that enslaves. Service under Christ is the most free of all service. A man can make any sacrifice gladly when his heart is in it, and self-denial is joy when desire prompts it.

The hardest thing about the Christian life is the misunderstanding of it.



Like the everlasting hills

THE WORD STANDS

F. C. Gilbert.

EWING GALLOWAY

Magnificent Broad Peak in the Himalayas

IN WHAT an age of uncertainty we live! What would not men give to know the future! How unsettled conditions are, and what singular things happen from day to day! Everything about us in these times is so uncertain that men seem confused because they can not secure definite knowledge as to what conditions may develop.

With the Christian who has absolute faith in the word of God it is different. There is no uncertainty or indefiniteness in his life and experience. He has ground, basis, foundation, and splendid evidence, in the midst of the world's turmoil and uncertainty, that the future has bright and glorious prospects.

Everything in connection with the word of God is certain, sure, positive. There are no doubts or ifs or uncertainties. Everything is based upon verity, certainty, surety. Though the outward conditions seem forbidding and the outlook is foreboding, the word of the Bible brings strength, positiveness, and stability.

In speaking of these times, the Bible says:

"But of the times and the seasons, brethren, ye have no need that I write unto you. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5: 1-5.

On one occasion, when nearly all the followers of

Christ forsook him, the Master asked his chosen few disciples, "Will ye also go away?" From the reading of the context it would seem that more than five thousand persons who had been believers in him, had given up their faith because of a situation that had been created. John 6: 5, 10-15, 60-65. There were doubtless only the twelve who had not given up faith and hope. How easy it is for men to lose their vision, and to go into infidelity!

Here is the disciples' answer to the Master's question:

"Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." John 6: 68, 69.

This is a wonderful answer Peter made to the Master, and it is certainly deep with significance. In the midst of great confusion and uncertainty, when men were forsaking Christ by the thousands, these few not only remained loyal and true to Christ, but they also claimed that they knew and were certain that he was the Christ. They were positive that the words he had spoken to them were the words of eternal life. It made no difference to them how the crowds viewed Jesus, how they accepted his statements, or how they dealt with him and his word; they were settled, strengthened, certain that he was the Divine One and that his word was dependable.

How did they get this knowledge? What ground had they for certainty? Why were they so positive and so sure? Certainly they must have had reasonable evidence for being so firm in their testimony. They had left all in order to follow him. They had given up their business and every prospect of gaining wealth or prominence in this life. They had gained a something that satisfied them that everything connected with the Saviour and his words was impossible of failure. While these disciples were not college graduates, while they were not scholastics, they were by no means fools or idiots. They were intelligent men; they were capable of thinking, and they were observing men.

The Satisfaction of Certainty

THE fact is that those who were true and loyal to Christ seemed to be impressed in all their movements with certainty and confidence. Listen to this same Peter writing in later years of his life: "For we have not followed cunningly devised fables." 1 Peter 1: 16.

Hear what the writer of Luke's gospel says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are *most surely* believed among us, . . . it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee . . . that thou mightest *know* the *certainty* of those things, wherein thou hast been instructed." Luke 1: 1-4.

Listen to the great apostle to the Gentiles: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1: 12.

The testimony of the beloved apostle, John, who followed the Master so closely, is of great value: "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true." John 21: 24.

It is true that the disciples saw and heard many things which were of infinite value to them as sure evidence for their confidence in him. They saw Jesus heal the sick, raise the dead, open the eyes of the blind, loose the tongues of the dumb, unstop the ears of the deaf, feed the multitudes, raise the dead, open graves and let the dead go free, walk on the water, cast out demons, cleanse the vilest of lepers, feed multitudes on a scanty supply of food, and perform other marvelous wonders. Some of the disciples actually saw him transfigured and glorified, and they personally heard Heaven speak. They saw and heard wonderful and marvelous things. Surely this was splendid evidence, but was this the testimony that gave them such positiveness and assurance? It doubtless was very good for those disciples; but what about the men and women who were to live centuries later and could not have such ocular evidence and personal demonstration?

The work which Christ came to do for men was not to be confined merely to those who were directly associated with him; the work of salvation was to extend to earth's remotest bounds, and was to continue till the Master returned to earth. Therefore the evidence

of surety which the men had who lived at the time of the Master must be the same as those who should live in later times of the world's history. And it is exactly such evidence that has been left for all people during all the ages.

Listen to the words of the apostle:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." 2 Peter 1: 19.

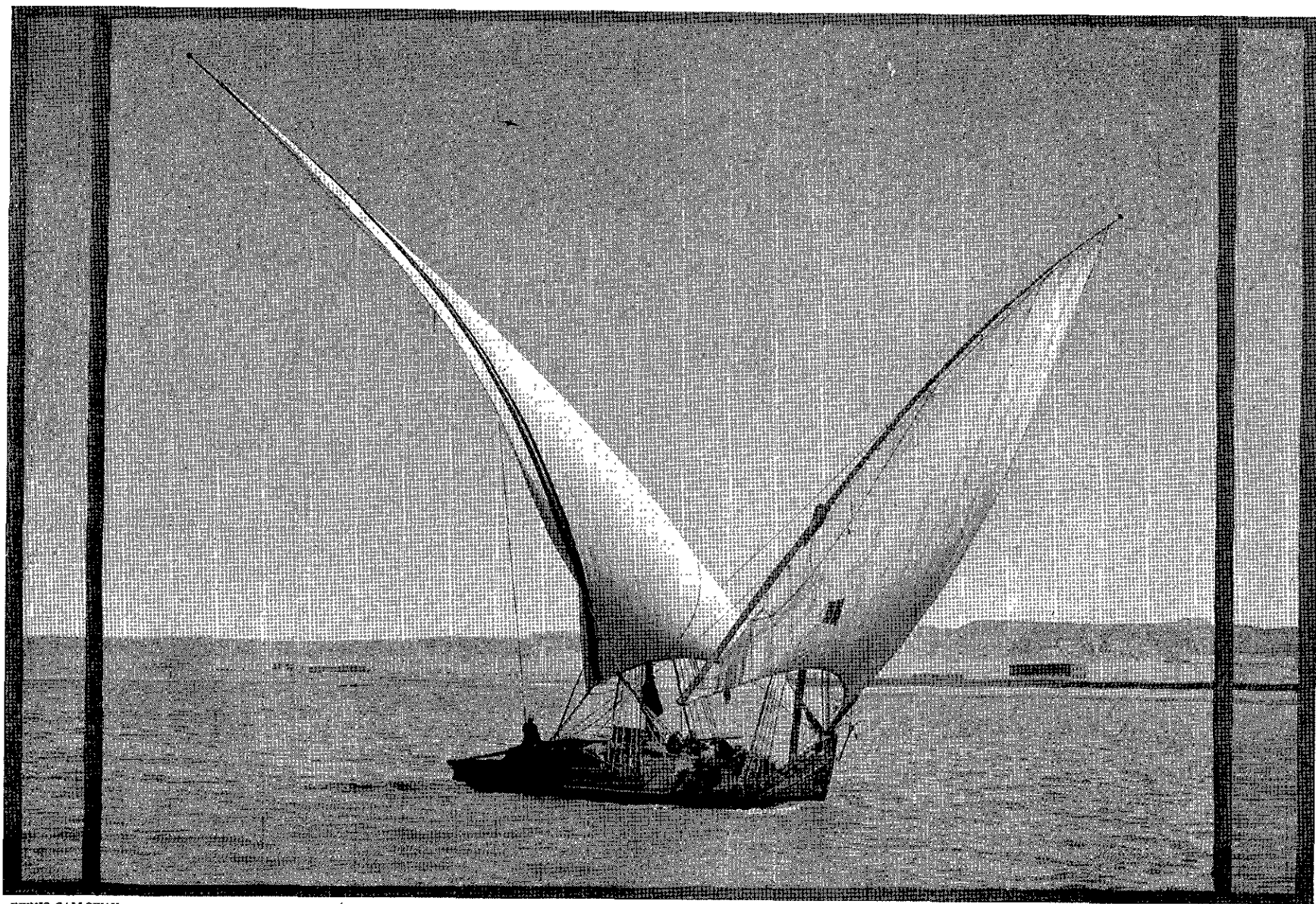
Here is the key which unlocks the story. Here is the surety; here is the certainty and the positiveness. We are told that the word of prophecy is *more sure*. More sure than what? The preceding verses of this same chapter tell us. Peter had seen the Master transfigured and glorified. He had heard the voice from heaven in an audible manner, and he could testify to the truthfulness of what he had heard. He was certain from what he had seen and what he had heard that Jesus was the Son of God. Yet he did not trust to ocular evidence alone for assurance; sight could not always be depended upon, and hearing might not always be reliable. But the word of prophecy was more sure than seeing and hearing. There could be no mistake about this never-failing source of information and reliability.

Settle Down on What God Says

FROM the very beginning of the giving of the word of God, Jehovah had predicted the future. The flood, the exodus, the promises to Israel through Abraham, Isaac, and Jacob, the Babylonian captivity, and the people's deliverance from the same, had all been foretold. God had selected men, and by his own divine Spirit had talked through them of coming events hundreds and thousands of years in advance. It being God's word which they spake under the divine influence, there must be certainty connected with it. God does not and can not fail; and so the disciples and the early church were positive of their experiences and their course.

Still more. The Saviour told the disciples the night of his betrayal that all of his followers would forsake him, and that Peter would deny him with cursing and swearing. All the disciples objected, and Peter earnestly protested. Peter and all the disciples loved the Master, and they were an earnest band of men. But Christ could read the future; Christ knew their lives; he only could prophesy; for with him was certainty. And as surely as the Lord predicted that the disciples would fail him in the hour of crisis, and as surely as he told Peter that he would deny his Lord, so certainly did it all take place.

Thus these things have been placed in the Bible for the Church and God's people in these latter times. While men question and cavil at some of the things contained in God's divine Book, yet there are tons of matter in the world's museums and libraries which cry out to the truthfulness of the word of God. The imperishable rock has been sculptured with the doings of men which confirm the surety of the sayings of God.



EWING GALLOWAY

A bird-like boat on the historic Nile, where the ancient inscriptions prove the Bible true.

ARCHEOLOGY *and the* BIBLE STAND TOGETHER

Francis D. Nichol

THOSE of our grandparents who spent any time reading the rapid disputings of the higher critics of their day often were troubled over the seeming plausibility of the objections raised against the Bible. The very wise critic pointed out, with a great show of erudition, that a certain Biblical statement did not agree with the writings of a Greek or Roman historian; therefore, the Bible writer must have made a blunder, or perhaps was guilty of an intentional falsehood. The unsanctified mind of the critic could reach no other conclusion.

The skeptic placed more confidence in Herodotus than in the inspired compiler of the Kings and the Chronicles, though he had to confess that his beloved Greek historian wrote on many points from hearsay and tradition. But where, today, are all those volumes on the anachronisms of Chronicles and the mistakes of Moses? They are to be found in some dusty corner of a second-hand bookstore, gathering dust and cobwebs. And why? Simply because the theories, views, hypotheses, and vagaries aired in these books have been proved absolutely false. How? By the silent testimony of tablet, stele, bas-relief, and cuneiform inscription on cylinder and prism which has been brought to light during this last half century.

Moses Was No Caveman

In the year 1887 a group of men digging for marl along by the Nile unearthed a very ancient wooden chest. Within were a large number of clay tablets—known now as the Tel-el-Amarna tablets. Their decipherment revolutionized the conceptions of men concerning the ancient past. The tablets turned out to be largely letters that had been received by an Egyptian king who reigned before the days of the Israelitish bondage. The correspondence dealt with many subjects, and had come from governors in Palestine, petty kings up the Euphrates, and rulers in Babylonia. The language employed in the letters was the difficult cuneiform script of Babylonia. Here was overwhelming evidence that the ancients in the days of Moses,—yes, long before Moses—could write the most difficult of languages with ease. The critics who had put forth the ungrounded argument that the early books of the Bible could not possibly have been written by Moses, because writing was not then known, had to relinquish it.

In this, the second of his series of articles on "The Stones Cry Out," the writer follows the fascinating story of the spade of the archeologist, as again and again it unearthed inscriptions of forgotten kings, who in the record of their acts and beliefs paralleled the Bible story. Indeed, if men will not give credit to God, the lifeless stones will do it.

But those letters did more than simply prove that writing was known at that early time; they strengthened a belief which was beginning to take hold of scientific men, as a result of other excavations, that the nations living in the time of Moses were really civilized peoples. The letters revealed a very highly

developed social life, equal to that of later centuries. Such a revelation in connection with the palatial ruins that had come to light under the archeologist's spade, began to weaken the claim of the critics that Moses, because of the primitive condition of the world in his day, could not possibly have drafted the highly advanced code of laws attributed to him.

The spring of 1902 saw this unfounded claim finally and decisively exploded. In that year the French archeologist, M. de Morgan, who had been excavating amid the ruins of Susa (the "Shushan the palace" of the book of Esther), discovered a block of stone about seven feet in height covered with cuneiform characters. Deciphered, it proved to be the code of Hammurabi, a Babylonian king who lived in the days of Abraham, which was about five hundred years before Moses. It forever settled the question as to whether the people of those days were sufficiently advanced in civilization, letters, and learning, to draft a code of laws.

Having shown that the peoples of early Bible times were competent to transcribe on enduring rock the notable events of their day, we now proceed to examine their records to ascertain whether they corroborate or contradict the historical statements woven through the Old Testament.

A Babylonian Account of Creation

Naturally we turn first to the Bible account of creation. Did the Babylonians believe there had been a creation? Yes. In the year 1875 the scholar, George Smith, who was employed in the British Museum, deciphered the Babylonian Epic of Creation. A striking resemblance to the story found in the first chapter of Genesis was revealed. "In both alike there is 'in the beginning' a watery chaos, above which the darkness brooded, while 'the earth was without form and void.' In both alike the creation of the present world commences with the creation of light; it was the destruction of the powers of darkness by the gods of light that made it possible for the Babylonian creator to begin his work. In both there is a firmament dividing

the imprisoned waters above it from the waters beneath, and in both, too, the creation of the heavens and earth precedes the appointment of the heavenly bodies to mark and measure time. In both the creation of man is the final consummation of the creator's acts, and the artificial division of the Babylonian epic into seven books corresponds with the seven days of the Hebrew account."—*Sayce, "Monument Facts," pp. 103, 104.*

Of course there are differences in the accounts. But these differences can be fully explained on the ground that the Chaldean scribe gave a polytheistic setting to his account, thus distorting it in part, whereas Moses showed creation to be the work of one God. Their agreement in the main is a mighty corroboration of the Bible story.

While no account has been found telling of the fall of man as the result of eating the forbidden fruit at the bidding of a serpent, "it is nevertheless pretty certain," says the learned Sayce, "that such an account once existed." However, the following, which has been unearthed, upholds in a definite way the Genesis account:

"An archaic Babylonian gem represents a tree, on either side of which are seated a man and woman, with a serpent behind them, and their hands are stretched out towards the fruit that hangs from the tree. A few stray references in the . . . Assyrian dictionaries throw some light upon this representation, and inform us that the Accadians [Babylonians] knew of 'a wicked serpent,' 'the serpent of night' and 'darkness,' which had brought about the fall of man."—*Sayce, "Fresh Light from the Ancient Monuments," p. 25.*

So much for the substantiation of the Biblical account of the transgression of our first parents.

The Deluge Tablets

The next great event in this world's history, according to the writings of Moses, is the world-embracing flood. Did the Babylonians have an account of a flood, and did it agree in any particulars with the Bible account? Most assuredly. The same Assyriologist that deciphered the Creation epic translated into English the contents of what are now known as the Deluge tablets. These tablets tell of a righteous man,—the tenth in descent from the first man—who was warned by a god that a terrible flood was to sweep over the earth because of the wickedness of men, and was instructed how to build an ark with rooms and stories and a window. The narrative continues

that this man brought into the ark that he built "the seed of life of all kinds" along with his family, and that the flood waters submerged "all the high mountains." It tells of his sending out from the ark a dove and a raven—the dove turned back, but the raven did not. In conclusion it describes the landing of the ark on the top of a mountain, where he offered a sacrifice to the gods, who, when they "smelt the sweet savor," promised him, by uplifting a rainbow, that the world would never again be destroyed by a flood.

It will be observed at once that this Babylonian story agrees in a most remarkable way with the Bible account. The contemporaneous records of the ancients have spoken in reference to the Deluge, and their testimony has in every essential point supported it.

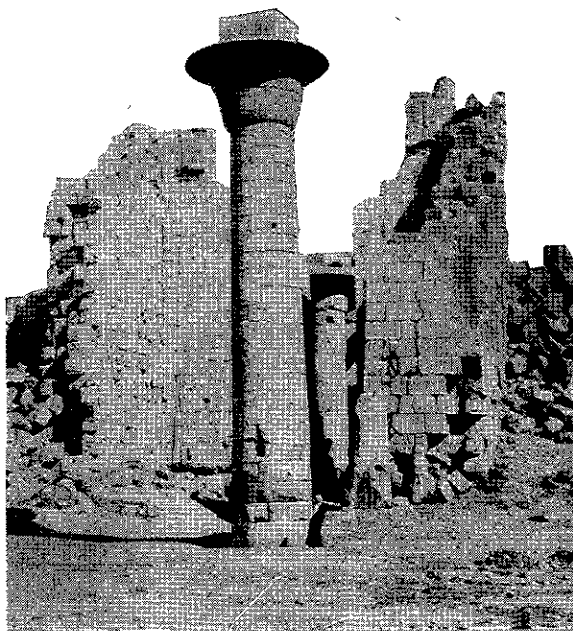
Bricks Without Straw

The fourteenth chapter of the book of Genesis contains the account of a campaign on the part of four kings of the East against five kings in the land of Palestine because these five rulers had rebelled against Elam. Critics declared this account to be a "pure invention of a later Hebrew writer; in fact, a fanciful midrash, or a post-exilic forgery." It was held that a campaign of such dimensions was impossible at that early date in history.

Thus they reasoned, or rather, speculated. But what is the present view as to the accuracy of the historical statements in this chapter in the light of archeological finds? The account is verified in every important particular. The names of the Eastern kings have been found on the monuments. The history of that early period, as reconstructed out of the deciphered inscriptions, shows that the political stage was exactly as Genesis described. The annals of these kings tell of their boasts of conquest over all the land even to the Great Sea, which means they had control

over the rulers in the land of Palestine. The cuneiform records also bear out the Biblical statement that Elam was the ruling power in the East at that time. The charge of the critics that the earliest historical records of the Bible are untrustworthy or worse, has been fully disproved. The book of Genesis, the corner-stone in that edifice of revealed religion, the Bible, stands unshaken. We hasten now through a number more of historical verifications, touching only the high points.

The good Book tells of a period of bondage in Egypt endured by the children of Israel. The story is familiar to all. "They built for Pharaoh



BOSTON PHOTO NEWS

Ancient ruins at Karnak, Egypt

treasure cities, Pithom and Raamses," the book of Exodus says. The excavator informs us that he has found the ruins of the city of Pithom. The bricks in the lower part of the wall of the city contain straw, the upper ones none. The mighty Rameses II, who is generally held to be the Pharaoh of the Oppression, declares in the inscriptions found among these ruins that the city was his. The facts of Egyptian history and geography, as they come to light through the monuments, agree with the Biblical records not only as regards the oppression but in all other references.

Not long ago the Standard Oil Company began operations in Egypt. Inquiry as to why they picked out the valley of the Nile for drilling wells brought these facts to light: An officer of the corporation had read in the Bible that the ark wherein Moses as a babe was laid was "daubed . . . with pitch." This man reasoned that pitch denoted the presence of oil, and if there was oil in Egypt in the days of Moses, it would still be there in the twentieth century of the Christian era. An expedition was sent down and the discovery of oil was the result.

Remarkable Proofs

The critics said that the Hittites, mentioned in the Bible as a mighty nation, were only a figment of the imagination of an Israelitish scribe. No Greek historian mentioned the nation, and therefore it did not exist. Today we are not only sure from archeology that the Hittites did really live; we can even gaze upon a picture of a Hittite warrior, painted upon the wall of an Egyptian palace. Were they a mighty nation? Mightier than we ever would have been led to believe from the conservative Biblical statements. We may now read the terms of the treaty between the Egyptians and the Hittites, drawn up at the close of an unsuccessful war against them (the Hittites) on the part of Egypt's mightiest king. The treaty reveals that they were able to make peace on equal terms with the kingdom on the Nile.

When we enter the records of the Kings and the Chronicles we find one long series of cuneiform parallels to their records. The story in 2 Kings 3 of the war between the king of Israel and the king of Moab finds its parallel in the narrative written on the Moabite Stone, unearthed in Palestine some years ago. The wars of Israel and Judah with the Syrians and the Assyrians are mentioned in the annals of the Assyrian kings. They tell of receiving tribute from Ahab and

from Jehu, and of shutting up within Damascus the king of Syria who had raised up a rebellion.

The Biblical account of the fall of Samaria and the carrying away captive into the land of Assyria of many of the inhabitants of Palestine, with a corresponding importation of foreigners into Palestine, is ably supported by the records of Sargon of Assyria. The distress of mind of King Hezekiah on account of the invasion of Sennacherib, which the prophet Isaiah so vividly portrayed, was certainly not without cause. That reprobate Assyrian ruler gives a summary of his campaign in Palestine, in which he says:

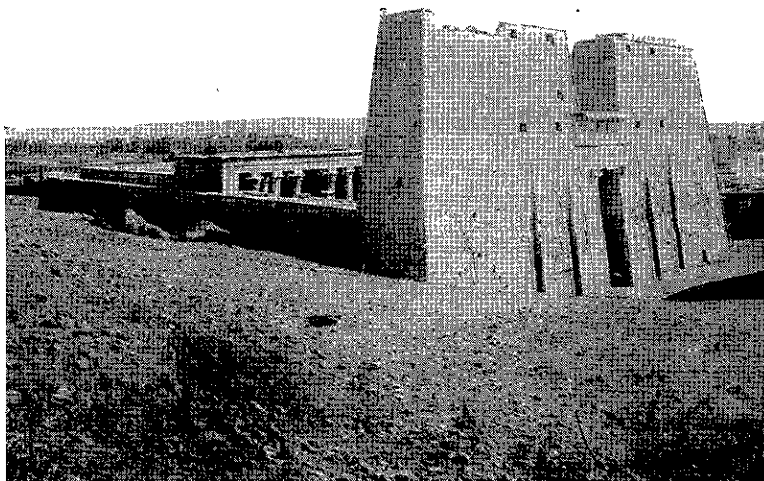
"As regards Hezekiah, the Judean, who did not submit to my yoke, . . . I beseiged, I conquered. . . . Himself (that is, Hezekiah), like a bird in a cage in Jerusalem his royal city I penned him."

If we examine the closing historical records of the Old Testament, which tell of the Babylonian captivity and the mighty King Nebuchadnezzar, we find them supported by the spade of the excavator. The Bible statements that Nebuchadnezzar was a great builder and a very religious man find their echo in the inscriptions written during his reign. Belshazzar, who was formerly thought to be a mythical figure, proved to be, as the Bible declared, the last ruler in the city of Babylon. The tablets call him the "son of the king." During the last days of Babylon he was co-regent with his father Nabonadius. How accurate does this prove the Scriptural statement of Belshazzar to Daniel, thou "shalt be the *third* ruler in the kingdom." Belshazzar as co-regent held but second place in the kingdom, and thus could offer but third place to Daniel.

The good old Book will stand awhile longer. It has come out of the historical-argument fight victorious. The books that were written about its blunders have fallen into disuse.

As we meditate thus on the discarded volumes, discarded because the Bible has been proved true, there come to mind the words of Holy Writ:

"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" "The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." 1 Cor. 1: 19, 20; 1 Peter 1: 24, 25.



BOSTON PHOTO NEWS

The Temple of Isis, on the Nile



KADEL & HERBERT

Counting sheep on a western ranch, in the same manner that ancient Israel marked every tenth animal for God, and considered that in all things—

THE TITHE IS THE LORD'S

George B. Thompson

IN THE *Christian Century* of November 10, the editor, while somewhat questioning the tithing system, submits a sort of challenge to the church for some system, authoritative and fair, for the support of the gospel. Here is what he says:

"It will be a great day for religion when some fair and honorable basis is found for the benevolence of the average household of church folk. Some profess to find it in the tithe. With the Jews the tithe paid the tax to the state as well as to organized religion. The analogy for our own time is altogether faulty. The state does not tax all men alike, or even in the same percentage of their incomes. The lodges need only a minimum of income, so they have a flat fee for membership. Some day the church will work out a system that is fair, and that will become authoritative. In that time, ministers may once more spend a little time with books and preach something to the people besides the accomplishments of "societies." The fountains of benevolence are starved because Christianity has grown poor at its heart. What we need is not another. Interchurch

World Movement, but more Savonarolas, and Luthers, and Wesleys."

We apprehend that this editorial is prompted to a certain extent by the numerous devices, such as fairs, suppers, auctions, grab-bags, and other things which the editor has seen in the temple of God to raise money to carry forward the work of the church. All these are but human devisings which men have brought forward as a substitution for the plan which the Lord of the harvest himself ordained in the church.

Freight Charges on the Gospel

An ancient prophet has set before us the Lord's plan for the support of the gospel. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Mal. 3: 8. The tithe and free-will offerings constitute the revenue of the gospel. There is no other divine plan. No other is needed. It is preposterous to believe that the God who commissioned his messengers to carry to the utmost limits of the earth the everlasting gospel made no provision for doing so. While the gospel itself is free, there is some freight on carrying it through

human agencies from place to place. It is this the Lord of the harvest made provision for anciently when the Lord separated the tribe of Levi from the other tribes. To the other tribes was given the land especially; but of the tribe of Levi it is written, they had the Lord for their portion. "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18: 21. The tithe, or the tenth, was ordained by the Lord for their maintenance. The tribe of Levi was set apart to do the "service of the tabernacle of the congregation." They were given "no inheritance in their land." But the Lord made ample provision for them. The source from which it was to be obtained is here clearly stated. They were to be supported from the tenth, or tithe.

The first record we have of tithing is in the patriarchal age:—

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14: 18-20.

This scripture does not state that the plan of paying tithe originated at this time. On the contrary, it appears that it was a matter well understood. New institutions have their origin fixed by a command. This is not the record of the establishment of the custom of tithing, but rather that of the practising of a plan already in operation and well understood.

When we study the teaching of the Master when on earth we look in vain for any other plan than that of tithes and offerings to support the gospel. It is quite evident that the Saviour did not in any way change or abridge the sacred obligation of paying tithe. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

"These," that is, "judgment, mercy, and faith,"

the "weightier matters" of the law, ought ye to have done, but not to leave the "other," paying tithe, "undone." The Pharisees were particular in this matter, tithing even the smallest garden herbs; but Jesus did not say they were too particular. He did not tell them that it was of no importance, that it was a part of the types and shadows which were soon to meet their antitypes and pass away. He did not intimate that the Lord was not particular in such small matters. Far from it. Indeed, he said that it was an obligation

that they should not leave undone. In what stronger language could he have enforced the strict payment of tithes than in the language here used? And that which Jesus says we are not to leave "undone" can not be left undone, except at the peril of our souls.

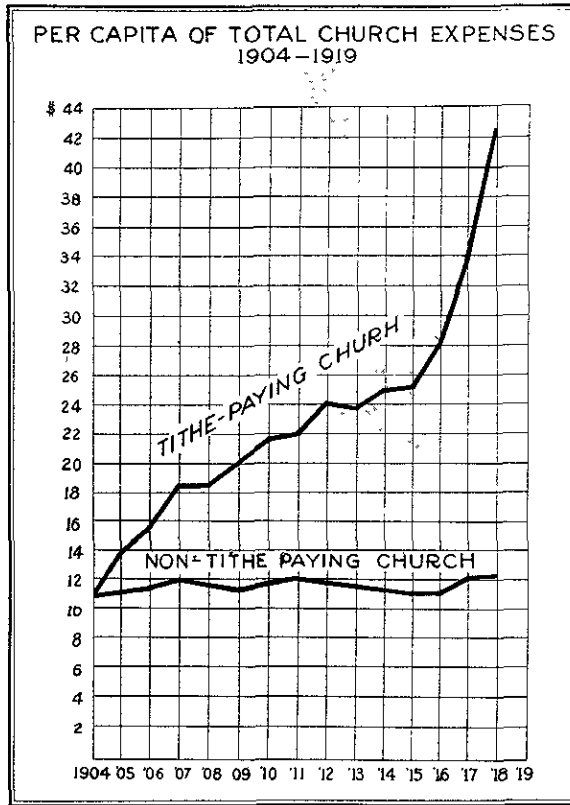
Recognize God's Ownership

IT IS, of course, true that complying with any of the sacred duties enjoined in the Scriptures can not of itself commend us to God, but our obedience must be the fruit of living faith. If in doing the things commanded, we pass over some weightier matters of the law, the rebuke of Christ applies to us. Yet, nevertheless, while rebuking the Pharisees for what they had not done, he said that the paying of tithe is one of the things they were not to "leave undone."

This is very clear. And surely if a Pharisee should pay tithe, this sacred privilege of gospel support is binding upon Christians

in these days of great gospel light. And if all who profess his name would adopt this gospel plan there would be plenty in the treasury of the Lord for the carrying forward of his work, and there would be no need to resort to the numerous devices with which the people are shocked when they see such worldly things done in the name of religion. God's plan is best.

It will help us to understand the tithing question better, and to see the beauty and blessing in it more clearly, perhaps, if we study the relation of all things here in the world to the Lord. The Lord has not required the payment of a tithe because he is impoverished or because he could not have ordained some other plan. God having ordained the plan, we must regard it as perfect, the best a God of love could devise



A chart taken from the Interchurch "World Survey," showing the great advantage of God's manner of tithe-paying over all other methods of meeting church expenses. The tithe-payers advance in per capita giving, while the others hardly hold their own.

(Continued on page 39)

THE USE AND ABUSE

This is the conclusion of an article begun in the March WATCHMAN, on Chinese characteristics as symbolized by their walls. It was written by a missionary who now lives within the walls of Peking.

Walls are places to keep within. No other shall enter. Behind these, the peasant in his poverty and the prince in his contented affluence care naught for the man without. All pass by on the other side, while the poor, robbed, and wounded man lies suffering by the wayside, waiting for the help that never comes. This is the philosophy of walls. Such is the makeup of the human being reared behind bulwarks.

The message to such a people should be, "Tear down your walls. Come out into the open. Live with the great world outside your little sphere. Open your heart to mankind."

An innocent tourist expressing himself on the question says: "What is the use of all these walls, anyway. Why, they would not hold ten minutes before the attack of modern artillery. And as to keeping out an energetic army," he boasts, "anyone knows that it would be but an incentive to see how soon after spying the walls one could get inside."

Our modern efficiency man continues, "Why not start out on a demolishing-wall campaign all over this country. Let us see what that would do for the people. Yes, and while we are at it," he urges, "we will begin by tearing off the masks of the people everywhere.

There will be no more 'face' talk. The Orient must live out in the open the same as the Occident. The sooner we make them do this the better off the world will be in general!"

While our expounder takes time off to come up for breath, we venture to suggest: "You must remember that there is no modern artillery in China that would frighten these walls very much. We are not living in modern times over here. We are still living a few generations back of 1920. China would not dare to do away with her walls as suddenly as that... There must be something to take their place."

We press home our point by saying: "It would be like forcing a youth to take off his outgrown clothes before

another suit has been prepared for him. There he would stand, bare and naked, his back exposed to the paper-wad shots of all the urchins on the street. He would have nothing behind which to hide his shame or pride."

"No, it would never do to tear down the walls of brick or stone, nor the wall of 'face.' It is only these that protect the Chinese from the looting soldier and the plundering bandit. And behind what wall would he hide, when the inquisitive foreigner condemns him with a lie or a broken promise? These are the idols of China," we assert. "Until you can produce something better to take their place, you had better live uncomplainingly with them behind their walls until your time has come." The discussion is hereby closed on that score.

When Walls Are a Blessing

WE have found on many an occasion in China, during the past years of revolution and pillage, that these walls are very convenient under some circumstances, but at other times they can be a most troublesome nuisance.

Night was coming on, and we were traveling along the border lands of Central China, unarmed, unless the continuous volley of oaths coming from the mouth of our seasoned carter, like

bullets from a machine gun, could be considered proper ammunition. The clouds were gathering overhead, and the deep and narrow canyon road was suddenly growing dark. In this bandit country, where every man is a law unto himself, or is under the law of some robber chief, it behooves one to find proper shelter when night comes on.

Coming out into an open plain, we saw in the distance a walled village. We inquired of a farmer, who was plowing a field with a team consisting of an old cow and a badly battered donkey, "What is the proper road to the village in the distance?"

He did not offer to answer our question, but said at once, "You can not get in there. The village gates



EWING & GALLOWAY

Young China in perplexity

OF CHINESE WALLS

Frederick Lee

were closed yesterday, on account of the bandits who are near here, and they have not been opened, even for the morning market. They will open to no one, so you had better not spend your time looking for shelter there."

This having been told us only as a piece of information, the farmer proceeded to plow his field. What cared he about the plight that the foreigners were in. But we were not going to let him off as easily as that. We called after him, asking where we could find a place to get shelter for the night.

Calling back he said: "Go north to the cross roads, and then turn west, and proceed until you come to a bridge. There you will find a man who keeps an inn." At once he dismissed us from his thoughts, swore at his cow that had lain down in the furrow, and con-

tinued to plow his field in the same way his ancestors had done since the distant past.

Thankful for this information, we continued our journey. It was now speedily growing dusk, and we hastened on. Arriving at the bridge, which was at the base of a canyon-like gulley, we saw a lonely shack by the roadside. We pounded on the door, but there was no reply. A stranger, happening along at this time, asked what we wanted.

"We are looking for a place in which to stay for the night, but that seems to be a hard thing to find in this part of the country," we answered impatiently.

"This is no place to stay!" he exclaimed. "The whole country here is full of robbers. This is one of their dens." Then he went on to explain, "Several bandits entered the village the other day in disguise. They fired several buildings, hoping that, in the resulting confusion, they would be free to loot the place. But they failed to accomplish their purpose, and were captured instead. Today they were beheaded on the city wall, where you will see their heads hanging."

He encouraged us further by saying: "No doubt their bandit friends are all about here, making ready to wreak vengeance on the villagers or anyone who may run across their path in these parts. You had better try to get entrance to that village, for there you will be safer behind the walls," he suggested as he passed on his way.

With these stimulating words we turned our steps toward the ominous walled town. The shadows were even now dense about the walls, which could be dimly seen in the distance, as we issued forth from the deep-

worn road.

A wall at such a time looked good to us. There within was safety and protection. But we were outside. Our greatest ambition at that time was to get inside if possible. Walls never seemed dearer to us. We wanted to make ourselves prisoners. We wanted the



A missionary traveling in China with a mask as protection from the plague. Note the unique wheelbarrows of the baggage coolies

comfort that barriers bring under such medieval circumstances.

We had been rushed back to the fifteenth century, when banditti, or enemy feudal lords, roamed the country without let or hindrance. Oh yes, nothing seemed more satisfactory to us than walls. And we were going to endeavor to get inside even at the risk of being shot by the nervous soldiers guarding the village.

While we were still some distance from the wall, a shot was fired, a shout was heard. A great band of soldiers had collected on the wall top in front of us. We were told to come no further at the peril of our lives. Then a parley was held.

One on the wall shouted to us, "Who are you? Where are you from? Where are you going?"

At first impulse we thought to answer, "None of your business; let us in." But banishing our American pride we answered all the questions, like a confessor before his priest, who can send him to purgatory.

"We are Americans, and are traveling west to the capital of the province. Can you let us in?" As we spoke these words there was an anxious exchange of

opinion among the men, and then they asked one of us to come to up the gate. My companion went, while I watched what would happen. He was peered at through a crack in the gate, and asked many questions. The soldier finally asked him for his card, which he promised to take to the commandant of the village troops, to see if he was willing to open the gate to admit us. It was doubtful if he would have enough faith in us. We might be bandits in disguise again. When one has been fooled once, and that but recently, he is quite apt to be stubborn. Our chances of getting in were pretty slim.

The messenger soon returned however. We were told that if we would proceed to the east gate (evidently the safe side of the town), and wait some distance from the wall, a party would be sent out to search us. If the search proved satisfactory, then consideration would be given to our entry.

Glad for this small gleam of hope, and knowing full well that we had nothing to be ashamed of, for we did not have even a firecracker, nor a thing sharper than a butter knife, we approached the east wall. As we did so, we were astonished at what we saw. It looked as if there was either preparation for a battle or a massacre. There upon the walls and the tower above the gate was a great troop of fierce looking soldiers, with bayonets fixed and loaded guns leveled at us.

We froze in our footsteps. The carter would go no further. Even as we hesitated, the gate suddenly swung open, to permit the exit of another band of soldiers, with bayonets and guns in the same position as the men on the wall; only these were in a little more perilous proximity to us. The men on the wall might miss us, no doubt they would, but these men whose bayonets were about poking our sides, could hit something if they wanted to. The gate mysteriously closed.

However, with all this blood-curdling activity, we had, as I remarked before, nothing to be ashamed of, and hence we felt nothing to fear. So we calmly waited our doom. We were roughly searched, and scrutinized. As this proved satisfactory, a signal was given. The gate opened as mysteriously as before. We were ordered to march, while the party on the wall leaned over and leveled their guns more directly at

us, and the soldiers outside followed closely behind. "This entrance," we thought, "is either like a general returning with the laurels of victory, or like a band of desperate criminals, who had been captured at great risk of life and limb." We hardly knew which.

Nevertheless the entrance was made; and, after we had been watched a while, we were no more molested by the soldiers, although they stood guard all night. But we were inside and not out. Our sleep would be sweet, for we could dream rightfully of walls about our compound, and bulwarks about the town. Who could be more secure than we. So felt all the villagers, and pitied the country where there were no walls.

It Depends on the Viewpoint

HOWEVER on other occasions we do not feel to bless the emperors of the Ming Dynasty who were so zealous about the building of walls.

For instance, during a recent parley of words and a few rounds of ammunition between two over-zealous generals outside the walls of Peking, every gate of the city was closed and locked. None could go out nor come in. Rice, greenstuff, fruit, ice, mail,—all was shut out and we were shut in, until the prices soared and the talk of the H. C. L. began to sound almost as if we were in the U. S. A. We were shut off from the outside world for several days, until the legations took affairs into their own hands. They had one of the gates opened long enough to admit a train bearing several hundred bags of mail.

While mail is encouraging at all times, yet one can not live on its contents. The crisis grew more acute every day. Many of the poor people were starving. The prices of food became

exorbitant. The only compensation was that, the gates being shut, it would be impossible for the defeated troops, who did not lack either words or ammunition, to enter the city and loot.

At the least sign of trouble in China, gates are closed, bars are shoved into their waiting sockets, locks are snapped, and the key is sent to the chief of police, if they have one, or the city official.

I have often wondered what was meant on certain occasions in the good U. S. A. when the keys of the city were offered to a certain honored guest. I could see no honors or glory in something that was mere



INTERNATIONAL

Daughter's feet may not be considered as pretty as mother's, but they are free.

camouflage. But give me this honor in China and I would make it real.

At least I have wished on one occasion in China that I could occupy that honored position, for I wanted very badly to get out of the city of Nanking. The commanding general had said, "No!" Only a half dozen passes had been issued to enable certain important personages to go in and out. If I could only attach myself to one of that half dozen, I might be able to get an exit some way.

It was during the first revolution in China. (We are beginning to number the revolutions over here. Soon we will have to index them.) All Americans were ordered from the city, as the revolutionists were entering on the opposite side, and the legation did not want to be responsible for us any longer. The city was in a great turmoil.

Killing was going on quite freely. The people did not know whether to wear the insignia of the Manchus, or the white band of the revolutionists. One knew not, for a time, whether the revolutionists were coming in or going out. However, everyone carried a white, mostly dirty white, rag in case of emergency. At least they knew where to get one.

A band of American marines came up from the railroad station outside the city to escort all Americans out of the city. The order of the consul was emphatic. All who honored the command of their country must prepare to leave at once. Otherwise no responsibility would be taken as to future happenings. The warning was given at ten A. M. and we were told to be ready to leave at one P. M. There would be no way later to leave the city, which would be absolutely closed to everyone, whether inside or out. All one could do was to pack a trunk or grip hurriedly and run, leaving all else behind.

As this large party approached the gate, which was being besieged by great crowds of Chinese desiring to leave the city, a rush was made for the gate. The mob thought that they might be able to go out when the gate was opened for us. And they determined that they would go out if the gate was opened. On seeing this crisis, the gate keeper refused to open the gate at all; and it was only as our marines rushed in, kept the crowd back, and forced the gatekeeper to open the

gate, that it was possible for us to make our way out.

I had made arrangements to return to the city with the American consul, after seeing my wife safely on the train. My home was in an impossible position, and, unless I made arrangements to store my goods in a safe place, there would be no hope of saving them from being looted by the rough crowds of soldiers that were encamped about our house.

Returning with the consul's party, I made arrangements to store my goods in a place that was at least safer than our own house. Then I began looking around for a way of escape for myself. All gates were closed and sealed. No one was to be allowed to leave the city. A few special passes were given out to the various consulates. These could only be used at a remote railroad gate during certain times in the day.

I appealed to the consul. He said that there was no way he could help me.

Then it was that I began to feel what a nuisance these gates are. I began to libel them, and think all sorts of mean things against them. We thought how silly they are. If all these people want to get out, why not open the gate and let them out. What was the use of trying to keep us in. There was no danger to anyone or the

city in doing this. But we could go up to the gatekeeper, or captain of the guards, and rave and argue, but to no account. The gates were shut, and they would not be opened, no, not even for an important American.

Walls are O. K. or N. G. all according to your viewpoint. They are protecting, or they may be restricting. They may be comforting, or they may be annoying. You can bless them at one time, but denounce them the next. In China we are glad of them. They shelter us from the bandit, they keep out the petty thief, the beggars, and numerous dogs. Inside we can have fragrant gardens, while outside the streets are reeking with filth and dust.

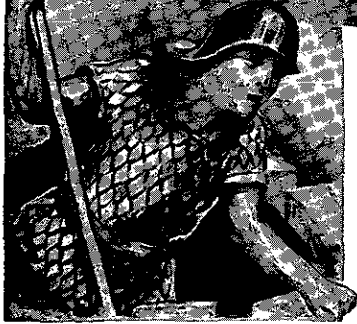
But for all this, our thoughts revert to good old America, "the land of the free." Oh, for the open spaces, the broad tree-lined avenues, the unfettered lawns, the untrammelled expanse of nature! I now lie down on my couch in the shadow of our compound wall, to dream of such halcyon places.



UNDERWOOD

A Chinese father selling his son for three balls of dough, during the recent famine.

THE WATCHMAN'S WORD



*“Go, set a watchman; let him declare what he seeth.”
Isaiah 21:6.*

JESUS is coming again. We can not say this too many times nor too emphatically. It is our message, and supersedes everything else in our attention and heart interest. Our every energy is bent on hastening his coming; our every hope is focused on the joy of his appearing. Jesus is coming again,—soon.

“**PEOPLE** who think don't attend church any more,” a young lady is quoted as saying recently. It is true that those do not who think the way the “liberal” schools are teaching them to think. The greatest danger comes when those who love God's word don't go to church any more. Then there is something the matter with the church. The true Christian is tested not so much by what he thinks as by what he loves.

FIGHT sin, not sinners. In our conception of him, we should separate a man from the wrong he does, loving him but hating his hateful actions. Many a struggling fellow-being is loathing his own habits and attitudes, the while he finds it impossible to break with them. A little help from his neighbor, in not confusing what he does with what he wants to do, will go a long way toward helping him to make the separation complete and evident.

BOXING is being introduced into the athletic courses of some colleges and universities,—boxing, the primary grade of prize-fighting. This new addition to the curriculum is bound to be popular, and we foresee bruisers of the type of the present world champion being graduated from our institutions of learning. This “manly art of self-defense” is in reality an unmanly art of mutual disfigurement. Thus our civilization takes one more step toward the schools of the gladiators,—and decadence.

THE most important achievements of the Limitation of Armaments Conference,—according to Senator Lodge, who took a prominent part in it,—are the reduction in the number of battleships and the limitation of the calibre of big guns. We hope that the distinguished statesman is mistaken in the degree of importance he places on the accomplishments of three long months of wearisome negotiations by representatives of the greatest nations of the world. If his

estimate is correct the Conference takes its place in the long line of disappointing peace movements, and is only another evidence that peace is not a human product.

“**THE** resort to applied science for agencies for the destruction of life and property in the late war warns us that unless our civilization devises some means to make an end of war, war will make an end of our civilization,” said Justice John J. Clarke, of the United States Supreme Court, in a recent speech. It is given to men of great foresight to see the only two alternatives before the world today. But it is given the believer in Bible prophecy to see more than that, for he is made sure of which alternative the future will take. In this case it is that war will make an end of our civilization. This is not a pessimistic view, but simply a warning not to trust in our vaunted civilization for future safety, but in the mighty arm of God.

THE phrase “narrow denominationalism” is being much used and abused by church federation enthusiasts. There is a denominationalism that is biased and obnoxious; but when the term is used to describe those who belong to a denomination and believe that their faith contains the most advanced truth for the times, then is it altogether unfair to call them narrow. No church has a monopoly on truth, but the believers in all churches usually think that their particular society has all truth if not all of the truth, else they would soon cease to belong to it. It is impossible for anyone to be on both sides of the same question, and since some faiths are diametrically opposed to others, he is a monstrosity who can believe all are right. There is a love, however, that unites all in one for Christian tolerance.

THE stones have again cried out in corroboration of the Biblical narrative as authentic ancient history. Because Libya and Ethiopia had been placed on a par by the inspired historians, and because profane history does not accord the latter country near the importance it does the former, the critics have concluded that the Bible references were more poetry than history. But recently a joint archaeological expedition sent out by Harvard University and the Boston Museum of Fine Arts unearthed at Napata in the Sudan the tombs of twenty-four kings and twenty-nine queens of Ethiopia, buried for two thousand years at least. Inscriptions were found that give much valuable information of the history of the kingdom, including the name of Tirhakah, mentioned in 2 Kings and Isaiah. Yet the detractors of the word of God will accept this much in addition, and no more, of the Bible as being proved facts. Nevertheless, these additional truths were just as true ten years ago as they are today, and to the Christian did not need a mummy science to prove them.

THE TITHE IS THE LORD'S

(Continued from page 33)

for man. He has made this divine arrangement as a blessing to fallen, sinful man. At the beginning of man's existence he was put on probation, and a test was placed before him. In the garden grew "every tree that is pleasant to the sight, and good for food." Adam had unlimited access to all that was in the garden; he could freely eat of all, except one tree, the tree of knowledge of good and evil. Of this he was not to eat on penalty of death. Not that the tree was not good, but this tree belonged to the Lord. To man was given all the rest, but this tree the Lord reserved unto himself. The test of obedience was before man, whether or not he would recognize God's ownership, and let that alone which the Creator had reserved for himself. Man failed in this test. He sought to use that which the Lord had reserved to himself, that which was not man's. As a result, sin, with all its train of terrible consequences, was introduced into the world, and required as an atonement the life of the spotless Son of God.

In the tithing question a like test after the fall is placed before man, whether he will recognize God's ownership of all that is in the world, or disregard the Lord's rightful claim and selfishly use that which the Lord has reserved to himself.

God Owns All

MAN in this world is only a steward of the Lord's goods. He owns nothing. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24: 1. "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." Deut. 10: 14. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Ps. 50: 10-12. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2: 8. The Lord owns all. The cattle and poultry on our farms, the money in the bank or in our purses, the ore of the mine,—all are his; and when we give to him, we but return for him to use that he already owns. All being his, he has a right to say how much he wants for his work, and to designate how and to whom it shall be given. Man is not a proprietor, but a steward, to whom the Lord has said, "Occupy till I come."

Notice the indictment of God, "Ye have robbed me." If withholding the tithe in the days of the prophet Malachi was robbery, really a transgression of the commandment that says, "Thou shalt not steal," and the Lord has not changed, it is still robbing him to

withhold from his treasury that which he has declared holy and has reserved for his own work. It brings upon the transgressor the curse of Jehovah. "Ye are cursed with a curse." It is a terrible thing to be under the curse of God. It must truly be a sad spectacle for the pure and holy God to behold a man claiming to believe in the Son of God, to be washed from sin in his blood, and preparing to be translated into a kingdom where the very streets of the eternal city are made of pure gold, and the gates of pearl; yet be so covetous that he keeps his hand in the treasury of his Maker and Redeemer, robbing it of that which is holy, that he may use it for his own selfish purposes. It is no excuse to claim, as some do, that they are in need of the tithe. The nine tenths with the blessing of God is worth far more than the whole with the curse of the Lord upon us. We should remember Judas, who allowed his covetous propensities to ruin him. He fell, and rose no more. The bag held him down.

What Is a Tithe?

WHAT is a tithe? Upon what are we to pay tithe? Some seem to think that they are to pay a tithe upon that which they may sell only. But this is not correct. What about that which we consume for our own use? A tithe is a tenth of our income from every source. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27: 30.

All that comes in, after deducting proper expenses, is to be tithed. We are first to pay a tithe on all our income, and live upon that which is left. Jacob vowed that if God would be with him and keep him in the way that he should go, and give him food to eat and raiment to put on, then of all that the Lord should give him he would "surely give the tenth" to the Lord. Gen. 28: 20-22.

In the paying of the tithe we recognize a partnership with the Lord, and we should reckon our income as carefully as if we were a member of a firm in some worldly business. I know of no greater promise in the Book of God than that given to those who render to the Lord a faithful tithe. The very windows of heaven will be opened upon them, the devourer rebuked, their barns be filled with plenty, and blessing unmeasured poured out upon them. It is hard to understand how the Lord could place before us any more abundant blessing than he has been pleased to do here by the mouth of his servant. It is indeed sad that man's heart by selfishness and covetousness becomes so hardened as to withhold from the Lord his own. Surely if we fulfil our part, the Lord will make good his promise.



KEYSTONE VIEW CO.

ON GUARD AT WASHINGTON

While the body of the "unknown soldier" rested in the Capitol rotunda at Washington, his living "buddies" closely guarded every arch and doorway day and night. But there are more precious treasures there than the most illustrious dead could ever be. They are the symbols of divinely-granted American liberties. And one of them is freedom to worship God as individual conscience shall dictate. This priceless birthright is in great danger at the present moment, and at the hands of those who profess to prize it. Let every loyal American set a guard, that religious liberty may not be stolen from our happy land.