

*The*  
**Watchman**

OCTOBER

AN INTERPRETER OF THE TIMES



15 CENTS

ARE SPIRIT RADIO SIGNALS  
SENT BY DEMONS ?

See page 6



**DURING** the year ending in June 1920, there were thirty-three drug addicts admitted to Sing Sing prison. In 1922 there were one hundred thirty-two. Drug-using leads to crime, and both are on an alarming increase.

A **PREACHER** in Virginia is organizing a "real Christian community," where a colony of Christians will live together on a tract of land "according to the Scriptures." But the very last command of the Saviour of the Scriptures was, "Go ye into all the world and preach the gospel."

**MR. DOYLE** advocates that spirits be employed to search out murder mysteries and to trail criminals. It will not be long before spirit testimony will be accepted in courts of law. It is the logical conclusion, if the dead are alive; but save us from the day when devils occupy the witness stand.

**RADIO-TELEPATHY** is being hailed as the language of angels and the communicative system of heaven. It may be so, but we are certain that only those who are of the Spirit of God will succeed in adjusting their "instruments" to the proper "wave length" for messages from the Deity. For God is a Spirit, and spiritual things are spiritually discerned.

**THE BREWERS** of Berlin are afraid that prohibition will sweep Europe. To combat it they urge that their discussions about the menage (?) be surrounded with the greatest of secrecy, and that their propaganda be given the greatest of publicity. Quite characteristic of the nefarious traffic. Just let the absolute truth about the results of using alcoholic beverages be realized, and prohibition will sweep the world,—and sweep is the good word to describe the operation.

**POLAND** has granted religious freedom to the Jews, and no longer requires them to observe Sunday. In the meantime professional reformers in America are seeking for legislation to compel the Jews to observe Sunday in this land of the free. Doctor Bowlby, of the Lord's Day Alliance, says: "To be perfectly frank with you, they will have to conform to the laws if we succeed. The Jew will have to observe our Sabbath." Shall America turn her steps back to the intolerance of the Dark Ages, while Poland embraces the glorious freedom and light America herself proclaimed a century and a half ago? Forbid it, America!

An eminent French archæological expert recently found some drawings which are supposed to have been made by prehistoric cavemen, and which picture the constellation of the Pleiades with ten stars. The largest number the naked eye can discover in that group today is seven, and with many persons, only six. According to the commonly accepted evolution theory the ancients could not have had better eyes than we, nor could the atmosphere have been clearer, nor the stars more brilliant. So the scientist is baffled, or turns to futile explanations. How much more reasonable and scientific to accept this fact among a thousand others as a proof that man as he came from the hand of his Creator was much superior to men of today in the keenness of his physical senses.

**Cavemen's Eyes**  
**Puzzle Modern**  
**Evolutio-Scientists**

Bahaism is a social reform. Its ideals are exalted. It aims at freeing mankind from the religious, social, and political yokes of the times. It stands for universal religion, universal language, a parliament of man with representatives from all countries for settlement of international disputes, universal education, a perfect civilization. Sounds good, does it not? And best of all, what its founder fondly desires is soon to be realized, but it will come about in a way radically different from that expected. It will be ushered in by the return of Christ. Thus only can and will it be. The futility of human schemes is revealed in the impotence of mankind's strivings for power to achieve these noble ideals. Therein lies the uniqueness of God's ways.

**Utopia Coming**  
**But Over**  
**Different Route**

Will H. Hayes, President of the Motion Picture Producers and Distributers of America, is out to find a way to remedy the evils of the movies. He has found that the box receipts determine the kind of pictures shown. Therefore he tells the public to stay away from the objectionable shows, and so force the managers to give them clean pictures.

**How to**  
**Clean Up**  
**the Movies**

All well and good, if the public only would. But why do crowds throng to the suggestive pictures? Because to them they are not at all objectionable. If the majority of the people didn't want that kind, they would not attend. They would stay away or go elsewhere. The indications are that while the best people deplore the indecent shows, the most of people do not. If Mr. Hayes does not stop till he gets to the bottom of the matter he will find that what is necessary to cleanse the movies is a change of heart on the part of the public, and that can be done only by the religion of Jesus.

A great many Christians are planning for the church of God to remain on the earth under present conditions for several hundred years more. They say that the church evolved from the stagnating uniformity of Catholicism to the diversity of sectarianism during the protestant Reformation period; and now, after four hundred years of that, the next evolution is to be to the "community church," which is defined as a union of several local denominational congregations for the purpose of better service and closer economy.

**Is the Commu-**  
**nity Church**  
**the Remedy?**

But the community church, though it possesses many excellent features, will never solve the problem of decadent religion today, though it may solve the problem of church finances. We are confident, on the supreme authority of the word of God, the foundation of Christianity, that the next change in church organization will be the sudden ascendancy of the church triumphant in a world made clean and sinless by the second advent of our Lord; and that event is even now at our doors.

What does it mean that today men of high position and wide influence, men of integrity and ideals, are changing front on the question of law-enforcement? The Prohibition Law is not being, and can not be, enforced, they say, and therefore it should be repealed. If we grant that the law is bad, what about the tried maxim that the best way to do away with a vicious law is to enforce it strictly. A writer in the *In-*dependent maintains that this principle does not apply in the case of prohibition; but we can not follow his reasoning.

**The Real**  
**Test of**  
**Prohibition**

The truth is that the more prohibition is really enforced the better it is liked by the best citizens. It is its disobedience that plays the havoc, not the law. The real crime tide which is sweeping the country now is not the crime of bootlegging especially, but that of hold-ups and murders in our large cities, nearly every perpetrator of which has had a dose of liquor or dope to give him courage for the deed. Let us have sound judgment in this matter.

The  
Newspaper  
for the  
NEWS

# The Watchman Magazine

An Interpreter of the Times

The  
Watchman  
for the  
MEANING

VOL. XXXI, No. 11

NASHVILLE, TENNESSEE

OCTOBER, 1922

*The World Is*

## ONE TENTH of a SECOND WIDE

**T**HE last game of the world series was being played in New York. In a Pacific coast city three thousand miles away the plays were being indicated on an electric score board. Within a few seconds after each move in the game the spectators were informed just what had taken place. Inside the newspaper office before which the score board stood, two different stories of the game had already been written, set up in type, and were ready to slip into the place left for them in the page waiting on the press. As the news came in over the wires indicating which story to use, this was inserted, and a brief account of details was written, rushed into type and added. Six minutes after the key on the telegraph desk had ticked off the final score newsboys were shouting the headlines in the streets.

About a year ago a one-day agricultural fair was held in Frederick, Maryland, fifty-seven miles from Washington, D. C. Pictures were taken by a staff photographer of the Washington Post, negatives were brought to Washington by airplane, developed, plates were made, printed, and papers carrying the pictures and story of the fair were taken back to Frederick by airplane and distributed while the fair was still going on.

At about the same time President Harding was returning to the capital from a cruise on the presidential yacht, Mayflower. The trim little vessel had reached Quantico in its voyage up the Potomac.

*By Chester Allen Holt*

An army plane carrying a camera man flew slowly over it. A picture was taken, the negative was developed in a tiny dark room on the plane, a print was made and twenty minutes after the camera was snapped over Quantico a finished picture was dropped on the steps of the national capitol some thirty-five miles away.

These three incidents taken from modern life seem rather trivial at first thought when compared with the

truly great things that are being accomplished in the field of practical science, but they are chosen and retold here to illustrate just one fact. That is, that the human race is going a long way in eliminating the two great obstacles to free and rapid intercourse — time and distance. Kipling says, "Civilization is transportation." Someone else has said, "Civilization is communication." We might go a step further and say, civilization is contact; and the effort of men in this age when marvels are commonplace is to establish contact between human beings the world over.

(Center Insert.) Radio entertainment for travelers on the Northwestern R. R. The road promises there will be no more lonesome hours, but music, songs, and stories instead.

The extent to which this has been done is truly marvelous. It is difficult to keep pace with the actual progress that is being made in the endeavor to bring all the people of the earth into touch with one another.

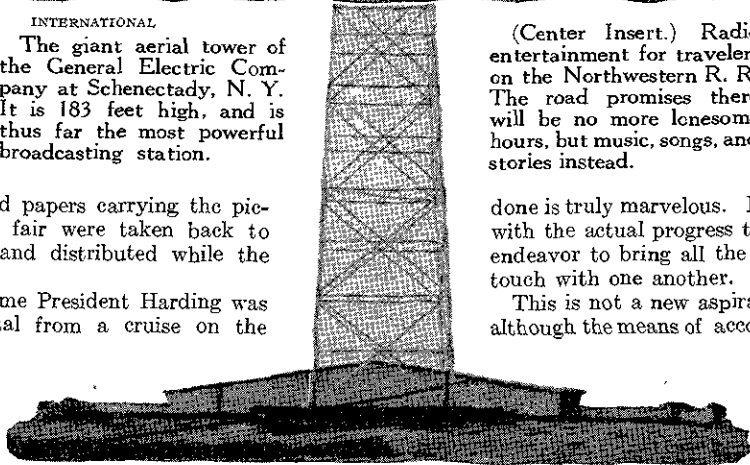
This is not a new aspiration on the part of men although the means of accomplishing it are modern.

The impulse from the beginning has been to get together. Cities grew up east of Eden in the land of Nod, in



INTERNATIONAL

The giant aerial tower of the General Electric Company at Schenectady, N. Y. It is 183 feet high, and is thus far the most powerful broadcasting station.



INTERNATIONAL

the days when giants were in the earth, as a result of the gregarious instinct of people. A tower was raised on the plains of Shinar in order that the survivors of the deluge might not be scattered abroad. Although the failure of that ambitious enterprise put obstacles of speech, race, and geographical position in the way of complete contact that have not been wholly overcome from that time to this, yet it has been the dream of daring souls in every age to level the barriers and reduce the world to a common community.

But these efforts have not been successful. Time and distance have stood between people like chasms that might be crossed tediously; but that completely separated into isolated groups those who dwell upon the earth. It has remained for this generation to bridge these chasms and reduce the world to a tiny dwelling place. Today the earth is like an apartment house with thin partitions. It is a gossipy place where everybody knows everybody else's business. A family quarrel in one part of the house is heard everywhere else and if any of the children are naughty or get spanked all the neighbors know about it. The agencies that have brought this about are the modern facilities for transportation and communication. Distance is no greater than the time it takes to cover it, and today that time has been reduced to such an extent that no habitable part of the world is more than a few weeks' journey distant from any other part, and any point may be reached within a few hours or a few minutes by the facilities for communication now at hand.

A man's legs will carry him at a little better than three miles an hour. He can push himself over the surface of the earth with a thin stream of vapor at considerably better than sixty miles an hour. He can shoot himself along by a series of explosions at about the same rate, or considerably better than one hundred miles an hour if he takes to the air.

At best the speaking range of the human voice is a few hundred feet. Under ordinary conditions the ear can detect sound within a few hundred yards, or if exceptionally loud or penetrating, within a few miles. But men have increased the range of their voices by sending them over tiny wires, and more recently by throwing them out upon the wings of the ether; and they have made ears for themselves with which they can hear around the world. And the astonishing thing about all this is not the curious fact itself, but the greater truth that the structure of modern life is reared upon these new legs and wings, and voices, and ears with which men have equipped themselves, so that we have ceased to think of human beings in terms of their natural limitations, confined to the narrow spheres in which their natural senses may operate; but as having their faculties magnified by these present day devices for rapid travel, projected speech, and far hearing. We think of a man in London or Berlin not as far away but close at hand, and to the modern view there is no such thing as isolation.

The extent to which men have become dependent upon modern facilities for transportation and communication is vividly set forth by Hawthorne Daniel in the *World's*

*Work* for June 1922, in the following word picture:

"The transportation and communication systems of the world are the vastest and most complex of all man's activities. Continents and oceans are threaded by wires, are crossed by railroads and steamships. Radio stations broadcast their messages to every square inch of the earth's surface, and hardly a man exists who can not be reached by part of this great network. Every corner of the world is within our reach—by mail in a few weeks—by cable in a few hours—by radio in a few seconds. Consider the effects on the world and on each individual in it if these great systems of transportation and communication were suddenly to cease. Imagine yourself awakening tomorrow morning in a world in which all of them were out of commission. The street car that you usually take to your office fails to appear, and after waiting for a time, you walk. Taxis stand immovable here and there beside the curb, some guarded by their drivers, some deserted as the useless things they are. You pass a street car standing silently in the middle of a block, motorman and conductor standing beside it. When will it go? They don't know. The streets are strangely silent, and the only vehicles are an occasional horse-drawn wagon that you pass.

"You reach your office, and find a message that came in just before the universal calamity stopped the whole communication service. Perhaps your mother or your son is ill half a continent away. You seize the telephone, but no sound of life is in it. Impatiently you try to attract the operator, but the phone is dead. You run down the block to the telegraph office, and write a message, only to have the clerk tell you as you push it

across the counter, 'Sorry, sir, but the wires aren't working.'

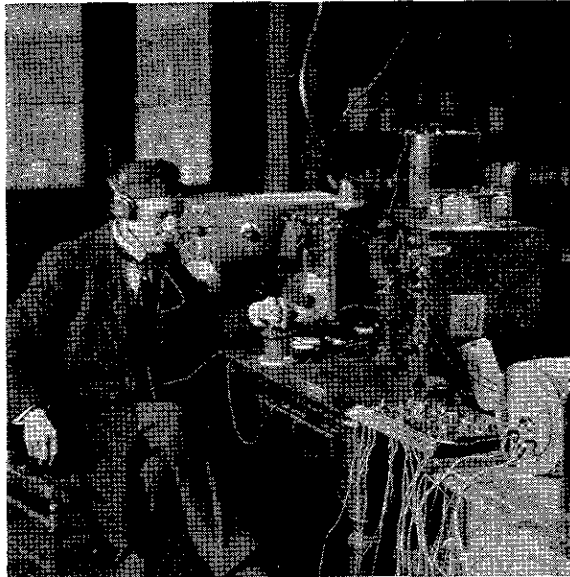
"The wireless! Out of order. The trains! Not running! Autos! Air-

planes! None in operation. You can't move.

"Imagine your helplessness in such a situation."

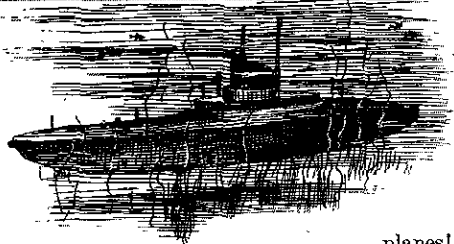
As another writer puts it: "This world is now just one tenth of a second wide." It is "One chamber, where no man, however remote in the flesh from other men, is beyond the sound of the voices of his fellows." By wireless, "Boys in New Jersey are talking to boys in Scotland; milady at her breakfast table is receiving word of the morning's bargains at the emporiums; farmers pause in the furrow to get from the air the market report from New York; farmers' wives at their evening fireside knitting, listen to grand opera in Chicago; trainmen talk to dispatchers many miles away; explorers, a year's travel distant in the Antarctic, hear Bordeaux telling Melbourne that the Pope in Rome is dead."—*World's Work*, April, 1922.

More than 600,000 radio receiving sets are said to be in operation in America. The possibilities of radio are capturing the imagination of South Americans and rapid installations are taking place. Europe, Australia, Japan, and other civilized countries are not far behind. The world-wide demand for wireless apparatus has swamped the electric supply companies. It is said that one of the largest (Continued on page 28)



WESTERN NEWS UNION

The inventor of the under-seas wireless, James H. Rogers, in his laboratory. This marvelous advance has made it possible to send wireless messages undersea and underground, into mines and to submerged submarines.



**A** MID the greatest and apparently most successful efforts for peace that men have ever made, the most terrible war of all time is destined to break out suddenly and unexpectedly. Many well meaning efforts to secure world peace are being put forth today. We most ardently wish that these plans to put an end to war could be successful. We long to see the realization of the noble ideal of a warless world, when "peace, good will toward men" will prevail everywhere. But we must not forget that One who knows the future has plainly indicated that at the close of this world's history there will be a war as much worse than the terrible World War as that struggle exceeded any previous conflict.

Many forecasts are being made today on the question of war or peace for the future. We have for example in Germany, Otto Autenrieth who has written a book entitled "Three Future Wars: Political-Military Forecasts." As the result of two of these wars, it is predicted, the only independent states in the world will be the United States in the New World, Germany in Europe, and the empires of the far east in Asia. All other nations will be reduced to vassalage. A third and final world-war, we read, will be fought between the white and yellow races, which will result in victory for the white combatants. Then Germany and the United States will rule the world. But these predictions are based only on human speculation, and are bound to fail. In fact, every prophecy that is not based on the word of Him who alone knows the future is bound to miscarry.

And let it be further understood: No one can know anything definite about the future prospect except as he turns to the Bible—the word that came from the great Revealer of secrets, who alone holds the future within His grasp. The motorist at night, in order to see through the darkness and have a



WIDE WORLD

This peace banner with its legend, "No More War," and showing an unbroken circle of the flags of all nations, was recently raised over the headquarters of the National Council for the Reduction of Armaments in London. The desire for the realization of the ideal gives rise to the possibility of its achievement.

*There Is a Great Peace Campaign on now in This and Other Countries with the Slogan, "No More War." THE WATCHMAN MAGAZINE Stands Solidly and Works Heartily for No More War. But When? And Under What Circumstances? What Are the Prospects,—and the Prophecies?*

*By John L. Shuler*



KADEL & HERBERT

The sentiment throughout the nations to stop future wars is crystalizing. Plans have been laid to unite internationally the Peace Societies of the world. At the right is Francis E. Pollard, representative of the National Peace Council of Great Britain, conferring with Frederick J. Libby (left), executive secretary for the Limitation of Armaments.

clear view of the road ahead, must keep his head-lights burning. So the man who would see through the present outlook for war or for peace, must take his viewpoint in the light of that sure word of prophecy, which shines as a light in a dark place.

Many are inquiring: What does the future hold in store? Does the scrapping of sixty-eight capital battle-ships, a ten years' naval holiday, the Four-Power Pacific Pact, and numerous other treaties as a result of the recent Washington Conference on the Limitation of Armament, mean that we have reached a time of abiding, settled, universal peace, when the nations will learn war no more? Or does the wonderful development during recent years, even since the last war, of instru-

ments of warfare that will spread death and destruction on a wholesale scale such as was never heard of before, mean that we are coming to the worst conflict of the ages? Will the present disturbed, upset condition of the world finally quiet down to a permanent peace, or will things go on from worse to worse till the final crash comes? What does the Bible say?

The prophet Daniel foretold that just prior to the wind-up of this earth's history there would be a time of trouble such as never was since there was a nation. Dan. 12:1. Then we may expect that there will yet be a time of bloody strife that will far exceed any previous conflict of the nations. Looking down the stream of time, the prophet John saw that there would be a time when there would be a universal world war, when every nation, "the kings of the earth and of the whole world," would be gathered in one great, gigantic struggle, and this would mark the end of our present world. Rev. 16:13-16. This will be the battle of Armageddon. When the curtain falls on that battle field, the drama of human history will have been closed. That battle will mark the complete collapse of civili- (Continued on page 27)



KEYSTONE

Sir Arthur Conan Doyle (right) who has proclaimed his belief in communication with the dead by means of a super-radio apparatus

# Are SPIRIT RADIO SIGNALS Sent by DEMONS?

By Carlyle B. Haynes

**R**ADIO telephony seems to have made an appeal to the popular imagination such as no other invention has ever made. Boys in New York are talking to boys in England; the housewife about her morning duties hears the bargain news from the great department stores; farmers get from the air the market reports from the city; small town folks, after the day's work is finished, listen to grand opera a thousand miles distant; government officials talk to aeroplanes in the clouds and submarines in the ocean depths many miles away.

The demand for radio outfits has swamped the manufacturers. Hundreds of thousands of families own receiving sets. The wireless call number and wave length are being added to the letter heads of business firms. The best electrical concerns in all countries are working day and night to bind every race of people into a great network of human communication. Radio is making such rapid progress that even experts find it impossible to keep abreast of its daily advance. Even Marconi, the inventor of the wireless, admits that he "stands awed by the prospects of the future."

And now serious efforts are being made to tune up the radio so that it may receive messages from the world of spirits. A Chicago man has invented what he is pleased to call "a super radio," arranged and adjusted with the hope that it will be used by spirits. Thomas A. Edison announced some months ago that he was experimenting with an instrument and endeavoring to perfect it in order that the spirits might be able to communicate audibly with people in the flesh more easily than by the ouija board or the tipping of tables. Sir Arthur Conan Doyle has stated his belief that such radio communication from the spirit world is not only possible, but will soon be in operation.

All these men who are experimenting in this direction are convinced that the spirits from whom they are endeavoring to obtain messages are the spirits of the dead. They believe themselves to be working on an invention to provide a channel of communication between the dead and the living. They claim to have proved that the spirits of the dead are already sending communications to the living. The evidence they offer for this, however, does not prove their contention, and the fruitage of their teaching is of rather an appalling character.

### *Suicide a Logical Result of Spiritualism*

**N**OT long ago Sir Arthur Conan Doyle of England, one of the most prominent converts to Spiritualism, came to America to deliver a series of lectures with the design of con-

vincing the American people that Spiritualism is a new revelation from God. Just after his first lectures there was an epidemic of suicide and murders which had a very close connection with his teaching, and seemed to be the logical result of it. When, as he endeavored to make clear in his lectures, there is no fear of a hell and no need of a Saviour, then certainly it is not surprising that men and women decide to enter at once upon the joys of the next world. Suicide and murder are the natural fruitage of Spiritualism. The New York Times reported "suicides in New York, Newark, and Toronto by persons who had been reading accounts of spiritualistic theories," and went on to report the case of another man who had just "stabbed his wife in mistake for a ghost," and whose counsel alleged that "his client had been reading accounts of lectures by Sir Arthur Conan Doyle." Another newspaper reported the suicide of an old man in Toronto "after reading a newspaper article quoting Sir Arthur Conan Doyle as declaring that death was 'painless and beautiful.'" Another newspaper reported the murder of a baby by its mother and then her own suicide as a result of her interest in Spiritualism, she having "got the idea that she could do better for him (her husband) by guiding him from heaven." It is not a sufficient answer to this harvest of suicide and murder for Sir Arthur Conan Doyle to say that "suicide is a desperate and serious offense." The logical result of his teaching and of the views of Spiritualists is suicide. It was a true word that Kipling spoke when he said:

"... The Road to En-dor is the oldest road,  
And the craziest road of all!  
Straight it runs to the witch's abode,  
As it did in the days of Saul,  
And nothing has changed of the sorrow in store  
For such as go down on the Road to En-dor."

### *Evidences not Convincing*

**A**S PROOF of the teaching that the spirits they believe in are those of the dead, spiritualistic leaders offer a vast amount of evidence, consisting of spirit photographs, striking messages revealing a remarkable knowledge of the living, the existence of the substance called ectoplasm, names and incidents of ancestors, and the answering to questions that are asked by people in the flesh.

Sir Arthur Conan Doyle offered as evidence of human servival such an incident as a spirit giving the number of a gun stock to the father of a young man killed in the war.

This was accepted as proof that only the spirit of the youth that was killed could give this number, inasmuch as it was not known by the father. The spirit that gave it was accepted as the spirit of the dead youth.

Camille Flammarion, the famous French astronomer and scientist, has just published a book in which he claims to give certain evidence of survival. He states that during thirty years he has examined 4,800 cases of alleged communication. He frankly declares that he can not prove and does not know that the soul is immortal, but he definitely asserts that the soul continues to live after death for a number of years, as he says he has had communication in several cases. Among his proofs are cases of dead persons fulfilling promises, giving notice of their own death, and giving warnings of events which later materialize.

How do these men know with whom they are communicating? They have not given any proof of the identity of these vagrant spirits. All of the evidence that they have adduced proves only this: that there are spirits claiming to be the spirits of the dead. It does not prove their claim to be true. It does not prove the identity of these spirits. It proves only that there is an invisible world peopled by invisible beings outside the boundaries of human sense. It does not prove who these spirits are.

Sir Arthur Conan Doyle tells of the varied ways in which messages come from the spirits by the lips of mediums, by automatic writing, by table tipping, by ouija boards, and other ways, and the messages come in various countries. He says, "But however they come, their message is always practically the same; they testify to a single philosophy. This evidence is conclusive."

We are willing to admit its conclusiveness, but it is not at all conclusive that the spirits tell the truth. It is conclusive only that there is a master mind that dominates this system, and leads this conspiracy. The single philosophy of which Sir Arthur Conan Doyle speaks is a denial of the Word of God.

All that the volumes of evidence written by Spiritualists prove



WIDE WORLD

Sir Arthur's sons (seated) following the footsteps of their illustrious father, listening for messages from the dead. Are such purported messages genuine? Who are these unseen senders? Are they angels or demons?

October, 1922

has been known for ages by the believers in the Bible. There is, indeed, a world of invisible spirits. These spirits, however, are not the spirits of the dead. They are not the spirits of those whom we have loved and from whom we have been separated by death. They are spirits who pretend to be our loved ones for the deliberate purpose of bringing us under their own devilish control and causing the eternal loss of our souls.

### *This Is Nothing New*

**B**EFORE the creation of man there was a higher order of created intelligences, the angels of God. This is very clearly stated in the following passage of Scripture.

"For thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honor." Ps. 8: 5.

The number of these angelic beings was so great as to make them impossible to count. The Bible speaks of their number in Dan. 7: 10 and Rev. 5: 11 as "ten thousand times ten thousand, and thousands of thousands." In Hebrews 12: 22 they are spoken of as "an innumerable company of angels."

Some of these angels apostatized from God and fell into sin, and "kept not their first estate."

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

As a result of this rebellion, these angels that departed from God were cast out of heaven. They were led by one who is known as Satan, and when they were cast out of heaven were cast out into this earth.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

The Bible declares that God did not spare these angels, but delivered them into chains of darkness to be reserved unto judgment.

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2: 4.

### *The Spirits are Fallen Angels*

**F**ROM this plain teaching of the Bible it becomes clear that in our study of spiritualistic phenomena we should bear in mind that there is on earth a vast multitude of invisible beings, clothed with supernatural power. These beings, who were once angels in heaven, are now called "demons" by the Scriptures of truth, and they are wholly evil in character, and bear the most intense hatred towards both God and man, while they are constantly engaged in the most bitter warfare against the welfare of human beings and the glory of God.

It must be borne in mind also that these unseen, yet intelligent, beings work equally as well in the darkness as in the light, while their presence remains unperceived and unrecognized. They can come into the room like the viewless air, and are able to work through visible and bodily forms as well as to control living beings. They will undoubtedly take advantage of every instrument or invention which man perfects to get in touch with human beings, and there can be no question but what they will soon be sending messages by radio to men. They can change their location with the rapidity of thought. Having lived for thousands of years they have the advantage of the wisdom and experience of the ages. They can recall facts that are passed long ago which no living man could possibly know, but which may be found afterwards to be true. They can assume innumerable disguises; impersonate any character; and they can call to their assistance at any time a vast multitude of other beings like themselves.

This vast confederacy of evil from which scientific men will undoubtedly soon be receiving messages by radio is presided over by a chief who once dwelt in the courts of heaven, and whose present supreme aim is to ensnare the human race to its eternal destruction, and who aims (Continued on page 26)



INTERNATIONAL

Ben. W. Hooper, of the Railroad Labor Board, and one of the principals in the industrial upheaval and attempts at equitable settlement.

## Drifting Toward Paternalism

THE coal strike situation has been eased up a bit by the strikers and operators in the central bituminous fields coming to an agreement. At this writing the anthracite miners are still holding out, and the railroads are sorely crippled by the persistency of the transportation tie-up. Coal is of little use unless the railroads can carry it to the consumers; so there we are.

Some blame Wall Street for the whole trouble; the operators blame the strikers; the strikers blame the operators; both blame the Government for not taking a firmer hand; and the general public blames whoever is to be blamed. There is increasing clamor from many quarters for Congress to give the President authority to seize mines and roads and run them in the interest of the people.

And right in this path lies the pitfall which America is approaching,—paternalism. We haven't the self-control, the good sense, the willingness to sacrifice selfish interests for the common good, that we need to manage our own affairs and settle our own disputes. So we urge that the Federal Government force us to do what we ought to do of our own free wills. Louder and louder the cry is rising, "Let Uncle Sam do it,"—anything to save us from developing moral backbone and stamina, forgetting all the time that we are Uncle Sam; and that to the degree individuals in the democracy of America do not govern themselves, to that degree they will not be governed, but will be led into anarchy and on to destruction by demigogues.

Every great nation of history toppled to its fall because its people ceased to manage their own matters and to control their own desires, and loaded the burdens of life onto rulers. Then kings and people went down together. With the cry of freedom upon her lips, America is going the same way today. Yet we are told by complacent students of affairs that nothing

can be done, that this is only another great advance step of civilization, and that we can only sit by and see it develop before our eyes.

It is well for those who know the times to get ready for the catastrophe "when the hungry fellows break loose," by taking refuge in that solid integrity of character begotten alone by the saving blood of Jesus Christ and the hope of His imminent coming in the clouds of heaven. God's plan for the immediate future of this world spells sudden and total transformation, not slow evolution. He will cleanse the earth as He cleanses the soul. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." So "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13.

## Phoning to the Dead

A SUPER-RADIO, or "spirit" phone, was recently exhibited before the 24th annual convention of the Illinois State Spiritualists' Association. Claims for the contrivance set it forth as the most marvelous discovery since the beginning of time. The medium-inventor proclaims the lifting of the veil of the great beyond, and asserts that verbal communication with discarnate spirits has been established. The quest of the unknown, the goal of such scientists and metaphysicians as Lodge, Doyle, Edison, Flammarion, Wm. T. Stead, Annie Besant, and Madam Blavatsky, is in process of materialization, he says, through a spiritualist's "trumpet" to which is attached a radio amplifier that is capable of "stepping up" 1,000,000 times, or higher.

The apparatus has Conan Doyle's endorsement. He says: "I believe the super-radio phone is designed along the right lines to establish communication with the dead. . . . If it succeeds Mr. Burket [inventor] will be classed as one of the world's greatest inventors, even greater than Thomas Edison." That we are on the eve of startling disclosures in the spiritistic world is evident from recent developments as well as from specific pronouncement of Holy Writ. Manifestations as yet undreamed of are in store for the world, which is unwarned against the most subtle yet sinister deviltries of the age.

While the phenomena of spiritism have, from their inception, been honeycombed with fraud and deceit, it is folly to attempt to dispose of it all as a gigantic hoax, a series of exploded frauds. Those

who assume such an attitude lay themselves open to subtle deception when confronted by phenomena that are not trickery and that are unexplainable aside from the solution offered in the Bible,—for there are living, intelligent, powerful forces at work in the unseen world—and they are not from above.

This modern psychic movement is one of a group of fifty inescapable harbingers of the times scattered throughout all departments of life and activity pointing to the rapidly approaching end of the age, that all men everywhere may read the times. The Bible prediction of modern spiritism follows: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." For a more extended discussion of this vital question, read Haynes' "Are Spirit Radio Signals Sent by Demons?" on page 6.

## Through the World's Windows

OMINOUS storms are brewing and breaking on the political and economic horizon of Europe. Ireland still writhes in the throes of bitter civil war, and is less able to guide its own destinies than ever, having recently lost the sane heads and true hearts of its two strongest leaders, Arthur Griffith by death and Michael Collins by assassination. England and France have again made a futile effort to get together on the question of the German debt and the treatment of Germany in general. Obviously the question will not settle itself, and peaceful means have failed to settle it. Germany stoutly maintains that she can not pay the installments on her war debt, and France is so desperate for money that she is determined to force payment by invasion and seizure of the rich Ruhr valley in Germany. Statesmen know that such a bold move is likely to touch off another European war, for the Russian Soviet has agreed to back Germany, and there are prophecies that the outcome of another world conflict will see Russia and Germany ruling the world. Yet the former nation faces the coming winter with but little better crop conditions and larger food supplies than last year, and the latter is in desperate straits financially, no less a man than the son of the President predicting ruin and revolution within a few months. Austria too is over the verge of ruin, and every day awaits the crash.

The Balkan situation finds the Greeks sore because they are not granted control of Constantinople, and the "atrocious Turk" again coming into power at the connivance of the Allied Nations, in



order that a political balance may be maintained. The Near East is in an inextricable tangle of diplomatic intrigue and military bluffing and counter bluffing. Palestine, thought to be sure of peace under the benign mandate of Britain, is being kept in an uproar by the religious ambitions of Moslem, Jew, and Christian.

A dozen fuses are sputtering in Europe today, any one of which may lead to a more serious explosion than the one which set off the World War in 1914. And America can not boast of quietude when the utmost efforts of the mediative powers of the Federal Government fail to stop the violence and suffering due to strikes.

The undercurrent, which is casting up so much mire and dirt of hatred and bloodshed, is *greed*.—the greed of those who have not, to grab from others; and the greed of those who have, to hold and get more. Russia starves, yet in possession of the Soviet are the fabulous treasures of the old Romanoffs. The nations of Western Europe are in dire straits financially and the tax burden is unendurable, yet the grand prix week at Deauville, a popular resort in France, "reached unprecedented heights of extravagant splendor." A queen, three kings, and innumerable princes and notables were there, the women "displaying such a wealth of jewels and rich gowns that Alfonso (king of Spain) remarked, 'The sight of such jewels almost makes me a Bolshevik.'" "The customary glass of champagne at 3 A. M. cost \$25. "The money fight around the private [gaming] tables where only millionaires are admitted became so fantastic Saturday night that a bundle of \$10,000 found under the tables remained unclaimed, no one missing it. It was therefore bagged by the management, which has already collected well over \$2,000,000 in gambling percentages and is well on the way to break last year's record of \$3,000,000." "One lady present offered \$5,000 to any one giving her information as to the whereabouts of her pet dog, Mingo."

There is something radically wrong with the world when such uncounted riches and such wanton extravagance are flaunted unfeelingly in the face of dying peoples and bankrupt nations. This is not the first time in history when such conditions prevailed, but they always led to one end,—the utter fall and destruction of the generation which allowed them. And such is the inevitable goal of this generation, the only bright ray being the hope of a soon-coming Saviour to gather to a better world those whose whole treasure is in heaven.

## Networks of Copper

THE entire 15,000,000 telephones of the United States and Canada were hushed for one minute as Dr. Alexander Graham Bell, inventor of telephony, was recently lowered into his chosen grave in Nova Scotia. He had lived to see a network of 30,000,000 miles of wire, 500,000 phone stations, and 35,000,000 daily messages interwoven into the very warp and woof of the social fabric of the nation.

When it is realized that the first clear and unmistakable speech was thus reproduced on March 10, 1876, the event is indicative of the revolution it has wrought in human affairs. The Bell basic patent (No. 17,465) is called the most valuable single patent ever issued, having developed a great and indispensable international industry, though 8,000 additional patents have been taken out. These facts emphasize how far we have journeyed in a single generation. In the words of Arthur Brisbane, "The hundred years behind us have seen a complete change in the ways of human beings and in the world's methods. The telephone and the telegraph have come—conquering space and time. The flying machine has lifted men from the earth—conquering the law of gravitation. The automobile has replaced the horse. Electricity has lightened the labor of the world. Man, born with ten fingers, provides himself through electricity and machinery with ten million fingers of steel."

Interesting as these things are, they are more than that. They are typical of the age of increased knowledge and communication universally recognized, but whose basic purpose is not generally understood. They are predicative of the "time of the end," in which days we live. There is a deep, divine purpose behind this vast wave of material advance. The human instruments worked more wisely than they knew, in conformity with heaven's purpose. A mighty enlightenment of the nations was imperative, made possible by these facilities for rapid communication and locomotion, preparatory to the heralding of God's final message to an age whose end will place the final period on the closing page of human history. The divine prediction is this: "Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. The preceding clause places it in "the time of the end." The culmination of it all is stated by Jesus himself: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.



INTERNATIONAL

Michael Collins, assassinated President of the Irish-Free State, shot from ambush on August 2. His death was a great blow to Ireland.

## Parental Authority Wanes

"THE derogation of parental authority is general and increasing," is the sweeping assertion of Judge Talley of the New York Court of General Sessions. Similarly, the principal of the Horace Mann School maintains that separate high schools must supersede co-educational ones "because of lack of parental discipline in the modern home, and the premature sophistication of adolescents." The editor of the *Lutheran* says: "There is little or no respect for parents and superiors." And the editor of the *Kentucky Law Journal* concurs thus: "Parental control and supervision are old fashioned hobbies, having no sympathy from us young folk." "From the religious press, as represented by its editors, comes a well-nigh unanimous cry of alarm," reports the *Literary Digest*, after an extended canvass on the morals of the younger generation.

This severe indictment assumes significant proportions when we recall Paul's depiction of conditions identifying the "last days." In the heart of the eighteen distinguishing marks is this: "disobedient to parents." And, then, side by side with lowered morals will be found increasing lawlessness, and a passionate search for questionable pleasures that make the day "perilous." Read the specifications: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-4.

We live in the time foretold. The earmarks are unconcealable.

# STRIKES, STRIKES, STRIKES!

*Will They Ever End?*

*By George W. Rine*



**N**OTHING in current history stands out more conspicuously than labor strikes. At the time I write—July 17—there are, in the United States, approximately one and a half million working men and women on strikes. On April 1 nearly 650,000 miners went on strike, and that strike is still on. There are about one million men engaged in mining coal and in the work directly dependent upon it, says William Green, Secretary-Treasurer of the United Mine Workers. This means, says an expert economist, that more than four million American people are dependent for the means of living upon the industry that is largely inoperative for an indefinite period.

Since early in July over 400,000 railroad shop craftsmen have been idle as the result of strike orders sent out from Chicago by the chiefs of their Union. Since February 13, there has been a strike of most of the textile workers in New England, 17,000 operatives being involved in the city of Manchester (N. H.) alone. In many of our port cities thousands of dockmen and longshoremen have left their work, and are striking to prevent a small cut in wages.

## *Perennial Strikes*

**I**N A late issue of the *Outlook* Mr. Lee W. Squier wrote, "Miners are perennial strikers." He declares that since the Greek slave miners went on strike in the fifth century, B. C., there is no record of a larger percentage of strikes in any industry than in mining. In the 139 years covering the period from 1741 to 1880, government statistics show but 1,491 strikes and lock-outs in all industries. On the other hand, during the years 1881 to 1905 inclusive there were 3,336 coal-mining strikes. During the period 1906 to 1919, not fewer than 1,994,419 bituminous coal miners were out on strikes, losing a total of 77,733,118 working days. The average number of strikers per year was 153,168 during the latter period. But in 1922, as we all know, there are on strike 155,000 anthracite miners and 573,000 bituminous miners. It is estimated by experts that these striking anthracite miners are losing \$683,760 daily, or \$17,094,000 per month of 25 working days; while the bituminous workers are losing \$1,459,575 per day, or a total of \$36,489,375 per month. An expert statistician estimates that after the stocks of coal above ground are disposed of, the mine owners (operators) will sustain a loss of approximately \$30,000,000 per month.

At this point the daily paper is placed on my desk. Across the top of the first page is the flaring headline, "100,000 Men Join Strike." The first sentence of the dispatch (from Chicago) is: "Peace prospects in the

railroad strike were dimmed today by the addition of approximately 100,000 men to the forces of the strikers." Another opening statement is the following: "By many it is believed that the nation this week will meet the major industrial crisis of its history." The dispatch states that this host of additional strikers are the "maintenance-of-way workers," on the railway lines entering New York City. These men went on strike without even waiting for orders from the heads of their unions. Surely the strike fever is no longer sporadic, but, in America at least, almost universally epidemic.

In the *Oregon Journal* for May 27, Mr. George Wheeler Hinman declares that since the armistice ending the world war was signed the conflict between employers and employes "has cost probably as much as a year of war." This means that in the long run strikes are as costly as battlefields. He cites some of the many remedies that are proposed almost daily, and adds, "Yet as a matter of fact the costly confusion can not be entirely remedied. It is here to stay." Mr. Hinman expresses the hope that the "present bitterness" of the labor situation will be much mollified in the years to come. But he entertains no hope that our perennial and ubiquitous industrial warfare will ever permanently cease.

## *Labor Facing a Crisis*

**M**ANY labor leaders have recently averred that organized labor is facing a veritable crisis. They maintain that this crisis has been precipitated by a series of Supreme Court decisions bearing upon the labor movement, recently handed down. In January of 1921, a decision was handed down by the United States Supreme Court in the case of the Duplex Printing Press Company of Battle Creek, Michigan, construing the Clayton Act in such a way as to give employers new powers in the use of injunctions. Early in the present year the Supreme Court, in the case of the American Steel Foundries Company, handed down a decision on picketing which makes "intimidation" unlawful and interprets the word in such a way as to make effectual strikes virtually impossible. Later the same Court ruled that a tax on child labor products would not be constitutional, thus circumventing the efforts of Congress to tax child labor out of existence. In the minds of labor leaders, the crisis has been brought to a climax by the recent decision of the Federal Supreme Court in the Coronado coal case. Under this new ruling labor unions are liable to prosecution under the Sherman Anti-Trust Act and may be held for damages resulting from strikes. There have been sporadic instances of



trade unions being prosecuted under the Sherman Act, but this is the first time the Supreme Court has fixed its seal to such procedure.

Apropos of the latter decision, the New York Socialist daily, the *Call*, declares it to be "the most staggering blow ever aimed at the organized working class." The *Call* says further that the decision is as frankly "in the interests of the employing class as the Dred Scott decision which favored the slave owners of the South." In reference to the same Supreme Court ruling, Mr. Samuel Gompers, President of the A. F. L., says that the Supreme Court has joined "the movement to undermine and destroy the only organizations which the working people have for their protection."

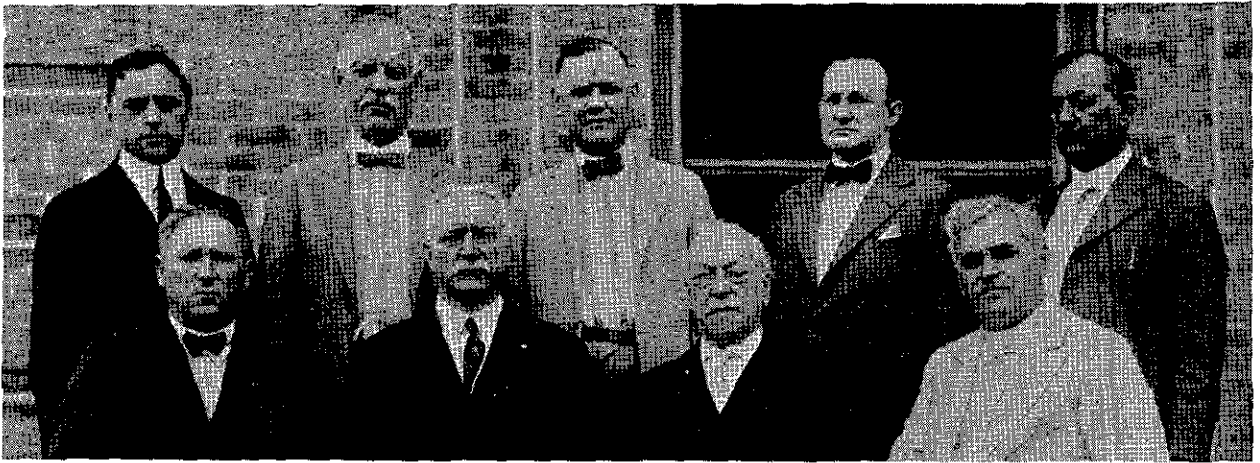
On the day following the handing down of the Coronado decision came the announcement that the Federal Railway Labor Board had ruled that a reduction of sixty million dollars should be made in the wages of railway shop mechanics. This reduction came on the heels of a prior reduction of fifty million dollars in the wages of maintenance-of-way workers, making a total cut of \$110,000,000 in the yearly wages of two classes of railway employees. It is true that these reductions were, in a sense, set off by a marked reduction of railway freight charges enforced by the Interstate Commerce Commission. Notwithstanding the latter incident, these "cuts" in wages caused consternation in the camp of labor, and were

The foregoing citations are given for the purpose of illustrating the immense disparity of feeling and judgment as to the Coronado and other recent Court rulings, which obtain between the employing class on the one hand and organized labor on the other. Obviously the rift of antagonism between the two classes is widening and deepening in these socially stressful days.

#### *Irritant of the Open Shop*

THE leaders of the labor forces, notably Mr. Gompers, declare that there exists a great national movement for what is called the "open shop." They protest that the movement is purely a commercial slave device for making workers helpless. According to Mr. Gompers, the more brazen among employers declare the movement to be in complete accord with the genius of Americanism. Mr. Gompers, however, insists that it is "a cruel travesty on all that is American." He declares the "open shop" to be anything but open; and that it is closed and locked to all workers that refuse to surrender their freedom and manhood. Millions of dollars, he tells us, have been poured into the campaign for the "open shop" betrayal of what is most fundamental in Americanism. It is a net spread to stifle human aspiration and deaden the ambitions of true manhood.

In a late issue of the *Oregon Journal* appears an editorial



INTERNATIONAL

Members of the American Federation of Labor who have been prominently connected with the strike negotiations. On the front row, third and fourth from the left, are seated Samuel Gompers, president, and Frank Morrison, secretary.

the immediate cause of the strike involving 400,000 railway mechanics.

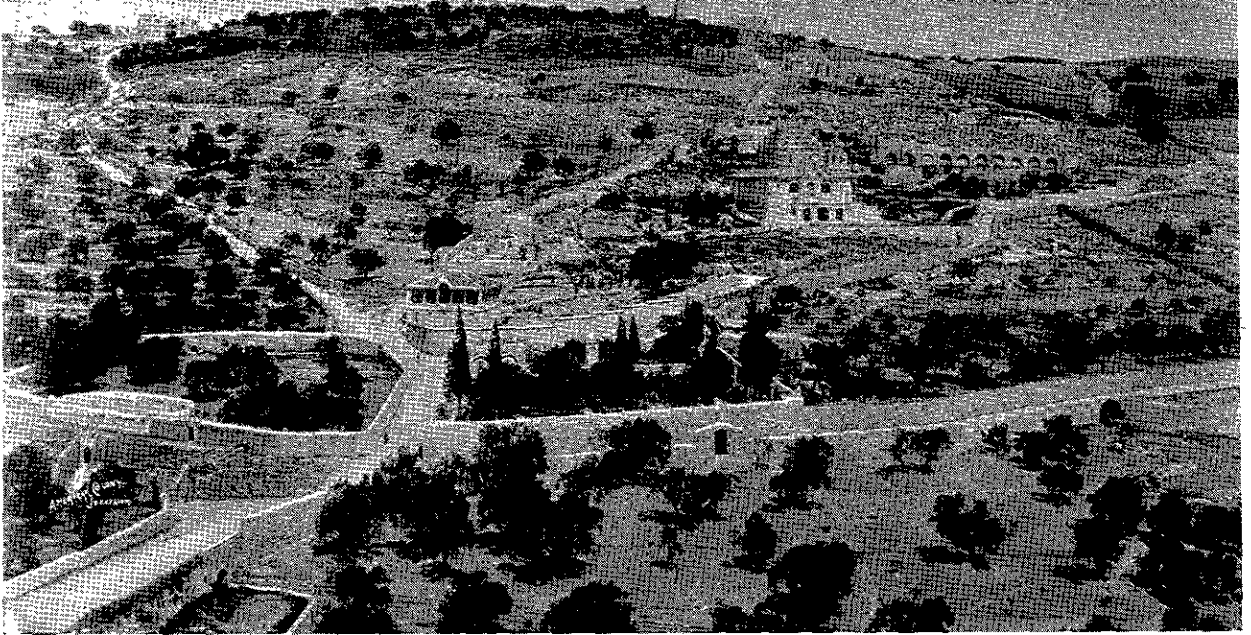
On the other hand, almost all the influential daily papers hail the decision in the Coronado coal case as a step in the right direction. The New York *Times* characterizes the decision as a curb to the unions who "seek to exalt class interest above universal welfare." Anent the Coronado decision the New York *Herald* says that "the big thing, the very big thing, is that everybody now knows where labor unions, labor individuals and all stand in respect of the laws of the nation." The New York *Evening World* says, in part: "The first impression of organized labor will be that the decision has dealt it a blow. Sober second thought, however, should persuade organized labor that stricter accountability is the opposite of disadvantage when, as is now happening, every new responsibility put upon labor furnishes powerful argument for divesting capital of remaining unfair privileges." The editor of *The Argonaut* (San Francisco) comments somewhat spiritedly: "No soap-box orator will like it, and no sidewalk audience, sympathetic with the view that crime should enjoy immunity when it is committed in the interest, or the supposed interest of labor, is going to like it. . . . But it will have many friends because of its many enemies, and unless the United States has gone insane, the friends will outnumber the enemies three to one. . . . Let them [unions] make their struggle for better conditions as the rest of us must—within the law."

the central thought of which is that labor unionism is in a life and death struggle for survival. "There is no doubt of it," avers the writer. Never has there been such a mobilization of forces, he says, to fight labor unions. The Portland waterfront strike, now on, is given in illustration. That strike has passed into an actual lockout, with the union men, as such, locked out. Against them are the most powerful organizations of employers in Portland; and back of the employers, "actively and aggressively," is the Portland Chamber of Commerce, which, in turn, is aided by the Chambers of Seattle, San Francisco, and Los Angeles. Shippers, bankers, and business men of all sorts, and the weight of public sentiment, is preponderantly on the side of the employers. It was of no avail that the union employees accepted arbitration and agreed to bring wages and working conditions to a parity with rival ports. There exists a quiet but very determined purpose to lock the union out, "with every dock and every ship in process of loading or discharging, bristling with armed guards and blazing with police stars." The writer repeats: "Unionism is in more peril than at any time in its history."

For many months there has been in progress, in Chicago, a tensely bitter contest between the Contractors' Association and the Building Trades' Council. The walkout was precipitated by the refusal of the men in the building industry to accept the cut, announced by the contractors, of the wage of mechanics from \$1.25 to \$1.00 per hour, (Continued on page 29)

# ZIONISM IS STILL HOMELESS

By Frederick C Gilbert



EUGENE J HALL

Mount of Olives from Jerusalem

*The Writer of this Article Is a Christian Hebrew, and Keeps in Close Touch with All the Hopes and Aspirations and Plans for the Restoration of Zion in Palestine. His Review of the Present Status of the Zionist Movement Is Worthy of Careful Thought.*

AT THE Arms Conference held in Washington, D. C., beginning November 11, 1921, the Right Honorable Arthur James Balfour, the venerable British statesman, headed the English delegation. On January 11, 1922, Mr. Balfour received at the British embassy at Washington a large delegation of American Zionists and other Jewish organizations. The delegation was headed by Mr. Nahum Sokolow, chairman of the Executive Committee of the World Zionist Organization.

In introducing the company of Jews to Mr. Balfour, Mr. Sokolow said, "The name Balfour has become a symbol which unites two worlds, the Jewish world and the Christian world."

The representatives of these Jewish organizations had come to meet the man who made to the Zionist leaders, through Lord Rothschild of England, that famous pronouncement in November, 1917, that it was England's desire to secure for the Jews in Palestine "a national home." This declaration has come to be known the world over as "The Balfour Declaration."

The British statesman met these delegates courteously, and made a very interesting address. In his speech, he repeated the pledge he had made in behalf of the British Empire to the Zionists of England more than four years before, and he wished the people all kinds of success in their undertaking.

Toward the close of his speech, while assuring the Zionists and the other Jewish visitors present of his interest in their welfare and of the sincerity of his purpose in

making that memorable declaration, he uttered the following: "Where I stood then, I stand now. The hope I then entertained, I entertain still."

Doubtless his speech flattered the distinguished visitors, and must have brought a measure of pleasure and satisfaction to the honorable English statesman. When the statements, however, are carefully analyzed and investigated by close scrutiny, what do they mean to the Zionists, and what bearing have they upon the realization of a permanent homeland in Palestine which the Zionist organization has been hoping for these many years?

### *What Zionism Has Wanted*

EVER since the days of Mr. Theodore Herzl, the Jews who accepted his view of the future of Palestine have been working toward a Jewish State, a Jewish Commonwealth, in the land of their fathers. They have been planning that the time should comewhensome means should be devised whereby the territory of the Holy Land would be ceded to them by the nations of earth, after it had been taken away from the Turk, and they would have the power and the ability to settle, equip, maintain, and control a Jewish State in Palestine, in a manner similar to other nations and states. In the years before the war, more than twenty millions of dollars had been expended in locating many Jews in certain sections of that country, to pioneer the way for a Jewish State. The war came unexpectedly, and these millions of dollars of investments proved of little value to the Jews, as Turkey destroyed, confiscated, and unsettled many sections which the Jews had built up.

When General Allenby had discomfited the Turk, marched into Jerusalem a conqueror for the Allies over the Central Powers, and Mr. Balfour had made that remarkable "Declaration," Zionism felt that its day had come, and that the Jewish nation was about ready for its deliverance. The Zionists took this declaration seriously, and read into it all that they had been conceiving in their thoughts for twenty-five years. Immediately Jewry became active, stirring, zealous,—and it seemed that the modern Gideon who would overcome all obstacles had arrived, and with the flourish of the trumpets and the breaking of the pitchers would again possess the land of the fathers.

### All Jews Not United

WHILE Zionism was making every preparation that the land of Palestine should be ready for the reception of Zion's children at the earliest moment, difficulties and impassable obstacles were arising on the right hand and on the left. Troubles were coming thick and fast from within as well as from without. It was found that many Jews had no faith in a nationalistic movement, because they felt that they were now not a nation, and had not been such for centuries. In fact, the father of one of England's greatest premiers, a Jew, maintained that the Jews were not a nation.



INTERNATIONAL

Prominent American Jews reviving the age-old custom of going up to Jerusalem for the Passover which was observed last spring.

In "The American Israelite," Dec. 29, 1921, appeared the following:

"The Jewish people," said the father of Lord Beaconsfield, "are not a nation, for they consist of many nations. They reflect the colors of the spot they rest on. The people of Israel are like waters running through vast countries, tinged in their course with all the varieties of the soil in which they deposit themselves. Every native Jew, as a political being, becomes distinct from other Jews. The Hebrew adopts the hostilities and alliances of the land where he was born. He calls himself by the name of his country."

The Zionists, however, felt that when the nations sat around the tables at the Conference in France, Zionism should have a hearing, as it had already been suggested by some of the greatest statesmen that with the war won by the Allies there should now be a new world. There should be no more secret diplomacy, secret understandings among nations to barter with countries and races as people play with chess or checkers. The time had come for self-determination, and all races, tongues, and nationalities should have the privilege of saying for themselves, Who's who, and What's what? Were not the Zionists to have part in such a program? Should they not have the right to be among the self-determined peoples?

While the contest was on among the Jews from within, it seemed necessary that the soft pedal should be put on Zionism by the governments from without, especially by England. The leaders of Zion felt that England, or some representative from the Zionists, should present to the nations at the Conference table the request or demand that Palestine be turned over to them, that they might go ahead and create their State. It was decided, however, that Zionism should not be represented at the Conference, as the nations had

too many more important matters to attend to just then.

By degrees it came to be recognized that Zionism took too seriously the "Declaration" made by Mr. Balfour. Not that England was untrue to her promise, nor intended to break it; but the Zionists read into that "Declaration" more than England intended to convey.

On December 7, 1918, at a meeting held in the city of London, England, Mr. Chaim Weizmann, President of the World Organization of Zionists, told the large audience present that the Zionist Organization was not large enough to cope with the proposition of a Jewish State in Palestine, and that the Jews should merge the Zionist Organization into a larger organization, and somehow work out this Palestinian problem in the best manner possible.

The Zionist organization, however, was not satisfied with such a program. So in July, 1920, the World's Zionist Organization held its Convention in the city of London, England, and at that time there was passed the declaration that,

"All the land in Palestine be declared the property of the Jewish people, and that the control of this property be gradually assumed by the Palestinian State."—The American Hebrew, July 23, 1920.

The English Government though, had already defined the meaning of the "Balfour Declaration"; for in the House of Lords, the month before, Earl Curzon declared that there was to

be no Zionist Government in Palestine, that all immigrants entering Palestine were to be scrutinized, and that there was to be no preferential treatment in regard to purchase of land. This statement from the British government came as a big surprise to Zionism. When word was published that the League of Nations had given Great Britain the mandatory over Palestine it was felt certain now that England would carry out her promise to the letter, and immediately hand over the key to the would-be owners of Palestine.

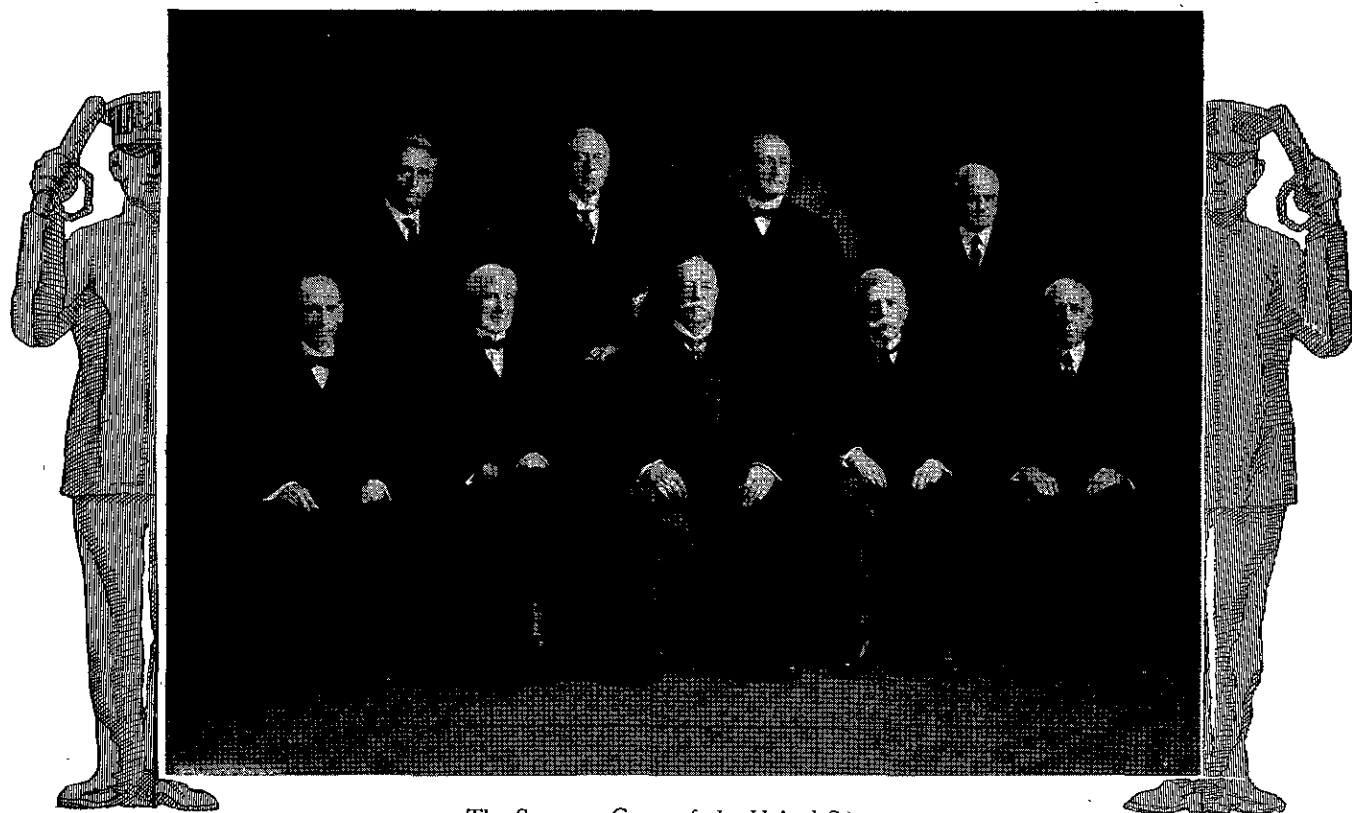


INTERNATIONAL

Since July, 1920, 18,000 Jews have flocked into the Holy Land. There are now some seventy-two Jewish colonies there, controlling 130,000 acres. They consist largely of agricultural settlements.

Time passed on; and difficulties, trials, perplexities, and confusion over the control of Palestine arose, increased, and multiplied. The 700,000 Arabs and Christians in Palestine protested to England against a Jewish State and a Zionist government. Many Jews in the land itself cried out against such a proposal, and England was obliged to explain the "Declaration" still further.

Lord Northcliffe of England made a thorough investigation of the Palestinian situation as related to a Zionist government, and after spending time in the East, gave through the press his view of the situation. Many of England's astute statesmen further explained the "Declaration," but all of them believed in "a national home," and advocated it. The time had to come when the Zionists must have a clear and distinct explanation of that "Declaration," and it came at last, although (Continued on page 19)



The Supreme Court of the United States

# The MAJESTY of the LAW

By Justus G. Lamson

ALL government is founded upon law. There is no government without law. A government in the condition of anarchy is still governed by a law, but it is the wild, untamed, and passionate ruling of the anarchist or the mob. Law which is not enforced is only advice. A government that can not enforce its laws is not a government in any true sense.

God's government is no exception to the rule. The reason why God's government exists is because He enforces His laws; and should He fail to enforce the laws, just to that extent His government would fail. And if God should ever utter or promulgate a law which He would not enforce He would fail to be God—He would cease to be God.

When God laid the law before His created beings, He placed before them a rule of action which was the foundation of His own throne; for the law which He enunciated is the law which expresses the principles of justice. And justice is the establishment of His throne. Ps. 89: 14 (margin). Just as the Constitution of the United States is the foundation law of this government, so the great moral law is the foundation of God's government; and when God spoke that law in the hearing of the people, He was not enunciating something that was entirely new, but only placing in words in the hearing of the people the principles that had from the very beginning of His government been those upon which it had been established.

When Christ came into the world, He came not to destroy the law or the prophets. He came not to destroy, but to fulfil; and He said definitely that one jot or one tittle should in no wise pass from the law until all be fulfilled. Matt. 5: 17, 18.

A law remains in force, if the government stands, until that law is repealed. No power less than the power that makes the law can repeal the law. If the law is repealed

or modified, it must be done by the government which made it or by a government which succeeds it, and is thereby more powerful. The very fact that the law is changed is proof that the power that changed the law is superior to the power that made it.

## *Law a Picture of the Law Maker*

LAW is the expression of character. Any law expresses the character of the law-maker. In our government we have three branches—the legislative, the executive, and the judicial. In monarchies those three branches are united in one person. It may be a Constitutional Monarchy, an Elective Monarchy, or what not—if it is a monarchy, the legislative power, the executive power, and the judicial power are all ultimately vested in one person. In republics like ours, we have three different branches with different men exercising the powers in the different branches.

God's government is a true monarchy. He is the law-maker, the law-decider, and the law-executor. What He says is law. His decisions are infinite and unassailable. The thing which He purposes is law, and is the expression of His character.

An earthly law is the expression of the character of those who make it. I will illustrate: the Wisconsin legislature meets in session at the capital, and they decide that it shall be unlawful for persons to fish in a certain lake between July 1 and September 1. They put into that law their thought, and just to that extent that the law covers things, it is an expression of their character with regard to that business. The legislature gets together and says that the proper penalty for a man who breaks and enters in the daytime is ten years in the State prison. If he does the same thing in the nighttime, it is fifteen years. The next legislature comes along with a different cast of men and they say, "We don't believe

the penalty is sufficient for the man who enters in the day time. We will make that fifteen years and the penalty for the man who enters in the night-time, twenty years." Just to the extent that they change or abrogate the law, just to that extent they weave into that law their character.

I have illustrated that the individuals who make the law weave into that law their thought and their character. And inasmuch as men change their opinions, change their minds, and change their dispositions with regard to certain things, just so human laws are mutable, subject to change, and are changed.

### God Changes Not

**G**OD'S law expresses His character. He put into that law His disposition. He put into that law that which is the expression of His character; and just as surely as a change in the law manifests necessarily a change in the law-maker, so any change in the law of God would be a manifest change in the God that made the law. *But God does not change!*

I read a verse found in the last book of the Old Testament, Malachi 3: 6—"For I am the Lord, I change not." Therefore, inasmuch as God does not change, His law will not change; for the change here expressed in the verse is not such a change as would be signified by the expression in the Scripture of a time when the priests were appointed and served for life and must come from the tribe of Levi, to the time when Jesus Christ should be priest and come from another tribe. That isn't the kind of change it is referring to. The change here referred to is a change that is seen in the disposition of God and His character; for He says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." If He were a changeable God, if He fixed things over, you would have been lost by this time; but because "I change not," ye are not consumed.

The law of God was transgressed. He put man and woman in the garden. He gave them their rights; as God it was His duty to preserve, protect, educate, train, those created beings. Those created beings were under duty, under obligation, to love, honor, serve, obey, their Creator.

When the lawyer came to Christ and said, "What is the greatest commandment of the law?" He said, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The first is love to God; the second is love to man. On those two hang the duty of man expressed in detail by word later on to the race; and the first four commandments of the decalogue express our duty to God, and the last six express our duty to man. That law—the great moral law of God—is the law which expresses the whole duty of man.

But man broke the law which said he should not steal. He was placed in the garden and God said to him, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." God reserved that unto Himself.

God said, "Thou shalt have no other gods before me," but that created pair, instead of obeying that law, reached forth and took that which did not belong to them and broke the law.

### The Devil's Challenge To God

**N**OW, the question was put to God, "What will you do?" He had made the law that said, "Thou shalt not steal." Those created beings stole. God had His choice. He could either change that law and fix it so that it would not be wrong

to steal, or He could go ahead and do just exactly as He had promised and see to it that those created beings met the penalty.

When our government says to you, "If you steal and are convicted, you shall go to jail," and then the government supinely lies down and does nothing about it, you know that there is a decided weakness in the government.

The challenge was thrown in the face of God—"You said to Adam and Eve, 'In the day thou eatest thereof, dying thou shalt die,'" and the devil defiantly looked up in the face of God and said, "You said that they should die; I told them they wouldn't; now what are you going to do about it?" What would God do about it?

God had the chance to back down; He could change, we will say. He could fix the law over; he is the one who made the law. There was man's life hanging in the balance. All He would have to do would be to fix this commandment up a little,—just have to cut out three letters. "Thou shalt not steal"—just take a blue pencil and draw through the word "not" and it would be all right—"Thou shalt . . . steal"; and "Adam, you can go on and live." Or He could have said, "Thou shalt not steal only once a week," and then Adam could have said, "I have only gotten in my stealing this week; I will wait till next week before I steal again." And that would have provided so that we could have had the thing go on and a race of sinners would have been on the earth. They could have life, and the Lord could have said, "I will let you live in spite of the fact that I promised you you should die." NO!!

The truth, veracity, strength of government, and dominion of God, were at stake. Shall He go back on His word? Shall He turn around and say, "I didn't mean it when I said it"? That is the way human parents do. Fathers and mothers say, "Johnny, if you do that again, I will give you a good whipping," and Johnny does it again and looks up and laughs

in his parents' faces, but they do not keep their word.

God does not do it that way. He says, "I will not alter the thing that has gone out of my mouth." There is nothing for Him to do except to carry out the penalty on Adam and Eve for having transgressed the law. God chose His law, and Adam and Eve would have to die just as the promise had been made. They were driven from the garden, and immortality was out of their grasp. Mortality entered upon them, and the whole human race entered upon the sentence of death.

### God's Way Out

**N**OW comes the Son of God; he steps in; he says, "Father, I will die for them. If you will consent to it, I will take the place of the human race, and I will observe all the statutes to do them. I will take death as the penalty so that they may escape its penalty."

And to the Father was put that awful test as to whether or not He would accept the Son's proposition. He came and gave Himself, "for God so loved the world that He gave His only begotten Son"; and the Son so loved those beings that He had been active in creating that He offered Himself a free sacrifice in order that they might escape the penalty of their transgression. The Father again was put in that delicate position of having to choose—"Shall I maintain the majesty of my law and let the race die? or shall I maintain the majesty of my law and permit my only begotten Son to die and save the race?"

And the Father made the choice, and He gave His Son. I stood in the Union Station in Indianapolis one day during the war. I was waiting for a train out to my school, and there walked in in perfect step two stalwart men—one dressed in the khaki, and the other dressed in a (Continued on page 31)

### NEXT MONTH

A baffling question and a masterly answer

**SOLVING THE GREAT MYSTERY OF LIFE**

By Charles S. Longacre

No other human problem so agitates the mind of the world as this one.

A comprehensive outline of world history in

**ONE HUNDRED AND FIFTY WORDS**

By Lucas Albert Reed

The author doesn't write it, but he quotes it. In these days of compact histories, don't miss this, the most unique and remarkable of all.

# THE REST

By Horatio



EWING GALLOWAY

Armenian boys being trained for the army between schoolroom hours.

*"Why do the heathen rage and the peoples imagine a vain thing?"*

SIX or seven years ago the Western world was writhing in the throes of a mighty conflict, and well nigh fighting for its life. Today we view the Eastern world, from Greece to China and from Persia to Burma, aflame with strife and seething with discontent. And, as well might be expected, this dangerous state of affairs is causing the utmost concern to the Western statesmen, for from the Orient's many millions,—awakened, quarrelsome, and ambitious,—a stupendous flood of disaster might readily overwhelm and engulf the civilization and very existence of the Occident and its peoples. Perhaps because of the complicated character of the position,—but, we fear, mainly because of indifference,—the causes and the unavoidable results of the restlessness of all the lands of the Orient are practically unknown to the average person; so in this article we purpose to outline as briefly as possible the extraordinary and danger-filled nature of eastern politics and conditions.

## The Near or Western East

JUST where the East actually starts, few geographical books will dogmatically assert; but it is generally agreed that the term certainly includes the territory known as the "Near East." Starting therefore from Asia Minor and the Balkan Peninsula opposite, we find it almost unnecessary to paint the distressful picture. It is a matter of common knowledge that from the beginning of the Balkan wars in 1911, there has been scarcely a day's peace in that quarter. Certainly since Turkey joined the Central Powers in the Great War the whole of the Near East has been torn with ceaseless fightings and massacres, which have continued right up to the time of the writing of these words, and which threaten never to have an end. The very spirit of war has entered the souls of the leaders of that mosaic of countries which appears on the map as Asia Minor, so that peace treaties are either totally ignored or broken before the ink of the signatures has dried, while peace conferences have either been refused or, if held, have proved abortive the day after their termination. The Near East, therefore, presents one of the most perplexing international problems which has ever distracted our world. For centuries that Balkan Penin-

sula has been the cockpit of Europe, each century aflame with the calamitous results of the countless feuds and quarrels of the many hostile races and creeds which inhabit, or fight to inhabit, that region. And that old problem of the Eastern Question, which has been the thorn in Europe's side for so long, is as far from settlement as it was at its origin; indeed, it is really farther, for today many other complications have added themselves to the difficulty of the solution.

## A Little Farther East

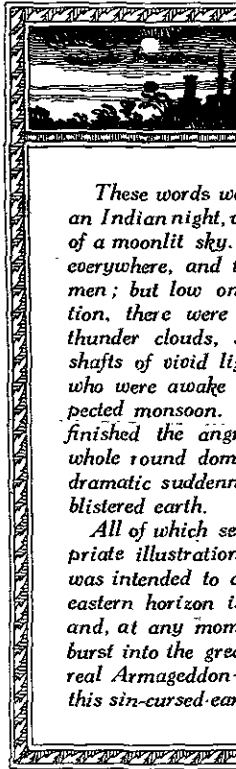
A GLANCE at the political landscape of the Middle East reveals a set of conditions scarcely less troublous and dangerous than the position of the Near East. Travel where you may (did conditions permit) in that region, and in every land, great and small, you would be faced with internal and external strife and discontent. Everybody admits, for instance, that it is only Britain's mandate over Palestine that has kept the political sea smooth on the surface, although it is equally true that a very dangerous undertow is discernible in the tide of affairs in that region. As Lord Northcliffe has so pertinently summed it up:

"Look at Palestine. Do you know that we are on the verge of starting a war in Palestine? There is a population of about 700,000, mostly Arab Moslems. When I visited Palestine years ago, I neither saw nor heard of any friction between Mohammedans, Jews, and Christians. When I returned there last month, I was not to my great astonishment, by an armored car and an escorting party, while overhead flew an aeroplane. The reason of the need for these military precautions is the mistake of the British Government in declaring that Palestine is to be a 'National Home' for the Jews.

"The Moslems simply say: 'This is our home. We have been here for centuries. We do not want Bolshevik Jews or anybody else in our home.' 'There is bound to be an upheaval.'"

Moreover, a glance at the daily press shows that if there is a place on the earth which is blessed by peace, that place is not Palestine and the national ambitions and religious hopes of the Jews, Christians, Arabs, and Turks present the certainty of a future black with the smoke of battle.

Then look at Persia. For some months now, British prestige, at its height a year or so ago, has been falling with the rapidity and certainty of the stick of a rocket, until, after a series of humiliations unprecedented in the history of the British Empire, the last of the British advisers left the country amid the scoffings, and derisions of an exacerbated populace. But what has been the result of Persia's ejection of British



*These words were written under an Indian night, under a moonlit sky, everywhere, and to all men; but low on the horizon, there were thunder clouds, shafts of vivid lightning, who were awake, expected monsoon, finished the angry whole round dome, dramatic sudden, blistered earth. All of which seemed appropriate illustration was intended to clear the eastern horizon, and, at any moment, burst into the great real Armageddon—this sin-cursed earth.*



CENTRAL NEWS

Japan has been struck by the news of the first few months of the war, and men and women have organized battalions for the future.



# ESS EAST

G. Franks



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st trial to come to

India again, "We can see nothing before the country but a long period of disorder, with only the figment of a government in Teheran."

As for the rest of the Middle East, we can see no brighter prospect. A grave anti-French outbreak has occurred in Syria and Trans-Jordan; Emir Feisal in Irak is finding out the truth of the old adage that uneasy lies the head that wears a crown; while the Russian Bolsheviks are finding it as easy to coquet with the other peoples of Central Asia as they did with the Persians—and with similar results of disorder and strife. In short, the whole of the Middle East is a hotbed of dissen-

sion, and with such a host of warring tribes and creeds and nations staring us in the face, it would be the acme of bad logic to suggest anything else than a lengthy continuation of the present strife and rebellion and bloodshed.

Passing across the desert to India we find the same unrest, though at present less marked than in other parts of the East. In Afghanistan, it is true, there is a very steady wave of discontent, despite the recent treaty with Great Britain, a condition of affairs which more than one leading Indian puts down to the account of the Bolsheviks who are continuously conducting their propagan-  
da. Then on the other parts of the frontier there is more open revolt, particularly in Wazaristan, where raids are almost of daily occurrence. At the time of

preparedness such as our country experi-  
war. Hundreds of thousands of working  
drill with bamboo rods. They are pre-



INTERNATIONAL  
Japanese strikers numbering 3,000 demand more money and better working conditions.

writing this article, a Frontier Commission is in session endeavoring to find a settlement of the questions in dispute, but from the evidence given, a satisfactory solution of the problem is very far away. No laws or agreements or subterfuges will ever control the warlike and warliking and antagonistic spirit of the frontier tribes.

## India Meditates

AND now for India proper. Since the arrest and imprisonment of Ghandi and others, things have been astonishingly quiet, and it would seem that the extremist element had been awed or cowed into inactivity. But there is an explanation of this political phenomenon. Last December the followers of Ghandi appointed him to the virtual (but not virtuous) position of dictator, and although they repented of their generosity a few weeks later, their leader seized the opportunity to regain that prestige which he had been gradually losing. His arrest greatly assisted him in this, and while waiting for trial, he outlined strict instructions as to the policy of patience and apparent submission which was to be adopted. Hence his long sentence of imprisonment did not produce the risings that were expected. But the Non-cooperation Congress Committee still holds its fortnightly councils all over India, and at times passes some amazing resolutions which reveal, at least, that the "Swaraj" sword is not yet sheathed nor even being allowed to get rusty. For some time now the Non-cooperation leaders have been losing a lot of ground among their followers because of unfulfilled promises, and so now they are planning big things in order to regain lost confidence. Yet the influence of the imprisoned Ghandi seems to be restraining them from making any rash moves just at present, although how long this extraordinary peaceableness will continue it is hard to say. Indeed, Judge Sastri, at the commencement of his recent visit to Australia on behalf of the Indians there, declared that India's sudden quietness was "a strange political phenomenon," although we must admit that his remarks in India before he left did not leave much doubt as to his certain belief that trouble must come in the future.

Just at the time of this writing there comes a series of amazing, but official, revelations regarding the immense sums of money being expended in India by the Bolshe-

viks on unrest propaganda, together with proof that the majority of the recent industrial, and many of the political, disturbances are traceable to this origin. Moreover, these Bolshevik activities are on the increase, and it is hard to say whether the Government will be able to stay the tide of this new menace. The general opinion is that the Soviet agents will be as successful here as they have been elsewhere, notably in Persia and Afghanistan.

Mention must also be made, perhaps, of Ghandi's future plans. Private advices received by the writer from the officials of the jail in which the agitator is confined (not five miles from where these lines are being penned) state that the "martyr" is spending practically all his time studying the Christian Bible. He has declared, moreover, that he is an ardent admirer of the Christ; and thus it seems that his next move on release from prison will be an attempt to secure the sympathy and co-operation of the Christians. He has already succeeded to some extent in uniting the Hindus and the Moslems for political purposes, and now it appears that he is looking forward to the establishment of a sort of religious "triple alliance" in India between the Christians, Moslems, and Hindus. This hope, however, illustrates once again Ghandi's strange idealism as opposed to the cold logic of human nature and experience; for already there have been religious feuds of no mean extent between the supposedly friendly Hindus and Moslems, the trouble being that the Moslems have been "forcibly converting" the Hindus to the religion of the Prophet. Such a triple alliance will never be successful, it is true; and so we dare prophecy that when the great leader and dreamer finds that, despite his pleadings and statements of belief in Christ, his plan of incorporating the Christians of India fails, then he will stoutly declare that he has done his best to be peaceful, and will henceforward adopt any measures to gain his end. Until that time, save for a few sporadic outbursts, we may expect a general measure of quietness; although even here our expectations might prove to be too rosy.

Again we turn East, and lo, words almost fail to describe the awful condition of China, a country whose plight is worse even than that of Russia, if that is possible. During the past two years there have been several distinct wars in China, each involving at least one hundred thousand troops, and each followed by indiscriminate looting and massacring. Then also China has been plagued with bandits, afflicted with distressful famines, and deluged with disastrous floods, while her internal administration has been honeycombed with corruption. There are in fact (at this writing) a dozen different governments in the land, some entirely independent of the others, and some recognizing others and having relations of a kind. Two are formal and the rest decidedly informal, but nevertheless covering large areas. The civil war now in progress is being waged by the two "formal" governments, situated at Canton and Peking respectively. It is the former that is recognized by foreign powers, and that appointed delegates to Europe and America, but it is a government with no power and less money—a government holding power on sufferance. Whichever general wins in the present conflict—Wu-Pei-Fu or

Chang-Tso-lin—the chances are a thousand to one against peace resulting, for consolidation of troops and forces is a matter of impossibility under existing conditions. So the old weary struggle of military chief against military chief will begin again, producing a continuation of what has become a permanent civil war. Truly the *Calcutta Statesman* was correct when it said editorially on May 3 last: "Apparently there are no means of helping the country. The League of Nations can do nothing. To the outside world, however, it must seem deplorable beyond words that another chapter of strife and misery should be added to the history of China for no other object than to settle in whose hands the unification of the country shall be placed."

Yet what amazing proof of her strength and vitality it is that she remains stable under conditions which would swamp any other country; that she not only keeps her feet but actually marches forward. Surely this great land, then, is to play an important part in the immediate history of our world, despite her present torn and chaotic appearance.

We do not wish to be classed among the "scaremongers," but careful study of existing conditions and the declarations of leading statesmen, travelers, and writers leads us to agree with Lord Northcliffe in his announcement that Japan is filled with a restless ambition to be mistress of the world. She is maintaining, despite the Washington Conference, a large home army, a large overseas army, and a powerful fleet, for the upkeep of which the Japanese people are being taxed more heavily than those of any other nation. It therefore is no wonder that Lord Northcliffe said: "The Washington Conference does not change the situation as much as we have been trying to think. . . .

We can hardly suppose that the Japanese have changed their plans for mastering China as the result of that Conference. I venture to prophesy that they will merely alter their tactics and adapt them to the new circumstances." And with China mastered, then verily a bankrupt and weakened West will be faced by an ambitious giant of the East. And today

it is indeed China (dominated more or less by Japan) which is, to use one influential editor's words, "the spectre at all diplomatic feasts, the unknown quantity in the international equation." And such a position presents the world with yet another problem which can neither be shelved nor solved. To quote again: "The aggressive active nations of the West are baffled by this inert mass of nationhood in the East. What is to be done with China? A satisfactory answer to that question would reduce to comparative simplicity the international situation." But the destiny of China—that world in itself—lies unmistakably in the hands of ambitious Japan, whose leaders long ago recognized the latent wealth and power and vitality of the national mammoth. And to quote further Lord Northcliffe's opinion of Japan's character: "Japan is an absolute autocracy with a toy Parliament and strangled newspapers. Japan has been too much of a bogey to Europe and to America." And this journalist-traveller-thinker knows whereof he speaks, through experience! So it seems very plain that even the sky of the farthest east is by no means clear of storm clouds.

## THE EAST AWAKES

By Edward J. Urquhart

*Down through the corridor of years,  
A clarion call as thunder rolls,  
Its blasts enfold a thousand fears,  
For dreadful are the notes it holds.*

*"Awake! awake!" this clarion calls,  
"Ye peoples of the East awake!"  
And from the Eastland's crumbling walls  
The echoes fearful noises make.*

*"Awake!" the clarion calls, "awake!"  
"Clothe thee with armor, lift the shield,  
Engines of war and armies take  
And hasten to the battle field."*

*The heart of heathendom is stirred,  
The war-dogs wrestle with their chains,  
And rumbling chariot wheels are heard  
Across the wide-spread Eastern plains.*

*The East awakes, its mighty length  
Springs into throbbing, active life;—  
Hope beckons onward, and her strength  
Urges her forward to the strife.*

*The day declared by seers of old,  
The day of carnage and of gloom,  
Is at the gateway and, behold,  
The world swings forward to its doom.*

It is no doubt trite for us to say, therefore, that the whole East is stirring and awakening, for that description has been applied so freely during the past decade. But triteness does not abolish facts; rather, it emphasizes them. And so we make no apology for quoting Lord Northcliffe again: "I can not sufficiently impress the rapidity with which the East is changing. Just as we have lived through the equivalent of a century in the past seven years, so Asia seems to be cramming centuries into decades." And an awakening East, and a changed East, adds a score of complicated and unsolvable problems to the world's present surfeit of distresses, and at the same time decreases one-twentieth earth's possibilities of peace. On the other hand, not only have the new conditions presented these extra perplexities to the Western statesmen; but the West has returned the compliment, or unwanted favor. To quote Dr. Gasfield Williams, speaking at the "Africa and East" Exhibition in London in May, "Britain, by opening communication between East and West, is creating a western industrial revolution in Japan, China, India, and Africa, on whom we have forced some of the greatest problems the world has ever faced and which we ourselves have never solved."

#### What Meaneth This Tumult?

AFTER reading this summary of the restless East the casual observer might well be surprised and perplexed. The

world is calling for peace and scheming for peace; yet a mighty tumult rages in both East and West, a tumult which neither force of arms nor the power of the pen nor the influence of the voice can still. It is not surprising, therefore, to note that many people are asking in effect, "Why do the heathen rage and the peoples imagine a vain thing?" But to many others, it is becoming increasingly plain that in the awakening and restless East we are today witnessing a fulfilment of the prophecies outlined in Joel 3 and Revelation 16. We are rapidly approaching the great day of God's judgment. Says Ezekiel of that time: "The day is near, even the day of the Lord is near, a cloudy day; it shall be *the time of the heathen.*" In that day, says Jehovah, "I will overthrow the throne of kingdoms, and I will destroy the strength of the *kingdoms of the heathen;*" so that although "*the heathen raged* and the kingdoms were moved," it will then be said, "the Lord bringeth *the counsel of the heathen to naught.*" Eze. 30: 3; Haggai 2: 22; Ps. 46: 6; 33: 10.

That is to say, in the sudden awakening of the East with its accompanying wave of restlessness we see in reality the preparation for the last great military campaign when "the kings of the whole earth" (Rev. 16: 14) will meet in their real Armageddon. Until that day, which is not far distant, the heathen will continue to rage and the hopes of men for permanent peace will prove but vain imaginings.

## ZIONISM IS STILL HOMELESS

(Continued from page 13)

many Zionists find it difficult to accept the dictum.

"Jerusalem—Reaffirmation of the Balfour Declaration is contained in the White Paper published by the Colonial Office, quoting the correspondence between the British Government, the Arab Delegation, and the Zionist Organization, since February 21. The Paper includes a paper of British policy in Palestine, summarized as follows:

"1. The British Government reaffirms the Balfour Declaration of November, 1917, which is not susceptible to change.

"2. The National Home will be founded in Palestine. The Jewish people will be in Palestine of right, and not by sufferance. But the Government has no such aim in view as to have Palestine become as Jewish as England is English.

"3. Nor does the Government contemplate the disappearance or subordination of the Arab population, its language and culture.

"4. The status of all citizens in Palestine will be Palestinian and no section will have any other status in the eyes of the law.

"6. The special position of the Zion Executive (as the Jewish Agency for Palestine) does not entitle it to share in any degree in the government of the country.

"7. Immigration shall not exceed the economic capacity of the country at the time to absorb the new arrivals."

"The White Paper also states that the Zionist Organization has formally assured the government that the activities of the Zionist Organization will be conducted in conformity with the policy set forth."—*The American Israelite*, July 13, 1922.

It is not difficult therefore to understand Mr. Balfour's statements to the Zionist and other Jewish delegates who waited on him in Washington at the English embassy, January 11, 1922: "Where I stood then, I stand now. The hope I then entertained I entertain still."

#### Palestine Shall be Ruled by Non-Jews

EVEN though the Vatican has recently protested against Zionism erecting a Jewish State, and Arabs and others have raised objections against a commonwealth being operated in Palestine by the Jewish people, no fears need be entertained that the Zionists ever would or could have the power or the ability to carry out such a proposal. The person that has faith in the Bible as God's Book knows better.

Nineteen centuries ago the Lord Jesus declared that Jerusalem would be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Luke 21: 22-24. He declared moreover that it was easier for heaven and earth to pass away than for His words to fail. Matt. 24: 35. Palestine is being ruled by Great Britain as the mandatory for the League of Nations. Jerusalem is in possession of the nations of the world. It has been in the hands of non-Jews for nearly two millenniums, and it will remain there in harmony with the words of the Master.

America has given to the Jew the right to be a citizen of this country in accord with the principles of the Constitution of the United States, that all men have equality before the law. This country is the first in many centuries which guaranteed to the seed of Abraham constitutional rights of citizenship. According to the Palestinian Constitution, England intends to give the Jews the same privileges in Palestine. The largest Jewish cities of the world are in the United States. New York City has nearly two millions. Chicago and Philadelphia each have more than a quarter of a million. Many Jewish people will still come to these shores. Myriads more of them would come if immigration were not so restrictive.

There is no prophecy in the Scripture that admits of such a scheme as modern political Zionism. It is not based upon the word of God, and therefore it can not succeed. On the contrary, the Bible is against such a proposal. Zionism has endeavored for a quarter of a century to become a political power, and to possess Palestine as its own. It has planned and hoped for its own Jerusalem home, its own territory. The Bible says that the earthly Jerusalem will never again be an exclusive home for the children of literal Abraham. Thrice happy is the man or the people who has faith in what the Lord Jesus declares.



EDUCATORS from twenty-eight lands recently attended an International Congress for discussing the teaching of Esperanto in the public schools of the nations. At present, it is being taught compulsorily, to a limited extent, in certain schools in England, Bulgaria, Czecho-Slovakia, France, Germany, Italy, Switzerland, Denmark, and China. The divine fiat confounding the former universal language has not been rescinded. The project to unify the 4,424 languages and dialects of earth will never terminate successfully.

# MULTIPLYING JESSE JAMES by the THOUSAND

By Clarence Webster Rubendall

**N**EARLY a half century has passed since the little city of Northfield, Minnesota, was rudely awakened from its frugal industry, when on a beautiful afternoon in early autumn, there came into its streets a band of eight well groomed and splendidly mounted horsemen.

It was the terrible James-Younger band of robbers! With the intrepid Jesse James at their head, there were in the band that day Frank James, Jim, Cole, and Bob Younger. With three other men, these Missouri guerrillas and bushwhackers, already notorious, had entered southern Minnesota and were bent on a piece of daring atrocity which was destined to make their names and crime the household talk of a whole continent for four decades.

Though the crime which made Northfield famous from Maine to California took place before the writer was born, he can well remember hearing, in his prairie home in a western state, the names of its perpetrators, the time, place, and other details. As I sit today in pretty Northfield, one block from where the bloody deed was done; as I daily pass the door which on that day was guarded by Bill Miller, guerrilla and outlaw; or, as I enter and view the room, the front of which bears a bronze plate to the memory of the man so brutally murdered within—I can easily engage in converse with those who recall the daring daylight raid. They tell how for years citizens of Northfield, visiting abroad, would be hailed with, "Oh you are from Northfield, are you? Did you live there when Jesse James robbed the bank?" And passengers at the station would ask, "Can you point out to me the place of the robbery?"

After telling of the excitement and notoriety which it caused, the informant usually will close by saying: "Yes sir, it was widely heralded, but such things happen *now, everywhere*, and little notice is given to them. Papers are full. But when we had our affair the whole country was armed and in the chase. Now crimes are committed, the criminals escape, and that is the last of it—till the next one. What the world is coming too, I—I—I—really don't know."

## *Crime, Crime Everywhere*

**H**OW true! Alas, for the violence that is filling the earth, and for the lack of knowledge of its meaning. Before me are two recent issues of the *Literary Digest*, and an article in each bears very significant headlines. One is, "CITIES HELPLESS IN THE GRIP OF CRIME," and the other, "THE PRESIDENT'S APPEAL TO HALT LAWBREAKING." Under the first title we read:

"AN EVEN HUNDRED MURDERS in the first three and a half months of 1922, and 126 hold-ups are a part of New York City's unenviable crime record. . . . If the robberies committed during the winter were catalogued they would cover a page of this newspaper," declares the *New York Tribune*. . . . Robberies and hold-ups have become so prevalent in Chicago, . . . that any man who has to walk three blocks from a car line to his home hasn't an even chance of reaching his fireside in safety!"

Quoting leading newspapers, this two-page article contains the following expressions: "A scrofula of crime," an "explosion of crime," "crime wave." "Not a city of importance in the country that is not having serious trouble with

*Fifty Years Ago a Bold Robbery and a Brutal Murder were Committed by a Band of Outlaws in a Little Minnesota Town, and the Crime Stirred the Whole Nation, and was the Talk for a Score of Years. Today a Thousand Such Crimes, Much More Daring and Atrocious, Are Perpetrated Every Year in Both Urban and Rural Districts of Our Country, and They Receive Hardly a Passing Notice.*

WHY?

criminals." "There are bank robberies, hold-ups and burglaries from one side of the country to the other." "The police in all cities seem ineffective to a surprising degree." "Hold-ups and robberies for the first three months of 1922 are almost twice that for . . . 1921." "More than 25,000 persons given permit to carry revolvers." "No one is safe at any time." "Never before has the average person, . . . had cause to feel less secure." "The security of life and the security of property are equally a gamble. If the citizen is lucky he may not be robbed, if he remains lucky he may not be murdered, but it is all a matter of chance." "A 51 per cent increase in the number of claims filed for burglary insurance over last year's figures." "The editor of *The Detective* (Chicago) assures us that there is a new crop of criminals, 3,000,000 strong, made up of youths ranging in age from eighteen to twenty-five."

## *Placing the Blame*

**I**T IS not the purpose of this article to stress these items of violence merely for the sordid story which they tell. Others have done that far too much already. Nor yet do we wish to alarm or frighten. But there must be some reason for these conditions, and a meaning to all this lawlessness. The meaning ought to be as apparent as the violence and crime itself. Why such an evolution of crime? Why such slow moving justice in late years?

From a history of the Northfield robbery I read: "The robbers were scarcely out of sight before the Northfield men were running for their guns and horses to join in the chase of the robbers." "On the night of the robbery there were 200 citizens in the field; on the following day there were 500; and later the number was swelled to at least 1,000." Only two of the band escaped. Three were killed outright, and in less than two months, three had begun a life sentence. Swift justice, this! But *now*, how different!

And why different? Where shall we look for the answer? To whom shall we go? President Harding's appeal to halt lawbreaking, widely quoted and commented upon, was really an appeal to the churches. In part, he said:

"There is a good deal of loose talk nowadays about the cause of the spiritual demoralization of the community, which it has become popular to attribute to the abnormal conditions that were incident to the war. But in fact the war was not wholly to blame. *Before the war started or was even dreamed of, we were already realizing the tendency toward certain moral laxity, a shifting of standards, a weakening of the sterner fibers.*

"I think we should do well to recognize that intellectual and moral evolution of the community. It would be a *grievous error* to allow ourselves to feel too confident that this is only a *temporary and passing aspect.* . . .

"The failures of the past invariably have been preceded by contempt for the law, by *spiritual paralysis and moral looseness*, all of which had their earlier reflex in the *weakened influence of the church.* We know the helpful, exalting influence of our religious institutions. *We shall be made stronger as they become stronger.*"

These are not the words of an alarmist, nor of an idle

dreamer. They are facts, seen by a man who sees; facts set forth in the word of God upon which the church was built. And now the church must appeal to God and His word. The world is filled with violence. So it was once before, and when God saw that all flesh had corrupted his way upon the earth, He called to the leader of the church, and said: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth." Gen. 6:13 (margin). In that violent and evil time, God spared Noah and seven other souls because they believed and obeyed, but He brought the flood upon the world of ungodly persons because of unbelief and disobedience. But Noah, being warned of God that the violence of sinners was a sign of doom, "moved with fear, prepared an ark to the saving of his house." 2 Pet. 2:5; Heb. 11:7.

Though God said He would never again send a flood to destroy the earth, yet the Son of God said, when He walked among men in Palestine, that the wickedness and violence of the flood period would be repeated near the end of the world and would constitute one of the sure tokens that the world of the ungodly would soon meet its final doom. Simple, yet awful, were the words of Jesus: "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. May we also prepare to the saving of our house!

Truly, the present "scrofula of crime" is not a "temporary and passing aspect" "incident to the war." The war, itself an "explosion" of the violence of "fierce" men and "trucebreakers," and thus a sign of the last days (2 Tim. 3:1-3), could not but hasten the growth of the already well-rooted plant of sin. "Before the war started," said the President, "or was even dreamed of," we were already shifting moral standards and weakening "the sterner fibers."

The slowness of justice today as compared with that meted out to the James-Younger band in 1876 is often traceable to bribery of police, judge, and jury; and is also a scriptural evidence that the Supreme Judge is about to render true justice to all. "That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward [bribe]; and the great man, he uttereth his mischievous desire: so they wrap it up." Micah 7:3. "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter.

And the Lord saw it, and it displeased Him that there was no judgment." Isa. 59:14, 15. "And Enoch also, . . . prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

Contempt for law, spiritual paralysis, and moral looseness, according to Mr. Harding, "all had their earlier reflex in the weakened influence of the church." We overcome all this as the church "becomes stronger." Again the President sees clearly. And by parity of reason, we will be immoral and lawless as the church becomes weaker. Seriously, then, where are Christian institutions to receive power? And, whence comes this sapping of power—this "weakened influence of

the church" with resulting contempt for law, spiritual paralysis, and moral looseness "as the days of Noe were?"

The answers to both these questions are not wanting. In organizing His church Christ said: "All power is given unto Me. . . . Go ye therefore . . . and, lo, I am with you alway." Matt. 28:18-20. "To as many as received Him, to them gave He power." John 1:12. Christ is the source of church power, and the loss of power, or the weakening of the church, must be the loss of, or lack of connection with, Christ. The loss is easily accounted for. The Apostle Paul, in his second letter to Timothy, said the times would be "perilous" in the last days (according to Webster: dangerous; full of risk), because godliness would not be genuine. It would be a mere form in those who "will keep up a make-believe piety and yet live in defiance of its power." 2 Tim. 3:1-5.—Dr. Weymouth's Translation.

Are we not living in the days set forth by the Scriptures cited herein? Is there not a sad "make-believe piety" which has caused a "weakened influence of the church," and, resultingly, is not the earth filled with violence? Sad truth!—And yet,—O, blessed comfort—to the trusting, surrendered child of God these very evils point like a ray of clear light in midnight blackness to the door of hope,—the blessed hope of the glorious second appearing of Jesus Christ. His advent will end forever violence in the earth.



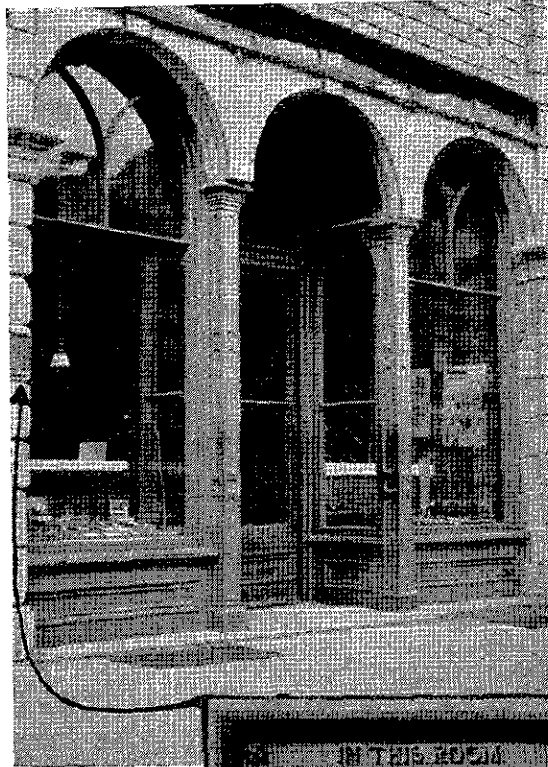
### Are We Barbarians?

**WE** ARE barbarians when we hold that our mechanical inventions and our chemical discoveries can expiate all our failings, our errors, our follies. We are barbarians when we hold that steam, electricity, X-rays, wireless telegraphy, radium, the crucibles of the chemist, the initiative of commerce, the audacities of industries, the marvels of agriculture, can compass the second salvation of the human race, redeem the world anew as it was redeemed by the blood of Christ

and the words of the Apostles; when we hold that these can uproot all evil passions and inaugurate the reign of peace and wisdom.

We put our trust in all these instruments of war in the hope of keeping at a distance the peoples whom, rightly or wrongly, we consider barbarians. We live behind these barriers of iron and fire erected by our genius, feeling assured that we shall not see new irruptions of Mongolians such as ravaged a large portion of Europe in the Middle Ages. But whence was derived that tempest of violence which for seven years devastated Europe, if not from these very instruments of war which were to furnish the bulwarks of our safety?

—Guglielmo Ferrero



Bronze plate to the memory of the cashier who refused to open the bank safe in Northfield, Minn., and was consequently brutally murdered by the Jesse James gang. Crimes of violence far surpassing this notorious episode are now of almost daily occurrence—but the people of today are used to such news items and pay but little notice to them.

We are hearing everywhere of

# FUNDAMENTALISM

What Is It and What About It?

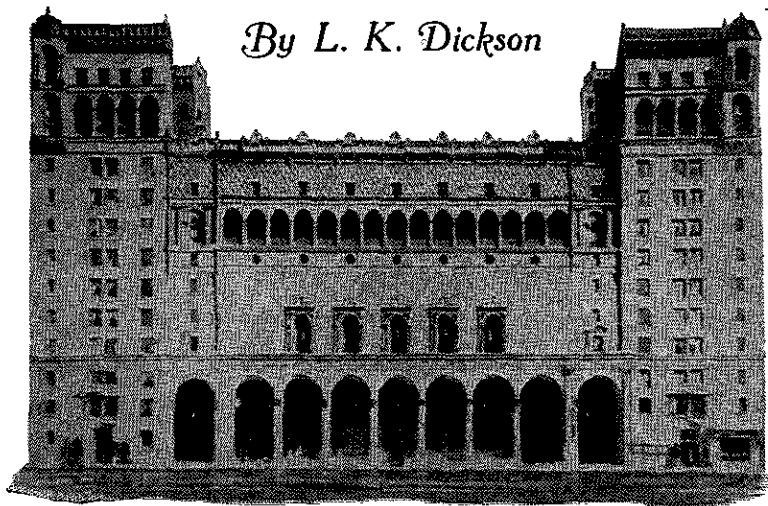
A CHRISTIAN assemblage of the first magnitude—the Fourth Annual Convention of the Christian Fundamentals Association—has been in session in the Bible Institute of Los Angeles, June 25–July 2. Speakers and delegates from all parts of America were present and formed audiences that at times exceeded 4,000 people, who listened in four daily sessions to some of the most noted ministers and professors of theology in this country, as they with great power exalted the God of the Bible.

Naturally, the subjects of evolution, modernism, and rationalism as taught in pulpits, schools, and press occupied the greater part of the time and attention of those who were the leaders in the convention. How refreshing it was to meet and to listen to men who are giving their lives in the noble effort to stem the tide of infidelity which is carrying so many, both young and old, from the moorings of Christian faith and Bible truth. Surely all will agree with Dr. W. B. Riley, pastor of the First Baptist Church and superintendent of the Northwestern Bible Training School, Minneapolis, who is also head of the Christian Fundamentals Association, when he said, in speaking of the menace of modernism, "The opinion of the preacher and the school professor, voiced in the presence of youth, is more than a mere matter of polemics; it is practically a matter of morals." We also find ourselves in agreement when the eminent doctor of divinity said, "Theologically, the times are out of joint. The air is filled with speculations and interrogations."

To the changing of these alarming conditions the Fundamentalists are addressing themselves in a most commendable and efficient way, and one can not doubt the sincerity and noble purpose of the men who are joined together in this great latter-day controversy. In speaking of this movement as "the best known movement of the twentieth century" and one "backed from the first by the divine Spirit," Dr. Riley said: "If ever a movement came in answer to prayer, it was this movement. And if ever a large company of men, living at remote distances from one another and laboring under varied circumstances, found themselves animated by a common conviction and pushed forward by a common impulse it was that company who brought this Association to the birth, and who, without exception, abide as its leaders to this blessed hour.

"The Association has never played the part of an ecclesiastical parasite. Unlike the 'Inter-Church,' it presented no false promises to denominational powers in order to feed itself upon their mission funds. Unlike the 'Federal Council of Churches,' it indulges in no camouflage of friendship in order to be able to filch from the spoils goodly garments, shekels of silver, wedges of gold. Unlike the so-called 'Religious Educa-

By L. K. Dickson



The Bible Institute of Los Angeles, where the Conference on Christian Fundamentals was held

tion Association,' it is incapable of disguising as a friend to the churches and to the cause of God and asking sustenance while sacking and spoiling both. Unlike the Y. M. C. A.'s and the Y. W. C. A.'s of America, it has begged from church people no millions in order to found multitudinous centers and erect imposing buildings, and then turn them to social uses little short of godless, and in opposition to the gospel of the grace of God. Up to this good

hour, it has stretched out no mendicant hand to any denominational gathering nor sycophantly sought financial assistance from any ecclesiastical on earth. . . .

"When the Federal Council of the Churches of Christ was first started, I sat in my study one day and Isaiah the prophet came and asked, 'Can you give me a moment?' I said, 'Certainly, Isaiah: what is it?' He answered, 'Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and a rock of offense. . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Why should the faithful be longer fooled by the camouflage of confederacies?"

## What Fundamentalists Stand For

A FAIR understanding of the methods and directions of the movements of the Fundamentals Association may be found in a summary of the resolutions which were adopted unanimously during the convention. They were as follows:

"First: Agitation against false teachings in both state and church schools to be continued until these schools are cleansed alike of false teachings and false teachers, as well as text-books. A demand for neutrality on mooted questions.

"Second: As members of evangelical churches and representatives of the evangelical faith, we repudiate the 'Religious Education Association' as utterly unitarian and rationalistic, and declare our conviction that the International Sunday School Association by its proposed alliance with that Association now deserves a total rejection, and we declare our purpose to create our own Sunday-school courses by January 1, 1923.

"Third: We have noted in connection with the denominational drive, the creation of ecclesiastical organizations that are becoming inimical alike to the autonomy of the churches and the intellectual independence of the pastors. Our observation leads us to believe that there is a determined purpose on the part of many ecclesiastical leaders to oppress all churches and pastors which do not unquestionably adopt the program provided by these same organizations and suggested by these

same ecclesiastical powers, and we recommend to every church and minister holding to the fundamentals of our faith, increased loyalty to the Lord and His word, and promise to all such to provide them, through this organization, Christian fellowship, and in every instance where possible such assistance and counsel as may be the better aid in the work of both state and church schools.

"Fourth: We view with alarm the increasing company of 'Modernists' sent into both the home and foreign mission fields. We record our convictions that such young men and women as carry to either of these fields a questionable attitude toward the authority of the Bible, the deity of our Lord Jesus Christ, including his virgin birth, his miracle working, his sacrificial atonement on Calvary, his certain physical resurrection and ascension, are enemies of the truth

"Finally: We recommend the organization of a Layman's Movement in connection with the Christian Fundamentals Association, and selection of William Jennings Bryan to head that movement and, in counsel with such layman leaders as he may choose, formulate the lines along which this Layman's Movement may best function to the end of opposing Modernism and preaching the truth once delivered."

*"Fundamentalism Is of God"*

THE need for definite action against this rising tide of infidelity and rationalism, such as the foregoing resolutions determine, can not fail to impress every lover of God and His word. That such a movement has been so long delayed in face of the facts as they are, is a sad commentary on the faith and spiritual vigor of the modern professed church of Jesus



Interior view of the auditorium during the Fundamentalist Conference.

Inset: Some of the leaders of the movement in attendance at the Conference.

of God and can do nothing but derange and destroy in the mission field service, and we plead with our denominational powers to cease from putting such representatives of rationalism in either the home or foreign field. We recommend to loyal individuals and churches that they designate their funds and expend them only on such mission stations as have remained utterly loyal to the Lord and his work, and on such missionaries as believe the Bible to be an infallibly inspired book, and we plead with our loyal people to give increasingly to the cause of our coming Christ.

"Fifth: In order to carry out these resolutions, we recommend further a division of the territory of the United States and Canada into seven sections, in each one of which shall be located a Fundamentals headquarters, with one member of our Advisory Committee in charge of the same, together with such lay cooperation and secretarial service as that section may be able to provide, under the committeeman's leadership.

Christ. Yet one who has glanced even casually over the plain statements of New Testament prophecy must know that the present state of things into which the churches and seminaries of this land have sunken was pointed out by the Bible writers as sure omens of the return of Christ. Not in a silent invisible rapture will He come, but according to the prophet John, "every eye shall see Him" come.

This declension from Bible teaching, practise, and faith, when men will "not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," was dwelt upon in this great convention by many notable speakers. Dr. Lewis Sperry Chafer, of Philadelphia, said: "The precise character of the 'last days' for the Church is a matter of the clearest prediction. Not only are they said to be days of new and multiplied evils in the earth, but the peculiar character of those evils is described with such exactness that there is little

room for misunderstanding. The 'last days' are characterized by two particular forms of evil—false teachers, and false teaching."

The writer believes that this body of contenders for the faith is missing two of the fundamentals when they ignore the plain teaching of the Bible on the questions of the seventh-day Sabbath and the punishment of the wicked. But in spite of this weakness at the core, we are glad to know of the achievements of the organization known as the Fundamentals Association in combating the rationalistic movement. We quote in this regard from the speech made at the recent convention by the leader of the movement, Dr. W. B. Riley of Minneapolis: "It is successfully defying modern Skepticism. This conceded by the skeptics is themselves. The Boston Herald in an editorial entitled 'The Religious Ku Klux,' quoting very largely from the Christian Register, the exponent of Unitarianism, worthy to be named with the so-called Christian Century and the Congregationalist, says: 'Throughout the land the faculties both of Baptist and Presbyterian institutions have been intimidated and put under espionage until now they live in terror.' Then he adds, 'The editor of the Unitarian periodical says that one of the ablest and wisest of these teachers told the Register that conditions were unbelievable to an outsider; that the orthodox forces grow so strong and so violent, and have so much money to carry on, that a man who comes under their condemnation is done for.'

"The camouflage of Christianity, so long worked by Modernist instructors, is now removed, and for the first time since the conflict began the army of Modernism is in the open and under direct fire. The Christian Register confesses itself amazed, and after calling upon President Faunce of Brown University; Boston's layman notable for his liberalism, George W. Coleman; and Harry Emerson Fosdick, the popular apostle of the new faith, says, 'Why do not you men rise and speak? It is an inconceivable attitude of fear and silence! The Fundamentalists have their brethren at bay.' Even so; and at bay we propose to hold them until the battle is over and the victory won.

"When President Rice of Dallas was once brought into the open, Methodists made short work of his skeptical ministry. When Professor Dow, of Baylor, was uncovered and his true position exposed, the victory against his philosophy was won. Within a year or two a veritable nest of Modernism has been discovered in Crosier Theological

Seminary. But the nest is uncovered and the gun men located."

The Boston Herald, although an enemy of the fundamentalist movement, recently reviewed the reports of the Fundamentalist Committees, as they outlined the course selected by the Association, and we can do no better than to quote their words in giving the reader an idea of the plans adopted: "Committees were appointed, on the correlation of Bible schools; on correlation of colleges, seminaries, and academies;

on correlation of religious magazines and periodicals; on correlation of Bible conferences; on correlation of inter-denominational foreign missionary societies. The essential points in these reports were that the Bible schools be developed over against the existing seminaries which are in the hands of the Modernists; all schools and colleges should be purged of all teachers who would not subscribe to the nine points; wealthy donors are to be warned against all schools and colleges that do not subscribe. Modernists and liberal religious magazines and church papers are to be purged of their infidel editors and Fundamentalists put in their places; denominations are to be warned against further participation in the Council of Federated Churches of America; and only Fundamentalist missionaries are to be sent abroad." While this review states the situation a little strong, yet in the main it tells what is proposed by this association of strong religious leaders, who expect a speedy riddance from the earth of that which the Bible predicts shall remain until the end.

If we are reading our Bibles aright these days, "evil men and seducers shall wax worse and worse, deceiving, and being deceived." This retrogression in belief and teaching, especially regarding the great fundamentals of the faith, is but a sign telling men that Jesus is soon to come and that God will soon destroy the wicked and unbelieving. Then let us, who believe and teach all the fundamentals taught in God's word, not deceive ourselves into believing that ours is a task which will result in the bringing in of a dreamy millennium, but rather let us recognize this work as a part of the closing up of the Gospel work in the earth in giving the last

warning of God to men.

May God give courage and faith to these noble-hearted men of the Fundamentals Association and save them from the encasement of any creed which would defeat their purpose of a back-to-the-Bible movement. Let us no longer regard our convenience in the selection of our faith and practise, but let us follow the whole word of God.

## HALLOW (?) -E'EN

By Martha Warner

*Some people in  
This WORLD  
WOULD —  
But I am  
Getting AHEAD  
Of my STORY.*

*One night some  
BOYS and some  
GIRLS dressed UP  
In some queer  
Costumes. Put  
Masks on their  
FACES. And started  
Out to HAVE  
Some FUN.*

*They took blinds  
Off of houses  
And piled them  
In the street  
They rang door  
Bells. And BROKE  
A few windows.*

*They demolished  
Wooden steps. And  
Removed Gates and  
Doors. They emptied  
A FEW cans  
Of MILK for  
The milkman.*

*They took clothes  
From the lines.  
And tied them  
On the branches  
Of the trees  
In the yard.  
And by the  
RIVER. HALF A  
MILE AWAY.*

*They peeked into  
Windows. They  
Tooted HORNS. And  
Pounded tin pans.  
They hooted and  
Howled. And HOWLED  
And HOOTED.*

*They frightened  
The timid. They  
Annoyed the sick.  
They kept the  
Babies awake, in  
Their endeavors  
To HAVE a  
LITTLE FUN. On  
Hallow-e'en Night.*

*If the MOTHERS  
And the FATHERS  
Would spend a  
Little time each  
Day. During the  
Month of OCTOBER  
TEACHING their  
CHILDREN to RESPECT  
PROPERTY RIGHTS.*

*As a FOUNDATION  
For the MAKING  
Of GOOD CITIZENS.  
And to PRACTISE  
The GOLDEN RULE.  
Then. ON the  
MORNING of the  
LAST DAY of  
SAID MONTH.*

*Some people in  
This WORLD. WOULD  
Rise UP. And  
Call them BLESSED.  
Of THIS I  
Am VERY SURE.*



THE fusion of religious concerns with the affairs of the state can bear only undesirable fruit. The result is religious intolerance and persecution. History verifies this truth in the case of every nation that has made the experiment.

The rulers of Russia were the first of that nation to accept the religion of the Oriental church. Messengers were sent by the Muscovite court to investigate all the forms of Christian religions of their neighboring countries. Upon their return, they declared that the ritual of the Greek church appealed to them more than any other. At once this form of religion was introduced into Russia by Cyrill and Methodius, Byzantine missionaries.

The very introduction of Christianity into Russia was by force rather than by persuasion, or example. The people were compelled by the government to drag their idols from the high places. Large crowds of ignorant Slavs were driven into the rivers like cattle to receive Christianity by baptism. As priests were as yet too few to perform the ritual upon each individual, the people were often told to besprinkle themselves, while the priest on the shore made the sign of the cross over them, and pronounced them Christians. What genuine conversion could have taken place under such procedure?

This manner in which Christianity was brought to Russia already foredoomed the church to become an institution of the ruling classes, to which the masses simply had to bow and conform. The leaders used the agencies of the state to introduce and enforce their religion.

During most of the reign of the powerful emperors there was a strong tendency to strengthen the bonds that united the church with the throne. This was conceived to be the most effectual measure to unify the various peoples of the ever-expanding empire. Some of the Russian czars cherished the fond hope of gradually establishing the Byzantine faith as the one mighty religion of Russia. Not merely were all Slavs to adhere to it, but also all other nationalities were to be "educated" (forced,) by degrees under the scepter of the Russian patriarchate.

#### *The Czars Meddle in Religion*

THIS plan was so fraught with subtlety that even to this day it would be futile to attempt to analyze exactly to what degree the czars, the personification of the temporal power, were involved in the functions of the Holy Synod of Russia. Although the czars were not supposed to have any dominant power in the Holy Synod, we find that practically they played the role of head of the church.

By various means, Nicholas the First endeavored to bring

# RELIGION BY FORCE

*What it meant in the Russia that was, is what it will mean in every nation that tries it.*

*By J. G. Jacques*

*A native of Russia.*



INTERNATIONAL

The daughter of a political exile sentenced to Siberia during the late Czar's reign. Thousands of religious exiles were also incarcerated in that desolate prison country for conscience' sake

about conformity to the orthodox faith, one of its principal tenets being that the emperor is God's vicegerent on earth, and to oppose his designs was to rebel against the commands of God, and to expose the soul to the risk of everlasting perdition.

In the reign of Catharine the Second, a part of the Polish Russian provinces became Uniates, with professed conformity to Rome. Diverse measures were applied to reclaim the straying flocks for the Russian church. The ecclesiastical property of the Uniates was confiscated for the use of the state, and intercourse between the bishops and Rome was prohibited. Thus Pope Gregory XVI saw two million Romanists renounce his authority and pass over to the national church of Russia.

The boldness of the czars in dictating in matters of religion is exhibited most plainly in the treatment of the conquered Armenians in 1828, when Russia obtained a great part of Armenia, including Etchmiadzin, where the head of the Armenian church resides. Ever after that period, the patriarch of the Armenian church was appointed by the Russian emperor. If he exerted such power over an ecclesiastical organization not of his own people, what much have been his power in the Russian church.

Even as late as the sixteenth century the Muscovite patriarchs exercised great power, both ecclesiastical and temporal. As a token of the high respect in which they were held, it was customary for the emperor on Palm Sunday every year to hold the bridle of the ass on which the patriarch rode through the streets of Moscow in commemoration of Christ's

triumphal entrance into Jerusalem.

Peter the Great, jealous of the temporal and ecclesiastical power of the patriarchate, resolved to put an end to its predominancy. On the death of Adrian, the last of the ten patriarchs, the Russian bishops assembled to elect a successor. But their proceedings were suddenly interrupted by the entrance of Peter. Bursting into a violent rage, and drawing his dagger, he exclaimed, "Here, here is your patriarch!"

The superintendency of the Russian church was then intrusted to a permanent administrative synod, consisting of a number of bishops, several presbyters, and an imperial procurator.

In the seventeenth century the church and state merely exchanged seats of domination. Prior to this time the church fairly overpowered the influence of the government. Now the state predominated. Yet both were one. Both had one purpose—to establish a gigantic political and ecclesiastical empire, united under the twofold scepter of the church and state.

The spiritual and moral welfare of millions of inhabitants was "confided" to the mind and power of a bigoted priesthood and religiously fanatical, superstitious set of autocrats, as most of the later type of the Russian royalty were. The character of the leaders of Russia, from whom the masses should have received spiritual uplift, is portrayed in the occurrences connected with the infamous monk named Rasputin. He quickly won the heart of the Czarina, who after abandoning Protestantism on accepting the hand of the Czar, Nicholas II, threw herself mind and soul into the lap of the Greek church. Her zeal developing into a spiritualistic, mystic fanaticism, outgrew that of her husband and others. Here Rasputin found a well-prepared ground for his mystified and vile, supposedly spiritual, ideas.

Is it strange that under such influence—for the entire clergy partook of this fanatical spirit—the Russian soul suffered depression and degeneracy?

#### *Education Suppressed*

AS A means of holding the people under control, there were definite plans to oppose and suppress any reaching out for general enlightenment. In this suppression, church and state were perfectly united.

I well remember the warfare that went on for a period of about four years over the question as to whether the Caucasus, with its ten million people, should have the right to found its own university. The strong call for higher educational institutions was ignored by the imperial council and the ministry of education. The government was even reluctant

to grant the charter for the establishment of the tenth university of Russia, in the city of Saratov. Ten universities for 185,000,000 people!

The effort to educate the masses was so feeble that one is impelled to call it educational restriction. Parochial schools were fully under the supervision of the clergy. Their work consisted chiefly in teaching to read in order to enable the peasants to some extent to understand the religious exercises which were based principally on formalism and emotionalism. Also the few higher institutions of learning were subjected to the frown of the patriarchate as well as of the temporal power in case they failed to pay due homage to the church.

#### *Where Dead Monarchs Became Saints*

IN PETROGRAD a cathedral is erected over the tomb of Alexander the Third. History tells something about his life of dissipation. He was an ungodly, immoral person; yet, about ten years after his death, he, like other czars, came to the dignity of little less than a canonized saint. The cathedral is of charming beauty of architecture. For more than two decades benighted souls came to prostrate themselves in this chapel dedicated to the impious monarch.

This shows how completely confused a people's conception of the relation between temporal and religious power can become. Whether bigoted bishop, fanatical monk, or despotic czar, if he can only establish his divine right of office, he will be honored, yea, worshiped, if not during his life, then after his death.

## ARE SPIRIT RADIO SIGNALS SENT BY DEMONS?

*(Continued from page 7)*

at pressing every event and circumstance of human life, together with every new development, into his fiendish service.

Through all the ages of the past these wicked spirits have unsettled the minds of multitudes of people, and led many into madness, insanity, and ruin. Through all their history they have never yet made known any truth of importance which has not already been revealed in God's word, or discovered by the aid of good men of science. None of the marvels of the nineteenth and twentieth centuries can be credited to spirits or to Spiritualism. While everything else has been advancing, Spiritualism has stood still. Instead of giving up its idolatries and vanities, it is still fooling with tables, and slates, and pencils, and pens, and banjos, pianos, cabinets, bells, violins, and guitars. And with these it has tipped and rattled, talked and rapped, fiddled and scribbled, materialized and dematerialized, entranced, demonstrated and exhibited. It has given utterance to the most profound nonsense; told us many things which we already knew, as well as many other things which we do not yet know; but when we sift it all and look for even a sediment of real instruction, dependable information, and profitable, valuable knowledge, we find that Spiritualism is as barren as the Sahara Desert, and as empty as a hollow gourd.

And all this is true in spite of the fact that Spiritualists claim they are in touch with hundreds of times as many disembodied spirits as there are men in the flesh, and some, they say, are the spirits of inventors, musicians, authors, statesmen, poets, and great thinkers. These spirits, Spiritualists claim, still know all that they ever knew while on earth, and they have been learning a great deal more since they entered the spirit world. It would seem, therefore, that they ought to be able to accomplish a great deal more than mortals with these added powers and this extended experience. They certainly have had as free access to the public mind and press as men in the flesh, and there is no end of mediums who are ready to receive communications of their advanced learning. And yet, all they can do is to peep and mutter, and tip and rattle, and lie and deceive, and lead unwary souls away from God to destruction and insanity. They have achieved nothing for human advancement for six thousand years. They know more than men in the flesh it is true, but what they do

know they do not employ for the salvation of men, but for deception and destruction. As a matter of fact, all the ignorance and folly, the darkness and superstition, the cruelty, the degradation, the idolatry, and the falsehoods of heathenism are perpetuated and projected into the twentieth century in Spiritualism.

#### *Spirits Have Not Saved One Sinner*

THROUGH all their history they have never yet been known to lead one sinner to Christ for the forgiveness of sins, nor is there one among all the millions of Spiritualists who has been savingly converted to God by Spiritualism, or with the help of the spirits. Their invariable testimony is against the word of God. They repudiate the plan of salvation which that word reveals. Their attitude towards Jesus Christ is today what it has always been—"Jesus of Nazareth, let us alone; what have we to do with thee?" Mark 5:7.

By their denial of the fall of man, the atonement of Christ, and the salvation of man by that atonement, they sweep away at one stroke the whole plan and purpose of God as revealed through Christ and the Bible.

We are living in the days when Satan knows that he has but a short time in which to work, and will therefore, work with all "power and signs and lying wonders." We are living in the days when Paul's prophecy is being fulfilled before our eyes. This prophecy (2 Thess. 2: 9-12) reads in the Modern Speech New Testament as follows:

"The appearing of the Lawless one will be attended by various miracles and tokens and delusive marvels—for so Satan works—and by every kind of wicked deception for those who are on the way to perdition because they did not welcome into their hearts the love of the truth that they might be saved. And for this reason God sends them a misleading influence that they may believe a lie; in order that all may come to judgment who have refused to believe the truth, and have taken pleasure in unrighteousness."

And all of this rapid development of the miraele-working power of Satan is but an additional evidence of the nearness of the return of our Lord to take His people unto Himself and to establish His everlasting kingdom.

## WILL THERE BE NO MORE WAR?

(Continued from page 5)

zation, and the destruction of the human race, with the exception of the righteous.

In view of the extent, intensity, destructiveness, and horrible nature of the recent conflict, some may ask, Is it possible that there could be a worse war than the World War? Lord Robert Cecil says: "The next war, if it took place, would be as much more horrible than this war as this war has been more horrible than any preceding war. It would mean the wholesale destruction of the civil population."

A correspondent in the *Washington Post* of Feb. 15, 1920, reports the premier of Great Britain as saying recently: "What would happen if we had another war baffles imagination. Discoveries made almost at the end of the war, if they had been used, would have produced horrors indescribable—discoveries by all the principal belligerents.

"If we are to have a repetition of that, civilization might well be wrecked and this world be driven, not to the condition of the Middle or Dark Ages, but to something which the world has never conceived of in its most imaginative moment."

### The Terrors of the Next Great Conflict

THE editor of the *Commercial Appeal*, of Memphis, Tenn., in a recent editorial, drew the following graphic comparison between the World War and the next war:

"Compared to the next war, the struggle which has just ended will be as a fight between *children* is to a struggle between *giants*.

"In the next war, *cannon will be used* that can accurately hurl shells a distance of *forty miles*. Forty miles is as far as your great-grandfather could ride in a day's journey when traveling on business of state.

"In the next war, shells weighing *2,100 pounds* will be hurled from these cannon, and their destructive force will be twice as great as that of any shell now manufactured.

"In the next war a poison gas will be used which can penetrate wool and leather. *One drop of this gas on the bare skin of the foot will destroy that member*. A whiff of this gas will snuff out the life of him that breathes it. This gas can be hurled in shells, and the contents of one shell *will kill everything* that is living, animal or vegetable, *within the area of five acres*, and then will spread over other acres and do serious damage.

"In the next war the present aeroplanes will be as pygmies to the airships that will be made. These ships will be armored and will carry high powered guns. They will carry machine guns and other guns from which will be fired armor-penetrating shells. These aeroplanes can lift containers of poison gas material *weighing a ton*. When these gas shells are dropped over a fortress they will destroy *every living thing within a 400-foot radius*.

"In the next war these same aeroplanes will carry explosive shells filled with chemicals, which will destroy the strongest fortifications that men have dreamed of, *and will tear holes in the ground into which a fair-sized skyscraper may be dropped*.

"In the next war there will be machine guns which can fire five times as fast as the Browning of the last war, and there will be 75-centimeter guns which can fire as fast as the present Lewis gun."

"In the next war there will be undersea craft with a steaming radius of five thousand miles. These craft can carry as much tonnage as a cruiser.

"They can come to the surface thirty miles away from a city and can shower that city with gas shells and with high-power shells; and ten of these cruisers firing on a city can asphyxiate every man, woman, and child in it within a few hours.

"In the next war the wastage in men and money will be as great in one month as it has been in an entire year during the war that has just closed.

"The sufferings in the next war will be beyond the measure of even the man or woman who has gone through all the pains

that, up to the present time, can possibly come to one.

"The next war will prostrate civilization and likely destroy it.

"After the next war, cities will be razed, forests will be destroyed, mines will be made useless, and the face of the earth will become as barren as the deserts of Asia where once there were smiling gardens, green trees, birds of beautiful plumage, and children bathing their little feet in the clear water of the rivulets which joyfully sent their contributions toward making the great rivers. After the next war the world will sleep for thousands of years awaiting the birth and growth of new things controlled by people of a new order of thought."

The editor of the *Scientific American* recently expressed his belief that, "the future war will be so horrible as to make the late war restful by comparison. Short as it will inevitably be, it will last long enough to wipe out mankind at a rate which will turn many a flourishing capital into a deserted village, and many a fair campagna into a Sahara of lifeless desolation."

In view of these things, is it any wonder that the question is being seriously asked, How long can civilization last while it continues to attack itself with such weapons?

### Now God's Picture of It

COMMENTING on the agencies that are being brought into modern warfare, General Swinton has remarked that "one need be no prophet to predict that the final form of human warfare means the ultimate blotting out of civilization—nay, a universal suicide of the human race." And this is exactly what God's word declares will be the result of the battle of Armageddon. Zeph. 1: 2, 3, 18.

The prophet Jeremiah, as he saw our day in inspired vision, undoubtedly had a view of these terrible weapons of destruction. As he saw the evils and horrors of war spreading like a curse, his soul cried out:

"My anguish, my anguish! I am pained at my very heart: my heart is disquieted in me; I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment." Jeremiah 4: 19, 20, A. R. V.

Note he says, "Destruction upon destruction is cried"; not simply ordinary destruction that commonly follows in the path of war, but destruction upon destruction on an unprecedented, unparalleled, unheard-of-scale, until the whole land is laid waste. Did he not have a view of these modern weapons of destruction at work in the final conflict?

By the use of airplanes, bombs, and poison gases of various sorts, "A great city could be destroyed in five minutes," maintains Thomas A. Edison in a New York *American* interview; "and in half an hour every living creature in the vicinity—men, women, and children—could be burned to death or suffocated by these deadly gases." Did Jeremiah have a view of poison gas working its deadly havoc, when he cried out:

"For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. Speak, Thus saith the Lord, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them." Jer. 9: 21, 22.

### Possibilities of Gas Warfare

THE horrors of the next war are pictured as so great that they cause a convulsive shudder to pass over one. Brigadier-General Mitchell, speaking of the method of the use of poison gas in war, says:

"If we want to cover an area of ten miles by ten miles, such as New York City is,—New York is a very easy target,—we may use about two tons of crying gas in every eight days. If we want to use mustard gas, we would use about seventy tons every eight days. If we want to use phosgene gas, two hundred tons." Phosgene gas would need to be used but once. It kills.

The editor of the *Portland (Oreg.) Telegram* said recently:

"A new gas was discovered in America just before the close of the war and was one of the terrors that broke the spirit of Germany. Of this gas D. B. Bradner, chief of the United States Chemical Warfare Service, says:

"Approximately three drops of this when applied to any part of the skin will cause a man's death. One plane carrying two tons of this liquid could cover an area 100 feet wide and seven miles long at one trip, and could deposit material to kill every man in that area by action on his skin. If the attack were made on a city, the fatal area would be several times as great. During the Argonne offensive in the past war, the entire first American army of a million and a quarter men occupied an area of forty kilometers long by twenty kilometers wide. If Germany had had 4,000 tons of this material and 300 or 400 planes equipped for its distribution, the entire first army would have been annihilated in ten or twelve hours."

"There is not much satisfaction to be had in contemplating such a war—a war in which a million and a quarter of our finest young men would be choked to death in a single day; a war in which a city like Portland, or Los Angeles, or New York, could in a few hours be made a silent city of the dead by pouring a few tons of poison on it from the sky."

#### *It Will Come Unheralded*

THE last great conflict will come suddenly. "The nations shall rush like the rushing of many waters." Isa. 17: 13. The waves of war in the final conflict will engulf the whole world with the rapidity of a tidal wave. It will come unexpectedly, when apparently peace is established more firmly than ever before. "For when they shall say, Peace and safety;

## THE WORLD IS ONE-TENTH OF A SECOND WIDE

*(Continued from page 4)*

companies in the world has \$15,000,000 worth of unfilled orders on its books and has refused to accept more business until it catches up. Sending and receiving instruments are being constantly refined and perfected, and additional inventions are being made, so that it is confidently predicted that this new ear that hears around the world will shortly be one of the commonest and most reliable of modern appliances.

#### *And Why All This?*

ONE can not reflect upon the marvelous possibilities wrapped up in this little instrument without thinking of Peter's audience on the day of Pentecost when "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians" heard the apostle declare the wonderful works of God. This sermon was the beginning of a great gospel movement which carried the good news of the redemption of men through the death and resurrection of Christ to the ends of the world in apostolic times. It is typical of a work which, according to Scripture, is to be repeated in the last days of earthly history. When Jesus went away He left the promise that He would come again. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. This was a reiteration of His own words as recorded in John 14: 1-3 where he said, "I will come again and receive you unto myself." And just as the good news of His first coming was preached in all the world (Col. 1: 23), so the message of His second coming is to be broadcasted to all people. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

In the light of these words the picture of the world with a wireless receiver to its ear is significant. Especially so when we take into account the results that have already been achieved in preaching by radio. Out of a number of instances,

then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 3.

We have an illustration of this in the extraordinary rapidity with which the World War was brought about. In a week's time Europe was transformed from a land of peace to a great armed camp. Buildings where the industries of peace had been carried on were transformed into arsenals and munition plants. That crisis came on with a suddenness that is absolutely unparalleled in the history of the world.

Speaking of this, the London *Daily Telegraph* of August 1, 1914, said: "Human imagination is stunned by so sudden, so tremendous, and so unexpected a catastrophe."

In the "History of Modern Contemporary Europe," page 713, the historian says, "Events moved so rapidly that the world was dazed." The change was unexpected even to those best acquainted with the political situation of Europe.

This is an object lesson of the rapid manner in which events will occur in the closing days of earth's history. Surely we need to be on our guard, lest that last great day come upon us unawares. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation 16: 15. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

that of the use of the radiophone in old St. Patrick's church during a mission by the Paulist fathers a few months ago is notable. On the second day after the use of the wireless telephone, inquiries began to come to the rector of the church from distant points. As stated in *Current Opinion* for May, 1922, "Some persons forty miles away journeyed to Pittsburgh and sought out the Missionary Fathers for further personal instruction preparatory to becoming converts. Others, having heard the instruction on Confession, were led to receive the Sacraments. Non-Catholics in cities 400 miles away wrote in for literature. Comments and appreciations were received from Michigan, Ohio, West Virginia, Indiana, Iowa, North Carolina, Florida, Texas, and Canada."

Just how the practical applications of radio may be worked out for the proclamation of the gospel is a matter of speculation, but the Lord tells us that "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." And who can doubt that when the hour strikes for the final proclamation of the last great saving message from a loving Father to a lost world, every facility for communication will be used? It is idle to speculate as to what situation may develop to bring this about. It is enough to know that the word of God has announced the event, and the facilities for accomplishing the work are at hand. The pentecostal audience awaits the voice of the present day Peter. "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," have, or soon will have, to their heads the ear that hears round the world. When the voice speaks they will hear, and when they have heard the end will come.



"WEE mouse plunges city into darkness," says a news dispatch. The little creature had got into the wiring system and short-circuited it. How true of our lives! It is the little foxes that spoil the vines. We allow some little sin to work its way into our lives, and the vitalizing power from heaven is cut off. We must be willing to part with our cherished sins if we would enjoy the light and warmth of heaven in our lives.

F. D. NICHOL

# STRIKES, STRIKES, STRIKES!

(Continued from page 11)

and of the laborers' wage from \$1.00 to 70 cents per hour. The men demanded that the higher figures be continued. But the members of the Contractors' Association remained obdurate. Since the strike began, so many non-union men have displaced the striking union workers that the walkout has become a lockout in the fullest sense of the term. An article in the *New Republic*, dated June 7, bearing upon this conflict, has the highly suggestive caption, "Industrial War in Chicago." From this article I reproduce the following statement: "That industrial war is not too strong a term to apply to this strife is evidenced by the fact that through an aggressive and highly financed Citizens' Committee, a considerable portion of the army of building journeymen in Chicago is being told that their trades, hitherto unionized, can never again be carried on as union trades in Chicago." [Italics mine.] Jobs carried on by non-union men have been bombed; two policemen have been murdered, supposedly by strikers; there have been wholesale raids upon union labor headquarters, and not a few labor officials have been arrested—arbitrarily, declare the partisans of unionism.

We see, then, that in Chicago the great objective of capitalist employers and of those whose sympathies are with capital, is to destroy labor unionism. Since the report of the investigations of the steel industry by the Inter-Church Movement was given to the public, we all know that the United Steel Corporation has set itself relentlessly to the task of purging that titanic trust of labor unionism. This insidious movement on the part of the giant industrial corporations to stamp out the unions is one of the many fretting thorns in the side of labor.

## Counter Irritants

THE *Oregon Journal* writer, in the article referred to before, sets forth some of the grievances of capital Leadership in the ranks of labor is too often ultra-radical: too often unreasonable and inordinately self-seeking. There are unions that have markedly lowered the unit of production—an unpardonable blunder. No other policy could so effectively create sentiment against unionism. "The trouble with the labor unions today" says the editor of the *Outlook*, "is that they want to eat their cake and keep it. They want to hold employers to contracts, but they do not want to be held themselves." This writer alleges that Mr. Gompers has recently admitted upon the witness-stand that the trouble with many unions is that "they are in the hands of unscrupulous and petty leaders." Later in the same editorial the *Outlook* writer avers that "today labor unions and labor-union leaders are looked upon with distrust, suspicion, irritation, and sometimes anger, by the public at large because of their sabotage, their violence, and their unwillingness to abide by their word." This stricture is probably too drastic, but it shows how not a few prominent men feel about many labor unions. At any rate, the great industrial conflicts raging in Chicago, in New York State, in Pennsylvania, in West Virginia, in Illinois, and other places are constantly alluded to by the press as "conflicts," "battles," "wars." Never before in American history have so many workingmen been out on strike; and never before have strikes of such magnitude been so wide-spread over the country.

Millions of people are asking what it all means. Are we on the brink of an economic irruption? Or are we in the throes of a new industrial renaissance? Surely this mighty conflict has poignant significance. The foregoing facts of this article have been adduced for the one purpose of affording some means of apprehending the vastness and tenseness of this "war" that apparently knows no peace.

This world conflict, for there are labor troubles in Japan, China, India, Egypt, as well as in Christendom—possesses a meaning that sweeps across the confines of time into eternity. No one who observes and thinks would deny that the "industrial war," as the *New Republic* names it, is one of the really

great outstanding movements in contemporary history. And it is for precisely this reason that divinely inspired prediction has given it so conspicuous a place among the characteristics or signs which should identify the closing days of time to God's believing children, who should live at that time. There is not a single event or issue of more than ordinary interest and importance in the history of our day which was not foreseen and foretold by the prophets of God. Accordingly, we shall see that the irrepressible capital-labor conflict was prophetically anticipated by both Old Testament and New Testament writers. Omniscience has made it one of the great distinctive signs of what the Scriptures so often denominate "the last days."

## Its Momentous Import

ONE of the most suggestive of these prophecies is found in the first nine verses of the fifth chapter of James. How feelingly the prophet addresses the rich men, the capitalists of our day: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. . . . Ye have heaped treasures together in the last days. [The last phrase from A. R. V.] Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton."

Observe that it is in the *last days* that the rich men whom the prophet apostrophizes "heap treasures together." The time of the prophecy's fulfillment is clearly indicated in the seventh verse. Thus: "Be patient, brethren, unto the coming of the Lord." In verse eight believers are admonished to establish their hearts, "for the coming of the Lord draweth nigh."

Everybody who knows history is aware of the significant fact that there are vastly more "rich men" and vastly richer men than ever before in human annals. A hundred years ago there were only about a score of millionaires in all Christendom. Today there are more than six thousand in the United States alone. A score of these are worth from a hundred million to a billion dollars. The aggregate wealth of our country is now between two hundred and fifty and three hundred billion dollars; whereas in 1850 it was only seven billion. The entire stock of the world's gold in 1500 was less than the amount taken from the bowels of the earth in one year at the present time. Hence the prophet saw that the last days would be peculiarly marked by the number of its phenomenally "rich men." Think again of the *treasures* these rich men have "heaped up." New York, the home *par excellence* of multi-millionaires, is far richer today than the entire United States was sixty years ago.

We wish to call special attention to the prediction that the rich men of these last days would "weep and howl for the miseries" which would come upon them. Think of the miseries of capitalists brought upon them by the thousands upon thousands of strikes and walkouts on the part of labor during the past fifty years and more, especially during the past twenty. This fact is attested by an abundance of incontrovertible evidence in the first part of this article. As we have seen, many of these strikes were protracted during many months, and were marked with violence, and even massacres and assassinations. It is estimated that capitalists—"rich men"—have lost approximately a billion dollars through labor strikes and violence since the beginning of the century. The magnitude of the losses today in the textile, the building, the railway, and the mining industries, is almost beyond comprehension. Each morning our newspapers are filled with dispatches from *everywhere* telling of violence, bloodshed, and wanton destruction of property incident to current strikes.

# The Watchman's Answer



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

Address all questions to—  
Editor WATCHMAN MAGAZINE,  
Nashville, Tennessee

## POSTURE IN PRAYER

*Should Christians kneel or stand during prayer?*

It would be unwise to give an iron-clad rule in reply. The attitude of mind and heart, not the posture of the body, is of prime importance. Circumstances alter cases. The publican stood praying. Luke 18: 13. Job sat. Job 2: 8. Hezekiah lay on his bed. 2 Kings 20: 2. Jesus "fell on his face" at one time. Matt. 26: 39. Elijah prayed with his head between his knees. 1 Kings 18: 42. Most of these instances, however, were unusual and would not be appropriate for posture during divine service.

Prayer has often been likened to breathing; and the thought suggests that no particular position of the body is necessary to breathing. However, the movement in some churches to discard kneeling is greatly to be deplored. Jesus our pattern kneeled. Luke 22: 41. The disciples also kneeled. Acts 9: 40. Paul bowed his knees. Eph. 3: 14. Daniel "kneeled upon his knees three times a day." Dan. 6: 10. Whenever and wherever consistent this time-honored and divinely sanctioned attitude in prayer should be followed.

## WHEREIN ADAM'S SIN DIFFERED

*What is meant by the expression, "after the similitude of Adam's transgression" in Rom. 5: 14? Wherein did Adam's transgression differ from that of any other man?*

Adam's specific sin herein referred to was his disobedience to the command, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof

thou shalt surely die." Gen. 2: 17. None of the countless multitudes who sinned and died since Adam's fall and debarment from Paradise could personally violate the specific prohibition to which the death penalty was originally attached. Nevertheless, death passed on the race because of his transgression. Thus the Syriac version puts it, "those who had not sinned after the likeness of the transgression of the commandment by Adam."

All sin is essentially one and the same. It is the working of an evil principle,—the principle of disobedience. Its antithesis is to be found in the righteous principles of the moral law, and these were as effective and obligatory before their promulgation as written precepts at Sinai as after.

## CAIN'S FEAR OF PUNISHMENT

*Why did Cain fear others would wreak vengeance upon him for Abel's murder, when after the deed Adam and Eve were the only other living persons on the earth?*

The Bible does not tell us when this dark tragedy took place. It does not therefore follow that Adam and Eve were the only other living persons on the earth after Abel's death. On the contrary, we are told in Gen. 5: 4, that Adam, during his 930 years, "begat sons and daughters."

Within three hundred years after the creation of Adam there may have been 40 or 50 descendants, children and grandchildren of Adam, for both Seth and Cain and the other sons and daughters of Adam intermarried and had children. Cain continually feared lest he should be slain, for all the inhabitants of the earth were of the same kin.

Or, looking at it from another viewpoint, even if the tragedy occurred before Adam's other children were born, he might fear that when they grew up and learned of the foul murder of Abel they would rise up and slay him to avenge the wrong. In either case there is no inconsistency. The briefness of the Bible record probably is the cause of puzzlement.

## NUMBER OF TOES NOT ENUMERATED

*Do not the ten toes of the image of Daniel 2 represent the same ten kingdoms as the ten horns of the fourth beast of Daniel 7?*

The divisions of the fourth kingdom of Daniel 2 are manifestly the same as the divisions of the fourth kingdom of Daniel 7, for the identical nation is described. But the Bible nowhere gives the number of toes on the feet of the metal man. It merely says: "Whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided."

We are unwarranted therefore in making the statement implied in the question. The Bible does not say there were ten toes representing the division, but rather that both feet and toes represented the division. There is no suggestion of an amputation of three toes or the growth of an eleventh toe to correspond to the plucking up of the three horns before the eleventh horn of Daniel 7. Daniel 2 foretells the division of Rome. Daniel 7 specifies the number and enumerates the changes that follow. No one is justified in exceeding the specifications of the text. The details should be reserved for the seventh chapter. In explaining these symbols it is best to follow the plan of the prophecy.

Verse two of the second chapter of Isaiah shows that the inspired predictions of that chapter are identified with the "last days." It says so in words as clear as the noonday. Note verse seven: "Their land also is full of silver and gold, neither is there any end of their treasures." The prophet is amazed when he "visions" the fabulous riches of the last days. Of course, this hoard of silver and gold is owned by men and women—the "rich men" whom James prophetically addresses.

Read now verses 19 to 21 of the second chapter of Isaiah, and note the fact that many of these enormously rich men, who are described as "proud and lofty," would, at the very time when the Lord is about to rise and "shake terribly the earth," cast their silver and gold to the moles and the bats, to go into the clefts of the rocks, "for fear of the Lord and for the glory of His majesty, when He ariseth to shake terribly the earth." Again and again the Scriptures show that the

shaking of the earth is incident to the second coming of the Redeemer.

Many additional prophecies might be adduced to demonstrate the same momentous truth; namely, that the ceaseless and sanguinary warfare between capital and labor—between the opulent employers and the employed—is, in boundless wisdom and goodness of God, repeatedly set forth as one of the indices, one of the portents, that "the coming of the Lord draweth nigh."

And when Christ comes, He comes "sitting upon the throne of His glory"; that is, He comes in His timeless, sinless, deathless kingdom—in that kingdom which shall know no injustice, no violence, no sorrow, no crying, no pain, no death. See Rev. 21: 4. This, dear reader, is what God would have every human soul see in the mighty industrial war that marks our day.

# THE MAJESTY OF THE LAW

(Continued from page 15)

business suit of gray. One was as straight as the other, but one was twenty or twenty-five years old, and the other was fifty or fifty-five years, and gray. I could see that it was father and son, for the resemblance was perfect. They stopped directly in front of me in the central lobby, turned and looked into each other's eyes. Not a word was spoken. Again they faced and started for the gate where a train was in waiting for the soldiers who were going on to France. The father couldn't go. He went down close by the gate where the soldier was on guard, and again they stopped and faced each other, grasping each other's hands. I was not near enough to hear what was said, but I know what could have been said. I could see manifestly that there was no mother there. It was the father and the son; the mother gone, and he was an only boy. Each one was bound not to show any emotion. There was the grasp, and the grim determination not to yield, and I could see the father saying to the boy, "My son, my only son, I love you; you are all that is left to me, but I love my country more. Go, and may God go with you." He gave. Which did he love the more? He could have kept the boy back we will say, but he loved his country. He knew his duty as a man; he knew his duty as a citizen, and he said, "Go, my son."

As I thought it all over, it brought to my mind this whole story; our Father in Heaven had pledged His word. He had spoken that divine law. He had originated those principles of life, and those principles had been transgressed. The Son offer's Himself as a sacrifice to save the race, and the Father, his heart torn, is compelled to make the choice. "What shall I do? Can not I modify this law of mine a little and spare my son? Can not I fix this up some way so that it is not such a serious thing that the race has done, and let my Son stay with me?"

## Did God Change the Sabbath?

AND yet men say that God's law has been changed. Men dare to stand and assert that that law has been abrogated. Men dare to say that that law has had some words stricken out of it and others put in. The very fact that Jesus Christ died upon the cross of Calvary is proof that the law *could not* be changed.

Now, here is a man who says, "Yes, I know that is the law of God, but God is not particular." There is a commandment which says: "REMEMBER THE SABBATH DAY TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK, BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." And yet you go to the average individual and ask him, "What day, my dear friend, are you observing as the Sabbath of the Lord?" and he will say, "Why, I am observing the first day of the week." You say, "But the Lord says, 'The seventh day is the Sabbath of the Lord thy God'; what authority have you then for keeping the first day?" And the answer comes, "Oh, but the day has been changed since Christ came. He changed the day, or His apostles changed the day."

How is that? Christ changed the day? The Son of God altered the law that had gone out of His mouth? If the law could have been changed in *one iota*, it could have saved the Son of God's life, and it would not have been necessary for Him to leave heaven. And yet men say that not only one little word of three letters was changed, but one whole word was changed, so it does not read "the seventh day is the Sabbath of the Lord thy God," but it says, "The first day is the Sabbath of the Lord thy God." Is it not marvelous that men dare stand up against the great commandments of God?

## Christ Died for the Believer

IF CHRIST'S death arbitrarily saved all the race, then we would have many people saved in a condition of sin and with desires to sin. When Jesus died for the race, it became necessary for each individual in order to avail himself of that death to believe that Jesus Christ died

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for him; and if he does not believe it, all the preaching in the world will not help him; all the messages in the world will not save him. The possibility of swinging from death over into life depends absolutely upon the faith of the individual who is offered that salvation.

## God Never Uses Force on Human Wills

NOW, God does not force the decision of any man. God does not compel any individual to accept Him. The difference between God and man is that man often tries to force men to accept. God never tries to force any individual to accept. The only way of obedience to this great law that God has magnified and made honorable, is the obedience that comes from a willing heart and a willing mind. There is not any such thing as obeying God by force. You can not obey God in form. You may do what you are doing according to some form, but it is not being obedient to God. Obedience to God is absolutely dependent upon love, and love is the essence of every act of obedience to Him.

I take my boy, if I had one, by the nape of the neck, and I say, "Johnny, do you love me? Do you love me? Do you love me?" And I hold up a club in front of him. "Here, now, Johnny, do you love me?" and he says, tearfully, "Yes, Papa, I love you." Would you believe it?

If you take a club, if you take force, and endeavor to compel an individual to be obedient to the law of God, you make him a hypocrite, a liar, and worse. For there is no ability to obey God except through love. That is the reason that it is an absolute impossibility for human laws, civil laws, to get anywhere with regard to religious things and religious principles. That is the reason why God has made every man a free moral agent; and whether he is obedient to the law or not must depend absolutely upon his willingness.

God gets no glory out of an individual who is compelled to love Him, if such could be. Suppose God had made a machine that could say, "I love you. I love you," and it had to say it because it couldn't say anything else, do you think God would have had a lot of satisfaction out of it?

## Ours is the Choice

GOD has brought before you and me life and death. We may choose or we may refuse. To refuse to choose is nevertheless to choose. You can not sit idly by and say, "I don't care to choose tonight," because when you refuse to choose, you choose.

There is only one way by which salvation can reach the human heart and have its effect in the life, and that is for the individual to choose God, to choose His life, to choose His law.

"Oh," one says, "I don't live under the law, I live under grace." You do not live under grace, unless you have chosen Jesus Christ to help you to be obedient unto that law. God considered that law such a mighty one and so necessary that He gave His Son in order that it might be preserved. He said, "I will magnify the law and make it honorable."

I hope no one will say that the law of God is not necessary and that it has been done away and that it has been changed. For God has manifested how important it is in the great plan of salvation which brought Jesus from heaven to earth.



## The Devil's First Lie Hath a Numerous Progeny

**N**OW it was so that in the days of my young manhood I had a friend who followed in the ways of his father to do evil. Moreover, his mother had been a saintly soul, who found in Jehovah her trust and stay, but had long since been gathered into her grave. And it came to pass that my friend was in great perplexity over a matter, so he spake unto me and said, Come, go with me to the spirits, and let us communicate with the dead.

But I said unto him, Go thyself if thy soul so desireth, but as for me, I know the devil too well already. I have no dealings with the mediums that peep and that mutter, and love darkness rather than light, and shed rubbery ectoplasm, and write whole books of spirit messages which say as near to nothing as a soleless shoe without an upper. Moreover, when thou goest I counsel thee to leave thy purse with me.

But he was heady withal, and went on his way to her house, he and his friends. Now the room where they sat in a circle was dark, as befitteth deviltry; and behold a horn was in the middle of the floor with the large open end up, and it danced about lively. And when it became quiet, sputterings proceeded therefrom and voices called the names of some in the company. So each one bent his ear in turn to answer to the call, and received his message.

In process of an hour it came to pass that the witch in charge proclaimed the voice calling my friend's pet name, used by his mother only, when he was a lad; and lo, the voice was his mother's also. Therefore his heart was melted within him, and his ear was open to anything the spirit might say. So they two communicated horn-wise for a little time; and he knew some less concerning the meeting of his perplexity when they had finished than when they began, for all the answers to the questions which were in his heart to ask were difficult of interpretation.

But he was determined to get the worth of his fee, so he spake further and said, "Who made the wise choice in life, mother? You or father?" And the voice answered and said, "I look at some things differently, my dear boy, since I came over to this side." And the spirit would say no more. But it was enough. Only a suggestion may drive faith from its seat in the soul of man.

So my friend went forth from the room of the abomination a sadder and more foolish man; for is he not worse than a heathen in that he believeth not in God, man, nor the devil today? He is altogether as one who staggereth in his sleep, and falleth into the ditch.

**T**HEN said I in my wrath: Verily the devil is more subtle than any other creature that Jehovah hath made. No other man of magic hath a bag of tricks equal to his. He crawleth into the graves and revealeth a few paltry secrets of dead men's bones, and dupeth the simple-minded with the foolishness thereof. He is the forefather of the lie that man hath an immortal soul, when God hath said, The soul that sinneth it shall die; and again, The dead know not anything; and again Isaiah saith, Should a people seek for the living to the dead?

Verily the business of that ancient hag of Endor is more prosperous now than ever; and her modern successors fatten on the overwhelming desire of men to be fooled. But they that be wise square up the spirits by the law and the testimony, and find them wanting in every essential of Christian truth.

Let this generation beware of demons who wear the cloth of religion and the gown of science, for inwardly they are the messengers of hell.