

THE CHRISTIAN RELIGION THE SOLE HOPE OF THE WORLD

By John Temple Graves

The hope of the world today lies in a revival of old-fashioned religion in the old fashioned Christ; the acceptance of a religion which will place altruism above the sordid selfishness now apparent in the hearts and minds of nations and of individuals; a belief in the Golden Rule and the practice of this rule in all relations between men.

Selfishness is the greatest sin of this and of all other nations. For example, take capital and labor. Both are sordidly selfish.

Each class is trying to get all it possibly can. Unless some change is made in the mode of operation of each it is impossible to foretell what will be the result to this nation and to the world.

There are those, who ask that the world war be forgotten. This is an utter impossibility. The experiences through which humanity went

during, and immediately after, the war can never be forgotten. Even while the war was taking its toll of men the epidemic of influenza swept over the world, causing the death of thousands. And before the epidemic had begun to subside famine and pestilence were experienced. These scourges, according to the teachings of Christianity, were allowed by God. This because all the nations were more or less guilty before God.

The United States had allowed itself to forget the principles on which the Government was founded in the chase after wealth. England had taken advantage of smaller nations in every possible way—the forced opium trade with China being discussed in this connection. France was known as the infidel among nations. Leopold's cruelty practiced in the Congo left a trail of blood across the flag of Belgium. The cruelty of the Russian ruling class to the poor and the pogroms to which Jews were often subject are notorious.

And Germany—the home of the higher criti-

cism through which God was discountenanced; a nation whose principal belief was that might makes right; the country which had in more ways violated the laws of God and man—Germany suffered more during the war and during the following days and is suffering now, because she was the greatest offender.

This is the period of the real Armageddon—the time of the great conflict between the forces of good and evil, of the fight between altruism and selfishness. There is a growing realization that the Christian church must take the leadership in the fight to maintain the civilization of the world. With all of its faults the church stands as the great stabilizing influence in the world. With its removal from the earth chaos and disorder would result.

The spirit of selfishness which has, for the past number of years, apparently almost ruled the world, is losing its hold, that, beginning in a manner of selfishness, the armament conference at Washington has become fired with the idea of



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altruism and that it now appears to have been a great success.

The world must recover. It will recover if the great body of individuals who make up the nations base their beliefs and their actions upon the spirit of the golden rule, and this is being done by many people today who, a few years ago, paid no attention to religion or to idealism. And in this lies the salvation of the world.

Education is a group enterprise and every pupil has a part in it. The person who cannot be trusted to do right when the teacher's back is turned, or when darkness shrouds, who shields another in wrong doing, who is not obedient or respectful, and who is destructive in attitude and act, will not make a desirable citizen, and the less education he has the better for the world. Mars Hill does not rule by force as a military establishment, neither is it a place to reform incorrigibles, and members of any of the classes named above will be uncomfortable here unless a new spirit gets control.—Prof. R. L. Moore.

What The Tithing Movement Means

By E. Y. Mullins, D. D.

A NEW and significant movement has been started by the laymen of the Southern Baptist Convention. I refer to the effort to enroll half a million tithers during the present conventional year. This movement is full of promise, because it is the best possible preparation for our next great campaign. The doctrine of stewardship is one that is rapidly being recognized by all our people. But the doctrine of stewardship is not always one which influences people to give proportionately. This is because, unless interpreted, it is apt to be vague and indefinite.

The movement among the laymen to secure half a million of our people who will pledge themselves to give at least one-tenth of their income to the Lord's causes will go a long way toward making the doctrine of stewardship practical. It will be a means of clearing the principle of stewardship from its obscurity, at least in part.

What Does the Movement Mean?

What, then, does the tithing movement mean? Perhaps this question can best be

answered by indicating first what it does not mean that any one is seeking to enforce the requirements of the Jewish law upon Christians. It does not mean that the Mosaic or the Levitical requirements, with penalties attached, are to be introduced into our churches. Nor, as I understand it, does it mean that our laymen claim that the New Testament specifically commands that we shall give one-tenth. Jesus indeed recognized that tithing was a duty under the old dispensation, and does not himself annul the obligation in express language; but I take it all will agree that the New Testament standard of ownership is that all of our property belongs to God. We ourselves belong to him, and the Christian obligation requires that we shall give to the Lord whatever he requires of us in the material good things which he has bestowed upon us. One tenth of the annual income, therefore, does not at all exhaust our Christian obligation, so far as the ownership of property is concerned. Our obligation to God extends to the utmost limit of our possessions. Christian stewardship means that all we have is held at the disposal of our Lord and Master.

Why, then, should the Christian man be
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