

Christ or Chaos—Which?

The International Sunday School Lesson for January 30 is: "Jesus Greeted as a King."—Matt. 21:17-46.

By WILLIAM T. ELLIS

In the old days, when easterners regarded Bagdad as the goal of all their yearnings, I once entered the city, preceded by my servant, who cleared the obstructions in the bazaars by crying "Belak! Belak!"—"Make way! Make way!" It was a surviving usage of the ancient times when the great (and every foreigner is deemed great in the remote parts of Asia) had heralds to go before them, and prepare the way. That was the function which John the Baptist fulfilled toward Jesus: he was the "Forerunner."

As we contemplate today the triumphal entry of Jesus into Jerusalem, herald to proclaim Christ's entry into this new and troubled time. True, many great voices are being lifted to hail him. Mr. Hoover told a group of leading men in New York that nothing but the spirit and sovereignty of Jesus could bring order out of the disorganization and suffering of Europe. Roger W. Babson, the "business doctor," advised his clients last year: "We must do business as Jesus would do."

As we contemplate modern parallels to the ovation given our Lord by the capital city of His nation, we recall the spiritual triumphs that He has been accorded throughout the centuries. He has entered society as a Sovereign. Old paganism's emblems have been laid at His feet. Julian the Apostate cried: "Thou hast conquered, O pale Galilean! Slavery's broken chains are on His altar. The realms of intellect and art have acclaimed Him with hosannas. Civilization, with its attendant sciences, has strewn palms before the path of the Redeemer. And today all persons who think upon large issues are hoping for the coming of the Christ in a new triumph to save our era from chaos."

Openly in some places, and secretly in others, there is raging today a desperate struggle on a vast scale, between the forces of radicalism and the forces of reaction. Viewed in the large, radicalism is winning; though blind obscurantism refuses to read the signs of the storm. News has crossed the ocean the night that Wrangle's army was hopelessly broken and fleeing; the public places were crowded with merry-making Russians, who refused to heed the danger which, within 24 hours, sent them scurrying off to the ships as panicky refugees.

Whenever we discover a definite and intelligent and sincerely religious effort to meet the crisis of contemporary conditions, our hearts beat with joy. News has crossed the ocean of a Christian crusade under way in the city of Leeds, England. There both Anglicans and Nonconformists have united to all the people. With the slogan, "Christ or chaos?" they are going two by two into shops, offices, factories and public places, usually at the noon hour, to declare in simple terms that the only hope of a solution of the present tangle of things is the acceptance of the sovereignty and saviorhood of Jesus Christ. It cannot be too strongly or too often repeated that just as the cultivation of class spirit leads only to further chaos and war, so the acceptance of the Christ spirit leads to good will and faith and co-operation and happiness. All problems are solved by the triumphal entry of Christ.

According to the sugar and sunshine philosophy so popular among many persons in our own time, the beautiful era of the return of happiness and of God is to come in along a lane of flowers, with all the gentleness of fragrant summer breezes. That is not the way Christ came before. His triumphal entry into Jerusalem was accompanied by a sensational struggle for righteousness. It was just prior to the cleansing of the temple, where-in Jesus splintered a lance against the armor of the vested interests of the day, that the great, popular ovation was given to the Master. When Jesus enters into a life or into society, down-right keeping of the law must follow. There can be no money-changers in the temple where Christ is.

At Oberammergau, ten years ago, the Passion play made vivid to me the close relation between the cleansing of the temple and the crucifixion of Jesus by His foes. Business as well as bigotry fanned the flames of fanaticism. At Calvary the temple traffickers fulfilled their threats to square accounts with this disturber of entrenched commerce. Even today there are gain-engrossed men who insist that Christ and His representatives shall keep hands off business, no matter how un-Christian are the abuses attacked. When Jesus is truly accepted as Lord in the business world, then the last citadel on earth will have fallen to Him.

Everybody who sincerely wants Christ to conquer should squarely face the condition made clear at the triumphal entry. He will not compromise with unrighteousness. All temples must be cleansed when He comes to His own. He will not accept any merely emotional or spectacular ovation; He wants dominion over life. Are some of us crying aloud for Christianity to prevent chaos, when all the while we have neither purpose nor desire to change our own lives so that they may conform to the will of Christ? Do we really only want the help of religion as a palliative of disturbed conditions, or to help keep restless spirits contented with their lot? Sober thinking is in order before we herald the triumphal entry of Jesus into our troubled world.

When the City Was Stirred Every great city is a mystery. Its depths are too deep for any one man's sounding. Within the population of a city exist a variety of interests and aims. A churchman is surprised one day to leave a railway station and find the square thronged with tumultuous thousands, gathered to acclaim a returning prize fighter, of whose very existence this ultra-respectable citizen was unaware. "There's a world outside the one you know." Seldom does an entire city respond to a common impulse. It is a feat of real publicity to set a whole metropolitan community to talking about the same thing. The churches almost never do it, except in a united evangelistic campaign. Then the arousal of the city is as important as the message of the teacher. Jesus stirred the great city of Jerusalem by His triumphal entry. Then

as now, like most cosmopolitan centers, Jerusalem has a considerable capacity for inattention. The entrance of General Allenby caused no civic outpouring. Yet young and old Jews and Gentiles, streamed to the eastern gates to witness the arrival of the New Teacher from Nazareth. The old capital of human hearts reached its climax that day. "Count your highest moments your trust," said Phillips Brooks; shall we not believe that this outburst of religious enthusiasm was a revelation of the real Jerusalem, the city that Christ loved? All cities are better than they ordinarily seem. What is most apparent in them is least representative. Within the hearts and the homes of the people is the real character of a community.

A Modern Instance Some of us have been so fortunate as to see great cities in the midst of an intense and all-absorbing interest. I witnessed Boston's delirium on Armistice day. A friend who was in Damascus described the tumultuous, hysterical entry of Emir Faisal and Colonel Lawrence.

It was given to me to behold the indescribable two days in Cairo, on April 7 and 8, 1919, when Egypt celebrated what it believed was the granting of independence. The people leaped and sang and danced and embraced one another, and fung about their garments and stripped branches from the trees and waved them in wild rejoicing. The scene was startlingly like that described in our lesson.

The next morning's English paper, however, principally concerned over the damage done to the trees by the stripping of the branches! There are people like that; perhaps they are the explanation of much that is wrong with society. I am sure that many Jewish merchants in old Jerusalem complained that the triumphal entry of Jesus was bad for business!

As we contemplate modern parallels to the ovation given our Lord by the capital city of His nation, we recall the spiritual triumphs that He has been accorded throughout the centuries. He has entered society as a Sovereign. Old paganism's emblems have been laid at His feet. Julian the Apostate cried: "Thou hast conquered, O pale Galilean! Slavery's broken chains are on His altar. The realms of intellect and art have acclaimed Him with hosannas. Civilization, with its attendant sciences, has strewn palms before the path of the Redeemer. And today all persons who think upon large issues are hoping for the coming of the Christ in a new triumph to save our era from chaos."

SEVEN SENTENCE SERMONS Cantankerousness is worse than heretodoxy.—Talbot's Life of Armstrong. If a cause be good, the most violent attack of its enemies will injure it so much as an injudicious defense of it by its friends.—Colton. The sun set, but not his hope; Stars rose, his faith was earlier up.—Anon. A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—Irving. For the love of money is a root of all kinds of evil; which some reaching after, have been led astray from the faith, and have pierced themselves through with many sorrows.—St. Paul. So nigh is grandeur to our dust, So near, is God to man, When duty whispers low, "Thou must!" The youth replies, "I can't."—Emerson. However practical we deem it, that life loses itself which fails to keep in touch with the invisible—with the deeper principles which makes business more than barter, and science

WESLEY CELEBRATION AND DEDICATION FEBRUARY 15

CHICAGO, Jan. 22.—Lincoln college, Oxford, England, is to be represented at the dedication of the Social Center building of the Wesley foundation at the University of Illinois February 15. John Wesley, the founder of the Methodist church, was a fellow of Lincoln college for 26 years. In recognition of that fact the seal of Lincoln college has been carved over one of the bay windows of the new Wesley foundation building at the University of Illinois.

The rector of Lincoln college in accepting the invitation to be present wrote: "We are much interested in your foundation, and your recognition of the historical connection with Lincoln college."

The exercises in connection with the dedication will cover four days beginning February 11 and closing February 15. Representative churchmen will be present from all over the United States and Canada. Four of the bishops of the Methodist Episcopal church will take part in the program: Bishops Thomas Nicholson of Chicago, William McDowell of Boston, F. M. McManis of Pittsburgh, and Theo S. Henderson of Detroit.

A pageant put on by the University of Illinois students will be a feature of the exercises. This pageant will show the Wesleyan as a student at Oxford university as well as some of the later episodes of his life. The closing episode will be taken by foreign students of the university—Chinese, Japanese, Filipinos, Hindustani, and Latin-Americans.

Two of the most beautiful rooms in the building will be set apart for the use of the 230 foreign students of the university, who will be known as the international rooms.

The Social Center is the first of a group of buildings which the Methodist Episcopal church has under way at the University of Illinois under the leadership of Dr. James C. Baker, the director of the foundation, has been in charge of this work at the University of Illinois for 14 years.

Among the trustees of the Wesley foundation are Bishop Thomas Nicholson of Chicago and W. A. Heath, the president of the Chicago federal reserve bank. Dr. James C. Baker, the director of the foundation, has been in charge of this work at the University of Illinois for 14 years.

ENGLISH WOMAN PROPOSES A STANDARD DRESS FOR WOMEN

LONDON, Dec. 22.—Fashion, the most autocratic ruler in the world, has been attacked by Viscountess Grimston.

Lady Grimston urges that women should adopt an independent line of dress on the ground that the present fashions are arbitrary, changeable, artistic, extravagant, unhealthy.

A standardized dress is advocated in order to force fashion to abdicate, and it is desirable that it should be smart, comfortable, beautiful and in accordance with healthy ideas.

Lady Grimston reckons, however, without the inherent changeability of woman and her love of expressing her personality in clothes.

The manager of the London branch of Lucile, Ltd., laid special stress of this point.

"Women themselves decree that fashion shall change," he said, "they will never stand for one standardized dress and refuse to conform to it generally. A woman, unless she is inspired by the military spirit and adopts a uniform, will not wear a dress like that of any other member of her sex."

A doctor is another strong supporter of modern fashions, and contends that they are the most healthful that have been in vogue for hundreds of years. "Consider the dusty trains of early Victorian days," he said, "the steel corsets of Elizabeth's days, and the tight lacing of all periods. We may well be thankful for the same dressing of the modern woman."

The World War cost the United States \$24,010,000,000.

PROFESSOR OF SOCIAL ETHICS ON BLUE LAWS

Rev. J. L. J. Corrigan Flays "Fanatical Minority" Seeking Reform By Statutes

BOSTON, Jan. 22.—"Blue law legislation is wrong in theory and fatal in practice," declares Rev. J. L. J. Corrigan, S. J., professor of social ethics at Boston college.

"These 'blue law' proposals," says Father Corrigan, "remind us of Pilgrim days. If we judge from the ill results of such laws in the early days, we are led to by no less an authority than Governor Bradford himself, nothing of good, but, on the contrary, much of harm may be expected if such laws are written again upon the statute books."

"History is against the hopes and theories of the Lord's day leaguers. The Lord's day leaguers might profitably read early Pilgrim history to learn how futile it is to try to legislate people into moral living."

"The intolerable effort and assumed superiority of these latter-day advocates of Puritanic observance is in line with dozens of other invasions of personal liberty of late, where a determined and well organized minority have imposed their will upon a majority, thus undermining and subverting the very fundamentals of democratic government and imperiling American freedom itself. Fanatical minorities are always dangerous, but never more so than when they fancy that they are doing the will of the Lord."

"It is a fact of human history and experience, explain it how you please, that extremes provoke extremes. The rule is inevitable. When restraints become intolerable, reaction, like the swing of a pendulum, sets in. The real danger from such restrictive and reactionary legislation, apart from its injustice, is the fact that it gives rise to contempt for all law."

"When there are upon the statute books measures which are not sustained by popular sentiment and public opinion, all law loses respect and comes into contempt. The same when laws are not enforced save to the extent of causing irritation and resentment, law suffers in the respect of the community, and the result is a reaction of crime."

"Many keen students of our social problems think that the present crime wave in the country is due, in large measure, to this very defect in the Volstead prohibition law. Sabbatarian Sunday regulations would certainly provoke violent disobedience and cynical disregard for the law. It would be fanatical idiocy to enact them."

"If the ministry of our Sabbatarian clergy has broken down, a little soul searching will probably reveal that the true cause of the defection among their flocks is that the preaching of religion and the charity of Christ have been supplanted in their pulpits by social uplift and civic harangues."

ARMY HAS BEGUN MOVING PICTURE BUSINESS ITSELF

WASHINGTON, Jan. 22.—The United States army is going into the motion picture business and soon will be in position to furnish everything from camera man to audience.

Though the signal corps of the army maintained a photographic section throughout the war and made thousands of feet of actual battle scenes for the war college records, the retail end of the industry, so to speak, has until now been conducted by an outside organization, the community motion picture bureau.

Under a contract entered into October 21, 1919, this concern agreed to furnish motion picture films to 157 camps, posts and stations. By June of this year the number had increased to 184, and attendance had risen from 237,565 to more than half a million, and it is still on the increase.

The admission fee is 10 cents and the profits accruing from the larger

camp enable the smaller posts also to have "movies" once or twice a week. In order to provide operators for this service, motion picture operation has been made one of the features of vocational training. A plan is now well under way by which the army itself will operate the motion picture service without the aid of the community bureau, thus eliminating overhead expense and making the service self-supporting.

The national hall of statutory formerly a corridor of the United States house of representatives, was established by congress July 2, 1884.

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P. S.—A Chicago editor said the other day: "You ask me when prices will return to a 1914 basis? Tell me when our national war debt of over twenty billions of dollars will be paid and I will answer your question." There's food for reason in that.

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