

# The Watchman Magazine



APRIL

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*Minute Man of Lexington*

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# A LETTER TO THE PRESIDENT



THE recent sailing of Mr. Myron C. Taylor to Europe recalls the judicial though kindly letter written to President Franklin D. Roosevelt by President J. L. McElhany of the World Conference of Seventh-day Adventists when the announcement of that appointment was first made. Because its statements of the principles of civil and religious liberty are axiomatic we print it in full:

"My dear Mr. President:

"Seventh-day Adventists join with our fellow citizens of all creeds and religious faiths in fervently praying for peace. In harmony with the teachings of Christ in the gospel, we deplore war and all the miseries and horrors that grow out of it. We loyally support you in your earnest and diligent efforts to preserve peace in our own country and to help restore it in other lands which are now at war.

"We believe in following the admonition of Scripture to pray for those in authority over us. As the honored Chief Executive of our country, we pray that you may be guided by the providences of an all-wise God. We believe that all Christians should join in this.

"We recognize the problems and difficulties confronting the heads of nations today, and sympathize with every right effort to ameliorate the tragic conditions existing in some parts of the world. Praiseworthy as these efforts are, however, we would respectfully point out a danger which we believe threatens certain fundamental American principles. This danger arises in connection with the appointment of a representative to the Vatican in an endeavor to co-ordinate your efforts with those of the Pope in working for world peace. While the objective is a worthy one, we believe the method contravenes the principle of the separation of church and state.

"As a religious body, Seventh-day Adventists are firm believers in the American system of civil government, based on the principle of a total separation of church and state. We do not believe that the state should be dominated by the church, or that the church should be dominated by the state, but that each should be entirely free and untrammelled in its own sphere. The baneful effects of intermingling the affairs of politics and religion are clearly revealed in history.

"When our system of government was established by the founding fathers, there was a struggle over the question of whether there should be an established church or whether the church should be free from state control. In the struggle which took place in Virginia and which led to the disestablishment of the church, James Madison prepared that memorable document, 'A Memorial and Remonstrance Addressed to the General Assembly of

the Commonwealth of Virginia.' He stated:

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

"Some years later this same national leader in writing to Edward Everett laid down this principle: 'Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both.' We believe that the United States has come to occupy its present position of influence and power among the nations largely as a result of the cherishing of these fundamental principles, and that the only safe path is to continue to maintain these exalted ideals.

"For a brief time the experiment was tried by our government of maintaining diplomatic relations with the Vatican, but fortunately, we believe, was later abandoned. We do not believe it is your intention to attempt the establishment of a state church by sending a representative to the Vatican, but with James Madison we believe that we should see the consequences in the principle and avoid the consequences by denying the principle. As the head of our government, your acts and those of any representatives you may appoint, may be fairly regarded as official acts. We therefore believe no step should be taken that would favor or honor one religious organization above another.

"If we may accept as authentic the reports regarding your proposal, the Vatican and also the diplomatic representatives here in Washington regard your action as laying the foundation for a resumption of diplomatic relations between the United States and the Vatican. As reported in the Washington Post of December 24, the Associated Press brings this word: 'While Vatican quarters observed cautiously that Taylor's mission was limited, it was felt in these circles that it might eventually prove a step toward resumption of diplomatic relations.' A further Associated Press report appearing in the same paper of the same date states: 'Although diplomatic relations between the United States and the Vatican are not thus fully established, it was considered in diplomatic circles here [Washington] to be a step in that direction.'

"The danger in this act is what it may eventually lead to. All other questions aside, it is evident that the Pope's appeal for universal peace is not based on the fact that he is the head of a sovereign state, but rather on the fact that he is the head of a great world-wide religious organization. His power and authority grow out of his relationship to the spiritual organization of which he is head. As innocent seemingly as is this proposal, and as worthy as is the cause of peace, to enter upon a course that may lead to the re-establishment of diplomatic relations with the Papacy is to work contrary to the principles that led to the disestablishment of all state church organizations in the early history of this country.

"Religion as represented by the various organizations, continues to prosper in this country without state recognition or support. The history of the past serves as a warning against combining of religious and political organizations to serve either political or religious ends. The door which even in principle is likely to lead eventually to the establishment of diplomatic relations between the United States Government and any religious organization whatsoever should never be opened. What other nations or rulers have done in establishing diplomatic relations with the Vatican should not be regarded as a precedent by the United States Government.

"In your capacity as the Chief Executive of our country, you represent every American citizen regardless of creed or religious affiliation. The representatives you appoint likewise become the representatives of every citizen.

"We know, Mr. President, that there are many of your fellow citizens who, while recognizing the Pope and the Roman Catholic Church as a great religious force in the world, do not, on principle, believe that the United States should be represented at the Vatican. In your laudable efforts for peace we believe you can be assured of far more united support from the people of this country who are with or without religious affiliations if you refrain from sending such a representative. In behalf of the Seventh-day Adventist Church, I therefore appeal to you to withdraw the appointment of a personal representative to the Vatican, and thereby safeguard the principles of separation of church and state.

"Assuring you of our best wishes and trusting you may ever be guided by an overruling Providence in your earnest efforts in behalf of peace, I remain

"Respectfully yours,

"(Signed) J. L. McELHANY,

"President, General Conference of Seventh-day Adventists."

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JAMES EARL SHULTZ, Editor

**The Watchman**  
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*An Interpreter of the Times*

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\* Russian prisoners who surrendered to the Finns after being many days without food, shelter, and sufficient clothing. "War, with its grim, horrible face, is again stalking through Europe," says Mr. Vuilleumier. Read "War Reflections" for a clear picture of the causes and final results of the world's conflict.

in not living up to their privileges, by failing to be the 'salt of the earth,' and the 'light of the world,' thus becoming, if not the accomplices, at least the complacent witnesses of universal iniquity. Let us then bow our heads and smite our chests, thus confessing what truth there is embodied in this statement."



In the September 28 number of the same weekly, another pastor wrote: "May it not be said, in these tragic days, that the sin of the world has again reached its climax? Had not our civilization resolutely turned its eyes toward temporal aims, toward Force, toward Pleasure, toward Mammon? While Christ has said: 'Ye cannot serve God and Mammon,' mankind has thought that selfishness could be conciliated with morality, if more superficial than real. Thinking itself more clever than the Creator, it has repeatedly defied God's law as a restraint good enough for past ages, but not for such people as we, safely evolved from paganism.

"We thought we were gods, and here we are on the border of the chasm, ready to plunge into it. This has been our folly, yes, the folly of us all, in the first place the folly of us Christians, in thinking that Christian life could be adapted to earthly pursuits, that we could compromise where no compromise is possible, and in preferring our habits, our comforts, and our position in the world to obedience to God, pure and simple. Thus, in some way, we are all guilty of the present condition of the world. Have we, as Christians, been all that we should have been? Have we, at all times, done all that we should have done, in obedience to the Master? Who can answer that he has, in God's presence?

"But is it enough to confess our responsibility, to admit that the sin of the world is in some measure our own sin? Shall we not in the first place banish from our hearts all hatred toward those who do evil? Shall we not endeavor to show to a lost world the love of God and of our Saviour? To do otherwise would only increase our responsibility. Let us not deceive ourselves, thinking that we can ease our conscience by simply helping the victims of war through our gifts and our prayers.

"As Christians, we must unite in asking God to show us how we can do something toward repressing this evil. All the forces of hell are loosed; cannot all the forces of heaven conquer them? Let us ask this grace from the Lord that we may become and then remain, faithful witnesses of His, ready to give up all in order, henceforth, to obey Him fully and without reserve."

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# WAR REFLECTIONS

By Jean Vuilleumier  
European Correspondent

**D**EEP emotions are swaying the hearts and minds of thinking people in France and elsewhere. War, with its grim, horrible face, is again stalking through Europe. And with it, suddenly, a vexing, harrowing problem again arises, imperiously demanding a solution: "Why this hellish, God- and humanity-defying monster? How can it be accounted for in our boasted age of progress, civilization, and Christianity?"

Let me quote a few statements made to clarify the horizon and to explain the matter to alarmed and scandalized believers. The following excerpts are culled from French Protestant periodicals:

"Our leading men are beginning to discern and to have the courage of denouncing the deep sources of French and European decline. Speaking of the terrible natality crisis in France, Senator G. Pernot recently said: 'I would not be sincere to my own convictions did I not rank first among the moral causes of this evil the weakening of religious sentiment and the disregard of Christian morality. All those who have studied the question have reached the same conclusion.'

"M. de Monzie, Minister of Public Works, speaking before Anglo-Saxon journalists, declared: 'We want to live, and if

we do so, it will be by a return to a spirit of Christianity, and not to a state of mind similar to that of 1914. What I mean is a vindication of the spirit of the gospel, or, in other words, a recognition of the rights of individuals and communities to being treated in a kind and considerate spirit. . . . What we want is an ideal of peace and not a bill of peace.'"—*L'Ami du Foyer*, November, 1939.



In the beginning of the year 1939, M. Pilet-Golaz, Vice-President of the Swiss Confederacy, speaking before one thousand listeners, insisted upon the fundamental importance of Christianity, and added that only a deep moral and spiritual revival could save the world from plunging into the chasm toward which it is rushing. (*Gazette de Lausanne*, Feb. 1, 1939.)

The following searching thoughts from a French pastor appeared in the November 23, 1939, number of *Le Christianisme au XX<sup>e</sup> Siecle*, Paris:

"Again, Europe is on fire. And we fondly thought the 1914-1918 conflict marked the end of wars! Why is this? Some people think that God is punishing the sins of our civilization, the sins of the rich and the poor, the sins of the churches

# JEFFERSON-- THE SAGE OF MONTICELLO

By William E. Videto



BEAUTIFUL and costly monument is being erected to the memory of our third president, Thomas Jefferson. What is there in the life of this man, who died more than a century ago, that appeals so powerfully to this generation?

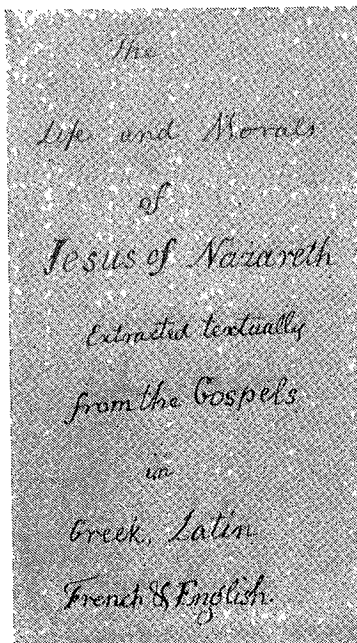
That Jefferson was a public-spirited man of wide interests and remarkable versatility cannot be denied. Dr. F. A. Lucus, Honorary Director of the American Museum of Natural History, says of him: "Had he not been a master in state craft he would have been a master in science." Jefferson's interest in science, like Franklin's, centered in things of practical value. The subject of health especially interested him. While serving as United States Minister at the French court, he learned much about the value of simple remedies and good nursing in the treatment of disease. He deprecated the use of strong drugs, which was almost universal in his day.

A firm believer in exercise, he has left this on record: "It has been the delight of my retirement to be in constant bodily activity, . . . for health must not be sacrificed to learning. . . . A strong body makes the mind strong. Health is the first requisite after morality."

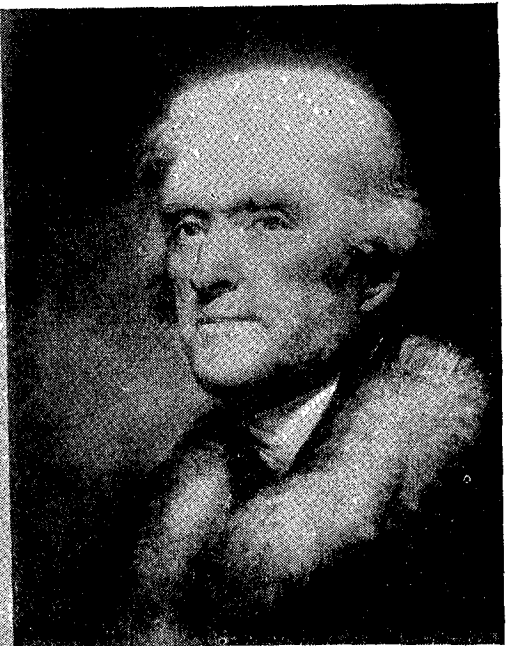
Much of Jefferson's attention when not engaged in public service was given to his Virginia plantation. He purposed to make it a workshop where everything needed should be produced. His sheep provided him with wool, which was made into clothes on the estate; grain was ground into flour; bricks, nails, and other building materials were also produced. Beautiful Monticello, his dwelling place, is the admiration of the thousands of tourists who yearly visit the estate. It attests Jefferson's skill in architecture, in which he ranked among the first in the country.

Surprising as it may seem, this statesman of our early days was an inventor of no mean achievement. Attributed to him are: an elevator bed constructed so it could be raised to the ceiling, an adjustable bookcase, a revolving chair, a plow and moldboard, a lockdock for laying up vessels, and a portable reading and writing case.

One of the last things accomplished in his long life was the founding of the



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★ Thomas Jefferson, the Sage of Monticello, believed that "a great obstacle to good education is the inordinate passion prevalent for novels. . . ." In his own handwriting is here shown the title-page of a book on the life of Christ, which he personally prepared and used.

Virginia State University. He superintended the erecting of the buildings, mapped out the courses of study, and engaged the faculty. It has been said of him that he was the first American statesman "to make education by the state a fundamental article of democratic faith." On the subject of education he held views far in advance of his time. He would make education intensely practical. His idea of a state university was, to quote his own words, an institution "where every branch of science, deemed useful at this day, should be taught at its highest degree."

Of his equipment for this work, James Truslow Adams says: "There was at that time no one else, possibly in the entire world, who was so capable of laying the broad foundations of such an institution as was Thomas Jefferson. His breadth of mind and interests, his intellectual tolerance, his reading and knowledge were unequalled by any other American then living."—"The Living Jefferson," page 351.



A tireless student himself, Jefferson sought to discourage novel reading among students. He said: "A great obstacle to good education is the inordinate passion prevalent for novels. . . . When this poison infects the mind, it destroys its tone and revolts against wholesome reading. The result is a bloated imagination, sickly judgment, and disgust toward all the real business of life."—"Jefferson and Monticello," page 193.

Always interested in the young, the venerable ex-president penned these words to a young friend: "Adore God, reverence and cherish your parents, love your neighbor as yourself and your country more than yourself. Be just. Be true. Murmur not at the ways of Providence."

But it is not for these things chiefly that Jefferson is remembered; nor is it because of his services to the nation

throughout the Revolutionary War, nor during the eight years of his presidency,—distinguished as it was by his purchase of the vast Louisiana Territory which more than doubled the territory of the United States. In the words of Woodrow Wilson: "The immortality of Jefferson does not lie in any one of his achievements, but in his attitude toward mankind." He stood, as he expressed it, for "equal and exact justice to all men of whatsoever state or persuasion, religious or political."

A majority of American statesmen of Jefferson's time were afraid to depart far from the English model of government. Jefferson wanted America to be decidedly different. He had a deep and unfaltering trust in the people and wished to see democracy established on a firm basis. He declared: "I have sworn on the altar of God eternal hostility to every form of tyranny over the mind of man."

We would expect a man of such views to oppose slavery. Jefferson did attempt to secure the abolition of slavery in his native State, but found the institution too strongly entrenched. He, however, uttered these prophetic words: "Nothing is more certainly written in the book of fate than that these people are to be free."

Perhaps his greatest blow against slavery was in connection with the Northwest Territory. In 1784, he drew up a plan for its organization which was rejected; but the Ordinance of Seventeen-Eighty-Seven, as finally adopted, retained Jefferson's idea that the states erected from the territory should be forever free from slavery. Without doubt he had much to (Continued on page 18)



HE war clouds were low, dark, and ominous, when a national ruler sent out the first call that brought about the fulfillment of another striking prophecy from the word of God for the very last days: "They shall every man turn to his own people, and flee every one into his own land." Isaiah 13:14. See also Jeremiah 50:16; 51:9.

Before the outbreak of the present war, the daily newspapers carried the following significant news item: "Thousands of Italian citizens living in France were leaving for their homeland today in mass exodus, under Premier Mussolini's repatriation order for Italians abroad."

Literally and immediately the Italians began to "flee every one into his own land," and it was expected that many thousands of Italians from all countries where they had been living would answer that call to return to Italy.

Early in 1939 it was agreed between Germany and Italy that all Germans living south of Brenner Pass, but within the confines of what was formerly Austria-Hungary, should be expatriated by Italy, but welcomed by Germany to new homes within the present German nation. This agreement affected several hundreds of thousands of Austro-Germans who had been born there, being the descendents of

# MASS EXODUS---WHY?

By Lucretia L. Harmon

Germans who had settled in the Tyrol generations ago.

About the same time we read that "more than four thousand workers in the United States have been returned to Germany in the last two months to work as skilled mechanics for a kartel of Nazi industries."

"Several hundred more German citizens and descendants of German citizens will be returned to the fatherland in May, the United Press was informed."

True, that which may have lured many of these Germans was the free transporta-

tion from New York to a furnished home with food, and even flowers on the table, and employment for at least two years, in cities in Germany where the workers were to live. Whatever it was, one thing is certain, thousands of Germans fled "every one into his own land," and perhaps into the war, for soon the storm was raging. Germany and Poland were at war by the first of September.

On August 26, we read that eighty thousand German refugees fled "from their homes in the Polish Corridor across the border into Germany."

During the last of August and the first of September nearly two thousand Americans were fleeing from Europe on most of the great ships for *their own land*. The reporters are using the same word "flee" that the word of God uses to describe the departure of these who hurry home.

Evidently Isaiah wrote of the last days as verse nine of the chapter quoted shows. In fact, beginning with the first chapter, a greater part of his prophecies are of "the last day" and of "the day of the Lord's vengeance."



Of this time he wrote: "The noise of a multitude in the mountains, like as a great people. . . . Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: . . . behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and I will lay low the haughtiness of the terrible. . . . They shall every man turn to his own people, and flee every one into his own land." Isaiah 13:4-14.

Zephaniah also wrote of that day: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the

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★ *The war clouds, low, dark, and ominous, shadow old and young alike. This Military Policeman, patrolling Hyde Park in London, England, is accompanied by a youthful admirer, who was not deterred even by the descending rain.*



BRITISH COMBINE PHO

# DARE WE TRY THE TEN COMMANDMENTS?

By Wesley Amundsen

**R**EAR ADMIRAL THOMAS P. MAGRUDER, when addressing the Intercollegiate Parley in Middletown, Conn., on March 30, 1938, is reported in "Europe Marches Again," page fourteen, to have said: "Disarmament cannot take place until mankind fears God and keeps His commandments."

Look at the picture of twentieth-century desolation and the reason for it as painted for us in the words of the gospel prophet, Isaiah: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish. The earth also is polluted under the inhabitants thereof: because they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore, hath the curse devoured the earth, and they that dwell therein are found guilty." Isaiah 24: 4-6, A. R. V.

Is it a true picture? Does the earth mourn and fade away? Are the mighty men of earth in the throes of wonderment and anxiety? Is the earth "polluted under the inhabitants"? Surely any candid person must answer in the affirmative. At the same time the questions may be raised by some, "Well, what about it?" "What are we to do in order to bring about a better order of events?" In order to treat successfully a stubborn disease which wastes away the body of the sufferer, the physician must study and search until he finds the cause of the disease.



Isaiah says that the present world condition is due to transgression of laws, violation of divine statutes, the breaking of eternal covenants. Never can the world be made safe for democracy or any other form of government through pacts, alliances, decrees, armaments, or any other man-made plan. There is only one way to restoration and that is through obedience to divine law. The basis of all good government is law. The Magna Charta of Great Britain and the Constitution of these United States of America are held sacred by citizens of the British Empire and of our nation, because they embody the principles of our democratic form of government. Tear away these foundation stones and government would crumble, and anarchy or despotism would reign. How jealously we regard our "Bill of Rights"! "Freedom of worship, freedom of speech, freedom of the press," these items have been up for review quite largely in these days of changing trends.



But God, too, has a sacred constitution, a table of law, a human and divine bill of rights, which He regards as the foundation of His government. The two tables containing the Ten Commandments are based upon love and justice and equality for all, rich and poor, free or bond. It is the violation of these divine precepts that has caused the misery which now prevails. Therefore a return to the true observance of these Ten Commandments would bring about peace on earth and good will toward men.

Strange that men should say that Jesus destroyed this law, when He declared: "Think not that I am come to destroy the law, or the prophets." Matthew 5: 17. Not for destruction of the foundation of His kingdom but for the purpose of showing men the way to true observance did He come. For this reason, for keeping the law of Ten Commandments without breaking one precept, He was put to death on Calvary. His regard for the sacredness of this law was greater than His regard for His own life. He delighted to do the will of His Father. Implicit obedience to divine law marked every experience in His life. Saved through His life, as we must be; cleansed through His blood as He purposes we shall be; we must also come into full obedience to His laws. It has been said that God has a new law now since the time Jesus died upon the cross. It appears to be a "nine-commandment law," rather than the original ten. Something has happened to the fourth. In place of "the seventh day" a "first day" has been substituted. God does not own the "first day" of the week as His holy Sabbath, no matter how many prelates, priests, or ministers call it such. His law is as eternal as Himself, and He changes not.

\* King Carol of Rumania is here shown kissing a holy icon as he reviewed troops at Cluj during a recent tour of his country's fortifications. His son, Prince Michael, looks on as he doffs his helmet. The law which God regards as the foundation of His government teaches the duty of rendering worship only to Him and love to our fellow men. "It is the violation of these divine precepts that has caused the misery which now prevails. Therefore a return to the true observance of these ten commandments will bring about peace on earth and good will toward men," says Mr. Amundsen.

Anticipating that some might say there were no longer any Ten Commandments, God gave the prophet John a view of the Holy of Holies in heaven, and there in the throne-room of the Most High God, "there was seen in His temple the ark of His testament." (Revelation 11: 19.)

What did the "ark" contain in the sanctuary in the wilderness and in Solomon's temple? Reading from 1 Kings 8: 9, in Solomon's temple we find "there was nothing in the ark save two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." (It will be noticed that other sacred objects were placed "before" or "in the side of" the ark. Exodus 16: 34; Deuteronomy 31: 26.)

The "two tables of stone" formed the basis for the covenant which God made with His people. Those tables had upon them the writing of God, written with the finger of God. (Deuteronomy 10: 1-5; 4: 13.)

As the high priest went in before the ark with its sacred law reposing beneath the mercy seat, there to appear before God with the sins of the people, and that not without blood; so Jesus, our High Priest, presents us before the presence of the Father in the

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# APPROPRIATING THE DIAMOND PRINCIPLE

By J. B. Keathley

A.—Before I read a denominational creed or standard work, I learned from the study of my Bible the destiny of the saved and of the lost man. (Matthew 7: 13, 14; Romans 6: 23.) Life is too short, and time is too precious, to debate denominational differences in a spirit of controversy, for which I have neither inclination nor time. However, I shall commend these brief comments to believers' attentive reading with the hope of stimulating their endeavor in persuading non-believers by precept and example to accept our blessed Redeemer as their personal Saviour. Let us appropriate the diamond principle: "Whatsoever ye would that men should do to you, do ye even so to them." Matthew 7: 12.

B.—Books make men wise, and travel makes men versatile. He who masters one book is better educated than he who has a superficial knowledge of two or three books. No one, however, of whatever college or degree, is educated without a comprehensive knowledge of the Book of books.

C.—The able, learned, and gifted J. H. Pettingell in his work entitled, "The Unspeakable Gift—The Gift of Eternal Life Through Jesus Christ Our Lord," draws the fundamental and convincing distinction between the natural and the spiritual (1 Corinthians 15: 46), or things temporal and eternal (2 Corinthians 4: 18), in his discussion of the following couplets: By means of the Old and the New Testament we have revealed to us two worlds, two Adams, two Progenitors, two births, two covenants, two classes of men, two kingdoms, two divine advents, two lives, and two deaths.

D.—Dr. Pettingell was conscious of the blessed truth, knowledge of which makes us free, liberal, and strong, when he wrote: "The great doctrine of eternal life *only* in Christ exalts Him as the lifegiver (John 5: 26; 1 John 5: 11), and clarifies more scriptures than do all other interpretations." "He that hath the Son hath life." Verse 12.

E.—There is no eternal life out of Christ. (John 3: 16.) The word "sleep" is predicated of the unconscious dead because it is not final. (Psalm 17: 15; 1 Corinthians 15: 51; 1 Thessalonians 4: 13-18.) Call me a soul sleeper, to your heart's content if you like. My belief is impervious because I am thoroughly committed to the proposition that is rooted in the everlasting truth. (Job 14: 21; Psalm 6: 5; 146: 3, 4; Ecclesiastes 9: 5.) At death the body of man with-

out distinction of character returns to earth as it was, and the spirit of man without distinction of character returns to God who gave it, but not as a conscious entity. (Ecclesiastes 12: 7.) A thousand years intervene between the resurrection of the dead in Christ and the resurrection of the dead out of Christ. (Revelation 20: 4, 5, 6.) The just shall be resurrected at the beginning of the millennium. (John 5: 29; Revelation 20: 6.) They will be associated with God, Christ, and the angels, and be given a home on the new earth throughout the cycles of eternity, and will delight themselves in the abundance of peace. (Psalm 37: 11; 2 Peter 3: 13; Revelation 21: 1.) In that home "there shall be no more death, neither sorrow, nor crying, neither shall there by any more pain: for the former things are passed away." Revelation 21: 4. No stronger appeal to the carnal man to anchor at the foot of the cross could be made. The unjust shall be resurrected to damnation at the close of the millennium (Revelation 20: 5), condemned to die the second death from which there is no recall (Revelation 20: 6).

They will be annihilated. (Psalm 37: 10, 20; Malachi 4: 1, 3.) Their punishment will be everlasting in result. (Nahum 1: 9, 10; Philippians 3: 19; Matthew 25: 46.) God will burn up the chaff with an unquenchable fire. (Matthew 3: 12.) The Master's explanation in Matthew 13: 36-43 verifies the truth of this allegation. The philosophy of knocking a man unconscious with one blow and restoring his lost consciousness by killing him with a second blow is an enigma. Never could I believe that man is dead and alive in death.



F.—William E. Gladstone, an intellectual giant of his day, said in substance: "The pagan doctrine of the immortality of the human soul crept into the back door of the church in the early centuries," which persuaded Origen to *allegorize* much of the Bible, resulting in the division and subdivision of the church until the average layman hardly knows what to believe. The pulpit expression, "The soul is immortal; it can never die," cannot be found in the Bible. "The soul that sinneth, it shall die," says Ezekiel 18: 20. The so-called orthodox preachers are *driven* to allegorize the words "life," "death," "destruction," "perish," etc., predicated upon the saved and the lost man to harmonize them with their scholastic education. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me, that ye might have life." John 5: 39, 40. Immortality is not ours. It must be sought after. Hence we read: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Romans 2: 7. It was Satan who first said: "Ye shall not surely die" (Genesis 3: 4), in contradiction to God's allegation: "Thou shalt surely die" (Genesis 2: 17). Adam and Eve died spiritually then and literally several hundred years later. The scholastic-prelates continue to preach Socrates', Plato's, and Augustine's version of the immortality of the soul. Here is their word picture, read it: "But in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15: 9.

G.—The New Testament is *concealed* in the Old Testament, and the Old Testament is *revealed* in the New Testament. God's foreknowledge is not a decree. Looking down the corridors of time, God saw that conditions would persuade the Pharisees and Scribes, some of whom were members of the Sanhedrin, who constituted the power behind the throne, to clamor for the

(Continued from page 17)



\* Because her tongue offended her, Leona Hudock, unemployed San Francisco nurse, seized a pair of scissors and cut off a part of it. Although the two severed pieces could not be grafted, physicians stated that she would be able to speak should she recover. A belief in the doctrine of salvation by grace through faith would not lead one to seek the victory over an impetuous tongue in this manner.

## The Minute Man

**N**O ONE has seen the Minute Man standing guard at the Boston approach of the Lexington Green but has thrilled at the thought that those heroic men of '76 "loved not their lives unto the death," that they might purchase a freedom for their posterity which was denied them. Sturdy stands that sentinel guard. Though benevolent of feature, determination is written on that face, representative of the nobility of a race devoted to the proposition that "all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

Not for decades has there been a threat to these ideals comparable to that which is faced today. The very atmosphere of the world seems surcharged with intolerance. True, liberty has not been crushed in all lands; but where is it not endangered? Today as in former times it is destroyed or threatened by those who are sworn to defend or committed to the defense of human rights. Intolerance is the offspring of a tyrant who rendered lip service to liberty. It has always gained a foothold by raucously defending the rights of the underprivileged, but when that foothold was gained, the underprivileged were forgotten. Their support no longer being required for the attainment of political ends, their needs were ignored. They served a cause of expediency, and bartered security for temporal advantage. The Minute Men of Lexington knew nothing of such cowardly compromise.

And they sought to insure to us cherished liberties by adopting a code of laws which we call our Constitution. Concerning its adoption we read: "They had before them the English Constitution, the Magna Charta, and other laws of the world. They took the good points of all these documents, improved upon them, and added new points to suit their needs."—"Your Rights Under the Constitution," page 8. Viewing a few days ago one of the three copies of that English Magna Charta, which the English barons forced King John to sign, on June 15, 1215, at Runnymede, which now reposes in the Library of Congress, at Washington, D. C., I could but ponder the inerrancy of their conception of human rights as demonstrated in more than seven hundred years of Anglo-Saxon liberty. Lest a marauder of the air should destroy it, this invaluable copy of that instrument has been brought to America for protection; it will remain here during the duration of the war in Europe; but had it not thus been brought, and had this with the other two originals been destroyed, its spirit would have lived on in the Constitution of these United States. Like the writings of Confu-

cius, should its written words be destroyed, it would be reproduced from the hearts of those who cherished its principles. Only when patriots are supplanted by plutocrats and heroic sires give place to sycophants need we fear the destruction of the Magna Charta and the Constitution.

But that such a danger would arise, the astute Washington foresaw, for in his Farewell Address he said: "I shall carry it with me to my grave as a strong incitement to unceasing vows that Heaven may continue to you the choicest tokens of its beneficence; that your union and brotherly affection may be perpetual; that the free Constitution which is the work of your hands may be sacredly maintained; that its administration in every department may be stamped with wisdom and virtue. . . . Resist with care the spirit of innovation upon its principles, however specious the pretexts. One method of assault may be to effect in the forms of the Constitution alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown."

## The Christian Front

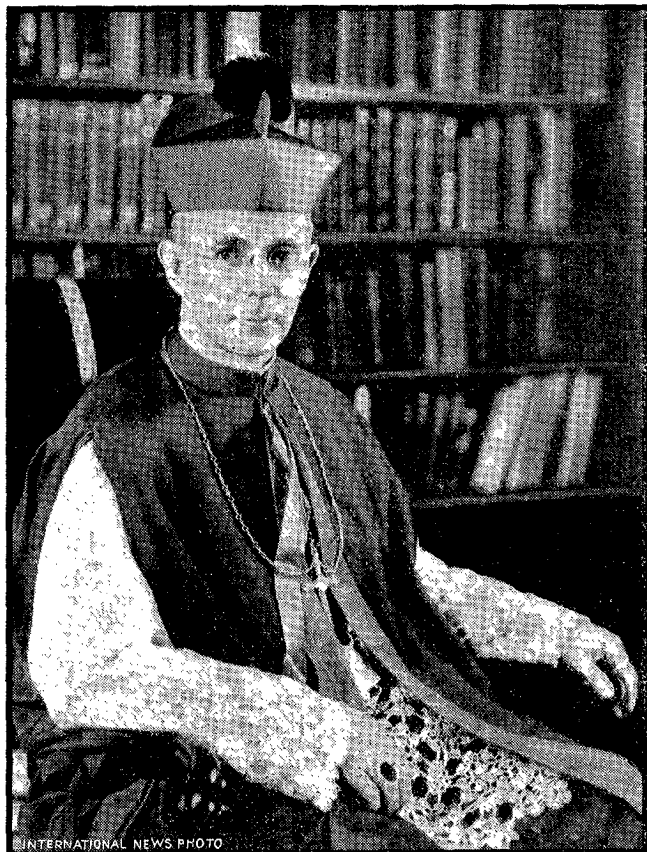
**T**HE indictment of seventeen members of the Christian Front, who have been charged with conspiracy to overthrow the United States Government, has naturally occasioned much comment and inquiry as to who is responsible for the conduct of these apparently irresponsible individuals. Editorially the *Christian Century* has charged that the radio priest, Father Coughlin, is directly responsible for

the formation of this organization, and that he cannot disassociate himself from responsibility for their acts. The Front was ostensibly organized to combat communism; but evidently it has gone beyond that. At least the indictment so charges. Father Coughlin has finally stated: "While I do not belong to any unit of the Christian Front, nevertheless I do not dissociate myself from that movement. I reaffirm every word which I have said in advocating its formation, . . . a genuine Christian Front modeled upon the principles of Christ."

But when the radio priest attacks with such vehemence those principles, policies, and government officials with which he is in disagreement, can he disassociate himself from responsibility for the conduct of such as are inflamed by his denunciations? Several years ago Cardinal O'Connell earnestly pleaded that Father Coughlin's local bishop should restrain the young priest and forbid his unbridled criticism of the government. Many other earnest Catholics joined Cardinal O'Connell in protesting against what had been denominated by some as "rabble rousing" speeches. At that time they pointed out that Father Coughlin was not an American citizen and should leave to others a declaration of what America ought to do under the existing circumstances. All of which goes to show that it is just as unwise to mingle politics and re-

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\* Members of the Christian Front pictured in Federal Court in Brooklyn where they were arraigned on charges of conspiracy to overthrow the United States Government. All pleaded not guilty and were held in \$50,000 bail each.





★ *The Most Reverend John F. O'Hara, since 1933 President of the University of Notre Dame, was recently consecrated Titular Bishop of Milasa in Sacred Heart Church on the University of Notre Dame Campus, at South Bend, Indiana. Bishop O'Hara, whose new duties call for extensive traveling, will make his headquarters in New York City.*

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note with satisfaction the recent issue of the Federal Council's *Information Service* presenting a declaration of the Brooklyn (N.Y.) Church and Mission Federation concerning that affront to all true American Christians which calls itself 'The Christian Front.' The statement, which applies equally to all organizations misusing the term 'Christian' in furthering racial and religious intolerance, says in part:

"We declare with utmost emphasis that any acts or utterances which tend to prejudice class against class or race against race or to advocate the infringement of our right to pursue religious freedom without let or hindrance are irreligious and un-Christian. No organization or group of individuals fostering such evil propaganda has the moral right to call itself Christian."

"Since the view of the Brooklyn Church and Mission Federation is in line with the policy of the Federal Council of the Churches of Christ in America as expressed in past utterances and in public statements of its officers, we record our official endorsement of it."

## Co-ordinating Military Chaplaincies

THE consecration at Notre Dame of the President of that University, Rev. John F. O'Hara, as Titular Bishop of Milasa and Auxiliary Bishop of the "Army and Navy Diocese" awakens interest when it is realized that the church which accredits him has taken a step to co-ordinate the efforts of four hundred Roman Catholic army and navy chaplains. Several Protestant leaders have wondered whether or not it would be wise for the Protestant churches to co-ordinate the efforts of their chaplains to the end that greater spiritual help might be afforded those in the defensive service of the nation.

The raising of this question has witnessed a recurrence of the discussion of the appropriateness of the existence in the army and the navy of a military chaplaincy with "rank, pay, and allowances" bestowed by the government, which naturally constitutes an obligation to obedience to its superior officers. There are those who contend that this leaves the chaplain without volition in religious matters and constitutes an odious and objectionable alliance between church and state. They do not insist that the remedy is the elimination of army chaplains; but they do feel that the office should be demilitarized, and in order to accomplish this that chaplains should be taken off the Federal pay roll, and perhaps be deprived of military rank.

Since the question is being agitated so widely, and since the Congress of the United States has definite plans to increase our military, why would it not be well to engage in a healthy discussion of the matter, looking to the solution of the moot question in such a way as to eliminate an approach to the joining of church and state? Surely the church cannot afford to have the state tell its chaplains what their spiritual duties are, nor can the state afford to support those who are not entirely amenable to military exigencies. If the army and the navy constitute a profitable diocese, then the church can afford to support financially its religious servants, who can thus render "to God the things that are God's."

## America Surveys Europe

THE visit of Sumner Welles to Europe to make a survey for the State Department has raised the question as to whether or not this government is preparing to offer to mediate the European conflict. Anticipating that this might be his mission, Britain, France, and Germany have loudly insisted that an effort to bring about peace at the present time would leave all the issues unsettled for which they went to war. Meanwhile Finland is literally being crushed by the preponderance of Russian man power. The sacrifice of 100,000 Russian lives in the attempt to capture the Karelian forts means little to a nation which has an unlimited man power, while every loss of the Finns is irreparable.

Speculation is rife that it has been the hope of the State Department through Sumner Welles to save the heroic little Finnish republic, whose only crime is that she has that which others covet, and which her frugality and industry have secured for her.

Human rights appear as nothing in the face of military necessity. Czechoslovakia and Finland both represented the best in European idealism, and both have been crushed by military war machines.

ligion in America as it has ever been in Europe. Consecrated to a holy office, Father Coughlin's responsibility is to teach men to love and fear God and personally to remember the words of Christ to the Roman governor of old: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36. Nor should he forget the counsel of the Apostle Peter: "Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2:17. This counsel was the summation of some very direct advice which the Apostle had given in the previous verses. We quote: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God." Verses 14-16.

We believe that had the radio priest always followed this counsel he would not have brought upon himself the public disapproval of Cardinal O'Connell, nor would the Federated Churches have gone on record with the following statement: "We

# THE WHOLE WORLD HAS GONE AMUCK

By Edward J. Urquhart

(*Impressions of our Oriental Correspondent  
after a furlough in his native America*)



IT WAS soon after the American occupation of the Philippines, so the story goes. General Pershing was having his troubles with the Moros. Centuries of Spanish rule had failed to cool the blood of these warlike people of the Philippines. Things would go well for a short time, and then a young Moro warrior would appear in the camp and suddenly snatch out his long knife and kill a few American soldiers before he could be overpowered. General Pershing would go to the Moro chiefs after each new depredation always to receive the same reply, "We can do nothing about it; the man ran amuck."

Finally after much patience was exhausted, the General gave orders for his gunboats to begin shooting in deadly earnest at the scattered Moro villages. At this the Moro chiefs came running to him and asked for mercy. He replied: "I can do nothing about it; my gunboats have run amuck." One lesson was sufficient. Ever after peace reigned.

Today, it would seem, the whole world has run amuck. And no make-believe characterizes the situation. Asia's war drags hopelessly into its third year of rapine, death, and destruction. The common people of Japan and China are paying heavily in sacrifice, hopeless toil, mental anguish, and bodily sufferings for the grim satisfaction enjoyed by the relentless war dogs of the two nations.

The maelstrom of war engulfs all that is fairest in the two lands and promises an aftermath fearful in contemplation. So great is the slaughter, so fearful the destruction, and so tragic is it all, that it would take decades of peace filled with ceaseless efforts of brain and brawn to give back to humanity in material things alone that which war is taking away; while centuries could not purge the contaminated life-streams of the two nations.



Recently I was in Shanghai where the scars of battle and the blight of war still lie heavy on city and countryside; where only bones and ashes and debris exist to mark the spot where once beauty sat, and wealth was apparent, and where human life pursued its tranquil way.

In Europe, where during recent months, a dozen crises sent the horror of fearful expectation through the shattered nerves of bewildered humanity, today we behold the greatest of nations locked in deadly struggle. Hate, murder, destruction—these

things have become the profession of millions of men and women.

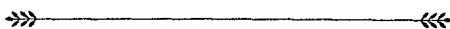
Our boasted twentieth century civilization has given way to barbarism and nineteenth-century old Christianity fights a losing battle against reviving paganism, fanned into flame by the lusts of ambitious men. Treaties are no longer sacred, and the pledged word of rulers means no more than the idle prattling of mischievous children.

So critical is the situation, so tense is the moment, and so complicated is the whole question that fear and alarm fill the hearts of men. They live in dread expectancy, moving in the shadows of doom and death.

Never did Europe face a situation so critical—a line-up that held so much of hopelessness. The fate of civilization itself hangs in the balances. All that man has accumulated through the centuries of material wealth, has known of intellectual achievement, and has realized of spiritual values seem ready to be swept into oblivion.

In America itself, where a new nation and a new world have revived old cherished dreams of true greatness, and where spirituality has experienced a decided new birth unto the emergence of civil and religious freedom, where heart and head and hand have united in accomplishments unknown to former years, and where hope and expectancy have pictured greater triumphs and more glamorous achievements, we behold the workings of subtle and destructive forces so strong and so terrible that we stand half paralyzed, unable to shake off the grip which must eventually rob us of all we cherish and hold most dear.

The distrust of labor and the fear of wealth, the ambitions of some men and the indifferences of others, the corruption of politics and the degeneracy of religion, the exaltation of the intellectual and the spurning of the spiritual, the hatred of work and the craving for pleasure, the breakdown of morals and the gratification of passions,—



★ Thirteen-year-old Zelda Morrison, pictured in the juvenile detention home of the new Hanover (North Carolina) County Farm, where she is being held following the fatal shooting of her father, William H. Morrison, member of a prominent Toronto, Canada, family. Police said the girl confessed shooting her father because he allegedly attacked her mother. No wonder Mr. Urquhart asserts: "Increasing crime, widespread discontent, constant unemployment, prevailing strikes, bitterness, hatred, animosity,—these things are grim attestants to the fact that even America is going the sad and sorrowful way of the world."

these things and others no less real, are already gnawing at the standards of American life, the strength of American government, and the beauty of American civilization. Increasing crime, widespread discontent, constant unemployment, prevailing strikes, bitterness, hatred, animosity,—these things are grim attestants to the fact that even America is going the sad and sorrowful way of the world.

While a few are keenly aware of the fearfulness of the situation and are heroically doing all that spiritual resources, intellectual force, and energetic action can to point out the dangers and stop the onrushing stream of destruction, nevertheless the turbid tide sweeps alarmingly on, gaining momentum with the days and strength with the years. America has all but run amuck.

This is not the cry of an alarmist, one who magnifies molehills to mountains, and who sees in the harmless whirlwind the darkness and the destruction of the tornado. Men of recognized intellectual ability and of keen analytical discernment, who bear the confidence of thinkers and the respect of the pillars of society, have



pointed out these things. They are too apparent to escape the recognition of scholars and the attention of statesmen. The past twenty-five years have given us a new America. The titanic struggles of Congress and the expenditure of millions in the attempt to bring back the "good old days" are fearful evidence of the fact that something is fundamentally wrong.

The growing-pains of the past century, which were manifest in the crises through which it passed and which immediately righted themselves by the inherent life and vitality of this strong young nation of the West, seem to have given way to the throes of destruction and the pangs of the dying. Well may we pause to question, What do these things mean?

Does such a question reflect back from the walls of destiny as a meaningless echo of the hopelessness that fills the hearts of men? Or is there a super-intelligence to which we may appeal that can give to us definite clearness and assurance through an answer so simple and yet so sublime that we can but recognize it as the answer of Deity through the wisdom of the Infinite?

An appeal to Holy Writ does not leave us uninformed nor hopeless before the present terrible world situation. "This know also, that in the last days perilous times shall come"; "upon the earth distress

of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." "The nations [are] angry, and Thy wrath is come." "Go to now, ye rich men, weep and howl for your miseries, . . . ye have heaped treasure together for the last days." 2 Timothy 3: 1; Luke 21: 25, 26; Revelation 11: 18; James 5: 1, 3.

These texts are taken out of their setting that the terseness of thought and strength of expression may be apparent. The context of each clearly shows that they are written of this time, describing the series of events which are even now happening.

But the Scriptures do not merely describe the situation and leave us without knowledge as to the meaning of it all. These Scriptures and others that might be quoted indicate that the things which are happening in the world today are the prelude to a greater, more glorious, and more far-reaching event—the coming of the King of kings with power and great glory.

Above a blasted civilization, over the ashes of a ruined world, beyond the destruction of man-made kingdoms, God will erect the fifth universal empire (Daniel 2: 34, 35, 44), the kingdom of righteousness, the Utopia of which men have long dreamed and for which they have sought and wrought in vain.

Another has beautifully described this

soon-coming home of our hopes: "The time has come, to which holy men have looked with longing since the flaming sword barred the first pair from Eden,—the time for 'the redemption of the purchased possession.' The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. . . .

"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."

## War Reflections

(Continued from page 3)

Let us gather into a few short propositions the import of the foregoing:

1. Moral decline among the nations leads to social and political catastrophes.
2. Christianity is the only true school of that morality which leads to prosperity and peace.
3. The Christian churches, as the "salt of the earth" and the "light of the world," could, if faithful, be the indirect means of limiting the evil of war, and even, if a small majority practiced true Christianity, eradicate it from the world. But this majority never existed, not even in the days of Christ or of the twelve apostles.
4. Through their unfaithfulness and worldliness, the churches leave the world in its iniquity and are gravely responsible for its present condition.
5. The only way for the professed Christian world to repair the evil done would be a deep and thorough religious revival, leading believers back to the God of the Bible and to His perfect law.
6. But even this would not mean the establishment of the visible kingdom of God on earth.
7. The reign of peace will be ushered in only when the "harvest" is gathered "at the end of the world," and Jesus Christ takes to Him His great power, and reigns as the King of kings and the Lord of lords. (Matthew 13:39; Revelation 11:17; 19:16.)

—>>> A remarkable feature of the Finnish campaign has been the work of the "Suicide Patrols" formed of the best ski-runners in Finland. Here shown is Sergeant Pekka Niemi, celebrated world's champion ski-runner, now leader of one of the most successful of the "Suicide Patrols." "The maelstrom of war engulfs all that is fairest . . . and promises an aftermath fearful in contemplation," says Mr. Urquhart.



# SEVEN PROPHETIC ERAS

By Roy Franklin Cottrell



JOHN the Beloved, the last survivor of that chosen group who had walked and talked with Jesus of Nazareth, was not permitted to spend his sunset years in peace and quietness. Persecution now laid its heavy hand upon the followers of Christ, and this "grand old man" of the Christian church was banished to the rocky isle of Patmos "for the word of God, and for the testimony of Jesus Christ."

Here in this barren exile retreat, while shut away from active labors and busy scenes of former days, the aged apostle enjoyed sweet fellowship with his divine Friend, and on a certain "Lord's day" he was privileged to behold in vision the future struggles and triumphs of the church. A voice spoke to him saying:

"What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Revelation 1:11.

Some have asserted that this, the last book of the Bible, is a presentation of figures and allegories that cannot be understood. But if this were a book of mysteries not intended for Christian study and understanding, the divine Author would never have named it "The Revelation." Were the book to be sealed from human ken, what would be the meaning of the gracious benediction: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein"? Revelation 1:3. Our Father would never ask His children to read, hear, and keep that which is hidden from their understanding. And to leave no doubt concerning this in the minds of any, the closing chapter of the book clearly states: "Seal not the sayings of the prophecy of this book: for the time is at hand." Revelation 22:10.



The Seer of Patmos had scarcely finished his lifework ere the wonderful prophecies of Revelation began to be fulfilled. Along the centuries, many distinguished Bible students have held "that under this emblematic representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord and the consummation of all things; that this is given in descriptions taken from the names, states, and conditions of these churches, so that they might behold

themselves, and learn both their good qualities and their defects."—*Vitringa, as quoted by Matthew Henry.*

The following reasons indicate this view to be correct:

(a) The entire book of Revelation is dedicated to "the seven churches"; yet its message applies with equal force to all churches scattered throughout the world.

(b) Since most of the events portrayed were still in the future, and far beyond the lifetime of the generation then living, it is evident that the messages revealed were for the entire Christian era.

(c) "The seven stars which thou sawest in My right hand, . . . are the angels [ministers] of the seven churches." Revelation 1:20. From among the many ministers and evangelists of the gospel church, are only seven individuals held in the right hand of Christ?

(d) Of the multitude of churches throughout Christendom, does Christ walk only in the midst of those seven in Asia Minor? (Revelation 1:12, 13, 20.)

No, the Master has an equal interest in all of His churches and ministers of every age, country, and race; and the term "seven," denoting completeness, appropriately applies to the entire church of Christ in the several periods of time throughout the gospel age.

(1) "Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience. . . . Nevertheless I have somewhat against thee, because thou hast left thy first love." Revelation 2:1-4.

*Ephesus*, meaning "desirable," was the most populous city of Asia Minor. A large Christian community was there established; and the labor and influence emanating from that center was typical of the whole church during the apostolic age. With the passing of decades and the death of nearly all the original apostles, the church had to some extent forsaken her "first love," and God sounded a call to repentance.

(2) "Unto the angel of the church in Smyrna write; . . . I know thy works, and tribulation, and poverty." Revelation 2:8, 9.

*Smyrna*, signifying "myrrh," or the "sweet-smelling savor" from certain crushed seeds, appropriately symbolizes the church of the second and third centuries of our era when the Christian believers endured crushing persecution and martyrdom from

the officials of the pagan Roman Empire. But whether hiding in the mountain retreats or worshiping in the Catacombs, they had the comforting promise: "Fear none of those things which thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

(3) *Pergamos*, indicating "height," or "elevation," was a city of Asia Minor having an acropolis one thousand feet high, upon which was a famous altar to Zeus. A noted order of the ancient Babylonian priesthood here flourished; thus emphasizing the words addressed to this church: "Thou dwellest, even where Satan's seat is." Revelation 2:13. Pergamos fitly represented the third period of the church, commencing with the reign of Constantine, the first so-called Christian emperor, when the church attained much worldly popularity, and many pagan rites and ceremonies were introduced. (Revelation 2:12-17.)



(4) *Thyatira*, translated as "song of labor," or "sacrifice of contrition," truly points to the condition of God's people during the long period of the Dark Ages, when millions of the saints of God, unwilling to renounce their faith, suffered persecution, imprisonment, and death. It will be recalled that in Old Testament times Queen Jezebel sought to exterminate all the prophets and worshipers of Jehovah. (1 Kings 18:13.) History repeats itself, and during the Middle Ages a powerful apostate church followed in the footsteps of the Phoenician princess. "That woman Jezebel, which calleth herself a prophetess," exalting herself to reign over the kings of earth and the consciences of men, wrought "great tribulation" and furious havoc among the loyal followers of Christ. (Revelation 2:18-29.)

(5) *Sardis*, defined as "song of joy," or "that which remains," expresses the state of the church at the time when the long centuries of papal persecution were drawing to a close. There was joy that the dark night of terrors was past, and that the dawn of religious freedom was at hand; but among many of the professedly reformed churches there was self-satisfaction, a creed-bound apathy, and a lingering devotion to pagan superstitions. Yet there were some who had "not defiled their garments," and to them the promise was given: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3:5.

(6) "To the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." Revelation 3:7, 8.

*Philadelphia*, the root-meaning of which

signifies "brotherly love," is a fitting title for the church during the early decades of the nineteenth century. The signs of Christ's second coming began to multiply, and many were gripped with the spirit of modern missions and a gospel message to be carried to all nations. Previously, half of the world had been closed to missionary endeavor; but He who holds "the key of David" presented Christ's ambassadors with "an open door" to the throne room in heaven where our great High Priest now ministers, and another "open door" of opportunity to tell the world the good tidings of our Lord's soon return.

(7) *Laodicea*, signifying "the judging of the people," or "a just people," was an ancient city of triple fame: (a) for its wealthy bankers and money lenders; (b) for its extensive manufactories of black, woven, seamless garments; (c) for its "Men Karou" Medical College with its renowned eye clinic.

The Laodiceans, rebuked for their luke-

open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20.

Today when the great Judge is investigating the hearts and lives of His people to decide upon the citizenship-elect for His coming kingdom, it is a great spiritual tragedy that so many keep their best Friend on the wrong side of the threshold, and outside the door. He desires to sup with us now, sharing our crusts, our poverty, our afflictions, our losses and crosses; soon He will extend the return invitation for His earthly sons and

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\* *King Victor Emmanuel (cap in hand) greets Pope Pius XII as the pope returned a visit made by the King to the Vatican a week previously. The visit of Pope Pius ended a seventy-year tradition occasioned by the refusal of the Vatican rulers to recognize officially the Italian government after that government took over the city of Rome in 1870. Concerning the church which Pope Pius XII represents Mr. Cottrell in his "Seven Prophetic Eras" writes.*

Christ to His churches and people upon earth! How sacredly should they be treasured! How diligently should they be studied that no word or message from heaven be overlooked or neglected! Seven times in this prophecy, the significant words occur: "He that hath an ear, let him hear what the Spirit saith unto the churches." Revelation 2:7, 11, 17, 29; 3:6, 13, 22.

Heavenly Parent, we would open our ears to hear, our eyes to see, and our hearts to understand the vital import of these messages. Enable us also by divine strength to order our lives by Thy counsel: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Revelation 3:11.

## Dare We Try the Ten Commandments?

(Continued from page 6)

sacred place in heaven. His own blood is brought in to atone for our sins, and He meets the Father at the mercy seat of the ark in heaven; there over the broken law of Ten Commandments He pleads in our behalf.

There are ten points of law still in force. The fourth commandment containing the "law of the Sabbath" is still there.

Today many Christians have been misled in the keeping of the day. We honor the sincerity of the thousands who in their ignorance of the Scriptures are failing to obey God's law. We must however bring a charge of infidelity against those teachers in Christendom who wilfully teach that there is no need to keep the seventh day as the Sabbath. Are not they among those who are responsible for the troubles that are coming upon the earth? Examine the foundation of Christian faith. The New Testament teaches us to obey God's commandments. He has opened heaven to our view and showed us that the ark of the Ten Commandments is in His holy temple in heaven. That is on this side of the cross. It is the Christian Sabbath in the Christian dispensation that is the point at issue. May God help every honest reader to study for himself and find the way out of the maze of troubles in the world through full obedience to all of His commandments, through the help of the indwelling presence of the Lord Jesus Christ.

Of the remnant, or last, church God writes: "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

The problems of the world are soon to be fully solved with the appearing of our Lord and Saviour Jesus Christ. May His will be done in our lives today as it is in heaven; so shall His kingdom come in its splendor.



warmness, are counseled to secure something better than the wealth of the money lenders, even the gold of character. (Isaiah 13:12.) They are advised to buy, not the black, seamless garments of old Laodicea, but white linen, which is "the righteousness of saints." (Revelation 19:8.) They are urged to procure not the eyesalve of the "Men Karou" clinic, but the eyesalve of the Holy Spirit. (1 John 2:20.) Never was this counsel more needed than in this age of materialistic progress and spiritual lukewarmness.

The True Witness calls for heart repentance, saying: "Behold, I stand at the door, and knock: if any man hear My voice, and

daughters to sit with Him at His heavenly banquet table: "Come; for all things are now ready." Luke 14:17. "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. . . . And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Revelation 19:7-9.

Of that select company, the promise reads: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21.

How wonderful are these love-letters of

# GOD IN PRISON

By Roy Paul Stewart

**E**VERY year in America over 200,000 boys leave home, and take to the open road, spurred on by visions of fortune to be captured in distant places. Many of these thousands of homeless and jobless young men—a by-product of the depression—are cast adrift in our big cities.

In the underworld of the big cities around the cheap movies houses, the pool rooms, and cheap hotels, these youths easily fall prey to crooks and other shady characters. They learn to gamble, to drink, to smoke, to use dope and marihuana cigarettes. They patronize the jazzy dance halls, the painted women of the dives, see the latest gangster movies, and hear the slush of the gang-buster programs on the radio. These youths think if they will just play smart they can make "easy money" too, and it takes a bitter lesson for them to learn that crime does not pay.

Fifty per cent of these boys become the recruits for our jails, reformatories, and penitentiaries each year. A very small percentage of the other half ever return home. This is a pitiful fact; and this story is not only written that it may aid the youth of America to chose the "right road," but that it may awaken Christian workers to an interest in this great field that is already ripe for the harvest.

Marihuana ("muggles," or "reefers," to these wild youths of America) is a popular demoralizing agent to the young people of today. Originally the drug was smoked by Mexicans, Spaniards, and more recently by Negroes; but today even children of high-school age have access to it. Marihuana is a weed that can be grown in flower pots and backyards. Peddlers of this "weed of madness" can easily be found in any large city. When smoked in the cigarette form in which it is most common, it has a bacchanalian effect; the user succumbs to wild desires, and so aroused becomes his imagination that he commits crimes with the ecstasy of a sadist.



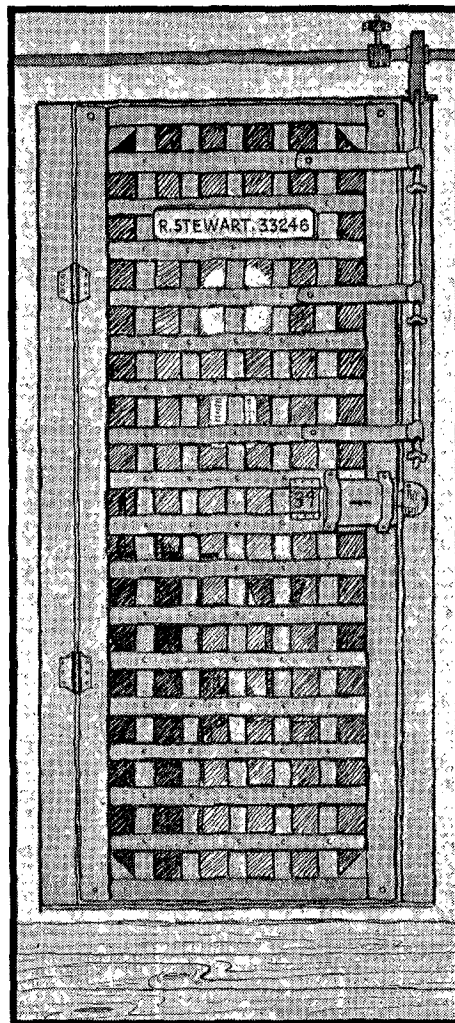
As for the radio, gangster and crime movies, the smutty literature of the day, the cheap dance halls and beer garden roadhouses,—all are contributing factors in the cause of seventy-five percent of these annual 100,000 young recruits entering our jails, reformatories, and prisons. It is a costly lesson to learn that crime does not pay and the criminal can't win.

I would like to present to you just one letter out of the hundreds that come to Judge J. M. Braude, of the Boys' Court in

Chicago, Illinois. This kindly Judge tries to help every boy who appears before him if it is humanly possible to do so. This is a type of desperate letter:

"Having read about your intention of finding work for about five hundred boys, I am writing in hopes that you may do something for me. I am twenty-one years old, and have lost both parents. There isn't anyone I can depend on to give me a place to sleep or at least one meal a day.

"I have tramped the streets for months looking for work of any nature, but without success. I tried to get in the army, the navy, and the flying corps; but could not pass because of being three quarters of an inch below specified height. I went for



\* "There is no window; but there is a door made of steel bars through which I get a little light and air."

relief and was told that nothing could be done for me because I have had no permanent place of residence for the last year. I tried to get into the CCC camps and was told that to enlist I would have to be on the relief rolls. I passed one entire winter sleeping in hallways, garages, basements, and whatnots. I swore by the Almighty that I wouldn't again, even if I had to start working overtime with a lead pipe."

The following story is my experience in the underworld and in prison, and that of some of the men with whom I came into contact. It is written in the hope that it will save many from the use of marihuana—and that also it may cause many a young man to think before he walks that "first mile" that leads to prison.

For many long years I have been a prisoner in the penitentiaries of Atlanta, Leavenworth, Bushy Mountain, and Nashville; and in the devil's chain gang of sin in the underworld. I have worn the convict's garb of dishonor, the stripes, with a number on my back. I have known the solitary confinement of the dark cell, with a crust of bread and a tin cup of water for my daily fare. I have felt the cold steel shackles on my legs and the tightening of handcuffs upon my wrists. I have known the horror, the degradation, and the cruelty of the lash. I have felt the devil's branding iron burning sin and hatred into my heart. Like Job I have been tempted by Satan to curse my Maker and die.



Many people say you get all the hell you are ever going to get right here on earth, and that they don't believe in any hereafter. That is a lie turned loose by the devil to fool a lot of folks; because I have been through a "literal hell," and I have also had a foretaste of heaven, and I know what I am talking about.

I live in an iron cage about four feet wide and six feet long and six feet high. There is no window; but there is a door made of steel bars through which I get a little light and air. The furniture consists of an iron bunk, a little table, and a small lavatory. A calendar hangs upon the wall, and with a pencil stub I mark off the days as they wearily drag along; for this cell has been my home for many years.

I peer out through the bars in the door and over across the corridor to a heavily barred window. All that I can see is a small patch of black sky. Yes,—there is one star shining! Perhaps like a candle in God's window it is shining for me—a man in an iron cage.

Tonight nearly a million men and women live in cages similar to my cage in jails, institutions, and penitentiaries all over the United States of America. Each year our numbers increase instead of decrease. Each year the States and Government spend more and more money to build more and more iron cages; and the nation's annual crime bill mounts to over fifteen billion dollars. Will people never learn?

Nearly a million damned and lost souls

are crying for help. Where is a Paul that will come over into Macedonia and aid them?

For a long time in my life I did not believe in God, and many a lonely night I have sat upon the hard iron bunk in my cold prison cell and wondered if there is a God. If there is a God, why did He permit me to live in my sins, and to go through these tortures of hell; when He had claimed the lives of thousands of other men in their prime who were so much better than I?

Then one night a miracle happened to me. His Star shone in my prison cell. Like Saul on the road to Damascus, I was not only converted, and my poor sin-blinded eyes opened to the truth, but I was miraculously healed of that most terrible affliction that can befall a man—the affliction of a lost mind; that which had caused me to spend many long years of my life in the penitentiary for crimes which I knew nothing about. My body is in chains and stripes; but God in His gracious mercy through His blessed Son, Jesus Christ, has set my soul free. I would rather spend the rest of my life in prison serving Jesus Christ than to live without Him a free man.

"And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me." Acts 12: 7, 8.

I was born in an Eastern seaport town; and my parents, while not rich, brought me up as well as most of the boys of my age in those times. Father was engaged in the coastal shipping business and was not always at home. My mother was a Christian, and I owe my early gospel training to her as she taught me my first prayer and Bible lesson.

When I reached high school age the country was in the grip of a business panic, and as father's circumstances were somewhat reduced it was necessary for me to leave school and try to find some work to help out the family finances.

I secured a job in a printing office; and while it did not pay very much, it helped out through those hard times. Among my companions who worked in the shop, most of whom were older than I, and also from the tramp printers who drifted in, I learned many bad habits and could soon take a drink of whisky with any of them. Also I started to smoke cigarettes, to gamble with cards, and to read the trashy dime novels of the day.

The reading of these novels made me want to seek adventure. The town where I lived was too humdrum, and nothing ever happened. I would seek my fortune out west in California, as that was where the gold was. Finally I broke my dear old mother's heart by running away from home.

It didn't cost so very much money in those days to ride the trains to California, as most of the railroads were out after business and sold a cheap tourist ticket

from Chicago and St. Louis to the west coast.

Arriving in San Francisco, I found out that I didn't have as much money as I thought I did. Away from home restraints, I soon fell in with the wrong company,—the card sharks and gamblers, the painted women of the dives with their false love,—and I was soon drinking and gambling very heavily. At a pool room a hanger-on sold me some marihuana cigarettes. These were new to me, but it was not long until I found myself enmeshed in the dope habit.

Young men, if I could only warn you in time that drinking, gambling, and dope are the first steps in walking that "first mile," and if these habits are persisted in, they may cause you to have to walk that dreaded, lonely "last mile"! Nearly eighty per cent of the thousands of men in our penitentiaries today are there because of whisky, gambling, and dope—and most of the inmates are counted as young men.

(To be continued)

## Mass Exodus---Why?

(Continued from page 5)

Lord: and their blood shall be poured out as dust, and their flesh as dung." Zephaniah 1: 14-17.

Therefore do this war and preparations for war mean that "the Lord of hosts mustereth the host of the battle"—the last great battle of Armageddon? (Isaiah 13: 4.) No; but we do know that the time is very

(Continued on page 17)

## The DOCTOR REPLIES to HEALTH QUERIES...

Medical and hygienic information of value to the general reader is given here by Owen S. Parrett, M. D. Inquirers may address the doctor in care of this magazine.

### Skipped Beat

*When at rest or attempting to sleep on my left side, I notice that my heart seems to skip a beat occasionally and may also show an extra beat at times. Is this dangerous or liable to end in sudden death? B. L.*

In most instances an extra systole, or heart beat, or a missed beat does not mean a true case of heart disease. Hearts that are quite good and capable of sustaining strenuous effort may sometimes act thus if one is nervously overtired or suffering from flatulence, and the same may result from the use of tea or coffee, especially in one unaccustomed to their use. Relieve the indigestion, nerve strain, or other cause if possible, and the annoying symptoms will usually disappear.

### Ear Wax

*What is the best way to remove wax from the ears? O. J.*

Fill a syringe can or bag with warm water, adding a few drops of lysol or a little soap if desired. Place in the end of the tubing the glass part of a medicine dropper. Hang the can not more than two feet above

the level of the ear and hang the head over a sink or a pan as the water flows in. Do not insert the medicine-dropper tip more than about one-quarter to one-half inch in the ear canal, and direct the stream in different directions by a slight rotary movement as the water flows. Soon the wax, which is water soluble, will soften, loosen, and wash out with the stream.

### Raw Milk

*Is it safe to use raw milk from tested cows? A. K. L.*

The three common dangers from using raw milk are the diseases, tuberculosis, undulant fever, and streptococcic infections such as sore throat, etc. From tuberculin-tested cows the danger of tuberculosis is relatively small; but in the case of undulant fever, unless the cows are tested once a month, which is usually done with certified milk, there is danger that the disease may appear between testings. In the case of one herd near Denver the Federal inspector found thirty per cent infected, or reactors to undulant fever, after waiting three months from a previous test. With garget, or mastitis of streptococcal type, examina-

tion is not always satisfactory, since it has been estimated that a very large per cent of American cattle show local spots of mastitis in the udder, which means that sterilizing the milk in some way is a distinct safety factor that is to be recommended.

### Exercise and Middle Age

*Is it safe to take vigorous exercise after one reaches middle age or past or is it liable to damage the heart. W. L. M.*

The main factors causing damage to the heart are poisons taken into the body in the form of tobacco, liquor, tea, coffee, and a heavy meat diet. Other factors of importance are overeating, underexercising, riding in cars too much when we should be walking more, worrying and living under an increasing tempo, and letting fat accumulate as indicated by an increasing waist line. If these factors can be avoided, men and women at advanced age can usually take as much exercise as they may wish without fear of hurting the heart; but they should continue to exercise constantly and regularly, and not spasmodically after long periods of rest. Long-distance runners are said seldom if ever to hurt their hearts by strenuous running, as the heart, instead of dilating, is often smaller after the run than before. More often it is exercise that reveals an already damaged heart.

# A WIFE IN THE PSYCHOPATHIC WARD

(Continued from last month)

By Ruth Haskell Hayton

**M**

RS. GRAYSON pushed back the soft brown hair from her patient's face and gently stroking her forehead, asked:

"Can't manage what, dear?"

"Oh, my children and my home," answered Mrs. Harland.

"Would you like to tell me about your family and your managing difficulties?" asked Mrs. Grayson.

"Oh, yes, I so want to talk to someone, but only someone who can understand.

"I met my husband at the Chautauqua Assembly in New York State. He was a theological student studying social welfare work, preparatory to returning to England. I was a teacher, taking a summer normal course. I remember the occasion as though it were yesterday when he told me of the plans for his lifework. We were walking to my cottage. 'Day Is Dying in the West' was lingering in the air from the amphitheater's great organ. The lake, the sunset, and the whole environment were conducive to beauty and romance.

"'Why, Rachel,' he exclaimed. 'You're the very one I need to help me in my work in London. I have noted how you throw your whole soul into your teaching work, not sparing yourself when there is any call of need on the part of your pupils. That's just what I want in a wife, to help me in my work—a spirit of sacrifice—a wife who will sacrifice herself for God's work.'

"I was so carried away by Harold's zeal that it did not occur to me that he only talked of what I could do to help *him*—and not a word of what he would try to do for *me* to make my life happy in a new country and away from all my girlhood ties. I saw his handsome face, his enthusiasm as he told me of London's poor; and to me he seemed a real Romney Leigh. I felt a glow of pride that he had chosen me, a little untraveled primary teacher, to help him carry on his great work, and I felt *nothing* would be too hard or too much of a sacrifice, if I could be his helpmate.

"Immediately after our wedding we sailed for London, five years before the World War. All the way over I thought about the England of which I had studied and read. I visioned country lanes and

★ "During those first five years two children were born to us."

★

thatched-roof cottages, and in one of these to find some little spot we could make our own. But instead of such a place, our home, or apartments, was in the dull, gray city of London. Here we heard the shunting of trains, the screeching of whistles, and at night the shouts and curses of drinkers.

"During those five years two children were born to us. My husband's work kept him much away from home, and I was alone with the children. In a city with high brick walls one has little opportunity for neighbors. However, I valued the cultural and historical atmosphere of England, and the children and I often went to the parks for our country. In time I would have adapted myself, and would have been less lonely had it not been for the World War. When this broke out my husband was stationed as an army chaplain in France.



"Harold was so interested in his work! Here was an opportunity to help suffering humanity and carry the gospel to the trenches. His letters were full of his work for 'the boys.' They burned with enthusiasm as he told of his efforts for them.

"I tried to do my part in the women's war work as all English women so nobly do. This took time and strength, and added to this was the care of the home and two children, the ever-present danger of air raids, the meager amount of money, the shortage of food, and weariness from standing in line to get all the food we were allowed.

"My husband worked very hard, but he had a variety of work, and frequently it

brought him home to London. On one of these home periods, I asked if we could not take a little outing into the country, but he reminded me of the fact that any trip that was not 'war service' was 'a joyride' and this was *taboo*.

"Instead of a 'joyride' we went for a walk; and I told him my secret: a new little life was to be added to our home. In our walk we passed a cottage in one of the suburbs, and I noticed a dear, old lady wearing a blue gingham apron, weeding her garden. This brought up so many memories of my girlhood home that I began to cry."

"Did you tell your husband your feelings?" asked Mrs. Grayson.

"No, for he wouldn't have understood why an old lady working in her garden should make me cry. I couldn't explain it, only I just felt lonesome."

"I can understand perfectly, my dear; all wives are more or less alike, and sometimes it does us good to cry."

"My husband was quick and methodical in his work. He never allowed obstacles to prevent his carrying out his plans, while I am slow and seemed never to accomplish all that should have been accomplished. When I was able to keep up my share of the home responsibilities, there was no discord. But if I failed the hundredth time he was as annoyed as though I had not succeeded ninety-nine times. Sometimes I could overlook it, but other times I could only cry. One night he said: 'I didn't know I married a weeping wife; I am going back to 'the boys,' if I have to have a scene every night.'



"The real crisis in my health and our domestic relations came not long after the air raid when so much damage was done to the Midlands Railway Station. One of our little children had a bad cough, and my husband suggested (what I already knew) that she should have some fomentations. My tingling nerves and aching back warned me it was too much of an exertion for me."

"Why didn't you tell your husband this?" asked Mrs. Grayson.

"Well, I realized he was tired and nerve-racked even more than I. He knew my condition, and if he didn't offer, I didn't wish to ask him."

"How did it affect you?"

"I was exhausted and remained in bed all the next day. That night, soon after the warning signal of 'lights out,' I knew my hour of pain was at hand. My husband was unable to return home because of the air-raid, and I was alone with the two children and a young 'mother's help' maid. A near-by doctor was called and with only the maid to do his bidding and with light from a tallow candle he brought into the world a little life that ebbed away before it had a chance to begin.

"I was ill for many weeks following this night, and the maid had more than she could manage. Each morning I went over the duties with the maid: I assigned simple tasks to the two children, and kept my bed covered with mending trying to keep our home running smoothly.

"One night after a tardy dinner and a disorderly, disappointing day, we retired late and were kept awake by little daughter's coughing and restlessness. The nerves of both of us were at a breaking point when my husband said: 'There is no necessity for all this irregularity. If you knew how to manage properly, the meals would be on time; and the children wouldn't be having colds all the time.' Oh, Mrs. Grayson, I had failed many times in reaching my own standard, as well as Harold's, but there was, oh, so much to manage, and what he said seemed so unfair!"

The patient lay very quiet, with closed eyes, as though she hesitated to continue, and yet was not finished with the recital. (To be concluded)

## Mass Exodus---Why?

(Continued from page 15)

near. Of Armageddon the prophet Zechariah wrote: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle." Zechariah 14: 1, 2.

Joel said: "I will also gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations and parted My land." Joel 3: 2.

Again, John the beloved says that "spirits of devils, working miracles, . . . go forth unto the kings of the earth and of the whole world, to gather them to the

battle of that great day of God Almighty." And notice the proclamation: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And He gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16: 14-16.

When this terrible day of the Lord comes with the battle of Armageddon, then probation for sinners will have ended and the Lord will come to deliver His people. When the gathering call for Armageddon begins to sound, calling men into the storm, calling them to death and to slaughter, it will surely be late for every one to prepare to meet his God. We know not how much longer the angels of God will hold the four winds of earth, waiting for that other gathering, the gathering of God's people.

The prophecies of the destruction of ancient Babylon and of modern Babylon—the fallen churches—and of the coming of the kingdom of Christ; of the overthrow of Tyre and of the end of the world; of "the miserable ruin of Nineveh" and of the destruction of the earth and the enemies of God in the last days, are all connected in the same manner that Christ connected His prophecy of the destruction of Jerusalem and of His second coming to destroy the wicked and to gather His saints, as recorded in Matthew 24. In all these un-

## MEMORIES

By MARY LOUISE STETSON

*Sometime I shall not tread this city street.  
The glow of sun shall cease on me to fall,  
As dancing shade from leaves of maples tall.*

*Familiar faces I no more shall meet  
Of toiler, child at play close at my feet  
With marbles, skip-rope, or with pretty ball.*

*I shall not hear the sigh, the merry call.  
I shall no longer here my loved ones greet.  
But may some helpful word that I have said*

*Yet live in heart of toiler on life's way,  
As gentle touch of hand on silken head  
To bless the happy boy or girl at play!  
May these I meet today prove me not dead  
In memory, though mortal I molds back to clay!*

failing prophecies the hand of God has written the doom of kingdoms and cities of the world, just as surely as that hand of God wrote the doom of Belshazzar's kingdom upon his palace wall while he drank and feasted with a thousand of his lords. The Book says: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Daniel 5: 30, 31.

The hand of God has written the doom of all the kingdoms of earth that are now so madly, feverishly, extravagantly making haste to prepare for "the battle of that great day of God Almighty." (Revelation 16: 14.)

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But listen! Another is calling you home! It is your heavenly Father calling you out of the raging storm, out of the gathering of the nations for war, to the gathering of His elect for His kingdom, where there shall be no wars, sorrows, nor death. Two great gatherings! Which one are you choosing—death or everlasting life?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22: 17.

## Appropriating the Diamond Principle

(Continued from page 7)

crucifixion of His Son, and inspired prophets to reveal it, which left them free to accept or reject our blessed Redeemer as the Messiah. We know that ducks liberated from a coop will go to an adjacent pond. Knowledge, however, of what those ducks would do under such a condition does not determine their action. Neither does God's knowledge of what men and women would do under any condition determine their conduct. We are free to accept or reject Jesus Christ as our personal Saviour. It is as natural for a Christian to do good as it is natural for a non-Christian to do evil. If a man's belief in the divinity of Christ and Christ's promise of eternal life to His faithful followers is strong enough to regulate his conduct and control his temper, he is my brother in Christ regardless of his denominational affiliation. Never shall I lose interest in the welfare of my neighbor because we disagree on interpretation of the Scriptures. No man can claim infallibility in his interpretation of the Word. The Master rebuked John when He said: "Forbid him not: for he that is not against us is for us." Luke 9: 50. The sectarian insists that his belief is orthodox and my belief is heterodox, and says: "My church: may she ever be right; but right or wrong, my church." As long as men and women permit the sectarian principle to bridle and

saddle and ride them booted and spurred, slow progress will be made in the true church. Thank God that no man or group of men of whatever persuasion can monopolize the religion of Jesus Christ.

H.—The Seventh-day Adventist belief is misunderstood and misrepresented by more people than is the belief of any other denomination. They are known to be among the best students of prophecy and history living. Mrs. Ellen G. White's works are recorded in the library at Washington, D.C., as the ablest commentary on the Bible. The Bible is their creed, and Christian character is their test of fellowship. No man or woman, however prominent or wealthy, can live a dual life long in this church. No denomination believe and preach the doctrine of salvation by grace through faith (Ephesians 2: 8) more faithfully than they do, and link the soldier's reward for works with the coming of Christ and the resurrection of the just instead of at death (Matthew 16: 27; Luke 14: 14;

Romans 2: 6; Revelation 22: 12). They champion the *personal* coming of Christ to redeem His promise to His faithful followers (Acts 1: 11; John 14: 3; Hebrews 9: 28; 1 Thessalonians 4: 16; 2 Timothy 4: 8; Titus 2: 13), and preach, "Whosoever will, let him take of the water of life freely" (Revelation 22: 17). They are diligent in missionary work at home and abroad (Mark 16: 15), pay tithes (Malachi 3: 10), keep the Ten Commandments, stress observance of the fourth (Exodus 20: 8-11), and hold that Christian preservation is conditioned on their trust in the power of the Master (Isaiah 26: 3), because they can backslide, lose their justifying faith, fall from grace, and die in sin (Ezekiel 18: 24).

I.—Charles H. Spurgeon, the greatest pulpiteer of his day, said the moral law never was abrogated, which accords with all evangelical creeds on this subject. The ceremonial law was nailed to the cross. (Colossians 2: 14.) Salvation cannot be earned or purchased. The moral law con-

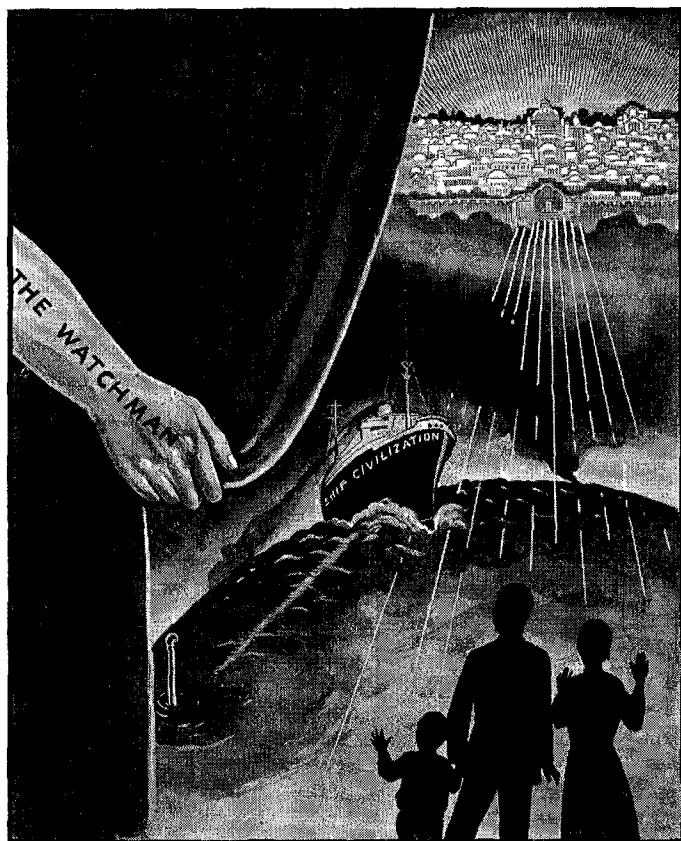
stitutes Jehovah's constitution, by which sin is measured. Sin is the transgression of the law. (1 John 3: 4.) "If ye love Me, keep My commandments," said the Master. John 14: 15. It is incumbent upon Christians to keep the commandments. Obedience is better than sacrifice, for which they shall be rewarded here and hereafter. (Psalm 19: 11.) "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

## Jefferson---

(Continued from page 4)

do with erecting a barrier against slavery in this part of the country.

One of Jefferson's great contributions to democracy is the Declaration of Independence. A modern writer has said: "The



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organic law, the Constitution, is but the body and letter, of which the Declaration of Independence is the thought and the spirit."

The Declaration of Independence asserted that "governments derive their just powers from the consent of the governed," thus laying a broad foundation for democracy. It asserted the purpose of the young republic, "to do all other acts and things which independent states may of right do." States are limited in their rightful powers, and there are boundaries which the state has no right to cross. This was almost a new doctrine among the nations. It struck directly at the totalitarian principle that the individual exists solely for the state and is the property of the state. The Declaration makes the case still stronger for individual liberty by asserting "that all men are created equal: that they are endowed by their Creator with certain unalienable rights."

Another great contribution of Jefferson to Democracy was his part in securing the first ten amendments to the Constitution, — our Bill of Rights. Jefferson was in France when the Constitution was framed, but he sensed the lack of guaranties to the people, and firmly insisted that the Constitution should not be ratified until this lack was provided for. He wrote to Madison: "A Bill of Rights is what the people are entitled to against every government on earth."

The first of these amendments asserts, among other things, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press." The other nine amendments also contain guaranties of the people's rights.

One of the things nearest to the heart of Jefferson was the subject of religious liberty. Throughout his life, he contended valiantly for the rights of conscience and for the separation of religion and the state. In a letter dated Jan. 23, 1808, he wrote: "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises. . . . I do not believe it is for the interest of religion to invite the civil magistrate to direct its discipline, or its doctrines; nor of the religious societies, that the general government should be invested with the power of effecting any uniformity of time or matter among them."

At another time he said: "No man has power to let another prescribe his faith. Faith is not faith without believing. No man can conform his faith to the dictates of another. The life and essence of religion consist in the internal persuasion or belief of the mind. . . . Compulsion in religion is distinguished peculiarly from compulsion in every other thing. I may grow rich by an art I am compelled to follow, I may recover health by medicines I am compelled to take, — but I cannot be saved by a worship I disbelieve."

## SCRIPTURE PROBLEMS SOLVED . . .

*This is a service department where questions on religion, ethics, and Bible interpretation will be answered. Send questions to the editor.*

To be answered, questions must be accompanied by full name and address of the questioner. In publication only initials will be used.

### Texts Explained

*Please explain: (a) 1 Peter 3: 18-20; (b) 1 Peter 4: 6; (c) Acts 2: 27; (d) 1 Corinthians 5: 5; (e) Matthew 14: 26; Mark 6: 49; and (f) Luke 8: 55. C. B. W.*

(a) This text is explained by the 20th verse, which says: "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing." The preaching, then, was done by the Spirit through Noah to those who are now called "spirits in prison." Said Job: "If I wait, the grave is mine house" (Job 17: 13); and Isaiah 24: 22 speaks of the dead as prisoners and the grave as a prison: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

(b) The gospel was preached unto the dead while they were yet living, as the text in 1 Peter 3: 18-20 thoroughly shows. The preaching of Christ mentioned in the 18th verse is modified by the adverb of time "when" and this is explained as being during the time when Noah was building the ark. God's promises are always for the present, likewise His injunctions. Notice the word of Hebrews 3: 15: "Today if ye will hear His voice, harden not your hearts, as in the provocation." With this accords 2 Corinthians 6: 2: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation."

(c) Acts 2: 27 reads: "Because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." The word "hell" here is translated from the Greek word *hades*, meaning a place of departed souls, the grave. This statement in Acts is quoted from Psalm 16: 10 where the word "hell" is translated from the Hebrew *sheol*. It may also be translated the grave, or pit. (See also Genesis 37: 35; Psalm 89: 48; and 30: 2, 3.) Of course, you know that this prophecy of the psalmist referred to Christ, but concerning the state of the dead it is well to remember what the apostle said about David that day: "For David is not ascended into the heavens." Acts 2: 34. Surely if anyone was entitled to the delights of paradise it was David, for he is numbered among the worthies in Hebrews 11: 32; but David did not go to heaven when he died, but awaits the perfection of all saints.

Of him and others like him we read: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for

us, that they without us should not be made perfect." Hebrews 11: 39, 40.

(d) There was one in the Corinthian church who was guilty of gross sins, but the church failed to discipline him. The sinner was in good and regular standing, and the counsel given by the apostle was that such should be disciplined, dismissed from the church. The church should be the haven of the buffeted soul, the tried soul, but not of the hardened sinner. To one who has fully surrendered to Satan Paul admonished "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This dismissal was to occasion repentance on the part of the transgressor. If there was still one lingering desire to be a Christian his separation from the church would accentuate it, for he would remember the words of Jesus found in John 20: 23. So far as this individual case is concerned, a reading of 2 Corinthians 2: 6-11 would seem to indicate that the discipline had the desired effect and that he was reclaimed.

(e) I presume that your difficulty with these texts arises from the definition of what constitutes a spirit or living entity. Whatever may have been the disciples' opinions of spirits, Jesus described them in Luke 24: 34-43. The 39th verse tells us that Jesus said: "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."

What are the spirits that are mentioned in the Bible? Aside from the Holy Spirit they are the good and evil angels, the latter sometimes being called devils. (See Psalm 104: 4; Hebrews 1: 14; Ephesians 2: 2; Jude 6; Matthew 8: 28, 29.) Man was made "a little lower than the angels" (Hebrews 2: 6, 7), which indicates that angels existed before man was created, hence they cannot be the spirits of our departed.

(f) Luke 8: 55 alludes to the raising of Jarius's daughter. The word "spirit" here refers to the breath. It is translated from the Greek *pneuma*, defined "a current of air, i. e., breath (blast) or a breeze." When creating man, God "breathed into his nostrils the breath of life." (Genesis 2: 7.) This is called the "spirit of God" in Job 27: 3 where we read: "All the while my breath is in me, and the spirit of God is in my nostrils."

In Job 33: 4 we further read: "The spirit of God hath made me, and the breath of the Almighty hath given me life." You will observe that the spirit of God and the breath of the Almighty are represented by Job as being in His nostrils. For further proof read Psalm 104: 29, 30.

# NEWS . PICTURES .



1. A new photograph showing General Persylvan, Chief of the Swedish Army Staff. 2. Richard Gardiner Casey, formerly Treasurer and Minister in Charge of Development and of Scientific and Industrial Research, who was recently named as Australia's first Minister to Washington. Mr. Casey's status as minister will be just short of that of an ambassador. 3. Joseph McWilliams of New York City, national commander of the Christian Mobilizers, and onetime follower of Father Coughlin, is believed scheduled for the leadership of the German-

American Bund, whose former Fuehrer, Fritz Kuhn, has been sentenced to Sing Sing. 4. National Director L. M. Birkhead of the Friends of Democracy, who challenged Father Charles E. Coughlin to cite any instance in which he had repudiated a connection with the Christian Front. Father Coughlin has replied that while he believes in a Christian Front, he does not believe in resorting to violence. 5. Mr. Anthony Eden addressing members of the Canadian Active Service Force, who recently arrived in England.