

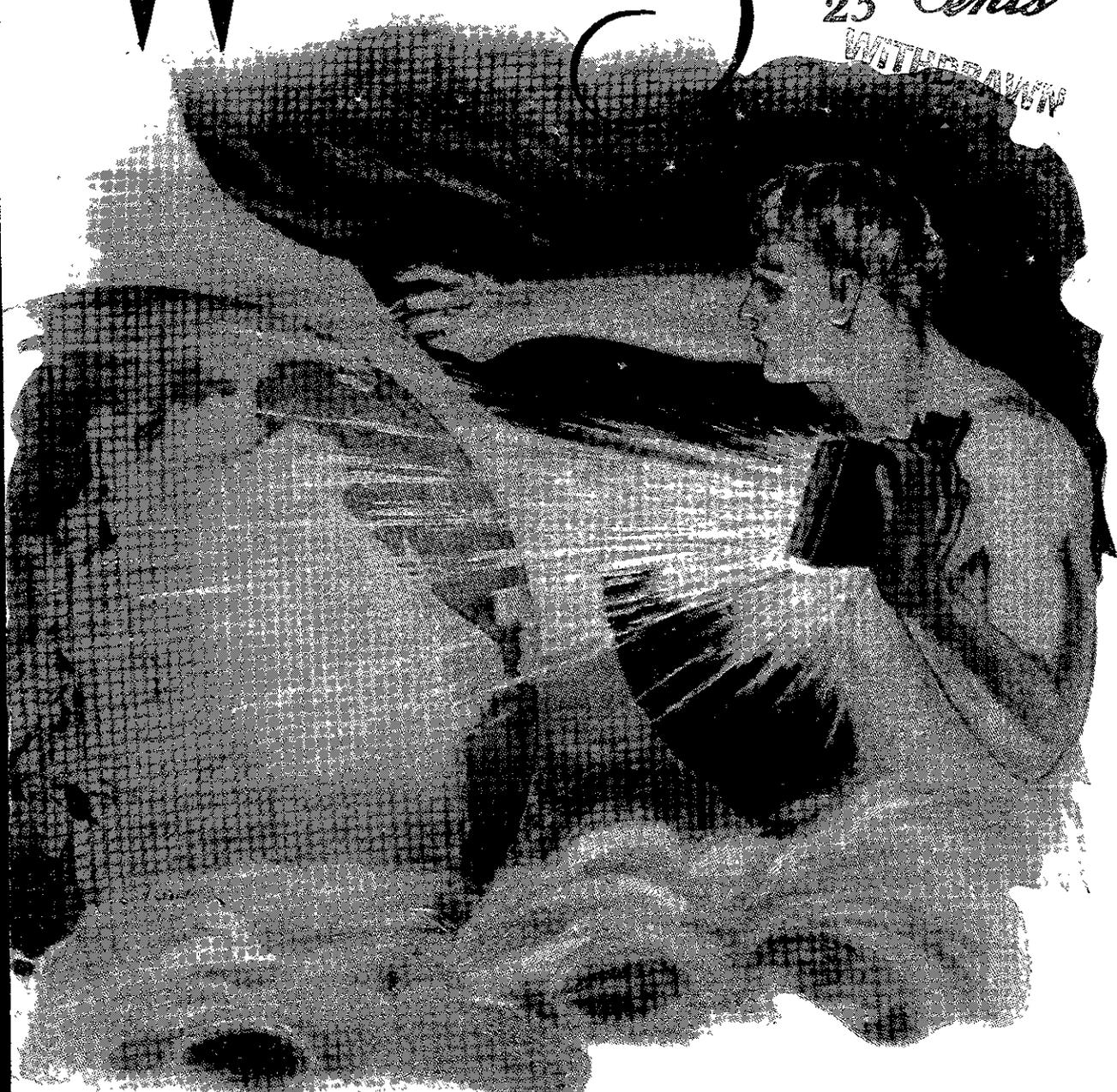
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JANUARY

# The Watchman Magazine

25 Cents

WITHDRAWN



LOOKING AHEAD

# The Watchman Magazine

January  
1922



INTERNATIONAL

Another super-dreadnaught launched, the U. S. S. Colorado, at Camden, N. J.

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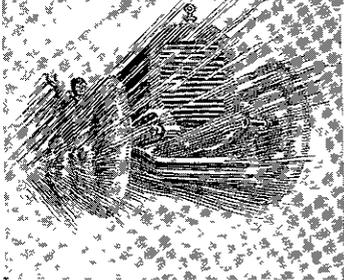
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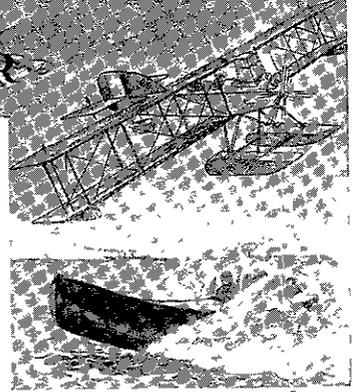
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# THE CHARIOTS OF SPEED

JOHN LEWIS SHULER



*God has a purpose in the invention of the automobile, the airplane, the steamship, the electric car, and every fast mode of travel and communication. What is that purpose?*



FOR all practical purposes the world is much smaller than it was a half century ago. Our modern means of quick communication and rapid transit have led to a conspicuous shrinkage in the world.

Not so many years ago Jules Verne's, "Around the World in Eighty Days," was a fiction ranking with his other works such as, "Twenty Thousand Leagues Under the Sea," and, "A Journey to the Moon." It seemed just as impossible then to make a globe-circling trip in fourscore days as to make a trip to the moon. The point of this tale of, "Around the Earth in Eighty Days," depended on exaggerations and the impossibility of so rapid a journey.

Now, around the earth in thirty-six days is an accomplished fact. Thus the wonderful facts of the present surpass the fiction and romance of Verne's tale of a few decades ago. And at the rate in which the aeroplane is being perfected, doubtless the time will come when some daring aviator will fly around the earth in ten days. Such a flying trip now seems far more likely of accomplishment than the eighty-day trip when that romance appeared. People can go around the world more quickly now than the early settlers of a century ago could travel from New York City to St. Louis.

## *Annihilate Time*

THESE modern methods of quick communication which practically annihilate the element of time in the transmission of messages from one end of the earth to the other, and these modes of rapid transit which so greatly shorten the distance between various points on the earth's surface, have come into such common use that we who are now living can hardly realize that up until a century ago, all the people of the past ages did not possess any of these wonders.

In 1819, when the first steamship crossed the Atlantic, the trip required nearly a month's time, from May 22 to June 20. In 1919, the steamers were crossing in a little less than five days; while, in May, 1919, Lieut. Albert C. Read drove his seaplane, the NC-4, from Newfoundland to Lisbon, Spain, completing the first transatlantic airplane flight in an actual flying time of twenty-six hours and forty-one minutes.

Yet a little over a hundred years ago, when men were first talking of making a voyage directly from New York to Liverpool under steam alone, the majority of people pronounced it perfectly chimerical, and said that they might as well talk of making a voyage from New York or Liverpool to the moon.

In 1815, the battle of New Orleans was fought two weeks after the treaty of Ghent had been signed between the United States and Great Britain, simply because the generals did not know that the war had closed. A century later, on August 4, 1914, when Britain found herself at war with the Central Powers, it took just seven minutes to apprise every colony and every protectorate in her dominion, from Cairo to the Bahamas.

In 1832, when Jackson was reelected President, there were only 122 miles of railroad in the United States, and all the cars were drawn by horses. If he took the railroad to Washington, he was obliged to ride in a horse car which traveled at the rate of eight miles an hour. Less than a century later, Lloyd George, the premier of England, going from London to Paris to attend the Peace Conference and back to London to attend to affairs of state, traveled in an aeroplane at the rate of 150 miles per hour, making the round trip in four hours and twenty minutes.

In 1821, it took about six months to send a message or to make a trip from New York to San Francisco. Now in 1921, people in New York can by telephone converse with their friends in San Francisco as easily as if they were sitting in the same room together, or they can send them a message by telegraph or wireless in a few seconds' time. One can now cross the continent by rail in a little over three days. Recently men drove an auto from New York to San Francisco in five days. Lieutenant Maynard, "the flying parson," drove his plane across the continent in an actual flying time of twenty-four hours, fifty-nine minutes, and forty-eight and one-half seconds.

## *How Did Newton Know?*

SIR Isaac Newton, the great scientist, philosopher, and mathematician, was perhaps one of the first persons to note that according to certain Bible prophecies, rapid

modes of travel were yet to be introduced of which men of his time had no conception. He said:

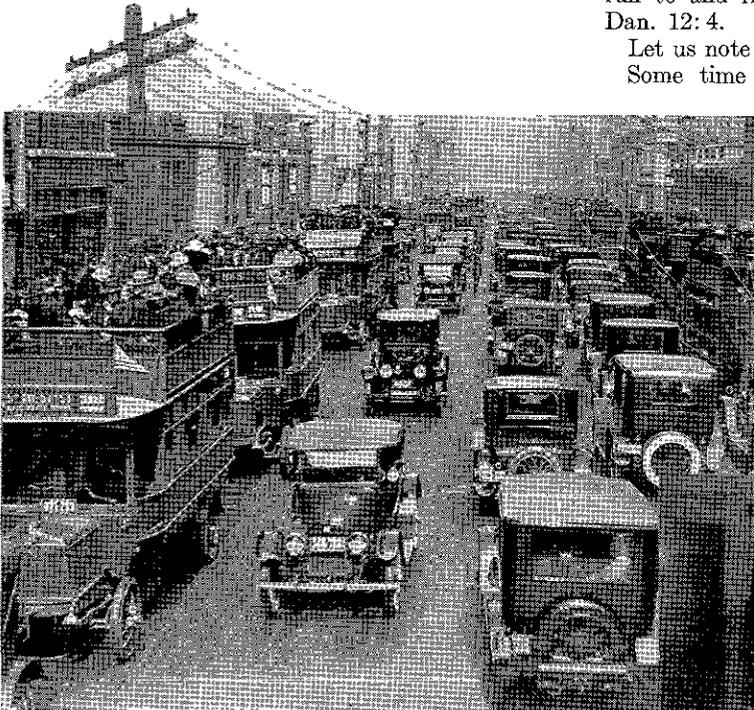
"I believe, from the study of God's Word, that in the future He will greatly accelerate the movement of converting the world and accomplish the work suddenly. But I am convinced also, from the study of the Word, that before that comes to pass, there will be a marvelous increase in the speed of transportation on the earth. I believe that in the providence of God, though the method now be entirely hidden, men will yet travel on the earth at the rate of fifty miles an hour."

The world laughed at this statement. Newton lived from 1642 to 1727. In his day men were traveling

When Voltaire, the great French infidel, began to hurl his vindictive epithets against the Bible and Christianity, he ridiculed Newton's prophecy as utterly absurd. He styled Newton, "a silly dotard." He said: "The study of prophecy has led the prince of philosophers to make a fool of himself." But if Voltaire should come to life today, he could see men travelling more than a hundred miles an hour on the earth, and two hundred miles an hour in the air. So who was the fool—Newton or Voltaire?

Even his greatest dreams of future possibilities were wholly inadequate to enable the great scientist to comprehend the full meaning of that prophet's utterance: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Let us note some of the speed records of our times: Some time ago the daily press told how Ralph



EWING GALLOWAY

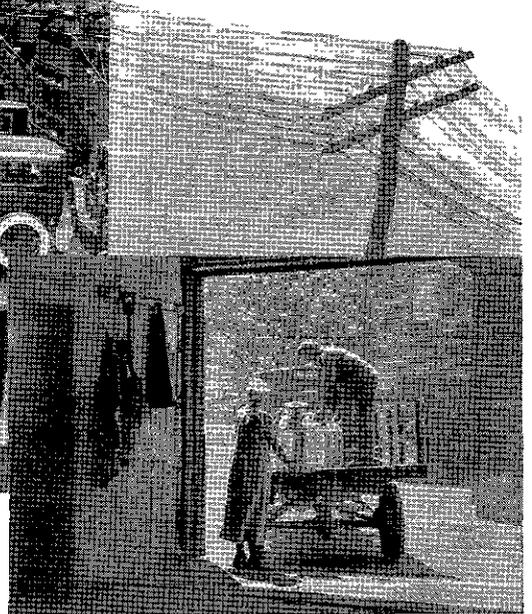
Land, sea, and air are filled with swift carriers

RACINE PHOTO BUREAU

about this world just as men traveled in the days of Abraham four thousand years before that,—as fast as a horse could go, as fast as a boat could be propelled by the wind; no faster. An increase of speed from eight to fifty miles an hour was thought to be utterly impossible of accomplishment.

Even a hundred years after Newton's time, in the year 1825, when the first public steam railway in the world was formally opened in England from Stockton to Darlington, Mr. Nicholas Wood, in his work on railways, says:

"Nothing could do more harm toward the adoption of railways than the promulgation of such nonsense as that we shall see locomotive engines travelling at the rate of twelve, sixteen, eighteen, and twenty miles an hour."



DePalma broke three world speed records for auto driving. The figures, as given out by the Automobile Association of America, were: fifteen miles straightaway in six minutes, forty-eight and three-quarters seconds; twenty-five miles in eight minutes, fifty-four and two-tenths seconds; one mile in thirty-eight and eighty-three hundredths seconds. The mile dash was from a standing start, the others from a flying start. This means that a man has traveled over the land at the rate of over 150 miles an hour, or two and one-half miles a minute.

Aeroplane speed records tell of even more marvelous speed than this. Col. Gerald C. Brant and Lieut. Howard Bricket recently flew from Washington to New York, a distance of 220 miles in eighty-four

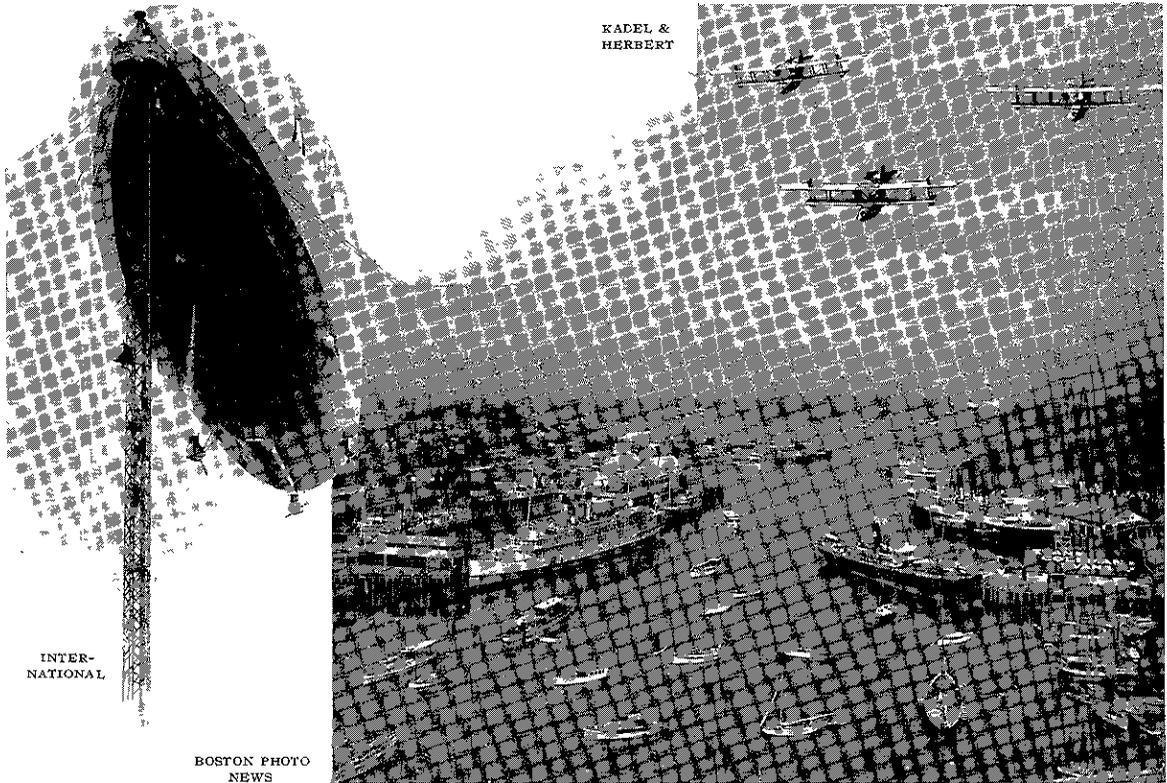
minutes. On Jan. 25, 1919, an army aviator drove a plane from Oklahoma City to Fort Still, a distance of ninety miles, in twenty minutes. Thus it will be seen that he traveled at the rate of 270 miles an hour, or four and one-half miles a minute.

For nearly six thousand years men traveled up and down this world and over the seas in the same old way—as fast as horse or sailboat could carry them. Suddenly came a great change. When? Dr. Alfred Russell Wallace, the scientist, speaking of land locomotion, wrote in his book, "The Wonderful Century," p. 7:

"From the earliest historic, and even in prehistoric times, till the construction of our great railways in

came the steamship, the steam railway, the application of electricity to locomotion, and all the facilities that this generation has for swift communication with all the earth. It is the hand of God. They are the gifts of God's providences to this last generation, laying at the feet of his people today the facilities for doing the work commanded.

Every aeroplane, every submarine, every automobile, every fleet steamer is a travelling sign that the "time of the end" is come. We have come to that predicted period, when men were to run to and fro, and knowledge would be increased. Dan. 12:4. The tracks of steel in the United States alone would encircle the



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the second quarter of the past century (the nineteenth) there has been absolutely no change in the methods of human locomotion."

#### *This Is the Reason*

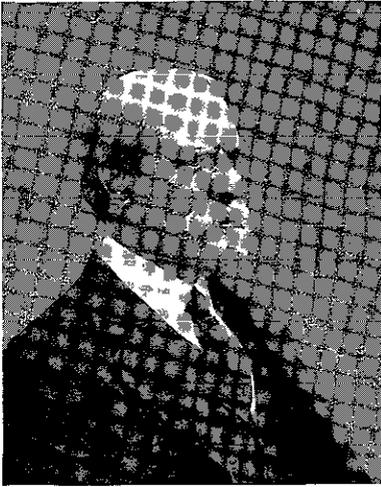
**W**HY should the world run on the same old way so long without any change in the methods of human locomotion? Why, in that second quarter of the nineteenth century, should this change break abruptly upon the world? In that same quarter of the century the time of the prophecy came when, as the prophet saw in vision, the message of the everlasting gospel was to be carried swiftly to every nation, tongue, and people. Rev. 14: 6-14.

When the time was drawing near for the closing gospel message to be carried swiftly to all the world, suddenly the whole history of man changed, so far as methods of swift locomotion are concerned. There

earth seven times, and millions upon millions of mortals "run to and fro" in the land.

The "chariots" that run in the streets of earth's greatest cities today not only "run like the lightnings," but are actually propelled and illuminated by lightning—electricity—a wonderful fulfilment of the prophetic Word! Nahum's prophecy is fulfilled before our eyes. This tells us that we are living in the days of God's preparation. Nah. 2:3-5.

God has directed the invention and perfection of all these wonders, so that this earth of ours may be enlightened with the story of the gospel. As matters were in the olden days, it would be practically impossible for the gospel to go to "every nation, kindred, tongue, and people." So primarily these distance- and time-banishing inventions are designed to expedite the promulgation of the story of a crucified, risen, and soon coming Saviour.



# THE NEWS

Charles Evans Hughes, chairman of the Conference on the Limitation of Armaments.

PAUL THOMPSON

## Disarm the Chemist

ALTHOUGH we are told that the world must be content with the limitations of armaments and not expect total disarmament, yet peace advocates expect that limits will be placed on *all* phases of arms. From the first time the Germans used chemical gases as weapons during the war, the manufacture of poison gases as means of warfare has increased enormously. And, if we may believe the forecasts of the chemists, the deadly effect of gas-bombs now being perfected is astounding and horrifying in the extreme.

Whole cities may be wiped out by the dropping of a few bombs from airplanes. And we may well believe the dire prophecies, for this method of fighting took a terrible toll during the war; and last September the very factory at Oppau, Germany, which is said to have made the first gases for the great conflict, blew up in a terrific explosion which practically destroyed the whole town. Over a thousand lives were lost, and three or four times that number were injured.

What will be accomplished in reducing war risks by curtailed naval programs and the reduction of the size of armies, if chemists are allowed to go on getting ready missiles of death beside which the destructive power of dynamite guns is as that of air-rifles? Some nation, perhaps, is going to deceive the world with its apparent helplessness, and then suddenly spring to war and asphyxiate its enemies with previously stored-up gases. Disarm the chemists.

As usual, it is claimed that the appalling power of gas to destroy life will end all war, for men will be so panic-stricken by its awful death-dealing properties that they will become disgusted with fighting. How fatuous! As if a man who hates his brothers enough to kill them would hesitate to do the deed because he could kill all of them at once. There is a better way than all so-called disarmament. Disarm hatred—which is the fountain-head of all desire to use arms to kill—by preaching the love of Christ in place of the hates of men.

## The Infant Science

EUGENICS has been humorously called the infant science. And truly, this science of heredity deals much with infants and is itself in its infancy. But it has become solidly established as a real science; and at last summer's meeting of the Second International Congress of Eugenics in New York City, students of the new department of study aired their views. Its promoters have piled up great masses of statistics and reports that are valuable knowledge as to the trend

## All Eyes on Washington — and Hughes

DURING the last few weeks America has been living over again the days of the fall of 1918, when every known method of noise making and jubilation proclaimed the end of the World War. We have been receiving some of the reflected glory of the great victory as the heroes of it visited us to attend the Limitation of Armaments Conference. Marshal Foch of France, Commander in Chief of the Allied Armies in the final drive, stands out popularly as the most distinguished of the delegates. But such names as Premier Briand, ex-premier Viviani, Admiral Kato, Earl Beatty, General Diaz, and Arthur Balfour are equally well known. Never in the history of the United States has such a noted gathering concentrated at Washington.

Our own delegates to the Conference were Secretary of State Hughes, representing the administration, Senators Lodge and Underwood, representing the Republican majority and Democratic minority of Congress, and Elihu Root, representing the people. Much was expected of Secretary Hughes and his colleagues, with the hope that they would stand for open session, "open agreements openly arrived at," and drastic and definite proposals for disarmament. No pacifist was disappointed. In the opening meeting on November 12, Mr. Hughes was elected permanent chairman, and in his introductory speech astounded the foreign delegates, and indeed the world, by boldly proposing the following unprecedented program for the junking of armaments:

That the United States, Great Britain, and Japan enter on a ten-year naval holiday; that all naval building programs be abandoned; that all capital warships—battleships and battle cruisers—of these three nations be scrapped, in all sixty-six ships, aggregating 1,878,043 tons; and that a definite limit be set on all future navy building, keeping the relative strength of the three great sea powers as it is at present.

From early reports, the foreign delegates seem favorable to the proposals in principle, and peace lovers are jubilant. The real work of the conference is ahead, however, and it remains to be seen what can be done.

# BIBLE INTERPRETED

of the world; but eugenists are pessimistic in regard to practical results.

If one truth above another is emphasized by the findings of eugenics it is that evolution is working the wrong way, Man is not going up, he is going down. And worse, he will not, or can not, heed the suggestions the new science makes to check his slide. Therefore, the scholars gathered at New York look with grave apprehension to the future of the human race. They advocate sterilization, segregation, and birth-control to stem the tendencies to crime being passed from father to son. But it is hopeless to expect the general application of these preventives of race decline.

The eugenists are to be congratulated for their aid in proving evolution a myth, whether or not they appreciate the compliment. Hard, solid facts of real science never have and never will substantiate evolutionary theories. The church of God, if it will, can succeed where eugenics fails. As better remedies for race deterioration, we suggest salvation, sanctification, and birth anew. They can be much more easily applied than the others; but we have no more hope of their being followed than we have of the eugenists' suggestions. Our race, as a race, is doomed to extinction. There is only one way out, and few will take advantage of it; that one way is salvation through faith in Christ.

## India Moves Toward Revolution

THE political situation in India becomes more and more grave. Mahatma K. Gandhi, the great Nationalist leader, has succeeded for the time being in uniting many of the Hindu and Mohammedan leaders in a movement to resist the British government. The resistance is to be "passive" and the disobedience is to be "civil," made so by the non-payment of taxes and complete non-cooperation; but it is none the less very serious resistance, and constitutes open rebellion. All India is not with Gandhi by any means, but enough of it is sympathetic with the revolutionary movement to twist very severely the tail of the British lion. The Moplah riots in the south of the Peninsula show the spirit of unrest that is continually arising; and everywhere over the country the comparatively few educated extremists are clamoring for the establishment of a republic. In fact, Indian agents in the United States, of the Commission to Promote Self-government in India, claim that before the end of the year a proclamation of independence will be made, and that over a million volunteers have been recruited throughout the country, more than half of them seasoned soldiers. The Prince of Wales is beginning a trip through India in November, and some fears are felt for his safety.

Mahatma Gandhi, leader of India Nationalists

KEYSTONE VIEW CO.



The "Gibraltar of heathenism" is far from being united on any plan for self-government, and at present could not succeed in becoming independent; but a crisis is imminent and Indians will never again be the meek subjects of the British Raj that they were before. This great empire is unquestionably one of the "kings of the East," mentioned by the writer of the Revelation, and is to move westward in power to have part in Armageddon. Let the student of Bible prophecy watch India.

## The Age of Lawlessness

IN AN ADDRESS by James M. Beck, Solicitor-General of the United States, delivered before the Bar Association, is presented a remarkable analysis of the causes of increasing crime. He says, that federal cases alone have increased 400% in nine years—and this barring arrests for the breaking of prohibition laws; that embezzlements have increased fivefold; that in Chicago alone 5,000 automobiles were stolen in a year; that in Chicago in 1919 there were 336 murders and only forty-four convictions; that the annual profits from violation of the prohibition laws have reached \$300,000,000. Everywhere revolt against all authority is growing alarmingly. Aversion to work and mad desire for pleasure are sapping the very vitals of the world.

The World War was not the cause of all this, for it existed before the war. Unwise laws which breed contempt for all law, and the growing spirit of independence, are tributary causes, but for the real cause search must be made deeper. Mr. Beck attributes the present state of society to "machines and supermen" and to "mass morality." But, perhaps unwittingly, the speaker touches the one underlying cause in his last words, a quotation from the Bible, "Where there is no vision the people perish; but he that keepeth the law, happy is he." The vision that makes people respect law and authority is the vision of the Law-Maker, God; and the vision that helps people keep the law is the vision of Jesus the Law-keeper. His converting power in the heart solves the whole problem; and nothing else will.



UNDERWOOD

THE PILGRIMS SIGHTING AMERICA

*"And the sounding aisles of the dim woods rang  
To the anthem of the free."*

Are you—

# ELIGIBLE for CITIZENSHIP

—in God's country?

William H. Branson

THE Christian's God is a great King. "Jehovah hath established his throne in the heavens, and his kingdom ruleth over all." There are many statements in the Bible, in which our God declares that he is God, and that beside him there is none else, that he has authority in all the universe, that all intelligent creatures that inhabit space are subjects of his, though some of them now on this planet are in rebellion. Now, if God is a King, has a throne, subjects, etc., it must necessarily be that he has a law by which he governs these subjects, a law which is the foundation of his kingdom, and a law that all his subjects are in duty bound to obey. In fact, there would be no other way for God to have a kingdom.

I find in the Scriptures that, notwithstanding the fact that man has fallen into sin and thus has gone into rebellion against God and his kingdom, yet God has instituted a plan whereby he expects to save man, and to have him reinstated as a full fledged citizen of his kingdom. I read in Colossians 1: 12, 13, where the Apostle Paul tells us that we are to be delivered from the powers of darkness, and translated into the kingdom of his dear Son; and again we are told in 2 Peter 1: 10, 11 that we are to have an abundant entrance into the kingdom of God. This, then, clearly shows that the whole plan of the gospel is that God may take men in this world, who are now in rebellion against his law, and get them out of this condition and make them again citizens of his country. But as I said in the beginning, in order for God to do this, there must be some standard by which the lives of these rebels will be tried. There must be some way for God to determine whether it is safe to bring these men back into citizenship in his kingdom again.

### *This Is the Constitution*

THE Ten Commandments, the Law, are the standard by which the God of the Universe measures the life of every man and woman who knocks for admittance as citizens into God's country. Even our own country has a standard of citizenship like that. If a Frenchman should come across the waters and desire to become a citizen of the United States of America, he would first be required to do a very important thing. He would be asked if he would be willing to take the oath of allegiance to the constitution of this government. It is a very solemn oath that he has to take, and until he thus swears to support the laws of the United States of America, and support its constitution, he is not granted the privilege of citizenship here. Just so God has a standard of citizenship. This standard is brought to view in Ps. 37: 29-31, where the Lord declares:

"The righteous shall inherit the land and dwell therein forever. The mouth of the righteous talketh of wisdom, and his tongue speaketh justice. The law of his God is in his heart; none of his steps shall slide."

How does God detect a righteous man? He is one in whose heart is the law of God; and when God sees an individual in this world who has His law in his heart, God marks that man for the kingdom. He knows by the fact that the law of God is his guide, that that man has the righteousness of God which comes through faith in Jesus Christ, and is fitted for the kingdom of God.

### *We Are Inspected*

IN PS. 119:172, there is another statement much like this one: "Let my tongue sing of thy word, for all thy commandments are righteousness." The righteous are to inherit the land, but in order for God to know who the righteous are, and for the whole universe to recognize them as righteous beings, there must be some standard of righteousness. "All thy commandments are righteousness." Therefore we maintain that the standard of righteousness is the Law of Jehovah, for the commandments being righteous, an individual whose life is brought into harmony with these commandments is likewise righteous, and eligible to citizenship in God's kingdom. The law "bears witness" to the fact that he is a righteous man.

1st Psalm:

"Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers. But his delight is in the law of Jehovah; and in his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so, but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For Jehovah knoweth the way of the righteous; but the way of the wicked shall perish."

Notice the contrast between the righteous and the wicked. The man who delights in the law of God will be like a tree flourishing day and night. "But the wicked are not so." There is a clear contrast then between the man who delights in the law of God and the wicked. Therefore we see again that the man who has the law of God in his heart, is considered by the Lord as righteous; and the man who will not be able to stand

in the congregation of the righteous, is evidently one who does not reflect the principles of this law in his life.

Now, to have a verse more explicit. Rev. 22 14, A. V., declares: "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." Here John the Revelator in his last words exclaimed that those who would finally enter into the kingdom of God to be citizens, would be those who kept God's commandments. They have a *right* there. "Blessed are they that do his commandments that they may have *right* to the tree of life." It will be a great satisfaction to us to know that we have a right there; and that God has restored us again to the same relation of sonship that man enjoyed in the beginning.

The question was asked our Saviour: "Good Master, what good thing shall I do, that I may have eternal life?" and quickly the Master answered: "Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Matt. 19:16-18. They that enter into life keep the commandments. He said, "Which, Lord?" Which commandments are you speaking about? Jesus immediately proceeded to quote a number of the Ten Commandments, so that the young man would know that he referred to the Ten Commandment Law. "What shall I do?" was the question. The answer was, "If thou wilt enter into life, keep the commandments."

#### *The Only Thing that Shuts a Man Out*

SO AGAIN we are told that the standard of citizenship in God's kingdom is the Law of Jehovah. Now, I believe all you agree that sin is the only thing in this universe that has placed a bar between God and man. Sin is the only thing that is the matter with the world. It is responsible for all the woe and sorrow in the world. Sin is responsible for our being here in this world of rebellion, where we are separated from our God, where we are constantly harrassed by the devil. The whole plan of the gospel is to get rid of sin, to take sin out of man's life, and remove man from the place where sin is. Now if sin is so bad and has accomplished so much evil, surely we want none of it. But what is it that is so vile? What is sin? Can you tell? Is there anything that describes it, so I can say, "That is sin, that is the thing that wrecked the Universe"? If we can find the Bible definition of sin, then we will know what it is and be able to avoid it.

Turning to 1 John 3:3 we find that this writer in telling of the coming of Jesus, says that every man that hath in him the hope of seeing Jesus as he is, "purifieth himself even as he is pure"; and then John declares that "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." Therefore the only thing that is wrong with this world in which we live is that men have dared to transgress the Law of God. That is what sin is; sin is lawlessness or law breaking. If, somehow, one could abolish this Law of God, then there would be no sin for in the book of Romans we find that sin is not imputed where there is no law. But there is sin in the world today. And if there is sin here, there is also a law that is transgressed,

for sin is the transgression of the law. Let us not forget it. This is the inspired definition of sin, and I believe that God, who is the maker of us all, is more capable than we to define sin and he says: "Sin is the transgression of the Law." 1 John 3:4, A. V.

In Romans 7:7, we have the following statement of the Apostle Paul: "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet." He did not know it was wrong to covet until he read the law which condemned it. "I had not known sin, but by the Law." (A. V.). Just so it would be equally impossible for us today to know what God looked upon as sin if the law had not defined it for us.

#### *Only One Way In*

NOW, I want to make myself understood in this matter. I do not believe that salvation comes by the keeping of the Law. A man is saved by the grace of Jesus Christ, "for by the deeds of the Law shall no flesh be justified." One is able to keep the Law only when Jesus Christ dwells within and controls the life. The keeping of the law is therefore the fruit of salvation. We keep the Law because we are saved. Therefore not by the deeds of the Law are men justified, but by the Law is the knowledge of sin. James gave a beautiful illustration of this doctrine, of righteousness by faith, tested by the Law, when he said:

"But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word and not a doer, he is like a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." James 1:22-25.

#### *Don't Smash the Mirror*

THE man who hears the word and does not do it is like the man beholding himself in a mirror, and though he sees what manner of man he is, he goes away and forgets all about it. We learn from James that looking into the mirror is like looking into the Law. You know what a looking-glass is for. You invariably consult one before going out of your home each day, don't you? Now, what do you do that for? You say, "I expect to meet many of my friends and I desire my person to be well groomed, therefore I consult the mirror to be sure my toilet is completed." One time I was getting ready for church, and I looked into the mirror, and it said, "You can't go. You have a big black spot on your face and everybody will laugh at you. You can't go in that condition." Now, I did not ask the glass to wash that off. I did not take a hammer and smash the mirror and say, "I do not need you any more. You are abolished." But, there I was. I could not go to church. The glass could not take the spot off. The glass could only point out the defect. What do you suppose, therefore, that I did? I found some soap and water and washed the spot off.



BOSTON PHOTO NEWS

In Glacier National Park, Rocky Mountains

*The grace of the bending grasses,  
The flush of the dawn-lit sky,  
The scent that lingers and passes  
When the loitering wind goes by,  
Are gushes and hints of sweetness,  
From the unseen deeps afar,—  
The foam-edge of heaven's completeness  
Swept outward through flower and star.*

*For the cloud, and the leaf, and the blossom,  
The shadow, the flickering beam,  
Are waifs on the sea-like bosom  
Of beauty beyond our dream:  
Its glow to our earth is given;  
It freshens this lower air:  
Oh, the fathomless wells of heaven,—  
The springs of the earth rise there!*

—Lucy Larcom.

I turned to the glass again and asked: "Is it all right now?" It said, "Yes, now it is gone." The mirror witnessed to me the fact that I was properly prepared to go to church.

That is how a man is to look into the Law of God, to see if he is prepared for citizenship in God's kingdom. I am getting ready to go to heaven to live in the society of holy beings. I look into the mirror—the Law of Jehovah. I read there something that contradicts something in my life. "Branson, you are a sinner," it says. "You can not go into heaven. You are condemned to death. 'The wages of sin is death.' And sin is the transgression of the Law, therefore, you can not go to heaven like that." I do not appeal to the law and say, "I will try to keep you now." The Law is not a Saviour. The Law only condemns me and points out the fact that I need a Saviour. Like a schoolmaster, it brings me to Christ and his atoning grace. It shows me that I need to come into touch with the One who taketh away the sin of the world. When I accept

his sacrifice on Calvary, I am cleansed from that sin by the blood of Christ. I stand before the Law again. I find now since I have confessed my sin and forsaken it and accepted Christ as my Saviour, that "there is now no condemnation." It witnesses to my righteousness. It says, "Now your sin (transgression of the Law) is taken away." I am free from the condemnation of the Law, from the penalty of death and may enter the kingdom of God as a full-fledged citizen. So this law is the standard. Christ came into the world and died to save men from their sins. "Sin is the transgression of the law." Therefore the thing that Jesus came into the world for, was to save men and women, like you and me, from the transgression of the Law. He did not come to save us in our transgression but *from* transgression. Man can not keep the Law in his own strength, but, thank God! we do not have to depend upon ourselves, for as Paul declares, "I can do all things through Christ, who strengtheneth me."



# CHRIST IS

*Daniel H*

Inspired with the good tidings of Jesus' return, the poet wrote the words:

"Lift up the trumpet, and loud let it ring;  
Jesus is coming again!  
Cheer up, ye pilgrims, be joyful and sing;  
Jesus is coming again.

Nations are angry—by this do we know  
Jesus is coming again!  
Knowledge increases, men run to and fro:  
Jesus is coming again."

*When He Came First*

**H**IS first advent was for the purpose of saving men and women from sin, and from the power of Satan within. He announced his mission by saying:

"The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he might be glorified." Isa. 61: 1-3. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned *every one* to his own way; and Jehovah hath laid on him the iniquity of us all." Isa. 53: 5, 6. Thus he has provided for all a way of escape.

Before we can be benefited by the second coming of Christ we must experience the benefit of his first coming. He comes the second time to save his people from the power of Satan *without*, but before they can be saved from his power without, they must first be saved from the power of corruption *within*. The first coming of Christ was for the purpose of saving men from the corruption within. The second coming is to save them from the corruption *without*. For the time being the corruption without, and even the power of Satan itself, serve a purpose in the plan of salvation. They bring to the surface the evils concealed within; evils which we are unconscious of, but which must be overcome. As the five kings which hid themselves in the cave of Makkedah were brought out, and Joshua commanded the captains of war, "Put your feet upon the necks of these kings . . . for thus shall Jehovah do to all your enemies against whom ye fight" (Joshua 10: 16-25); so the kingly sins hid away in the heart are, by the various temptations and tests,

**I** WILL come again," are the words that cheered the hearts of the sorrowing disciples of Christ, as he was about to depart and go unto the Father. These words come ringing down through the ages, and have cheered the hearts of the believers from that time to this. "I will come again," were the sweetest words that could have fallen upon their ears.

Again as he ascended in the cloud and disappeared out of sight, and the disciples still stood looking steadfastly toward heaven, two angel messengers appeared saying:

"Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Acts 1: 10, 11.

They then "returned to Jerusalem," no longer sad, but "with great joy: and were continually in the temple blessing God." Luke 24: 51-53. Heaven itself would be a lonesome place to Jesus without the presence of those whom he came to seek and to save. For the joy that was set before him, he endured the cross, and he shall see of the travail of his soul and shall be satisfied. The burden of his soul was, and still is, "Father, I desire that they also whom thou hast given me be with me where I am." John 17: 24. To add to *his joy*, will be the joy of the redeemed.

The purpose of his coming he gave in the words which follow, "I will come again, to receive you unto myself, that *where I am* there ye may be also." To be with Jesus, this is the blessed hope, "more precious and more bright than all the joyless mockery the world esteems delight." "Unto them that look for him shall he appear the second time, without sin, unto salvation." Heb. 9: 28, A. V.

# COMING

Kress

brought forth to be overcome by God's grace and put an end to. When Satan comes for the last time with his corruption from without and finds nothing within to respond to it, then Satan and the outside corruption will have served their purpose, and it will be safe to get deliverance from them. In the midst of corruption, purity will be developed, and in the midst of tribulation there will be peace.

## *What Are We Looking For?*

The Jews felt more concerned about being delivered from the foes without, than they did to obtain deliverance from the foes within. For years they had prayed for, and looked for, the promised Messiah—but when he came unto his own, his own received him not. They looked and prayed for a Messiah that would save them from the bondage of the Romans. The Messiah came to save them from sin. To them such a Messiah was unwelcome, and they said, "Away with him, crucify him!" Still the great majority of professed Christians are longing for deliverance from what they term unfavorable and disagreeable surroundings, and from Satan's power, and from the foes without. They are praying and looking for the same kind of Messiah the Jews are longing to see. Like them they will be disappointed. They must first experience deliverance from Satan's power and corruption within, which comes by virtue of Christ's first advent, before they can experience the promised blessings associated with his second advent, of deliverance from the present evil world. Jesus said, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one." John 17:15. Not until Christlikeness of character has been developed is it safe to take us out of this world. This present evil world is the fitting up place for the world to come. No other place is so suitable for this purpose. Under the most unfavorable surroundings, *apparently*, Jesus developed his spotless purity. What appeared to be hindrances in the accomplishment of this, were in reality, *helps*.

He overcame, as we are to overcome, and the promise is: "He that overcometh, I will give him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." Rev. 3:21. All are desirous of a place on the throne, but the majority are unwilling to travel the path of self-renunciation and service that leads to it.

To the two sons of Zebedee who came to Jesus with the request that they might have a place by his side on the throne, Jesus said, "Ye know not what ye ask. Are ye able to drink the cup that I drink?" They replied, "We are able," and Jesus said, "The cup that I drink ye shall drink." Mark 10:35-39. The path to the throne leads by way of the cross. The cross, and

## I SHALL BE GLAD

*Arthur W. Spalding*

I should be glad if the Lord should come,  
Oh ay,  
I should be glad!  
Do you think I would grieve me overmuch  
If the cities should crumble before his touch,  
If the hills should rock with a weight of woes,  
And the dear earth writhe in travail throes?  
Nay, nay;  
I tell you, Nay;  
I should be glad!

I would be glad if I had no part,  
Glad, glad!  
If my Lord by his coming should pierce my heart,  
And wipe me out from his book of life,  
Yet I would be glad.  
I would offer myself on the mount of the Lord,  
I would yield my limbs to the binding cord,  
I would welcome the thrust of Moriah's knife,  
And still be glad.

Do you know why?  
Because I have heard the bitter cry  
Of a world that can no longer live.  
And I could give  
My joy of eternity just to know  
That forevermore there could be no woe.  
I think it would be,  
If it had to be,  
Worth life itself to have that thought,  
A glory to die with that thing wrought  
Into the mold of eternity

And I shall be glad; for my Lord will come.  
Oh ay,  
I know he will come!  
He has reckoned the years, he has finished their sum,  
And the day between is a slender day  
Till the sorrow of God be wiped away  
In the blazing glory of human joy.  
I shall be glad,  
I shall be glad  
In the sight of a rapture without alloy;  
I shall be glad  
When my Lord shall come!

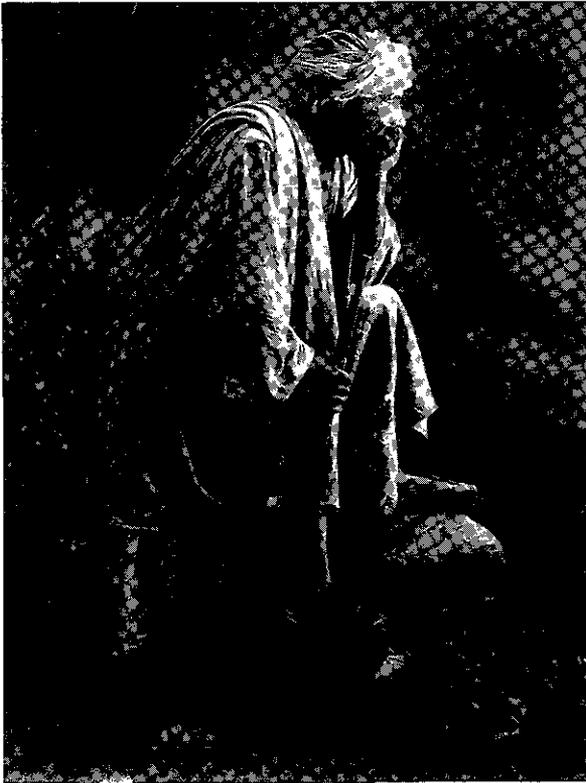
then the crown. It is a wealthy place we are seeking, but only one path leads to it. Here it is:

"For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst a sore burden upon our loins. Thou didst cause men to ride over our heads; we went through fire and through water; but *thou broughtest us out into a wealthy place.*" Ps. 66:10-12.

Of the redeemed it will be said:

"These are they that came out of the great tribulation and they washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple." Rev. 7:14, 15.

We shall be "joint heirs with Christ; *if so be that we suffer with him, that we may be also glorified together.*" Rom. 8:17. God leads his people on step by step. He brings them up to different points calculated to manifest what is in the heart. At every advanced point the heart is tested and tried a little closer. Those who come up to every point, and stand every test, and overcome, be the price what it may, are the only ones who can look up when Christ appears the second time, and with confidence say: "Lo, this is our God! we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.



INTERNATIONAL

# WANTED— THE FIRST MAN

*Horace G. Franks*

*Central Asia, the scientists agree, is the original home of man; and there they are searching—for what? Something they will never find, “the missing link.”*

SCIENTISTS today—or a number of them—are searching far and wide, high and low, for an old man, of no certain or particular profession, with no special characteristics or references, and of unknown and immaterial nationality. The only stipulation is that he must be the oldest man in the world,—and old enough to prove the countless theories of the geologists and paleontologists concerning evolution and the origin of the human family. In other words, this man—or his remains—must convince the evolutionist that he lived anywhere from ten thousand to a hundred million years ago—and the longer the better! As one evolutionist has said: “Give ample time and all things are possible, for time to Darwin was like the length of a lever to Archimedes.”

### *The Latest Trail*

TRACES of primitive man have been sought for in various quarters of the globe, and so-called human fragments have been found in Europe, South Africa, Australia, and South America. The latest idea, however, is that the cradle of the human race is in Asia, and that to the East we must go in search for the really oldest of old men. Scientists in the American Museum of Natural History are therefore discussing the prospect of a long-planned systematic search for fossils in unworked Chinese territory whereby the home of man’s first and long-sought-for ancestor may be definitely located. They share the view somewhat widely held that if man is the product of evolution he had his start in central Asia, where he finally acquired—or won—dominance over the animal world and then invaded and overran the rest of the earth.

Assuming this surmise to be correct, a party of scientific investigators, headed by Mr. Roy Chapman Andrews, has set out to search the great central Asian plateau north of the Himalaya mountains “for the missing link between man and the ape.” The expedition will probably be gone a period of five years and will cost at least \$250,000. In justification of the expense, the leader of the party says: “The subject is one that makes a universal appeal to the imagination. The causes that led to man’s evolution from the apes, how that evolution was first accomplished, what primitive man looked like and how he lived—these are all subjects upon which there is much theory, but as yet very little fact.” It might be added just here, in passing, that the same words might be used concerning the whole scheme of evolution. Darwinism or Darwinianism, or Haeckelism, or Huxleyism, call it what you will, has absolutely no foundation, no proof; from start to finish, it “is much theory, but as yet very little fact.”

### *Know What They Want*

OF THE activities of the expedition, Mr. Andrews says further:

“It will carry on work in many branches of science, and, by a study of the living aboriginal inhabitants of Asia, and the remnants of pre-historic tribes, as well as of the geography and paleontology and the mammals, birds, fish, and reptiles, will obtain, it is hoped, new facts relating to the origin, development, and migrations of the human race.”

Undoubtedly this “largest and most comprehensive



INTERNATIONAL

Simla, in the hill country, India

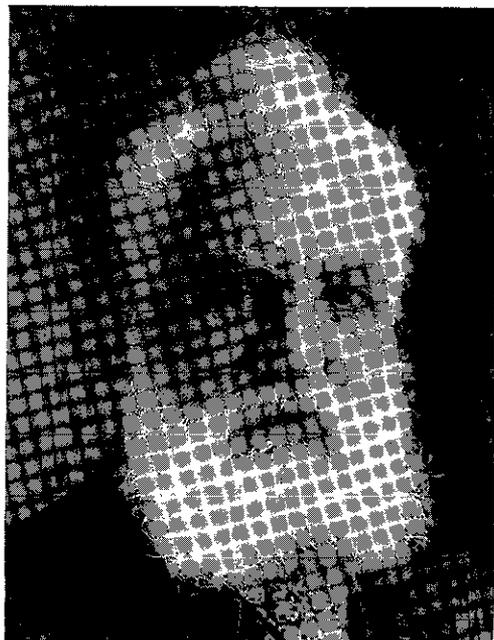
expedition ever sent out" will make most valuable contributions to the present knowledge of science concerning the habits and customs of little known animals and men, and will in all probability bring back a great collection of fauna and flora yet unknown; but in its search for the world's first human father we predict failure. That is not to say, however, that it will come back with no fossil remains nor that its members will not be enthusiastic concerning some new "proof" of evolution; but we do assert, on unimpeachable authority, that on their return the gradual ascent of man from animal to human will not be an *established* fact.

Unfortunately for true science, this modern crusade into unknown regions is starting off with preconceived ideas about those prehistoric days. From the leader downwards, the aim of each member of the party is to prove evolution. They all assume that it is the only explanation of the origin of man, and they are making it their business to find proofs to justify their belief. That method, however, is not true science; and yet it is the only way in which evolutionists can work. This is admitted by one of their foremost authorities, for Dennis Hird, M. A., in his "Easy Outline of Evolution," says on page 107: "Before it can be ascertained how organized beings have been gradually evolved, there must be reached the conviction that they have been gradually evolved."

#### "Discovered," Three Times Already

WORKING in this strange and illogical way, the proponents of the evolution theory have sought to solve the problem of man's origin, a problem nearly as perplexing as that of the origin of life itself. The "cradle of the human race" has, as we have seen, already been located in various parts of the globe; the so-called "missing link" has been discovered at least three times; but in each case the "link" did not fit in the chain of evidence which illogical scientists were forging to join up the immediate present with the remotest past. In view of these facts, even evolutionists are doubting the success of the Third Asiatic Expedition's efforts. For instance, Sir William Boyd Dawkins told a representative of the *Manchester Guardian* that—

"To search for the 'missing link' is a superfluous task. The truth is that the intermediate forms between man and ape have been met with already in Europe. In Sussex, near Lewes, was found one form (*Eoanthropus*); another form, the Neanderthal man (*Homo Neanderthalensis*), has been found in Germany, Belgium, France, and Gibraltar; while at Heidelberg was found *Homo Heidelbergensis*. All these differ from one another and are more or less closely allied to the apes. In addition to these, *Pithecanthropus erectus* was found at Trinil in Java.



PAUL THOMPSON

Alexander Graham Bell,  
Inventor of the telephone



UNDERWOOD

John R. Mott,  
Leader in many Christian movements

## Going Up or

*The image of  
God is manifested  
in Christian types  
of manhood because  
the gospel of Jesus  
Christ is lifting  
men up to the high  
plane that is their  
divine heritage.*

All four belong to the same pleistocene period in the geological record."

Examination of these skulls, however, whatever else it proves, certainly does not prove that there ever existed an ape-man. To bridge the chasm between the animal family and the human being, it is necessary to *lift* the ape and *lower* the man in structure, ignoring their essential differences. Such methods are not science, nor logic; they are legerdemain. Even Dana had to admit after a study of these skulls:

"Man's origin has thus far no sufficient explanation from science. His close relations in structure to the Man-Apes are unquestionable. . . . But the divergencies . . . are admitted proof that he has not descended from any existing type of ape."  
—"Manual of Geology," page 1036.

Nor are the physical differences the only ones that break up the sequence of evolutionary reasonings. There is the moral difference between the two great families, causing Darwin himself to exclaim:

"There can be no doubt that the difference between the mind of the lowest man and that of the highest animal is immense."  
—"Descent of Man," Vol. 1, page 101.

No imaginative theory nor twisted argument can explain away that great obstacle.

### *As Many Theories as Men*

THERE must also be considered the differences in the opinions of scientists concerning the age, character, and build of the "men" to whom these skulls belonged. Each investigator formulates a different theory, brings

along a different "reconstructed" figure, and places man's first birthday on a different date. Then, while these paleontologists are endeavoring to compromise and construct a composite man embodying all their ideas, along comes Professor Wood-Jones pointing out that all these theorizings are wrong, and issuing a new challenge as to the antiquity of man. Lecturing at King's College on "The Origin of Man," this scientist, then lecturer on anatomy at the University of London, but now at Adelaide, Australia, declared that man is not descended from the anthropoid apes, but rather that "these would be more accurately described as having been descended from man." To quote further:

"Man as man is far more ancient than the whole anthropoid branch; that, compared with him, the chimpanzee and the orang-outang are newcomers on this planet. We need a whole reconsideration of that post-Darwinian conception of man's comparatively recent emergence from the brute kingdom, which has been so disastrous to the world's thought. The 'missing link' of Huxley, if ever found, will not be a more ape-like man, but a more human ape. Such phrases as 'the struggle for existence,' 'the will to live,' and 'the survival of the fittest' must be abandoned in view of our new knowledge."

What a scene of scientific confusion!—scientists living in topsy-turvydom. Darwin and Huxley pro-

This is the first of a series of three articles by  
The second, "Was Our Forefather a Savage or

## Coming Down?

*But without Christ man, since he fell from grace, is degenerating. He can not rise from the beast; he descends toward him. Not evolution, but devolution.*



BAIN NEWS SERVICE

A Mesopotamian type



INTERNATIONAL

Ka-Be-Nah-Givey Wence, Minnesota Indian  
134 years old

duce their apes; Haeckel and Hauser bring forth their exhumed skulls; Wood-Jones and Elliott-Smith trail along their lemurs; and all assert that they have discovered man's ancestor, yet all search vigorously for the connecting link between the "ancestor" and themselves! Again we look and lo, behold! one party of scientists is ransacking Asia for the oldest man in the world, while other enthusiasts are worrying the Australian aborigine in an endeavor to make him admit that he is the long-lost progenitor of Edison, Marconi, and Lodge.

In other words, the only legitimate ancestor of the human race is still to be produced. Science has searched and argued and imagined in vain—the real progenitor of man remains a mystery to them. Roy Chapman Andrews and his party of fellow-scientists may scour Asia in search of the oldest man, but they are doomed to failure. Even an evolutionist agrees with us in this, for Sir William Boyd Dawkins declares:

"It is not unlikely that the expedition will obtain fossils; but it is very unlikely that any additional light will be thrown on the relation of men to the higher apes."

### *Here Is the Truth*

**T**O CRITICISE successfully, the critic must have an alternative specific which permits of neither doubt

**Mr. Franks, dealing with the evolution theory. a Sage?" will appear in our February number.**

nor argument. Constructive criticism alone should be permissible in these things, for it alone is an antidote for doubt. Since we are so emphatic in our assertions that the ape-like ancestor of man will never find a place in our museums, it is only right that we should ourselves solve the riddle of the origin of man. This we will proceed to do.

The only alternative to evolution is creation. If evolution be proved untrue, then the creation story alone remains to explain the mysteries of science. The divine record says that the Creator made man in His own image—"in the image of God created He him." Gen. 1: 27. This plain statement solves two riddles at once—it accounts for both the origin of life and the origin of man. Without it, all explanations of both are but vain theories, theories which can readily be proved thin and unacceptable. The whole Bible is based on that one assertion, and without it the whole plan of salvation and structure of Christianity would fall to pieces. Moreover, all nature is in complete and wondrous harmony with the creation story; all true science tells the same tale of creative work; and only this story can explain the thousand marvels of life and matter with which we are everywhere surrounded.

And yet in many minds there is an honest doubt as to the illogical character of the evolutionary "explanations" of the existence of man. On the face, some of these theories seem easily provable; but a very brief examination of the claims will prove to even a lay mind that they are untenable and unacceptable as well as unscriptural. In two future articles we will examine the "skull" theories and the "animal-ancestor" theories, and hope to convince any honest mind that man is a created and not an evolved creature.

# WHAT WE STAND FOR

## *An Editorial Statement*

IT'S a wonderful time for men to be alive, says President Angell of Yale. "I can't imagine any age in which the opportunities before young men have been larger or more inspiring."

The Doctor is right. It is the greatest time in all the ages to be alive. Not because science is opening such wonderful vistas in mechanics, and medicine, and agriculture, and art. Not because society promises such charming prospects in government, intercourse, and entertainment. But because the wrongs of the world have come to a climax, and men are wanted to meet the crisis. A great cause added to open souls wherethrough God can work, will make great men, noble men, fit for the mighty deeds of this most glorious age. It is good to be alive, to sense the challenge of Apollyon, and to fling back the war-cry of Emmanuel.

### *Millions Plead*

WE ARE not blind to the splendid achievements of the human mind and hand in this age unexampled for material progress. We give due admiration to the work science has done in ameliorating harsh conditions and promoting fellowship. But the final test of value is the increase of human happiness. Ask whether the world is happier, more contented, more buoyantly hopeful today, and you may discover whether society has found in science its salvation.

Look down the line, the long straggling line of humanity, creeping painfully on its way toward Utopia. Millions have fallen from famine in China and in Russia. Millions more in Central and Southern Europe are upon the verge of starvation, with national currencies debased to the point of bankruptcy. Labor, in the lands where it has strength enough to speak, is rebelling against wage reductions and nonemployment,—and scarcely cowed by threat of military force. War persists in the Near East, and stands bristling in Hungary, Jugo-Slavia, Poland, Ireland, and China, while disputes provocative of war are smoldering in a score of other lands. The peoples of all the nations are groaning under taxation, nine-tenths of which is for the payment of wars past and expected. We are writing at the moment when thunders of applause are rolling from the doors of the Conference on the Limitation of Armaments, for the bold pronouncement of the American government in favor of naval reduction—and God grant that the Conference may meet all the promise of the opening session. But Versailles held even greater promise, till it struck the rock of human depravity.

### *A New Order Needed*

IN DOMESTIC affairs, banditry, open or disguised, sits astride a bucking public. The marines are ordered aboard the mail-trains with orders to shoot to kill on any interruption; but the public is concerned for a solution of the terrific difference between the prices at the farmer's door and prices at the tradesman's counter

—whether due to retailer, wholesaler, railroad, or speculator. The license shown in robbery swells on into the crimes of murder and nameless sex horrors.

All these disorders, international and domestic, point to the breaking down of law, personal, social, and governmental. And men, impatient of a political and social order which seems to permit or even to foster such unhappiness, mount wild steeds of fancy that prance about a man-made millennium, all unmindful that the fault is in the material more than in the plan.

### *Religious Poverty*

THE thousand millions of earth are vaguely and vainly hungry for a soul satisfaction they can not find. Even in Christian lands the majority of the people have left the God of their fathers and go seeking after gods of their own making. A cross-section of the mental life of the typical American city community will reveal not only a great ignorance of the Christian faith, but a contemptuous rejection of all its claims. Yet men must have some religion, some faith, be it ever so crass or so twisted. And answering to this heart hunger, a hundred faiths have insinuated themselves, some camouflaging under the name Christian, some frankly disavowing and ridiculing Christianity, some naming themselves religions, and others, though in essence religious, denying it. Spiritism, a doctrine of devils, has spun its web in various forms over millions, and awaits now a favorable time for extending its delusion. Evolution, a pagan philosophy, has uprooted in the minds of even most nominal Christians the vital truths of Christianity. And the Christian faith, long at grips with the heathen world, faces now on three fronts: heathenism in the mission fields, infidelity in the home field, and paganism in the church.

### *Threatened Rights*

AS THE spiritual tide recedes in the church, the evil flood of church-and-state religion rushes in. Men who have not the love of God with which to persuade, seek the law of men with which to force. The Puritanical spirit now so rampant in America, apparent in organized efforts to put religious laws upon our civil statute books, is echoed by the subtle machinations of the Vatican in securing increased recognition of its assumed rights and privileges among the nations of Europe—and not neglecting America. When the church, whether Protestant or Catholic, comes again, as in the Dark Ages, to be the dictator of men's consciences, it will meet again that prophecy of Holy Writ which reveals the Man of Sin opposing and exalting himself above all that is called God, and sitting in the temple of God, showing himself that he is God.

It is a great time to be alive! It is a time of glorious opportunity to every man who will stand as a champion of law, order, service, truth, and God. A great fight is on. We are glad to be alive, and we are glad to be in the fight.

Christ Triumphant

THE WATCHMAN MAGAZINE stands for Christianity.

We do not believe that the Christian religion has had its day; we do not believe that it has been a failure; we do not believe that it is to be revised; we do not believe that it is going to be defeated. We believe that in Christ and his gospel alone is there hope for the salvation of the world from its terrible state, and we believe that that hope is a perfect and conquering hope, that shall see early fulfilment. We hold this faith:—

We believe in God, the Creator and the Redeemer of the world, God the Father, God the Son, and God the Holy Spirit.

We believe in the Bible as the inspired Word of God, through which he has revealed to man the true history and destiny of the human race, from the creation, through the fall and the redemption, to the final restoration of all things.

We believe in Jesus Christ as the divine-human Saviour of men, in his incarnation, his vicarious sacrifice, his atonement between man and God, his mediation as our high priest, and his final reign as supreme King.

We believe in the imminent second advent of our Lord Jesus Christ, that he will come in the clouds of heaven where every eye shall see him, and that his coming will bring the abrupt close of present human affairs, destroying all works of evil, with the Devil their originator, and all beings, human and angelic, who hold with him.

We believe in the establishment thereafter of Christ's kingdom of glory, first during the millennium in heaven, and thereafter upon the earth made new, equal and more than equal to the Eden of its first creation.

We believe in the annihilation of sin and sinners together in the Judgment Day, holding that man is mortal, unconscious in death both of time and eternity, and that only the redeemed receive from God through Jesus Christ immortality at the resurrection of the just.

We believe that the great controversy between God and the devil is waged over the law of God, that the sacrifice of Jesus Christ was necessary to save man because of man's transgression of that law, and that His law, as declared in briefest form in the Decalogue, including the seventh-day Sabbath, holds in perpetuity in every minutest point.

We believe in all the rites, ordinances, and gifts of the church, instituted and bestowed by our Lord Jesus Christ, and declared by his apostles.

We believe in the maintenance of the church's position and mission by the persuasive power of the gospel, and not by the power of civil law, and we unalterably oppose the introduction of religious beliefs, practises, and holidays into the statutes of civil government.

We believe in Christian education, in the public teaching of truth by means of pulpit and press, in the private inculcation in the home, the church, and the church school of the truths of Christianity, and in the training of our children and youth in the faith and works of our Lord Jesus Christ, maintaining supreme confidence in the Bible as the revealer of truth, and conforming all science to its teachings.

We believe it is our duty to minister the gospel of Christ to our fellow men, physically, intellectually, and spiritually; that to this end we are to maintain in the highest degree our health of body and mind, by attention to the laws of our beings, and to take advantage of all rational means of healing in our service to our fellowmen.

We believe that the commission of Christ imposes upon us the duty of carrying the gospel to all the world by every means at our command, that this requires simplicity of life, readiness of self-denial, unselfish devotion to the relief of others' needs, systematic financial support of the gospel work, and organized effort for the promotion of the mission movement.

And we believe further, and will believe, in every truth and every development of truth which can be proved from the teachings of God's Holy Word, the Bible, our sole rule of faith and practise.

Looking for that Blessed Hope

We are Christian, Protestant, Seventh-day Adventist. We have the positive message of salvation through our Lord Jesus Christ, and of his soon coming in glory. It is a militant message, not passive nor apologetic. Christ is soon coming: today is the day of salvation. Out of the wreck of a world that is winding up its affairs emerges the golden dawn of the Kingdom of God. And every man who has this hope in him will purify himself for service. God's law, enwrapped in the banner of the gospel, is the rallying point to all who love light rather than darkness, truth rather than error, life rather than death.

The evils and errors of the world can not be hammered out of existence. They require a cure, and the gospel is the only possible cure. We seek to apply it clearly. We choose to teach truth positively rather than negatively; to dwell upon the love of God more than upon the damnation of the devil. We are enemies to none, however much we oppose their errors. And in the spirit of Christ we shall seek to stand, as he stands, in the joy of a divine life, the service of salvation, and the certain hope of the nearness of his glorious kingdom.

Faith of our fathers! living still,  
In spite of dungeon, fire, and sword;  
O how our hearts beat high with joy  
Whene'er we hear that glorious word!

Faith of our fathers! we will love  
Both friend and foe in all our strife:  
And preach thee, too, as love knows how,  
By kindly words and virtuous life.

Faith of our fathers! holy faith!  
We will be true to thee till death!

—F. W. Faber.

# LOOKING



KEYSTONE VIEW CO.



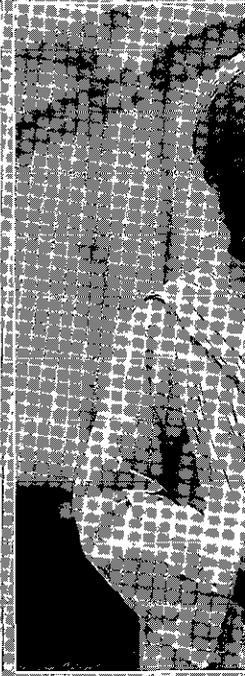
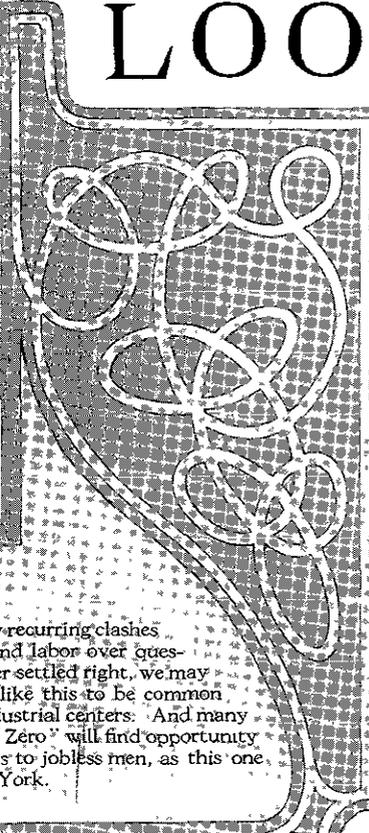
KADEL & HERBERT

With constantly recurring clashes between capital and labor over questions that are never settled right, we may expect breadlines like this to be common sights in large industrial centers. And many a misnamed "Mr. Zero" will find opportunity for serving lunches to jobless men, as this one is doing in New York.

The extremes in feminine attire and the consulting of the vanity case first, last, and between time, is indicative of an unwholesome tendency in social life. Woman's restraining hold on a violent world is loosened by her allowing pride and vanity to crowd out modesty and simplicity.



PAUL THOMPSON



WIDE WORLD PHOTO

But in the midst of these and upheavals of every kind, being preached to the world, the power in the hearts of Sadu Sundar Singh, a man whose anany beams from his int

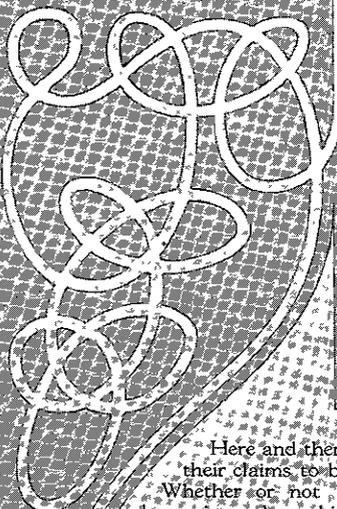
An anti-blue-law parade in New York, which pictured vividly the drastic punishments of religious misdemeanors meted out to Puritans, was as much a prophecy as a pageant. We are yet to see more rigid Sunday laws enacted and enforced, which will place hundreds of conscientious Christians behind the bars.



CENTRAL NEWS P

Not a fire-eating built battleship Y for it represents the world, which are billions in money a

# AHEAD



UNDERWOOD

Here and there men trumpet forth their claims, to be able to heal disease. Whether or not "Brother Isaiah," — here pictured speaking to a crowd on the beach at Venice, California, — is a genuine faith healer we know not. But the tribe of healers will increase, and will draw a following who will not come to Christ that they may have wholeness of soul as well as soundness of body.

disasters on every hand  
gospel of Jesus Christ is  
it works its transform-  
even as it has in the life  
of India, whose Christi-  
face.

The only monument that we know to be erected to the memory of John Barleycorn. May the epitaph speak the truth, but signs issuing from beneath the memorial tell of a prospective resurrection. As long as appetites live they will be able to procure the cup that inebriates



KADEL & HERBERT

... A photo taken under fire while machine gunners were repulsing an attack of striking miners in West Virginia. The resort to arms to quell strikes will become more frequent as the labor situation grows more tense. And prospects of future labor wars, are ominous



n — only a half-  
e than a dragon,  
al armaments of  
iciously devouring  
ions of lives.

# THE CHRISTIAN



INTERNATIONAL

*Otis M. Hayward, M. D.*

*There is a sane science of health in Christianity. Not a denial of evil, but a rejoicing in good which removes much of evil.*

contagion to those about them. Thus, in many instances, they will, through the physical, lead a wandering, darkened soul back to God.

Shame, Christian, that in the matter of your life and health, you dwell so much in the gloom! Shame, that your mental processes should be performed in the murky miasm of the dark, dank valley of death! Shame, that you, whose "Light is come" and upon whom the "Glory of God is risen," should feed on gloom and dispense darkness!

No—I have not lost my thought—I have not shifted from the legitimate sphere of a physician into the realm of theology! I still speak of disease, and I say that one who has accepted the regeneration of the "Root," and who recognizes the living presence of Him whose "life is the light of men," possesses and maintains the mental attitude of health. The mind of such an one can not remain bound like a chained slave to a physical infirmity.

### *Remove the Thorn*

**T**HIS one will not be a fool. If he gets a thorn in his flesh—for he must dwell awhile yet in a land of thorns—he will not say: "There is no such thing as a thorn, neither is there flesh to be lacerated."

He will lay hold on the thorn and extract it; but he will not fall before it as Dagon before the Ark of God! He will not descend one millimeter from the free altitude of mental health, to which Christ has elevated him—to dwell with Himself.

If the irritation of the thorn causes inflammation, he will not say: "Pooh! There is no such thing as inflammation—there is no such thing as flesh to inflame!" Neither will he say: "You ugly old inflammation—I have set my mind against you! I will tear you out of there by the power of my mind!" He will, rather, calmly apply such remedies as knowledge and judgment indicate; and he will not change, by the least shade, his mental attitude of health. He will still "sit in Heavenly places." He will still look to Him who was lifted up "as Moses lifted up the serpent in the wilderness."

Thus the whole force of his mind-energy will be

**D**ISEASE is one, not multiple. The multiplicity lies in its manifestations—symptoms.

Ease, comfort, peace, health—these terms also are one. They describe a state of being—the divinely intended normal human state.

To this state lead the ways of God. To preserve it are the Laws of God.

Disease, morbidity, sickness, are terms describing the abnormal human state acquired by departure from the ways of God.

There is one original root for all "disease." Hence, from God's standpoint disease is one.

There is comfort in this to those who look up for healing. Since God deals with the root, all "cases" are equally curable.

Real Christians should abandon the panic of the pagans in their mental attitude toward disease. The true Christian has accepted the regeneration (healing) of the root, and through faith in "the exceeding great and precious promise," has escaped the corruption (disease) that is in the world through lust.

Lust is the matrix from which springs sin. It is, then, the very tap-root of disease.

Having, therefore, escaped that which is the one basic cause of disease, Christians will possess the mental attitude of health. They will think health. They will talk health. They will rejoice in health. They will radiate health. Their minds will work in the realms of sunshine and joy and gladness, and spread the health

# AND DISEASE

## *In the Springtime of Life or in Winter*

*In youth or old age, God's  
presence brings light and joy into  
the heart and face.*

exerted in behalf of health, and will be far more effective for healing than if it were directed by effort of will toward the disease itself. This is a law of the mind which has ever been violated since man first "knew good and evil."

But now, perchance, the inflammation is great and the protective forces of the body have been weakened by inherited taint or an unnatural mode of living, and for some reason, perhaps unknown, the individual is not healed of his sickness by the power of that "more abundant" life which was the healing "virtue" that "went out" from Jesus of Nazareth. Must he then change his mental attitude and his mind become morbid and self-centered—or disease-centered—which is the same thing? No! He may even go down to the grave rejoicing in health and in the actual possession of that "eternal life which was with the Father and was manifested unto us."

But the grave will wait long for one who maintains a healthful state of mind—who thinks health, talks health, rejoices in health, continually.

### *Rejoice in Health*

CANCER is a disease which strikes terror to most hearts. Now, if a person who has cancer is placed under certain conditions and told of his malady, an electrically charged pith ball brought into proximity to the area of his body which reveals the reaction of cancer will be clearly attracted thereto. Now let this patient dismiss his terrors, assume a healthful attitude of mind, regard his affliction as a trivial matter and rejoice in health—and behold! the pith ball is no longer attracted! The disease energy which influenced the charged pith has been dispelled by the power of the healthful mind.

The lesson of the pith ball is positive, wonderful! Its value may be greater than a whole book on psychology.

At a western bathing beach, among a large group of husky swimmers, a boy was noticed whose right leg had been amputated close to the body. To an on-



PAUL THOMPSON

looker, it was pitiable to see this lad hop around on one foot, and to watch the convulsive action of the hip muscles which had lost the accustomed weight of the limb. But the brave lad, apparently unconscious of his handicap, was a strong swimmer, and mounted the diving-tower, dived forward or backward, turned summersaults in the air, and performed many other feats with as much zest as anyone.

He had the mental attitude of a strong, healthy, two-legged youth. His leg was amputated at the hip only—not in his mind.

At the same place one might observe plenty of youngsters who, it might be said, had both legs amputated—above the ears!

A healthy mind will carry one safely through most of the vicissitudes of life. The truly and powerfully healthy mind belongs to the Christian. Professing Christians who lay their Christianity on the shelf along with the Bible, perhaps, after morning worship, and then turn to the laborious and sometimes painful philosophies of various "schools" of modern psychology, are apt to find that they have left the pure snow waters of Lebanon, to drink of the murky streams of the lowlands. In extreme thirst muddy waters may be better than none—let him who will find comfort in this thought!

But let the Christian turn again to the Living Fountains.



# LITTLE TALKS

## Free Access

WE PASS through no royal court, no questioning retinue, to come to Jesus. There is no let nor hindrance in our receiving his favor and his grace. We do not have to buy his pardons with money, nor engage his help through advocates. There is no one standing in the way between us and Jesus.

He is our Priest. He stands in the sanctuary of heaven, before the throne of God, offering the perfect sacrifice of his blood for the forgiveness of our sins, and bestowing the free pardon of his Father upon those who come to him in faith. He will not leave his office and duty of High Priest so long as there remains upon earth one man who seeks forgiveness and perfection through his name.

He is our Advocate, our Lawyer. He stands in the court of the great Judge, whose law has been broken by us times without number. But he has a perfect case; for in the place of our sinfulness he is able to put his own sinlessness, in the place of our evil nature his righteous character. He never pleads before the Judge in vain for any who come to God through him. Before us he places the loving justice of the Father who gave his own Son to satisfy the law; and before Him he places the adoration and the service of those children of men whom he has redeemed.

He is our Friend. He has felt the pains of life, he has known the hunger and the weariness of human flesh, he has met the fierce assaults of passion in his own mind and body, he has wept with sorrow as he has also laughed with joy. Our needs, our desires, our aspirations, are familiar to him as they could never be to highest archangel or holiest saint or dearest mother. He seeks our companionship, he desires to walk and talk with us, and crown us finally with the noblest attributes of the divine and human Christ.

There is no one between us and Jesus. Let us therefore with confidence and certain hope come to him, and he will in no wise cast us out.



## Into the Heart of Jesus

THE world has heard of Christ, and in Christendom he is worshipped; but to know him, to commune with him intimately, that is reserved for his friends. "Behold," he says to the church of today, "behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Rev. 3: 20. Not in the public forum, where his name and deeds are loudly proclaimed; not at the judgment seat, where his laws are brought to bear; but at the friendly evening board, if any man hear his voice, and will open the door, He will come in, and sit down, and in peaceful rest He will quietly talk of things too intimately sweet for anyone else to know.

It will be of peace, this converse, of rest from sin, of happy service, of noble building of life. It will be

speech, like his Sermon on the Mount, of the constitution of heaven and all the ways thereof. It will not ignore the anguish of the world, but it will furnish balm for that. It will not forget the struggles of life, but it will give strength to meet those. It will not banish Time, but it will link it to Eternity. He who thus enters into the heart of Jesus will receive his Rest, his Sabbath.

And no other can know the Sabbath of Christ, nor feel its benefits. Not the legalist, who, stern-lipped, argues the hard letter of the law; not the antinomian, who, stiff-necked, declares it is done away; not the sycophant, who, uncertain and afraid, trembles under its condemnation. For the rest which Christ gives to the weary and heavy laden, this is his Sabbath. "There remaineth therefore a sabbath rest for the people of God," and "he that is entered into his rest hath himself also rested from his works,"—his works of sin and of selfish service. Heb. 4: 9, 10.

To such an one the Sabbath day is no mere legal requirement, no tax of time by an unreasonable Deity. It is the coming of a special audience day with this Friend, a new infusion of the peaceful rest of Christ. To him, indeed, in a way which none other can understand, the Sabbath is his possession of Christ.



## "Soul Sleepers"

WE HEARD a minister, who was seeking to prove that the soul of man is immortal, speak rather deprecatingly of "soul sleepers," as he called them,—those who believe that the Bible teaches that man at death begins a sleep in the grave till the resurrection. It is so easy for a public speaker to take a doctrine that may be strictly Biblical, add "ism" to it and "ite" to its advocates, and speak the words in such a tone of voice that a majority of his unthinking hearers are thus so prejudiced against it that it is wellnigh impossible to get them to think seriously of its merits. "O, it is only a new ism," say the people, and there-with dismiss the idea from their minds. It is well that calling a truth names, stigmatizing it, and speaking of it slightly, do not change one iota of its intrinsic worth.

Human beings seem to cherish the idea that the soul,— or to use a term which with many men stands for the soul, the "sub-conscious mind"—is always and ever alive and awake. And this regardless of the soul's nature, or the unreasonableness of the thought, or the plain statements of God. The only criterion on the question is the Bible; and what does it say?

"Many of them that sleep in the dust of the earth shall awake," Daniel 12: 2. "Lighten mine eyes, lest I sleep the sleep of death." Psalms 13: 3. "Awake, thou that sleepest, and arise from the dead." Ephesians 5: 14. "Our friend Lazarus is fallen asleep. . . . Now Jesus had spoken of his death." John 11: 11, 13.

We are aware that those who disbelieve in souls

# ON GREAT MATTERS

*By the Editors*

sleeping make a distinction between the soul and the body of a man. The Word also makes such a distinction; but in this instance the whole man is included, body and soul. It was the complete Lazarus who was called from sleep. His soul was not rescued from hell nor snatched from heaven to unite with his body when Jesus called, "Come forth." When he came up Lazarus had no news to give the world of life after death. He had been asleep, sound asleep.

To the soul weary of a sinful world there is nothing sweeter than sleep,—sleep with the hope of awaking to eternal joy. It doesn't hurt our feelings to be called soul sleepers.



## The Respectable Church

THE church of God in the world is accused by a prominent writer of being respectable,—accused, because its respectability is by him called immoral. We take it that he does not mean by respectability the state of being worthy of respect, regard, reverence, for that is a virtue in any church. He means that the church has become a class, a higher order than the mass of humanity, a distinctive social stratum. In this sense we agree that the church sins in being respectable.

But we protest against all individual churches and sects and denominations, commonly known as Christian, being lumped together as one. Manifestly they are not one, but are "poles apart," and all gradations between the extremes. Laying all prejudicial claims aside, who will define which is *the* church today according to the popular conception? There is no dealing with the church, unless it is named and bounded. Therefore, in so far as any church has become an exclusive social class it is immoral, and is missing the mark of its high calling. But we maintain that not all Christian churches have reached that stage, and many are far from it. Let every church—yes, every individual—look within and, if the cloak fits, put it on. It is the purpose of the true Christian church to stand unique in the world, a "peculiar treasure" to God, a standard of right to the world, to draw *all men* to Christ through itself. All men outside of it are in all degrees of approach to it. As soon as they reach it they are included in it. But its arms of love and helpfulness reach those who are afar off as well as those who are nigh, and absolutely without respect to class, race, condition, or moral character,—reach them to give the word of encouragement, not of approval. The church is the world's one institution that continues to command the highest respect of earth's best men.

The writer referred to maintains that "thieves, gamblers, harlots, and hoboos" should be welcomed into the church, "the only stipulation being that they

should want the ministrations of the gospel enough to pay for them." Just here is where the rub comes. These classes are welcomed into the true evangelical churches, *providing they pay the price* of admission. But what is the price? Not money, not anything of material riches. No, simply that they desire with all their hearts to cease to be thieves, gamblers, harlots, and hoboos. And the only reason why millions of such people are not in the church is not because of Christ's church shutting them out, but because they refuse to pay the price God has set for their admission. "If any man would come after me, let him deny himself, and take up his cross daily, and follow me."



## Advertising Wins

THE elder generation was fond of the saying of one of our great men to the effect, "If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten pathway to his den." The younger generation has added to this, "provided he puts an electric light on the top of his house." In other words, you can't win your way today unless you advertise. It is more difficult than ever for merit to find its way out through the disconcerting bill-posters.

This is very largely true because people expect advertising, and they are guided by it in their choice of articles for sale, whether they be automobiles, insurance, sermons, or whatnot. If any commodity can't afford flaming advertisements it can't be worth much, they say. And they expect advertising of everything because the makers of articles of commerce have found the secret of publicity, and have led the way.

But advertising is not peculiar to modern times, nor to commercial enterprises. The gospel of Jesus Christ was the first value ever advertised. The very essence of preaching is advertising. And never was an unpopular commodity more successfully distributed by advertising than the good news of salvation.

But no amount of propoganda will keep a product on the market if there is not real worth in the product itself to back up the claims made for it. Advertising alone will *start* anything going, but will not, unaided, *keep* it going. And that is why the gospel of Jesus Christ in the end will win over everything the world offers. Its intrinsic value is infinitely great.

But the gospel, now as never before, needs advertising,—preaching. And woe to the church that now lets down in its efforts to advertise. As, in the end, he who does not advertise pays for the advertising of the one who does, so the church that does not preach the gospel is paying for the propoganda of its enemy, the devil.

# THE POWER OF THE REFORMATION

*Calvin P. Bollman*

THE weapons of Christian "warfare are not of the flesh, but mighty before God to the casting down of strongholds."

When the gospel commission was given, eighteen hundred years ago, to a handful of despised Jews, Rome ruled the world; and it was a capital offense to introduce into that empire any new religion.

The gospel commission challenged, therefore, the authority of the Cæsars. It said: "Go ye into all the world, and preach the gospel to the whole creation." Rome said: "Whoever introduces new religions, . . . shall, if belonging to the higher rank, be banished; if to the lower, punished with death."

But Christ said, "Go"; and his followers obeyed. He organized no army to accompany them; he provided no safe-conduct bearing the seal of the empire; he simply said: "Lo, I am with you always, even unto the end of the world." It was the Word of God against the powers of earth; and that Word which "is living, and active, and sharper than any two-edged sword," "went forth conquering, and to conquer."

As the powers of earth had persecuted the Master, so they also persecuted his servants. As foretold by the Saviour, the world hated them even as it hated him. The authority of pagan Rome, wielding fire and sword, was repeatedly invoked against the gospel and those who proclaimed it; but its progress was irresistible. The more Rome opposed the truth the more it spread. "The blood of the martyrs was the seed of the Church."

## *The Church with the Sword*

AT LAST "Christianity" ascended the throne of the Cæsars and swayed the scepter of the world; but it was no longer the Christianity of Christ. His weapons "are not of the flesh, but mighty before God." But now the Church relinquished "the sword of the Spirit, which is the word of God," and seized a material sword. She had exchanged the power of God for the power of the State, and in so doing had apostatized from Christ.

From century to century a worldly church, living in adulterous union with the kings of the earth, lending herself to their ambitions and receiving in return such power as they had to give, sank deeper and deeper into the slough of spiritual darkness; until at the close of the fifteenth century she made merchandise of the grace of God and waxed rich from the sale of indulgences, in effect issuing licenses to sin and granting "pardon" for money! Notwithstanding Peter's rebuke to Simon the sorcerer, the gift of God was offered in exchange for filthy lucre.

AND then came the Reformation. It was not a schism in the Roman Catholic Church; it was not a revolt against the pope of Rome; it was not primarily even an effort to attain to purity of doctrine: it was a return to the simplicity of the gospel, the acceptance of "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

Martin Luther's soul, panting after God even as the "hart panteth after the water brooks," failing to find him in penances, discerned him in the still small voice which whispers, "Believe on the Lord Jesus Christ and thou shalt be saved." That moment the Reformation began in his own heart, and the story of his experience welling up to his lips and flowing from his tongue proved to be to other thirsty souls the same gospel message given by the apostles fifteen centuries before, and the same divine power was in it.

## *The Powerful Word*

THE wrath of evil men was stirred, but God overruled it for his glory. The divine Word was fulfilled: "Surely the wrath of man shall praise thee; the residue of wrath shalt thou restrain." The clenched fist might be thrust forth, but it touched not the devoted preacher of the gospel of justification by faith; the half-drawn sword clung, as it were, to the scabbard; the hand that grasped the murderous knife seemed palsied by the power of the Word of God; the divine promise, "Lo, I am with you always," was fulfilled, and all the authority of Leo X, backed up by the power of Charles V, was not sufficient to cope with the simple Word of salvation spoken by Luther and his co-workers.

"Our first object," said the Reformer, "must be to win men's hearts; and for that purpose we must preach the gospel. Today the Word will fall into one heart, tomorrow into another, and it will operate in such a manner that each one will withdraw from the mass and abandon it. God does more by his Word alone than you and I and all the world by our united strength. God lays hold upon the heart, and when the heart is taken, all is won.

"I will preach, discuss, and write; but I will constrain none, for faith is a voluntary act. See what I have done! I stood up against the pope, indulgences, and papists, but without violence or tumult. I put forward God's Word; I preached and wrote—this was all I did. And yet while I was asleep, or seated familiarly at table with Amsdorff and Melancthon, . . . the Word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing: the Word alone did all. If I had wished to appeal to force, the



Peace and progress come from the Holy Word uncovered by the Reformation

whole of Germany would perhaps have been deluged with blood. But what would have been the result? Ruin and desolation both to body and soul. I therefore kept quiet, and left the Word to run through the world alone. Do you know what the devil thinks when he sees men resort to violence to propagate the gospel through the world? Seated with folded arms behind the fire of hell, Satan says, with malignant looks and frightful grin: 'Ah! how wise these madmen are to play my game!' But when he sees the Word running and contending alone on the field of battle, then he is troubled, and his knees knock together; he shudders and faints with fear."

*Why It Fell*

**B**UT having attained popularity, some of the Reformers, like the bishops of the early church, forgot the true source of power, and fell. Says D'Aubigné:

"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost: and had by these very means rejected all worldly elements. Rome had been established by the law of a carnal commandment; the Reformation, by the power of an endless life.

"If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the gospel to the spirit of the world, was the great fact which signalized the entrance of Christianity among the nations. But what its Founder had separated, had soon come together again; the Church had fallen into the arms of the world, and by this criminal union it had been reduced to the deplorable condition in which we find it at the era of the Reformation.

"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The gospel of the Reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and thus ceased to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself.

"Henceforth its decline was at hand.

"It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

"It was God's will that this great truth should be inscribed on the very threshold of the temple he was then raising in the world: and a striking contrast was to make this truth stand gloriously prominent.

"One portion of the reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation.

"Another portion, looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson."

*Shall We Go On?*

**I**T WAS not to be expected that, emerging from the darkness of Romanism, the Reformers would step at once into the full light of the gospel of Jesus Christ; but the world had a right to expect that they and those who should come after them would go on unto perfection.

The protest of the German princes was the declaration of independence

that made possible our own American Declaration of God-given, inalienable rights; and cherished and practised as it might have been, it would have proved under God an emancipation proclamation to a world enslaved by ecclesiasticism.

But after more than three and a half centuries what do we see?—Religion and religious institutions established by law everywhere, and the papacy fast recovering her lost prestige. Nearly all of Europe has religious establishments supported by taxation. Even in France the priests are stipendiaries of the State. In our own land the Sunday institution, the "test of all religion," is forced upon all by civil statute, and a powerful lobby is demanding of Congress, under threat of political boycott, the enactment of additional measures of religious legislation. Sad as is the fact, three centuries, yea, nearly four centuries, have gone astray "because they were unable to comprehend so holy and so solemn a lesson" as the gospel commission and the protest of the German princes and because they knew not "the Scriptures, nor the power of God."

*WOULD YOU BE HAPPY?*

*Millions are trying to be and failing.  
There's a secret as to the process revealed in—*

*THE JOY KILLERS AND  
THE JOY MAKERS*

*which Roy Franklin Cottrell reveals in  
our February Number.*

# A QUESTION OF THOROUGHBREDS

John Kildee

THEY were sitting on the broad veranda, the energetic young manufacturer, and the equally energetic young pastor. Upon the evening air came the heavy perfume of the orchard near by. The apple trees were in full bloom, and to the two who sat viewing them in the late afternoon sun, they seemed like great balls of glistening silver touched with the brilliance of a thousand rubies. It was the pastor who spoke.

"Seems that there is no stint of blossom there, Joe." He spoke thus familiarly, for the two had been boys in college together. Both had returned to the home town in the South, and both were succeeding, each in his chosen lifework.

"No, John," rejoined the man of business, "those apple trees of mine are not doing anything by halves. You see, they have had the best of care. They have been pruned and sprayed, mulched and protected, and now they're paying me back. They're not just trees, they are thoroughbreds."

"That's interesting, Joe, tell me more."

"Well, the way you care for trees makes a lot of difference with what they will do for you. You're almost sure to make some people laugh at you and call you a fool if you really do all that it takes to make a good orchard. In fact, John, I find that if a fellow gets anywhere in life, he has to do a lot that can't be seen on the surface, and a lot that looks like foolishness to some men in order to make good. The world doesn't stop to think *why* a thing is better, but they are quick enough to know a superior article. Take those special chairs that we are making down at the factory as an example. We can't anywhere near supply the demand, and we are charging a good round price for them, too. The reason's as plain as day. We just naturally make a better chair than can be gotten anywhere else. Every piece of timber that goes into those chairs has got to be prime; no knots, nor flaws, nor blemishes. Mighty few of the people who buy those chairs know anything about the care and pains we take to make them perfect. Mighty few of them care, I suppose. But it pays us to do our work that way.

"Now those trees over there—well, they speak for themselves. There's bloom enough on them to produce many times as many apples as they could bear, and the chances are, we will have to pick a lot of the young apples off to let the rest develop. Why, —" but just then the speaker noticed that his friend was looking at the toe of his shoe, and he stopped with, "Well, John, pardon me for being such a bore with this 'lecture stuff,' I forgot that you were the lecturer, old man. Now what was it you were going to say before I got started on this? Come, talk up."

"No, Joe," said his friend, "I wasn't bored; in fact, I was just thinking how mighty well I'd like it if you would just apply this lecture, as you call it, to your attitude toward religion."

"Well, John, old boy, I reckon I am about as good as most any of your church members. I live an honest life, I am doing nobody any harm, I am doing my best to be a good citizen, and it looks to me like I am succeeding fairly well, if I do say so myself. I give to the church and the Y. M. C. A. and the Salvation Army, and I guess I'll get along all right. Of course religion is good for the ladies and old men and for fellows who make a business of it; but me, I'm too busy with my work to study such things."

"Yes, that's what you always say, Joe, but about this lecture you have just given me, will you pardon me, Joe, if I say I think you are a little inconsistent and tell you the reason why I think so?"

"Why sure, old man, let's have it."

"You were just saying, Joe, that your apple orchard did well in proportion to the care you gave it, and that some people would think you foolish, to do so much with it, especially when you are a busy manufacturer, but you find time for that, don't you?"

"It's a fact, I do, as sure as you're sitting there."

"And it pays?—in satisfaction as well as in better fruit?"

"Sure does."

"And you believe it pays to make your chairs so good that they can't be improved upon? and you are willing to spend lots of extra time and energy to make those chairs what you think they ought to be? and you attribute your business success to your thoroughness?"

"I reckon that's about it, John."

"Now then, isn't it a little inconsistent to think you can please the great God by just being a good fellow and passing out a few dollars to charity? Don't you think you stop with your philosophy of life a little too soon, Joe? Looks to me like your business principle would be a mighty good one to apply to religion, and more than that that I know it is good for me. You have stated my attitude toward serving God better, Joe, than I could possibly have done it from the pulpit. Won't you think it over?"

It was the manufacturer's turn to look at his shoes; and as the pastor rose to go, he said: "John, I've never thought of it just that way; yes, I will think it over."



WAR is brought about not by the last decisions and the dispatch of the ultimatum, but by those innumerable, imperceptible strivings for private advantage which, taken in their bulk, place rival nations at last in positions which they find mutually intolerable; and for prevention of the catastrophe, what we need most is some motive strong enough to act through all those intervening periods of seeming calm, when the course of events is deciding whether the crisis is to come or not.

# WHAT IS SABBATH-KEEPING?



*Tyler E. Bowen*

*Discusses the question of whether, when "they passed through some man's wheat field," they broke the Sabbath.*

ONE Sabbath day the Lord with his disciples passed through some man's wheat field. Their footpath may have led them along beside it. They were hungry. They took a few heads of wheat and rubbed out the grain in their hands and ate it—that is, the disciples did. The record does not say Jesus ate anything. Some preachers spied this operation of eating a little grain. Soon they appeared before the Lord to say, "Behold, thy disciples do that which it is not lawful to do upon the Sabbath day."

It was not a charge of stealing wheat. No, it was the very serious charge of breaking their "blue law," their law for keeping properly the Sabbath of the fourth commandment. Naturally the big question in these preachers' minds was, What are *you*, their Lord and Master, going to do about it? *You* are responsible for the acts of these disciples of yours, and now that we have caught them in the very act of Sabbath breaking, the question is, Are you to become a party to this their very serious infringement of *our* Sabbath laws?

### *The Preachers Were Uneasy*

THIS was a critical moment. These preachers largely had public opinion on their side. So strong was their influence with the people that even the Roman authorities administering civil affairs in that section of the world thought very carefully (for political reasons, as to whether they would be able to hold their jobs or not), before they dared seriously to offend these preachers. What attitude, therefore, would this new Galilean Teacher assume regarding this question of proper Sabbath keeping in opposition to *them*?

The suspense of these preachers did not last long. Taking them up on their own *religious ground*, for Sabbath keeping is a purely religious question, they had this proposition given them:

Have you gentlemen ever read in your Bibles about that trip David one day made as he fled from Saul to save his life? How that he was about famished as he came to the church to inquire of God what to do? How he persuaded the preacher that had charge there to give him holy bread that was intended only for his personal use, and it actually meant death for any one else to eat of? Surely they had read this, but they said nothing.

### *The Lord Wants One Thing*

THEN the Lord went on: Did it ever occur to you, gentlemen, how hard the preachers work in the temple all day Sabbath, preparing and offering the sacrifices the people bring with which to worship God? Did you ever stop to think that this is their busiest day of the week? Yet whoever thinks of arresting these preachers on the charge of Sabbath breaking for thus working in this way from morning until night? You count this "temple service," working for God, of course. Well, permit me to call your attention to the fact that One greater than the temple is in this place.

And while they still remained silent, the Questioner went on: You gentlemen overlook one thing in your Sabbath-keeping zeal. If you could only comprehend *one* thing, one *essential* that God always keeps *uppermost*, as he deals with people, and that is the *showing of mercy*, the practising of just plain, sensible mercy,

you would be much farther along in your Christian living than you now are. If you had taken for your text awhile these words, found in your Bibles from which you preach so much to others as to what they should do, and studied them for yourselves until you really knew what they mean, "I will have mercy, and not sacrifice," you would not have brought this charge of Sabbath breaking this morning against these innocent men here for rubbing out a little grain in their hands to satisfy their hunger.

He then closed his remarks to these silenced preachers by saying: "The Son of man is Lord even of the Sabbath day."

Perhaps these same preachers followed along and may have attended the church services that same afternoon where Jesus was to speak. If so, they received a further lesson upon the "Proper Observance of the Sabbath," as well as a practical demonstration of what "I will have mercy" means.

#### Lawful to Do Good

THE Lord of the Sabbath saw a man in the congregation with one arm all withered up—perfectly useless to him. In common with all the preachers around there, the local pastor held that all matters along the line of hospital or dispensary work should be attended to on some other day than the Sabbath. They had the public pretty well trained, they thought, upon this point of proper Sabbath keeping. Such things were not included among the "essentials" in those days in their "Sunday laws."

This new teacher seemed to disregard all these rules the Preachers' Association had worked out at so much labor and adopted. So right in meeting, during the main service, the Speaker stopped in his discourse and looked all around. The preachers evidently understood that look. He then asked, "Is it lawful to heal on the Sabbath day?" Not a preacher present spoke out as to whether it was lawful or not but everybody knew how wonderfully uncomfortable they made it for them when anyone got sick upon the Sabbath, or in some small particular violated some little rule of the Preachers' Association: notwithstanding, hunt as they might, they could not find these regulations in the Sabbath commandment itself. That everybody in the church was upon the tip-toe of expectation to see what this Teacher from Galilee, presenting the truth so plainly from the Bible with such calm authority, would do, need not be said. But they had not long to wait, for he beckoned to the man with his useless withered arm to stand up in the congregation so everybody could see him. Then this Man with authority said: "Stretch forth thine hand." Would he? Could he? Oh! this was the great question. Every eye was riveted upon that shrunken arm. Behold it moved! As they watched closely they saw it assume the natural size and strength of the other arm. Likely right there in meeting in his ecstasy he did a lot of flourishing with that arm to see if it worked all right. How wonderful it was! How marvelous, as there upon this Sabbath day before all these people this cripple was made perfectly whole. How happy and thankful to God was he!

Can you imagine, reader, that that congregation



would pronounce this act of restoration a sin? Could they be induced to condemn Jesus as a Sabbath breaker, a sinner? Yet this Preachers' Association were filled with wrath, and were all the more determined to slay this imposter, as they called Him, for not recognizing their authority in regulating Sabbath keeping according to their notions. And they kept at it, too, this murderous design, until they caused Jesus to be nailed to that cruel cross. This, mind you, under the guise of their sanctity in safeguarding the proper observance of the Sabbath.

Did Jesus advocate anyone carrying on his own every-day work—labor perfectly legitimate for the six working days—upon the Sabbath? No. Did he condemn those called into the gospel service for devoting themselves to gospel work upon the Sabbath? No, indeed. He wanted those priests to understand the work he and his disciples were doing was God's work, and equally as important—while as a matter of fact, infinitely more so—as the work they were doing for God.

#### The Sabbath a Delight

IT WAS thus the Lord of the Sabbath cleared away the rubbish of man-made rules and numerous restrictions regarding Sabbath keeping heaped upon the Sabbath which resulted in making the day burdensome, instead of honorable; dreaded, instead of a delight.

God made the seventh day into the Sabbath by setting it apart from common livelihood toil that man might have opportunity to think upon God's goodness and enter with him into performing acts of mercy and love. What fields for thought open before one as he contemplates God's wonderful goodness manifested in his manifold created works for man; in the bestowal of life and in his sustaining grace; and, greatest of all, in the Gift of his Son to restore the lost image of God in the soul. This all enters into what constitutes proper Sabbath keeping.

And He who made the Sabbath in the beginning needs no help in regulating its proper observance today.

# THE MAN WHO COULDN'T BE KILLED

*Oliver Montgomery*

WE WERE riding, mule-back, over the Roof of the World,—Thompson, Peterson, Field, I, and Pedro. Up there in the Peruvian Andes the average North American bulks large; for the Indian of the high altitudes is low of stature; but Pedro Kalbermatter, Argentinian, was not a whit behind us four. Broad-shouldered, steel-muscled, level-eyed, he was a fit representative of that fearless band who are facing a stern frontier in the noblest forward movement of mankind.

Our little cavalcade had come to a point on the trail where twin hills jutted down into the plain. To the right, in the distance, sparkled the blue waters of Lake Titicaca; to the left rose the stony gray of the barren hills.

"There," said Pedro, pointing, "is where they destroyed our first station."

And now you shall hear, if you will, the story of the man who couldn't be killed.

We had been nine years among the Aymara Indians, on the Peruvian side of Lake Titicaca, but we had never yet reached into the territory of the Quichuas, the tribe out of which sprang, in the times of the Inca Empire, those royal Children of the Sun. Gone are the days of golden splendor, of agricultural art and plenty, of peace and contentment. The spoilers who came with Pizarro left but a broken remnant of the proud and prosperous people they found. Today the Quichuas, together with their kinsmen the Aymaras, are on the whole a sunken, oppressed, and hopeless people, prey and dupes of priests and unscrupulous white men.

But now they had heard of our missions among the Aymaras, of the healing for broken and sick bodies, of the new life of temperance and cleanliness and industry, of the schools for children and parents, of the teaching of a Heavenly Father who loves the poor Indian as well as the white man, of the free salvation of our Saviour Jesus Christ, and of his soon coming in glory. And here and there among them were open hearts and longing minds. They reached out their hands to us; and out of our poverty of men and money

we answered to their call. Three million and a half benighted souls could not be left unhelped.

AS SOON as we could arrange, we sent a man to found the first station among them. He was Pedro Kalbermatter. He came to the Quichuas, and on the spot toward which he was now pointing he built, with the help of the Indians, an adobe house for a school and a dispensary.

And then the wrath of the enemy broke. Priests and petty officials of the country roused the unfriendly Indians, and together they swept down upon the mission, while Kalbermatter was away in Puno, tore it to the ground, smashed the adobe brick to pieces, and trampled them into the earth.

A few months later a new location was found near the railway, some distance north of Juliaque; and there

Pedro, with three hundred Indians helping him, set to work to build a new station, to be known as the Laro Mission. Again the enemies of our work were roused to deadly action. They gathered together a band of thirty or thirty-five armed men, all white or half-breed, and rode for Laro.

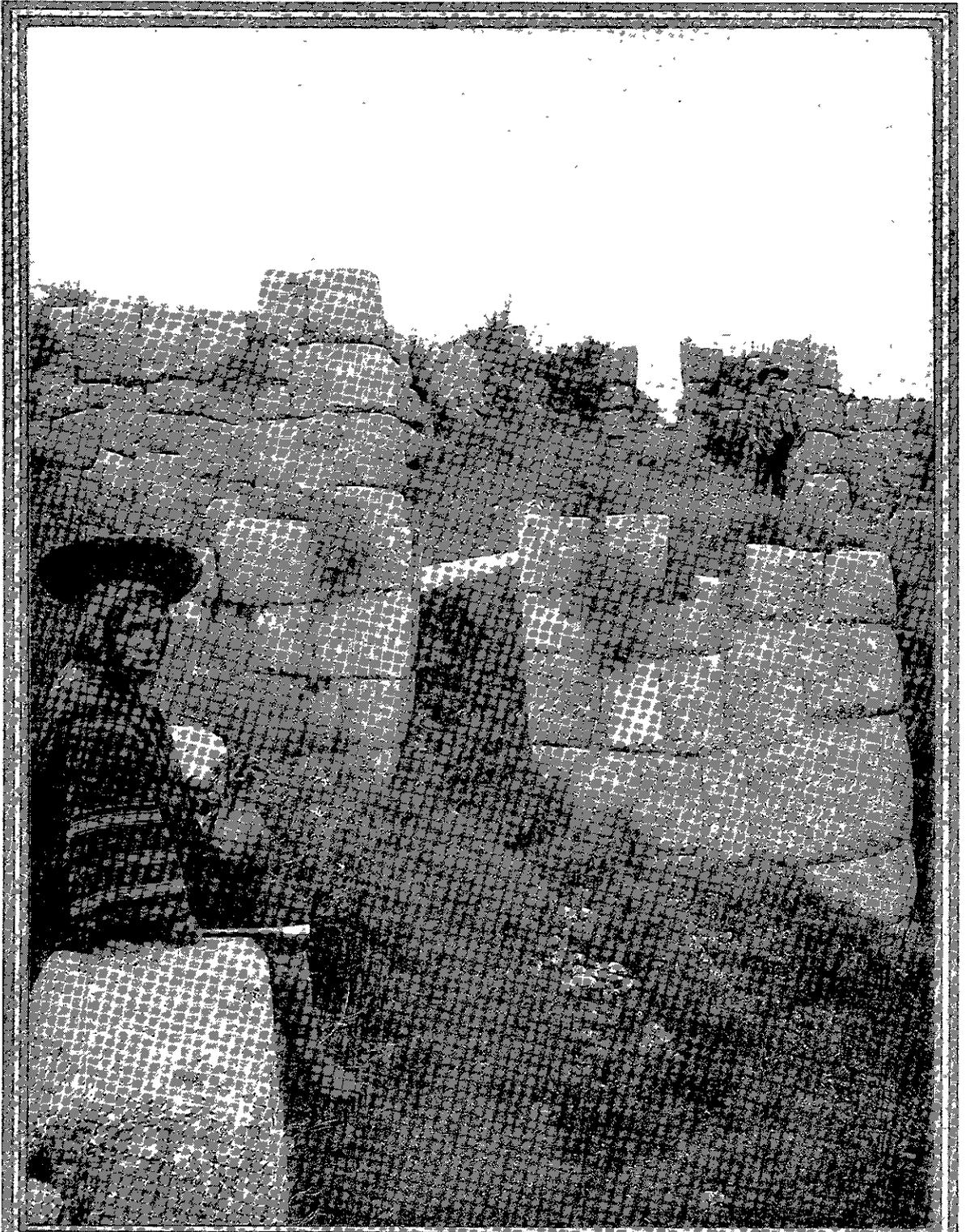
Pedro Kalbermatter heard they were coming, and told his Indians to go home. They started, but they had gotten only a little way when the horsemen rode in sight. Perceiving the fleeing Indians, the band changed its course and charged them, shooting and riding them

down. Nine Indians were killed outright, and three more mortally wounded.

Then the ruffians rode home. But word reached Pedro Kalbermatter the next day that they were coming for him, and that they would surely get him. Pedro began to prepare for defense. His blood was up, and he resolved to sell his life as dearly as he could. He had with him a repeating rifle and a revolver and plenty of ammunition, also a machete, the long knife of the Spanish fighter. He blocked the windows and door with brick. He got his guns ready, filled the magazines, placed the rest of his ammunition at hand on the floor, and with rifle, revolver, and machete he grimly waited. He could get ten or twelve of them, he figured, while they were getting him.

## THERE'S ANOTHER

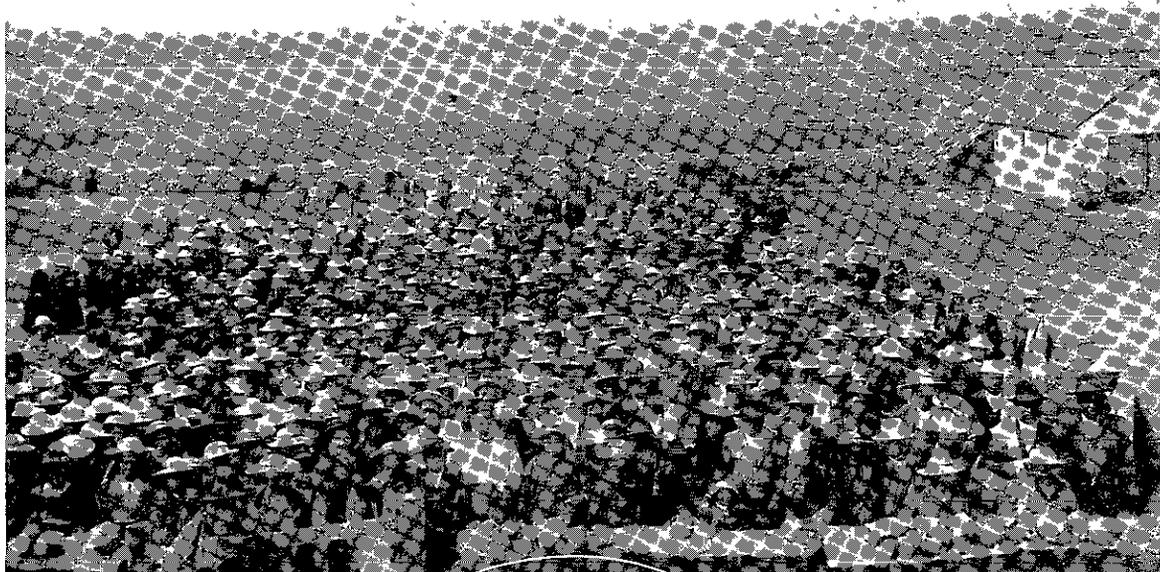
Thrilling tale of the Inca Mission coming from Mr. Montgomery, who is at the head of the South American Division of our work. Look for the title, "*The Mystery of the Hidden Soldiers.*"



UNDERWOOD

**Ruins of Inca Fortifications, Cuzco, Peru**

Here Pizzaro and his mailed Spaniards broke the Inca Empire to pieces



Indians gathering to service  
at La Plateria Mission

LEFT: Chief Romaldo  
pleading for a school

**B**UT while he waited, there came to him a vision of what his attitude meant. It was, he believed, his last day. Could he carry with him to judgment the blood of a dozen men as an offering to his God? When he was dead, the stain of his deed would still rest upon the work he loved. Could he, bearing the gospel of Christ's peace, make the last act of his life an act of war? Would he thereby help his Indians, either in their present life or toward a life to come? "Cursed," he remembered, "cursed is he that trusteth in the arm of flesh."

He rose, and got a spade. The floor of his house was earth. He began to dig a hole, a deep hole, a grave. Then when the grave was dug, he took his rifle and he put it in, he took his revolver and he put that in, he threw in all his ammunition, and then his machete. And he buried them there, and threw rock on top.

Then he fell upon his knees on top of that grave of carnal weapons, he fell on his knees before God, and began to pour out his soul to heaven. He fully expected that would be the last prayer he ever would pray, for he had surrendered every weapon. He cast himself upon God, and made his peace with him, and he felt fully reconciled to death.



It was the Sabbath day, and two or three hundred Indians had gathered for instruction. He went out and called them. He told them he wanted to pray with them, and he knelt down with them and prayed. They were not Christians; they were pagans, some few with a smattering of priestly lore. It was probably the first public prayer those Indians had ever heard. But they knelt with him, while he committed them to God, and

asked him to watch over them when he was gone, to teach them and to save them.

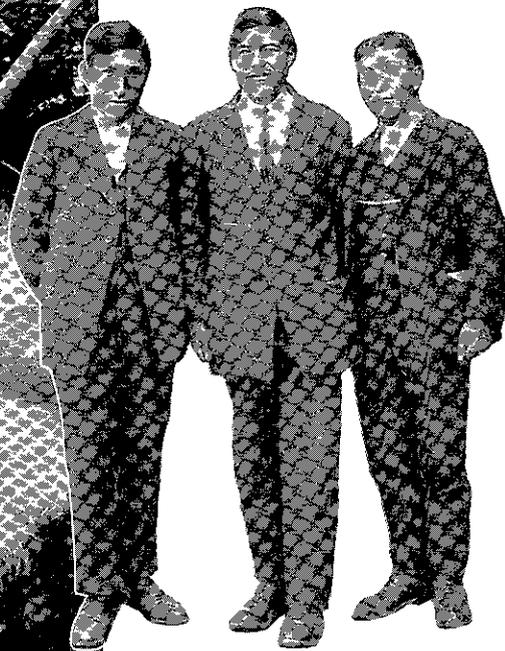
**T**HEN he arose, and there in the distance he saw the horsemen coming. He told his Indians to scatter, and they were out of sight like partridges, behind the rocks and in the gullies of the hills.

Pedro Kalbermatter stood before the door of the Mission house, facing the oncoming troop. He feared no man and he feared no fate. He had looked into the face of his God, and nothing could terrify him.

As they rode up, yelling, the murderers put the spurs to their horses and drove upon him, trying to ride him down beneath their horses' hoofs. But the horses, driven to his face, and rearing and snorting,



UNDERWOOD



LEFT: Savage Indians of the Onas tribe.

ABOVE: Christian Aymara Indians, now leaders and teachers.

could not be forced upon him. They shied, or stood, or backed. Pedro Kalbermatter put out his hands, taking a bridle here, pushing against another there, stroking a nose or a neck. Then the horsemen backed off and tried again to ride him down; but again the same miracle occurred. Not a horse would strike him. There was mighty power there with that man, guiding his hands, filling his eyes, speaking through his voice. And none could touch him.

Then the men began to abuse him, calling him all the vile names the Spanish tongue contains, and accusing him of the most atrocious crimes, doing everything in their power to make him angry and provoke him to a retort. And there they sat with their revolvers drawn, all ready to pull the trigger if they could get him to say one angry word. But not one ungentle expression passed his lips. He was under the power of God, able not only to hold those horses in check, but also to keep his fiery tongue.

They began to threaten him. They told him he must leave the country. They said he must go the next day.

"No," he said, "I can't go. I am sent here by our Mission Board to teach these Indians. The govern-

ment of Peru recognizes our work. We have a right here. I can't go."

Then there came a division among themselves as to when he should be commanded to leave. Some said two hours, some said one day, some three days.

Pedro addressed one of the leaders of the band. "You," he said, "are an officer of the law. It is your business to place me under arrest, if I have done anything against the laws of Peru. I demand that you arrest me, and take me to the proper authorities, and give me a fair and honest trial. Come, I will go with you."

But no; the man would not arrest him. Neither would they stop their abuse and threats and demands. But he stood firm. Finally they withdrew, with the threat that the next day they would shoot him down as soon as they saw him. He stood there alone with God, delivered from that terrible mob. They could not kill him; for the arms of the Almighty God were around him, and his hand warded them off. Pedro Kalbermatter got that power and that protection when he knelt on the grave of his guns and gave his case into the hands of God.

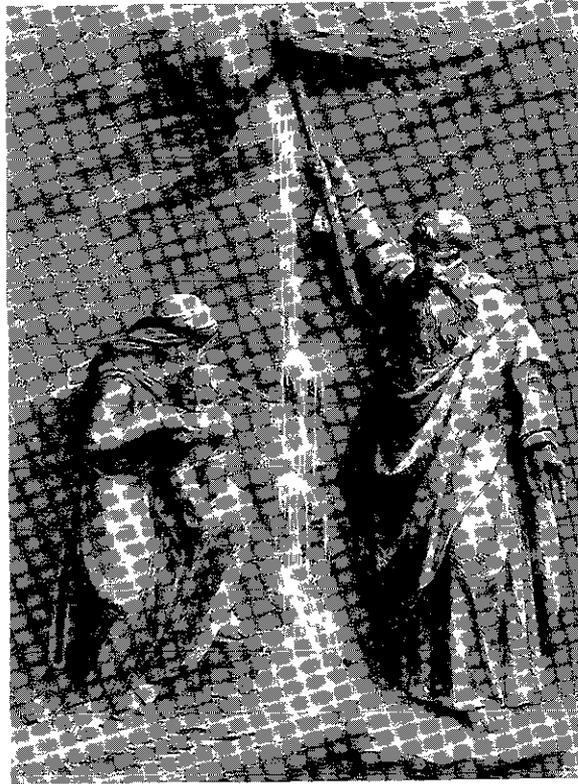
And the mission at Laro stands today, and flourishes, among the Quichua Indians.

WHO has not had the experience sometime in his life of finding upon investigation that a view which he had thought to be correct, is all wrong? Our minds are full of mistaken views, many of which have been inherited from our forefathers. In many cases no serious damage results from such erroneous ideas. But if the question be a religious one, and our view be wrong, the ultimate effect upon us can not be other than disastrous.

A religious error held by many is that we are under no obligation to obey the commands of God as found in the Old Testament. The Old Testament is viewed as altogether different from the New. The Apostles of Christ are looked upon as the founders of a new religion which has nothing in common with the religious tenets held by godly men during the centuries which preceded the first advent of Christ. But such a view is wholly wrong.

Nothing in all the utterances of the Apostles is clearer than their emphatic statements that they were not teaching new or strange doctrines but were simply announcing the fulfilment of "the promise made of God unto our fathers," the promise of the Deliverer, Jesus Christ.

On the Old Testament, the only Scriptures in his day, Christ rested his argument for his divinity, and from them he drew for his teachings on theology and ethics. Christ's disciples after him followed the same methods, and so we find the New Testament, which is the record of their discourses and letters, to be an inspired exposition of the promises found in the Old Testament. The burden of the whole New Testament is to prove that Jesus of Nazareth is indeed the long-hoped-for One spoken of in the Old Testament. The prophets before Christ prophesied that he would come. The prophets, or apostles, after Christ proclaimed and wrote that he had come. The same Spirit controlled both. As to the manner of proclaiming this divine salvation, the apostle Peter declared:



## SALVATION IS OF THE JEWS

*Francis D. Nichol*

"Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you; searching what time, or what manner of time the *Spirit of Christ* which was in them did point unto when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, they did minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Ghost sent forth from heaven." 1 Peter 1: 10-12.

Surely such scriptures as the above so firmly weld together the Old and the New Testament that no sophistry can break them asunder.

DESPITE this, however, some will still hold that the Old Testament was given only to the Jews while the New was given to all men, and that, therefore, the precepts and commands of the Old do not bind us. Let us, then, view the question from another angle.

On the face of it, this argument is encompassed with difficulties. Why should God give to one people a promise, and to another the fulfilment of it? Or why should God, during countless centuries before the Christian era, place only one people under his benign care, and make only one race the recipient of divine favors, and then, immediately upon the advent of Christ, change the whole policy toward the human race, virtually reversing it? These queries can only be answered negatively by one who believes that God is "no respecter of persons."

But let us examine this argument more closely. We shall look carefully through the Gospels, those four books which are the center of all the New Testament writings, and find what they say regarding the one to whom the teachings of Christ and his apostles were addressed. When the woman of Canaan, a gentile,

appealed to Christ for help, he answered: "I was not sent but unto the lost sheep of the house of Israel." Matthew 15: 24. As Christ sent out his disciples on their first missionary journey he instructed them: "Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel." Matthew 10: 5, 6. Even after the death of Christ, we find the spottle Peter thus addressing the Jews: "Unto you *first* God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities." Acts 3: 26.

The argument that would throw out the Old Testament because it is the record of instruction given to a people called Jews, and given through Jewish prophets, must also throw out the very heart of the New Testament, the four Gospels, with their Christ, and their apostles; for the Gospels are but the records of instruction given almost exclusively to "the lost sheep of the house of Israel," by One who was a Jew of the tribe of Judah, and by disciples who were of the stock of Israel. It must throw out the very salvation which they preached; "for," declared Christ, "salvation is from the Jews." John 4: 22. To such lengths does a false course of reasoning lead!

#### Abraham Our Spiritual Father

A STILL closer examination proves that almost the whole Bible is Jewish in its setting. Ought we, therefore, to infer that practically none of the good Book applies to us? Far from it. But does not the logic of this false argument bring us to this? How then shall we understand those statements which seem to show that one certain people are being addressed in both the Old and the New Testament? The answer is not hard to find. God in imparting instruction to the world, has ever followed the plan of instructing one man, or perhaps a company of men, and then laying upon them the task of imparting this same instruction to others, so that the whole world might eventually benefit by the divine instruction. It was through Abraham, the father of all true Israelites, that "all families of the earth" were eventually to be blessed. Gen. 12: 3. This was to be true of Abraham because the Lord could say of him: "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which He hath spoken of him." Gen. 18: 19. He was chosen, not because the blood of a certain race ran in his veins, but because the Lord knew that he would faithfully impart to those about him and those who should follow after, the instruction which the Lord desired that men should have. And that this divine instruction, and these heavenly commands were to be carried to *all* nations is made clear by the words of Jehovah to Abraham: "Thou shalt be a father of a *multitude* of nations." Gen. 17: 4. Paul, commenting on this phrase in a letter to Christians, declares that Abraham is "the father of us *all*." Rom. 4: 16. He also informs us how this is so. "If ye are Christ's," says Paul, "then are ye Abraham's seed, heirs according to promise." Gal. 3: 29.

So, if you are "Christ's"—if you are a Christian—

then, no matter what may be your nationality, you are a child of Abraham, and must heed the instruction divinely given to Abraham and "his children." This "instruction" is found, in its completeness, in the Old and the New Testament.

How different does this sound from the strange view which we have under consideration. This impossible teaching would represent God as following a plan which he has never employed; namely, imparting to a certain people at one time in the world's history, divine instruction which was to be for their benefit only, and to be carried out by them only; and then, at a later period changing his entire plan, giving another class of people instruction entirely different, and bearing little or no relation to that which has gone before. The idea is preposterous, contrary to Scripture, and an insult to the eternal God, who changes not.

#### Perfected Judaism

IN CLOSING this discussion we quote from an article appearing recently in the *Sunday School Times'* correspondence:

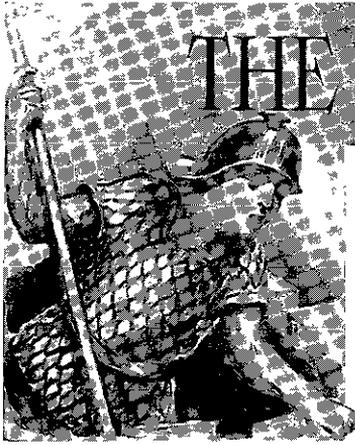
"It is true, as the Florida reader says, that under the law given to Israel the trial or testing of men proves that men are hopelessly impotent to keep God's law: 'that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in his sight.' Rom. 3: 19, 20.

"But we must not forget that 'Judaism' contained not only the law of God, which men could not keep, but it contained also, from its earliest days, the gracious promise of the redeeming work through the shed blood of the only Saviour Christ Jesus. Animal sacrifices were a part of Judaism; and they pointed toward the coming Christ, the all-sufficient Saviour. When the risen Lord talked with two disciples on the way to Emmaus, 'beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.' Luke 24: 27. Yes, surely Christianity is perfected Judaism."

#### All Scripture Profitable

HOW sad it is that many will teach that a large portion of the Bible, the Old Testament, is null and void for Christians simply because they desire to escape the binding claims of some of the commands of God which are written there. But Paul declares, and orthodox Protestantism confesses, that "*All* scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3: 16, A. V.

Why not let us be willing, then, to accept all of God's Word, and obey his law, keeping the seventh day as the Sabbath of the Lord, and not endeavor to evade Jehovah's direct command with the puerile argument that the Sabbath is Jewish. True, every law from God is Jewish; for he is the "God of the Hebrews." But nevertheless every law of God is universal; for he is the God "of the Gentiles also," the Bible declares. Exodus 5: 3; Romans 3: 29.



# THE WATCHMAN'S WORD

THE annual tobacco bill of the United States is \$2,110,000,000, of which \$800,000,000 is spent on cigarets.

UNLESS there were airplanes to locate the vessel, one enemy warship, riding the waves beyond sight of the skyscrapers in New York City, could hurl tons of poison gas into Manhattan within an hour and the metropolis would be at its mercy, according to the commander of the Third Naval District.

SO DARING and numerous have the robberies of mails and mail-trains become that it is now necessary to guard postoffices and trains containing valuable mail with detachments of United States Marine troops. When Uncle Sam's purse is not safe, guard your own. But better still, put no trust in money, and not much in men.

WE ARE in a period of low citizenship morale, not as an after-the-war reaction but as a logical result of the failure of our schools, churches, and homes to train the citizens of today, in their youth, that the rights of an American citizen can only be preserved through the recognition and performance of the duties of an American citizen.

DEBT, depression, despair, follow in the wake of war. Plenty of wars have proved it over and over; we did not need the last war to teach us. Neither does a drunkard need another debauch to prove a headache and a delirium. But unless the manhood of Christ gets hold of a drunkard, no headache will stop his drinking. And unless the gospel of Jesus Christ gets hold of the peoples of earth, no misery of debt and hunger will stop their wars.

"THE Athenians," sharply commented Luke, "spend their time in nothing else, but either to tell, or to hear some new thing." Whereof we are reminded when we read from Miss M. Carey Thomas, Bryn Mawr's president, that students put upon Well's evolutionistic "Outline of History," "turned into famished kittens and lapped it up like new milk." To learn that our race was not created in the image of God, but oozed from the slime of the sea up through countless ages of guessed-at development into *Pithecanthropus erectus*, how inspiring—to kittens! Nearly ready, Miss President, for that altar erected, "To the Unknown God."

PROTESTANTISM in France, nearly annihilated in the persecutions of the sixteenth and seventeenth centuries, now numbers its adherents at a million. Of the over one thousand ministers, 840, with their congregations, are in Old France, and 209 in the regained Asace-Lorraine. Institutional work among

The twilight steals from out the brake,  
The furtive shadows glower,  
The walls their sable draperies take  
Beneath the watchman's tower.  
Hark to the challenge from below:  
"Ho, watchman! Give us word!"  
And deep and solemn, measured, slow,  
The watchman's voice is heard:  
"A-ll's w-e-ll! A-a-ll's well!"  
The watchman saith,  
"But guard the gates: the night comes down."  
And far away there answereth:  
"The gates—the gates—the night—comes down."

The evening star shines in the west,  
But setting, setting low.  
The iron-barred doors close in the guest,  
And shut without the foe  
And from his silent, lofty keep,  
Like call of evening bird,  
Intoned in accents full and deep,  
The watchman's voice is heard:  
"A-ll's w-e-ll! A-a-ll's well!"  
The watchman saith,  
"Yet watch! And wake! There stirs a sound  
Upon the evening's light-blown breath!"  
And faintly, far, the war notes sound!

The midnight blackens all the field,  
The walls dissolve in night,  
When sudden, silence, fast congealed,  
Breaks forth in wild affright,  
And loud alarum springs to life,  
Till hell beneath is stirred;  
Yet o'er the bedlam of the strife  
The watchman's voice is heard:  
"A-ll's well! A-a-ll's well!"  
The watchman saith,  
"The walls thrust back the mad assault!  
Fear not the foe, and fear not death,  
But mount, and guard, and meet th' assault!"

The morning's banners faintly flash  
Upon the eastern sky,  
And still the foemen's cohorts dash  
Against the bulwarks high.  
But cheerily rings the trump the hour,  
And bravely runs the word;  
For from his high-thrust warden-tower  
The watchman's voice is heard:  
"A-ll's w-e-ll! A-a-ll's well!"  
The watchman saith,  
"The King, with all his armies, comes!"  
And loud the people answereth:  
"The King! The King! He comes! He comes!"

A. W. S.

them is strong, including fifty-three hospitals and asylums, and sixty schools. They support 185 foreign missionaries, a proportion of one to every five pastors at home, and they have given 16.5 per cent. of all their funds to foreign missions, twice the proportion of American Protestantism.

THE man who believes that Christ is soon coming to earth is saved the worry of the scientist who fears that the world will some day be too cold for human existence, and of the physician who sees a hundred years from now not a healthy person alive, and of the psychologist who prophesies that in a few generations we will all be imbeciles, and of the statesman who views with alarm the anarchy and chaos that looms before the nations. The Adventist misses many a fret and anxiety in life, as well as a few "good times."

AS WE read the newspapers and magazines we are becoming saturated, and not a little confused, with the explanations and prophecies concerning the world situation which confronts the Washington Conference for the Limitation of Armaments. Every conceivable angle of the problems with which the Assembly is being faced has been considered; and we are forced to the conclusion that, if the prophets have their way, no matter what is decided by the august body of delegates, the world will go on much as it has been going, with every indication that another great war is inevitable. the usual program of history. We long to hear a call for a Conference on the Limitation of Man's Ability to Make Peace."

IS A man giving God a square deal when he flouts Christianity, and at the same time all of good he has and is he owes to Christian influences? Is it fair for the latest link in a long chain of pious ancestors to turn to a belief in the evolution of man from lower animals and prove his theory by the reactions of his own mind and body? Rather let the products of generations of infidelity and atheism judge of the merits of unbelief in God and the Bible. Such peoples as are found in India and China are the fruits of evolution left to develop freely for centuries. The civilized man who turns to Darwinism is denying his antecedents; for all the betterment the world has ever seen has come to it, not by growth of race, but by growth in grace,—the transforming, miracle-working power of a divine Saviour.

THERE is no force to civil law except the force of personal self-control. In any stable government there must be a sufficiently forceful body of men whose own wills, passions, and appetites are under their personal control. And in popular government that self-controlling body of citizens must be in the majority, or democracy fails. No government can long exist whose citizens or subjects are slaves to their appetites and passions. And unless you, neighbor, and I bring our bodies and minds under the control of a God-directed will, we shall be parties to the crime of slaying our nation.

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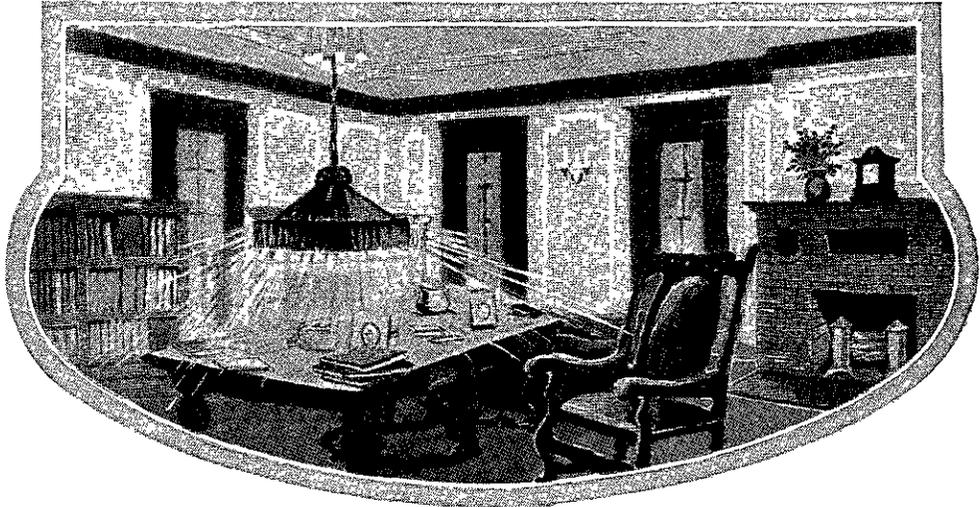
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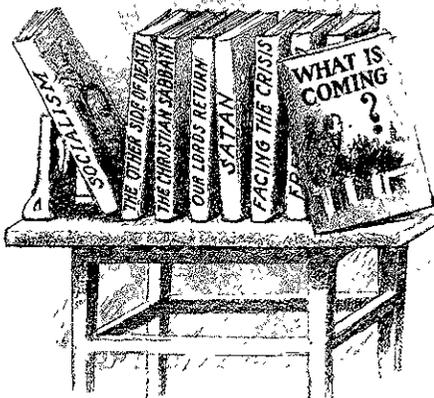
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