

The

NOVEMBER

# atchman

MORRISON  
AN INTERPRETER OF THE TIMES

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A VOICE  
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# BLASTS

FROM THE

Watchman's Trumpet



# FLASH LIGHTS ON PASSING EVENTS



**M**ANY scientists can picture a complete ape, with nothing more to start with than a stray tooth; but all the wonders of creation do not make them picture a Creator.

It is one thing to denounce men and prophesy evil to nations, and quite another thing to call attention to God's denunciation of men and His prophesy of evil to nations.

Just when everybody has concluded that Mars is fagged and deserves a long vacation, he jumps back to work again with more zest than ever. His stimulus is greed, which never tires

The most needed message to-day is not alone that Jesus saves from sin, but also that He is about to appear again to save those who desire from the destruction that impends over the earth.

When the Turk fails to defeat his enemies, he invokes the aid of the "Angel of Discord" to divide and weaken them. We have heard of this "angel" before. The Bible calls him "the accuser of the brethren." He's nobody's friend.

Europe is threatened with another epileptic seizure. The strain this time is in the Near East, the new political nerve center of the world. As with individuals, so with nations, aberrations of this nature leave scars on the nervous system that can never be fully eradicated.

The double standard of morals for the sexes is fast passing, is almost past. What shall the new single standard be, that of men or of women? We hope the latter; but we are seeing signs that threaten to crush our hopes, for women are coming down rather than men going up.

A NOTED English observer has decided that the existence of so many separate states is the cause of all wars. He perhaps forgets the many civil wars. One world state will eliminate all war, but only that world state which is unified by Christ,— the fifth universal kingdom of divine prophecy.

We are asked to pray for the success of the World Conference on Faith and Order which will meet at Washington in May, 1925, to unite all churches in one belief. We can't, for we know that such a religious federation will be a tool in the hands of the majority to dictate to a minority how they shall worship God; and this always has brought, and always will bring, intolerance and persecution in the name of religion.

Noted preachers are trying to harmonize scientific evolution with the Bible by saying that evolution is simply "God's way of doing things," and cite as an example Christ's words, "First the blade, then the ear, after that the full corn in the ear." But that is not evolution; it is growth. Growth is a process whereby a seed develops different stages in order to, in the end, reproduce its kind; and then the process is repeated indefinitely, the end being always the same as the beginning. But for evolution it is claimed that it is a development from matter of one kind to an entirely different kind.

If evolution is God's way of doing things, then God did not inspire the writing of the story of creation; but we believe He did.

"Gold is dead," says the great Italian historian, Ferrero, implying that no longer do we see it spread to the gaze for ornamentation, nor even in circulation as money, to the extent to which the world was accustomed a few centuries ago, and also a few years ago. He says much of it is stored in the underground vaults of American banks. But the banks of other nations are not without a share. The point is that it is stored.

## When Gold Will Shine In Street Pavements

He is right. Gold is dead. He is also right when he says that it is dead because it sought to "dominate the world in place of other legitimate authorities. It will come to life again only on that day when these legitimate authorities have been reestablished." But he does not seem to know who those legitimate authorities are. The Bible knows. When Jesus comes soon, He will find the gold and put it where it belongs in the economy of righteous men,— underfoot. And those who hoard and hide it now will throw it "to the moles and to the bats," and it will burn their "flesh as it were fire" at that day when He comes. See James 5: 1-3.

In a sermon delivered in Geneva recently, the famous Archbishop of Canterbury hailed the League of Nations as the kingdom of God, and urged his hearers to seek it first and "all these things shall be added unto you." Yet he said later, "If only every man and woman realized what the love of Jesus Christ means, would there be need for a League of Nations?" Thus he offers as a substitute for God's kingdom a man's league, and hopes the world will bow to it, and presumably that Christ will one day become President of the League and rule the nations.

## Is the League of Nations the Kingdom of God?

Christ forever set Himself against that plan when He said, "My kingdom is not of this world"; and it will not be set up in this world as it is, nor will it partake of the methods of men to bring peace. "Not as the world giveth [peace], give I," He said. No; the League of the Prince of Peace is not one which men establish and draw Christ unto themselves, but it is a union whereby Christ first makes peace and draws all men unto Him. This is the only successful peace league.

Bolshevist Russia has adopted and adapted the old Russian Greek church, putting it under Soviet direction with a subservient clergy that will recognize the revolution. They are urging their new bishops to marry that they may be "like other people." They are abolishing icons, the sacred images, picturesque costumes, and elaborate ceremonies. Boundless treasures have been confiscated from the church treasury. Literally tons of gold and bushels of gems have been requisitioned.

In some edifices, whole walls were covered with silver; and in certain sanctuaries, floors were of jasper. At the cathedral of St. Isaac, Petrograd, there was more than a ton of silver in the form of ecclesiastical vessels, in addition to much gold. And the Lavra, or super-monastery, at Kiev, had an annual income of over half a million dollars.

Publicly, declarations of tolerance for all religious beliefs have been made. But this statement of the Russian Orthodox Council has not hindered the execution of 1,243 priests and 28 bishops and archbishops suspected of ability for leadership. This is part of that horrible reign of assassination which up to last February numbered 1,766,118 victims.

Thus history repeats itself. The Cheka, the orthodox Bolshevist organization that in the Soviet régime plays the same rôle as the infamous Committee of Public Safety did during the French Revolution, has outclassed the former in atrocity. And now word comes that religious instruction to children in all educational institutions, either state or private, is forbidden by the new civil code adopted by the Soviet Government. It is another page from the lesson book of history, emphasizing the fallacy and iniquity of the union of church and state. O religion, what crimes have been committed in thy name! What God has separated, let not man join together.

# Caught in the Current

*"The Lightning's Flash Reveals a Turbulent Flood  
with Its Burden of Wreckage and Human Driftwood"*

By Phil C. Hayward

**I**T IS easy to drift into trouble, but you rarely drift out of it. This is as true of nations as of individuals. For a full generation, the world, with its conflicting commercial and national groups, has been drifting slowly but with deadly certainty toward an Armageddon of trouble and perplexity. In 1914, some of the great national groups, led by commercial and racial rivalries, leaped into the seething rapids that were dashing and swirling madly on to the cataract below. On every lip was the question, Is this Armageddon? And statesmen looked on with bated breath and pallid cheek, powerless to stem the tide.

In the United States, we elected a president by an overwhelming majority upon the one principal issue, "He kept us out of the war." And we did this in spite of the fact that at that very time our able secretary of state had declared that each hour brought us nearer to the brink of the great precipice. Almost immediately after the election of this president, he, with startling audacity, proposed a peace program which if it could have been accepted by the helpless powers would have stayed, for a time at least, the mad onrush toward the brink. But it was not accepted, and probably could not have been in the condition of world temper at that time. Four years later, by a still greater majority, we rejected that president, because we had been caught in the resistless tide of war, and now stood up to our armpits in the eddy of international uncertainties which amounted to a certainty of future destruction.

Then we adopted another slogan. "Back to normalcy," became our watchword. With brave hearts and willing hands, we struck out against the tide, determined to make a peaceful landing for ourselves and, if possible, to cast a lifeline to other struggling peoples. But now we pause, breathless from our exertions, and cast a longing eye to the shore which still seems to be so far distant, while thunder-rumblings of the coming storm draw nearer like the giant tread of the chariot of fate. The increasing vividness of the lightning's flash penetrates the darkness around us and reveals a turbulent flood with its burden of wreckage and human driftwood.

The relentlessness of our onward drift toward certain catastrophe in this midnight of uncertainties is revealed in editorial opinions, interviews, and newspaper and magazine comments. "A Conference for War," "The Devil's Rigadoon," "When the

Next Smash Comes," "Peace Will Not Last," "The Next War: It Will Make the Last One Seem Gentle," etc., etc. These are the headings of but few of a promiscuous lot of clippings lying before me as I write. Of the condition thus revealed, Mr. Lloyd George, universally recognized as the world's premier statesman, says, "It is full of perils—perils for this country, perils for all lands, perils for the people throughout the world." And he is quoted as saying, "I must go into my room every day and lift up my hands to Jesus Christ, for unless Jesus Christ saves the British Empire, it is gone." John R. Mott, writing in the *Washington Post* as much as two years ago, said, "It is a bewildered world, a confused world. This all means an imperiled world. We see everything disintegrating, and that leads to destruction."

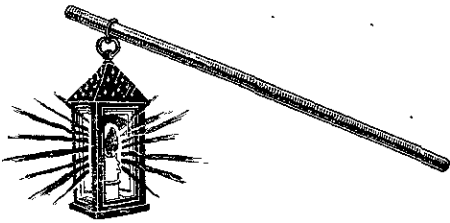
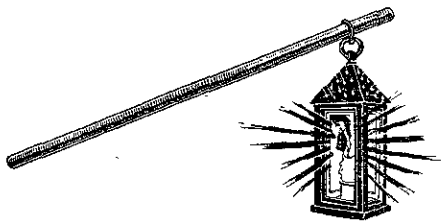
Perhaps I cannot do better in analyzing the situation than to quote at some length from a recent editorial in the *Chicago Daily Tribune*: "Is European society determined to destroy itself? Certainly it will do so if the passions that now seem to control the will of governments and of peoples are not checked, if the moral constitution of Europe is not able to throw off the poison of fear and hate which assails it, and some purifying wind of reason and temperance does not rise to blow away the fog obscuring sane policy."

"Watching the strange and terrible scene, it seems the vast and cruel folly of the military struggle we thought had ended, is succeeded by a devil's rigadoon danced at the graveside of civilization. The days go by; the situation changes, yet remains the same. The darkness remains. The fierce struggle goes on. What remained of strength from the war against Potsdamism is barely enough to set Europe feebly on its feet for the gigantic task of reconstruction. Yet it is being wasted in an insensate contest as fatal as war itself, wasted in new wars which hold billions back from fruitful labor and fasten upon the groaning peoples new burdens.

"Germany, which was the hulwark of central Europe, weakened by long years of war and now partly dismembered of the chief elements of its material strength, weakened morally by social divisions and by the prospect of years and perhaps generations of debt, finds itself attacked on every side. If it can not sustain itself, the structure of Europe will fall. It is said that Germany must pay for the destruction she has wrought. Certainly, she can not escape payment and she is not escaping. She will escape what (Continued on page 18)

*"The cruel folly of the military  
struggle we thought had ended is suc-  
ceeded by a devil's rigadoon danced  
at the graveside of civilization."*

*"The war to end war has been fol-  
lowed by a peace which ends peace."*



# A VOICE in the NIGHT

By  
John L. Shuler

“ALL’S well with the city!” shouted the watchman, at the hour of midnight, as he completed his hourly round ending at the market place of a quaint New England village by the seaside. It was a stormy night in March—such a night as makes one shudder at the thought of fire breaking out suddenly, which men would be powerless to control in the gale. But the villagers were wrapped in peaceful slumber, trusting the watchman to keep them from danger.

As the town clock is striking two, the watchman sees in the distance a blaze burst out on the roof of the village inn. He shouts “Fire! Fire! Fire!” and hastens to the inn. He pounds loudly on the door, calling upon its occupants to awake and flee for their lives. In a short time the structure is in ashes, but, thanks to the watchman’s alertness and timely warning, all lives are saved.

Doubtless you will say, that there was nothing remarkable about the doings of that watchman and the guests at the inn. The watchman did only his duty. He did what any other red-blooded man would have done under such circumstances. He did what you would have wanted him to do, if you had been asleep in that inn. But—what if he had been asleep? What if he had failed to sound the warning when he saw the blaze suddenly spring up?

And the guests who rushed out of the burning building to places of safety in response to the watchman’s warning, did just what you would have done if you had been in the inn that night. It is only natural to flee from danger to a place of safety. But—what if these guests had ignored and refused to heed that timely warning from the faithful watchman?

### *The World’s Moral Midnight*

AND now a word further, friend. You and I are living in the nighttime of this world’s history. The time of sin in this present evil world is pictured in the Bible as “night,” in contradistinction to the glorious reign of Christ in the new earth to come, known as the “day.” Rom. 13:12. The dawning or breaking of “*the day*,” the rising of the Sun of Righteousness (Mal. 4:2), is the second coming of Christ in the fullness of divine glory.

The darkness of sin has settled down upon this fallen world. “For behold, the darkness shall cover the earth, and gross darkness the people,” Isa. 60:2. We have reached the darkest hour just before the dawn. The blackness of crime and vice, rebellion and transgression, debauchery and excess, has now reached a density scarcely known before.

As thinking men survey world conditions today, they realize that darkness is closing down upon humanity as never before.

John Grier Hibben says, “About us is a world of confusion and turmoil, and under the spell of general moral laxity, we

are groping in the dark for the ray of light which we have not yet discovered.”

David Lloyd George, premier of England, says, “We are walking in a fog, we are going, but none of us know where we are going.”

Sir Auckland Geddes says, “As one looks ahead there is little light save when dazzling flash on flash writes a great interrogation on the murky background. . . . I still ask myself, ‘Whither away?’”

Hamilton Holt, former editor of the *Independent*, has recently said: “The world is very evil, the times are waxing late.’ The day has indeed come; not

the day of victory . . . but a day of darkness for all, in which men stumble because they cannot see which way to go, and buffet one another because they can not distinguish friend from foe.”

But the Lord has faithful watchmen on guard to-day, to warn us of our dangers, and to show us the way out to safety. When the Deluge was impending, the world had a faithful watchman in Noah to point out the way of escape. Jonah was a watchman to the city of Ninevah, and by heeding his warning the city was saved from the calamity which then threatened it. John the Baptist, as a voice in the wilderness, crying, “Prepare ye the way of the Lord,” was a watchman to the Jewish nation, just prior to the appearance of the Messiah among men. So before the return of the King, as the end of the gospel age approaches, God will have watchmen to sound the warning at the right time. Joel 2:1.

His watchman from the watchtower of prophecy will have “an understanding of the times, to know what Israel ought to do.” And let this saying sink deep into your ears: No one can really understand the baffling, bewildering, complex, unprecedented conditions of the times, find the right way out, and know how to rightly relate himself to this situation, except by having a knowledge of the Bible prophecies that pertain to our day. One must go up into the watchtower of prophecy to get the right perspective.

Many a person to-day is asking the question: “Watchman, what of the night? When will this darkness lift and the sunlight of that better day beam in upon us with a better order of things? How soon may we expect the dawning of that perfect era of peace and righteousness, when all these untoward conditions of the present time will be forever banished?” Let us take courage from the watchman’s answer, “The morning cometh.” The breaking of the day is at hand.

### *To-day’s Characteristics Forecasted*

THE alarming conditions in society and among the nations are a cause of apprehension to many people. Men’s hearts are failing them for fear. Many are inclined to become despondent and pessimistic over the outcome. But in the

When will this darkness lift and the sunlight of that better day beam in upon us with a better order of things? How soon may we expect the dawning of that perfect era of peace and righteousness? Let us take courage from the watchman’s answer, “The Morning Cometh.” The breaking of the day is at hand.



A  
World-wide  
Gospel  
Movement



that the forecast aptly portrays the very conditions which now prevail in the world. A few of these conditions have been witnessed in certain localities in a minor degree in times past. But the major part of this outline deals with conditions that have never been known generally and intensively before in any past age. But to-day we have come to a time when all these conditions are brought to bear in the superlative degree upon a single generation—the one in which we now live. Our age alone fits this prophetic mold. All this gives us unmistakable evidence that the end of the age is upon us.

Here we have a list of signs touching every phase of man's life. The Lord has placed these signs in every walk of life—social, religious, industrial, financial, political, scientific, agricultural, physical, natural—so that all men everywhere may be without excuse. All these last-day conditions with which we are now face to face constitute a mighty call to prepare now for the swiftly approaching "day of the Lord."

Peace Pacts  
and  
Disarmament  
Movements



We would be recreant to our trust if we failed to sound the note of warning. With the fear of God before us, we cannot do otherwise than to urge home to your heart the message, "Prepare to meet your God!" We are only doing what the New England watchman did on the night of the fire at the village inn.

And, friend, will you not heed this warning like those guests in the burning tavern?

"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: Let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 11, 12.

Destructive  
Insect  
Pests



INTERNATIONAL  
Above: *Industrial Strife.*  
Deputies attack miners in West Virginia.

Right: *War Preparations.*  
Trying out one of Uncle Sam's big guns.



light of the sure word of prophecy, these very conditions are only harbingers of that better day. Rightly understood, they will bring courage, faith, and optimism.

INTERNATIONAL  
*Increase of Knowledge.*  
Secretary Hoover testing a new radiophone, one of the marvels of these days.



KADEL & HERBERT  
*Destructive Power of the Elements.*

In the track of a devastating cyclone.



KEYSTONE  
*Turning to Spiritism.*

One of many women for whom it is claimed that spirits guide their hands in drawing strange pictures.



Famines  
and  
Pestilences.

According to prophecy, the days just prior to the coming of the Lord are to be characterized by:

1. Moral degeneracy, spiritual decadence, and skepticism. Luke 17:26; 2 Tim. 3:1-5; 2 Pet. 2:1; 3:3-5.
2. Industrial strife—the accumulation of mammoth fortunes by the wealthy, and a fierce struggle between the laborers and their employers. James 5:1-7.
3. Unparalleled war preparations. Joel 3:2, 9, 10.
4. Peace and disarmament movements. Micah 4:1-4.
5. An unparalleled increase of knowledge. Dan. 12:4.
6. A world-wide gospel movement. Matt. 24:14; Rev. 14:6-14.
7. Destructive pests—insects, parasites, diseases making war on the crops. Joel 1:1-4.
8. Destructive power of the elements—cyclones, tornadoes, tidal waves, earthquakes. Luke 21:11, 25.
9. Famines and pestilences. Luke 21:11.
10. An extensive turning to spiritism. 1 Tim. 4:1-3
11. Political unrest, perplexity, distress, perils and troubles, rebellion, disorder, tumult and uprisings. 2 Tim. 3:1; Luke 21:10, 25-27.

This is the picture God's prophets drew of the "last days." And every one who is familiar with the present-day status of things must confess



WIDE WORLD



WIDE WORLD PHOTO

Mustapha Kemal Pasha, leader of the Turks, and the man of the hour in the Near East.

## The Near East Flare-up

THE world has recently witnessed one of the most remarkable and sudden reversals in the fortunes of war that modern times have produced. During the early summer, the military forces of Greece had bright prospects of conquering the whole of Asia Minor and of annihilating the Turkish nationalist army and government under Mustapha Kemal Pasha. So confident was Constantine of this result that fifty thousand Greek troops were drawn from the Asia Minor sector and transferred to Thrace to threaten the Bosphorus and to enforce a demand he had made of the Allies, in control of the neutral zone of the Straits, that Constantinople be turned over to Greece and the Grecians be allowed to administer this world-famous strategic position. Of course, England, France, and Italy refused to yield any such power, and the King was forced to back down.

Kemal, meanwhile, taking advantage of the weakened Greek line at his front, and encouraged by the addition to his force of officers and munitions from Russia and Germany and assurances of the Soviet that the Bolsheviki were at his back, attacked the Greeks with terrible onslaught, and soon had them in full rout. Within a few weeks Asia Minor was cleared of Greeks entirely, Smyrna was in flames, and hundreds of thousands of Christian refugees were slaughtered or expelled.

Then, wheeling to the right, the victorious Turks marched on the Straits, threatened to take possession of Thrace and the neutral territory under control of the Joint High Commission of the Allies, and began hammering at the doors of Constantinople. Deserted by France and Italy, who decided to give the Moslems what they wanted rather than fight, Great Britain took a firm stand to hold the Straits region with every available resource it could muster; and

soon English soldiers were entrenched in the path of the Kemalists.

Demands and ultimatums and peace proposals and wild reports flew back and forth, and the world seemed on the very verge of another conflagration, this time between Europe and Asia, Christian and Mohammedan, that would make our recent World War small by comparison. One false diplomatic or military step, and a stupendous conflict would be started which could not cease till civilization was again drenched with blood and exhausted with fighting.

Without taking sides or going into details as to the issues of this Near East flare-up which may be followed by another universal war, we wish to make some observations appropriate to the occasion. It is again evident that arbitration, treaties, leagues, solemn promises, "gentlemen's agreements," military force, and partial disarmaments, will not keep the world peace. To the degree of the importance of the issue, to that degree the nations are apt to resort to war to settle it. The small matters are left to the League. (When the Turks were driving all before them toward Smyrna it was reported that the League of Nations in Geneva was in a flurry about whether or not a Hottentot tribe in South Africa should have a dog tax imposed on it.) But the great matters must be settled with the sword, just the opposite of what we hoped it would be. But Bible predictions say that this sort of thing will continue till the end.

Further, the future peace of the world may be gauged by the situation in the Near East, for that is the strategic, economic, and religious center of our globe.

Greed for personal or national gain is the prime motive in the hearts of statesmen to-day. There is no other moving factor that is proof against it. Ties of friendship, race, color, religion, nationality, treaty,—none are as strong as riches, none are as attractive as gold. Any nation will alienate an ally, forget its hatred, join with heathen, consort with murderers of the innocent,—anything for selfish gain and territorial aggrandizement. Is it any wonder the Word symbolizes nations by savage beasts?

Again, it is not yet time for the Turkish nation to come to its end, and for a reason that never enters the minds of statesmen. In the last of the eleventh and the first of the twelfth chapters of Daniel, there is a prophecy that plainly indicates that when Turkey shall come to its end, then "shall Michael stand up,"—which is the second advent of Christ to earth. We were told that the outcome

of the World War saw the end of Turkey as a nation. But in a most remarkable manner God has reversed historical sequence, and Turkey is in a fair way not only to be recognized as an independent power to be reckoned with, but also to get the precious piece of Europe which she has never actually lost. Thus time's clock has been set back, and for only one reason,—that God through His missionaries in all the earth may have a little more time to proclaim His message as a witness to all nations. "Then shall the end come" (Matt. 24:14), and only this unfinished task holds it off—nothing else.

Let the "gospel of the kingdom" be once finished in the earth, and Turk, greed, diplomacy, war, and every other obstacle will quickly be swept out of the way for the final windup of human affairs, and the setting up of the kingdom of Christ on a renewed and sinless earth.

## Ectoplasm—Fraud or Fact

ECTOPLASM has recently had its inning in publicity. These "ectoplasmic soul exteriorizations" are distressingly contradictory as defined by their sponsors. Investigators all agree that "ectoplasm is a plasma of psychic origin, extruding from the medium. Most add that it is the stuff of which perambulating spirits from the great beyond are made" It is declared to be "unanimously possessed of some power or force that enables it to tip tables, rap floors, fabricate faces and limbs, and indulge in varied and remarkable phenomena." Here the agreement ends.

One school asserts the plasma extrudes from the medium's head in knobs, ribbons, and fringes of different colors; sometimes it is stiff, and sometimes soft and elastic; but at all times shrinks from any contact. Others insist it is extruded only from the lower part of the medium's body, and is able to strike sledge hammer blows on the floor. Some declare it luminous, and insist the action of light causes it to be reabsorbed instantly by the medium. Conan Doyle says, "It dissolves in light as snow dissolves in the sun." Yet Crawford proclaims it "neither luminous, phosphorescent, nor fluorescent."

Confusion is confounded in the contradictory analyses of the plasma. One authority styles it "mainly cellular matter, such as is found in the mouth and throat" Another analyst declares "the content to be at least fifty per cent water, some sulphur and albumin." Still another shows the contents as "fats and human cellular matter, and the appearance like that of well-beaten white of egg." But Conan Doyle assures us that



"analysis proves it to be composed of carbonates, phosphate, and other matter unknown to anyone."

No wonder James Black in the *Scientific American* says: "Try to imagine a substance that dissolves in light, yet does not do so; that can be analyzed, and cannot be analyzed; but when analyzed is found to consist of one assortment of elements, and also of several other very different assortments; that shrinks from all contact but will throw tables and chairs around."

Impartial investigators with no cause to espouse or theory to uphold are not charitable in covering the exposed fraudulency of many of these exhibitions. Thus Black says: "Careful consideration of the evidences for and against the truth and reality of ectoplasm forces the critic to pronounce it a fraud. That wriggling, wormlike, reptilian mess, that caused Conan Doyle to shudder when he touched it, is as disgusting in the manner of its production as it is doubtful in origin." His conclusion is thus stated after the citation of numerous cases, as Martha Beraud, under test before Eugene Marsaut, of the French Society for Psychical Research, who caught her red-handed in fraud. Her "props" were "gossamer veiling and a disgusting mess of regurgitated albuminoid matter." Then, too, the case of Neilsen the Norwegian medium's ectoplasm was cited, which phenomina consisted of "shreds of silk gauze which he alternately swallowed and regurgitated."

While fraud and deceit have permeated the spiritistic movement from its inception, there is evidence aplenty of phenomena that are superhuman in their working. Spiritism cannot be disposed of with a sweeping denial or a cleverly worded explanation. Holy Writ offers the only adequate solution of this mysterious force, attributing it to the working of unseen evil intelligences whose uncanny knowledge of human affairs and whose super-normal powers, including visibility and invisibility, account for the varying phenomena of spiritism.

But the individual who tampers with this subtle force opens communication with demons. Beware their nocturnal séances. Spiritism's trail is strewn with the wreckage of blasted minds, blasted morals, blasted faith in God. Its full fruitage is infidelity, immorality, insanity. Avoid the planchette and ouija. Shun the literature of the system. Nearly fifty periodicals are published in the sole interest of the cult, together with hundreds of books.

Spiritism's modern growth is a token of the times. "In the latter times some

shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. Myriads are enmeshed in its toils. Its presence today is evidence of the lateness of time's hour.

### Rome's Onward March

**T**IMES change, as do customs. A few years ago ecclesiastics were forbidden to ride bicycles, but to-day Pius XI has a luxurious limousine, presented by the people of Milan. It bears the papal coat of arms surmounted by the triple crown and the pontifical keys. There has been considerable speculation as to whether the pontiff will be content to use it solely within the narrow confines of the Vatican courtyard or will set another precedent by voluntarily abandoning the prisonership of the Vatican, self-imposed since 1870 as a protest against the annexation of the papal states by the kingdom of Italy. The Pope has even expressed a desire to fly, and dispatches say he may be given an airplane.

It will be recalled that Pius XI broke with precedent when upon his election he bestowed his first benediction on the waiting crowd from an outer loggia of the basilica of St. Peter's. It has frequently been proposed that a narrow "corridor" should be opened from the Vatican to the sea, not alone that the pontiff might have freedom of movement, but that he might be visited without trespass on Italian soil. There are evidences of rapprochement between the Vatican and the Quirinal, as, for example, the removal of the ban that forbade Catholic sovereigns to visit the Quirinal.

While others lost in the welter of the world war, the Papacy gained. To-day France, Germany, Spain, Belgium, Brazil, Chile, and Peru have embassies or legations there. England, Argentina, Austria, Batavia, Bolivia, Colombia, Costa Rica, Haiti, Holland, Hungary, Monaco, Nicaragua, Poland, Portugal, Roumania, Russia, Czechoslovakia, Venezuela, Jugoslavia, and Luxemburg are represented by ministers. The list is impressive.

To the student of prophecy the present Romeward drift is most significant. It is the response of current history to the voice of ancient prophecy that there would be in these days a brief resuscitation of Rome's pristine power, a healing of the grievous wound of 1870, a general admiration of her cunning, a world wonder followed by a world worship in the form of obedience to her ecclesiastical law contradictory to God's law. But the picture does not end there. Her brief



INTERNATIONAL

T. W. Cosgrave, the new president of the Irish Free State, elected after the assassination of Michael Collins.

triumph will end in utter overthrow, her temporary victory in everlasting defeat. This bold forecast is not merely that of the WATCHMAN MAGAZINE, it is the prediction of the word of God which cannot fail. He who compares the march of events with this advance history of Divine Writ will see prophecy in process of fulfillment.

### Under War's Hypnosis

**T**HIRTEEN million people sent written requests to Washington asking for the Conference to Limit Armament, and general satisfaction was expressed over its anticipated achievements. It was to lead to a new industry, the "scrapping of navies." But now the war flare in the old world has postponed the program indefinitely. And then, certain nations have not ratified. It is disquieting to the sincere lover of peace. Europe seems in no mood to disarm, or even to reduce. Over eight months ago a questionnaire on military and naval information and disarmament was sent out by the League of Nations to 51 member nations. Only twenty very unsatisfactory replies were received. Europe's rosy hopes of lasting peace are fading.

Men crave peace. The recent international "No More War" demonstration, staged the world around on the eighth anniversary of the World War, voiced it. The womanhood of the world was most active in it, and movements are on to mobilize childhood against war. Yet the world fears war, expects war. Ibanez, distinguished author of "The Four Horsemen of the Apocalypse," returning recently from Europe, reports, "All I hear in Europe is talk of peace; all I see is fear of war." England's premier recently declared, "Keep the eye upon what is happening. They (the nations of the world) are constructing more terrible machines than ever the late war saw. What for? Not for peace." The (Continued on page 30)



# Solving the Eternal MYSTERY

By Charles S. Longacre



**W**ITHOUT question, the mystery of life is the greatest mystery in the universe. The mystery of life, like the mystery of electricity, the mystery of gravitation, and the mystery of innate mobility, is inexplicable and unsolvable from a human viewpoint. All kinds of human explanations have been made of all of these themes, but so far every human answer has proved unsatisfactory, and when tested was found to be mere speculation based upon an unproved hypothesis or a false manifestation of a delusive phenomenon.

We are able to use and measure all these mysterious forces, but we do not know what they are, nor has science been able to tell us what produces them or from whence they come. Science, so far, has been unable to tell us what that mysterious something is that propels the electric motor and illuminates our dwellings, which we call electricity.

### Science is Baffled

**ELBERT HUBBARD** said that he never found but one man who knew what electricity is. He asked a motorman on a street car, "What makes this car go?" "Why—why, electricity," said the motorman. "What is electricity?" asked Hubbard. "Don't you know?" retorted the motorman. "No. I know how to turn it on and off. I know how to use it, but I don't know what it is. Do you?" replied Hubbard. "Sure!" said the motorman, "That's the juice." "Ah!" said Hubbard, "you belong to that large class of people who think that they know what a thing is when all they have been able to do is to clap a label on it."

Likewise science knows not what life is, whence it comes, nor whither it goes. No scientist is able to explain the mysterious operations of this wonderful force which we call life. As long as life is in a man, his heart beats and his lungs expand and relax; but the moment life ceases, this apparent self-mobility of heart and lungs terminates and man decays. No living man has ever been able to make a living thing out of something that is not already alive, nor will he ever succeed. We can diminish and take away life, but we cannot create life nor perpetuate it. Immortality and the life after death is still the unsolved mystery of the human race, so far as human wisdom and ingenuity is concerned from a scientific standpoint.

The mystery of life, perhaps more than any other mystery, has suffered from incredulity and misrepresentation at the hands of fakers, charlatans, necromancers, mystery and psychic mediums; because this mystery yields itself so readily to deception and spirit materialization from external sources and approaches man upon the side where he is least protected, and where every instinct of his affectionate nature craves for

an answer to the longing of his soul for the solution of the unsolved mystery of the existence of life beyond the portals of the tomb.

Sir Arthur Conan Doyle and Sir Oliver Lodge have espoused the cause of the mystery mediums and necromancers, and claim that they have solved the mystery of life, in that they are

receiving communications from those who once lived upon this earth but are now dead, or as they claim, "supposedly dead, but more alive than ever." These men claim that when a spirit appears before them and asserts that he is the spirit of a former friend, and transforms himself into the personal likeness of this former friend, who was once alive and is now supposed to be dead, that this materialization of the spirit into the likeness of their departed friend is positive proof, *ipso facto*, that this friend is not dead but still alive, and capable of communicating with his former associates in the flesh. They claim they can prove life beyond the grave by psychical experiments and spirit materialization and personification.

But Dr. Frank Crane, the well-known publicist, says: "All the efforts of the psychical culturists and the claims of spiritists that they can prove the dead live on by some psychical experiment, as well as all the ideas of theologians who say that they can prove immortality by logic, are futile. If you could actually see dead people come back to life, it would not prove the general proposition that the dead live on; and even such proof as it furnished would not be of a kind to ennoble your life. The universal belief in immortality

rests not upon any argument, nor upon any scientific demonstration, and cannot be strengthened by such things, because it rests upon something infinitely stronger and surer."

Dr. Crane is correct. The hope of immortality and the life beyond the grave "rests upon something infinitely stronger and surer" than either the

*Does the Soul Go Marching On?*

philosopher's logic or the spiritist's materialization of the spirits through psychical phenomena. The human senses are readily deceived by magic arts and spirit manifestation from external sources that are entirely disconnected from and foreign to the human race. We can place no reliance upon spirit manifestations or the testimony of the spirits, so far as life beyond the grave is concerned. Even Conan Doyle and other noted spirit mediums, who claim to receive communications from the spirits, say that some of these spirits are bad and that no reliance can be placed upon their testimony, and that they frequently tell falsehoods. No doubt Conan Doyle's reply to the question which was propounded to him when he was in southeastern California, where the thermometer frequently reaches 130 degrees during the summer heat, was intended for more than a joke, when he was asked the following question: "Have the spirits ever informed you as to the kind of atmosphere that prevails in the region where they dwell?" Conan Doyle is alleged to have given in substance the following reply:

"Yes, they have told me; but it is very difficult for me to convey to you in earthly language or similitude what they did tell me about the atmospheric conditions that prevail in the region they come from. They said it was more like southeastern California than any other place they could compare it to on earth." This is not a good recommendation for southeastern California, nor for the origin of the spirits that are in communication with Conan Doyle.





One thing has been demonstrated over and over relative to the communications of the spirits that are in touch with the spiritists, and that is that they are "lying spirits," and that many of their predictions have proved base falsehoods. Why should we, therefore, place any reliance whatever upon communications that come from this source, so far as solving the mystery of life is concerned?

### *The Real Authority for Immortality*

THE hope of life beyond the grave cannot rest upon such a feeble foundation of uncertainties and frauds. It has a surer and firmer foundation, and that foundation rests entirely and altogether upon the immutable promise of the Author of life. No higher authority can be found. His word is the alpha and omega and gives us the only solution of the mystery of life and the destiny of man. Yet there are men who will stake their all upon an inferior authority, and will reject the highest authority that can possibly be found upon the subject of life and death. The Author of life alone can tell us what we may expect on the other side of death and the grave. He has spoken to us in no uncertain language and has promised us a resurrection from the grave. The only hope of life beyond the tomb is found in this promise from the Life-giver: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5: 25, 26.

Here we are told that only He who has life in Himself, that is, immortality, can bestow immortality upon others. Paul assures us that aside from God, there is no other person "who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6: 15, 16

A finite life can never produce an infinite life, nor bestow upon another "the gift of immortality." If all men have innate immortality and never-dying souls, as some theologians assert, why did Christ say, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3: 36. Upon the strength of this statement the apostle John wrote, "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12.

There are some theologians who send people to heaven or hell as soon as they die, and tell us at the funeral that we should not mourn, because the dead

are more alive than ever and that they have gone to their reward. They make death the gateway to heaven or hell, before the judgment or the resurrection day. If people go to heaven or hell before the judgment or resurrection day, what is the need of a future judgment and resurrection? If man is not mortal, but immortal, now or before the resurrection takes place, then the following language is farcical: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. 'O death, where is thy sting? O grave, where is thy victory?'" 1 Cor. 15: 51-55.

### *Resurrection, the Gateway to Life*

IF THERE be no resurrection from the dead, says Paul, "then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished," and we are without hope in the world. Thus the Scriptures make it emphatic that a resurrection from the dead is absolutely necessary before man is transformed from a mortal being to one blessed with the divine gift of immortality.

If all men go to their reward when they die, before the second coming of Christ and the resurrection from the dead, the following language of Christ's would be meaningless: "Behold, I come quickly; and my reward is with Me, to give every man according as his work shall be." Rev. 22: 12. Christ said that God had "given Him authority to execute judgment," and then continued, "Marvel not at this; for the hour is coming, in the which all that are in the graves

[not in heaven or hell] shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 27-29.

If man has a never-dying soul, why does the Scripture say: "The soul that sinneth, it shall die." Eze. 18: 20. If a dead man is conscious after he dies as some would have us believe, why does the Scripture say: "The dead know not anything"; "his breath goeth forth, he returneth to his earth: in that very day his thoughts perish"; "his sons come to honor, and he knoweth it not"; "then shall the dust return to the earth as it was; and the spirit [breath] shall return unto God who gave it"?

But, says one, (Continued on p. 29)



## SHADOWS

By Ruth Lees Olson

*Shadows on the valley roadway where my feet in eager haste  
Sought the roses and the violets, finding thorns and nettle  
wastes;*

*Shadows on the dark green forest, dimpling leaf and singing  
pine,*

*Where I loitered, idly dreaming, till the day star fell from  
line;*

*Shadows on the rain-swept moorland, where the velvet has-  
socks hide*

*Depths of bog that, gripping downward, daunt the weary,  
careworn guide;*

*Shadows on the mountain fastness, torrent wild and deep  
abys*

*Where I struggle, fighting ever, onward, upward through the  
mist;*

*Shadows—shimmering curtains glinting, rose tints fresh and  
bright*

*Through the tear drops dripping, dripping, on the valley's  
murky night,*

*Forest, moorland's lonely journey, rocky gorge, and mountain  
height,*

*Shadows—fading into twilight—"at eventide it shall be light."*

# An Advance History of the World in

## ONE HUNDRED AND FIFTY WORDS

**S**UPPOSE you were asked to write the history of the world, using only one hundred and fifty words, do you think you could do it? I think I hear some one say he could not write the history of the world if he used a million words. Not everyone can write history, that is true. The world existed several thousand years before it produced even one good historian; and he lived only about four hundred years before Christ.

Suppose you lived back there, a little before the time of Herodotus, and were offered a million dollars to write an advance history of the world *from then until now*; do you think you could do it? I think I hear you say, "Why, of course, I couldn't, nor could anybody else; for that would be to foretell the future. I couldn't do it if I were offered a million times a million dollars."

But somebody did do it away back there; somebody gave all the big, main events that were to come to the end of time, and did it with only about one hundred and fifty words. He did it without being offered any million dollars. You will find the words of that history written out in advance, before the events happened, in Dan. 2:31-35—only five verses of the Bible and the whole story is told. Of course, not everybody understood it then when it was told; it had to be explained. But for that matter, not everybody understands it now, and that is why even now it also has to be explained. But there it stands with the seal of God upon it. It bears God's mark, because it is prophecy—history in advance. And it bears a second mark of God's hand upon it, because of its brevity—only one hundred and fifty words.

### What It Reveals

**N**OW, because of all these remarkable facts, and because this prophecy reveals to us things concerning the world to-day, and concerning the days to come, I think we had better study it a little while; don't you? Among the events it reveals are many remarkable things about the past that otherwise we might not understand. For example, it tells us why the dream of Charles the Great,—Charlemagne, they called him,—why his dream of a "Holy Roman Empire" could not come true. It tells us also why the great ambition of Napoleon to weld all Europe into one single empire failed, though seemingly at times it was on the very verge of being realized. And further the prophecy tells us why Germany could not bring the rest of Europe under her domination, although at times she seemed about to accomplish her purpose.

Here are three mighty world events, dreams and ambitions of men, mighty human endeavors in which tremendous resources were used, vast armies employed, and which, if any one of the group had succeeded, would have made that little one-hundred-and-fifty-word prophecy a lying forecast. But the prophecy, old now by two millenniums and a half, almost one half the lifetime of the world, still stands as the truth, the whole truth, and nothing but the truth, concerning all the great nations of Europe from that day to this.

And so Europe is yet divided, just as the prophecy said

By Lucas A. Reed

it would be. And it will remain divided until the end of time; for the prophecy that has remained true in every prediction for over two thousand years, will remain true for the few years that remain yet to the end of time, and that prophecy declares that, "they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of these [divided] kings shall the God of heaven set up a kingdom."

That's the way it reads; that's the way it stands in the prophecy. We can depend upon it. But there is much more in that little one-hundred-and-fifty-word prophecy, and therefore we would do well to give it a little further careful study and attention.

### The Dream of a King

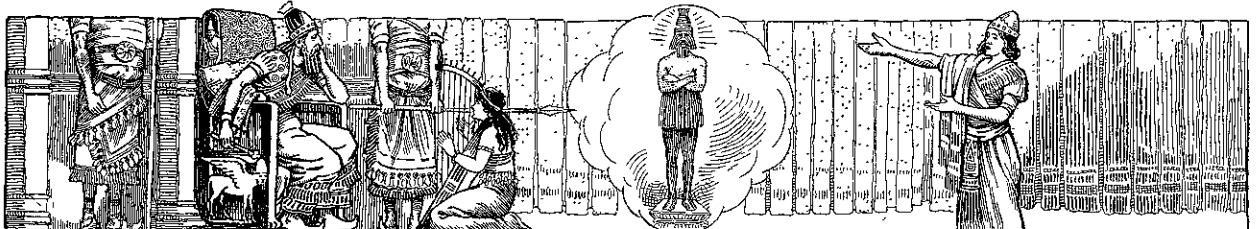
**T**HE story begins with a great king, one of the greatest the world has ever known. We find him thinking about the future. He wondered about his mighty kingdom and empire. Would it endure? Who would succeed him? What would come after him? What would be the future? He was a wise king, for the man who thinks only of to-day and lives only in the present, is not wise. So the story tells us how it all came about.

"O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets hath made known to thee what shall come to pass." Dan. 2:29. The king had gone to sleep thinking of the future, and in his sleep God gave him a dream of the days to come. When he awoke, he knew that he had dreamed, but could not recall the details. Thus, in the providence of God, events came about in such a way that the pretenders near the throne might be revealed as empty councilors, and the one be found who could tell the king both the dream and its remarkable and intensive meaning. Thus Daniel came to stand before the king as interpreter of the dream.

The king was reminded that he had seen a great image. This image was mighty, its brightness was excellent, and its aspect was terrible. The image was not composed of one material throughout. It had a head of gold, breast and arms of silver, waist and thighs of brass, legs of iron, and its feet part of iron and part of clay. Next, a stone was mysteriously cut out of a mountain without aid of hand; and without director, it hurtled through the air and struck the image with irresistible power upon the feet. Immediately the image crumbled into thousands of particles so fine that they were as light as the chaff of the summer threshing floors, so light that the winds blew these particles of the image away, so that they were lost and gone irretrievably. No place was found for them, and the stone that did all the damage became a mighty mountain, so large that it filled the whole earth.

### And This Is What It Meant

Thus the king was told of what he had dreamed. Thus the picture came back once more into his mind. But what did it mean? Something about the future,—so the Hebrew captive assured him,—but how? As the king thought of the image



and all its details, it appealed to him, as it will appeal to anyone who for the first time reads the story. The image seems as a puzzle, and we desire, even as the king desired, that the puzzle shall be solved. What does it mean? What is the meaning of the different metals in the several parts? Why is there clay at the last in the feet, mingling with the iron? And what is that strange stone, miraculous in origin, miraculous in execution, miraculous in accomplishment?

The king was told that the head of gold represented his own kingdom of Babylon; he was the head of gold. That much of the puzzle was solved. But what of that part of the image just below the head, the part composed of silver? That, said Daniel, represented another nation that was to arise after the kingdom of Babylon. Thus the king was directly told that his kingdom was not to last forever, it was to be succeeded by another; but he was given the satisfaction of knowing that it would be inferior, although the conqueror. In this way the puzzle was solved, one detail after another. Babylon was to surrender to the silver kingdom of Medo-Persia; and this, in turn, was to give way to the brass kingdom of Grecia, which was to "bear rule over all the earth." After that was to come the "iron monarchy" of Rome, followed by divided Rome in the Europe of the latter days, still retaining some of the strength of iron, but now broken by a weakness well pictured by the intermingling clay.

But do not forget that after once the image stands complete, gold above and clay beneath, then the stone comes hurling itself at the image, striking the feet and breaking and destroying all the image. Remember that the image represents the world, the kingdoms of the world from Babylon to the present kingdoms of Europe. The stone does not convert the image, it destroys it. The stone does not come slowly, silently, almost imperceptibly, gradually, and like leaven change the whole. It smites the image and breaks it fine, and the wind does the rest.

The stone represents the kingdom of Christ. That is the next that will appear. It will not come by gradually converting the world. It will not slowly change the world. It will destroy the nations of the earth. That is the plain prediction, and as surely as all other predictions of this prophecy have been accurately fulfilled, just so surely will this one also be.

"In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

The king of Babylon in thinking of the future would naturally dream of an unbroken reign for his successors in the kingdom; he would want Babylon to last forever. But this was not to be. There were to be three great upheavals. Babylon was to be conquered by an inferior nation. And this outstanding and unchangeable fact would naturally strike into the strong mind of the Babylonian king and stir up his pride into an open opposition to the prediction of the mouthpiece of God.

The king was told that eternity of rule belongs only to the God of heaven, who, in the "latter times," or "latter days" (Dan. 2:28), will set up a kingdom that shall never be destroyed. And, more remarkable, the same people will have the sovereignty forever, without the rule being "left to another people." In other words, the people of the fifth kingdom will be immortal, living on in unchanging power, their heritage enduring always, not left to their descendants or a conquering invader.

#### *The King Would Confound the Forecast*

**B**UT the king of Babylon was not content with this plan of God. He was not willing to wait for the perfect kingdom to come at God's appointed time when death was to be banished and sin no more trouble and despoil. He wanted Babylon to be the perfect kingdom. Was it not almost that now? Had not the interpreter of the dream, the professed speaker for this Jehovah God, admitted the superexcellency of the Babylonian kingdom and king? In the dream did it not stand at the top, the head, in its glory of superior

gold? Had not this Daniel said his kingdom was the greatest of the four?

Well did the king remember the words of acknowledgment as to Babylon's mighty glory and renown: "Thou, O king, art a king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath He given into thy hand, and hath made thee to rule over them all; thou art this head of gold." Dan. 2:37. 38.

Well might the king in his pride, thinking only of his own desires and nothing of the will of God, come to the unreserved decision that by prompt and decisive action the whole course of empires might be changed and Babylon ever remain supreme, no nation, particularly an inferior one, ever conquering her in all the long enduring days to come.

Then when the king was approached with the thought that he should erect an image like the one he saw in the dream, we can imagine his response to the idea. If he made a replica of the dream image, he would thus place an object lesson before all people that Babylon was the unquestioned head of gold, but with the fact would be visioned forth in the silver below it that Babylon was to be conquered by an inferior kingdom, even as silver is greatly inferior to gold. It was more than the prideful king could do. He would not thus acknowledge the doom of Babylon. He certainly would not erect a monument beforehand to the downfall of his beloved kingdom.

Yes, he, the king of Babylon will erect an image, but it shall be all gold from the crown of the head down to the lowermost toes, all gold from first to last, as a decree from her greatest king that all shall be Babylon, and that her sway shall be undisturbed and unbroken down through the ages to the last days of recorded time. Babylon shall be the eternal kingdom. Babylon shall have universal dominion. Her people shall be the governing people, and their sovereignty shall not be left to any others while time endures.

But this was not the dream given of God on that night when the king "dreamed dreams, and his sleep went from him." Dan. 2:1. The king now had a new dream of his own choosing and in harmony with his own desires. There was to be another image, the image seen in this new dream, an image all of gold to declare that *all is Babylon*, and ever shall be while the world stands and kings rule.

#### *There Are Dreams, and Dreams*

**Y**OU may read of this day-dream image in the next chapter of the book of Daniel. As the king erected the "image of gold, whose height was threescore cubits, and the breadth thereof six cubits," he put forth the decree that when the music sounded the signal "peoples, nations, and languages" were to fall down to it or be thrown into a burning fiery furnace.

But there were three in Babylon who were not obedient to this "all-Babylon" decree. They gave their final allegiance to the God of heaven whom they knew would some day set up the really eternal kingdom. They thus stood out in a seeming rebellion against the king, they apparently were openly flouting the "all-Babylon" idea so plainly set forth in the gold of the image—gold throughout from crown to toe.

Well, even the children can tell us the outcome of that challenge to God's might made that day by the king of Babylon. God, the God of heaven, showed himself supreme. He reversed the command of the king. He made the Babylonian fire of no effect. He showed that there is a kingdom above the kingdoms of the earth. The king was constrained to acknowledge all of this, and to admit that his own word had been changed. And he did change his word by putting forth another decree granting an immunity to the servants of God, forbidding any from speaking against Jehovah, and promoting the ones who had been at the bottom of it all.

It is impossible here to show how the king of Babylon too often and too regularly followed the way of pride and rebellion until one last terrible lesson changed the whole trend of his thought and the after course of his (Continued on page 31)

# Present Perilous Movements Demand a Restatement of

## THE FUNDAMENTALS OF AMERICANISM

IT SEEMS very necessary that the principles of original Americanism as well as of original Christianity should be restated in these United States of America, and the reason is very apparent. There are several well defined movements at work in the nation the product of whose programs, if translated into law and enforced, will spell a repudiation of both Christianity and Americanism. The pivotal point of these programs is the enforcement of Sunday observance by civil law.

If the mind of God is to be met, Christianity must be understood to be the product of a life energized by the Spirit from above, rather than a cult whose appraisal is judged by and reflected in forms and ceremonies. From the viewpoint of the Scriptures, Christianity is a reflection of the life of Christ, so well and comprehensively set forth in the apostle Paul's confession: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

If the mind of God is to be met and the work of the Founders of America is to be cherished and adhered to, Americanism must be understood to be a civil arrangement—the best ever devised—whereby men, in their relation one to the other, may live in peace and good order, rather than a system of government through which men and women may be required through fines and imprisonments to act like Christians. Medievalism and the Dark Age period made necessary Americanism, calling forth the significant sentiment expressed by Bishop Berkeley:

"Westward the course of empire takes its way:

The first four acts already past,

A fifth shall close the drama with the day;

Time's noblest offspring is the last."

But, as stated in the fore part of this article, there are certain movements at work in this country which if successful would change the form of our government from a secular to a religious system. The promoters probably are not aware of such results, but this would surely be the result if they carry out their program. One of these movements, the National Reform Association, with headquarters at Pittsburgh, has persistently claimed since its organization in 1863 that the United States is a Christian nation, and as such should enact laws in harmony with the teachings of Christianity.

### Is Ours a Christian Nation?

ONE fact upon which the association bases its conclusion that this is a Christian nation, is the decision of the U. S. Supreme Court on the application of the alien contract labor law in 1892, when the Holy Trinity church of New York, in consequence of employing a minister from England, was

By Sanford B. Horton

haled into court charged with violation of the labor law. The lower court decided against the church, but upon

appeal the Supreme Court reversed that decision and dismissed the case against the church, on the ground that the law only concerned the question of contracting for manual labor outside the United States and did not apply to contracting for professional or brain labor. In the decision of the Supreme Court, Justice Brewer referred to certain Christian features of the people who founded and brought the nation to its full idealism, his statements being what is called in the parlance of jurisprudence *obiter dicta*, which is defined by lexicographers to be "incidental and collateral opinion uttered by a judge, and therefore (as not material to his decision or judgment) not binding."

In this matter of "Christian nation" claims we call attention to an opinion of the Ohio Supreme Court rendered against a demand to teach religion in the public schools of that state. Said the Court through Justice Taft (now Chief Justice of the U. S. Supreme Court) in part: "The only foundation—rather, the only excuse—for the proposition that Christianity is part of the law of this country, is the fact that it is a Christian country, and that its constitutions and laws are made by a Christian people. And is not the very fact that those laws do not attempt to enforce Christianity, or to place it upon exceptional or vantage ground, itself a strong evidence that their religion is the best and purest of religions?"

The court further held, "Legal Christianity is a solecism, a contradiction of terms. When Christianity asks the aid of government beyond mere *impartial protection*, it denies itself. Its laws are divine, and not human. Its essential interests lie beyond the reach and range of human governments."

### National Reformers Speak Their Minds

THE National Reform Association conducted an institute at Winona Lake, Ind., August 6-17, preparatory to the



Tabernacle at Winona Lake, Ind., where National Reform Institute was held.

holding of the Fourth World's Christian Citizenship Conference, July 1-8, 1923, at the same place. Among the speakers were Rev. James S. Martin, the superintendent of the association; Dr. Larimore C. Denise, assistant superintendent; Dr. James S. McGaw, general secretary; Hon. Sam Small, Hon. Clinton H. How-

ard, Dr. W. S. Fleming, manager of the Chicago office of the association. Each of these gentlemen stands for and advocates the teaching of the association. In their addresses each insisted upon the recognition of the "Christian nation" idea, the making of laws for the enforced observance of Sunday, religious teaching in the public schools, etc. The association stands for and advocates "legal Christianity," which a supreme court declared to be a "solecism."

Superintendent J. S. Martin stated in the opening address of the institute:

"The nations have forgotten God and are on the way to

hell. . . . You cannot have a people on the way to heaven with their nation on the road to hell. If the people cannot or will not carry their nation to God, the nation will sweep the mass of its people to the evil one. . . . Witness Germany, the nation of Luther, which became the nation of Lucifer." This reference to Germany and the part it had in the World War is rather unfortunate for the National Reform Association's "Christian nation" theory. Germany was and, so far as the writer knows, is a "Christian nation," yet that fact did not prevent it from making war and repudiating its solemn treaty obligations. That "witnessing" illustrates that a form of godliness does not bring godly power. In connection with this fact, Russia was a Christian nation, Rome was a Christian nation, and who has not heard of the "Holy Roman Empire"?

Hon. Sam Small called attention to the fact that the founding leaders of the United States were men of God, and that to-day the world was looking to the United States as its Moses for this time, to be the lawgiver of a reconstructed world. He exhorted the nation to "get right with God, keep His commandments, and keep holy His day." He maintained that there was no difference between Mormonism and Sabbath law breakers. His reference to the giving of the law on Mount Sinai was most eloquent, but how he or any other intelligent man can associate the Sabbath given at Sinai with the Sunday of pagan origin is somewhat of a mystery. Mr. Small said he had travelled about this country for fifty years, and he had never come across any evidence of the administration of "ye olden blue law." Could Mr. Small have been in the neighborhood of Tangier Island, Va., within the last two years he would have known of an incident wherein a young man was accosted by a constable for sitting on a porch on Sunday morning during church hours contrary to the law of that place. In resisting arrest, the young man was shot by the officer. Could anything be "bluer" than such a law?

More in this line could be included in this article, but this is sufficient to indicate that the National Reform Association movement, together with the activities of the Lord's Day Alliance, is antagonistic to the faith of the fathers of America, and it behooves our citizens to cast off any indifference as to the meaning and result of such avowed purposes.

#### *The Purpose of the Founding Fathers*

IT SEEMS necessary, therefore, to restate the work of the founding fathers.

First, the treaty of peace and friendship between the United States and Tripoli discloses the fundamentals of Americanism: "As the government of the United States of America is not, in any sense, founded on the Christian religion, as it has in itself no character of enmity against the laws, religion, or tranquillity of Mussulmans; and, as the said States never entered into any war, or act of hostility against any Mahometan nation, it is declared by the parties, that no pretext, arising from religious opinions, shall ever produce an interruption of the harmony existing between the two countries."

Couple with this the result of an attempt to place an acknowledgment of "God and the Christian religion" in the Constitution during the 43rd Congress in 1874. The House Judiciary Committee reported adversely in this language:

"Upon examination even of the meager debates by the fathers of the Republic in the convention which framed the Constitution, they find that the subject of this memorial was most fully and carefully considered, and then, in that convention, decided, after the grave deliberation to which the subject was entitled, that, as this country . . . was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union of church and state had imposed upon so many nations of the Old World, with great unanimity that it was inexpedient to put anything into the Constitution or frame of government which might be construed to be a reference to any religious creed or doctrine." —"House Reports," volume i, 43rd Congress, 1st session, Report No. 143.

Second, these Sunday law organizations should become acquainted with the fact that the early Congresses were opposed to Sunday observance laws by the government, as has been every Congress since those early days. Space will permit of only a statement. Said a Senate report, January 19, 1829, "It should, however, be kept in mind that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem every day alike holy."

Can anything be plainer than that our forefathers refused to follow in the wake of other nations in legislating Christianity into the body politic? Moreover, the fathers thus deported themselves as Christians and in behalf of Christianity itself. This is the American doctrine on the subject of civil government and religion. It is also in harmony with the teachings of Christ as reflected in His statement, which is a command, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." True Christianity and true Americanism demand that this nation follow the faith of our fathers. To do otherwise is unbiblical and un-American

## *Feasting or Thanking*

*By Martha Warner*

*Away back in August  
I began asking first  
One and then another  
Just what they were  
Going to do on  
THANKSGIVING DAY,  
And they one and  
All said, Oh, eat  
And EAT. Then EAT  
Some MORE. And in  
The evening dance  
Or maybe play cards.*

*But I wonder if  
It would not be  
An experience our  
Children would treasure  
In the years to  
Come. If on this  
THANKSGIVING DAY  
We omit the last  
Course of our dinner  
And the next to  
The last. And the  
Next to that. And  
Spend the time in  
Counting OUT LOUD  
Our BLESSINGS. Naming  
Them ONE by ONE.*

*And then in the  
Presence of our loved  
Ones bow our heads.  
And THANK GOD for  
LIFE, for HEALTH, for  
HOME, for CHILDREN,  
And for FRIENDS.*

*I am thinking it  
Would be an experience  
That WE as well  
As our children would  
Treasure. If on this  
THANKSGIVING DAY  
We FEASTED less  
And THANKED GOD more.*



# FRETTING AGAINST AUTHORITY

EX-PRESIDENT WILSON coined the expression "self-determination," which has been seized upon and invoked in scores of ways that must cause the author deep chagrin. The political principle that races of people cannot justly, or even profitably, be held by force to an allegiance that is obnoxious to them, is at the very foundation of good democratic doctrine. But in the application of the principle, due regard must always be had for the rights of all concerned, for the common good of humanity, and for the proper adjustment of existing responsibilities. The rights of small nations are as sacred as those of larger nations, who are better able to maintain their rights by force. But surely no tribe or nation, large or small, has the right to pursue self-determination and the expression of its national or family aspirations to the extent of disregarding the wider interests of humanity.

For instance, no people have a right to withdraw from one political allegiance and set up another form of government under which life, property rights, civil justice, and religious tolerance are less assured than in the former state if, by the change, it is sought to avoid legitimate obligations or to obstruct freedom of world communication in such a way as to interfere with international justice and defy world opinion. Then self-determination becomes not only a world menace, but an occasion for outside protest and the exercise of proper restraint upon the offenders.

SELF-DETERMINATION, when properly applied, is helpful to progress and civilization; but just as surely as the willful self-determination of an untrained child should be curbed until self-restraint is learned, even so a people must also be required to demonstrate their ability to govern themselves.

Self-determination has become the watchword of demagogues and agitators of all kinds everywhere, because it so accurately expresses a prominent characteristic of the age in which we live. Yet it becomes a vicious doctrine when it consists of a selfish desire on the part of nations, classes, or individuals to have their own arbitrary way—in other words, when its purpose is to carry out the desires of their natural hearts without regard to the safety and rights of others. Until human nature is changed, it will always be necessary to restrain by force those who do not exercise proper self-restraint. Self-restraint must go hand in hand with self-determination, if the world is not speedily to be filled with division, suspicion, and violence to such an extent as to make life not worth living.

Civil governments are ordained of God for the restraint of evil-doers. Edmund Burke had the faculty of stating fundamental truths with great clearness, and in one sentence he sets forth in a nutshell the problem of civil government: "Society cannot exist unless a controlling power upon the will and appetite be placed somewhere; and the less of it within,

By Charles F. McVagh

the more there must be without." In commenting on this statement of Burke's, Prof.

George McCready Price says:

"By this, Burke meant that in the case of a people trained and disciplined in self-control, trained to respect and obey moral law and the Golden Rule, civil government (in its punitive and repressive capacity) would have little to do; but that in the case of a people without self-restraint but led by blind passion and impulse and undisciplined and uncontrolled desires, civil government would have a great deal to do, in order to make a country safe to live in or fit to live in. Burke recognized the moral law, the eternal law of the Creator, as the supreme guide of human life; and he recognized that no decrees of a ruling faction, or even the unanimous vote of a whole people, can ever annul those moral principles that must ever form the foundations of all civil society, or can ever of wrong make right, or establish happiness and prosperity on a foundation of tyranny and injustice, even though it be the tyranny and injustice of a powerful majority."—"Poisoning Democracy," pp. 64, 65.

THIS touches the source of much, if not all, of the fretting against authority that is threatening civilization itself in our day. The desire for self-determination, in so far as it implies the determination to follow the impulses of the natural heart and to evade the restrictions of the moral law, is but a continuation of the rebellion against God that began with Lucifer in heaven, and is in its very nature self-destructive. The following diagnosis by a prominent writer of the many alarming and disquieting symptoms appearing in the world to-day is worthy of serious thought:

"What portends this turbulence of our time, which has swept around the earth like a seismic current? . . . With all the honesty of soul I possess, I have sought to see straight into the causes and character of conditions. Turn whichever way I will, follow whatever set of conditions I can call to mind (and I have had recent personal experience of Bolshevized Russia, of proud and discontented Europe, of sullen and menacing Asia), I find myself led straight up to the mount of the law. Here is the answer to every question. Things have gone wrong because peoples and nations have departed from this law. They will never get right until nations and peoples have the clarity of vision and the courage to turn to the keeping of the ten words spoken on Sinai."—Wm. T. Ellis, in the *Washington Post*, July 15, 1919.

Disregard for God's law breeds disregard for all law, and this tends toward anarchy, the greatest tyranny of all. A clean, well-behaved little child is the sweetest and most lovable thing on earth—the nearest representative of the purity of heaven that our Saviour could find on earth. But a willful, unrestrained, disobedient child is very unlovely. Children that (Continued on page 28)





# PICTURES OF PARADISE

*A Scarred Relic of the Former Glories of Eden Is Hawaii, that  
"String of Rare and Precious Pearls in the Sapphire Center of  
the Great American Sea," an Earnest of the Radiant Paradise  
that Is to Be.*

*By Francis E. Stafford*

**P**ARADISE is defined in the dictionary as "a place of bliss," and the meaning of bliss is given as "extreme happiness." Paradise then is undoubtedly a place of extreme happiness. But what kind of place is it that is capable of producing for its inhabitants this state of extreme happiness? This is a question that the human mind loves to conjure with, and the various pictures of paradise that have been painted for us by the poets and philosophers of the past ages, are as different as the various kinds of physical environment and mental atmosphere by which these men have been surrounded. To the weary, paradise is a place of rest; to the sick, a place of health; to the hungry, a place of food; and so on through the long list of material things which the human mind has always looked upon as essentials of happiness. Perhaps the strangest picture of all is that painted by the Buddhists—the state of Nirvana—which state millions of the inhabitants of Asia are toiling to reach, and which is described as becoming "nonexistent."

## *Where Every Normal Impulse Is Satisfied*

**H**OWEVER, for the purpose of this article, suppose we seek to make a composite picture of paradise, one that will harmonize with the generally accepted definition of the term, and will include the ideas of the great majority regarding this place of extreme happiness. We will say, then, that paradise would be a place that is beautiful, healthful, and restful, where abundant provision is made for the complete satisfaction of every normal and proper impulse, and the ultimate satiation of every lawful desire that can come to immortal beings during an endless life.

This is also, as we understand it from God's word, exactly the kind of place that the Creator provided for our first parents in the Garden of Eden, and which will, according to the promises in the same Holy Book, be eventually restored to the human race in the "New Earth." God's word is profusely illustrated with views of this Paradise that He is preparing for the children of men, snapshots which shine forth with the light of His love. But realizing that words alone could not convey to our minds, which are darkened and beclouded by sin, the beauties of the eternal home, God has recorded a terse definition of Paradise that removes it at once from all earthly comparisons, and at the same time allows the mind unlimited heights of contemplative imagination. He says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2: 9.

But God's revelations to man come not alone through His written word. Through His created works in the Book of Nature, He speaks directly to the heart of man in a language that is understood by all who behold the beauties of His handiwork, no matter in what country they live or what language they speak. Every shapely tree in the forest, every beautiful flower of the field, yes, every fresh blade of grass speaks in eloquent language of the majesty of the Creator, and these all bear silent witness to the coming "Paradise

restored." For "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1: 20.

## *A Scrap of Paradise in the Summer Sea*

**W**HILE this is true of all nature in a general sense, yet it has pleased the Creator to set apart certain places in the great botanical gardens of the world, where all the elements of nature combine to produce an earthly paradise. One of these places, which forms the basis of these remarks, is found in the middle of the Pacific, and is fittingly called the Paradise of the Pacific.

Here the gorgeous verdure of the lofty mountains, with the brilliant coloring of the variegated trees and beautiful flowers of the valleys, the delicate tints of ocean and beach, and the dainty colors of sky and cloud, all combine in an ever changing, always enchanting vista of beauty of international fame—Hawaii, the playground of the world.

The beauties of this paradise set down in the center of the great expanse of the Pacific Ocean, have called forth the loftiest expressions of rapture from the world's greatest poets and authors. Joaquin Miller describes these islands as "A string of rare and precious pearls in the sapphire center of the great American sea."

Lark Twain said: "No alien land in all the world has any deep, strong charm for me but one; no other land could so longingly and beseechingly haunt me, sleeping and waking, through half a lifetime, as that one has done. Other things leave me, but it abides; other things change, but it remains the same. For me, its balmy airs are always blowing, its summer seas flashing in the sun; the pulsing of its surf-beat is in my ears; I can see its garlanded crags, its leaping cascades, its plummy palms drowsing by the shore, its remote summits floating like islands above the cloudrack; I can feel the spirit of its woodland solitudes; I can hear the splash of its brooks; in my nostrils still lives the breath of flowers that perished twenty years ago."

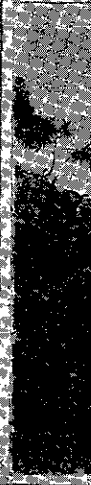
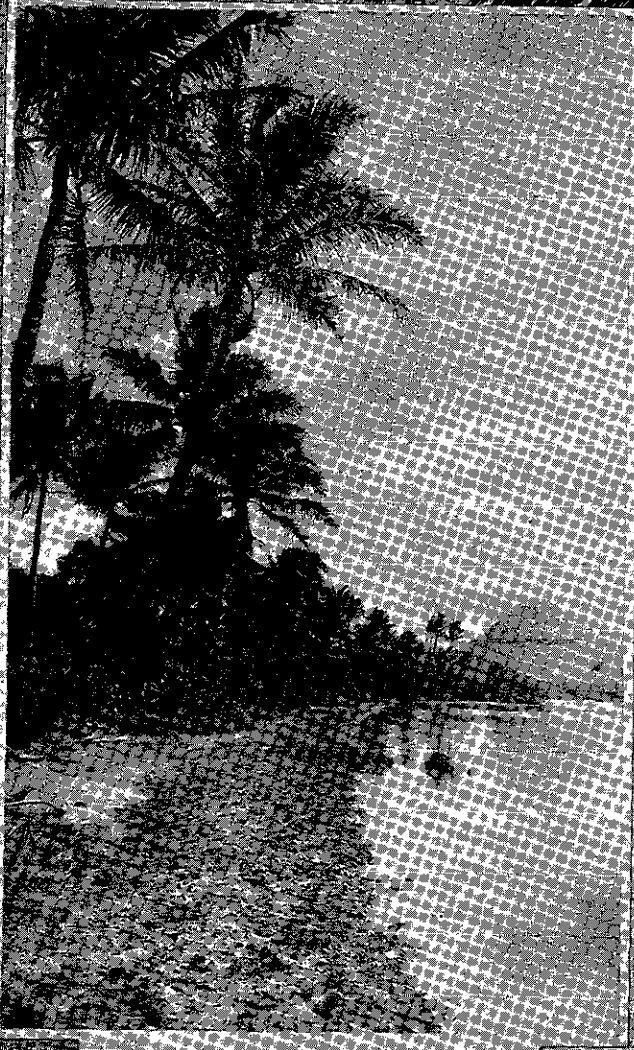
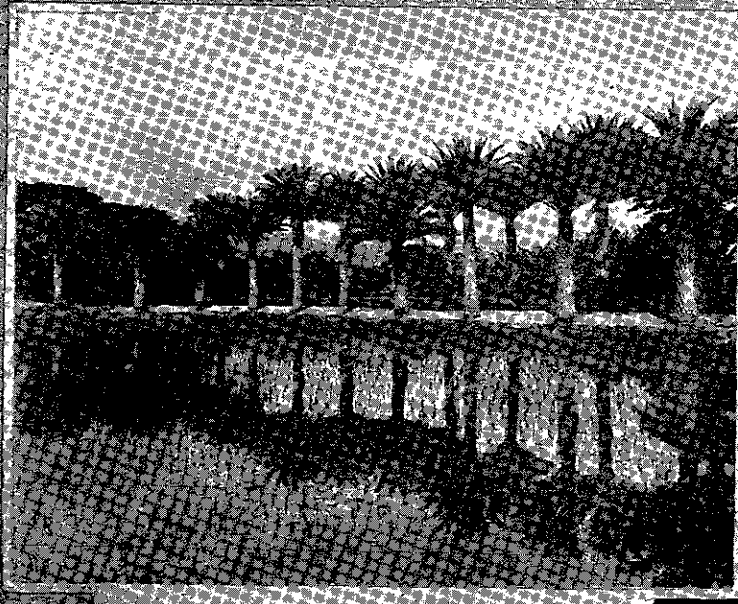
Lord Northcliffe, after a recent visit, describes his impressions in the following words: "No matter what kind of fairyland you have imagined Hawaii to be, no matter what colorless, anemic pamphlets you may read of it on the way there, its magical reality far and far exceeds its advertised charms. Worry about what the sphinx may be like "face to face" if you like, or about the great wall of China, or the Irrawaddy, or even about the Taj Mahal, but do not give a thought to Honolulu till it rises over the edge of the Pacific. You will then know the futility of the printed word. It is just a scrap of Paradise dropped down by a lucky fluke into the middle of the sea of endless summer."

## *Transcendent Beauty of the Paradise To Be*

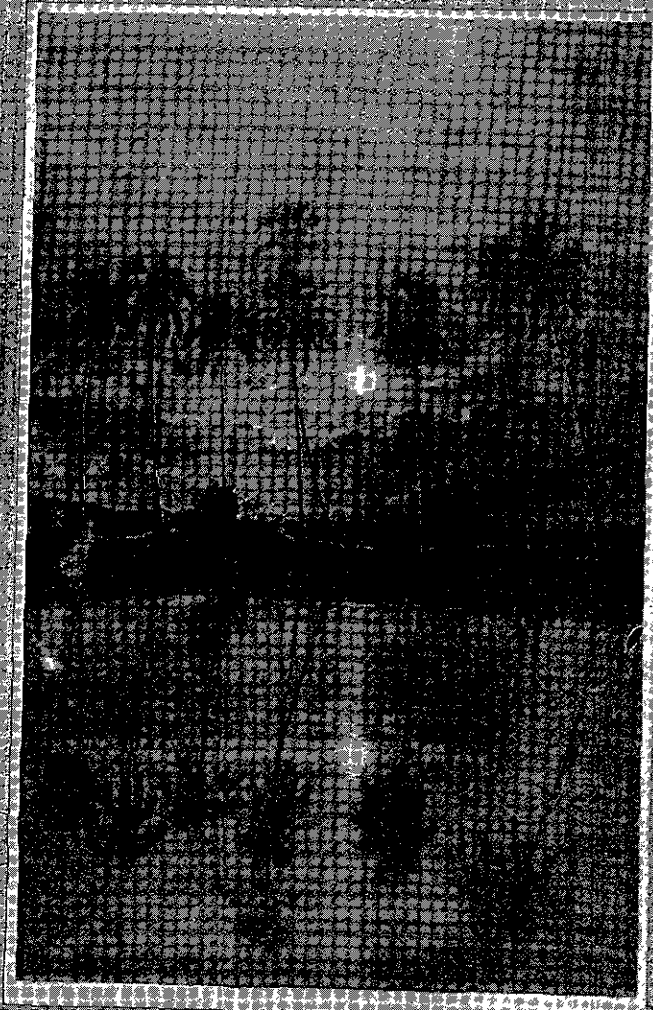
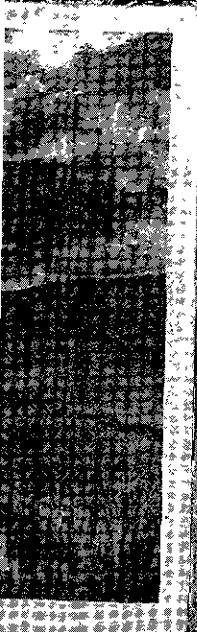
**T**HE majority of the persons who read these words will doubtless never be permitted to see the beauties of this Paradise of the Pacific, but all of you may have the privilege of tasting the everlasting delights of (Continued on page 18)

# GLIMPSES OF P

(FROM HAWAII — S  
PARADISE OF THE



ADISE  
CIFIC)





# CAUGHT IN THE CURRENT

(Continued from page 3)

she can. She will survive if she can. She will grow strong again if she can. But what is left of sanity in the world will wait with anxiety her fate. For what is left of sanity knows that her ruin does not mean the triumph of her rivals, but their own downfall. The disruption of central Europe does not mean the consolidation or restoration of western Europe, but its decay and dissolution. Europe can not survive the dismemberment of economic entities that is taking place throughout central Europe. It cannot survive the wars which are preparing.

"France, stricken low by the brutal hammering of the great war, its industrial resources devastated, its man power reduced by millions, its financial structure undermined and tottering to collapse, maintains a huge armament and presses remorselessly a policy which piles her debt higher and absorbs the moral and material resources urgently needed for restoration.

"Russia, whose vast strength is essential to European reconstruction, turns it against the world in a weird dream of social revolution. Poland, which demands the support of the world on the principle of racial unity, fights for mines in a German Silesia, and seizes territory inhabited by non-Polish peoples. In need of peace above all things, she carries on wars of expansion. Greece gives her strength to imperial adventures. Italy has seized territory where her economic interests would benefit by friendship and cooperation, imperiling again the peace of Europe and planting the seeds of future war. Great Britain is paying with internal war for her evasion of her pledge to grant the vaunted British principle of home rule.

"The war to end war has been followed by a peace which ends peace. For there is no hope nor possibility of peace in the delirious struggle that makes Europe to-day a wilderness of destroying jealousy and hate."

## *Greedy the Fundamental Cause*

THE whole situation is tersely summed up by Senator George E. Chamberlin in an article published in the *Forum* for October, 1918. He says, "Nations are only the composite reflections of human beings. They cannot be much, if any, superior to the individuals that animate and give them life." And then he adds, "So long as men are greedy, nations will be greedy. So long as men are unjust, nations will be unjust. So long as men seek what is not theirs, nations will hunger for conquest." And in the last analysis, it must be admitted that the main reason for the onpouring torrent of human passions that is revealed in the world perplexities to-day is to be found in national, racial, and commercial rivalries and jealousies.

The *Literary Digest*, quoting a current editorial on this very point, says, "The world is in a violent flux. Peoples are fighting peoples. Classes are fighting classes." John R. Mott, in the *Student Volunteer Movement*, asks, "How may these momentous perils be counteracted and overcome?" And his conclusion is, "The only program which can meet all the alarming facts of the situation is the world-wide spread of Christianity in its purest form."

From olden time the Author of Christianity, who always presents a correct analysis of every situation, has told us of the present situation and its remedy. He says, "My people is foolish, they have not known Me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge." "For from the least of them even unto the greatest of them every one is given to covetousness." "The way of peace they know not; and there is no judgment in their goings." And then He pleads, "O that thou hadst hearkened unto My commandments! then had thy peace been as a river." Jer. 4: 22; 6: 13; Isa. 59: 8; 48: 18.

## *Retribution's Law Inexorable*

THAT is just the trouble to-day. This generation, with all its enlightenment and boasted Christian progress, has not surrendered its conscience to the dictates of the Lord. Financial groups, labor groups, and national groups refuse to walk in the Lord's good way of the Golden Rule. "They have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." Isa. 24: 5, 6. The general trend of teaching in modern theology has been to destroy man's respect for the word of God and faith in the ways of God. The German universities were first in this modern, so-called higher critical field. From them went forth teachers of infidelity to fill the pulpits of the world; and because this teaching was branded with the label of scholarship, it was considered to be quite the thing to display one's "intelligence" by following this brimstone trail. But what an awful harvest we are reaping! This whole generation has, to a large extent, lost its consciousness of God; moral restraint has come to be the exception, and sometimes the rare exception, while the most sacred institutions of the race are tottering into oblivion.

Men and nations need not think that they can violate principles of righteousness and justice without reaping the sure fruits of their course. The long trail of national disasters running through the pages of history reveals an endless repetition of this seed sowing and harvest. Assyria, Egypt, Greece, and Rome are but examples. And now in this generation the older states of the Old World and the newer states of the New World are showing an alarming determination to pursue the same course. The harvest is ripe; yes, overripe. The presence of the grim reaper is seen in every field of national, commercial, social, and industrial activity. The great onrushing flood is swirling us madly along to the Armageddon of prophecy.

Would that we might heed the lesson of the times! If not as groups, races, and nations, then shall we not at least as individuals give heed to the lesson? The Founder of Christianity says, and the whole Bible teaches, that these times of perplexity mark the crisis of human history and the limit of the reign of unrighteousness. The great, outstanding lesson of the times is the need of heart and soul preparation to be found at peace with our Maker. May we find that peace in Him.

# PICTURES OF PARADISE

(Continued from page 15)

the Paradise of God. As you gaze upon the accompanying photographs, (on pages 16 and 17) try to visualize some of the beauties of the heavenly Paradise, which far transcends in color and form any remnants of former beauty that have ever been seen on this earth.

All this, and much more, God has prepared for "them that love Him." That expression indicates the conditions God has fixed for entering into the heavenly Paradise, for those that love God will keep His commandments (John 14: 15), and, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the

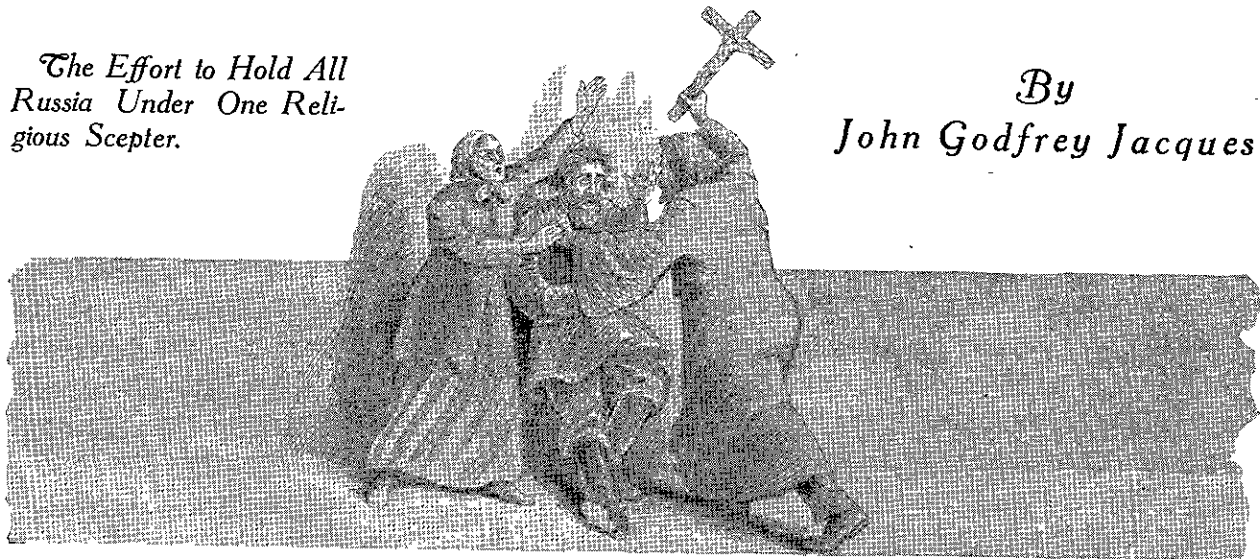
gates into the city." Rev. 22: 14. "Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12: 13. Reader, will you be among the number who "will enter in through the gates into the city"? The decision rests with you. God has made every provision for your everlasting happiness. Will you avail yourself of the privilege, and fulfil the conditions? "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 10, 11.

The writer of this illuminating recital is a native of Russia, having felt personally the heavy hand of tyrannical priests and experienced the rigors of terrible prisons. It is another chapter from the age-long struggle between bigotry and freedom.—*Editor.*

# The HERETIC'S CROSS IN RUSSIA

*The Effort to Hold All  
Russia Under One Reli-  
gious Scepter.*

By  
*John Godfrey Jacques*



"The priest then employed his heavy cross to chastise the impenitent. The wounds inflicted on the martyr's head resulted in his death."

THE noblest and most loyal citizens of pre-war Russia were forced to see their leaders looked upon and dealt with as criminals and outcasts. This refers to political reformers as well as religious workers, who labored untiringly even unto death in prison cells and exile for the betterment of Russia. Their task was a thankless one, as far as the ruling class of old Russia was concerned.

In spite of the efforts to keep all Russia under one religious scepter, there were independent minds whose influence and activities resulted in the separation of thousands from the state church. The inevitable consequence of such separation was oppression and persecution.

A Baptist evangelist, besides being put into a dark and wet prison cell, was daily beaten most cruelly until his body presented a mass of wounds and sores. Each day he was called upon to renounce his "heresy," upon which he would be freed. Upon refusal to deny the light he had found through the study of the Holy Scriptures, the guards, inspired by the "orthodox" priests, brutally beat him, scratched open his half-healed wounds, and stamped upon his legs and arms with their heavy boots. When hardly a sign of life was left in him, he was thrust back into a dark dungeon. The cell door being shut too quickly upon him, one of his legs was caught, the heavy door bruising it badly. He did not move, for he was unconscious from the beating. After months of trial, this hero of the cross was released as an incorrigible heretic.

## *Entire Communities Exiled*

AMONG the earlier sects, the Molokans suffered most severely. Many of their leaders were kept in prison and sent into exile. When these measures seemed not to avail in stopping the spread of their influence, the Russian church, through the agency of the government, effected their exile to Transcaucasia, on the southern borders of the empire. There in the mountains and along the Persian frontier are found remnants of them to this day. Although their views are  
November, 1922.

not free from errors, they try to maintain their singularity as Christians that live the gospel of Christ in its simplicity.

The Russian empire expanded southward. Soon the exile region became as "civilized" as the north. This undesirable element of heretics *must* be eliminated. Being conscientiously opposed to military service, entire colonies of the Molokans were banished from Russia. They sought habitation and refuge in other countries.

The story of the persecution of Christians in Russia is inexhaustible. The writer has been witness to and the subject of more such persecution than could be chronicled here. Therefore I shall limit myself to a few experiences of recent date, and I know whereof I speak.

## *A "Heretic" Forcibly Rebaptized*

ON AN evangelistic tour among the Cossack towns of northern Caucasia, a co-worker and I were entreated by a number of Cossacks to make our stay with them. They were anxious to have us teach them the Holy Scriptures, which seemed a great and novel thing to these Cossack Christians. We consented. The meetings were held in a private house. When the local priest got knowledge of our activity, he incited the most disorderly of his people against us. The place of our meeting was mobbed several times. We finally were forced to refrain from gathering and preaching during the day. Not until midnight could we dare assemble the soul-hungry to hear the gospel.

Eventually we were brought before the magistrate, who charged us to leave the town and never again molest its inhabitants with our teaching. We stated that we taught only those who desired our presence and were eager to hear from us. However, we went as ordered.

Not long after our departure, a mob, organized by the priest and the town authorities, stormed the homes of the villagers who had listened to the "heretics." Most of the "offenders" fled before the perse- (Continued on page 29)

# THIS SAME JESUS

By Morris Lukens

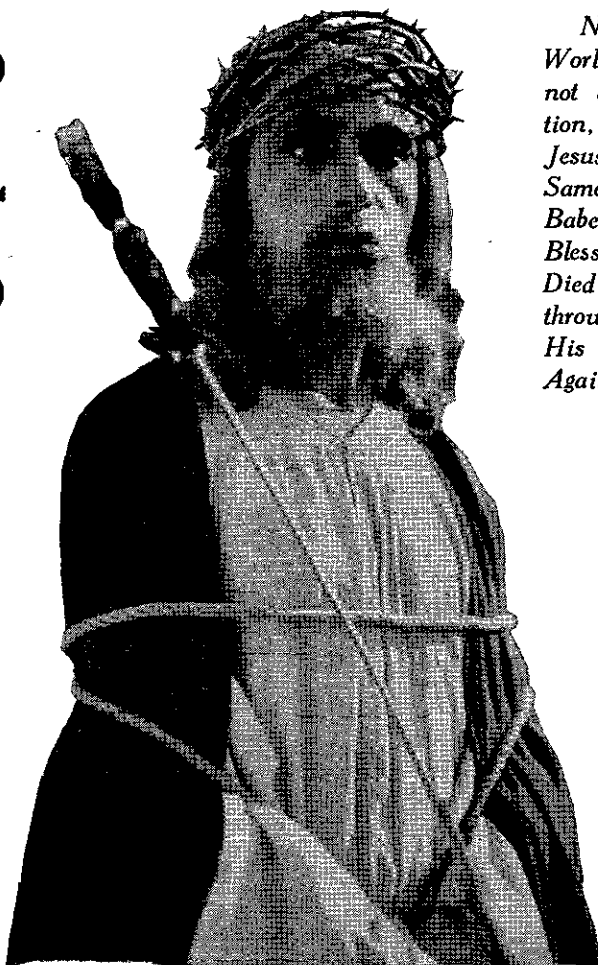
“LET not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.”

These words of Jesus were spoken just before the crucifixion and a short time after Judas had gone out to betray the Saviour. Jesus, knowing that in a short time he would be crucified, and realizing that the disciples would need comfort during those trying hours, uses these words: “Let not your heart be troubled.” And then He gives them one of the most precious promises found in God’s word: “If I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also.”

This thought of the coming of Jesus has been that which has comforted all people who have believed in God’s word from the time that sin first entered this old world of ours. “Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints.” Almost the last words spoken in the Bible, recorded by John the revelator, the disciple who had lain upon the breast of the Saviour, were, “Come, Lord Jesus, come quickly.” He was anxious that the Saviour might come and put an end to sorrow and strife and the results of sin and degradation in this world.

After the resurrection, forty days after Christ had risen from the dead, we find Jesus with His disciples on the mountain. They are looking at Christ very earnestly. They are listening intently that they may not miss one single word He will utter. And as He looks at them, He is talking about the reception of the Holy Spirit, and while He is saying, “Ye shall receive power, after that the Holy Ghost is come upon you,” suddenly they see Him begin to rise. They cannot understand this. A cloud seems to surround Him and He begins ascending, and as they stand there gazing up at Him, “two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1: 9-11.

There are two prominent thoughts in these texts which I wish to emphasize: First of all, this statement in reference to this *same Jesus*. It is not someone else. It is the same



INTERNATIONAL

Not as the Man of Sorrows but as a triumphant conqueror will He come.

*Not a Spirit from Another World, not an Emotional Feeling, not a Figment of the Imagination, Will Fulfil the Prophecy of Jesus’ Second Coming; but the Same Jesus Who was Born a Babe, Taught and Healed and Blessed, Wore the Thorny Crown, Died on the Cross, and Ascended through the Clouds in Sight of His Followers,—He Will Come Again.*

Jesus who healed the sick who has promised to come again. And the second thought that I wish to emphasize is that as He ascended to heaven, so He will come again. This *same Jesus*, the Saviour that walked the streets of Jerusalem, that went about doing good, healing the sick, cleansing the lepers, casting out devils, is *coming again*. I meet many people who do not like to think of Christ’s coming in their day. Sometime ago I talked with a lady and she said: “I can understand those things you teach from the Bible, but there is one thing I cannot understand. You say, and you prove it from the Bible, that Christ is coming soon, but I do not like to think about Christ’s coming in my day. I love the Saviour, I like to

study His word, but I do not like to think of His coming.” And I said to her: “If you love the Saviour, why don’t you want Him to come? Don’t you realize He is your best friend?” “Oh, but that will be such a dreadful time,” she replied. True, it will be a dreadful time to the sinner, but to the child of God it will be the time toward which all the patriarchs and prophets have looked, and if we can grasp the thought that it is not someone coming to destroy us, but the *same Jesus* that healed the sick, cleansed the lepers, cast out devils and went about doing good, the One who met those men that were filled with the leprosy, and cleansed them from that living death—even He who is going to come, it will be a most joyous theme to contemplate. When the Saviour was here on earth, though he talked as one having authority and not as the scribes, yet he drew all men to Himself. They were not afraid of Him. They would surround Him and listen to the words that came from His lips.

## The Jesus People Loved

ON ONE occasion some mothers, longing to have Jesus bless their little ones, gathered around the Saviour, and the disciples tried to send them away, but Jesus rebuked the disciples, and looking into the faces of those boys and girls, lovingly said: “Suffer the little children to come unto me: for of such is the kingdom of Heaven.” Such words as those to which they listened that day were strange to their ears. Never before had any one spoken so graciously and tenderly to them. They had not been accustomed to having a teacher speak to them so kindly. Suppose that *same Jesus* should come to that same place and see those same boys and girls again. Suppose the child who had felt the

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Saviour's loving hand upon his brow, should see Him again. Would he be afraid to have Him come? Would he not rather be filled with joy and cry out: "This same Jesus who talked to us so lovingly is here again." If we could but grasp the precious thought that this same Jesus is coming back to this earth to take us to the mansions He has gone to prepare, we would continually long and pray for His return, with no thought of fear.

One day with His disciples Jesus was going to the city of Nain, and as they walked that dusty road, for there was no other way of traveling, they came near to the city and saw a procession coming toward them. A young man had died and was being carried to his burial. Walking behind the bier was his old mother, a widow. Her loved ones had been taken from her, one by one, and now her only son had died and she was following him to the grave, weeping as though her heart would break. The Saviour knew He was needed there that day and that is why He took that long journey. When he saw the woman weeping, he commanded the procession to stop. Taking the young man by the hand, He said, "Arise," and immediately life came into that body and the young man sat up and began to speak, and was presented alive to his mother; and that old mother had her tears of sorrow turned to tears of joy. I can imagine her saying, "This, my son, was dead, but he is now alive." Now suppose a year after that, Jesus might again be visiting the city of Nain. Imagine, if you can, Christ walking down the road, talking with his disciples, and they come to a little house with only two rooms, and inside sits the young man who was raised from the dead, and he sees the Saviour go by. Do you think for a moment he would be afraid of Him? Would he not rather throw wide open the door and cry: "Mother, come quickly, this same Jesus that did so much for us a year ago, is here again." If we belong to the Lord Jesus Christ will we not be just as glad to see Him as were those people back there? And the angel said: "This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

"This same Jesus!" O how sweetly  
 Fall those words upon the ear,  
 Like the swell of far-off music,  
 In a night-watch still and clear,—  
 He who healed the hopeless leper,  
 He who dried the widow's tear,  
 He who changed to health and gladness  
 Helpless, suffering, trembling fear.

You will remember when the Saviour was here on the earth, only a few days before His death, word came to Him that Lazarus His friend was sick and He was urged to come quickly, but for some reason Jesus delayed His coming. You know sometimes, when we pray, we wonder why our prayers are not answered immediately, and so no doubt Martha and Mary wondered: "Oh! why doesn't He come?" But after a day or two He said to His disciples: "We will go to awaken Lazarus, for he sleepeth." And they said, "If he sleep, he shall do well." He said, "Lazarus is dead." When they came to the place where he lived, Martha came to meet Jesus. Four days Lazarus had been dead. When Martha saw Him she said, "Lord, if thou hadst been here, my brother had not died."

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Jesus said to her, "Thy brother shall rise again." "Oh yes!" she said, "I know he shall rise again in the resurrection, at the last day, but oh! that I might have him now. Oh! that he might not have died." Again Jesus said, "Remember, Martha, I am the resurrection and life, though he be dead, yet shall he live. He will live to-day." She could not grasp the thought, and she went and called Mary. The record says: "Jesus wept." Yes, He weeps with those who weep. He asked them to take Him to the grave, and they took Him; and as He stood before that grave He shouted with that same voice which will call forth the dead when He comes as King of kings and Lord of lords, "Lazarus, come forth," and Lazarus came forth from the tomb. The same voice that raised Lazarus will raise the dead from the tomb when He comes again. The dead in Christ shall rise, and your loved ones and my loved ones shall hear the voice of the Son of God when He comes. It is the same Jesus that is coming. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And yet I have met people who do not seem to know very much about Him. The Pharisees asked of Him, "Who is this?" Matt. 21: 10. The answer of some was, "This is Joseph's son." They gave Him no more authority than the earthly son of Joseph.

But Adam will tell you, "He is the seed of the woman that shall bruise the serpent's head."

Ask Abraham, he will tell you, "He is 'Melchizedek, King of Salem,' King of Peace."

Jacob will tell you, "He is Shiloh of the tribe of Judah." Isaiah will tell you, "Immanuel, 'Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.'"

Jeremiah will tell you, "The Branch of David, 'the Lord our Righteousness.'"

Daniel will tell you, "He is the Messiah."

Hosea will tell you, "He is 'the Lord God of hosts; the Lord is His memorial.'"

John the Baptist will tell you, "He is 'the Lamb of God, which taketh away the sin of the world.'"

The great Jehovah has proclaimed from His throne, "This is My beloved Son."

That is the Saviour that is coming again. He is the One that says to you and me in the language of the text: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." I want Him to come. I like to think of His coming. He is not coming to destroy, He is not coming to make men miserable, He is not coming to make hard times. He is coming to put an end to all the strife and degradation and misery and sin; He is coming to take us to those mansions He has gone to prepare for those who love Him. He is coming to take you and me, if we are ready, to spend an eternity with Him.

If He is coming, and this same Jesus is coming, in what manner will He come? Many beliefs there are regarding the coming of Jesus. We wish to know what God has so unmistakably made known to us.

First of all, when Jesus comes He is not coming alone, for I read in Matt. 25: 31: "When the Son of man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Then there are angels coming with Him. All the holy angels—ten thousand times ten thousand and (Continued on page 27)



KADEL & HERBERT

"This same Jesus, the Savior that walked the streets of Jerusalem, that went about doing good, healing the sick . . . is coming again."



"Dropped dead. Heart failure causes death of prominent citizen."

# Moral Heart Disease

## A Study in Symptomology

By Clifford A. Russell



Infinitely more terrible are the results of moral heart failure.



**"D**ROPPED Dead. Heart Failure Causes Death of Prominent Citizen."

Similar headlines are becoming so common in the daily press that they scarcely cause even a ripple of curiosity as to who has become the latest victim. "Dropping off like flies these days," said a friend the other day. "Wonder where the bolt will strike next." That's what we all wonder.

The doctor makes an examination.

"High blood pressure."

"Well, what of that?"

"Danger signal. Be careful of your diet. Avoid excitement. Cultivate a spirit of calmness. Don't hurry."

There are many contributing causes to this terribly fatal malady, and many forms by which it manifests itself. The skilled physician is able to detect the approach of this subtle foe through a careful study of its symptoms. If taken in time and natural remedial agencies applied, the life of the victim may be prolonged.

Have you submitted to a recent examination? And has a careful diagnosis been made of your case?

"The heart is deceitful above all things, and desperately wicked; who can know it?"

As tragic and shocking as is a sudden death from physical heart failure, infinitely more terrible are the results from moral heart failure. And judging by the symptoms, this type of the malady is a thousandfold more prevalent.

### *Moral Degeneracy Is On the Increase*

I AM an optimist. I believe in optimism. I was not born in the dark of the moon. Some are. If there's no dark side of the picture to look at, they'll make one. They wear clouds for a coat. They forget that the sun is shining on the other side of the cloud. They fail to wear their clouds wrong side out so that the silver lining will be on the outside where it can brighten the lives of others. They are ravens; they croak. They have parted company with smiles, have a funereal expression upon the face and a sepulchral tone to the voice. If a sunny day does come, it's only a "weather-breeder." It will rain to-morrow.

But in avoiding the miasma of pessimism, in giving a wide berth to the Slough of Despond, let us not become so foolishly optimistic that we become stone-blind to existing conditions. Let us not fail to recognize the alarming symptoms of moral heart failure, and apply the remedy before it is too late.

Whether the lowering of moral standards has come as a sort of backwash from the World War or no, is a question; but that a terrible cancer is eating out the heart of society is too obvious to be disputed. The symptoms of "Fatty" degeneration are too much in evidence to be ignored.

When these symptoms become so alarming that the President of our nation is constrained to send out broadcast an appeal to the sane, law-abiding, home-loving element in society to exert their influence 100 per cent against this awful wave of corruption, vice, and crime that, like a vast inundation, is threatening to engulf the land, it looks very serious.

Perhaps the most alarming symptom of this type of heart

disease is the appalling wave of juvenile delinquency which is sweeping over the land. "The boy of to-day is the man of to-morrow." But what may we expect from such a "to-day"!

### *Cases of Juvenile Crime*

A BOY slips away from the Kansas Reform School. The first thing he does is to kill a man. Then he crosses over into Iowa and kills another. At last he is captured, a red-handed, murderous, bloody bandit—just out of knee breeches.

A sixteen-year-old high school boy imagines himself in love with a young married woman. But the husband, according to present conventions of society, stands in the way. So one dark night the boy hides behind a bush and shoots him dead!

Several large destructive fires occurred last winter in the little city of Battle Creek, Michigan. I visited the place in March, and that very day a little thirteen-year-old boy confessed that he had set the fires. Liked to see the big blaze! Said he didn't set them all, though—two he didn't set (?).

Two little chaps, their imaginations fired by a scene in the movies, chose with diabolical ingenuity a place on one of our great trunk lines of railway where the road takes a sharp turn between high banks, and right upon the glistening rails piled a great heap of ties, then hid in the bushes alongside that they might witness the awful crash, see the mangled victims as they were carried out, and hear the moans of the wounded and dying. Can you imagine such depravity in children! It so happened—or rather it came to pass—that a man was walking along the track just before time for the flyer when, to his consternation, he saw the obstruction. He sprang to the task and flung the ties to right and left, clearing the track just as the train with its dozen coaches loaded with human freight rounded the curve over the glistening rails. The country was spared the harrowing details of one of the worst wrecks, perhaps, in the annals of railroading. But what about the boys? Yes, what about the boys, and the girls? That is the question. And a vital question it is. Very early do they manifest symptoms of a terribly diseased condition of the heart.

### *Symptoms of This "Heart Disease"*

GEORGE W. SANDT, D. D., editor of the *Lutheran*, is quoted in the *Literary Digest* for June 17, 1922, as saying: "There is little or no respect for parents and superiors in many of our homes and schools and churches. There is an ominous absence of reverence for things sacred, of noble ambition and earnest moral purpose, and a hold and brazen defiance of decency and modesty in dress and speech and conduct."

Another editor in the same number is quoted as follows: "There has been a very decided break in the moral levee, and it now looks as if the waves of immorality and indecency of a little while ago have become such a torrent the public has about decided there is no use attempting to repair the breach and get back to the old channel of pre-war standards of living and conduct."

Still another, the managing editor of the *Punch Bowl*,

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the organ of one of our large eastern universities, is quoted as saying: "To the girl of to-day, petting parties, cigarette-smoking, and in many cases drinking, are accepted as ordinary parts of existence. The girl who will not permit a kiss from any fellow who pleases her these days is practically non-existent. As regards cigarette-smoking, I know that seventy to eighty per cent of the girls I am acquainted with indulge—girls of good families whose mothers may not feel inclined to accept this high percentage; but they are not with their daughters at dances, parties, etc., where smoking by the girls is most common."

"Vamp" and "Flapper" are new coinages describing the advent of this genus into society. Not that their progenitors were unknown, but their progeny to-day, bold and unblushing, walk our streets as animated, painted sign-boards.

Much is said to-day about modern dress. But dress is only a symptom, not the disease. And no reputable physician will doctor symptoms.

That woman is best dressed who shows it least, who is never conspicuous because of her dress, who will never attract attention in the street because of the way she is dressed—or undressed.

On Michigan Boulevard in Chicago, a young woman turned in from another street and walked ahead of me for two blocks. Without a single exception, every man whom she met turned and looked at her after she had passed. But that was precisely what she expected. Dressed in the height of fashion, she glided demurely along as though totally unconscious of becoming the cynosure of all male eyes on the street. And you say, Oh those male brutes! But after all, how would the two measure up in the moral scale—the walking fashion plate and the masculine gazer?

Every modest, virtuous girl or woman owes it to herself to study her own form and features, complexion, color of hair and eyes, and to dress in a neat, modest, and becoming style. No woman who has the least regard for good form and taste in matters of dress will be found following the fads in fashion. It is as much a violation of good taste to swing to the opposite side of fashion's pendulum as to follow its extremes. In a time when fashion dictates short skirts, don't sweep the germs from the sidewalk by trailing ten yards of skirt through the dust. When fashion decrees low necks and gauze waists, don't choke yourself with high collars or swelter in a flannel blouse in July. Be sensible—as you can.

But remember, the Christian girl who dresses like the world, who paints like the world, who talks like the world, must expect to take what the world has to give. The girl who thinks it "smart" and "cute" and very "modern" to appear loud and bold and forward, is playing with fire. And

fire burns. These are but the symptoms of the approach of moral heart disease which if not soon checked may lead to delinquency and death.

A young woman's greatest protection from the contagion of this disease is her pure and beautiful robe of maidenly modesty. Girls, don't hang this garment on a wardrobe hook or pack it away in your trunk when you start on a trip.

If educational institutions would set a standard of dress and compel their students to adhere to these standards by their regulations, it would go a long way toward educating the mass of our American women in safe and sane dress ideals. And it can be done. Some are already doing it. If great mercantile establishments such as Marshall Field and Co., Chi-

cago, find it necessary and feasible to lay down strict rules governing the dress of their employes, cannot, will not these great educational institutions sense the need of fixing standards which later would surely be adopted by right thinking, clean-hearted men and women everywhere?

At a largely attended church council held recently in Indianapolis, the following resolution was adopted: "We recommend, That our schools and other institutions make a special effort to hold up proper standards of dress, by their regulations, and by teaching the young men and the young women to dress tastefully, healthfully, modestly, and economically."

In the last analysis, however, no amount of treatment directed toward alleviating the symptoms will cure the malady. It is too deep-seated. It does little good to pluck off the leaves from the tree when the trouble is at the root. No use to spray for codling moth when a borer is at work in the root.

There is but one remedy for this terribly fatal heart malady. But this is a specific. It never fails to effect a cure if taken in time. The Remedy is Jesus. Jesus, the sinner's Friend! Jesus, the Saviour of mankind! Jesus, the Hope of the world! Jesus, precious Jesus!

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55: 6, 7. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. "And whosoever will, let him take the water of life freely." Rev. 22: 17.

## Woman Is Man's Moral Protector

By Mrs. M. C. Wilcox

*It is a recognized fact that man is woman's physical protector, but is it true that woman is man's moral protector?*

"How absurd!" I hear some one say. "Woman is man's moral tempter, and not his protector."

Since the days of Mother Eve down to the twentieth century, the same old game goes on, and all the Adams fall because of the tempter Eve, and the modern Eves have made the game a most wonderful science.

But present conditions do not belie the wonderful fact that woman, the true woman, should be man's moral protector. If she knew her power, if she only could appreciate her grand privilege in this respect, the exalted place on the throne of man's heart which is hers to occupy, how many of our heart-hungry young women would rise to fill the place! The soul's armor may be placed over the heart of man by a noble womanhood.

Ruskin says:

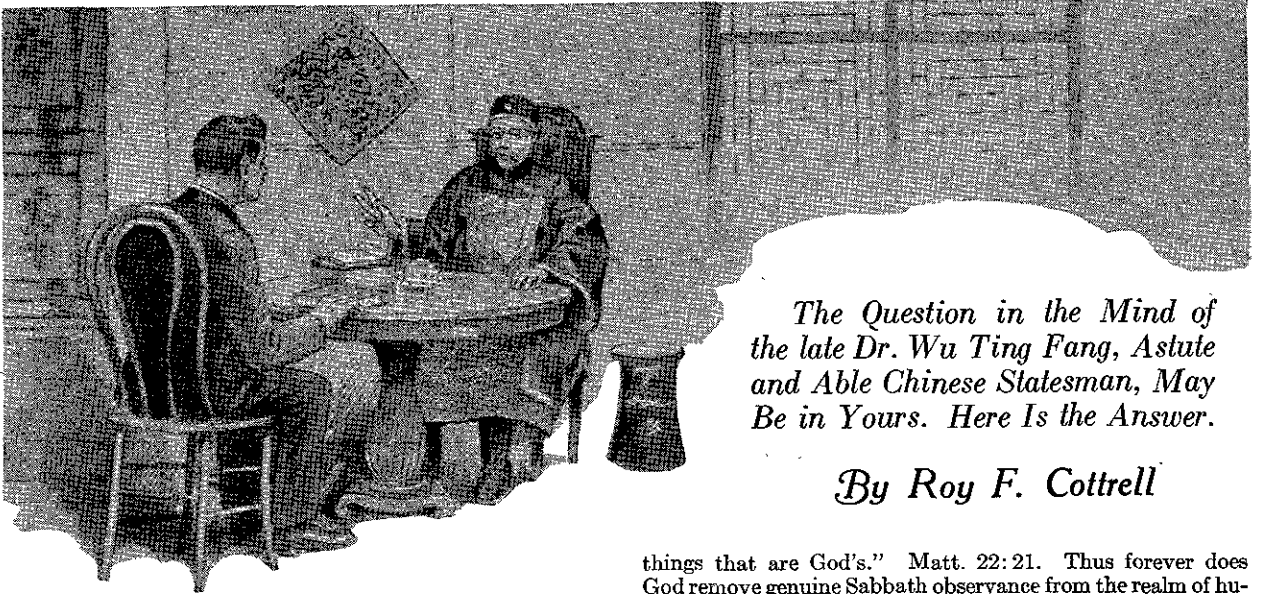
*"Ah wasteful woman!—she who may  
On her sweet self set her own price,  
Knowing he can not choose but pay—  
How has she cheapened Paradise!  
How given for naught her priceless gift,  
How spoiled the bread and spilled the wine,  
Which, spent with due, respective thrift,  
Had made brutes men, and men divine."*

Yes, woman can put her own price on herself. If she wishes to be respected by man, she can hold herself up to that exalted place. It is possible for her by her wise demeanor to make it impossible for man to have an impure thought in her presence. She can protect herself, and also protect him.

But this exalted place, this high ideal of power, can only be attained by the holy impulse of divine origin. Every high standard of thought or action, every worthy motive, every lofty inspiration or ambition, is born from above, and can only be sustained by divine power.

If we come up close to Him, He will teach us, He will fill us. Divinity will triumph over our poor humanity, the one who tempted man in Eden may yet lead, sustain, and safeguard him by her purity of thought and power of influence.

# A DIPLOMAT'S QUERIES *Concerning the Sabbath*



*The Question in the Mind of the late Dr. Wu Ting Fang, Astute and Able Chinese Statesman, May Be in Yours. Here Is the Answer.*

*By Roy F. Cottrell*

"Let me see, if I mistake not, that is an arrangement for obtaining two holidays in a week."

IN THE reception-room of his modern Shanghai residence, I awaited the entrance of the late Dr. Wu Ting Fang. Attired in a plain silken gown, he came in, shook hands cordially, then said, "Have a seat with me at the table." With but slight pause, the breezy diplomat continued, "And you are a Seventh-day Adventist—let me see, if I mistake not, that is an arrangement for obtaining two holidays in a week."

"Not exactly," I replied. "We endeavor to follow the Scripture command which says, 'Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath.'"

"Then you work on Sunday," he continued. "Don't you find it extremely inconvenient when all general business closes on that day?"

The queries voiced by China's venerable statesman are not confined to official circles. Professional men in all the varied walks of life, as well as the men in the street, frequently ask the same. These questions are not only reasonable, they are vital issues, and the Book of truth admonishes, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 15.

### *Heart Service, Not Expediency or Convenience*

OF PRIMAL consideration is the fact that true Sabbath keeping is a heart service rendered by the individual to his Maker. It matters not what the rest of the world is doing, what is happening in the neighborhood or community, or what throngs of motorists and pedestrians jostle along the highways, the sincere Christian can still observe Jehovah's rest day in his home and heart. "When He giveth quietness, who then can make trouble?" Job 34: 29.

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth." John 4: 24. His "law is spiritual" (Rom. 7: 14); and our responsibility to Him concerns the "thoughts and intents of the heart." Between this, and the duty we owe our fellow men, the Almighty has fixed a great gulf. In the royal law delivered from Sinai's height, the first tablet contains four all-comprehensive precepts dealing with our allegiance to God; while the second code enjoins us to respect the legal and social rights of our fellow men. In full harmony with this, the Saviour said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the

things that are God's." Matt. 22: 21. Thus forever does God remove genuine Sabbath observance from the realm of human legislation and civic reform.

Neither is it a matter of individual expediency or personal convenience. The command is explicit: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." The reason for enjoining this precept follows: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 9-11.

### *Not Primarily for Physical Recuperation*

NOT because of physical weariness did Jehovah rest, for "the Creator of the ends of the earth fainteth not, neither is weary." Isa. 40: 28. His act was to establish a precedent for all mankind, setting apart creation's natal day to be commemorated and honored by all future generations. "He hath made His wonderful works to be remembered." Through this day of delight and contemplation of God's handiwork, He would direct the thoughts from nature to the Author and Architect of all.

Self-styled Sabbath reformers often assert that one day's rest in seven is absolutely essential to man's physical and material recuperation. Evidently, the wish is father to the theory. Contrariwise, an extended observation of the world's peoples will not necessarily support this assumption. The Chinese, the Japanese, together with many of India's teeming millions, are endowed with a superior physical vitality and hardihood. Yet among all these there is nothing approximating a weekly rest or holiday. We observe, however, that in lands deprived of the Sabbath, the people generally are intellectually enfeebled and spiritually dwarfed.

"His holy day" was originally instituted as a channel through which essential knowledge could be imparted to the individual. Said the Most High, "Verily my Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13. Knowing God, the source of all true wisdom and the Giver of "every good and perfect gift" is "life eternal." James 1: 17; John 17: 3. In this way the Sabbath was erected as an all-sufficient safeguard against idolatry, infidelity, and skepticism.

Very significant also is the phrase, "a sign between Me and you." The happy and loyal, who honor His Sabbath and enjoy its sanctifying influence, look up with perfect peace and confidence saying, "Our Father which art in heaven." He, too, seeing the Sabbath sign, (Continued on page 28)

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SOME people would be very reluctant to concede that the learned gentlemen who framed the income tax law resorted to such a worthy source as the Bible for their inspiration. Others most emphatically insist that it bears the earmarks of having originated in a very different and remote place. Be that as it may.

The principle of taxation of income is as old as the hills, so to speak. A man by the name of Abraham, in the year B. C. 1913, is the first on record as having paid his income tax. The details of the transaction, though brief, are on record in Gen. 14: 18-20. One hundred fifty-three years later another record of a man vowing his faithfulness in paying a tax on his income is recorded in Gen. 28: 22. These taxes were paid to recognized agents of the most high God.

To appreciate the principles of this divine income tax one must, by faith, recognize God, the Creator of all things, as his owner and possessor. We are the Lord's, first by creation, then by redemption,—a double ownership. (Ps. 24: 1; 1 Cor. 6: 19, 20; 1 Peter 1: 18, 19.) The gold and silver and the products of the earth belong to Him. (Hosea 2: 3, 9.) The cattle and beasts and fowls are His. (Ps. 50: 7-12.) The earth itself and its fullness are God's. (1 Cor. 10: 26.)

The tithe, or ten per cent of man's income, is Heaven's income tax. Recognizing God's ownership, the tithe "is holy unto the Lord." Lev. 27: 30. God ordained this income tax for the purpose of supporting the ministry in carrying the gospel of Christ to the peoples of the world. (Num. 18: 20-24; 1 Cor. 9: 14.) There would be a superabundance for this work, and it is so recognized by all church leaders, if all were loyal in paying their taxes. A great many, and this includes some professedly Christian people—lamentable fact!—are tax dodgers. We look rather with disfavor upon the one who evades paying a just tax for the maintenance of our splendid government. He is classed with the slackers and profiteers.

There is this difference in the application of our income tax law and the divine institution. Our government, with certain specified exemptions and prescribed penalties for failure, insists that the tax shall be paid. The Lord places his

# HEAVEN'S INCOME TAX

by  
G. Clarence Hoskin

a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." Mal. 3: 8-12.

The Lord of hosts has bestowed upon us the land and the ability to produce from it and get gain, and He asks that we return to Him ten per cent of the increase as a recognition of His ownership and our partnership, or stewardship. For faithfulness in this, He guarantees returns in surprising and greater quantity. There are hundreds of thousands of men and women in this world who have accepted this divine challenge in a definite and

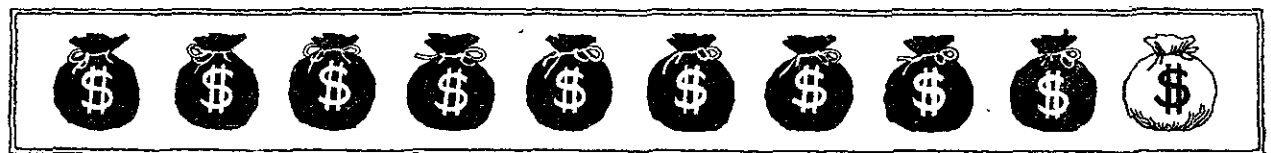
tangible way. They have put the Lord to the test, and they are positive in their assertions that He can make the remaining ninety per cent, with His blessing, go farther in supplying their needs, than will the whole one hundred per cent, with His curse.

### Stop This Leak

A VERY fitting comment, aptly illustrating the thought of the results of unfaithfulness to God in temporal things, is recorded by the prophet Haggai, B. C. 520. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it." Haggai 1: 6, 9.

Jesus Christ, in pronouncing that scathing woe upon the scribes and Pharisees of His time for their hypocritical lives, recognized that they had been paying their tithes, and commended them for so doing. The Wise Man of the Bible makes this pertinent comment: "It is a snare to the man who devoureth that which is holy." Prov. 20: 25. And also, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24.

If we refuse to pay our income tax as prescribed by statute,



The tithe, or ten per cent of a man's income, is Heaven's income tax.

income tax law before the individual, but leaves him to make his own choice as to whether or not he will comply with it. He does, however, hold out certain benefits for compliance with it, and sets before him the natural results of disregarding the divine precept. Even those of means or position are not exempt. We read in Neh. 13: 12 that the whole nation, including the governor, brought the tithe into the treasury.

### Embezzling God's Money

THE God of heaven, through His recognized human spokesman, took issue on this particular question with a professedly Christian people just about four hundred years before the birth of Christ: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out

certain interest accrues. So with the tithe; if we use a portion of it for our own purpose, we must add twenty per cent when it is returned or paid. Lev. 27: 31-33.

The tithing system was not instituted by the Lord of the universe because it was the only means whereby His work could be financed. He could provide another way. He could turn rocks into gold, if He so willed. The benefits accrue to the individual. It is one of the character tests the Divine Being has for His creatures. Man's heart is covetous, proud, grasping, deceitful, and desperately wicked. Naturally we are led to get all we can and use it for our own selfish gratification. When we, through the blessing and help of God, earn a dollar, we want to keep it all. God asks us to return one tenth of it to Him, in consideration for which, He will extend to us further privileges and greater blessings.

Through this arrangement, we acknowledge a partnership with the Divine. He makes the investment and then turns over to us both the principal and the income. He leaves it with us to determine His share of the (Continued on page 30)





“‘Be good to yourself,’ we shouted when the good-bys were over and the conductor’s ‘all aboard’ had sent people hurrying this way and that.”

I WONDER just what our friends mean when the echo of their warm good-bys brings with it that oft repeated injunction, “Be good to yourself.” They do not often explain, and of course we cannot analyze the unspoken thoughts behind the words, as we pass on and are left to our own interpretation. Within those familiar words may be the hidden longings of a sincere heart that earnestly craves the best things for the departing friend; or perchance the words roll glibly from the lips of one who himself has never stopped to think of their meaning. But then it is not of vital importance for us to know what our friends mean; we may very profitably take the words as they stand, and weigh their intrinsic value.

“Be good to yourself,” we shouted when the good-bys were over and the conductor’s “all aboard” had sent people hurrying this way and that—some struggling with heavy grips to get onto the train, others forcing their way through crowded aisles to get off.

“Yes, do be good to yourself,” we pleaded again as the engine signaled to go.

“Don’t worry, I’ll do that all right,” came back the promise as the train began to move. The words came from a fine young man who was starting out in hotfooted pursuit of a venturesome career which his fruitful mind had mapped out for itching feet.

Years have passed since that good-by. Some of the friends of that young man, whose hearts and eyes have been following him, are persuaded that he has not kept his promise to be good to himself. Or perhaps he needs to revise his interpretation of that clause.

No, he has not been good to himself. He has let the cigarette habit weaken his heart, shatter his nerves, and rob his brain of its best qualities. He has let other habits of living, some equally bad, some worse, bankrupt him of the best things of life. He has no moral backbone any more. The fine courage of former years, bravely and nobly to dare to do right in the face of evil, is gone. His life seems like the pieces of a choice vase carelessly broken on the wayside rocks and bespattered with the filth of a muddy street.

“Too bad,” said a lady the other day when we were lamenting the course taken by this common friend. “Too bad, when he might have developed into an exceptionally fine man.”

# BE GOOD to YOURSELF

By

*Matilda E. Andross*

Yes, it is too bad that he who might have been a veritable tower of strength as an example for other young men, to-day is only another derelict tossing hither and yon. No, he has not been good to himself.

### *Be Good to Your Better Self*

A FEW weeks ago I had a quiet visit with a woman who must be somewhere in her thirties. We were not strangers, but our visits had been few and far between since we bade adieu to college life. So this quiet, heart-to-heart talk was a real feast to me. As we sat there together, we went back through the years, and I saw once again this young friend standing where the road forked, halting between two opinions. A struggle was on between inclination and judgment. One fork of the road led to money; the other, to further training for wider service. Finally her will power weakened a bit, and her youthful heart chose the former.

“I wouldn’t choose as I did if I could go back over the road,” she said quietly, but there was a world of meaning behind her words. Time had opened her eyes and she realized now that she had not really been good to herself. She has money, but the happiness her young heart fancied it would procure has faded into disappointment. Of course there is nothing wrong in money, in fact it may be a great blessing, and is always a convenience, but often the sight of it causes people to choose unwisely.

Now, let me introduce you to a lady who has found the way of being truly good to herself. For more than twenty years I have known her. Our paths do not often cross, but frequent letters help me to understand that each day her hands are still full of loving service for others, and her heart overflowing with genuine happiness. Just a few weeks ago, as our train pulled into the station of a certain large city in the Central West, I said to my husband: “There is Miss ———.” I was on the lookout for her, for we had wired her the time of our arrival.

Her face was beaming as usual. She had the same warm greeting, the same hearty, though quiet, laugh as of former years, and before we had visited two minutes, I realized that her life was still like a clear sparkling spring from which a thirsty community drank. Soon we reached the next station where our visit must end. It seemed all too short, but how very refreshing to meet one who seemed to have found the fountain of lasting enthusiasm, of successful living, and of genuine happiness.

Wherein lay the secret of her discovery? There is only one solution. First of all, she does not live merely for a good time. She never stops to think of her own happiness, for she always has “a heart at leisure from itself to soothe and sympathize.” Her first aim in life is to please her heavenly Father; her second, to be a blessing to her neighbors and friends. She is their nurse in sickness, their comforter in sorrow, their adviser in perplexity, and always their good Samaritan.



We marvel that she finds it possible to give so much time to others without neglecting the home duties. But she does, for she makes God first, others second, and herself third. And of course she is happy. She finds so much satisfaction in soothing others' aches, that she has no time to think much about her own. Truly, genuine happiness, so elusive that we cannot find it if we seek it, is sure to come to those who live unselfishly for the Son of God and the sons of men.

#### *How to Treat Yourself Best*

A NEW YORK banker realized the truth of this statement rather late in life, when he confessed to his pastor one day that although he had amassed millions, he was very unhappy and had not been truly good to himself. He had not chosen wisely. Then to explain what he considered the one cause of his unhappiness and his failure to accumulate the *best* things in life rather than money, he said, "My trouble is that although I have professed to be a Christian, I have never let God have His way with me."

The banker struck the keynote of the true and lasting happiness exemplified in the life of the Christian mentioned in the previous paragraphs. Wealth! Fame! Pleasure! None of these, nor all of these, can bring the happiness that satisfies the human heart. Thousands know this from experience. With the dollar you get beyond the dollar you need comes the *insatiable* longing for more. Someone asked one of the Goulds, who was lying on his death bed, how much gold it took to satisfy a man. Gasping for breath, the dying man replied, "A lit-tle mo-re."

From the halls of fame come too many discordant notes for us to suspect them to be archives of happiness. Could fame and wealth, which so often go hand in hand, fill hearts with true happiness, where would our newspapers get the divorce scandals and other similar rumblings of unhappiness among the famous and rich that help to fill their columns? No, "fame is the scentless sunflower with its gaudy leaves of gold," and he who seeks happiness there is doomed to disappointment.

When that Judean prodigal "came to himself," he decided to return to his father's house. He had left his home, thinking to find liberty and a good time. He had had a pretty wild time, but it had failed to satisfy. Now as he sat down to quiet, serious thinking, he caught a glimpse of himself as others saw him, and he realized how extremely foolish he had been. Remorse filled his soul. But there was still enough manhood left to make him do what he knew he ought to do. He did it. "He arose, and came to his father."

Most of us have followed the prodigal in the going away part of his life. We have wandered away from God in search of a *good time*. Some of us have learned with the prodigal that it does not pay and have followed him back home. And soon or late, all who have not returned will meet bitter disappointment. Disappointment is bound to come, for true and lasting happiness can be found only with God, as the Psalmist says: "In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." There is the fountain of genuine happiness. There is no other. There is only one keynote—that struck by the New York banker. It is always the same. It is this: He who would be truly happy—he who would be genuinely good to himself—must let God have his way with him.

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## THIS SAME JESUS

*(Continued from page 21)*

thousands of thousands of angels—coming down the flaming sky, and when He comes He is not coming so quietly that nobody will hear Him. Matt. 24: 27 says: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." In Revelation it tells us very plainly that everybody is going to see Him, and if people think they can hide they are greatly mistaken. Rev. 1: 7:

"Behold, He cometh with clouds; and every eye shall see Him."

But something takes place when Christ comes. Some believe Christ's coming is at man's death, but that is not what the Bible teaches. Let us read 1 Thess. 4: 14-17. "For the Lord Himself shall descend from heaven with a shout [then every one will know about it], with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising His hands to heaven He cries, "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison-house of death they come, clothed with immortal glory, and the living righteous and the risen saints unite their voices in a long, glad shout of victory. The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels "gather together the elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, never more to part, and with songs of gladness ascend together to the city of God.

#### *The Triumphal Entry*

AND then comes that grand triumphant ride toward the New Jerusalem. Sometimes we sing, "Sweeping through the gates to the New Jerusalem," and we will at that time go sweeping through those gates to the New Jerusalem. When we come up to those gates we will see that the 24th Psalm will again have its fulfillment as it did at the time of Christ's ascension. Some of the angels will precede the others, closing the gates of the city. Then the angels accompanying the redeemed will call out, "Lift up your heads, O ye gates; and the King of glory shall come in." And the angels on the inside ask, "Who is this King of glory?" And again from the outside the angels repeat the command: "Lift up your heads, O ye gates; and the King of glory shall come in." But "Who is this King of glory?" is repeated by the angels inside. No longer can the angels accompanying Christ refrain from shouting out His grand and glorious name, so they answer, "The Lord, he is the King of glory," and the great pearly gates are thrown wide open and we shall go sweeping through the gates to the New Jerusalem. The redeemed will be there, Christ will be there, and all the holy angels will be there. There will be just one thing that will mar our pleasure at that time. We shall see the print of the nails in His hands—the mark in the hands of the Saviour caused by those nails being driven through the quivering flesh while paying the price of our redemption. In the Old Testament, it is referred to as "bright beams" in His hands. We sing sometimes, "We shall know Him, by the print of the nails in His hands." The only thing we shall see throughout the ceaseless ages of eternity to remind us of sin will be the mark of the nails in His hands. And as we see those nail prints, it will cause us to weep; we can not help it. But then we have the promise recorded in the book of Revelation (See Rev. 21: 2.) that God shall wipe away all tears, and there shall be no more sorrow, neither crying, nor pain, nor death, for the former things are passed away.

Amid the waving of palm branches, they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of heaven respond in the ascription: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

## A DIPLOMAT'S QUERIES

(Continued from page 24)

recognizes His own, and His smile is upon them. Like a signet of gold, "Jehovah's Rest" unites His family on earth to the family above.

### The Peerless Monument of Changeless Law

WHEN Christ visited our world, rumor was prevalent that He sought to subvert the ancient law. Many now affirm that He did change it. But the Master himself in one of His early addresses forever refutes the indictment. "Think not," He declared, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." And again, "I have kept My Father's commandments." Matt. 5:17; John 15:10.

Toward Calvary He set His face; and there, by His infinite sacrifice, erected the mightiest monument to the changeless character of God's law. Had there been a way to alter the divine precepts and thus spare Jehovah's Son from a cruel, shameful death, it would have been sought out. But there was none. Christ chose the only path to redeem man and at the same time vindicate the eternal law.

He saves men "from their sins,"—not *in* their sins; He kept the Ten Commandments; He observed the holy Sabbath instituted in Eden; and, looking some forty years beyond the resurrection, urged the disciples to pray that their flight from Jerusalem should not cause them to desecrate the "holy day." Luke 4:16; Matt. 24:20.

While there was no argument or discussion in New Testament times concerning the day of the Sabbath, endless Pharisaic restrictions had transformed it into a difficult, austere burden. Christ came to the rescue and, ignoring the traditions of men, exalted Creation's memorial as a day of moral uplift, spiritual refreshing, and purest delight. "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. Next to the sacrifice of the Son of God, the Sabbath is one of God's greatest and choicest gifts to the children of men.

### A Safeguard and a Fortress

A MIGHTY fortress and safeguard is the Sabbath. The lapse of several decades has not erased from my memory the vivid picture of a home in which God's day of rest was truly exalted. On the preparation day (Luke 23:54), the cooking and baking was done, the baths were taken, and the shoes were polished. At the hour of sunset,—for according to God's reckoning the Sabbath day begins and ends at even (Lev. 23:32; Mark 1:32)—the family gathered for vespers; songs were sung; if offenses had been committed they were mutually confessed and forgiven; then all took part in prayer and praise to the Creator for the priceless gift of His day. After study of the Sabbath-school lesson, or select reading by some member of the family circle, the "good-nights" were spoken.

Sabbath morning was different from other mornings. The weekly trip with the horse and big spring wagon, the Sabbath-school and church services with their unique features and stimulus to noble living, together with the return home at a little past noon, were all enjoyable parts of the program. The afternoons were tactfully interspersed with Bible games, stories, readings, or with strolls through meadow and woodland, where the marvelous handiwork of God greeted the eye at every turn. 'Twas fitting that family worship should welcome the sacred day; 'twas fitting, also, that song and prayer should designate its close.

In the years that have since come and gone, we have observed the development of childhood and youth in many

households; and, with but rare exceptions, in all those homes pervaded by the spirit of true Sabbath keeping, and where the Creator's ideals were closely approximated, the little ones have grown to Christian manhood and womanhood, and stand to-day honoring God and blessing their fellowmen.

### Takes Stamina to Be Different

IN A world like ours, it requires both courage and stamina to differ from the majority in so conspicuous a practice as seventh day observance. Nevertheless, the reward of loyalty, both here and hereafter, is commensurate and assured. To those who "keep My Sabbaths," says the Heavenly Parent, "will I give in Mine house and within My walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off." Isa. 56:4, 5.

## FRETTING AGAINST AUTHORITY

(Continued from page 14)

are disobedient to parents are in the way to become a menace to their own future happiness and to the peace and happiness of others. Parents that neglect to teach their children respect for proper authority by requiring of them obedience, little realize the wrong that they are doing their offspring. By failing to teach the children self-restraint while minds are plastic, parents make trouble for themselves and cause the spoiled, disobedient, willful children to be dreaded and despised by others.

### Only the Gospel Can Stop Fretting

PAUL, in his letter to Timothy, speaks of disobedience to parents as one of the causes of the lawlessness and danger of the last days: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. 3:1, 2. Isaiah also, speaking of the last days, describes fretting against authority as one of the characteristics of the last generation and one of the chief causes of the destruction that will come upon it. Isa. 3:4, 5.

In order to get the context of the quotation, read also the last part of chapter one and the whole of chapter two. In the light of such warnings, the unrest and fretting against authority, so widespread and prevalent to-day, take on a very serious meaning. It is not a few pessimistic, religious fanatics who talk of world destruction unless superhuman efforts are promptly put forth to stabilize conditions and meet the rising tide of unrest, lawlessness, and violence. The following is the substance of a special dispatch dated July 29, from London to the New York Times:

"Pessimism is the mood of the moment in London. Almost every other man one meets quotes somebody else as declaring that the nations of the earth are walking on the brink of a precipice, and that at any moment one of them may topple over and drag down the rest to the bottomless abyss."

The situation is serious enough to bring home to every professing Christian the spirit of self-examination to see if willful sin is being harbored. Fretting against

authority—against God's law—is not the attitude of Christ's followers.

Christians in this time of crisis should stand together and witness to the transforming power of the gospel. It is the gospel—the power to change men—that the world needs, and not mere revolution, which, without the gospel, would only leave the world, its work, and its general affairs, under the control of another set of the same kind of men that had been overthrown. Murder never rights wrongs. Only love does that.

There is a famous lecture with a startling title now getting wide publicity all over the world. We have asked

*John L. Shuler*

to give a Biblical answer to its challenge. Read it next month.

**Will Millions Now Living Never Die?**

# THE HERETIC'S CROSS IN RUSSIA

(Continued from page 19)

cutors. An old man, being crippled, was apprehended by the mob. The priest ordered that he be beaten and then dragged into the church. Here he was thrown into the baptismal basin by several men. Under threats that if he ever again departed from the Russian church, worse things would befall him, he was forcibly "rebaptized"—a sensational happening, as the Russian church baptizes only babes.

After the revolutionary outbursts that followed the Russo-Japanese War, religious liberty was one of the grants of imperial condescension. But let me tell you that this grant was only a scrap of paper. The millions of suppressed consciences never experienced such liberty.

In the city of Odessa, an acquaintance of mine had been giving religious talks in a hall rented for that purpose. Visits by policemen were constantly to be counted upon in our evangelistic efforts in that city. Spies sent by an organization of zealots of the church frequented our meetings. They would secure our hymnals and take part in our religious worship, merely to catch some expression from our speakers which could be misinterpreted as being against the government or the state church.

In this manner, the acquaintance mentioned was trapped by these spy-witnesses, for there were always more than one present in our meetings. The charge brought against him was blasphemy against God and the Russian church. Judgment resulted in his imprisonment for two years in the worst of dark dungeons. The sufferer emerged from it man-shy, hoary-headed, and nearly blind, although he was of but middle age.

## Fatal Wounds Inflicted With "Sacred Cross"

THE "holy zeal" of the Russian priest knew no bounds when aroused by the refusal of one of his flock to renounce the newly found "heresy." In a little village that I had visited on the Ukraine, several families of muzhiki (peasants) found great delight in studying the Holy Scriptures—a fairly new field of knowledge to a Russian Christian; for the religious practice of the Greek church of Russia consists chiefly in the performance of a ritual and the recitation of prayers to the patron saint and the virgin.

Soon afterward the village priest called on a young muzhik who had studied the gospel with us, and urged him to cease reading the Bible, as that would lead him into heresy. He also threatened the straying sheep with the famous "anathema," a veritable hobby of a Russian clergyman, unless he would attend church services and cease to go to meetings of the heretics.

But the young man would not be intimidated by such threats. He opened the Bible before the priest, to show him the treasure he had found. Thereupon the enraged priest beat his parishioner over the head with his long patriarchal staff. The wife of the muzhik came to her husband's aid, taking hold of one end of the staff. The priest then employed his heavy cross, which was suspended from his neck by a chain, to chastise the impenitent. The wounds inflicted on the martyr's head resulted in his death a month later.

The occurrence was published in the papers of that district. I was requested by friends of the deceased muzhik to make a statement of the case to the higher authorities. Yet, although public sentiment was against such outrage in the guise of religious zeal, the persecuting priest was not duly punished.

During the Great War the ecclesiastics of the Russian church conceived the idea of using the war conditions to

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uproot all sects in Russia. For a period of several years, it seemed as though their purpose might be realized.

In their hatred against all non-orthodox Christians, the church authorities of many districts besought the war governors to imprison and exile the leaders of the Protestant "sects." Under the pretense that they were of anarchistic sentiment, they were torn from their families and parishes and put behind the prison bars of the worst of dungeons, and scores were exiled to the north of icy Siberia. The writer was only one of the many from all over Russia who were thus shamelessly misrepresented, and whose efforts to be a blessing to Russia were repaid with bitterest persecution.

What does it mean that the church and science and society are taking a new revolutionary attitude toward the institution of marriage? Read the article by

*Orva Lee Ice*

in the December number of THE WATCHMAN MAGAZINE with the title,

**Letting Down the Bars**

## SOLVING THE ETERNAL MYSTERY

(Continued from page 9)

who are these spirits that appear at séance meetings and inform us that they are the spirits or souls of our departed friends, if they really are not? The Bible tells us that these

are "seducing spirits," to whom we should give no heed because they are "speaking lies in hypocrisy," teaching the "doctrines of devils." Paul tells us that they are evil angels who transform themselves into angels of light, who work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

This is not a question for men to trifle with. If they ignore the plain truth of God in His word and seek after these lying and seducing spirits of fallen angels and devils, who can transform themselves into the likeness of our departed friends through materialization as the Scriptures declare they have the power to do, then there is nothing to save them from this over-mastering satanic delusion.

## Resurrection or Translation Only Solution

THE plan of salvation includes a resurrection from the dead, which is still future, before the Christian's hope of immortality can be realized. The fact that only Moses and Elijah appeared with Christ upon the Mount of Transfiguration, is proof that no one can ever go to glory unless he is raised bodily from the dead or taken bodily to heaven alive without tasting death, as was the case of Moses and Elijah respectively. According to the Scripture, the one was raised bodily from the dead, and the other translated bodily to heaven without dying.

This is the only way anybody will ever get to heaven, either by a resurrection from the dead or being translated alive. This is the divine plan as portrayed in the gospel, and it will not be consummated until the following scripture is fulfilled: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15-17.

With John the revelator, we say: "Even so, come, Lord Jesus." Unless the Lord comes the second time and raises the dead to life, our loved ones as well as ourselves will ultimately sleep the sleep of eternal death and will never again see the light of day after we are enshrined within the portals of the tomb.

# The Watchman's Answer



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

Address all questions to—

Editor WATCHMAN MAGAZINE,

Nashville, Tennessee

## WOMAN'S PLACE IN THE CHURCH

*Is Paul's condemnation of woman's participation in church worship in force to-day? Please be explicit. (1 Cor. 14: 34, 35; 1 Tim. 2: 11, 12.)*

A study of the context is necessary to an understanding of the verses which form the basis of this oft-recurring question. Paul is here dealing with the causes of confusion and discord in the conduct of public worship. In Corinthians 14 he is speaking of special meetings in which the gifts of the Spirit, including prophecy, were publicly exercised. His advice was greatly needed, for these public services at times had been turned into tumultuous exhibitions of rival gifts. The simultaneous din of voices, of interruption, of contention, of singing, offered but little semblance to a religious gathering. And it seems that women were the chief offenders, making themselves unduly prominent, dominant, and arrogant. They seemed ambitious of publicity and power.

The verses under consideration were a rebuke to such frowardness and irregular conduct. It was indecorous to contend with men in public. They were not to dictate, altercation, or refute in public assemblies, for the authoritative direction of the church is a rôle not befitting women. These principles of conduct are based on the order of creation and the unchanging qualities of sex. It should not

be forgotten, however, that the injunction to silence was given twice to men, and but once to women, in this chapter, all in the interest of order and decorum.

Further, it was inconsistent with acknowledged modesty and propriety, and was considered scandalous in the community, for women to assume the rôle of teachers and disputants contrary to the uniform custom of that time and place. Principles guide, but their application to local custom and special periods must assume different forms. For example, in India to-day the men wear their hats in Christian churches, but take off their shoes. In China, spectacles are removed during prayer, while hats are retained. The sexes are separated during divine service, the men sitting by themselves and the women by themselves on opposite sides of the room. The same is true in Korea with the addition of a curtain separating the two groups, running from the rear of the church through to the pulpit, so the preacher is visible to both groups but neither sex can see the other. It is unwise to change these national and racial customs where no moral principle is involved and confusion would result. Such attempts meet rebuke in mission fields to-day.

It is therefore illogical and contradictory to the spirit of the New Testament to use a merited rebuke upon a specific condition in a Greek community with its prevailing customs of eighteen

centuries ago as a universal, legal command binding upon Christian women in all ages and localities. But modification should be made in harmony with the principles of modesty, common sense, Christian propriety, and usage.

Let not Paul's injunction be used as a club for the repression of the proper activities of godly women in the church. A Christian woman may properly exercise wide and varying gifts. Silence was the custom in the Jewish church, up to the time of the gospel, when, according to Joel (Joel 2: 28, 29), women as well as men were to prophesy and teach. That they so did and that this course was sanctioned by Paul is evident from 1 Cor. 11: 5. There is ample warrant and testimony for women's activity in church work. They were commissioned the first heralds of the risen Christ (John 20: 17, 18; Matt. 28: 9, 10). They were endowed with prophetic gifts (Acts 21: 9). Paul speaks of women who labored with him in the gospel (Phil. 4: 3). There is abundant evidence that Priscilla expounded to the eloquent preacher, Apollos, the way of life more fully (Acts 18: 26), and her name is placed first in the Revised Version and in the Douay and Murdock translations. It was not the repression of the sex that Paul aimed at. It was usurpation of authority and autocratic ambition which was wrong in Corinth, and is wrong any time and anywhere.

## HEAVEN'S INCOME TAX

*(Continued from page 25)*

earnings or profits. The rest is ours. We still retain the capital for further use. His share, the tithe, is to be consecrated to the gospel, and is to be used for the advancement of His work in the earth. It is for the support of the ministry of the gospel.

Faithfulness in tithe paying would fill every church pew in every church building, and call for many more, "for where your treasure is, there will your heart be also." These funds, then, judiciously and properly expended by consecrated and devoted administrations, would finance the greatest movement for righteousness that this world has ever seen. Such a tremendous force for good would quickly complete God's preliminary work in the earth and usher in that condition seen by John the revelator, which is looked forward to with joyful anticipation by all Christian people, and which is referred to by one writer of note in these words: "The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."

## NEWS INTERPRETED—"Under War's Hypnosis"

*(Continued from page 7)*

fallacy of the old adage, "One sword keeps the other in its scabbard," is becoming apparent. "The situation in Europe everywhere bristles with bayonets," asserts Gardiner, one of England's great editors. And the Philadelphia *Public Ledger* says significantly: "Nations frown at each other across picketed boundaries. Chemical retorts are distilling gases deadlier than men have ever known. The 'Breath of Death' is ready to fall from the sky, rise up from the earth and ride on the four winds in the next struggle. The earth has not been purged of the war spirit."

How remarkably does the present paradoxical world situation fit the prophetic picture of our times as recorded in the Scriptures. (Compare Micah 4: 1-3 with Joel 3: 9-14.) Its assertion that the "last days" are to be characterized by general peace movements, yet nullified by irresistible war influences and preparations, is not a curious coincidence. The world is under a spell. Sinister influences from beneath are at work drawing the nations toward the vortex of the last war that will involve the whole world—a war of nations and races and religions. Armageddon's awful scenes are nearer than the world believes. What comfort there is in looking beyond the veil of war to the breaking of eternal peace at the second coming of Christ, now so imminent! It is humanity's only refuge.

## ONE HUNDRED AND FIFTY WORDS

(Continued from page 11)

life. But he had planted in his kingdom the seed of rebellion against the word of the God of heaven, and in the days of his successors it was to bear its baneful fruit. It was Belshazzar who was to exceed all his predecessors in his loyalty to the might of Babylon. Like his forefather, he, too, uttered his decrees against the decree of God, but he did it without conscience, and with impiety, did it boldly and defiantly.

In the hour when the silver kingdom—the very kingdom foretold in the dream as Babylon's conqueror,—was outside the gates of Babylon, Belshazzar, in his defiance of God's prediction, drank shame and confusion to the rule of Jehovah, profaning the vessels of Jehovah's temple, and praising "the gods of gold, and of silver, of brass, of iron, of wood, and of stone."

In the very moment when the king of Babylon was showing his contempt for the God who had predicted the downfall of Babylon, the one foretold in the dream already had possession of the gates of the city. Thus it is that God is not mocked. Thus it is that men reap what they sow. And thus it is that history answers to the voice of prophecy by recording that what God foretold happened exactly as He said it would. The poet has well described that fatal hour.

### *The Blasting of Human Hopes*

FROM the lofty towers of Belus the flames of idolatrous sacrifices rise high into the heavens, as if to taunt the God who sits above them. Torchlight processions wind like rivers of fire through the streets of the deluded city. Then Belshazzar enters the hall of banquet—

"And a thousand dark nobles all bend at his board;  
Fruits glisten, flowers blossom, meats steam, and a flood  
Of the wine that man loveth runs redder than blood;  
Wild dancers are there and a riot of mirth,  
And the beauty that maddens the passions of earth;  
And the crowd all shout, while the vast roofs ring,  
All praise to Belshazzar, Belshazzar the king.

"Bring forth," cries the monarch, "the vessels of gold  
Which my father tore down from the temple of old;  
Bring forth, and we'll drink while the trumpets are blown,  
To the gods of bright silver, of gold, and of stone.  
Bring forth!" And before him the vessels all shine,  
And he bows unto Bel, and he drinks the dark wine,  
While the trumpets bray and the cymbals ring,  
'Praise, praise to Belshazzar, Belshazzar the king.'

"Now what cometh? Look, look! without menace or call,  
Who writes with the lightning's bright hand on the wall?  
What pierceth the king like the point of a dart?"



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What drives the bold blood from his cheek to his heart?  
Let the captive of Judah the letters expound.  
They are read; and Belshazzar is dead on the ground.  
Hark! the Persian has come on the conqueror's wing,  
And the Mede's on the throne of Belshazzar the king."

The silver kingdom of the dream had conquered the kingdom of gold. The word of God stood grandly fulfilled. Those who had withstood His word lay slain or, afraid and ashamed now, stood silent with no more the praise of Babylon upon their lips.

Where do you stand to-day, my friend? With Belshazzar of old as a doubter of the word of God? Does your lip, too, curl with scorn at the thought of Jehovah's predictions?

We live to-day in the days of the divided kingdoms, when the God of heaven is soon to set up a kingdom. Every detail of that dream with its composite image has been literally fulfilled up to the present time over a vast space of two and a half thousand years. Not one detail of history but vouches for the truth of all that dream contained. Though twenty-five centuries have come and gone since then, and countless thousands have lived who would have been glad to overthrow the plans of God as outlined in that vision of Babylon's day, yet not one item of God's predictions has been swerved aside or changed. All has thus far come true, as Daniel announced in the royal palace of Babylon that day so long ago when her king sat crowned in all his glory and pride.

There are few of those predictions yet left to be fulfilled, but they are the best of all. They tell us of the eternal kingdom, and the immortal inhabitants, and that now the time of Christ's coronation will not long be delayed. You and I may be citizens of that glory kingdom. But not if we disbelieve the predictions of God's prophecy, and defiantly flout the statements of His word.

He only who faithfully walks in that "light that shineth in a dark place" and "more and more unto the perfect day" will be privileged to enter the pearl-gates of the Capital and be crowned with the King, to live a citizen-subject of his kingdom forever.

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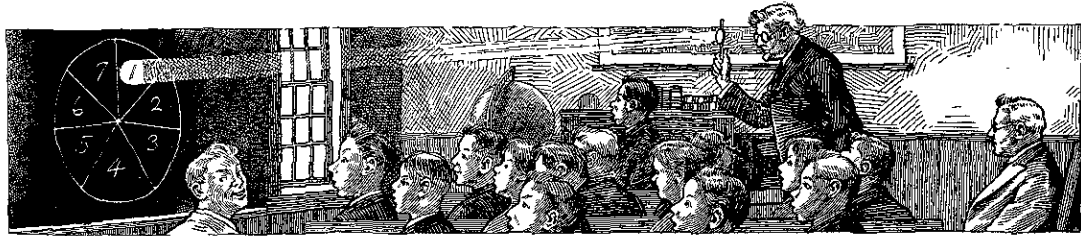
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## SCIENCE IS AN HANDMAIDEN OF TRUTH

**N**OW on a certain day I journeyed down to the workshop of the pedagogue; and while I beheld, he wrought wonders on the minds and bodies of the children who sat at his feet. And it was so that he was in the midst of an object lesson on the marvels of light, and about the stars which dot the whole expanse of heaven.

When therefore he had finished his instruction, up shot a hand, and a personified question mark queried thus, How can we tell how far the stars are when we can't go up there and see?

But the pedagogue was not stumped, for he made answer according to science, and explained the ways of planets and satellites, and eclipses, and speed of light, and parallax. And it was altogether as clear as India ink to some of the knowledge-chasers before him, until he took a pencil and fastened thereto a little mirror on the side thereof and held it up.

And with the glass he caught a ray of sunlight and cast it across the room to the far wall. And every eye bulged, and every mouth opened, and every figure fidgeted. So he commanded half the learners to watch the mirror and half to watch the light on the wall.

And to the first he said, Did I move the mirror? (Howbeit he moved it ever so slightly.) And they all shouted with one accord, No. And he said to the wall-watchers, Did I move the mirror? And they all shouted with one accord, Yes.

And thus did they learn that though men may not be able to see a thing move, yet do they know it moves because they perceive its shadow move on some distant object. And lo, this is one secret of finding distances in celestial space.

But the pedagogue was not yet finished; for he went to the far blackboard and drew a circle with chalk, large like unto a cart wheel, and he made it altogether like a wheel by putting hub and spokes in it, with seven spaces between the spokes, and in each space a number from one to seven, and the seventh space was nigh unto the first space so that they touched the same line.

Then did he shoot the sun ray on the *seventh* space and he said, Now all look here. And they looked. And he said, Do I move the mirror? And they said, No. And he said, Now look at the wheel. And when they looked the sun ray shone on the *first* space. And they all knew that he had moved the mirror, but they could not see it move.

**T**HEN did the pedagogue's face grow solemn, and he spake and said, God hath said, I am the Lord, I change not; and again, Jesus Christ the same yesterday, and to-day, and forever; and yet again, Every good gift and every perfect gift cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

My children, one of God's gifts is the Sabbath, and He placed it on the seventh day of the week; but man has changed it hard by to the first day.

It may be we cannot see with our eyes any difference, but God does, and you could not see a change in Him, even if you looked at His reflection cast from one end of the vast universe to the other. One jot or one tittle shall in no wise pass from the Sabbath command.

Remember the Sabbath day to keep it holy, and remember that the hallowed light ever shines on the seventh day of the week. The day of the Sabbath cannot be changed, for it is a sign of the union between God and His people; and also it is a symbol of the rest from sin which Jesus gives when He saves us.

And they smiled their understanding, for the truth thereof was as clear as spring water.

So I went up from the pedagogue's workshop to marvel at his wisdom; and as I went I spake thus with myself, Doth not the Scripture tell somewhere about a schoolmaster who bringeth us to Christ?