

British Empire is the perfect type and exemplar of all free commonwealths of all future federations of civilized communities, the nearest approach to that federation of humanity which has been the philosophers' stone of human statesmanship.

The German mind cannot grasp the value of these principles, because it has not the true spirit. The German leaders think this policy shows weakness. The attempt to Prussianize the Polish people of East Prussia is a striking illustration of the policy of German colonization. Germany has proven a total failure as a colonizing nation. Pan-Germanism is now a delusion. It is England, not Germany, that has made possible the development of dependent States, and has given them the opportunity to work out their own culture.

The most important feature of the German spirit is found in their vision of a world religion. The highest ideal for them is a world Dominion. It is the hegemony of a planet. "It is reserved for us to resume in thought that creative role in religion which the Teutonic race abandoned fourteen centuries ago. Judea and Galilee cast their dreary spell over Greece and Rome, when they were already sinking into decrepitude, and the creative spirit in them was exhausted. The Germans conquered Rome, and dazzled by Rome's authority, they adopted the religion and the culture of the vanquished. . . . In the seventeenth century Germany flung off Rome; the eighteenth century undermined Galilee itself; Strauss completed the task that Elkhorn began; and with the opening of the twentieth century Germany, her long travail past, is reunited to her pristine genius, her creative power in religion and in thought." What is the nature of this great movement? "The movement, the governing idea of the centuries from the fourteenth to the nineteenth, is the wrestle of German intellect, not only against Rome, but against Christianity." While preparing for a world empire, Germany is also endeavoring to build up a world religion worthy of her "pristine genius." It is the religion of valor, interpreted by Napoleon and Nietzsche—the glory of action, heroism and achievement. "War and courage have achieved more great things than the love of our neighbor. It is not your sympathy, but your bravery, which has hitherto saved the shipwrecked of existence. . . .

What is good? All that increases the feeling of power, the will to power, power itself in man. What is happiness? The feeling that power increases, that resistance is being overcome, not contentment, but more power, not peace at any price, but war—not virtue, but efficiency. . . . The beatitudes of Galilee have been remade to suit this new religion. "Ye have heard how in old times it was said, Blessed are the meek for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the warmakers, for they shall be called, if not the children of Jahve (Jehovah), the children of Odin, who is greater than Jahve."

"To-day two great forces are seeking supremacy—Napoleonism or Kaiserism and Christianity. This speaks volumes in regard to the seriousness of this war. We are not fighting Germany, but the spirit of the Anti-Christ. We are fighting for our self-preservation, for the spirit of freedom and brotherhood, for the principles of democracy; but, supreme above them all, we are fighting to crush the Christian spirit in Germany, that would

annihilate the Christian religion, if it could. Can we stand back and let such a spirit prevail and become a world power?"

We conclude in the words of Premier Asquith, who said: "We shall not sheathe the sword, which we have not lightly drawn, until Belgium recover in full measure more than all that she has sacrificed; until France is adequately secure against the menace of aggression; until the rights of the smaller nationalities of Europe are placed on an unassailable foundation; until the military domination of Prussia is fully destroyed." I would like to add, until the spirit of the Anti-Christ is crushed, and the universal authority of the Christ be vindicated, so that Christianity may be on the sure road to world supremacy.

We would recommend the following books, any of which will be sent all charges prepaid, to any address, by the Book Room, on receipt of the price quoted:

"The Anglo-Saxon Problem," by C. Sargis. 70 cents.

"Germany and the Next War," by F. von Bernhard. 70 cents.

"Germany's Great Lie," by Douglas Sladen. 75 cents.

"Germany and England," by Prof. J. A. Cramb. 75 cents.

"How the War Began," and others in the *Daily Telegraph* series, now being issued. 35 cents.

Realizing the Kingdom of God

X. The Witnessing that Counts Most

Matthew 25: 31-46.

TOPIC FOR FIRST MEETING (Christian Endeavor) IN FEBRUARY.

At the January meeting we discussed together "The Faith of a Present-day Leaguer." In February we have as our topic, "The Witnessing that Counts Most." These themes suggest the two essentials of service. Witnessing is the expression of one's faith. Indeed, it is the test and measure of one's faith. It is the test, inasmuch as it is expressive of the sincerity and strength of one's faith. It is the measure, for the reason that it is indicative of faith's breadth and depth and fullness.

This is again a topic that the leader should long meditate upon before finally outlining his plan of treatment. What *to you* is the witnessing that counts most? What type of life is it that most strongly appeals to *you*? This is the question that you should think upon and think upon long. Then set down your conclusion in writing and score out and underscore. Compare it with the ideal set forth in the lesson as summed up particularly in the words, "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me." Compare it most of all with the supreme idea of Christ's own life whose witnessing was the great medium through which God revealed to His wondering children His purpose and plan of salvation.

THE MEANING OF WITNESSING.

The root meaning in the word witnessing is to bear testimony or to give evidence of things and persons. It has in it the idea of reiterating or emphatically affirming such evidence. The witnessing in the sense in which it is used in the topic has to do with the *reiteration* and *emphatically affirming* the truths about God and Christ and life and salvation and the kingdom. And inasmuch as each of us is a witness to these truths then it is incumbent that each Leaguer should be in his own life, in his thought and in his purposes, in his speech and in his conduct—a witness for Jesus Christ,

and such a witness as will ensure that his witnessing counts most.

Witnessing for this age: In reading this clause, "Witnessing for this age," put the emphasis on the *THIS*. More and more we young people see how necessary it is that the *sinners of this age* be *up-to-date*; not modern and up-to-date in the shallow, popular sense, but *modern and up-to-date* in the sense that we must be able to interpret the spirit of the age—its optimism, its altruism, its progressiveness, its all-comprehensiveness—and so be able to give to the *sinners of this age* the message of the Gospel in such terms as will be understood by that age. Never before has the gospel taken on such a full meaning as in this twentieth century. And it is for us, as young people, to study how best to adapt it to modern conditions and how best to bear witness to it as to enable it to do its work in the solving of the many and complex problems of our modern civilization.

SOME CHARACTERISTICS OF THE WITNESSING THAT COUNTS MOST.

These characteristics that follow are such as the leader may have worked out already in his study of the topic. If so, it is good. If, on the other hand, the leader has the conviction that there are other characteristics of witnessing which are more worth while than those suggested here it is even better. Then there will be some scoring out to be done and some insertions to be made. I trust there may be both a scoring out and an adding to. Here are a few characteristics or tests of the witnessing that counts most.

1. An *Optimistic Faith*. A review of the topic, "The faith of a present-day Christian," will provide abundance of material on this characteristic. People like a witness who has convictions and who has reasons for his convictions. And we all know how we like the sunny optimist, the fellow who believes in the best things; who somehow is sure of the happy ending. Difficulties in the way and discouragements? Yes; but here's a way around them. There's the goal ahead. We must reach it. We will reach it. Come along! Forward march! Everybody together! I think the fellow who has an optimistic faith has one of the secrets of the "Witnessing that counts most." Don't you? Be sure you emphasize this characteristic strongly.

2. A *Broad Outlook*. Happy is the young man or young woman who has learned to see things in "the large"; not from his own personal viewpoint or that of his community, or church, or nation, or even of the present. But his is the viewpoint of the Kingdom and the viewpoint of what might be a quarter of a half-century hence. Now don't you think that it is a normal thing for everyone to have this larger vision? And if we haven't it, then we ought to be encouraged to cultivate it. The Leaguer who rises above the lower levels and may at times be considered not very great or important.

3. An *Adherence to One's First Ideas*.

"To your own self be true.

Then it will follow as night the day,
That thou canst not be false to any man."

Adherence to a principle or ideal is one of the best things in character. One need not be obstinate or even dogmatic. To evolve wisely one's ideals and then to pursue them with interest and tenacity and tactfully gives one strength and power. Do you think loyalty to a