

The Herald

D. E. STITT, Editor.

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FRIDAY, APRIL 23, 1915.

THE MISSION OF MAN

Some one has said that, "The chief study of man is man," and although we may turn the searchlight of reason upon ourselves, and make the most scutinizing investigation possible, yet we are lost in contemplation of the wonderful mechanism which constitutes the living, thinking, active human entity, known as man, and are unable to fathom the mystery, hence the question:

"What is the mission of man? Has he a mission? or in other words, for what purpose was man created." Let the four and twenty elders who worshipped in the presence of the Creator answer:

"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.—Revelation 4th chapter, 11 verse.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5th chapter, 16th verse.

The Apostle Paul says that man "is the image and glory of God," from the above and other scriptures we conclude that God created man for his own pleasure and glory, and that in glorifying his Creator, man also would be glorified by being transformed into the likeness and image of God, or in other words, partaking of Eternal life, or life like unto that possessed by the Eternal Father.

We conclude then that the mission of man, or the purpose of his creation was and is to glorify his Creator, and as the glory of God is intelligence, man must, in order to fill out the measure of his creation, partake of intelligence until he comes "unto the measure of the stature of the fullness of Christ," as spoken by Paul in the 4th chapter of Ephesians.

But some one may ask: Where do you learn that "intelligence is the glory of God?" Is it scriptural, and where can I find it? You cannot find it stated in the Bible in just those words but nevertheless it is scriptural and reasonable. There are many statements concerning the wisdom and knowledge of God, and when we understand that knowledge is power and that God has all knowledge and is all powerful, it is but a natural and reasonable deduction that the glory of God is intelligence. Besides this position, the Lord says, "Come let us reason together," which invitation confirms us in the belief that God always works through perfect laws and that he can bring man into that high estate where he can demonstrate to him (man) the methods, or laws, by which he accomplishes his works, otherwise we could not behold all the glory of the Creator.

It is evident that the mission of man is to glorify his Creator and that in order to do so he must partake of the attributes of God, become like him, and do a

work of righteousness, peace and love. Will man perform that for which he was created? He has been given his agency and has the power to choose for himself whom he will serve, but shall the thing designed accomplish or perform that for which it is designed? Some of the human family will become marred in the hands of the designer, because of having their agency, and will not reach the heights of glory which they might have attained and will suffer loss, but the Master has said: "And I, if I be lifted up from the earth, will draw all men unto me," and we believe that his word will not return unto him void.

Menace Of Militarism

Perhaps the greatest American advocate of a universal peace is David Starr Jordan, chancellor of Leland Stanford University. Those who have read any of his writings since the outbreak of the European war need not be told that he takes exactly the opposite view from Col. Theodore Roosevelt.

"That preparedness for war is insurance for peace is a sophistry no less specious than insulting to the intelligence of civilization," is his last utterance. "To have peace," he declares, "we must cease to discuss our differences with other nations in terms of war."

Unlike many reformers, Dr. Jordan has a remedy. Just as we now have a General Staff of the army, he would have a General Staff of Peace Adjustment. Such a permanent commission, he believes, would become as mighty and important as the supreme court of the United States.

There would be plenty of work for it right now in settling the little differences that are coming up week after week on the subject of violations of neutrality or, as Dr. Jordan tersely puts it, "taking the chips from Uncle Sam's shoulder."

Many things are suggested to keep a general staff of peace busy. First, it could revise the Monroe doctrine, to the end that it might be shared with South America. As it now stands, the Monroe doctrine is a patronizing irritation to the countries it was designed to protect when it ought to be considered and accepted by everyone as a doctrine of co-operation for mutual interests.

Self-guarding our relations with Japan "against the meddling of those who profit by making trouble," is another suggestion.

If such a general staff were a recognized part of our government, Dr. Jordan declares "We should have less fear of war preparations at home. For at home and from within lies the chief danger of war. We have never had a foreign war we did not initiate. We have never been in danger of war except from the conduct of our own people."

Many there will be who will take issue with Dr. Jordan on these statements, but he is a student of history and a clear thinker, and will be able to produce an abundance of proof.—Telegram.

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True or False, Which?

This world is full of needless misery. It is a world of needless slavery. A seemingly never ending strife is on—a strife between the two mighty forces of industry—capital and labor. One must be in the right, and the other in the wrong. A fancied grievance can not have instigated such a strife nor can one have power to swell it—a serious grievance alone can do it. What one stands for must be true; what the other stands for must be false.

This world must not be full of needless misery without a reason. An effect must first have a cause. It is full of needless misery because something must exist that is conducive to that result.

This world is controlled by a set of rules. These set of rules governing the individual and the nation may either promote Humanity's welfare or her doom—those in power shall say which. Since the world is full of needless misery and full of needless slavery, can they promote Humanity's welfare? No! They are powerless to promote her welfare—alas, too true, they promote her doom!

These present set of rules that govern the world bind mankind as with strong chains. They recognize no humanity, no higher power, and those in power see no one, think of no one and recognize no one but self.

They promote war and decline to aid peace. They degrade our concept of humanity. They support a "barbarous" civilization and fight with all their strength and with all the strength of their oppressed subordinates anything that makes true our concept of humanity or anything that makes for good at their expense.

But ignorance shall not continue forever. Education is advancing and will continue to advance just so long as the people with their education want it to advance.

Even in the crowning epoch of our civilization—the Big Slaughter, which had to follow as the logical outcome of the preparations for it—a figure tall, erect, majestic, commanding, had appeared in the distance—his arms outstretched to all who believed in the emblem emblazoned on his breast, "International Solidarity." Some have seized his outstretched hands. They are the ones who have flung ignorance far from for the sweet fruits of education, but weak in strength, which they had not yet had time to develop, and with the continued attacks of ignorance upon them it was beyond their control to attain their desires and the Big Slaughter was the result.

But still men grasp for the outstretched hands, still they survive the attacks of their enemies, still their strength increases even reaching beyond the five seas, and when their struggle for existence has ended and they come out the victors, who shall say whether they "have fought a good fight" for other ends than those to benefit humanity, to establish on the earth a human brotherhood and an ideal commonwealth.

WILBERT F. CORNWELL,
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April, 1915.

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