

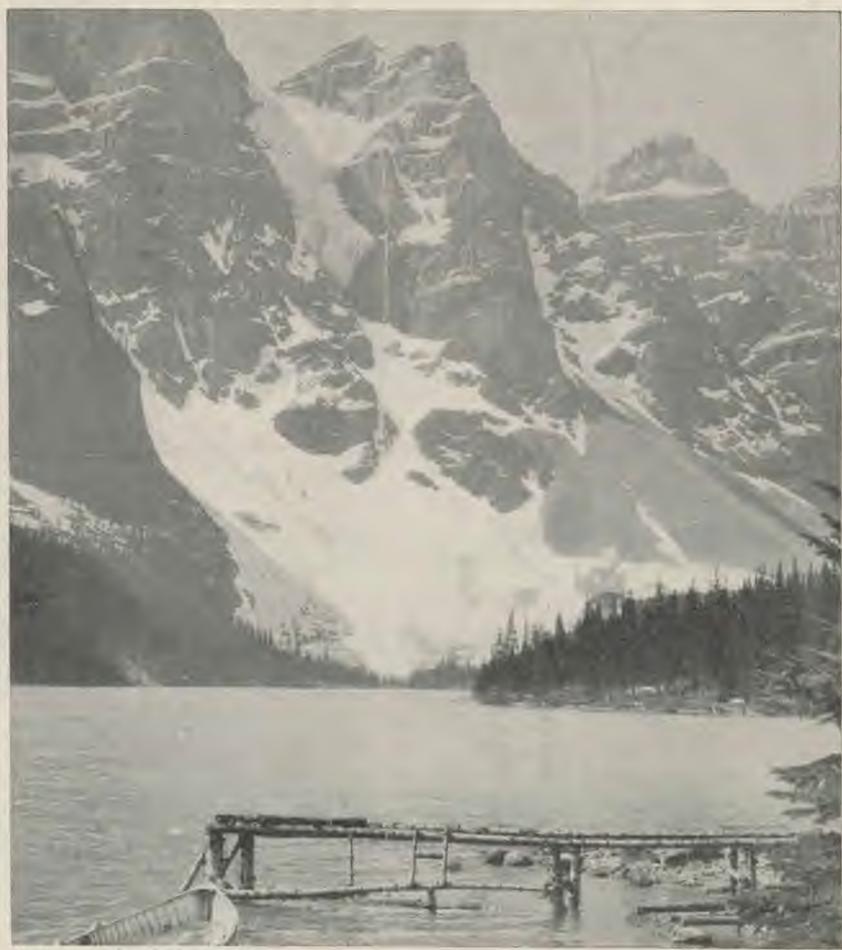
The Canadian

Watchman

Magazine



JANUARY, 1921



Underwood & Underwood
View from Moraine Lake, Canadian Rockies

Price, 25 Cents

The Home of the

Canadian Watchman



Front View

IN view of the many calls for another religious publishing house in the Dominion, issuing not only a magazine, but books, tracts, etc., it was decided to establish the Canadian Watchman Press. The plan is to print both English and French literature.

Our charter was granted in July, 1920, but ground was broken for the building early in May. One of the provisions of the charter states that the corporation shall be carried on without the purpose of gain for its members. Much yet remains to be done before the factory is finished, but with our steam-heating plant in operation, good progress is being made.

The plant is built on the one-story plan. The walls are of solid brick, the floors of concrete covered with hardwood. The building resembles a capital "H" in shape, and covers more than fourteen thousand feet of floor space. Electric light and power are furnished by the Hydro Electric Power Commission. Individual motors for each machine lessen the risk incurred in using belts and line shafts.

There is now in operation a large Miehle cylinder press, a linotype, and a folding machine, besides stitchers, job presses, and other miscellaneous equipment. When in full operation, we shall have a complete bindery, capable of turning out first-class work in cloth-bound and leather-bound books.

The location is ideal. It is on the Kingston Road, two miles from Oshawa and thirty-four miles from Toronto. This affords our employees the privilege of living in God's "out of doors."

CANADIAN WATCHMAN PRESS.

INTRODUCTION

THE CANADIAN WATCHMAN Magazine is offered to the public in the hope that it will acceptably fill the niche that exists in the Dominion for a publication of this kind. It is issued by the Canadian Watchman Press, of Oshawa, Ont., and will be devoted to the interests of education, morality, evangelical Christianity, and good citizenship.

The WATCHMAN will give a brief monthly digest of the news and interesting items of information of permanent value, also a more extended comment on some of the more important world happenings in the light of Bible prophecy. It will avoid and discourage fanciful and speculative interpretations and adhere to well-recognized Protestant principles in applying the statements of Bible seers. General articles on the fundamentals and essentials of Christian doctrine and faith, in the light of the example of Christ as set forth in the New Testament, will be given place in its columns. While it will earnestly contend for the faith of the prophets and the apostles, proper respect will be shown for the teachings of the church and of the noble and unselfish men of all ages and all denominations, whom God has used to preach righteousness. Though not entering the field of partisan politics, the WATCHMAN will endeavour to promote morality, good citizenship, and the principles of civil and religious liberty.

The conviction that British fair play is the highest form of justice, and British citizenship the best assurance of religious tolerance and civil liberty, develops healthy patriotism. Firmly believing that God rules in the kingdoms of men, and that the long-continued influence of Anglo-Saxon institutions in the world is due to the devotion of English-speaking countries to the Bible as the Book of God, we shall endeavour to maintain that faith which makes for peace, stability, and world evangelization. To what extent we are successful in these high aims and in upholding these lofty ideals, we must leave our readers to judge. We solicit your prayers, your co-operation, and your friendly constructive criticism.

THE EDITOR.



C. F. McVAGH

Editor of the "Canadian Watchman"

Charles Fred McVagh was born at Addison, Leeds County, Ontario, February 9, 1869. His ancestors, of Scotch-Irish extraction, were among the earliest settlers in Upper Canada, coming up from New England with the U. E. Loyalists after the Revolutionary War. His father and grandfather were both born in Canada. He received his first religious impressions in Presbyterian Sunday School, and later attended the Methodist Church. After a preliminary education at Athens, Ontario, then known as Farmersville, he taught school for five years. In 1893 he was converted and united with the Seventh-day Adventist Church; and following a period of preparation, was ordained to the gospel ministry in 1900. Mr. McVagh has held positions of official responsibility in the church, and has travelled and lectured in Canada, the United States, and Europe. From 1916-20 he was general superintendent of the work of the denomination in Western Canada, with headquarters at Calgary, Alberta.

The Canadian Watchman

Vol. I

Oshawa, Ont., January, 1921

No. 1

Editorial Comment

The League of Nations

The League of Nations now includes nearly all the principal nations of the world. It is hardly probable that it will realize the ideal of its promoters in abolishing war, but it is a potent influence in discouraging appeals to arms, and, humanly speaking, is the only thing in sight that promises a lengthening of the period of world stability in order that the gospel of the kingdom may be preached to all the world. It is well in this connection to remember Daniel's prophecy that ten kingdoms of Western Europe should have in them the strength of iron and the weakness of clay, and should not cleave one to the other any more than iron would mix with clay. This has been exactly fulfilled in European history thus far, and Daniel's reputation as a prophet does not appear to be in danger for the future.

Human selfishness and ambition have destroyed all the leagues, confederacies, alliances, and understandings of the past. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8: 12, 13.

Nevertheless, the men who are struggling with international problems today need, and should have, the prayers of all Christians. The Christian's blessed hope, however, rests upon a stronger foundation than any league or confederacy of human agents,—upon the promise that the God of heaven will set up a kingdom that shall stand forever:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

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Tragic Times

In June, 1919, the editor of the *Calgary Herald* wrote:

"This has been a tragic twelve months. One year ago now was about the darkest day in our war history, and the outlook was very gloomy. Five months later we were in the midst of a most alarming and mysterious epidemic. Now we are tied up with a very distressing strike."

And now statesmen are at their wit's end in consequence of the problems of unemployment and social unrest; and China is experiencing the worst famine that has ever been known. Missionaries and other foreign investigators tell us that thirty million people will perish in West China this winter unless help comes immediately. Surely the Saviour's prophecy is being literally and strikingly fulfilled, especially in the tragic events of the last few years:

"Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. 24: 4-8.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after

those things which are coming on the earth; for the powers of heaven shall be shaken. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 33.

It is a fact that the modern advent agitation began about the time of the darkening of the sun, May 19, 1780; and it has been steadily increasing until now, when all the signs given by the Saviour have been fulfilled. Surely the coming of the Prince of Peace is near. His coming is the only solution of the world's perplexity.

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The Good Shepherd

Very often innocent and defenceless sheep are used in the inspired word to illustrate man's dependence on God, and the Saviour's care for His people:

"I am the Good Shepherd: the good shepherd giveth his life for the sheep." "My sheep hear My voice

and I know them, and they follow Me." John 10: 11, 27.

"Thus saith the Lord God: Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." "And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God." Eze. 34: 11, 12, 31.

It is the same voice and the same mind, whether the prophet Ezekiel is the mouthpiece, or the beloved disciple John.

Many today fail to appreciate the Old Testament Scriptures because they fail to see Christ revealed there. The veil that caused the Jews to stumble, is still upon their hearts:

"Even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3: 15-18.

"He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses



of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Isa. 8: 14, 15.

"The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Isa. 29: 11, 12.

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Egypt

The granting by Great Britain of liberal concessions to Egypt in respect to self-government, recalls the prophecy given through Ezekiel nearly three thousand years ago.

"Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt." "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Eze. 29: 2, 15.

Babylon and Tyre utterly perished, but Egypt still remains, though only as a base and semi-dependent country; and thus she has been for centuries. The prophecy was given when Egypt was the leader of civilization.

Modern scientific research among the tombs of Egypt reveals an amazing proficiency in the arts and crafts. The following from a National Geographic Society bulletin, tells some-



Climbing the Pyramids

thing of the attainments of the early Egyptians:

"Ebony chests inlaid with ivory; stools with ivory feet carved in the shape of bulls' legs; vessels of translucent thinness, cut and ground, not only out of soft



The Egyptian pyramids were the royal sepulchres, and are supposed to have been built about three thousand years before Christ. The largest of them, about seventy-five in number, occur in several groups on the west side of the Nile, on the border of the Libyan desert.

alabaster, but out of an iron-hard stone-like diorite; finely wrought copper ewers, all tell us that the Egyptian of the earliest dynastic period was no rude barbarian, but a highly civilized craftsman. Perhaps the daintiest and most convincing evidence of his skill is given by the bracelets which were found encircling the skeleton arm of the queen of King Zer, of the first dynasty.

"But these tombs have not only yielded evidence of the skill of the Egyptian workman; they have taught us that even at this incredibly early date the nation had a complete method of expressing its thought and had reached a thoroughness of organization which we should not have imagined possible."

But such skill and civilization could not save from downfall a nation that rejected Jehovah and oppressed the worshippers of the true God, the Creator of the heavens and the earth.

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Testimony of the Fossils

Taking into consideration the theory of evolution, it must seem strange to thoughtful men that creatures so much larger than those living today, existed so long ago. How much more reasonable to believe that these monsters, whose relics are found in various parts of the world, perished at the time of the flood.

All the leading facts of the science of geology are easily understood and explained if we allow the possibility of the universal deluge, as recorded in the Bible. Multitudes of the stand-

ard puzzles of science become plain and simple if we accept this record. If the evolutionist accepted the Bible record of the deluge, he need not ignore any of the facts of geology in reference to the violent changes that have taken place in the earth. He simply accepts the inspired account of how the great upheaval in nature took place in a year's time instead of being drawn out over millions of years. Why should we limit the power of God, and accept human theories and guesses founded upon no certain foundation?

"Apart from Bible history, geology can prove nothing. Those who reason so confidently upon its discoveries, have no adequate conception of the size of men, animals, and trees before the flood, or of the great changes which then took place. Relics found in the earth do give evidence of conditions differing in many respects from the present; but the time when these conditions existed can be learned only from the Inspired Record. In the history of the flood, inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the flood,—the things which God gave them as a benefit, they turn into a curse by making a wrong use of them."—*"Patriarchs and Prophets,"* p. 112.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water,



Skeleton of one of the Dinosauria, found by Dr. W. A. Parks and staff, of the Royal Ontario Museum, where it is now mounted as here shown. The Dinosauria were a subclass or order of reptiles, and their distribution was nearly world-wide. This one was found in the valley of the Red Deer, Alberta, seemingly one of their favourite haunts.

perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 5-7.

There is no virtue in shutting our eyes to evidence.

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The Zionist Movement

This illustration reminds us that the Jews are not the only ones who regard Jerusalem as a holy city. Not only Christians and Jews, but Moslems as well, have established religious sanctuaries there. And the fact that these fanatical followers of Mohammed are in the majority in Palestine and have no idea of giving up their property rights, constitutes one of the greatest obstacles to the Zionist plan of making it the political and religious centre of Jewish influence. The remarkable prophecy of Jeremiah, which Julian the Apostate thought to make void, also stands in the way.

"Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jer. 19: 10, 11.

There is no promise in the Scriptures that any single generation of Jews will ever again establish their government and temple worship in old Jerusalem. The promise to Abraham recorded in Genesis 17: 8 is that Abraham and his seed shall have everlasting possession of Canaan. That promise will be fulfilled, but Abraham himself must be there when it is fulfilled. Then he and his seed will have everlasting life in which to enjoy their everlasting possession. It cannot be fulfilled until Abraham and his seed have put on immortality; for "he looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 10.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.



Underwood & Underwood, N. Y.

The Mosque of Omar, on the Site of Solomon's Temple, Jerusalem

An Abridged Bible

The *Christian Century* (Disciple) seriously contends that because of its "clumsy and inconvenient form" the matter in the Bible should be rearranged, and that for the average reader certain portions should be abridged. Concerning the question of leaving out of the abridged Bible "a considerable amount of material which serves no useful purpose in the collection," we are told:

"No one ever reads it, except the technical scholars, and it is a hindrance to popular knowledge of the volume. The major portion of the books of Numbers, Leviticus, Deuteronomy, Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Canticles, and Ezekiel, and much of the books of Exodus, Judges, Joshua, Proverbs, Lamentations, Daniel, Joel, Nahum, Habakkuk, Zephaniah, and one or two portions of the New Testament, could be left out with advantage.

"One is thinking here not of the Bible of the scholars, which may well remain as it is, only with a better order of material. But the Bible for popular use ought to be abridged and simplified. No wonder complaint is made that it is an unread book. That it receives the attention now given it is remarkable, considering the unintelligible and cumbersome form in which it is presented. During the war great numbers of Bibles were given to the boys in service, most of the books bound in khaki. These little volumes were so small and the type so fine that there is reason to won-

der if even a small fragment of them served any useful purpose. Careful inquiry in many of the camps suggested the doubt. The New Testaments served a wholly different and admirable purpose. They were compact, readable, and appreciated.

"The Bible is not a book of magic or mysterious virtues. It is the record and library of the world's supreme religious experiences in the past. And every method that will give it access and meaning to the present generation is desirable. The impatient and practical mind of our time cannot be persuaded carefully to seek out the vital and saving truth of Holy Scripture and separate it from the less important, if not irrelevant, material. We need a Bible chronologically arranged and reduced to smaller dimensions by careful condensation."

The real meaning of all such efforts to take from or add to the Bible, is the desire for the complete elimination of God and Christianity. If the Bible is not the eternal word of God, then Christianity is a delusion, the new birth is a myth, and God is simply a mental creation.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:23-25.

Paul says of the gospel which he preached:

"I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:11, 12, 8.

At the bottom of all the world's sorrows and difficulties is the tendency to exalt human judgment above God's revelation. What is needed, is not a Bible culled by human minds, but human minds moulded by God's revelation.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

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A Faulty Foundation

Many people are looking to Socialism in some form as the cure for the ills growing out of an almost universal unrest, with its resultant class consciousness and friction. That there is something seriously the matter is beyond question.

Herbert Hoover is quoted in the *Literary*

Digest of April 3, 1920, as saying: "The whole world is groping for a solution of the labour problem. If we cannot solve it progressively, our civilization will go back to chaos." Such a statement coming from such a man is startling.

Socialism is not easy to define, as it may mean anything from public ownership of public utilities, brought about through constitutional methods, to anarchy and red revolution. The experiments in Socialism have not thus far been very reassuring. This should lead us to examine the basic principles upon which the theory of Socialism is built, to see if the reasoning is correct. If the foundation is faulty, no structure built upon it can ever be safe. A close examination of Socialist literature reveals the fact that most, if not all, Socialists assume that, in harmony with the Darwinian theory, our present civilization is the result of fierce competition and the survival of the fittest. But then they begin to reason that the competition which they say is responsible for our progress thus far is all wrong, and that from now on competition must be eliminated. It is quite apparent that no workable social system can be built upon two such contradictory premises. We would gladly unite with any movement that offers a solution to the problem and help to the oppressed, but what assurance have we that Socialism, if adopted, would change things for the better. It surely is not wise to overturn a tried system for one that has nothing to recommend it except idealistic dreams.

Socialism requires for its success a measure of equality in ability, industry, prudence, temperance, taste, and culture that does not exist. The ideal of Socialism requires a sinless environment. But there is no Eden in this world, and never can be until men willingly stop sinning. Sin and selfishness are the root of oppression, and sin knows no class barriers. Neither Socialism nor any other civil regulation can do away with sin. "The heart is deceitful above all things, and deperately wicked." If God had not graciously planted in every heart a certain longing for deliverance from the bondage of sin, the situation would indeed be hopeless. But the help that we all need is within the reach of all. The everlasting gospel is the only cure for sin.

The World's Greatest Need

The Everlasting Gospel a Stabilizing Influence

WILLIAM W. PRESCOTT

"The world did not produce Christ as the flower of developed humanity." He is "the very essence of the gospel." "There is no Christianity apart from Christ."

A world confused, perplexed, lost, needs a Saviour. A world in darkness needs light. A world which through its wisdom knows not God, needs a revelation. This need has been supplied; "for God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16, A. R. V. Here is the whole gospel in a few words. God loved a perishing world and gave His Son to save it; faith lays hold upon this Person and finds eternal life in Him.

No human wisdom could have devised such

a plan, and no human wisdom could have made it effective. It is "according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 3:11. It is the application to a world in sin of the principle of self-sacrificing love which has its rise in the being of God himself, and which is the explanation of the harmony and happiness of heaven. It is heaven brought down to earth through infinite condescension.

The gospel is the good news concerning the Son of God, who is Himself the sum and substance of Christianity. He is the revealer of



Scene on the River Jordan

God the Father. "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." Matt. 11:27. He so perfectly reveals the Father that to see Him is to see the Father. "He that hath seen Me hath seen the Father." John 14:9.

Not a Human Development

The world did not produce Christ as the flower of a developed humanity. Again and again He declares that He was sent into the world. "He whom God hath sent," is the phrase which describes Him. He is one who came to the world from an outside source. The world could not save itself. There must be a new life, a new power from without. This life and this power are found in the person of Christ, who is the life (John 14:6) and the power (1 Cor. 1:24).

A provision for the restoration of the human family which involved the humiliation of the Son of God could never have been thought out by man, and a revelation was therefore necessary. So the apostle Paul wrote: "I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." Gal. 1:11, 12. This revelation was not the revelation of a system of doctrine defined in theological phrases, but of a person: "When it was the good pleasure of God . . . to reveal His Son in me, that I might preach Him among the Gentiles." Verses 15, 16. The solid foundation of Christianity is a person: "Other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11. Salvation is experienced by believing on a person: "Believe on the Lord Jesus, and thou shalt be saved." Acts 16:31. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." Rom. 10:9. "This is the work of God, that ye believe on Him whom He hath sent." John 6:29.

Our Relation to the Person of Christ

Our present experience and our eternal destiny depend upon our attitude toward this Per-

son who is Himself the very essence of the gospel. Thus we read: "Whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when He cometh in the glory of His Father with the holy angels." Mark 8:38. If He is ashamed of us we shall have no standing in heaven. Again He tells us: "Every one therefore who shall confess Me before men, him will I also confess before My Father who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven." Matt. 10:32, 33. If He shall confess us before the Father, we will be admitted to all the privileges of heaven, but if He denies us, the gates of heaven will be closed against us. And this experience commences here. If we are in right relation to Christ, we may have a heaven in which to go to heaven, but if we shut Him out of our lives, we shut ourselves away from the light and the joy of heaven, and are not delivered from "this present evil world." If "in that day" He commands, "Depart from Me, ye that work iniquity," there is no appeal, and we shall go forth "into the outer darkness."

There is no Christianity apart from Christ, and so intimate is the relation between His person and Christianity that Christ is Christianity. "Christ is all." Col. 3:11. To be "separate from Christ" is to have "no hope" and to be "without God in the world." Eph. 2:12. To be "in Christ" is to be free from condemnation, and every spiritual blessing is found in Him. "There is therefore now no condemnation to them that are in Christ Jesus." Rom. 8:1. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." Eph. 1:3.

Christ's Right to Rule

The whole purpose of the rebellion, commenced in heaven and now fostered on the earth, is to cast down Christ from His place as the revealer and the revelation of the Father, and to substitute some other person or some other thing for Him. Lucifer said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God; . . . I will

make myself like the Most High." Isa. 14:13, 14. Having induced our first parents to accept his will and to yield obedience to him, Satan became "the prince of this world," and seeks to hold all in allegiance to him. The gospel is the good news of the work of Christ for men, which makes it possible that they may turn "from darkness to light, and from the power of Satan unto God." Christ came "to seek and to save that which was lost," and it is the purpose of God "to unite all things under one head in union with Christ." In an effort to defeat this purpose, Satan has sought all through the centuries to blind the minds of men to the light of the glory of God as revealed in the face of Jesus Christ, and to induce them to accept some one else as the Lord of their lives, and something else as the object of their worship. This is the explanation of all heathenism. The pagans of old Rome, and so of every age, "exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator."

After Christ appeared in the flesh, and the mystery of godliness was thus revealed, the light and power of the gospel of a crucified, risen, and ascended Saviour drove paganism from its stronghold at the capital of the world, and then the mystery of iniquity, which began to work even in the days of the apostle Paul, was developed. This was Satan's masterpiece. Many of the familiar names and terms of the gospel of Christ were retained, but their content was changed, and men were led to look to an earthly

mediator in place of the one Mediator, Christ Jesus, and to priests on earth instead of to the "Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." As the light of the world was thus eclipsed, and a lie was substituted for the truth, the Dark Ages came on apace, and allegiance to Christ and the principles of His kingdom was rewarded with the bitterest persecution, until it sometimes seemed as if the truth of the gospel would be utterly extinguished. But God cared for His own, and in the Reformation of the sixteenth century the light of the gospel shone out again, and Christ was again set forth as the



Healing the Centurion's Servant

"Speak the word only, and my servant shall be healed." Matt. 8:8.

only Saviour, and personal faith in Him as the only means of salvation.

Apostasy and Reformation

The results of the apostasy were crystallized in the canons and decrees of the Council of Trent, and the issues between Protestantism and Romanism were squarely joined. Then came the counter-reformation, in which much of the ground gained in the Reformation was lost, and serious differences between leaders of Protestantism were developed. Creeds were formulated and other needed reforms were checked. The eighteenth century witnessed a marvellous growth of unbelief, which prepared the way for the French Revolution and the reaction which followed. These events served as a great stimulus to the study of the Scriptures with special reference to the fulfillment of prophecy, and the answer to this was the rise of the German school of criticism and the spread of the so-called New Theology. A much-vaunted scientific method of dealing with the books of the Bible, and the exaltation of human wisdom, have borne bitter fruit in destroying faith in the inspiration and inerrancy of the Scriptures, and in substituting an evolutionary philosophy for the old-fashioned faith in Christ. Thus we face now a twofold apostasy — the Roman and the Protestant. The former openly declares that the authority of the church is above that of the Bible, and exalts a mere human being to be the visible head of the church in place of Christ, the God-man, the true head of the church, thus shutting away from His position of authority the Holy Spirit, the Comforter, the representative of Christ. The latter subjects the authority of the Bible to the judgment of each individual critic, robs Christ of His place and work as the only Saviour, and substitutes evolution in religion for the gospel of re-creation.

The effect of this twofold apostasy is now becoming strikingly apparent. With many, the Bible, if read at all, is no longer the inspired word of the living God, an authoritative revelation of the will of God. Christ is no longer the eternal Son of God, the God-man, the only Saviour, but merely the embodiment of an idealism, a stimulus to human ef-

fort. Sin is no longer a rebellion against the will of God as expressed in His law, resulting in separation from God and eternal loss, but is a necessary stage in the development of humanity. Faith is no longer personal reliance upon God the Father as revealed through His Son, Jesus Christ, but is confidence in an inherent power for righteousness. Salvation is no longer a new life imparted, accepted by receiving Christ as the life, but a process of evolutionary development through natural methods. Thus has the gospel according to man superseded the gospel according to God, and human philosophy has displaced the divine revelation.

One who has a zeal for the spread of the saving gospel of Christ can but be greatly dis-



Kadel & Herbert

The Largest Bible in the World

This Bible weighs nearly a ton. The chapters were written by prominent persons in England, all in long-hand. It required three hundred goat skins to cover it. This Bible is now in America.

turbed as he contemplates the present situation. There is no power unto salvation in human wisdom or human philosophy. It is the uniform testimony of history that when man is left to his own unaided efforts, he develops the wrong way. Evolution in itself tends downward. Christ came from heaven to lift up man, and to restore him to his place of fellowship with God. He is Himself the personal power for righteousness. When He is rejected, there is no hope, "for through Him we both have our access in one Spirit unto the Father."

A Call to Action

The existing conditions make an urgent demand upon every one who loves the truth as it is in Jesus, and who feels jealous for the interests of the kingdom of God upon the earth. Some of those who have been put in trust of the gospel have apparently betrayed their trust, and are now tearing down what they were appointed to build up. Christ is being wounded in the house of His friends. There is an urgent call for a reform movement that will restore to a troubled and sorrow-stricken world the original gospel of comfort and hope, and will teach men and women everywhere how to find personal deliverance from the bondage of sin by relying upon a living Saviour, our advocate with the Father, Jesus Christ the righteous. The warning is surely applicable now: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. The only hope of a world facing anarchy and disintegration, is in Christ. But there is a great difference between hearing *about* Him and hearing *Him*. There is a

great difference between believing *about* Him and believing *on* Him. The former is simply intellectual, but the latter involves the surrender of the heart and will to Christ, and the acceptance of a new life and power which will find expression in a life in harmony with the will of God as expressed in His holy law.

The Cure Indicated

The syllabus of such a reform message is found in Revelation 14:6-12. It is founded upon the everlasting gospel. Its acceptance means the rejection of every false principle, and the result will be seen in keeping the commandments of God and the faith of Jesus. The people who respond to its stirring call to repentance and faith will be prepared for the revelation of our Lord in the clouds of heaven, coming to receive to Himself those whom He has redeemed by His precious blood. Are we hearing and forwarding this reform message? Are we witnessing for the truth as it is in Jesus? Are we standing against the present tide of apostasy? Are our feet upon the solid rock, Christ Jesus?

"On Christ, the solid Rock, I stand;
All other ground is sinking sand."

A Macedonian Call from the Land of the Incas

WARREN E. HOWELL

"Nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel." Isa. 55:5.

When the world's greatest Missionary was among men, it was no uncommon event for the multitude to press about Him, to hear His message and receive His ministry of healing.

On one occasion a company of Greeks approached one of the disciples with the simple but significant request, "We would see Jesus." And they saw Him—saw His miracles, heard His gracious words, and were drawn to Him by the power of His message.

Jesus was so much moved by this call of the Gentiles, that He prayed the Father to glorify His name in their presence. "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." John 12:28. This occasion was one of only three during Christ's ministry when the voice of the Father was made audible to human ears.

In the very heart of Asiatic Greekdom, some twenty years later, Paul, that second greatest of the world's missionaries and teachers, heard a voice in a vision of the night calling him to



A Mission School

come over into European Greekdom and help the Macedonians. The record says: "Immediately we endeavoured to go into Macedonia." Acts 16:10. At the first stopping place, her chief city, was laid the foundation of European Christianity and of that church of Greek Philippians to which that noble epistle was later addressed by Paul while a prisoner in Rome.

Far to the south of gospel-enlightened North America, there lies an entire continent whose neglect and opportunity are both calling loudly for help that only the gospel can give. South America's sixty millions are voicing a great modern Macedonian call to the children of Christ who have ears to hear.

The most pathetic, most penetrating, most persistent cry may be said to come from the highest altitudes of the Andes where men live—from the multitude of Indians descended from the ancient Incas of historic fame. Along the mountain plateaus from Bolivia to Ecuador, the call echoes and re-echoes, "We would see Jesus."

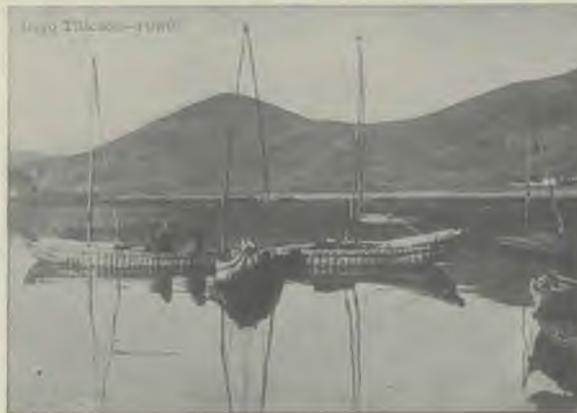
Seventh-day Adventists, with their eye on the regions beyond and with their ear open to the remotest gospel summons, have heard the call of the Incas. For eight years and more, they have kept missionary heroes stationed near and

around the far-famed Lake Titicaca, lying across the border line of Peru and Bolivia. Today a dozen white families, in charge of as many mission stations, are breaking the bread of eternal life to the poor Indian who has suffered centuries of oppression, first by his pagan superiors, then by religious bigots who followed.

At these mission centres young Indians are taught the word of life, and sent out to native villages and communities round about, to establish mission schools for their countrymen. Forty such schools are now in operation, with fifty-six native teachers in charge, instructing some fifteen hundred or more pupils eager to learn the better way. More than two thousand have already been brought to such knowledge of the gospel that they have been baptized and organized into churches.

But this is not all. Definite petitions for as many more schools have come in from thousands who have only heard what the gospel is doing for their kinsmen, and who are pleading for the living missionary to come and instruct them also.

As verily as the power of the Master's life and teaching drew the Greeks of His day to want to see Jesus, as verily as the power of Paul's gospel penetrated into a new continent,



Lake Titicaca



Baptizing Indian Converts



Llamas

so verily is one of the greatest Macedonian calls of modern times appealing to all Christendom to come over speedily and help the poor Indian.

✻ ✻

Land and Water

The average depth of the ocean is about 13,000 feet, and the average height of the dry land is about 2,250 feet. Thus the ocean is nearly six times as deep as the land is high, in general average, and as the ocean's surface is about three times that of the land, there is nearly eighteen times as much water below sea level as there is land above it. Accordingly, if all the present dry land were to sink beneath the sea, the water would be raised only a few hundred feet from its present level. Indeed, if the solid part of the earth were made into a perfect sphere,—that is, if all the earth's inequalities were smoothed out,—the water of the ocean would cover the entire earth to the depth of 1.56 miles, or nearly 9,000 feet.

Thus it is seen that the old objection about there not being enough water to cover the earth, is based on ignorance of the facts. In reality, a very slight disturbance of the present delicate balance of land and water would be required to spill all the waters of the oceans over the land. Is it not a striking manifestation of the watchcare of our Creator that the ocean keeps so obediently within bounds as it has done ever since the flood? "Hitherto shalt thou come, but no further" (Job 38:11), is the divine decree.—*Selected.*

The leaven of truth works a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb.—"Christ's Object Lessons," p. 102.

✻ ✻

It fortifies my soul to know
That, though I perish, truth is so:
That howsoe'er I stray and range,
Whate'er I do Thou dost not change.
I steadier step when I recall
That if I slip, Thou dost not fall.

—Arthur Hugh Clough.

✻ ✻

High up in the Andes, on the shores of Lake Titicaca, the Seventh-day Adventists have established a mission among the Indians. So successful has this mission work been, that, among other things, two thousand Indians have promised to bathe daily and to give up all intoxicating drinks. And, according to Bishop Oldham, who lives in South America himself, "you've done a great work when you have got water on two sides of an Indian—the inside and the outside."—*The Outlook.*



Two Aymara Chiefs and a Mission Worker

Around the the C



1

The
Abbey

Kadel & Herbert



International
Home of the League of Nations

3



President of the League of Nations

4



British & Colonial Press
General Bramwell Booth

5

1. Westminster Abbey, among her kings and nobles, the battlefield of France. The English Race in Stone." All there since William the Conqueror

2. Marking the unknown

3. Permanent home of the League of Nations in Geneva, Switzerland. This beautiful structure

4. Paul Hymans, the distinguished president of the League of Nations

5. Gen. Bramwell Booth, founder of the Salvation Army, through Canada. This picture was taken at Winnipeg. On the right is Capt. John Smith.

6. Day nursery of the Salvation Army, where the children of the poor ward the American Red Cross children belong to poor mothers employed

7. Demonstration of unemployment. Unemployment is bringing serious suffering

8. While thousands suffer from unemployment, thousands of coal were tied up by the strike

World with Camera

ere Great Britain has placed to rest
ones of an unidentified warrior from
bey is called "The History of the
English kings have been crowned
in 1066.

warrior's resting place in the Abbey.

League of Nations, in Geneva, Swit-
was formerly the Hotel National.

guished Belgian who has been elect-
ons.

ead of the Salvation Army, on a tour
s taken as he was leaving the train
a. William Eadie, and on the left is

ia and Palestine Relief Fund, after-
adquarters, at Jerusalem. The chil-
yied at garment making.

loyed on the Embankment, London.
problems to many countries.

d for want of fuel, hundreds of cars
n various parts of England.



2

Marking
the Spot

Kadel & Herbert



L. N. A. Photo,

Demonstration of Unemployed
On the Embankment

7



erwood & Underwood

Coal Cars Tied up by the Strike



Underwood & Underwood

Day Nursery, Jerusalem

6



International

Scene on the Bow River,
Canadian Rockies

*The monarchs of the mountains,—
God crowned them long ago,
"On a throne of rocks,
In a robe of clouds,
With a diadem of snow."*

Modern Philosophy

Whither Are We Drifting?

PHILIP MAURO, Counsellor-at-law, New York, in "The Fundamentals"

"Beware lest any man spoil you *through philosophy* and vain deceit, after [according to] the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are *complete in Him*, which is the head of all principality and power." Col. 2:8-10.

In the foregoing passage occurs the only mention which the Scriptures make of philosophy. Nothing is more highly esteemed among men than philosophy. It is on all hands regarded as the supreme exercise and occupation

of the human mind, and is indeed an occupation for which but very few men have the requisite intellectual equipment. As far back as the tradition of men goes, philosophy has held this high place in human estimation; and it is, therefore, a fact of much significance that, in all the Bible, philosophy is but once named.

Even in our day the deference paid to philosophy is such that there are not many teachers

of the Bible who would venture to warn their fellow men of its dangers; for philosophers have managed to maintain in Christendom the same eminence which they occupied in heathendom. Indeed, a course in philosophy is now, and for some generations has been, considered an essential part of the education of a man who is preparing for the Christian ministry; and this is not the only one of the "rudiments of the world" which has found its way into our theological seminaries. It is, therefore, not surprising that in the teaching imparted by these seminary graduates, philosophy holds a very different place from that assigned to it by the Bible. . . .

But why, we may profitably inquire, is philosophy described as an instrument of spoliation in the hands of artful men? And why is it characterized as being after (i. e., according to) the rudiments, or basic principles, of the world? The word rendered "rudiments" occurs four times in Scripture. In Colossians 2:20 it is again rendered "rudiments." In Galatians 4:3,9 it is rendered "elements." It seems to convey the idea of basic or foundation principles of the world-system. These elements are described in Galatians 4:9 as "weak and beggarly." They do not strengthen and enrich, but weaken and impoverish those who resort to them.

Philosophy Defined

The reason is perceived, in a general way at least, when we ascertain what philosophy is, namely, the occupation of attempting to devise, by the exercise of the human reason, an explanation of the universe. It is an interminable occupation for the reason that, if the explanation which philosophy is forever seeking were to be found, that discovery would be the end of philosophy. The occupation of the philosopher would be gone. It is interminable for the stronger reason that the philosopher is bound, by the rules of his profession, to employ in his quest only human wisdom, and it is written that the world, by its wisdom, does not come to the knowledge of God. 1 Cor. 1:19-21; 2:14. Incidentally, a large part of the time of the philosopher is occupied in criticizing and demonstrating the unreasonableness or absurdity of all philosophical systems except that

espoused by himself. This, however, is merely the destructive part of his work, the constructive part being, as has been said, the employment of his reasoning faculties in the task of devising a system which will account, after a fashion, for the existence and origin of, and for the changes which appear to take place in, the visible universe. Having settled upon such a system, the philosopher must thenceforth defend it from the attacks of philosophers of opposing "schools" (who will put forth weighty volumes demonstrating to their entire satisfaction that his philosophical system is a tissue of absurdities), and reply to their many and various objections and criticisms. . . .

Philosophy versus Revelation

It follows of necessity that philosophy and divine revelation are utterly irreconcilable. The very existence of philosophy as an occupation for the human mind depends upon the rigid exclusion of every explanation of the universe not reached by a speculative process. If a philosophy admits the existence of a God (as the philosophies just now in favour do), it is a god who either is dumb, or else is not permitted to tell anything about himself or how he made and sustains the universe. Should the philosopher's god break through these restrictions, there would be straightway an end of his philosophy; for it is not the pursuit of truth that makes one a philosopher. The pursuit of truth, in order to be *philosophical*, must be conducted in directions in which *truth cannot possibly be found*; for the discovery of what philosophers pretend to be seeking would bring their philosophies to an end, and such a calamity must, of course, be avoided. Therefore, the moment one receives an explanation of the universe *as coming from God* who made it, he can have no further use for philosophy. One who has obtained the truth is no longer a seeker. The value of philosophy, therefore, lies not in its results, for there are none, but solely in the employment which its unverifiable speculations afford to those whose tastes and intellectual endowments qualify them to engage in it.

Philosophy versus Christ

Again, philosophy is "not according to Christ," for the simple and sufficient reason

that the testimony of Christ puts an end, for all who accept it, to all philosophical speculations concerning the relations of humanity to God and to the universe. Christ set His seal to the truth and divine authority of the Old Testament Scriptures. He, moreover, revealed the Father; and finally He promised further revelations of truth through His apostles under the immediate teaching of the Holy Spirit. These revelations are not only directly opposed to philosophical speculations, but they cut the ground from under them. The testimony and teaching of Christ were not communicated to men for the purpose of informing them how man and the world came to be what they are—though they do reveal the truth as to that. The purpose of the doctrine of Christ and His personal mission to the world was to show to men their true condition, as under the dominion of sin and death, and to accomplish eternal redemption for all who believe the good tidings and accept the gift of God's grace. . . .

Fruits of Philosophy

It would be quite possible, for one who had the requisite leisure and curiosity, to trace the main developments of philosophy, and to examine the many different "schools" to which it has given rise during the period of several thousand years. Having done so, he would find that philosophy consists, as already said, in the pursuit of the unattainable, and that, among all the varied fields of human activity there is none which has witnessed such an absolutely futile and barren expenditure of energy as the field of speculative philosophy. A philosopher of repute at the present time has declared that "philosophy has been on a *false scent* ever since the days of Socrates and Plato." The following of a false scent for more than two thousand years is surely not a record to boast of; and yet it is true that, so far as *results* are concerned, philosophy has nothing more encouraging than this to offer as an inducement for engaging in it. . . .

A Sudden Change

Professor James, in his lectures at Manchester, treats the teaching of the Bible as being now so utterly discredited and out of date as

to call for only a brief, passing reference in a discussion purporting to deal with "the present situation in philosophy." He says: . . .

"Those of us who are sexagenarians" have witnessed such changes as "make the thought of a past generation seem as foreign to its successor as if it were the expression of a *different race of men*. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, *sounds as odd to most of us as if it were some outlandish savage religion.*"—"A Pluralistic Universe," p. 29.

Its Significance

Let the reader not fail to grasp the significance of the statement. For hundreds of years the instruction imparted to the youths of England and America has been grounded upon the Scriptures as the oracles of God; and, in fact, the work of teaching has been carried on mainly by ministers of the word. The position which England and America have gained among the nations during those centuries is known to every one. God has greatly blessed them with national prosperity and world-wide dominion. But we are told (and it is true) that *within a single generation* the framework of our educational systems has been so changed that the language which expressed the abiding convictions of our ancestors sounds as strange in the atmosphere of our great universities as the language of a "different race of men," uttering the formulas of some "outlandish savage religion." Whether the change is for the better or for the worse is not, for the moment, in question. What we wish to impress upon our readers' minds at this point is simply the fact that a *tremendous change* has taken place with *amazing suddenness*, and in regard to matters that are of vital importance to the whole world, and particularly to the English-speaking people. . . .

A Great Peril

What does this sudden and stupendous change portend? Is not the very existence of Christianized civilization (i. e., the social system which has been reared under the influence and protection of Christianity) imperilled by it? *Beyond all doubt it is.* Great is the mischief already accomplished by these mighty agencies of evil, and we are as yet but at the beginning of their destructive career.



International

Canadian Indian Children Frolicking in Winter's First Snow

Faith and Health

DANIEL H. KRESS, M. D.

"If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures. But if they obey not, . . . they shall die without knowledge." Job 36: 11, 12.

While it is God's desire that all shall be in health, health and pleasure can come only through the channel of obedience. That God is constantly engaged in healing and repairing injuries made by accident or by sin, may be seen in nature. Therefore Christ, the representative of God, when upon earth, "turned away none who came to receive His healing power." He knew that those who peti-

tioned Him for help had brought disease upon themselves; yet He did not refuse to heal them.

In the Saviour's manner of healing there are valuable lessons for us all. On one occasion He anointed the eyes of a blind man with clay and bade him, "Go, wash in the pool of Siloam." The man "went his way therefore, and washed, and came seeing." (See John 9: 7-11.) The cure could be wrought only by the power of the great Healer, yet Christ made use of the simple agencies of nature. From this we perceive that Christ sanctioned the use

of simple and natural remedies, and employed them in healing the sick.

Obedience and Health

To many of the afflicted ones who received healing, Christ said, "Sin no more, lest a worse thing come unto thee." Thus He taught that disease is the result of violating God's laws, both natural and spiritual. Without doubt, the great misery in the world would not exist did men but live in harmony with the Creator's plan. Christ, who was the guide and teacher of ancient Israel, taught them that health was the reward of obedience to nature's laws.

Health does not come in answer to prayer; it comes only as the prayer leads to increased knowledge and to obedience. "If I regard iniquity in my heart [that is, cherish it], the Lord will not hear me." Ps. 66:18. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Christ taught the children of Israel what He desires all to learn, namely, that health is the reward of obedience to the laws of God. The Great Physician who healed the sick in Palestine, is the same one who spoke to His people from the pillar of cloud, saying: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26. Christ, through Moses, gave to the children of Israel definite instruction in regard to their habits of life. All this has been recorded for our special benefit. He thus assured them: "If ye hearken to these judgments, and keep, and do them, . . . the Lord will take away from thee all sickness." Deut. 7:12-15. When they fulfilled the conditions, the promise was verified to them, "and there was not one feeble person among their tribes." Ps. 105:37. These things are written for our admonition, that we through the comfort of the Scriptures might have hope and be induced to meet the necessary conditions to make possible the faith which has a right to claim the promises.

Why is it so difficult for us to lay hold of God's promises? Is it not because we do not

meet the conditions? "Beloved, if our heart condemn us *not*, then have we confidence toward God." 1 John 3:21. Faith cannot be exercised by the person who knowingly violates one of the least of God's laws.

One has said:

"There were places where the Saviour himself could not do many mighty works because of the unbelief. So now unbelief separates the church from her divine Helper. Her hold upon divine realities is weak. By her lack of faith God is disappointed and robbed of His glory."

Naaman, the Syrian, lived up to the little light he had, hence God could do more for him than He could for His chosen people, who had sacrificed principle and refused to live up to the additional light they had.

Where does unbelief exist?—Where there is knowing disobedience to God's laws. This was why Jesus could not do many mighty works in Capernaum. It is because of willful disobedience that we cannot exercise faith, and therefore are not healed.

In the commission to His disciples, Christ not only outlined their work, but gave them their message. "Teach the people," He said, "to observe all things whatsoever I have commanded you." But how much was included in that?—The disciples were to teach what Christ had taught, not only that which He had spoken in person, but all that He had given them through the Old Testament.

Prayer and Healing

If prayer cannot convert the curse into a blessing, what then is the true object of prayer?

"Prayer is not to work any change in God; it is to bring us into harmony with God. When we make request of Him, He may see that it is necessary for us to search our hearts and repent of sin. Therefore He takes us through test and trial, He brings us through humiliation, that we may see what hinders the working of His Holy Spirit through us. *There are conditions to the fulfillment of God's promises, and prayer can never take the place of duty.* . . . Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah. They bring the name of Christ as their authority for the fulfillment of the promise, but they do not those things which would show faith in Christ and love for Him. Many are forfeiting the condition of acceptance with the Father. We need to examine

closely the deed of trust wherewith we approach God. If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the conditions that would make it payable to us."—*Christ's Object Lessons*, p. 143.

The chief purpose of prayer is to change man, to make him willing to become acquainted with and meet the conditions upon which the promises of God are based.

We know only in part, and for this reason we are healed only in part. As we forsake and confess sins daily, we daily add to our strength. The only thing that separates from strength is iniquity. David said, "My strength faileth because of mine iniquity." Why are we not healed completely and instantly? The Saviour at the time of the marriage in Cana, converted water into wine instantly, but that is not the best way to make wine. If it were, God would continue to make wine that way. He did this miracle that the people might recognize Him as their Creator and Redeemer. God's original way is the best. The fruit grower must cultivate the soil and plant the vine, and wait patiently two or three years before he can drink of the wine, or fruit juice; but he values it all the more highly when he gets it. While working, waiting, and praying, he is obtaining a valuable experience.

Aaron's rod budded and bore fruit in one night, but the fruit grower must work hard before he gets his fruit. The manna dropped down from heaven; the Israelites had only to go out and gather it. It is much better for man to have to work for his food—to earn his bread by the "sweat of his brow." The Lord at one time multiplied a few loaves and fed a great multitude, perhaps ten thousand people. The people then said, "This is a good and easy way of getting bread," and so they followed Him because of the loaves and fishes and not because of a desire to do right. The Saviour healed many instantly, and many followed Him because of the miracles He did. Today there are a great many following Christ not for the purpose of learning what their sins are or the cause of their diseases, but to be healed instantly. Yet a great many of these are unwilling to give up their former habits of life that are responsible for their illness.

When the people brought the man sick with

the palsy to Jesus, the friends of the sufferer wanted to see him get up and walk. To them *healing* was the great thing; but the Lord saw that there was something else more needful. They wanted to see the man restored to health, but Jesus said to him, "Son, be of good cheer; thy sins be forgiven thee." This He says to all who are in a similar condition. If they feel depressed because they see where they have erred, let them not worry about it. Light does not come to make men more miserable. Light is sown for the righteous. It comes to save, not to condemn. Whenever the Lord points out sin, He says to the repentant sinner,—to every one sorrowing for past misdeeds,—“Be of good cheer; thy sins be forgiven thee.”

Healing and Forgiveness of Sin

Forgiveness hovers over the head of every one who is under condemnation. Forgiveness of sin removes the cause of our sickness, and also the condemnation and worry which are so often responsible for sickness. Confession of sin precedes forgiveness and healing. "The prayer of faith shall save the sick, . . . and if he have committed sins, they shall be forgiven." James 5:15. When Christ healed the palsied man, He said to the scribes and Pharisees, "That ye may know that the Son of man hath power upon earth [not to heal the sick, but] to forgive sin, (He said unto the sick of the palsy,) I say unto thee, Arise and take up thy couch, and go into thine house." (See Luke 5: 18-26.)

Forgiveness and the forsaking of sin is the great object of the gospel. Healing is a consequence, a result. When Christ sent out the seventy, He said, "Heal the sick, . . . and say unto them, The kingdom of God is come nigh unto you." The fact that the sick were healed was to be the evidence that the kingdom of God was nigh.

There is healing in the adoption of the principles of God's kingdom. Let us study the word of God and the Testimonies, to ascertain what these principles are. Let us find out the cause of our troubles, whether they are spiritual or physical, and then intelligently co-operate with God in the healing of them. If we do this, it will not be long before we shall experi-

ence both forgiveness and healing, and the "latter rain" will fall upon an enlightened people.

The question may be asked, Why are we not restored instantly? God once made a full-grown man instantly; but it would not be for the best that a child should grow up into a full-grown man in one day. If he should, the father and mother would have to vacate the premises. The little child needs knowledge, and needs to be trained as he grows. He must be disciplined, he must be taught lessons of self-control, before he can be trusted with the strength of manhood. In the same way the sick are to be disciplined. We are to grow in knowledge daily, and daily improve our habits of life. Then we shall be strengthened.

It would be very unwise to set at liberty the prisoner behind the bars, without a reformation on his part. He might be very anxious to be out once more among the people, but we know it would not be best for either him or the community; he would be a menace to society. We are not healed instantly, and once for all time, for God knows that we are better off in affliction. If we were healed in a moment, and went about among the people eating and drinking anything and everything, we too would be a menace to society, and would encourage others to continue in their wrong habits and to violate the laws of life. The testimony of David was, "It is good for me that I have been afflicted; that I might learn Thy statutes." Ps. 119: 71.

The Supernatural Works of Christ

A series of supernatural works are ascribed in the four Gospels to Christ. His miracles, which harmonize with His character and mission, are narrated in the simplest language and are associated with teachings of the loftiest character. In considering the miracles of Christ we note at the outset that the possibility of miracles will not be questioned by those who believe in the existence of a God. "Once admit a God," says John Stuart Mill, "and the production by His direct volition of an effect, which in any case owed its origin to His creative will, is no longer a purely arbitrary hypothesis to account for the fact, but must be reckoned with as a serious possibility."

Miracles and Nature

The miracles of Christ harmonize with true views of nature, providence, and grace. "If once we understand," says Farrar, "that the word 'nature' has little or no meaning unless it be made to include the idea of its author; if once we realize the fact which all sci-

ence teaches us, that the simplest and most elementary operation of the laws of nature is infinitely beyond the comprehension of our most exalted intelligence; if once we believe that the divine providence of God is no far-off abstraction, but a living and loving care over the lives of men; lastly, if once we believe that Christ was the only begotten Son of God, the Word of God, who came to reveal and declare His Father to mankind, then there is nothing in any gospel miracle to shock our faith: we shall regard the miracles of Christ as resulting from the fact of His being and His mission, no less naturally and inevitably than the rays of light stream outward from the sun."

Yes, if once we recognize the greater miracles of nature, providence, and grace, we shall be prepared to believe in the miracles of Jesus; for nature itself is a miracle, a work of supernatural power; its laws did not create themselves, its course is heaven-directed. God has not abandoned the world to itself, but rules it

in His wisdom, and has redeemed it in His love. The incarnation, a miracle of miracles, is accompanied by the miracles of healing and restoration whose records are before us. We believe in the miracles of Christ because we believe in Him. They harmonize with His character, of which they are the expression, and they harmonize with His mission as the Saviour of men; and they do not stand alone, but form the centre and crown of a long series of miracles connected with God's revelation of saving truth to mankind.

A Supernatural Revelation

Let the great fact be admitted *that God has given a supernatural revelation of His will, a revelation sustained and sealed by supernatural events, and the miracles of Christ will take their place in the series of providential acts connected with the bestowment of that revelation.* That God has done so, is demonstrated by proofs too many to be enumerated, and too profound to be doubted by minds not blinded with ignorance, prejudice, or sin. God has spoken; and God who spoke to the Fathers by the prophets, has in these last days spoken to us by His Son, following His testimony by that of the apostles, and sealing their witness with "signs and wonders, and with divers miracles, and gifts of the Holy Ghost." Miracle is linked with miracle, and message with message, in this chain of divine acts and revelations—a golden chain of deeds and words, in which the teachings and miracles of Christ occupy a central place.

This association of revelation with miracle is of the highest importance. The miracles are more than supernatural acts attesting a revelation; they are part of the revelation. They yield a light of their own. And in the case of our Lord they are linked with revelations of moral and spiritual truth of the sublimest character, miracle rising into discourse, and discourse illuminated by miracle. To separate between the miracles and teachings of Christ is impossible. We cannot retain the words and reject the deeds. Like transverse threads of gold and silver, they are inseparably interwoven so as to form a single fabric of unrivalled worth and loveliness.

When from these general considerations we

descend to the details of the gospel narrative, we find other evidences of the reality of Christ's miracles. We do not dwell here as we might on the clear simplicity of the narrative, and its convincing tone of truthfulness, but point out what impresses us as a feature too much overlooked, that it is impossible to account for the great crowds who everywhere followed Christ, thronging His person, invading His privacy, breaking through obstacles to get at Him, pursuing Him to the desert, filling the streets with the sick and afflicted, where He dwelt or where He passed, without admitting the reality of His miracles. Even His triumphal entrance into Jerusalem is only comprehended in the light of the preceding miracle of the resurrection of Lazarus from the dead; and the cry of the multitude, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord!" is but an echo which comes to us of His mighty works.

We may not close this too brief review of the miracles of Christ without adverting to their range. Though only thirty-three of His miracles are recorded, they embrace healing and restoring acts affecting the human body, the mind, and the spirit, and disorder in surrounding nature. To supply the needs of men He exerted His miracle-working power, feeding the multitudes in the desert in compassion for their fainting condition. He stilled the storm in the outward world, and shed abroad His peace in the inner realm of human consciousness. He raised to life the child who had just died, the young man being carried to his grave, and Lazarus from the tomb in which he was buried. He never employed His miracle-working power to enrich or defend Himself or His disciples. He never worked miracles to satisfy the cravings of men for marvels, or to overwhelm them by the display of signs or wonders. His miracles arose naturally out of the circumstances of His life, and the nature of His mission; and they led to the supreme miracle of His resurrection from the dead—a miracle better attested than all the rest, and one whose occurrence confirms the existence of supernatural elements in the events of which it was the triumphant termination.—*H. Grattan Guinness, D. D., F.R.A.S., F.R.G.S., in "On This Rock."*

A Healthy Religion

In Harmony with Modern Medical Science

If the Bible is a cheat, and Christianity a lying vanity, how is it that the precepts of Scripture are in exact agreement with the laws of nature and of health?

The self-restraint, temperance, moderation, purity, and chastity which the Bible requires, are just what any wise physician would prescribe—whether he followed his own prescription or not. Every passion and emotion which the Scripture forbids, is a source of physical disorder. Anger has laid many a man in an untimely grave. Excess of wine has slain thousands. Lust and revellings war against the body as well as against the soul. Malice and envy cause indigestion and countless ills. Anxious care for the morrow has sent many a man crazed to the madhouse, and many another lifeless to the grave. Rage is worse than a fever. Grief wastes and withers its pale victims, and drags them to the tomb. Ambition gnaws away the life, which becomes a self-consuming sacrifice, and every base and godless desire works ruin and disorder in the physical nature of mankind.

On the contrary, every sentiment and emotion prescribed and enjoined by the Sacred Scriptures, is healthful and life-giving. The love, joy, and peace, which are the fruits of the Spirit; the patience which is quiet under reproach; the charity which suffereth long and is kind; the meekness that bends before an assailing blast; the hope that sings her songs of gladness through the night of tears; the faith that rests secure in trouble as in the hollow of the Almighty's hand; the trust which has no anxiety for food or raiment, or for tomorrow's cares; the knowledge that all things are working for good, and will surely come out right at last; the surety that all is well in sickness and health, for time and for eternity; the feeling that life's great care has not been neg-

lected, but that the concerns of eternity are forever settled,—and in fact every thought, emotion, and peculiarity which distinguishes Christianity from superstition, and divine grace from human nature, conduces to the health, happiness, and physical perfection of mankind.

Cleanliness is said to be next to godliness; but under the Mosaic law cleanliness is godliness; and the sanitary regulations imposed on the families, cities, and camps of Israel would improve the health and shame the nastiness of modern civilization, to say nothing of the deeper filth of nations where the gospel is unknown.

The precepts and practices of Christianity extend the average duration of physical life, while the results of anti-Christian and heathenish courses work sickness and death in their most terrible forms among the sons of men.

Whence come those plagues and pestilences which desolate cities and nations? from lands where the gospel sheds its light? By no means. The cholera is called "Asiatic," and, with the more desolating plague, comes from those Eastern countries where humanity lies festering in filth and sin, famishing and perishing for lack of the knowledge which ever attends the diffusion of the light of life revealed in the Bible. . . .

Thus righteousness ever tends to life, while sin brings death and ruin to the race. Why is this? Can infidels tell? Who knows? The answer is plain: God is the author of both nature and revelation, and each is fitted to the other as the wax to the seal, or the key to the lock; and only the Book which God has given can safely guide the men whom he has made, to present health and to future and eternal happiness.—*Selected.*

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him."
Revelation 1:7.



“AS THE LIGHTNING”

A cold stormy day of snow and wind and hail is just closing, and we are visited by that rare phenomenon, a tempest of thunder and lightning in the winter time, which, as ever, reminds me of the solemn prophecy: “So shall also the coming of the Son of man be.”

I remember once seeking shelter from the falling rain by leaning my back against the leeward side of a tall cherry tree that stood in an open field. Something in the darkness of the overhanging cloud, or perhaps some secret inward monition, convinced me that I had better leave that place. I did so, and had scarcely reached the house when the lightning tore the bark from the very side of the tree where my back had rested but a moment before, making its way into the ground exactly where I had been standing. Deeply did the occurrence impress me, for “so,” said I, “shall the coming of the Son of man be.”

At another time I was in the harvest field, with a heavy tempest approaching. “I am now safe,” I had just said, “for no tree is near me,” when suddenly and unexpectedly there

came a burst of thunder directly over my head, so loud and shocking to my senses that the glare of the lightning was unperceived by me. On turning around, I found that the lightning had struck a stump—still smoking—in the third swath, only a few feet distant from where I was. Again I was reminded that when men “shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape;” for it shall be “as the lightning.”

It was in the month of August, 1867, that, with my Bible, a Greek Testament, and a religious paper before me, I reclined upon a tool chest on the north side of my house, praying the Lord to open the eyes of my understanding concerning Christ’s second appearing, with reference to which I was about to study these books during a thunder shower. I had scarcely fixed my eyes on the sacred page, when a lightning flash and a simultaneous crash of thunder brought me to my feet. The lightning had struck within thirty feet of the corner of the house. My wife and my mother came rush-

ing to the spot, fearing I was dead; but I told them not to fear so long as the Bible was my shield and the Lord my trust. My study had been short, and the only fact I learned that day concerning the subject occupying my thoughts was, "As the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day." Luke 17: 24.

There is something terribly grand in a flash of vivid lightning. When the dark cloud mantles the horizon, and the heavens grow black above us, while we watch for the approaching rain, how often are we startled by the lightning flash and thunder roll, which make the timid tremble, the swearer cease from cursing, and the Christian praise the Lord as he remembers that "so shall also the coming of the Son of man be."

He will come from an eastern cloud like a flash of lightning. The "same Jesus" who went up into heaven, shall so come again in like manner as He was seen to go into heaven. "A cloud received Him out of their sight," and a cloud will present Him to their view again; for "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Rev. 1:7.

But how unlike the condition of the righteous, who have watched for the rising cloud and waited for their coming Lord, will be the condition of the unwatchful, the careless, the unbelieving! That cloud will glow with light to the righteous and the watchful, for they "are not in darkness," that that day should overtake them "as a thief." But it will be a cloud of darkness to the unwatchful, for to them "the day of the Lord so cometh as a thief in the night." That cloud will be a cloud of joy and glory to the faithful, who will say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. But it will be a cloud of gloom and sadness to the unfaithful, for they have scorned and scoffed at His appearing, and they shall "mourn" and "wail because of Him," when He shall come "in the clouds of heaven, with power and great glory."

"As the lightning; . . . so shall also the Son of man be in His day." The clouds

gather, the gloom deepens, the lightnings flash! How often this careless world starts at the unexpected glare that gleams along the sky, forgetting that just as suddenly as that unlooked-for blaze, will Christ, the Judge of the quick and dead, appear. They can discern the face of the sky, the signs of changing weather, the tokens of rain or sunshine to favour their worldly pursuits, but they will not "discern the signs of the times," nor are they looking for "the sign of the Son of man" to appear in heaven.

But that sign will appear, the Son of man shall come, the tribes of the earth shall behold Him, and shall change their sinful mirth and laughter to wailing at His presence. And then "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31.

And now comes home the solemn question, shall I, in that coming day, be one of His elect? Shall I be found looking for Him when He comes? for "to them that *look* for Him shall He appear the second time without sin unto salvation." Shall I be among that gathered throng who will arise in glory when the last trumpet sounds? Will my wife and my child be there? Will my mother, and my father who sleeps, be there? Will my brothers and my sisters be there? Will those who are heedless of that day, and who have nothing to say about it, be there? Will those who say, "My Lord delayeth His coming," and who change the "little while" to tens of thousands of years, be there? Will those who put off that solemn day and do not "love His appearing" be there? Ah! "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The signs of the coming storm—the winds that bring the rising vapours, the cloud that foreshadows the sign of the Son of man, the lightning-like appearance of Jesus Christ—are events which are ever pictured before my longing eyes. I long to be forever with the Lord. I trust He is coming very soon. The Lord help me to wait with patience for His second appearance, as good old Simeon waited for the first sight of "the Consolation of Israel" and "the Desire of all the Nations."—*H. L. Hastings.*

MY MOTHER

Who fed me from her gentle breast,
And hushed me in her arms to rest,
And on my cheek sweet kisses pressed?
My Mother.

When sleep forsook my open eye,
Who was it sang sweet lullaby,
And rocked me that I should not cry?
My Mother.

Who sat and watched my infant head,
When sleeping in my cradle bed,
And tears of sweet affection shed?
My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My Mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the part to make it well?
My Mother.

Who taught my infant lips to pray,
To love God's holy word and day,
And walk in wisdom's pleasant way?
My Mother.

And can I ever cease to be
Affectionate and kind to thee,
Who wast so very kind to me,
My Mother?

O no! the thought I cannot bear;
And if God please my life to spare,
I hope I shall reward thy care,
My Mother.

When thou art feeble, old, and gray,
My healthy arm shall be thy stay,
And I will soothe thy pains away,
My Mother.

And when I see thee hang thy head,
'Twill be my turn to watch thy bed,
And tears of sweet affection shed,
My Mother.

—Ann Taylor.

Others May, You Cannot

If God has called you to be really like Jesus, He will draw you into a life of crucifixion and humility, and put on you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their

plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left them; but it is likely God will keep you poor, because He wants you to have something far better than gold, namely, a helpless dependence on Him, that He may Himself supply your needs.

The Lord may let others be honoured and put forward, and keep you hidden in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can be produced only in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit of it; but He may make you work and toil on without knowing how much you are doing; and then, to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite sovereign, and has a right to do as He pleases with His own. He may not explain to you His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven. — *Selected.*

Seen Through Others' Eyes

Atheism in Schools

According to Dr. James H. Leuba, of Bryn Mawr College, only 41 per cent of the leading American scientists, historians, sociologists, and psychologists believe in a personal God. Of those who do believe in a personal God and profess some kind of religion, many are so affected by evolution and other philosophies that they utterly reject the cardinal doctrines of the faith. The colleges carrying the new and revolutionary creeds are not the minor schools but the vaster ones like Harvard, Yale, Princeton, Chicago, Columbia, and Cornell. In these institutions, freethinkers, rioting in the mere license of opinion and hungering for notoriety, are passing out their denials of the Bible, not to mature men capable of disputation, but to youthful minds accustomed to take what comes from the scholar in the chair as the unchallenged gospel.—*King's Business*.

A Thieving Epidemic

Thieving is more rampant in business today than ever before. Railroad losses through stealing are running into alarming figures. Marine insurance companies report an unprecedented volume of claims for losses through theft. Manufacturers, wholesalers, and even retailers are daily finding goods stolen during transportation from one point to another, sometimes even when the transportation is done by their own trucks. Losses through damage to packages during course of shipment are also abnormally heavy. Most of the stealing is not inspired by dire necessity, but by sheer dishonesty, by a craving for luxuries and other things beyond reach of the thieves' purses.

This debasement in morals is attributed to the World War, as similar developments have been witnessed after other wars. War, while it inspires the noblest of patriotic and self-sacrificing sentiments, brings an ugly aftermath, a lowering of the whole tone of life, the forsaking of established standards, a relapse

into reckless, devil-may-care, uncivilized habits. The losses of insurance companies covering the theft of merchandise have been so heavy that rates have had to be advanced, and, insurance officials state, will have to be advanced still further. Verily, war, viewed from any aspect, is all that Sherman said it was—and more.—*Forbes Magazine*.

A Day of Darkness

And so the wail of despair re-echoes from one country to another and finds expression in philosophy, fiction, drama, and art, even in the febrile activity and reckless extravagance of racetrack and restaurant. To match this spirit of despondence manifested in the European literature of today we must turn back in the book of history some seven hundred years to the pages whereon Bernard of Cluny wrote, "*Hora novissima, tempora pessima,*" and Thomas of Celano wrote, "*Dies irae, dies illa.*"

"The world is very evil,
The times are waxing late."

The Day has indeed come; not the Day of Victory looked for by the Germans nor the Day of Vengeance anticipated by the French, 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 cannot distinguish friend from foe.—*Editorial, New York Independent*.

Washington, D. C., Ouija Mad

Washington seems to be "weejee" mad. Judges, physicians, lawyers, society women, coal heavers, and washerwomen are buying the contrivance—and using it.

Recently considered as a toy, the apparatus for spelling out the unknown through the travelings of a heart-shaped wooden indicator over a printed alphabet, seems to have been taken up seriously; so much so that a large corner of one of the floors of a department store had to be turned over to supplying the demand.—*Washington Times*.

News Notes

—Great Britain exported 26,400,000 pounds of candles in 1919.

—Omoto-kyo, a new Japanese mystic religion, proclaims the approaching end of the world.

—An American Indian in California is the owner of a bee ranch of 900 stands, which produced 33 tons of honey this season.

—Large numbers of fossil sea shells recently found on the Andes Mountains indicate that the strata forming the mountains were once submerged in the sea.

—The blossom of the wattle, a tree of the gum family, has assumed a distinct national significance and has been recognized as Australia's floral emblem.

—To hand over his business to the local trade union, to be run for the profit of the union for two years, is the public offer made by an English oil merchant.

—Adam Duncan, who is credited with the development of the tomato from a decorative vine to a favourite of the table, is dead at Hillingdon, England, aged 80 years.

—Lenine anticipates a sudden collapse of the Soviet by keeping six automobiles at the Kremlin gates for escape when the storm breaks, according to reports from Copenhagen.

—A church was built at Santa Rosa, Calif., and every part of it, except the flooring, came from one tree, a giant redwood which yielded 78,000 feet of timber and many shingles.

—Knut Hamsun, a Norwegian author, who won the 1920 Nobel Prize for literature, was formerly a conductor on the old Halsted street horse-car line in Chicago in the early eighties.

—By a clause in a special treaty concluded soon after the first Punjab war, the maharajah of Kashmir has the right—which he exercises—of prohibiting the importation of pork pies into his territories.

—The end of Turkey is foreshadowed by the tripartite agreement entered into by Great Britain, Italy, and France last August, and made public recently.

—American women paid \$750,000,000 for rouge, lip sticks, and powder and perfume during 1919, according to government war-tax returns.

—Ludendorff's book on the war is judged by enemy officers to be the truest account thus far coming from the German side. He says the German army was defeated and worn out in 1916.

—Perfumes with the fragrance of jasmine, musk, and hyacinth, used for scenting expensive soaps, originate in a coal mine. Pitch, creosote, oils, carbolic acid, antiseptics, and high explosives are all hidden in a lump of coal.

—The much-disputed question as to whether there was ammunition aboard the "Lusitania" when it was sunk by a German submarine has been revived by the statement of Dudley Field Malone, former collector of the port of New York, who checked the ship's cargo on her last voyage, that there were aboard 4,200 cases of cartridges for England, or a total of 11 tons of black powder. The "Lusitania" was not armed, Mr. Malone said.

—Cardinal Gasparri would not comment upon the general results of the Peace Conference; but in regard to the Holy Land, he said: "Zionism does not meet with the approval of the holy see. From the Catholic viewpoint, after the crusades preached by the pontiffs to rescue the sepulchre from the Turks, the church today could not assent to handing it over to Judea. Whether it is desirable to grant France a protectorate over the Catholics in the East depends solely upon what the conference decides with reference to the capitulations by the Ottoman Empire. If this is abolished, then France will have no further rights to the protectorate, which would revert by law to the holy see."

China's Starving Millions

A country-wide campaign has been opened in Japan to raise funds for the Chinese famine sufferers. It will give the Japanese people an opportunity to show that the sentiments of humanity and brotherhood are stronger than the contentions which have divided China and Japan for years. Christian countries will surely not be behind in responding to the cry for help which comes from starving millions. There is overwhelming evidence that the famine is one of the most widespread and appalling in the modern records of Asia. Where the masses live habitually on the border line of hunger, as in China, a crop failure means starvation for many within the afflicted area unless they find outside relief. In five provinces of the country there have been two successive crop failures, entailing a mass of privation beyond the means or power of the Chinese authorities to relieve. People are perishing, and parents are killing their children to spare them the pangs of starvation. Missionaries and other foreigners in the famine districts send appeals to the outside world in language surcharged with the horror of the spectacle under their eyes.

The scourge is laid on thirty million people in one hundred thousand districts, making the work of relief one of extraordinary difficulty. An organization is being improvised by those on the spot, and by foreigners in China, to aid the Chinese government. They want help and money immediately. Every hour adds to the number of the dead and dying, and the intensity of the suffering. The call, which has gone to all parts of the world, has been heard in Canada, where the foreign mission boards of the churches unite in imploring Canadians for contributions. At the best it will be a winter of agony for millions, but some saving of life and alleviation of misery will be effected by prompt liberality, and the survivors of the worst phase of the crisis will be tided over until the next harvest. The heart of Canada cannot but be moved.—*Selected.*

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“He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.” Prov. 19:17.

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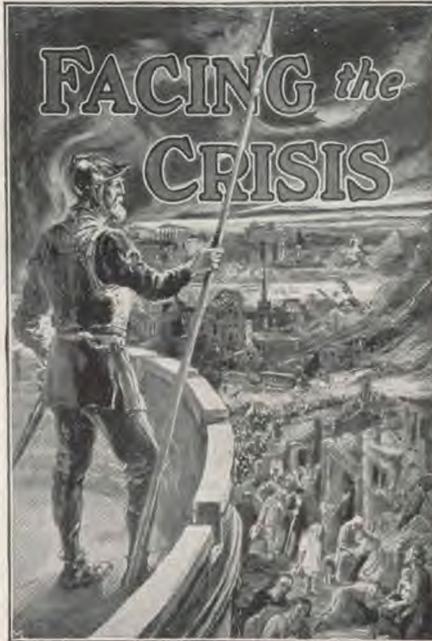
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Recessional

RUDYARD KIPLING

God of our fathers, known of old—
 Lord of our far-flung battle-line—
Beneath whose awful hand we hold
 Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget.

The tumult and the shouting dies—
 The captains and the kings depart—
Still stands Thine ancient sacrifice,
 An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget.

Far called, our navies melt away—
 On dune and headland sinks the fire—
Lo, all our pomp of yesterday
 Is one with Nineveh and Tyre.
Judge of the nations, spare us yet,
Lest we forget—lest we forget.

If, drunk with sight of power, we loose
 Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
 Or lesser breeds without the law—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget.

For heathen heart that puts her trust
 In reeking tube and iron shard—
All valiant dust that builds on dust,
 And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord. Amen.