

# *The Canadian* **WATCHMAN**



Read **“THE \$100,000 PEACE PLAN”**—Page 3

Oshawa, Ontario

April, 25c.





## A POSTER

**I**N the porch of the little parish church in England where Mr. Gladstone worshipped when he was at Hawarden Castle, there was posted a notice containing counsel to church worshippers which is worthy of being inscribed in the gateway of every Christian church. The following is a transcript:

### *“On Your Way to Church*

“On your way to the Lord’s house be thoughtful, be silent, or say but little, and that little good. Speak not of other men’s faults, think of your own, for you are going to ask forgiveness. Never stay outside. Go in at once. Time spent inside should be precious.

### *“In Church*

“Kneel down very humbly and pray. Spend the time that remains in prayer. Remember the awful presence in which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service, do not miss one word. This needs a severe struggle. You have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.

### *“After Church*

“Remain kneeling and pray. Be intent. Speak to no one until you are outside. The church is God’s house even when prayer is over. Be quiet and thoughtful as you go through the churchyard.

### *“On Your Way Home*

“Be careful of your talk or the world will soon slip back into your heart. Remember where you have been and what you have done. Resolve and try to live a better life.”—*“In His Steps,”* by J. R. Miller.



# The Canadian Watchman

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## Editorial Comment

### *The Bok Peace Plan*

Two recent events have stimulated public interest in the League of Nations and the general subject of world peace. One was the death of Ex-President Woodrow Wilson, and the other the award to Dr. C. H. Levermore of half the \$100,000 prize offered by the veteran publisher, Edward Bok, for the best plan whereby the United States could co-operate with other nations for the promotion of world peace.

One half of the prize was to be given when the judges who were to examine the plans submitted had decided which was the most feasible plan, the other half to be paid when the United States Senate approved the plan. A newspaper poll covering the whole country seems to indicate that public opinion in the United States is more favourable toward the League

of Nations idea now than at the time of the last Presidential election in 1920. It is likely, however, that the opponents of the League in the Senate who rejected the Treaty of Versailles will be able to prevent that body from endorsing the Bok Peace Plan. Public opinion regarding foreign policy in the United States is slow to crystallize, partly on account of the hereditary prejudices of its foreign-born citizens, and the tradition against entangling alliances with any European power is strong. The people of the world generally are tired of war, and yet the ablest statesmen in all countries warn us that the present drift is toward another gigantic struggle, threatening the end of civilization.

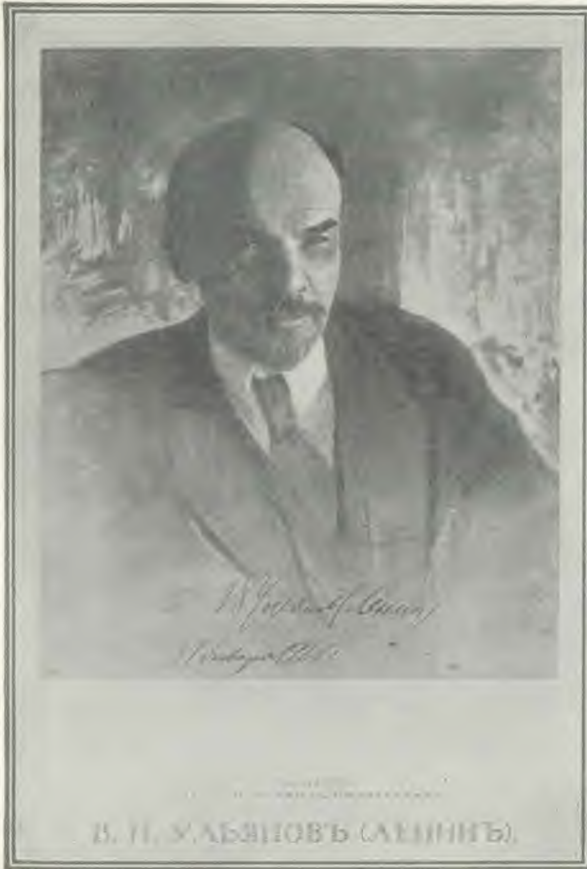
An outgrowth of one of Woodrow Wilson's phrases — self-determination — that gripped



LOSSIEMOUTH, SCOTLAND

In this quaint fishing village Ramsay Macdonald was born fifty-seven years ago. It dates back to 1700. Whistling on the "Sabbath" is said to be bad form there.





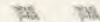
THE LATE NICOLAI LENINE

popular imagination has been the multiplication of small states. If too literally applied, that doctrine would drive the world back to tribalism. The small states of Europe that have come into being since the war have erected new and discouraging barriers to economic co-operation.

Impactical idealists and violent revolutionists both tend toward the same condition of stagnation, despair, and ultimately anarchy. They are both destroyers of the earth. Instead of making the world safe for democracy, the war seems to have almost destroyed parliamentary government. Even in Britain and the United States party government has given place to the pernicious European bloc system, where no party works for the good of the whole country, but each bloc frankly works for the selfish interests of one class. This leads to rampant demagoguery, compromise, intrigue, and class legislation. There is plenty of optimistic talk of peace, but the fact is, there is no peace, and cannot be as long as strong nations reserve the right to go to war in their own selfish interests and refuse to outlaw war

entirely and provide for the restraint of national as well as individual outlaws.

In spite of all peace plans the indications are that we shall have wars and rumours of wars, with all their attending horrors and suffering, until the Lord comes with His angels and destroys them that destroy the earth. The war to end war has not yet been fought, but the phrase is an apt one, for eternal peace will never come to this planet until all those who have a disposition to appeal to force rather than to the golden rule have been destroyed. See Revelation 19:11-21 for the true story of a war—yet future—that will end war.



### War and the Future

THERE are some statements so charged with eternal truth that they cannot be changed by so much as a jot or tittle without serious loss of meaning and usefulness. Such a classic masterpiece we are pleased to reproduce from the front cover page of the *Christian Guardian* of Feb. 20, 1924.

"There is surely not an intelligent, civilized man left in all the world who thinks that there is any virtue or goodness or saving grace in war. And most of us have been driven far beyond that negative position to the very positive and inescapable belief that war is, for our day and time, a hideous, utterly unchristian, unforgivable crime. And in so far as we did not quite feel that way about it just a few short years ago, some of us—many of us—are ready to acknowledge our fault in truest humility, and seek pardon for our ignorance and our lack of the Spirit of our Master. And for the future many of us are ready to say that, if God will grant us grace to live up to our present determination and ideal, never again, under any condition, will war have our sanction or our blessing. And we have come to that place knowing full well that a time might come when very subtle temptations would come to us to feel otherwise about it, or when to announce and live up to our faith might bring its cross and suffering. But very humbly, yet very deter-



William Black Creighton, Editor of the *Christian Guardian* and Author of "All in the Day's Work"

mined to live up to our present determination and ideal, never again, under any condition, will war have our sanction or our blessing. And we have come to that place knowing full well that a time might come when very subtle temptations would come to us to feel otherwise about it, or when to announce and live up to our faith might bring its cross and suffering. But very humbly, yet very deter-



minedly, we have made up our minds that in this matter we must try to be Christians, whatever else we are, for if we are not ready now at long last to put our seal to our Christian faith in this way then we surely are not worthy to bear the Christian name at all. In the name of Christ we would set our face forever against war."

The sentiment expressed is worthy of the most careful consideration. While we have no condemnation for those who shrink from expressing such convictions, we are ready to strike hands with our brother editor in a solemn covenant of endeavour to encourage the Christian ministry of all denominations and of all nationalities to unite in opposing the idea that war is a lawful method of attaining to national aspirations. War is logical only from the viewpoint of the evolutionary hypothesis. If we have not learned by this time that the fittest are too evenly divided among the different nations and classes of mankind to justify the expectation of the final development of a super-race of men, then it is time for the Lord to intervene. If the Christian church fails to abolish the fighting instinct in mankind, certainly civilization is doomed, and soon the same Jesus who wept over the failure of Jerusalem with the sorrowful lamentation, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" will have to pass the same condemnation upon the militant Christian church,— "Behold, your house is left unto you desolate."



### A False Prophetess

In a large display advertisement in the Los Angeles *Examiner* of Jan. 27, 1924, the sensational and startling announcement was made by Margaret W. Rowen that probation would close Feb. 6, 1924,



STEPHEN LEACOCK

"The Canadian author whose international audience has been won by his humour." "The Unsolved Riddle of Social Justice" and "Sunshine Sketches of a Little Town" have been named as his two best works.



Geoffrey Dawson, Editor of the London *Times* from 1912 to 1919. He was succeeded by Wickham Steed, but was reappointed not long ago.

and that the Lord would return to the earth Feb. 6, 1925. The advertisement further stated that much literature containing this message, issued by the Reform Press of Hollywood, Cal., had been widely distributed throughout the world by mail, by aeroplane, by radio, and by other methods.

We do not question the right of these people to spend their money in such propaganda in harmony with their own ideas. They may know more about the end of the world than we do, and in announcing the day of His coming they assume to know more than the angels and the New Testament prophets; but when they call Margaret W. Rowen a Seventh-day Adventist prophet, they tell that which is false, and their effort to involve the church in their startling announcement is entirely and deliberately deceptive.

The Seventh-day Adventist denomination, with general headquarters at Washington, D. C., has repeatedly repudiated and refuted the claims of Margaret W.



Rowen. Seventh-day Adventists, in common with many others in all the evangelical churches, do believe in the personal, literal second coming of Christ, and they are convinced that many events taking place in our generation indicate that the second advent is near at hand. They have, however, never had any confidence in those who fix the definite time for that event to take place. Their attitude is one of watchful waiting, in harmony with the admonition of our Lord, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

Last month, in commenting on the war in the churches, we asked why any one should wish to retain membership in the Anglican, Presbyterian, Methodist, or Baptist Church after he had repudiated the historic teachings of that church, and we suggested that consistency and honesty demanded that some of the so-called modernists, in view of their ideas about the atonement—their repudiation of the deity and the virgin birth of Jesus,—should start a new church called by some name that would not involve their brethren who wish to remain in historic Protestant fellowship.

To the readers of the CANADIAN WATCHMAN we would say that Margaret W. Rowen and her views have no standing with any of the contributors of our articles on the signs of the times, nor with the Seventh-day Adventist



Premier Ramsay Macdonald and two of his daughters, Miss Ishbel, the new hostess of No. 10 Downing St., and Miss Joan



W. E. Logan, the First Great Canadian Geologist

denomination incorporated and recognized in Canada. The simple fact that men and women still feel conviction of sin is in itself positive proof that probation has not yet closed. "Despise not prophesyings. Prove all things; hold fast that which is good;" but "beware of false prophets, which come to you in sheep's clothing."



### Angry Nations

THE prophet John, from his lonely exile on Patmos, saw a picture of a special time when angry nations would bring on the final world crisis:

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

Have we reached such a time? Travellers, and observers especially of Old World conditions, not only note that the nations are confused and angry, but frequently allow such expressions as "crazy nationalism" to creep





Lord Parmoor, one of the three peers in the new cabinet. He has been appointed delegate to the League of Nations, to succeed Lord Robert Cecil.

into their stories. Anger often leads a person to do foolish things out of sheer desperation and lack of proper consideration of known principles of right and justice. The course of history justifies the statement of inspiration:

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing." Jer. 10: 23, 24.

Selfish human wisdom is not sufficient always to insure the prosperity of individuals or of nations. History shows that prosperity does not necessarily come to a nation because it is able to destroy the prosperity and happiness of other peoples any more than the strength and noble qualities of the foe that he kills are inherited by the savage. Nations that ignore God and justice to others invariably go down in spite of the wisdom and most cunning plans of their statesmen. The World War has demonstrated that war on such a scale is unprofitable even to the victors. It seems to be a part of the irony of fate that Germany, the author of the modern idea of making the defeated nation pay a large money

indemnity toward the expenses of the victor, should herself be the greatest sufferer from the application of her own reasoning. But prejudice generally prevents us from getting the lessons that we should from near-by experiences. Therefore, we will refer to one far enough away to allow us a vision clear of partisan sympathies. Take the story of the Israelites in Egypt. (See Ex. 1:6-22.)

The Israelites came to Egypt as welcome settlers, but after a time their numbers and prosperity began to alarm the native Egyptians, and they thought to build up themselves by enslaving and oppressing the Israelites. Their course evidently seemed wise to their statesmen. Said they:

"Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." Ex. 1: 10.

In their efforts to save themselves from danger the Egyptians disregarded God's commands and every principle of justice, but in spite of every effort their policy failed of its purpose. The people did go up out of the land, carrying the wealth of the country with them, and the prestige of Egypt declined.

Today the Israelites, without a country, have more influence in the world than the de-

*(Concluded on page 30)*



Hon. W. R. Warren, K.C., Premier of Newfoundland



# The GOSPEL of the KINGDOM

By FREDERICK W. STRAY



TELL us, . . . what shall be the sign of Thy coming and of the end of the world?" Matt. 24:3. This question was propounded to Jesus by His disciples one day, evidently as a result of the instruction which He had given concerning His return.

His first words in reply warn against deception concerning this event: "Take heed that no man deceive you." It follows, therefore, that His answer to their question was based upon the foreknowledge that men would be deceived concerning the second coming. Liberally interspersed throughout His recorded answer to this question, we find His warnings against deception. It follows as naturally as day follows night, that, in view of His foreknowledge and forewarnings of deception concerning His second coming, He made His answer so clear and plain that the danger of deception would be reduced to a minimum to those who would accept His Word.

### *What Is "This Gospel of the Kingdom"?*

The portion of His answer which we will study in this connection is found in verse 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is pertinent, therefore, for us to inquire, "What does 'this gospel of the kingdom' embrace?"

There are four books, called the Gospels—Matthew, Mark, Luke, and John. From these books we learn that Jesus of Nazareth was the promised Messiah of Old Testament prophecy; that He was the only begotten Son of God, conceived of the Holy Ghost and born of the Virgin Mary; that during His life He "did no sin," He kept His "Father's commandments," and taught men to do the same; that He was crucified for our sins; was buried, and the third day rose again. He commis-

sioned His disciples to preach the gospel in all the world, and promised the gift of the Holy Spirit. He promised, also, to return, and gave the signs by which His followers might know when His second coming was near. Finally, He ascended out of their sight, back to His Father's throne.

We have considered in this series of articles His practice and teaching concerning the "tradition of the elders," or "fathers," as connected with His fundamental doctrine concerning worship. "In vain do they worship Me, teaching for doctrine the commandments of men." Mark 7:7.

Now, then, all these events and instruction, these declarations of principles and warnings against deception, constitute the gospel. Each has its place in the plan of salvation. To reject, to refuse, or to neglect any part of the gospel is perilous.

We have traced in preceding articles the "falling away" from apostolic faith and practice that culminated in the Middle Ages. The Christian church followed along the same lines of apostasy that the Jewish church did. She substituted the "traditions of the Fathers" for the commandments of God. Then we have seen how the pioneers in the Protestant Reformation laid down the fundamental principle of the sufficiency of the Word of God, and placed that Word above the church. Rejecting the "traditions of the Fathers" and the intrusion of the civil magistrate in matters of faith, the reformed church entered upon the work of the application of these principles in detail. Here was where differences of opinion arose, some refusing to apply the principle of Protestantism to one practice made venerable by long custom, and some to another. Thus, while the fundamental principles provided for a complete reformation if carried into effect, as touching every doctrine and every practice, the



result was a number of partially reformed churches. Some held to one legacy of tradition and some to another. The two outstanding doctrines and practices upon which there was the most general disinclination to reform, were baptism and the Sabbath. However, the application of the Reformation principle was applied to the doctrine of baptism by an increasing number. This occasioned a great deal of persecution on the part of those who continued the church substitute of "infant sprinkling." Thus again it was demonstrated that substitution and persecution travel hand in hand.

Dr. Carlstadt and some of the other early Reformers advocated the application of the Protestant principle to the Sabbath institution, favouring a return to the observance of "the Sabbath day according to the commandment" of God. This reform developed slowly, but in time there were many Seventh-day Baptist churches in England. And again substitution churches encouraged persecution of those loyal to the Word. One of these Sabbath-keeping Christians, Samuel Stennett, gave us the beautiful hymn, "Majestic sweetness sits enthroned."



The Mount Royal, Montreal's palatial hotel, the largest in the British Empire. It is ten storeys high and covers a site 306 x 227 feet. Its electric wiring has required approximately 150 miles of wire, its telephone system is equal to the service requirements of a city of 10,000 population, and the capacity of its artesian wells is 7,200 gallons an hour.

It follows that if there was general and widespread apostasy from "the faith once delivered to the saints,"—to which the Dark Ages abundantly testify,—the gospel preached before Jesus returns should correct these departures. *"This gospel of the kingdom," therefore, must be the original gospel of Christ divested of the "traditions of the Fathers" which have been substituted for the Word.*

**Proof That True Worship Is to Be Restored**

In the fourteenth chapter of Revelation, the apostle-prophet was given a vision of the second coming and of the end of the world:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden



St. Paul's, the Hertfordshire Seat of the Earl of Strathmore



crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe." Rev. 14:14, 15.

"The harvest is the end of the world." Matt. 13:39.

Half a century before, Jesus had told John, with the other disciples, that before the end should come "this gospel of the kingdom" should "be preached in all the world." In perfect harmony with that we find this last prophecy of His return. In the verses just preceding the description of His coming and the end, we read:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

But between this "gospel" message to all the world, and the end as brought to view in verses 14 and 15, we find the subject of worship emphasized. There are certain features of this world-wide proclamation of the gospel which are evidently intended to correct apostasy from the original gospel. In connection with the gospel proclamation is a call to the true worship of the Creator:

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Verse 7.

This is clearly needed today, in view of the evolution apostasy within the church of Christ, which substitutes a godless theory for the creative record of the Bible.

It may be said of the evolutionary hypothesis in the hands of the minister who teaches it, that it "robs God of His glory, and defrauds the world with a counterfeit of the gospel." The essential test of faith in the creative record is a return to the observance of the Sabbath of creation, the seventh day. To stop short of this is to refuse the full application of the Protestant Reformation principle. To make this Sabbath reform is to set the authority of the Word above the visible church. Therefore we find another message coupled with the first:

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"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

Babylon is minutely described in Revelation 17. The Protestant Reformers made no mistake in applying this prophecy to the apostate churchianity of their day. Luther described the situation as "the Babylonian captivity of the Christian church." All nations have been affected by this system of perverted religion. Therefore, no one should expect to find healing in Babylon, or turn to the Babel of modern religious confusion for direction, when brought face to face with the call to pure worship of the Creator. This is followed by a very impressive warning against continuance in false worship:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

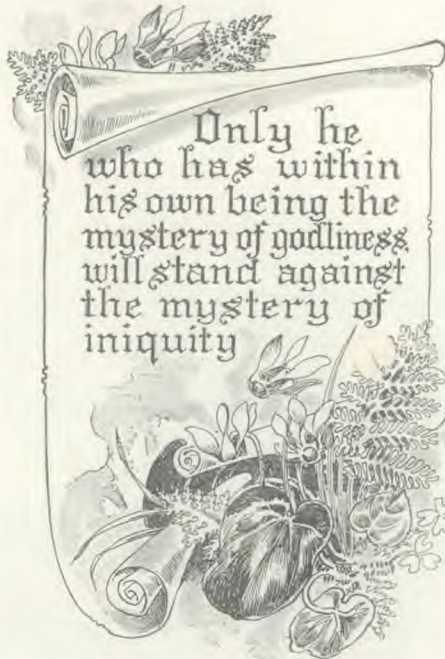
The result of this world-wide proclamation of "the everlasting gospel," or "this gospel of the kingdom," is brought to view in these words:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

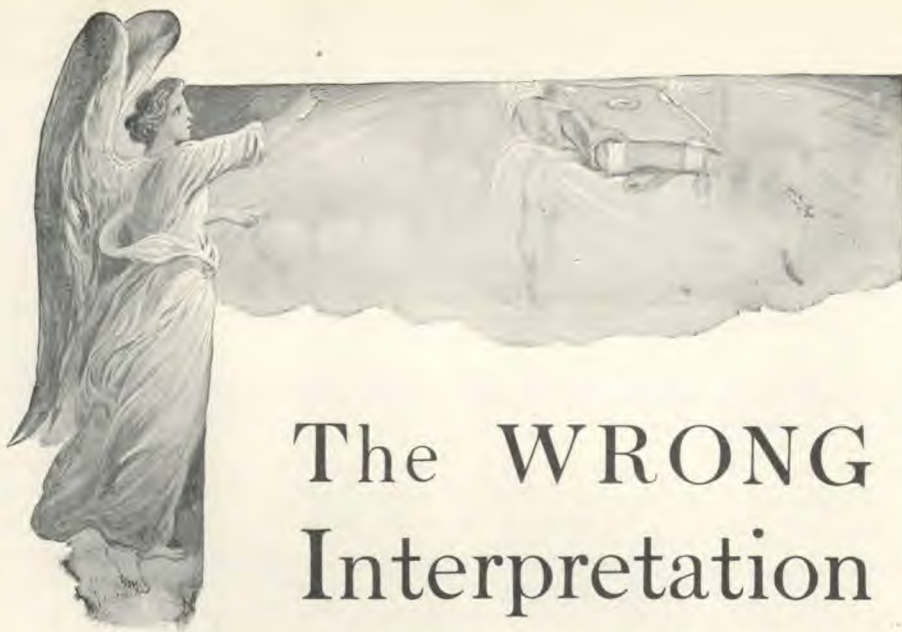
#### *The Final Test to Be Concerning Worship*

Now, then, it is very clear from the Word of the Lord Jesus that the final "test of the ages" just before His second coming is to be over the question of worship. And this reform in worship will bring us back to worship in harmony with the "commandments of God and the faith of Jesus." The faith of Jesus "once delivered to the saints" not only contains no "tradition of the elders" but expressly repudiates the "commandments of men" which the church has sub-

(Concluded on page 30)







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By  
F. H.  
WESTPHAL

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## The WRONG Interpretation

growing thick and fast. He asked the man how he knew that he had interpreted the matter correctly. Might not "G. P. C." mean, "Go plow corn"? The bishop thought it would be better to apply

**O**N the first day of the week light was created. Christ rose from the dead on the first day of the week. After His resurrection He met with His disciples in the evening, on Sunday, in order that they might bear witness that He rose the third day. Paul held a farewell meeting with the church at Troas on the first day of the week. He exhorted the members of the Corinthian church to cast up their accounts on the first day of the week.

But nowhere in all the Bible is there a hint found that this day was to be a rest day. All that took place on the first day was never to serve to exalt it. On what logical ground can a law be enacted to constitute Sunday a rest day? There is no reason for such a step. Let God and His law be exalted, and let the first day of the week remain the first day of the week, a common working day and nothing more. We cannot be convinced that toil on the first day of the week ought to serve us as a sign from God that it should be observed as a rest day.

A lazy man who spent most of his time in idleness, had a dream in which he saw three letters in the sky. These letters were "G. P. C." He himself acted as interpreter, and said that "G" meant "Go," "P" meant "Preach," and "C" meant "Christ." He thought he had received a command to go and preach Christ, so he came to the bishop and asked to be ordained. The bishop inquired what evidence he had of being called to preach. The man spoke of the three letters he had seen and interpreted according to his desire.

The bishop knew he was very lazy, and that the cornfield was left unplowed and weeds were

the latter interpretation, at least for a time.

The Sabbath day is an institution clearly set forth in the Bible. There can be no mistake:

"He [God] rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:2, 3.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"The Sabbath was made for man." Mark 2:27.

This stands out clearly in the Bible, and no interpretation is needed. Why will men look to interpreters when God has made the matter so plain?

Opposers of the Bible Sabbath pay no attention to the fact that Christ commanded His people to remember the Sabbath day in prayer (Matt. 24:20); that He observed the Sabbath from His youth up (Luke 4:16); that the women kept the Sabbath after the crucifixion (Luke 23:56); that after they had observed the Sabbath they came to the sepulchre on the first day of the week with the spices they had bought (Mark 16:1, 2); that it was a day for prayer and meditation (Acts 16:13); that it was a day for worship (Acts 18:4); that it will be observed in the new earth (Isa. 66:22, 23). They see nothing in such plain texts as the foregoing; but God's people who love and obey Him with willing hearts, gladly respond when He speaks and clearly defines His will.



# A FIRM FOUNDATION



FRIEND recently asked me this question, "Why do you believe in God?"

## *Why I Believe in God*

CALVIN P. BOLLMAN

of us may see every day.

Things are. From nothing, nothing comes. The world could not have made

My answer was that I have three reasons for believing in God. They are: (1) The testimony of nature; (2) the fulfilment of prophecy; (3) my own experience. Of course, only the first two appeal to any one other than myself.

For the benefit of those who do not yet believe in God, or who believe only because so taught from their childhood, and who may not be able, therefore, to give a reason for their faith that would appeal to others, let us examine my first two reasons, especially.

1. I look around me and say, "I exist. The world exists. It is full of beautiful and useful things. I see on every hand evidences of design. I have intelligence. I reason. Other men have intelligence. They reason. Whence come all the things that are, including human beings? Whence come intelligence and design? Could there be any design, any adaptation of one thing to another, or to a host of other things without a designer?" And my reason answers, "No."

Take the veriest savage from some howling wilderness, who knows nothing of steam power or of railways. Blindfold him and transport him to some country where there is a railroad. Bring him to that road in the wildest place you can find, let it be upon a curve among wooded hills so that he can see only a little distance in either direction. Point out to him the grade, the ties, the rails, and the spikes that hold them in place. Then stand aside with him as a train passes. And as he looks, even if he does not ask the question, "Whence came all this?" suggest to him that it all came by chance. Would he believe you? Certainly not. He could not. He could not help knowing that somebody or something had made that grade, had hewed out those crossties, had laid those rails, had built that engine and the cars that followed it on its way. He could believe nothing else because of the evidence of design. And yet he would have before him only a small part of the evidence of design that every one

itself. Therefore, in the very nature of the case, something must have existed without a beginning. Was that something dead matter? If it were dead, unthinking, unfeeling matter, must it not in some wholly incomprehensible way have produced life and intelligence? Impossible, you say. Yes, that is the conclusion to which I came. Then I said to myself, "I must assume the eternal existence of something. Why not start with God, and believe that He is the author of all we see, feel, taste, or otherwise know?" To me this is more reasonable than to believe that from lifeless matter all else sprang, merely by chance.

Of course it is all incomprehensible. I cannot understand it; and no more can you; nor can anybody explain it. But thank God, though it is incomprehensible and unexplainable, it is not unbelievable. Therefore I simply believe in God, that He is all-wise, all-powerful, full of goodness and truth; and believing thus, I thank the Creator that I am not a mere speck in a vast universe, the sport of blind, unreasoning forces, but that He whose name is Love, knoweth my frame and remembereth that I am dust, and that His thoughts toward me are "thoughts of peace, and not of evil," to give me hope in my latter end. (See Jer. 29: 11, A.R.V.)

2. The wonderful word-picture of Christ and His work, painted by the Hebrew prophets, proves beyond the possibility of doubt, in an unbiased mind, that there is a Being able to foresee and to foretell the future. I refer to such prophecies rather than to those foretelling the rise and fall of kingdoms, because they come just a little closer to my heart. A study of Psalms 22 and Isaiah 53 in connection with the life of Christ in the New Testament, ought to convince any one of the divine origin of the plan of human redemption.

So wonderfully accurate was Daniel's description of the rise and fall of empires, that Porphyry (233-304 A. D.) undertook to prove that the book was written after, instead of many



years before, the events described occurred. But it was vain then, as it is today, to deny the genuineness or the date of the book of Daniel.

Who would be willing to go to sea in a vessel without chart or compass, to be steered by chance and without any known port of destination or even a port of call? Certainly no one. But how much worse to undertake the voyage of life without God and without hope. Let us then thank God for the revelation He has given us of Himself, and for the knowledge that instead of waifs cast by blind chance upon the sea of time, we are His children, and that He cares for us.

## Why I Believe in Christ

H. GRATTAN GUINNESS, D.D.

ANNOUNCED beforehand as "that holy thing," Jesus begins His life with a perfect youth, and His ministry with a complete victory over the wiles of the devil; continues that ministry with works of mercy and a warfare with every form of surrounding evil; and terminates it by a supreme act of self-sacrifice, dying on the agonizing cross with words of prayer for His enemies upon His lips. Was this the character of man, even of the holiest among men? . . .

Whence came the portrait of Christ presented by the Gospels? "It is of no use to say," writes John Stuart Mill, "that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. Who among His disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee, still less the early Christian writers."

"I esteem the Gospels," says Goethe, "to be thoroughly genuine, for there shines forth from them the reflected splendour of a sublimity proceeding from the person of Jesus Christ, and of as divine a kind as was manifested upon earth." "Let mental culture go on advancing, let the natural sciences progress in ever greater extent and depth, and the human mind widen itself as much as it desires—beyond the elevation and moral culture of

Christianity as it shines forth in the Gospels, it will not go."

In his discourses on religion Theodore Parker says that "Christ unites in Himself the sublimest principles and divinest practices, thus more than realizing the dream of prophets and sages; rises free from the prejudices of His age, nation, or sect, and pours out a doctrine beautiful as the light, sublime as heaven, and true as God. Eighteen centuries have passed since the sun of humanity rose so high in Jesus. What man, what sect, has mastered His thought, comprehended His method, and fully applied it to life?" . . .

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 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."

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 science teaches us, that the very simplest and most elementary operation of the laws of nature is infinitely beyond the comprehension of our most exalted intelligence; if we once 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 we once 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 outwards from the sun."—"On This Rock."

ONCE when I hid my wretched self from Him,  
My Father's brightness seemed withdrawn and dim:  
But when I lifted up mine eyes I learned  
His face to those who seek is always turned.

—Phæbe Cary.



Your *BEST*

# FRIEND

By  
JOHN L. SHULER



HE way into a true Christian experience is to take Jesus into the life as a friend. The whole Christian life seems to be comprehended in the phrase, Jesus and I are friends.

The word "friend" is one of the noblest words in the English language. Its bare dictionary definition does not do it justice. When we see its full meaning, it conjures up an infinite picture before our minds.

## *Eight Different Phases of Friendship*

What are the qualities of a true friend? Permit me to bring before you eight different phases of real friendship. Each one of these eight qualities will give you a beautiful glimpse of what Jesus is to the believer.

Every sincere friend will be:

### *1. A Loving Companion*

"A friend loveth at all times." Prov. 17:17. A true friend is one who loves us constantly. People who love us only for a short time, and then for some reason turn away from us, are not true friends. A true friend is one whose love for us is steady and continuous. This shows that Jesus is a true friend to us. He loves us always, even to the end. (See John 13:1.) When we follow Him, we may rest assured that nothing can separate His love from us.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

As we dwell upon this wonderful love, we can truly sing:

"I've found a Friend; oh, such a Friend!  
He loved me ere I knew Him;  
He drew me with the cords of love,  
And thus He bound me to Him.  
And round my heart still closely twine  
Those ties which naught can sever,  
For I am His, and He is mine,  
Forever and forever."



### *2. A Stanch Comrade*

A true friend is one who will stick to us (Prov. 18:24)—one who will stand by us. "When my father and my mother forsake me, then the Lord will take me up." Ps. 27:10. No one who truly believed on Him was ever disappointed. Rom. 10:11. Human friends may forget us; Jesus will never turn away from us. Earthly associates may prove unfaithful; Jesus is a friend who is always faithful. "If we believe not, yet He abideth faithful: He cannot deny Himself." 2 Tim. 2:13. Thank God for such a friend! a never-changing, ever-present, ever-faithful, and never-failing friend! "There is no friend like the lowly Jesus."

### *3. A True and Tried Helper*

As the old adage says, "A friend in need is a friend indeed." A true friend is one who always helps in every time of need. This is what makes Jesus our best friend. When all human support fails, then Jesus comes to our rescue. When all human helpers fail, Jesus gives us the very help we need.

Human friends on whom we depend for help may die and leave us without a helper; but Jesus is an *ever-living* friend (Rev. 1:18), who can always help us. Our lot may be cast thousands of miles away from all our earthly friends, where distance may prevent their helping us in time of need; but Jesus is an *ever-present* friend. He is with us to help us wherever we may go. Human friends may desire to help us in the hour of trial, yet find themselves powerless to render the necessary aid; but Jesus is an *all-powerful* friend. There is nothing too hard for Him to do. He can do everything. "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6. There is not a sorrow, not a grievance, not a human weakness, for which He has not provided a remedy.



Note these precious scriptures—the assurance they give that Jesus is our true and tried helper:

“Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.” Ps. 50:15.

“Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.” “For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” Isa. 41:10, 13; 43:2.

Those who trust in Him may overcome all difficulties, and are safe in every danger. He is able to deliver us. Dan. 3:17. See how He delivered Peter from prison, Daniel from the lions’ den, the three Hebrew worthies from the fiery furnace. When you are in trial and trouble, just remember what He is able to do for you.

#### 4. *A Tireless Sympathizer*

A true friend is one who will always sympathize with us in sorrow and trouble. When dark hours come, we feel the need of some one to sympathize with us. There is no friend like the blessed Jesus. When He walked on this earth as a man among men, He was a tender, loving, compassionate Saviour. He sympathized with the people in their distresses; and I am glad to tell you that He is the same tender, sympathizing Saviour as when He walked on the shores of old Galilee. He is the same today. Heb. 13:8. When He went up to heaven, He retained His human nature. Luke 24:36-40. Years after He had gone to heaven, Stephen saw that He was still the same Jesus. Acts 7:55. In the last message He sent to us (the book of Revelation) He still assures us that even though He is up in heaven, He is the same Jesus that once walked among men. Rev. 22:16. “His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity. He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet, and leave them there.”

#### *Our Elder Brother*

When Christ took His human nature up to heaven at His ascension, it meant that in His perpetual humanity manhood is forever wedded to divinity. “In Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has

bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. . . . God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. . . . In Christ the family of earth and the family of heaven are bound together. . . . Heaven is enshrined in humanity, and humanity is infolded in the bosom of Infinite Love.” “Christ’s ascension to the Father is the elevation of our best and dearest Friend to the throne of the universe, and the hands that were pierced for us on the cross hold the helm and sway the sceptre of creation, and therefore we may calmly meet all events.”

#### 5. *A Timely Advocate*

A true friend is not only one who will stand by us, but one who will stand up for us when others talk against us. Jesus is a true friend in this respect: “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” 1 John 2:1. When Satan accuses us before the Lord’s angels because of our faults and defects, Jesus pleads His own spotless life in our behalf. (See Zech. 3:1-5.) He covers our defects with the beautiful robe of His own righteousness.

#### 6. *A Congenial Associate*

A true friend is one whose association we enjoy. We love to be in that person’s presence, and that person delights to be in our presence. Jesus is a true friend to us, because He wants to dwell in our hearts day by day (Rev. 3:20; John 14:23), and He longs to have us up in heaven where He is: “Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.” John 17:24. He is coming soon, to take us to heaven, so that we may be forever with Him. John 14:3; 1 Thess. 4:16, 17. If we are a friend to Him, we will open our heart daily, so that He may come in (Eph. 3:16, 17), and we will long for His appearing (2 Tim. 4:8), that we may be in His presence (1 Thess. 2:19).

#### 7. *A Constructive Critic*

“Faithful are the wounds of a friend.” Prov. 27:6. A true friend will point out our defects, so that we may overcome them and thus render our work stronger and more effective. “Iron sharpeneth iron; so a man sharp-





(Read left to

King George and Queen Elizabeth of Greece at the  
Government House, Dawson City, Yukon Territory

The Earl and Countess of Strafford in the West. (L

Quillcote Farm, the country residence of the late K

A Mohammedan Mosque

A train load of young spruce trees at St. Stephen, N.

tree sells for a few cents. If left to mature, t







their marriage. They are now in exile

at the eclipse of the sun through smoked glass.)  
Douglas Wiggin

ready for shipment to the United States. Each  
would each be worth dollars





enth the countenance of his friend." Prov. 27:17. Jesus is a true friend in this respect. By His Holy Spirit He points out our sins and defects, so that by His grace we may overcome them and become perfect in Him.

8. *An Intimate Chum*

A true friend is a person in whom we place such dependence that we feel we can safely make a confidant of him. We trust him so fully that we are willing to open up our heart to him. At times, many a man wishes with all his heart that he had some wise friend to consult in his perplexities. "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." Prov. 27:9.

Jesus has treated us as friends. A servant does not know what his master is doing, but Jesus has called us friends, because He has imparted to us all that He learned from His Father: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you." John 15:15.

A friend should be an intimate companion—one with whom we are well acquainted, one whom we hold in our heart day by day, one to whom we open up our heart. This is the finest ideal of the Christian life. This is the relation which should exist between us and Jesus. And Jesus wants to become all this to us. We can safely open up our hearts to Him, because we know He will never misunderstand us. He "understands our hearts when the thorns of life have pierced them till they bleed." He sympathizes with us and in "wondrous love imparts just the very, very blessing that we need."

"When afflictions press the soul,  
When the waves of trouble roll,  
And you need a friend to help you,  
He's the one."

"What a friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!  
O what peace we often forfeit,  
O what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!"

*He Is Your Friend*

These qualities of a true friend which we have examined give us eight beautiful views of Jesus as our Best Friend. As we contemplate them, we can see of a truth that "there's no

friend like the lowly Jesus." "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." Ps. 73:25. "Unto you therefore which believe He is precious." 1 Peter 2:7. He becomes precious to us when we receive Him as our personal friend. "O taste and see that the Lord is good: blessed is the man that trusteth in Him." Ps. 34:8.

How can we have Him for our friend? He has told us in John 15:14, "Ye are My friends, if ye do whatsoever I command you." To have Him for our friend, we must surrender our hearts to Him and be willing to do what He asks us to do. Can the Lord depend on you to do His will always, like Abraham of old (Gen. 18:19; 22:9)? if so, then you can be a friend to God (James 2:23).

If Jesus were a friend to righteous people only, we might despair of having His friendship. But in Matthew 11:19 we are told that He is a friend to sinners. Therefore, we know He is our friend.

Are you weak? Jesus can strengthen you.

Are you lost? Jesus can save you.

Are you sick? Jesus can heal you.

Are you fearful? Jesus can reassure you.

Are you weary? Jesus can rest you.

Are you naked? Jesus can clothe you.

Are you oppressed? Jesus can deliver you.

Are you hungry? Jesus can feed you.

Are you sorrowful? Jesus can comfort you.

Are you perplexed? Jesus can guide you.

He said: "My grace is sufficient for thee."

Truly the child of God can sing:

"I've found a Friend; oh, such a Friend!  
So kind, and true, and tender,  
So wise a counsellor and guide,  
So mighty a defender.  
From Him, who loveth me so well,  
What power my soul can sever?  
Shall life or death, or earth or hell?  
No; I am His forever."

CLING to the sunny side of doubt; cling to faith beyond the forms of faith; fortune never helps one who has lost courage. Faith sees the best that glimmers in the worst; it sees the summer through the winter bud. Faith knows the sun is hid but for the night; it hears the songs of the lark in the tiny egg. "If thou canst believe, all things are possible."

"A MERRY heart doeth good like a medicine:  
but a broken spirit drieth the bones."



# LIVING TEMPLE

By Daniel H. Kress, M.D.



**T**HE human body is referred to in the Word of God as a temple. It is a living temple, possessing a living occupant.

When Jesus entered the temple at Jerusalem, which had been defiled, He cleansed it. He said, "Take these things hence." This is what actually takes place when Jesus enters the living temple defiled by sin. Habits which have been defiling, will be given up. Neighbours and friends will observe the changes that have been brought about in the life by the new occupant.

Stephen, in referring to the temple at Jerusalem, said, "Solomon built Him an house. Howbeit the Most High dwelleth not in temples made with hands." Acts 7:48. It is evident that from the temple built by Solomon we are to learn some valuable lessons in regard to the living temple, God's real dwelling place.

When he purposed to build an house unto the name of the Lord his God (1 Kings 5:5), Solomon exercised great care in the selection of suitable building material. He did not say anything would do that was convenient. The thought of building a dwelling place for the Most High led him to pass by the ordinary building material made use of in the erection of ordinary buildings. Cedars were brought from afar. "Great stones, costly stones, and Lewed stones" were brought from a distance. He "overlaid the house within with pure gold." 1 Kings 6:21. When the temple was finished, and the tables of stone on which were written the ten commandments were deposited in the most holy place, Solomon said in his dedicatory prayer, "I have surely built Thee an house to dwell in, a settled place for Thee to abide in forever." "The glory of the Lord had filled the house of the Lord." 1 Kings 8:11-13.

It was God's temple, God's dwelling place, and God's glory was seen upon it, as it will be seen upon all who exercise the wisdom of a Solomon in the selection of the most suitable and enduring material for body-building purposes, and in whose hearts the ten commandments are written. To all such the promise is given, "The Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60:2.

Daniel, the Hebrew captive, was this kind of builder. He regarded his body as God's temple and dwelling place. When instructed to take his seat at the royal table and partake of the viands placed upon it, he knew that such food was not suitable building material for God's temple. He "purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank." He said, "Let them give us pulse to eat, and water to drink." Daniel 1. The building material employed by the Babylonians would not answer Daniel's purpose in erecting a dwelling place for God. He selected the best and purest food obtainable, and the glory of God rested upon the temple Daniel built, as it did upon the temple which Solomon had built.

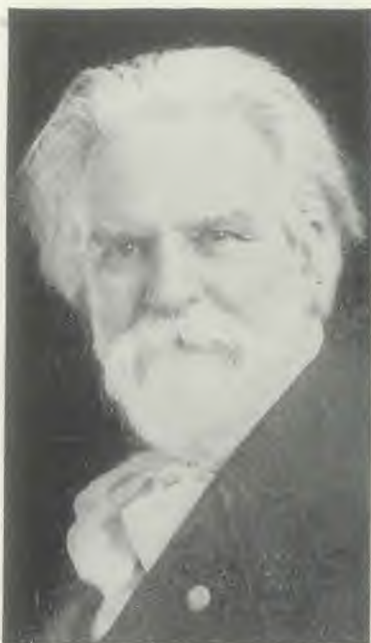
There are too many careless builders. It is surprising how little the majority of people, who otherwise are intelligent, know about the needs of the human body. They eat that which appeals to the palate, regardless of whether it is wholesome or not. The story told of the young married woman who made her first purchases of food at the market to match her dishes in colour, regardless of nutritive properties, furnishes material for amusement, and yet the course attributed to her illustrates what nine out of every ten cooks do. They are governed by appearance in the selection of food. Why is it that on the tables



of nearly all we find white instead of whole-wheat or Graham bread? Why is white, polished rice used in preference to the dark, unpolished rice? Is it not because we are governed by appearance in the selection of food? White bread and polished rice are both deficient in very essential body-building materials. Why do men employ for building purposes animal tissue, known to be laden with organic wastes and impurities, instead of cereals, legumes, nuts, and fruits, the foods which "God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. 4:3. Is it not because they are governed by taste? Yet, these are the foods which were set apart by the word of God at the beginning for body-building purposes.

It is said that among the first structures to fall in the San Francisco earthquake was its magnificent city hall. It had been built with cheap, inferior material. For years the dishonesty lay hidden. The cheap construction was covered with a pleasing veneer, and citizens pointed with pride to their beautiful seven-million dollar edifice. But the test came, and it fell.

Appearances cannot always be relied upon in determining the durability of a building. We must know something of the material employed in its construction. When the epidemic of disease swept through Israel's host, the record tells us God "slew the fattest of them, and smote down the chosen men of Israel." Ps. 78:31. Insurance company statistics reveal that overweights do not



Edwin Markham, American poet, author of "The Man with the Hoe," who visited Toronto recently. In his later work, he has been spoken of as "a kind of rhyming Frank Crane."



Peter McKellar, a pioneer mining man of northwestern Ontario, and one of the fathers of the city of Fort William

live as long as underweights.

In the fire that followed the earthquake in San Francisco, the best part of the city was swept away. Here and there could be seen a building standing erect. It was no happen-so. These buildings were built out of fire-proof material. The people of San Francisco were taught a valuable lesson by that catastrophe. Since then this portion of the city has been rebuilt with fire-proof and earthquake-proof material.

The fire in Chicago taught its people the same lesson. The building material of former years is no longer permitted. No wooden structures are to be seen in the rebuilt portion of that city. There is a lesson in this for us.

Two centuries ago epidemic diseases would sweep through some of our large cities as the fires swept through San Francisco and Chicago, and thousands would perish. In the city of Philadelphia, one epidemic alone was responsible for the death of one tenth of her people in six weeks' time. Nothing was known then of germs of disease. The people perished for lack of knowledge. With an increase of knowledge we now protect those who would naturally succumb to such diseases. This is well, but it does not afford permanent protection any more than would furnishing a city built of inflammable material with better fire-fighting appliances. We should prevent the spread of germs of disease and protect those who would succumb to them, but we should do more than that,—we must at the same time correct habits which are injurious to health and build



better, stronger, and more enduring bodies.

To Israel, God promised protection from the germ diseases which prevailed in Egypt, on condition that they obey. When they expressed a willingness to co-operate, He withheld from them the foods they had been using while in Egypt, and gave them manna instead. This simple food was repulsive to their perverted palates, and they asked for flesh. God gave them what they called for, but with it came one of the worst epidemic diseases ever witnessed among them. Thousands perished, and their bodies were strewn in the wilderness.

The time is coming when epidemics such as this world has never witnessed will sweep through the land. In the midst of these epidemics there will be some survivors. Of these it is said, "Because thou hast made . . . the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:9, 10. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." This description evidently refers to the seven last plagues.

The plagues which precede the seven last plagues are sent as a warning to prepare a people for them. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. These epidemics are designed to teach us the same lessons the fires of San Francisco and Chicago taught their inhabitants. Not merely are we to afford protection and provide better facilities to prevent the spread of germ diseases, but we must at the same time make use of better and more enduring building material. Having done our best to be able to stand, it is then our privilege to exercise faith in God's promise of protection. We must bear

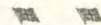
in mind constantly that food is body-building material, and that the living temple is built up of the food we have furnished its builders. The organs of digestion cannot bring a clean thing out of an unclean. The best they can do is to dissolve the food elements furnished them, good and bad, and supply them in a form to



MISS EVA WHITE

A devoted friend to ex-soldiers and their families, who has for three years rendered efficient service as president of the Sherbrooke branch of the Canadian Red Cross Society. She is now serving a fourth term.

be appropriated for building purposes. The German adage is true, "As a man eateth, so is he."



WHERE Christ brings His cross He brings His presence; and where He is, none are desolate, and there is no room for despair.—Mrs. Browning.



# Is God Responsible *for* Sin?

By Harold W. Clark

*Evolution  
Says So*



VERY common question nowadays, even among good Christians, one that is being asked everywhere, is, "What difference does it make whether we think of the six days of Genesis as literal twenty-four hour days or as long periods of time in which God was bringing this world to perfection?" And it is not always as easy to answer as one might imagine, for the popular philosophical teaching has so filled the minds of the people with the evolutionary theory that as soon as we begin to describe the events of the creation, we find ourselves in a maze of fact and theory that are almost inseparable. Human speculation has made an attempt to smooth out all the problems of creation, with the result that people today are believing a mixture of good and evil regarding the beginning of this world.

Probably in no phase of the subject has there been more confusion than in the question of the origin of evil. Whether in denying the personality of the devil as the agent of evil, or in denying the existence of evil itself, speculation has left the problem in an uncertain state in the popular mind, and men do not know what they do believe in this theological controversy.

The Bible manifests no uncertainty on the question; from Genesis to Revelation it is clear and plain. The agency of evil spirits as well as of holy angels is a fundamental premise of Bible writers; and they have no hesitation in ascribing many of the acts of men to these supernatural influences. In Job the part of Satan in the affairs of men and in the government of the universe is clearly inferred; in Isaiah and Ezekiel we have a description of the character and fall of Lucifer; in the Gospels we have the record of the agency

of evil angels, and Christ's story of their fall.

Now if we will take the story of creation just as the Word gives it, we shall have no trouble in finding the cause of the entrance of sin into this planet. The record of the fall of man is straightforward and simple—so simple, in fact, that scientific men stumble over it and fail to see in it anything that suits their notion. Man was created in the image of God, placed in the garden to care for it, given dominion over the living creation, and warned against the danger

of mixing evil with the good: "In the day that thou eatest thereof [of the tree of the *knowledge* of good and evil] thou shalt surely die." The serpent acted as the medium of deception, and the first parents of the race fell into the snares of the deceiver. Trace the story through the whole Bible, and it is as clear as day that there were two factors in the entrance of sin into this world,—the deceiver, a fallen foe, who was trying to carry his rebellion into the hearts of men, and the thinking, reasoning human agent, who accepted the lying words of the enemy, in full confi-

dence assuming the power of reason as a guide.

And the results: death, decay, trouble, sorrow, misery, want, and woe—a sorry train of circumstances following in the wake of this wilful disobedience. Let us get the point very clearly; for the advocates of evolution try to ascribe suffering to natural causes and sin to inherent traits that reach back into the dim ages of time long before the animal kingdom had ever reached the position where any of its members knew such a thing as right or wrong. The Bible gives us a setting that we cannot afford to forget. There is all the difference imaginable whether we see sin as the heritage of past ages of development or as the result of deliberate choice on the part of a free moral agent.





But what does this have to do with the question of the days of creation? It has everything to do with it; for the time of creation is the criterion of the method. By this I mean that if we allow long ages for creation, we make God the author of sin and suffering, and make death a perfectly natural biological phenomenon, as many scientists are now doing. It is evident that if we believe in long geological ages we must admit of the struggle for existence as a part of the plan for perfecting the creation. It will then be necessary to make death a part of the plan; and bloodshed and carnage, earthquake and flood, upheaval and eruption, all must be the natural order of natural forces that go to make this world a fit place for human habitation. The conclusion is inevitable.

Worse than the physical consequences is the moral effect of such a doctrine, for sin is a transgression of divine principles of relationship; the long-ages theory makes it a natural heritage from past mental experiences and habits. Instead of regarding life and chastity and human rights as sacred gifts from the Creator, the evolutionists are led to regard them as mere incidents in the course of events, guarded, it is true, by the conventions of society, but nevertheless of only a fleeting value, and perfectly amenable to change or destruction at the hands of aspiring men. The law of God loses its peculiar significance, and in the eyes of the evolutionist becomes only a step in the developing moral life of the Hebrews. As for its meaning to Christian peoples, it has only an ethical value, and is not binding. The Sabbath meets the same fate, for the discarding of the six days of creation does away with its distinctive character as a memorial of creation. The death and resurrection of the Saviour become only ethical examples of self-abnegation, and fail to impress men with the awful character of sin; and all because they are taught to regard sin as a natural thing in the course of events.

Death has no place in the plan of God. We who are living in a world of sin and death find it hard rationally to dismiss these things from our reckoning. But the Bible in no way admits them into the perfect earth that shall arise from the ashes of the destruction of this sinful one. "The last enemy that shall be destroyed is death." "Death and hell" shall be "cast into the lake of fire." The fires of

purification of the last days are to remove all causes of death, and leave the earth free from its dreadful curse. So in this same way we can see in the Bible record an earth as it came forth from the hand of its Creator, free from any blight of decay or death. Men today will not accept this idea, but it is plain if we read the Scripture aright.

The Bible viewpoint limits the time of creation as no other idea ever could. The ages of evolution are an impossibility in view of these facts. At the very longest, we can have creation and the events leading up to the fall of man, only long enough to embrace the life of the animals, in a natural condition, and that would be only a short time. But the present "natural" conditions do not fit here at all. The only satisfactory explanation is in the Bible record of a literal creation in literal days as we now know them. From this comes forth a perfect world, and into its beauty comes the evil one, marring it by introducing his rebellion among its inhabitants. The old-fashioned doctrine of creation still holds good to cover all the truth, where evolution fails in all points.

### Life's Trials

Do you murmur, friend, when trials dark and drear  
Across your pathway steal, and hopes you cherished dear  
Are scattered, like the mist before the rising sun;  
When your cross grows heavy, your strength is almost  
done?

Remember, dear, when sorrow on your heart is borne,  
The darkest, coldest hour comes just before the dawn.  
When smiles again return, you'll soon forget the frown;  
But gloom precedes the glory; "the cross before the  
crown."

So, friend, I dare not pray that not a single tear  
Might dim the future brightness which you hold so dear.  
The photo's tint of beauty within the dark appears.  
Our life would have no rainbow had the eyes no tears.

And so we are not wise enough to understand  
Just what is best for us. The Master's skilful hand  
Sometimes must touch life's saddest chords to reach  
The sweetest music; and His love, His child to teach.

Ah, yes! there must be thorns amid life's flowers, you  
know:  
And in this sinful world, no matter where we go,  
We'll find no fragrant flowers where falls not any rain;  
No cloudless path; no joy without a tinge of pain.

And so, dear friend, be calm, for soon the "weeping  
night  
Will be indeed forgotten in the morning light;"  
And when the Sun of Righteousness on us doth shine,  
Life's clouds will crimson in a glory all divine.

—*Australian Signs of the Times.*





As the moose is a very shy and wary animal, this photograph is considered one of the most remarkable ever taken. It was secured by T. W. Brewer, a Forest Ranger, in the northern wilds of British Columbia. (See news note, page 30.)

# CHRISTIAN SCIENCE

By HARRY G. HANKINS, M.D.



HAVE an uncle who used to be a Christian Scientist; and then one day he fell off a bicycle and broke his leg. This was somewhat of a strain on his belief. Mrs. Eddy tells us there is no sin, sickness, or death. She tells us that our sensations cannot be relied on, that they misrepresent the facts. In other words, my uncle did not have any pain at all, and his ankle was actually as well as the other, and he should have gone about his work as usual, and read "Science and Health" a little more strenuously, and everything would have been all right in a few days.

In that special case there would have been no special harm done to any one except the patient. But let me quote another statement from Mrs. Eddy's writings:

"If a child is exposed to contagion or infection, the mother is frightened and says, 'My child will be sick.'

The law of mortal mind and her own fears govern her child more than the child's mind governs itself, and they produce the very results which might have been prevented through the opposite understanding. Then it is believed that exposure to the contagion wrought the relief."—*"Science and Health," page 154.*

Now science is "knowledge gained and verified by exact observation and correct thinking." I wonder if Mrs. Eddy can lay claim to using that definition in connection with the statement quoted above. Our medical scientists tell us that if a person is exposed to an infectious disease, after a definite incubation period the disease will develop, unless there is either natural or acquired immunity in that person. How do they know? Let us stop for a moment and examine the platform on which they stand.

One of the oldest doctrines was that the joys and ills of man, including disease, were determined by the position of the heavenly bodies. Noah Webster, the great lexicographer, wrote



a book to prove that epidemics were due to earthquakes and similar disturbances. Hippocrates taught that a pestilential condition of the air was responsible for epidemics, and this was believed by the medical profession for more than two thousand years. A well-known remnant of this belief is found in the word "malaria," which means, literally, "polluted atmosphere."

Later it was thought that the cause of contagion was a chemical substance resulting from a ripening process in the infective material. Pettenkofer was a strong advocate of this belief. He found the city of Munich, the Bavarian capital, a hotbed of typhoid fever. The sewage of the city was placed in shallow vaults, and the population drew their water supply from shallow wells. Pettenkofer persuaded the authorities to put in a proper sewerage system and to get their water from a pure source at a distance; and typhoid fever disappeared. Then the Dutch scientist, Leeuwenhoek, near the end of the seventeenth century described "animalculæ" which he saw through his microscope when examining tartar from the teeth, and diarrheal stools. In 1849 a village doctor on the Rhine found in animals sick with anthrax what afterward proved to be the *bacillus anthracis*. It was the study of the cholera epidemics of the nineteenth century, however, that removed the last scientific support from the miasmatic theory. It was found that cholera spread from east to west following certain religious pilgrimages. The disease is endemic in the Ganges delta, and travelled westward only as fast and as far as the people who had participated in these pilgrimages travelled. Therefore the cause must be something that was carried in the body of mankind.

Pasteur next showed that fermentation was due to living organisms, and Koch was able to grow these organisms in pure culture, and to stain and identify them. He formulated what are known as "Koch's postulates," to guide him in his further investigations. If a living organism is the cause of a specific disease, it must fulfil these conditions:

1. It must be found in the body of all persons suffering from that disease.
2. Injecting the living organism into the body of a well animal must cause that disease.
3. After such injection, it must be possible to recover the living organism again from the body of the animal, and
4. Having recovered it, it must be possible

to again grow the same germ in pure culture.

My readers will readily admit the logic of these postulates, and any germ qualifying as the cause of disease under this rigid scientific examination leaves no doubt whatever in the mind of the unprejudiced. This investigation led Koch to discover the specific cause of Asiatic cholera and tuberculosis. Other investigators along the same lines have discovered the specific cause of typhoid fever, diphtheria, dysentery, and many more infectious conditions. This knowledge led to the practice of aseptic surgery, and this alone has saved many thousands of lives.

Further study showed that disease germs may be divided into two classes: 1. Those that contain in their own bodies the poisons which cause disease. These are called endotoxins, and the typhoid bacillus is an example. 2. Those that throw off the poisons from their bodies in the course of their growth. These are called exotoxins, and the diphtheria bacillus is an example. By killing the typhoid bacillus with heat, and injecting at first small doses and then larger ones of it into an animal, it was found that the animal would be immunized to large doses of the live bacillus. Immunity was established against diphtheria by using the poisons in the culture media in which it had been grown in a similar manner. It was found, moreover, that in this case the blood serum from such an immunized animal would protect from that disease an animal who had not been so treated. And from this came the diphtheria antitoxin that has reduced the mortality of diphtheria from about 80 per cent to practically nil, when this treatment is promptly procurable. Inoculations to produce immunity from typhoid fever were used extensively in the late war, and were the means of reducing its mortality and morbidity marvellously.

Now these facts have been just as positively proved as the proverbial "two plus two equals four." What proof has Mrs. Eddy in support of her statement quoted at the beginning of this article? What of the thousands of cases that develop where the patient has no knowledge that he was exposed to infection?

We know by personal experience that there is pain, sickness, and death in this world. When one woman makes a statement that directly contradicts such a universal experience, which shall we believe? We have seen, moreover, that the knowledge we have of infection, immunity, and the control of infectious disease



has been built on a sure foundation of exact scientific observation and experiment by many men of unquestioned experience and intelligence.

The inconsistencies of Christian Science are as evident from the religious as from the scientific standpoint. The Bible tells us Christ died because of sin. Christian Science says there is no sin. Then why did Christ die? Christ healed the sick. If there is no sickness, then what did Christ heal? God says, "The wages of sin is death." Satan still says, "Thou shalt not surely die." And here, as always, true science is but God's other book, and is in perfect accord with the written Word.



## A Sabbath Morning Air Raid

WILLIAM A. SPICER

"Thou shalt not be afraid . . . for the arrow that flieth by day." Ps. 91:5.

THE one daylight raid upon London by airplanes, it is said, came on a Sabbath morning, at an hour when services were in progress in our various London congregations.

The course of the hostile planes from over the North Sea coast brought our Wood Green church [Seventh-day Adventist], in North London, right under the line of flight. How whirring, shrieking death was at the door, and how deliverance came as the believers prayed, is the story told by Pastor H. J. Edmed, who was ministering to the believers that morning. He wrote thus to his friends:

"Never through life can I forget that tragic Sabbath morning. Mrs. Edmed accompanied our old African friends, Dr. and Mrs. W. H. Haupt, to the Sabbath service in Wortley Hall,

in Finsbury Park, while I went to the Wood Green church, where

it was the day for our accustomed quarterly meeting.

"The day broke cloudy, but fine. The sun's warmth could be felt, though its face was hidden behind silvery clouds. Half an hour's ride on top of a tram took me to the street where stands our little wood and iron hall. Sabbath school was opening as I entered.

"The streets were crowded with busy people, thronging for their week-end supplies. Everywhere the eye rested it looked upon moving, surging masses of people. The quiet of the hall, made sacred for the moment by our worship, was a pleasing contrast, and the opening hymn told of Sabbath joys.

"Some time was taken for prayer, asking for a special blessing upon our little company,



Aerial view of London. In the foreground: Houses of Parliament on the left; Westminster Abbey on the right.



but no one dreamed how that special blessing would be given. The superintendent began to read an extract from 'The Desire of Ages,' and all listened intently to catch the words that told us how Jesus united divinity and humanity that He might lift us up to God.

"But in the silence, strange noises began. Bang! bang! bang! sounded out in quick succession, spreading all around us, as though we had been surrounded silently by an angry mob. Faster and louder came the reports. We knelt quietly, trustfully asking God to remember His promise to give His angels charge over us.

"A brother went outside to learn the situation, but we knew all too well that we were uncomfortably near an aeroplane raid. Bombs dropped here and there, and anti-aircraft guns spit out their vengeance. We bade the congregation be quiet and see the salvation of God. While the bombs fell thicker and faster around us, we led them, men and women and children, into an anteroom, and started them singing to drown the dreadful sounds from the children's ears. Only one child cried; but he prayed so sweetly as he cried, asking God to take care of us. For the rest, we all felt calm. We knew that eternity was near unless God protected us, but there was a sweet compensating feeling of peace. It might truly be called joy to know that we were bound for Immanuel's land.

"There was not much chance in such a building to select a place of safety. The small room seemed safest, but we learned later that it was the nearest to the point of danger.

"I ventured outside, and looking up, saw what appeared to be a swarm of large birds which seemed to be spitting fire toward all points of the compass. Some were black; others, as the sun peeped through the curling white clouds, shone like silver. Some appeared to throw out a cloud behind, while they dodged the gunners who were trying to bring them down. It was a thrilling scene. Sixty or sev-

enty death-dealing machines were counted."

Others there, watching the on-coming squadrons of the air, described the groups of planes as sometimes flying in V-shape formation, like flocks of wild geese. Pastor Edmed continues:

"As I went back into the hall to cheer the congregation, the screech of a falling bomb sounded ominously near. I paused a moment to ask the Lord to save my soul and to take care of my dear ones, then waited calmly to hear and receive the explosion. But it never came. Thank God! He held the missile intact, and no harm was done.

"Going out again, I saw the air battle was moving toward the heart of the city, and as



The "Empress of Britain," a Canadian Pacific ocean-service, oil-burning steamship now operating to the Caribbean on winter cruises.

we were now safe, I called the congregation out to see the conflict. That twenty minutes had seemed like hours.

"The bomb that fell so near we found had passed through the flagstone pavement, and buried itself several feet in the ground without exploding. It was so near our building that, had it exploded, it must have blown us all to atoms. I do thank God for our preservation.

"After celebrating the Lord's Supper, I returned home."

The bomb was dug out that night, we are told. It was a cylinder more than four feet long, filled with high explosives. It had penetrated nine feet into the earth, after piercing the flagstone walk in front of the church. To this day members of that praying company

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# Seen Through Others' Eyes

## Workers with Him

2 Corinthians 6:1

LITTLE is much when God is in it;  
Man's busiest day's not worth God's minute;  
Much is little everywhere,  
If God the labour do not share.  
So work with God and nothing's lost;  
Who works with Him does best and most:  
Work on! Work on!

—A. A. Rees.

## A World in Upheaval

FEW of us realized while the Great War was in progress just how great a thing it was, and when it was over, we confidently expected that apart from the inevitably bitter losses in men and property, a year or two would see the old world swinging along fairly comfortably in its old orbit. But more than five years have gone since the thunder of the guns died away, and yet today we face a world in upheaval, and none of us is wise enough to say when, if ever, the world will again become normal. The truth is, that the great conflict was really a world conflict, and while it might not be strictly correct to say that it came near to shattering civilization, yet such is the impression which is being made today upon the minds of many. The great struggle which convulsed Europe has reacted in every land under the sun, and the whole world is still vibrating to the force of the great currents which were set in motion during the war.

There is no corner of Europe which will ever again be just the same as before the war. If it had been a mere matter of readjustment of national boundaries, that would have been difficult enough, for the war has changed boundaries which had existed for hundreds of years. But the change of national boundaries was really a small matter compared with the unleashing of elemental forces that determined all governments, philosophies, religions, morals, and social and economic standards. The Soviet in Russia is really a typical product of the great overturn of long-established and venerable beliefs and customs; and its fiery zeal in seeking to turn the world into a huge international commune is but one example of the energy, destructive as well as constructive,

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which has been released among the nations.

This tremendous upheaval has affected every continent, and India, China, and Japan are showing some of its effects, while Africa and America have been influenced by it probably more than any of us realize today. We are told that the war was to make the world "safe for democracy," but instead we find in Russia, Italy, and Spain, that democracy itself has been for the time abandoned, although on the other hand, Turkey, India, and Japan seem to have been democratized to an extent which would have been esteemed impossible before.

The chief point is, however, not that the world has been changed into either a democracy or an oligarchy, but that in every nation the spirit of revolt is seen, and the result will be apparent for years to come. The fountains of the great deep have been opened and humanity has awakened to a clearer consciousness of its own strength than it ever possessed before. This will mean change—change in forms of government, change in methods of government, change in social usage, change in methods of education, change in religious beliefs and even in morals. The world will not necessarily be on the whole a better world or a worse one, but it will be a changed world, and our steadfast faith is that on the whole the change will be for the better.—*The Christian Guardian*, Feb. 6, 1924.

## Jazz Music and Morals

WHAT is popularly known as "jazz" music is physical, mental, and moral nervousness set to motion, sometimes mistaken for rhythm. It is not a new malady. It has been known for centuries among the natives of the South Seas, and accompanies vulgar and even lewd dancing.

It is a great misfortune that this sort of thing should be allowed in what is known as "polite society," and even in college and university circles. But the "jazz" habit is not confined alone to social functions and dances.

It is a symptom of all nervous moral diseases and reveals conditions that the church, the school, the home, and the state, ought to consider seriously.

If there is any one characteristic of Jesus



which has impressed the world it is His calmness and poise of life, and His complete sense of right proportions in the enjoyment of life in all its energy. There is no hint of nervousness or of lack of balance. It is the perfect equilibrium, the joyous rhythm of a pure passion.

But after two thousand years of this perfect example, we find young people by the thousand all over the world copying the unsavoury example of degenerate races, and those who should create real music, by virtue of their sacred calling of music makers, instead of giving to the youth that longs for rhythmic motion the pure and clean movement of soul and body, have simply imitated what has already been used to excite the passions.—Charles M. Sheldon, in the *Christian Herald* of February 28, 1920.

### Woodrow Wilson

THE most momentous national event since the entrance of this nation into the Great War is the death of Woodrow Wilson. His personality attained such dominance over American thought, the gigantic events of war had exalted him for a time to so high a pinnacle of world representation, that of him more than any other American it may be said he was the chief figure of the war, and with him closes one of the major pages of its history. Never popular in the usual political sense, he yet commanded public confidence. Aloof from the political trivialities of his office, he was nevertheless the only man besides Lincoln who could put into words the people's mind and heart. A scholar and a historian, he became the administrator of the heaviest material task ever loaded on this government. In the end he gave the world a new objective, nothing less than the ideal of



WOODROW WILSON  
1856-1924

a league into which all menaces of war should flow and be dissolved by reason. For a few months, during which the spiritual hopes of humanity burned with an intensity and purity never known before, he was hailed as humanity's saviour; around him centered the pathetic, the prophetic hope that at last a man had come who could right the wrongs of earth. How he failed by being afraid to fail, how he fell a broken figure while trying to retrieve his failure, is recent history. To state many of the facts is almost to imply a judgment, and it is evident from the bitter hate which Mr. Wilson aroused, both in his party and out of it, and the intense love and confidence he aroused both in his party and out of it, that we are too close to him even to approximate the judgment upon his work which history will render.

He had been fighting death for four years. He was as definitely removed from the forum of public life as if a hand had done it. His double affliction, inability to bring his powers actively to bear on his dearest project, inability even to live the normal life of a worn-out worker—what this double

affliction must have meant to him, few can realize. But in this discipline also he showed himself a brave man. Much dissension caused by him will die with him. He is one of those rare figures who command national respect even from those who differed with him. And this because of his elements of true greatness.—*The Dearborn Independent*, Feb. 16, 1924.

MANY opportunities come to every man, but they don't hang around waiting for him. He must be prepared to grasp them.—Hugh L. Cooper, hydraulic engineer.



## NEWS NOTES

—The call S O S, used by ships at sea as a distress call, is purely arbitrary in its grouping of letters and was chosen because of the unusual combination of dots and dashes which make it distinctive above all other calls. It consists of three dots, space, three dashes, space, and three more dots.

—In America forty years ago nearly half of the self-supporting women in the country were doing housework. Twenty years ago the percentage was less than one third. Today, with nearly 8,500,000 self-supporting women in the United States, there are scarcely a million employed in domestic service of all kinds.

—An acre burial plot near Lancaster, Ohio, was bequeathed by Nathaniel Wilson one hundred years ago to President Andrew Jackson as a burial place and to his successors in the Presidency. No Chief Executive has ever availed himself of the privilege, however. The donor died in 1836. Locust trees are within the inclosure, and it is surrounded by a high, octagonal stone wall. The place is known locally as the "President's Acre."

—Chicago is only 28 per cent "American" in the strictest sense of the word. The statistics collected by the Chicago association of commerce show that 72 per cent of the population, or 1,947,376 persons, are of foreign birth or parentage. The Federal census classes all persons born in the United States as Americans, but the association of commerce made a finer distinction. Less than 25 per cent of the white population of Chicago are "Americans," as classed by the association of commerce.

—According to the *Literary Digest*, "ruthless and law-breaking hunters and hordes of rabbits bid fair to exterminate the great moose herds of the Kenai Peninsula of Alaska—the largest animals of their kind in the world. They are being killed off by 'moose butchers' and starved out by rabbits, which live on the same food as the larger and clumsier animal, and can get at it quicker." Of the Kenai Peninsula moose it is said: "The spread of their antlers is enormous, the record pair measuring a little more than seventy-eight inches."

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## Angry Nations

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scendants of their mighty Egyptian oppressors. Lincoln once said of the United States, "The country cannot exist half slave and half free." This statement embodies a great principle. The whole world tends to gravitate toward the same standard of living. In general the prosperity of any nation depends to a greater or less extent upon world prosperity. One nation cannot be permanently prosperous by exploiting the people of other nations. We must either help to raise others to our standard of prosperity or else in the end we must sink to their degree of poverty and misery. This is God's plan—the law of nature.

But there is a brighter side to the dark picture of selfish angry nations devouring one another; for the vision ends with a view of the second coming of Christ and the triumph of everlasting righteousness. After worldly wisdom and impotent anger have borne their disappointing fruit, after men who ignore God and justice have demonstrated their inability to remedy the situation, the Lord will come. The last events in every chain of Scriptural prophecy concerning the time of the second advent of Jesus are being rapidly and visibly fulfilled in our day.

## The Gospel of the Kingdom

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stituted for the "commandments of God."

This message of the second coming, and the everlasting gospel proclamation to all the world, as recorded in Revelation 14, is clearly God's preparation message for the second coming of Christ. As we review the great controversy between Christ and Satan (over worship), beginning with Cain and Abel, continued in the Jewish church, and culminating in the "everlasting gospel" message of Revelation 14, with its call to true worship and solemn warning against false worship, we feel clear in saying that there is preparation in no other message for the coming of the Lord.

Oshawa, Ont.

## A Sabbath Morning Air Raid

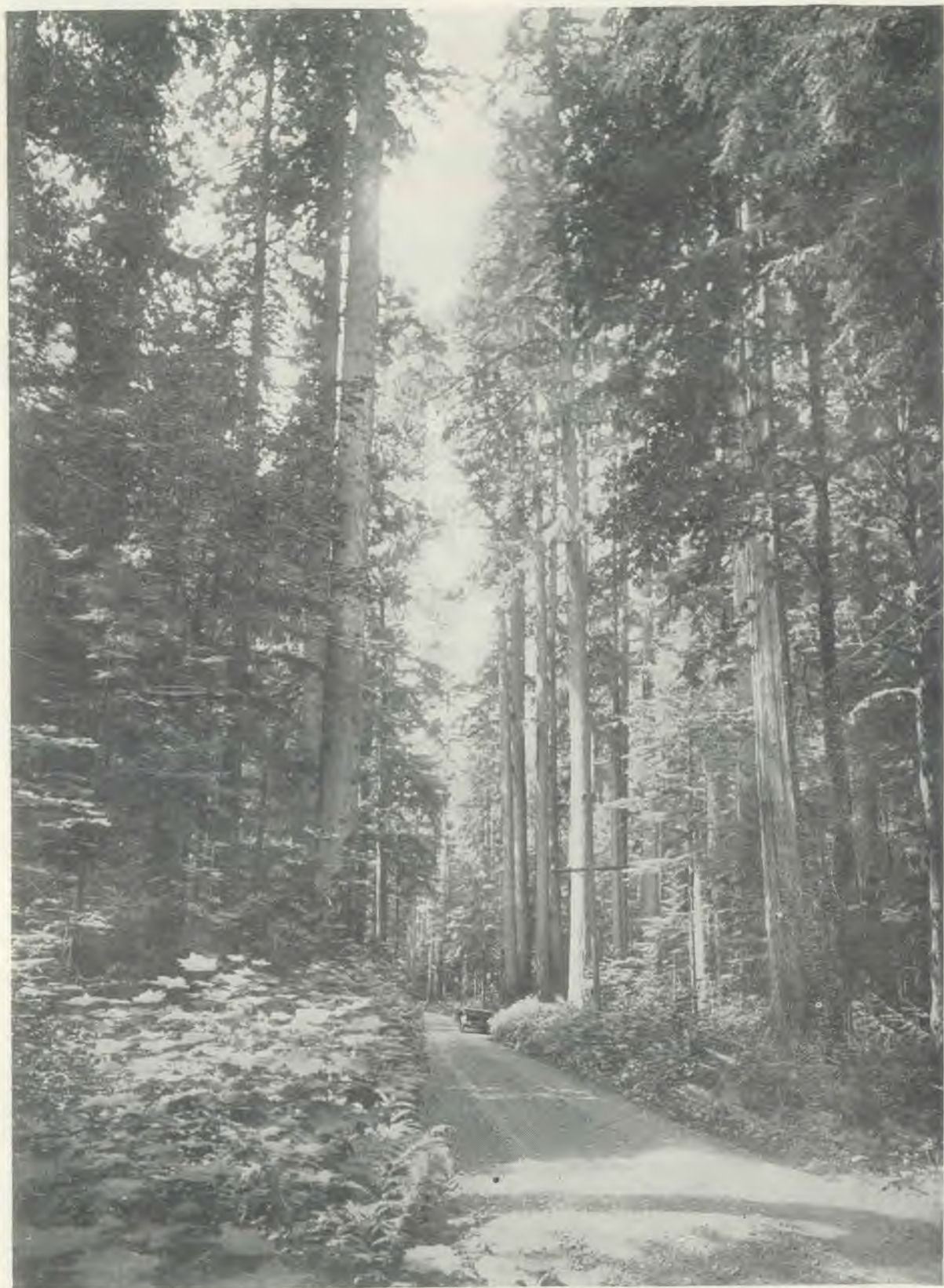
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marvel as they devoutly thank God for holding powerless the pent-up volcano let loose upon them from the great heights above their chapel as they prayed that Sabbath morning.









*The Beautiful Road Leading from Victoria to Port Alberni*

This piece of timber has been called "the most magnificent scenic asset of Vancouver Island."