

The Canadian WATCHMAN



Courtesy "New Outlook."

The Library Building, Ottawa.

Read "The Shrinking Globe" Page
6

OSHAWA, ONTARIO, FEBRUARY, 25c

A Prayer

To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clear and strong,
To free my life from guile, my hands from wrong,
To shut the door on hate and scorn and pride,
To open up to love the windows wide,
To meet with cheerful heart what comes to me,
To turn life's discord into harmony,
To share some tired worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone,
To trust in Him who gave Himself for me,
To see by faith the life that is to be,

This would I pray
From day to day;
For thus, I know,
My life shall flow
In peace until
It be God's will
I go.

—*A. Detmerr*

The Canadian Watchman

VOL. VII

OSHAWA, ONT., FEBRUARY, 1927

NO. 2

EDITORIAL COMMENT

Lessons from the Past

The Persecution of the Early Christians

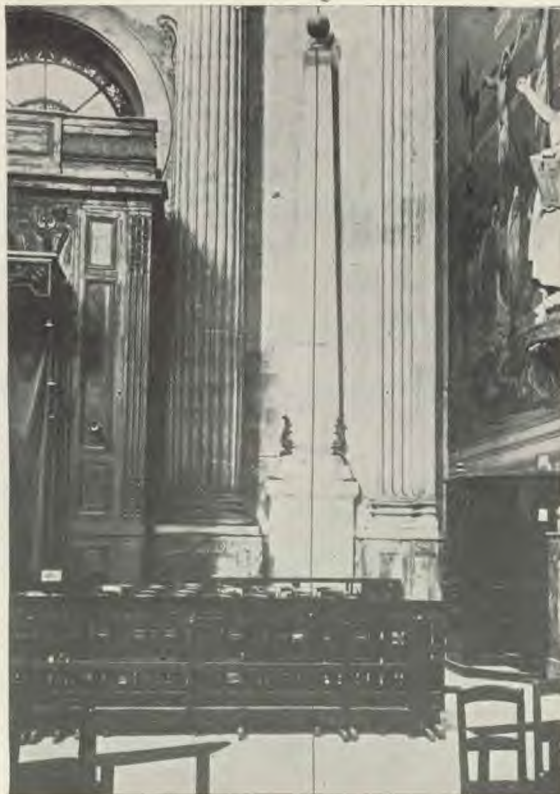
IN our January issue we quoted from Gibbon's "Decline and Fall of the Roman Empire," to show the general spirit of toleration that prevailed throughout the Roman world at the beginning of the Christian era. We are told that men did not concern themselves seriously with religious differences, but rather, the historian says, the worshippers at the various shrines sought to persuade themselves that under different forms they all worshipped the same gods. Philosophers, historians and magistrates encouraged all religions as being beneficial to public peace and morals. In spite of this, the Christians incurred the enmity of all other sects and were hated and persecuted unto death. Gibbon himself raises the question: "Why?" and essays an answer to his own question. The following quotations, also from Gibbon's "Decline and Fall of the Roman Empire," give us a clue to the offenses of the early Christians, with some of the views and specific acts that brought wrath and persecution upon them.

"If we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as austere lives of the greater number of those who during the first ages embraced the faith of the gospel, we should naturally suppose

that so benevolent a doctrine would have been received with due reverence even by the unbelieving world; that the learned and the polite, however they might deride the miracles, would have esteemed the virtues of the new sect; and that the magistrates, instead of persecuting, would have protected an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and government. If, on the other hand, we recollect the universal toleration of Polytheism, as it was in-

variably maintained by the faith of the people, the incredulity of philosophers, and the policy of the Roman senate and emperors, we are at a loss to discover what new offense the Christians had committed, what new provocation could exasperate the mild indifference of antiquity, and what new motives could urge the Roman princes, who beheld without concern a thousand forms of religion subsisting in peace under their gentle sway, to inflict a severe punishment on any part of their subjects who had chosen for themselves a singular but an inoffensive mode of faith and worship.

"The religious policy of the ancient world seems to have assumed a more stern and intolerant character to oppose the progress of Christianity. About fourscore years after the death of Christ, His innocent disciples were punished with death by the sentence of a proconsul of the most amiable and philosophic character,



PERPETUAL CALENDAR

On a curious meridional column in the old Church of St. Sulpice in Paris, a novel perpetual calendar has been in service since 1743. It consists of a line of copper running due north and south on the column and extending along the floor of the church. A thin slit in the ceiling of the church permits the sun to shine through only at midday and this, casting its light over the column, forms the calendar. The position of the sun's ray on the line tells to the initiated the day of the year, and in the eighteenth century the exact date of Easter was established by this contrivance. Photograph shows interior view of the Church of St. Sulpice in Paris, with its perpetual calendar meridional column.

and according to the laws of an emperor distinguished by the wisdom and justice of his general administration. The apologies which were repeatedly addressed to the successors of Trajan are filled with the most pathetic complaints that the Christians, who obeyed the dictates and solicited the liberty of conscience, were alone, among all the subjects of the Roman empire, excluded from the common benefits of their auspicious government. The deaths of a few eminent martyrs have been recorded with care; and from the time that Christianity was invested with the supreme power, the governors of the church have been no less diligently employed in displaying the cruelty, than in imitating the conduct, of their pagan adversaries. To separate (if it be possible) a few authentic as well as interesting facts from an undigested mass of fiction and error, and to relate, in a clear and rational manner, the causes, the extent, the duration, and the most important circumstances of the persecutions to which the first Christians were exposed, is the design of the present chapter. . . .

"It has already been observed that the religious concord of the world was principally supported by the implicit assent and reverence which the nations of antiquity expressed for their respective traditions and ceremonies. It might therefore be expected that

they would unite with indignation against any sect or people which should separate itself from the communion of mankind, and, claiming the exclusive possession of divine knowledge, should disdain every form of worship except its own as impious and idolatrous. The rights of toleration were held by mutual indulgence: they were justly forfeited by a refusal of the accustomed tribute. . . .

"The whole body of Christians unanimously refused to hold any communion with the gods of Rome, of the empire, and of mankind. It was in vain that the oppressed believer asserted the inalienable rights of conscience and private judgment. Though his situation might excite the pity, his arguments could never reach the understanding, either of the philosophic or of the believing part of the pagan world. To their apprehensions it was no less a matter of surprise that any individuals should entertain scruples against complying with the established mode of worship than if they had conceived a sudden abhorrence to the manners, the dress, or the language of their native country.

"The surprise of the pagans was soon succeeded by resentment, and the most pious of men were exposed to the unjust but dangerous imputation of impiety. Malice and prejudice concurred in representing the Christians as a society of atheists, who, by the most daring attack on the religious constitution of the empire, had merited the severest animadversion of the civil magistrate. . . .

"The personal guilt which every Christian had contracted, in thus preferring his private sentiment to the national religion, was aggravated in a very high degree by the number and union of the criminals. . . . We have already seen that the active and successful zeal of the Christians had insensibly diffused them through every province and almost every city of the empire. The new converts seemed to renounce their family and country, that they might connect themselves in an indissoluble band of union with a peculiar society, which everywhere assumed a different character from the rest of mankind. . . . 'Whatever,' says Pliny, 'may be the principle of their conduct, their inflexible obstinacy appeared deserving of punishment.'"

There are some striking similarities between conditions then and now. This is an age of great toleration. Just how far unbelief in any personal God or any supernatural element in religion contributes to the present toleration it is hard to say. It was unbelief that made the pagan Roman tolerant. And it is interesting to note that in our day organized efforts much like these described by Gibbon are being made by well-meaning but misguided religionists, to harmonize all religions, and by adopting the best in each to get a superior superstition that all could accept and that would finally supersede Christianity as well as all other systems. The nearer this movement to harmonize all religions comes to succeeding, the more despised and hated will be the stubborn minority that clings in faith



Times change, and styles also. The "Twentieth Century," represented by the lady in the centre, breaks in on the "Nineteenth Century," represented by the man and woman garbed in the modes of the Victorian era, during a dress rehearsal of the Goole (Yorkshire, England) Centenary Pageant.

and practice to historical Christianity. It is just as possible that persecution may break out again in the twentieth century as it was in the third century. It is indeed questionable whether people who follow too closely the example of the Christians of the first centuries might not provoke criticism and bring persecution upon themselves in Canada and the United States. Toleration based upon unbelief is no protection against persecution. It is an alarming thought that it might break out as suddenly and unexpectedly as the Great War did in 1914. There is widespread indifference to sectarianism and lack of interest in regular church services. On the other hand, there is an active majority who think the cure for all modern ills lies in legally enforced uniformity.

Next month we will examine more specifically the practices of the early Christians. All the quotations in this article are from Gibbon's "Decline and Fall of the Roman Empire," Volume 2, chapter 16.

Too Many Useless, Out-of-Date Laws

CIVIL laws are for the safeguarding of natural equal rights, primarily for the protection of the weak from oppression by the strong. Law is always a reflection of the character of the lawmaker. God's law is a transcript of His character and never changes because God does not change. The civil law in any democracy necessarily indicates the standard of character of the majority of the people, and it is extremely hard to enforce a law for which the people can see no good reason. Human laws and the penalties for their violation change as the ideas of the people change. Useless laws galore remain on the statute books as dead letters because they are out-of-date. The English law that required a person operating an engine-propelled vehicle on the highway to send someone ahead on foot waving a flag and giving warning of its approach only excites a smile in this age of automobiles. Only a few years ago a man was prosecuted and convicted in Victoria, British Columbia, under an ancient statute that prescribed no penalty for violation except exposure of the criminal in the stocks in the market place. The accused was discharged from custody—partly, at least, because the court had no stocks. The law, the stocks and the penalty were all out-of-date.

All Sunday laws tend to quickly become obsolete, because modern inventions, methods of travel and the manner of living are constantly changing the ideas of the best people as to what constitutes proper



WHEN THE LAW CAME TO IRVINGTON

Photograph shows Emmanuel Pfeiffer, who fiddles for a livelihood, in the custody of Ernest Biro (left) and Leonard Setaro, Blue Law crusaders at Irvington, New Jersey, on Sunday, December 12. Mr. Pfeiffer was arrested for violating the so-called Vice and Morals Acts, which were enacted in 1798 and which the zealous Messrs. Biro and Setaro set out to enforce.

Sunday observance. Sunday is admittedly only a human ordinance. It has no divine authority or standard of observance and no legal connection whatever with the Sabbath commandment of the decalogue. The only good a Sunday law can do is help protect the unconverted man who desires to benefit physically by conforming to the divine plan of one day's rest each week. But while the Sunday law perhaps offers some protection from corporate greed, it cannot protect anyone who chooses to wear out his vitality and nerve force by continuous strain. A Sunday law for the protection of God and His Sabbath is both inconsistent and blasphemous. In the first place, God does not need the protection of civil law, and in the next place, God chose to make the time element, the seventh day, a definite part of His law. But a Sunday law ignores the time element in God's law and seeks to enforce a different time element, thus exalting the creature above the Creator; and when this is enforced against a Sabbath observer, it constitutes the worst kind of high treason against the government of God, for it makes a criminal of every loyal subject that chooses to obey God's law. The futility of so-called "Blue Laws" is well illustrated by an incident at Irvington, New Jersey. The owner of a motion picture theatre was accused of violating an ancient law by an exhibition on Sunday, December 12, 1926. His attorney examined the provisions of the law and started a campaign to improve the morals of the town by rounding up in court all the violators of the Sunday law under which his client was accused. He did not get them all, but he swore out warrants against over one hundred astonished citizens, and as a result the cases were all dropped.

The Shrinking Globe

By J. L. SHULER

THE world is getting conspicuously smaller today. Every improvement in transportation enables globe-girdlers of our day to tighten up a good many notches on old Mother Earth's "travel belt."

If we were to ask you if anything could get smaller and larger at the same time, you might wonder as to our sanity. But this is exactly what we see in our world from a practical standpoint. The world is now larger than ever before in view of the fact that for the first time since man spread himself abroad over the face of the earth, every nook and corner of the globe is known, explored, catalogued, classed, photographed and labeled. The world is smaller now than ever before due to the development in recent years of such marvelous means of quick communication and rapid transit.

When in 1872 Jules Verne wrote his famous story, "Around the World in Eighty Days," he was laughed at. At that time it was fiction ranking with his other works such as, "Twenty Thousand Leagues under the Sea," and, "A Journey to the Moon." It seemed just as impossible then to make a globe-circling trip in fourscore days as to make a trip to the moon. The point of this tale of "Around the World in Eighty Days" depended on exaggerations and the impossibility of so rapid a journey.

A New Globe-Girdling Record in 1926

Compare now this wild, fantastic dream of this

imaginative writer, which was laughed at fifty years ago, with what has been accomplished in globe-girdling in our day. On July 14, 1926, we read in our daily papers the following dispatch from the Associated Press:

"Airplanes, ocean liners, express trains and racing automobiles have outdone Jules Verne's wildest dream of speedy world-girdling. With their aid, two Americans circled the globe in one-third of Verne's hero's time and lopped a week from the actual record made a little over a decade ago.

"Linton O. Wells and Edward S. Evans roared into New York in a racing car this afternoon and alighted at the Pulitzer Building exactly 28 days, 14 and a half hours after they departed on a tug boat to catch the liner *Aquatania* down the bay, en route to Europe. In the interim, they had crossed France, Germany, Russia, Siberia, China, Japan and the United States. Eight thousand of the 25,800 miles traversed were by airplane, with eleven stops and not one accident.

"The previous world-girdling record was made in 1913 by John Henry Mears, who bettered Jules Verne's fiction estimate of 'around the world in eighty days' by performing the feat in 35 days, 21 hours and 35 minutes."

Thus the wonderful facts of the present surpass the fiction and romance of Verne's tale of a few decades ago. Verily, the truth is stranger than fiction.

In fact, the fictitious record set by Mr. Phileas

Fogg in the story has been smashed not only once but many times. Verne's hero relied on slow-moving steamships, trains, and a bicycle to make the journey. He did not dream of the auto and aeroplane—the two swiftest means of travel known today. Modern globe-girdlers make use of aeroplanes, ocean greyhounds, express trains and racing automobiles.

The time required for a circuit of the globe has been reduced by nearly one-half even since 1903. This indicates the intensity of the speeding-up process which has taken possession of earthly things in this first quarter of the twentieth century. These world-girdlers of 1926 travelled on an average of twice as fast as Frederick in 1903, when he broke all previous records in world-girdling. And they travelled thirty-nine times as quickly as



Historic man of war, pride of the British navy before the days of steam.

Drake did three hundred fifty years ago.

If Jules Verne were living today and should write a story of an air trip entitled "Around the Earth in Five Days"—just one-sixteenth of the time required in his wild tale of 1872—such a flying trip would seem far more likely of accomplishment than did the eighty-day trip a half century ago.

Around the World in Less Than a Week

The circumnavigation of the globe by aeroplane in five days is declared by Maj.-Gen. Patrick, head of the United States air service, to be "within the realm of possibility."

Men can go around the earth now in less time than it took to cross the Atlantic a hundred years ago. People girdle the globe more quickly than the early settlers of a century ago could travel from Quebec to Winnipeg.

It is very interesting to note from the following records how the circuit of the earth has been steadily shrinking since 1889 by the improved and speedier methods of travel.

	Nationality	Date	d.	hr.	min.
Del Cano	Portuguese	1519-1522	Three	years	
Drake	British	1577-1580	Three	years	
Bly	U. S.	1889	72	6	11
Stiegler	French	?	63		
Fitzmorris	U. S.	1901	60	13	30
Frederick	U. S.	1903	54	7	20
Campbell	British	1907	40	19	30
Jaeger-Schmidt	French	1911	39	19	42
Mears	U. S.	1913	35	21	35
Evans-Wells	U. S.	1926	28	14	30

These modern methods of quick communication which practically annihilate the element of time in the transmission of messages from one end of the earth to the other, and these modes of rapid transit which so greatly shorten the distance between various points of the earth's surface have come into such common use that we who are now living can hardly realize that up until a century ago, all the people of the past ages did not possess any of these wonders.

In 1819, when the first steamship crossed the Atlantic, the trip required nearly a month's time, from May 22 to June 20. In 1919, the steamers were crossing in a little less than five days; while in May, 1919, Lieut. Albert C. Read drove his seaplane, the *NC-4*, from Newfoundland to Lisbon, Spain, completing the first transatlantic aeroplane flight in an actual flying time of twenty-six hours and forty-one minutes.

Yet a little over a hundred years ago, when men were first talking of making a voyage directly from New York to Liverpool under steam alone, the majority of people pronounced it perfectly chimerical, and said that they might as well talk of making a



DUTCH WARSHIPS IN KIEL HARBOUR

Kiel harbour, once the base of Germany's mighty high seas fleet, took on again for a little while the bristling appearance of pre-war days, when a small flotilla of Dutch war vessels visited the harbour. Two cruisers, a destroyer and two submarines comprised the visiting fleet, and Kiel welcomed and entertained the visitors royally.

voyage from New York or Liverpool to the moon.

In 1815 the battle of New Orleans was fought two weeks after the treaty of Ghent had been signed between the United States and Great Britain, simply because the generals did not know that the war had closed. A century later, on August 4, 1914, when Britain found herself at war with the Central Powers, it took just seven minutes to apprise every colony and every protectorate in her dominion, from Cairo to the Bahamas.

What Does This Speeding Up Mean?

There is a special significance to this speeding-up process in travel, in communication, and in other lines of activity in recent years. The prophecies of the Bible indicate that there would be just such a speeding-up process in the last days in connection with the finishing of God's work in the earth, preparatory to the revelation of His Son from heaven, to reap the harvest of the gospel.

In the book of Revelation, chapters 8-11, there is recorded the prophecy of the seven trumpets. Under the symbol of the first four trumpets, the prophecy pictures the downfall of western Rome, as it came to pass in the onslaughts of the Barbarian tribes from the frozen North. The fifth and sixth trumpets foretold the downfall of the Eastern Empire under the Mohammedan hordes. The seventh trumpet pictures the downfall of our twentieth-century civilization at the end of the Christian age, and the setting up of the everlasting kingdom of Christ over the renovated expanse of a renewed earth.

Under this seventh trumpet the mystery of God,



THE CANADIAN INVASION OF BRITAIN

The picture shows Lady Beaverbrook, conducting round England and Scotland as her guests a large party of high school teachers from New Brunswick, on the parapet of the battlements of Stirling Castle, from which the party obtained a view of the field of Bannockburn.

the work of the gospel, is to be finished. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." Rev. 10 : 7. This finishing of the mystery of God, the completion of the work of the gospel, is the final act that will bring the Lord Jesus back to this earth the second time as the great Reaper. (Rev. 14:14.)

There Shall Be Delay No Longer

When the time comes for this final work—the work of preparing the way for the return of Christ—we may expect to see a speeding-up process take possession of things upon the earth. Things will move quickly; for the Word says that when the hour strikes for this final work, *there shall be delay no longer*. "And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by Him that liveth for ever and ever, Who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, *that there shall be delay no longer*." Rev. 10:5, 6, R. V.

This speeding-up process, which is to be in evidence just prior to the end of the age, when God's work in the earth is being finished, is also indicated in Romans 9:28. Here the apostle declares that in the finishing of the work, God "will *cut it short* in righteousness: because a *short work* will the Lord make upon the earth."

When you are travelling through the country by auto, and dwelling houses begin to thicken up along the highway, then a white

way appears, or you notice electric lights overhead, and sidewalks begin to appear on the edges of the road, you don't need to have someone tell you that you are approaching some town, village, or city; you simply know it yourself by the very looks of the things we have mentioned.

If you have a mountain five thousand feet high to go over, you know that the steeper the grade, the sooner you will reach the top. So by this speeding-up process, which has taken possession of this world during the last twenty-five years, we ought to know that the end of the age is swiftly approaching, that the final work of the gospel is being finished, and we should make our preparations accordingly.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

"Simple friendship is the most helpful expression of any man's religion. He is most like God who most loves man. Religion at its best is doing deeds of kindness, showing friendship in plain, every-day ways. It is the laying down of life for men; not by dying, but by daily living for them. By thoughtfulness, gentle consideration, practical helpfulness, by doing whatever the Friend of sinners would do for them, it proves itself born from above."



An old method of transportation.

The All-Sufficient Christ

By S. A. RUSKJER

THOUSANDS of well-meaning men and women, representing all walks of life, frequently raise the question of whether Jesus is able and willing to forgive all their sins. In thousands of human hearts there still lurks the natural inclination to feel that it is necessary to make some retribution for sins committed, in order that those sins may be forgiven. It is this tendency of the human nature that leads the heathen to believe that they must appease the anger of the gods, before their gods will hear them.

Though that line of reasoning is quite natural, and quite human, it is, nevertheless, a very dangerous line of reasoning. Thousands of souls would take new courage in their struggle against evil if they could only feel entirely assured that their sins of the past, which sins they have confessed to God in the name of Jesus, have all been forgiven.

Who Forgiveth All Our Iniquities

In Psalms 103 we read from the third verse, "Who forgiveth all thine iniquities; Who healeth all thy diseases." Let the reader notice that in this promise we have the assurance that it is *all* our iniquities that are forgiven by the Lord. Upon one occasion when the Lord was upon earth, according to the record of Luke 7: 47, he said concerning the woman in Simon's house, "Her sins which are many, are forgiven." The fact that this poor woman had committed many sins did not make it impossible for the Lord to forgive them all. Furthermore, he states that "to whom little is forgiven, the same loveth little." There is not any one fact that will lead us to love the Lord any more than a knowledge of the fact that He forgives us much; He forgives us all that we have to be forgiven for, provided we humbly and earnestly confess all of our sins before Him.

The all-sufficient Christ not only forgives us all of our sins, but He is willing to give us a robe of His righteousness in exchange for our robe of sin and iniquity. According to d'Aubigne's "History of the Reformation," Book II, chapter 8, Dr. Mar-

tin Luther states this wonderful truth very clearly and beautifully when he says:

"Learn to know Christ, and Him crucified. Learn to sing unto Him a new song, to despair of yourself, and to say to Him, 'Thou, Lord Jesus Christ, art my righteousness, and I am Thy sin. Thou hast taken what was mine, and hast given me what was Thine. What Thou wast not, Thou didst become, in order that I might become what I was not.'"

The above quotation sets before us a most important fact that every child of God struggling against sin may lay hold upon, and may draw great comfort from.

An inspired writer several years ago wrote the following on this point:

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'

"By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but 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."

Speaking again about the all-sufficient Christ, the following statement is to the point:

"But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.



"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure."

In view of the most encouraging facts thus brought to our attention, who can refrain from saying with the poet of old:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Since I, who was undone and lost,
Have pardon thro' His name and word;
Forbid it, then, that I should boast,
Save in the cross of Christ, my Lord."

Surely as we make an earnest attempt to really appreciate the love of the all-sufficient Christ, which led Him to be willing to leave the glories of His heavenly home, to come to a dark, sin-cursed earth, to pay with His own blood the price of our redemption, we must respond to the claims of His love upon us. When we realize what He has done for

us, and when we contemplate His willingness to plead His blood in behalf of a complete forgiveness for all of our sins, we should certainly be very unappreciative if we do not from the depths of our hearts join in saying:

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

— — —

You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle-shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences as the numberless petty faults which we are all the while committing.—*Henry Ward Beecher.*



Astoria, originally a fur trading post of the Hudson Bay Company. The town has grown up at the mouth of the Columbia River, once known as "The River of the West." The photograph was taken from the top of the new memorial Astoria Column.

What the one-time infidel, Sir William Ramsay, found out about Luke and Paul, proving

The Reliability of the Bible Writers

By EARLE A. ROWELL

SIR William Ramsay, a brilliant, highly educated English unbeliever, announced that he would prove Paul's journeys a myth by attempting to go over the same ground Paul was supposed to have covered. His inability to make these journeys would be proof that Paul had not made them. In Germany and the rest of the world, Ramsay's journey was hailed with delight by the unbelievers. Here was a sceptic who dared much for his convictions.

Several years he spent in first becoming familiar with the land, the people, and the history of the whole region. He had a force of workers with him, and as an investigator, let nothing of interest slip.

"In 1880-83 I considered the time almost lost that was spent in copying Christian inscriptions; while a sense of duty made me take copies of them, yet I grudged the moments thus spent," says he in "Bearing of Recent Discoveries on the Trustworthiness of the New Testament," page 36.

"In 1880-90 the book of Acts was regarded as the weakest part of the New Testament. No one that had any regard for his reputation as a scholar cared to say a word in its defence."—Page 38. Yet Acts was the only historical book of the New Testament!

Now all of that is changed. And the one who changed it was Ramsay, who went abroad for the avowed purpose of forever proving Acts unreliable! For ten years nothing was heard from the brilliant young sceptic. Then in 1890 was printed the epoch-making book, "St. Paul the Roman Citizen and Traveller."

This amazing work, so utterly contrary to what was expected, but packed with proof of its statements, was followed in rapid succession by other volumes equally filled with evidence of the absolute truth of Acts and the epistles of Paul and other parts of the New Testament.

Naturally, it is impossible in a thousand words to give the result of Ramsay's forty years of discovery and twenty volumes of evidence. Get some of his books out of the library and study the facts they present. But let me quote a few paragraphs:

Paul Meticulously Correct

"The more I have studied the narrative of Acts, and the more I have learned year after year about Greco-Roman society and thoughts and fashions and organizations in those provinces, the more I admire and the better understand.

"Every person is found just where he ought to be: proconsuls in senatorial provinces, asiarchs in Ephesus, strategoi in Philippi, politarchs in Thessalonica, magicians and soothsayers everywhere.

"Legal proceedings are taken against Paul and his friends in many places, and accusations have to be made in each case according to the form of the Roman law. The accusation varies in each case; it is nowhere the same as in any other city; yet it is everywhere in accordance with Roman forms.

"It was a novel case, this teaching. In itself the mere teaching and lecturing was quite permissible by Roman law and practice, and there an accuser had to elicit some crime out of Paul's conduct and to make a charge against him accordingly.

Charges Against Paul

"In Philippi he had interfered with the livelihood of a small private firm; in Ephesus he was hindering the trade of a powerful corporation; in Thessalonica he was preaching about another sovereign, and was thereby guilty of treason to the sovereign; in Corinth he was tampering with the law of the Jews; in Athens, the university city of the world, he was encroaching on the privileges of the corporation of recognized professors in philosophy, *i. e.*, the four schools. Here again the variety is infinite; each new case is different from the old, and yet each is natural, each is typical of the society and the period, each rises necessarily out of the preceding situation.

"Now, as to the motives actuating Paul's accusers, how different they are in different places! how naturally they arise out of the incidents and circumstances! How characteristic they are of Greco-Roman society! . . . In Cyprus, the magician Elymas—Bar-Jesus—feels that Paul is endangering his influence with the Roman governor. In Ephesus the guild of shrine-makers perceives that Paul is lessening the demand for shrines of the goddess, and destroying their trade. At Philippi the owners of a fortune-telling slave girl find that she has lost her power when she has stood over against Paul, and that their livelihood is ruined. In Athens, the professors of philosophy discover that Paul is tempting away their auditors, a very trying experience for the ordinary professorial mind.

"We should equally admire the delicate truth with which Luke in his narrative catches the soul of both Roman and Greek life and exhibits them to us in the account of what befell Paul at the various cities that he visited. Here you have *real life* in

all its truth and variety expressed with a vividness which can spring only from the eyewitness telling what he saw and heard. . . .

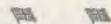
Luke a Safe Guide

"In every case that has been sufficiently tested Luke has been proved to state, not merely correctly in a superficial and external fashion, but correctly with insight and fine historic sense, the facts of history and of Roman organization in municipal and provincial and imperial government. *Such progress as the present writer has been enabled to make in discovery is largely due to the early appreciation of the fact that Luke is a safe guide.*—*Id.*, pages 97-102. And Ramsay is admitted to have discovered more in Asia Minor than all other men put together.

"Admitting all of this," I can hear some say, "what of it? What if Luke is a faithful historian, was an eyewitness of what he records, and what if Paul did make the journeys as described by Luke? What does it prove anyway?"

Just this: that if in every point we can test Luke and Paul they are proved correct in the most minute

detail, we have reason to believe them when they speak of Christ; for what one can prove and what one cannot prove are so linked together that they cannot be separated: the whole account stands or falls together.



Our Cover Pages

On our front cover this month appears one of the most familiar photographs in Canada and yet perhaps hundreds of people will look at it and scarcely realize that it is on the one-dollar notes that they handle almost daily. The library building with its beautiful Gothic architecture survived the fire that swept Parliament Hill at Ottawa in 1916.

On the back cover we have a combination photograph showing views along one of the most attractive pleasure trips imaginable. After a trip over the C. N. R. via Jasper Park through the Canadian Rockies to Prince Rupert, you begin a boat trip that even the poorest sailors need not dread. The steamers are modern and comfortable. The sheltered passage winds about through one continuous fairyland of ocean, mountain, and wooded island scenery.



The late Israel Zangwill, famous Jewish novelist and dramatist, is seen at the right, in company with John Drinkwater, the author of "Abraham Lincoln." The young man at the left is a third dramatist, Marten Browne. The picture was taken in 1923 at the Sussex, Shakespeare Festival.

When Was the Sabbath Made?

By EDWIN K. SLADE

HOW did the Sabbath have its beginning? Who made it? When? Why? These are questions of growing interest in these latter days. It is proper to enquire: Is it of divine origin, or did it find its place in our belief and practice through human enactment? Has it evolved from ancient and obscure religious customs, or did it come into existence by national appointment or by civil requirement? Is it fixed and fundamental in God's plan, or is it only a passing and unimportant man-made rest day or holiday?

By a careful examination of the divine record, we find that the Sabbath was not made by man, but that it was made for man by Christ, the Maker of man and the Creator of all things. It was clearly a part of God's original and eternal plan for man. The record of creation is clear and unerring in revealing the fact that the making of the Sabbath occurred and had a prominent place in the work of creation when the world was made. The following texts point clearly to the origin of the weekly rest day:

"He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28.

"By Him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Col. 1: 16.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1: 1-3.

Christ Made the Sabbath

I cannot look elsewhere for guidance on this point than to these direct and clear statements of Scripture. They harmonize with many other declarations that the wisdom and power of God wrought in Christ in making all things. The original Sabbath was made by Him who made all things. One need not guess or speculate about this. It is all important to be settled upon this vital point. Much confusion and unnecessary ignorance exist as to

whether the ancient seventh-day Sabbath is of human or divine origin. That it was made for man when the original man was made and that its observance was enjoined in the very heart of the divine law, should forever settle any question of doubt with reference to the origin and abiding nature of the Sabbath.

The Sabbath can mean but little to a man who is in darkness or doubt as to how it came to be. God made the Sabbath as truly as He made the world and man. He made it to be an eternal memorial of the work of creation. It was to perpetuate the memory of the only true and living God, which thought is prominent in the commandment enjoining its observance.

By a further study of the record of creation, we find that the Sabbath was made *when* man was made in the beginning. We are robbed of vital truth and thrown into great confusion, by ignoring the history of creation week, as it is recorded in the book of Genesis. That original seven-day period marked the origin of the week. The Maker of the solar systems has no more fixed such natural divisions of time as the day, month, or year, than He has the arbitrary division of time known as the *week*. He made the week when He made the Sabbath. There can be no Sabbath without the week, and no week without the Sabbath. The week that God made consists of six working days followed by the rest day, the seventh, or the Sabbath.

The week of Genesis 1 has been perpetuated unchanged to this day as God made it at first. The first chapter of Genesis closes with the words, "God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

The Sabbath, then, was made by the Creator's resting, sanctifying, and blessing the seventh day. The record of this reads: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He 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: 1-3.

From this record it is evident that the Sabbath began with the history of man; that the first six

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He 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."

Genesis 2: 1-3.

literal days of this earth's history were followed by a literal Sabbath day. There has been no period of earth's history, from the time that man was made, when the true weekly Sabbath did not exist as created by God when He rested, blessed, and sanctified the seventh day of the week.

Thus we see that the Sabbath was made by Christ in the beginning, when He made man and the world over which man was to have dominion.

God Observed the Sabbath

Let us now consider *how* the Sabbath was made. Of the act of creation we read: "He spake, and it was done; He commanded, and it stood fast." In making the Sabbath, He went a little further than this. He completed the week by adding this rest day, on which He Himself rested from His work. He made this day different from the preceding six days. I cannot think of it as physical rest for a weary body, but rather as a celebration of the day as the birthday of the world. He had produced perfection in making such a world and such a man as He had conceived in His mind. It was finished, and He had succeeded, and was pleased and satisfied as He spent the Sabbath day in contemplation of what had been wrought. It was as the seal of His approval for the perfection of creation. He blessed it and made it sacred by His presence, thus setting it apart as a portion of time made holy for man's good.

He made the Sabbath not only by His command, but by devoting the day to a review of the work of His hands, and to an approving regard for the new creation. The seventh day was at that time, by the Maker of all things, observed, consecrated, and declared the Sabbath of Jehovah. Its origin was dignified, divine, and glorious. Men would obscure the record of Genesis and turn aside from these great basic truths that God designed should ever be kept in mind. His memorial was made for that purpose, and it seems evident that the enemy of truth has made his attack upon this institution because it is vital and fundamental in God's plan.

The record of Genesis is clear and unmistakable, and should be taken literally. It indicates the plan of God regarding the Sabbath, and its importance is clearly emphasized. The command for its ob-



Miss Helen Mackenzie, niece of the Lieutenant-Governor of British Columbia, who acts as hostess for her uncle at Government House. She is here seen in the Rose Garden at Government House.

servance should have our highest regard and most careful meditation. It is designed to make constant our faith and confidence in the true and living God.

There is no conflict between this portion of the heavenly code and the record of creation. There is nothing in either the Sabbath commandment or in the record of the making of the Sabbath to warrant its being treated as temporary, epochal, or regional. It was made for all men, for all time. Its origin and nature are such as to make it impossible that it could be superseded by another day.

Let the misfortunes and blunders and heartaches of the day fade with the night. Tomorrow will bring the new day, with its new opportunities for joy and usefulness.—*Selected.*

The Story of Ancient Sodom in the Light of Modern Science

By REV. MELVIN GROVE KYLE, LL.D.

VERY important explorations and discoveries on the plain at the lower end of the Dead Sea have recently been made. The Xenia Seminary Expedition to the Cities of the Plain in co-operation with the American School of Oriental Research at Jerusalem, 1924, contributed the first scientific and thorough investigation of the location of Sodom and Gomorrah and examination of the record of the destruction of these cities. The researches of the expedition determined very exactly the following:

1. That the civilization which Biblical narrative represents to have been upon the plain in the days of Abraham and of Lot and the Cities of the Plain was actually there. This is conclusively shown by pottery from graves opened by the Arabs searching for treasure. The pottery was unmistakably of the early bronze age; thus the Canaanite civilization of that age was actually on the plain at that time. Moreover a long careful search from one end of the plain to the other failed to reveal a trace of civilization of any kind on the plain from that time onward until Byzantine times, six hundred years after Christ.

This is in exact accord with the silence of Scripture concerning any history of the plain from the destruction of the cities to the end of Biblical history. The region was so destroyed that it took twenty-five hundred years of climatic influences to bring it again to a condition fit for inhabitaney.

2. The only correct description of the natural conditions of life on the plain ever given is that found in Genesis, "like the garden of the Lord before the Lord destroyed Sodom and Gomorrah." Notwithstanding the dubious accounts of conditions of life on the plain given by travelers, we found most beautiful, clear, sweet water coming in from the red sandstone mountains of Moab. Better water I never drank. Three little rivers of such water came into the lower end of the sea. Much irrigating was done in Byzantine, Arabic, and Crusader times; the remains of aqueducts and reservoirs are abundant. With proper irrigation, ten thousand acres could be turned into a tropical garden in which five crops a year could be raised and this region would then be again a veritable "garden of the Lord."

3. It is now fully established also that the catastrophe did take place exactly as recorded in Genesis. This was determined by the geologists in the past quarter of a century, and now confirmed by observation of the expedition in 1924. The Biblical account draws aside the curtain that we may see what

God was doing; it gives the miraculous events connected with the catastrophe; it does not tell us whence the material used in the destruction of the cities came. The geologists know only what was actually done in the region and the nature of the remains of the catastrophe now to be seen.

This is a burned-out region of oil and asphalt. There is also a great stratum of rock salt underneath Jebel Usdum on the west shore of the sea. It is 150 feet thick and exposed for six miles; how much may be under the ground no one knows. This stratum of salt is overlaid with a stratum of marl through which is mingled free sulphur in a very pure state. At some time, the geologists say, something kindled the gases which accumulate with oil and asphalt and there was an explosion; the salt and sulphur were carried up into the heavens red



A Syrian shepherd.

hot, whence it literally rained fire and brimstone and utterly destroyed the cities, and the whole plain and everything that grew out of the ground. The incrustation of Lot's wife with salt when she turned back, and was caught in the deluge, shows that there was also salt mingled with the fire and brimstone. The great smoke like the smoke of a furnace which Abraham saw from far-off Hebron is explained when we remember the asphalt that is found in this region. What makes a greater smoke than boiling asphalt! Thus the remains in this region show that the catastrophe did take place exactly as narrated in Genesis.

4. The location of the cities, which are not now visible, is determined by several considerations.

(1) The catastrophe took place where the ruins of the catastrophe now are; ruins do not move around. The ruins of the tragedy are around Jebel Usdum as we have already seen. The great high place was discovered at Bab ed Draa on the mountainside within easy reach of the cities located round about the plain.

(2) When Lot became afraid to remain in Zoar after the destruction of Sodom, he went up into the mountain; it was the mountain of Moab on the east side of the plain. Sodom and Gomorrah from which he fled must then have been on the western side of this narrow valley, which again puts them immediately in front of Jebel Usdum.

(3) The rivers also converge on a point immediately in front of this mountain. The confluence of rivers is the natural location of the metropolis; just here then we would expect to find the cities located.

(4) The water of this part of the sea is very shallow, from a few inches to thirty-five feet, while the main body of the sea is 1200 feet deep. There are submerged forests also on both the east side and the west side of this shallow part of the sea, showing that the sea has risen much here within the last one hundred years. Many similar evidences all around the Dead Sea show that the waters have been rising. Personal observation for over thirty years

has observed a rise of about fourteen feet. This rising of the sea causes it to overflow at the southern end and flood the plain and cover the ruins of the lost cities. There they lie hiding their shame in the mud at the bottom of the sea in front of Jebel Usdum.

5. The representation of the narrative in Genesis that Lot became the father of Moab, that is to say the progenitor of Moabite civilization, is also subject to testing by scientific evidence. We may enquire whether or not the civilization of Moab began after the destruction of Sodom and Gomorrah. We found a great Moabite temple, the only one thus far discovered; it lay on the mountains above the plain at the lower end of the Dead Sea. The pottery found at this old temple was of a transition period from the early bronze age to the middle bronze age, thus exactly agreeing with the claim made in Genesis that Lot was "the father of Moab."

Thus every point in the narrative concerning the Cities of the Plain has received scientific confirmation and the trustworthiness of this ancient portion of Scripture stands out clearly before us.—*Moody Bible Institute Monthly, July, 1926.*

When Seeking Rest

"Alas," cries one, "I wish I had the rest you speak of, but I can not find it, though I study hard and work much." Harken to a parable: A little bird of the air found itself in a church. It was anxious to find its way into the open air, and so it flew aloft among the great timbers of the roof, where it was half buried and almost blinded by the dust which lay thick on the beams. There were no seeds, nor fruits, nor water in that dry and thirsty height. It then made a dash at the window, glorious with many colours; but it found no way of escape. It tried again and again, and at last dropped stunned upon the pavement of the aisle. When it recovered itself a little, it did not again fly aloft, but seeing the door open upon the level of the floor, it joyfully flew through it to the open country. You are that bird. Your pride makes you deal with high things up there in the roof. Among the lofty mysteries you are blinding yourself. There is no escape for you there, nor rest, nor even life. You seek a way through the glory of your own painted righteousness; this will be death to you if you persevere. Drop down upon the floor of honest confession and lowly penitence. Come to the ground by self-humiliation. When you get lower ideas of yourself, you will see just before you the open door, Christ Jesus. As soon as you see Him, use the wings of simple faith, and you are at liberty, and no more a captive doomed to die.—*C. H. Spurgeon.*



The Dead Sea, which covers the site of Sodom and Gomorrah.

Faith --- The Basis of True Philosophy

The Modernist affirms that reason is the basis of a knowledge of the nature of man and his relation to the Infinite. This position is wrong. Faith, and faith alone, is the basis of all true philosophy

By HAROLD W. CLARK

THIS is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. A proper knowledge of God is the foundation for a true philosophy of life. Every man has some kind of philosophy, for in its true sense philosophy is simply the relation between the physical, mental, and spiritual natures. Philosophy arose from the attempts of the Greeks to solve the problems of the spiritual as related to the temporal. And so with every man, there is an attempt to orient himself in relation to certain fundamental principles which he believes to be true. (That is, he does if he is a man of principle at all. There are many who have no principle, and who have no true sense of the value of a philosophy of life.) And as God is the centre of all spiritual truth, a knowledge of His character is at the bottom of all eternal truth. And a false interpretation of God is responsible for all other great errors that sweep men down to perdition.

A fundamental principle of Christianity is the Bible truth of the *personal God*, the Creator of all things. Not only is He the Creator of the physical universe, but of all things visible and invisible. Col. 1:16. All the meaning which we attach to the manifestations of nature, all the truths of science and history, and all the inner values of moral and intellectual life, are what they are because God has created all things and is upholding all things.

If we are to get at the true philosophy, it is essential that we start first with the foundation stone of all truth. And we find this in Heb. 11:6: "He that cometh to God must believe that He is." *Faith is the basis of true philosophy.*

Bible Supports Premises

The foregoing premise may seem too strong, but so the Scripture declares, and in all the Word of God there is no other hope held out to man. We must start in faith, and from that point go on to experience and practical life. Here we have the antidote for all the philosophies of men—for materialism, which depends on physical force; for rationalism, which depends on our reasoning powers to find truth;

for empiricism, which depends on experience to teach us the way to God; and for pantheism, which professes to find God in every phenomenon of nature. All the speculations of human philosophy are dissolved under the powerful light of this fundamental truth—*faith*.

And faith is not blind superstition, as some worldly-wise men try to tell us. A man who will not take the fundamental things of life by faith will not take life at all; for in the first place, he assumes his very existence. Then he assumes the existence of the world around him, and the reality of everyday experiences. He does not see the sun rise and set and the occurrences of life come and go, because he sits down and reasons that it should be so. He experiences the sensations that come to him, and without any questions as to their validity, he accepts them as real. Some, more philosophically inclined, try to figure out just where their ideas of existence come from, but they get nowhere. Scepticism regarding their very existence is the only result of attempting to reason out the value of experience. And so the very foundations of our life are taken for granted, with very little of life that we really understand.

Man, a Religious Being

Man is made with a religious nature, and unless he suppresses his natural inclinations in this line, they will lead him to believe in some kind of supreme being. This is shown by the fact that no race of men is so low that they have not some kind of worship. And it was to reveal the truth, which human speculation and fiendish ingenuity has hidden, that God sent His Word and His living representative, Jesus Christ, to the world. And by His Spirit, He has been calling men to the light of truth as revealed in the Word and in the life of His Son. And through the works of nature, He has been trying to show men His love for His creation, that men might be led to love Him.

So our *faith in the existence of God is the first step in the knowledge of true philosophy*, and *faith in the Bible is next*. We must accept the Word of



THE OTTAWA OF TODAY

The above picture of the capital as seen from an aeroplane is from an official photograph of the Royal Canadian Air Force. The upper half of the picture shows Hull and the surrounding country on the Quebec side of the river; the lower shows the political and business sections of the city, which as a whole, cover a much larger area than appears in the photograph.

God as the revelation of divine truth. Either the Bible is the Word of God, or it is not; and if it is not, then God has not given us a revelation, for no other book lays claim to this exalted office as does the Bible. And if the Bible is not the revelation of God, then He has left the race for eighteen hundred years with no direct revelation. It is fundamental that we accept the Bible at its face value, as the Holy Book of God, which has been left for the guidance of the human race.

Now perhaps all men will not agree with these fundamental premises of true philosophy, but they cannot dispute them without peril to their souls. *There is no other way.* Either we must accept God and His Word, of which we have abundant proof as to their power and divinity, or else we must take human scholarship and speculation as our basis for interpretation of the deeper things of life; and we all know how liable human wisdom is to err.

In the light of the Bible, all mysteries disappear. No longer do we try to find the unifying principle

in nature, so that we may know how to lay hold on natural power for help in solving life's problems. We see that nature is upheld and controlled by the infinite hand of a personal Being who created it. We look to God in faith for spiritual help, and accept the revelation of Jesus in the flesh as the explanation of the secret of conquest over sin. We accept by faith the merits of a crucified and all-powerful Saviour. The technical questions as to how divinity can operate through natural force and can control human beings, no longer trouble us, for we accept them by faith and know by experience that they are true. *Experience is not, then, the basis for philosophy, but the verification of it.* Materialism is not the explanation of truth, but matter is merely the substance through which divine power operates and reveals itself. Nature is not worshipped as God, but is studied merely as a revelation of the power of God.

And the Bible truth of the personality of God is the basis of all true morality. Man was made in the

image of God, capable of understanding spiritual values and of thinking the thoughts of God after Him. And so man loves his fellow-men because love is of God and takes its meaning from God, who makes it what it is. Moral power comes because man was created a morally free being, capable of knowing principles of truth and choosing to follow them. And so he can develop character by rejecting the wrong and choosing to follow the right.

Problems of Determinism Disappear

In the light of free personality, the disputed ideas of determinism and predestination disappear, for man sees his responsibility to choose the right. He sees that he is created with the divine attribute of free choice, for in no other way could God ever obtain moral rectitude from His creatures. And seeing his opportunities, man is able to place himself in line with the Source of all truth, the Holy One who made all things, and in His power all the qualities of the human mind and character are developed to their highest possibility.

In the light of the personality of God and man, the fundamental claims of Spiritualism find no true value, for they are based on manifestations whose mystery leads men to believe in the operation of some unity that pervades nature and holds them in its grasp—a universal spirit that comes and goes through the human being, living on even after death.

The truth of the human personality gives man a physical body through which the soul—the life—can operate, and thus the highest attribute of the human being—the spirit or the thinking, loving, reasoning, intelligent personality—can operate. A true view of this question is not the doctrine that the soul or spirit is an entity that enters the body or that is developed in it as a separate being, but rather that it is a power or attribute placed within us by the Creator whereby we can develop habits of thought and character in harmony with His own character. Then in the restoration of all things, He gives another body capable of carrying out the operations we have educated ourselves to carry out. Thus the fundamentals of spiritualism and its many relatives are met by the Bible truth.

To the person who accepts this true philosophy, there come revelations of a harmonious working in the universe that were never realized before. With God as the personal centre of all things and the universe as the expression of His power and love we see new wonders for our study on every side. And with the faith basis, we, as free moral beings, find our perfect freedom; for, having chosen to believe in God and His power, we find our wills linked up with the mightiest force in the universe. We are not left to the play of blind chance, but have the opportunity of the direction and counsel of the wisdom of the ages—the very Spirit of God Himself. All moral questions find their proper solution in the

light of Bible truth, and we accept God's Word as our guide through this world to the glory of the better land.

Spiritism's Attitude Revealed

In a recent issue of the *Harbinger of Light* (Spiritist) the editor of that journal makes a bitter attack on what he is pleased to term "orthodoxy." His opening paragraph is as follows:

"This is essentially an age of reason. Men and women — or, rather, the more thoughtful among them—are insisting upon being satisfied in their minds before subscribing to any particular form of religious belief. It is no longer sufficient to say, 'This doctrine is orthodox and that doctrine is not.' Orthodoxy has been weighed in the balance and found wanting. It lies maimed and prostrate upon the theological battlefield and the latest diagnosis pronounces it 'a helpless case.' It has given us a material hell of fire and brimstone, a hideous-looking personal devil, the damnation of unbaptized infants, eternal torments in inextinguishable flames, the grave as our gloomy resting-place until the breaking of a far-off resurrection morn, a fearsome judgment day that has weighed like a terrible nightmare on the timid hearts of millions of our fellow-beings, an arbitrary and exacting Judge who will ruthlessly separate the sheep from the goats, the literal resurrection of the physical body, a fixed condition after death in contradistinction to spiritual progression, an infallible Bible, and a heaven in which we are to pass the unthinkable aeons of eternity in manipulating harps and singing monotonous hymns."

Now while some of these doctrines belong solely to the realm of the theological teaching of the main branches, Protestant and Catholic, of the Christian church, and have no foundation whatever in the Bible, yet many of them are certainly Biblical, and in ridiculing them the editor of the *Harbinger of Light* is ridiculing the Word of God. We wish to impress upon our readers the thought, although we regret that it is necessary to do so, that not all of the teachings of the various denominations of the Christian church, which we are to understand by the term "orthodoxy," are truths of the Bible. For instance, the popular doctrine of eternal torment in a present existing hell is decidedly unscriptural. So also is that which teaches that man is possessed of an immortal soul or spirit, which is supposed to be really his true self, and which leaves his body at death to go to a state of either eternal bliss or eternal misery. God "only hath immortality" is the teaching of Scripture. 1 Tim. 6: 16.

But when the editor of the *Harbinger of Light* attacks such doctrines as those of the resurrection, the day of judgment, the infallibility of the Bible, etc., he is striking at the fundamentals of Biblical Christianity. It must be remembered, however, that even these doctrines have not always been quite cor-

(Continued on page 30)

The Divine Program of Coming Events

By CARLYLE B. HAYNES

GOD'S purposes and plans have been slowly unfolding before the eyes of men from the beginning of time. His hand has been signally manifested in the history of the past. Great nations have arisen at His command, and fallen when His purpose for them was completed. And He has a very definite program for the future. It is unfolding day by day, and will soon meet its full culmination.

What that program is may be clearly seen by a study of the Book of God. His Word declares, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7. David wrote: "The secret of the Lord is with them that fear Him." Ps. 25: 14. The Lord has plainly said that "the kingdom of God is nigh at hand." Luke 21: 31. And Paul wrote: "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4.

Forewarned

A study of God's dealings with men discloses the fact that He will never destroy a world unwarned. He has not changed His course or His methods of justice and mercy. He sent Noah to preach for one hundred and twenty years the coming of the flood of water; He will not permit a deluge of fire to overtake mankind without warning. He sent angels to warn Sodom of its impending destruction; He will send a similar message to warn of the fiery tempest that overhangs the ruined world. He warned Nineveh of its downfall, Babylon of its impending overthrow, Tyre of its desolation, and

Jerusalem of its destruction and captivity; He will not destroy a whole world without premonition of its ruin. We know our God too well to believe He will allow death and ruin and dismay to come upon the millions who fill the earth without one prophecy, one admonition, one warning, that should prepare them for such a solemn crisis.

International Tumults Impending

God's program of coming events, as set forth in the Bible, plainly includes the following:

There are to be great international troubles, calamities, and upheavals, and these are to end in the war of the great day of God Almighty. (Rev. 16: 14.)

There is to come increased distress of nations, with perplexities, men's hearts failing them for fear, and for looking after those things that shall come upon the earth. (Luke 21: 26.)

There will be a time of trouble such as never was since the nations first came into existence. (Dan. 12: 1.)

The nations are to gather to conflict, beating their plowshares into swords and their pruninghooks into spears. (Joel 3: 10.)

They will rush upon one another like the rushing of mighty waters. (Isa. 17: 12.)

Troubles and evils and calamities will go forth like a great whirlwind from nation to nation. (Jer. 25: 32.)

The nations will be angry, and the wrath of God will fall upon them. (Rev. 11: 18.)

The end of these troubles, tumults, and strifes will be brought about by the personal appearance of the Son of God coming in the clouds of heaven



"Ye shall hear of wars and rumours of wars."

with an unparalleled manifestation of glory. (Luke 21:27.)

When the nations assemble to battle, then the Lord will bring down His own warriors to overthrow them. (Joel 3:11.)

When the nations rush at each other like the rushing of mighty waters, then God will rebuke them, and scatter them like chaff before the wind. (Isa. 17:13.)

When the armies of the nations are gathered to the battle of the great day of God Almighty, then Jesus will come upon them as a thief. (Rev. 16:15.)

When the kings of the earth gather their armies to make war against Christ, then He will come as King of kings and Lord of lords, attended by the white-robed hosts of heaven. (Rev. 19:11-14.)

When the nations are angry, then the wrath of God falls upon them, and the time of the dead comes, that they should be judged. (Rev. 11:18.)

The complete and eternal overthrow of all the governments of the world will be brought about by the coming of Christ.

He will break them with a rod of iron, and dash them in pieces like a potter's vessel. (Ps. 2:9.)

He will grind them to powder, and the wind will sweep them away like the chaff. (Dan. 2:35.)

The governments of earth will be destroyed and given to the fiery flames. (Dan. 7:11.)

They will be driven like the chaff of the mountains before the winds of God, and as the thistle-down before the whirlwind. (Isa. 17:13, margin.)

Jesus will smite the earth with the rod of His mouth, and slay the wicked with the breath of His lips. (Isa. 11:4.)

He will tread the nations under His feet as vintagers tread the grapes. (Jer. 25:30; Rev. 19:15.)

He will put down all other rule than His own, and all power and all authority. (1 Cor. 15:24.)

He will judge the nations in righteousness. (Acts 17:31.)

He will break the oppressor in pieces. (Ps. 72:4.)

He will slay the enemies who rejected His rule. (Luke 19:27.)

The return of Jesus will be the signal for the resurrection of His people from their graves.

At that time the Lord's people who have died shall live. (Isa. 26:19.)

They will come forth from their graves to eternal



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

life. (Dan. 12:2.)

This is called the resurrection of life. (John 5:29.)

The faithful of all ages will then be recompensed. (Luke 14:14.)

The patriarchs long hidden in their graves will hear the Lord's voice and answer it. (Job 14:15.)

Job will meet his Redeemer and in his flesh see God. (Job 19:26.)

All of God's people will be raised to be equal to the angels, and will die no more. (Luke 20:36.)

Then mortality will give place to immortality. (1 Cor. 15:54.)

Then these weak, feeble, diseased bodies of ours will be fashioned like unto His glorious body. (Phil. 3:21.)

The graves will be opened, and God's people will be gathered from all lands. (Eze. 37:12, 13.)

Jesus descending from heaven, and the dead in Christ arising to meet Him, He will catch up His people unto Himself in the air, and they will remain with Him forever. (1 Thess. 4:16, 17.)

Taken to heaven, they will be presented before the presence of His glory, faultless, and with exceeding joy. (Jude 24.)

Such are some of the events which the teachings of the Bible lead us to expect. The exact order, mode, and succession of the occurrence present difficulties, which, though they are hard, are not insurmountable. There is a considerable body of teaching in the Bible which throws much light on the order of these events. We see these things first in majestic outline as we begin the study of the Bible. As we enter into its further revelations and disclosures we see them in greater and clearer detail.

Future Home of the Redeemed

Will We Know Our Loved Ones There?

By T. M. FRENCH

WHAT does the future hold for us? Is there a life beyond the grave? If so, what will be the nature of the life to come? Where will we spend it? These are questions that have been asked by multitudes since Adam and Eve were driven from their Edenic home. Somehow it has been difficult for the human race to give up the hope of a future immortal life. The ancient kings of Egypt made provision for the embalming of their bodies as the home of the spirit when it should return. Massive pyramids were constructed to perpetuate their memory throughout the ages to come. The most primitive peoples have some hope for the future. The American Indian dreams of the future happy hunting ground to which it is thought that he will go after death. The Hindu yearns for the blissful realm into which he will be absorbed after his series of transmigrations of this mortal life. The Moslem dreams of his sensual heaven. The Jew visualizes his restored people in the land of Palestine. The Christian longs for the rest and joy of the eternal heaven.

What do the Scriptures teach concerning the future home of the redeemed?

It was not God's purpose for our race to experience the sad tragedy of sin and sorrow and suffering and death, through which we are passing. The Creator purposed that man should live in happiness and that he should enjoy throughout eternity every temporal blessing that the Omniscent and Omnipotent One could bestow. At the close of creation week, after God had created the earth and beautified it and placed man in it as its sovereign, the record is: "And God saw every thing that He had made, and, behold, it was very good," Gen. 1:31.

The earth, when it came forth from the hand of the Creator, had not one blight of sin resting upon it. Everywhere there was life and beauty and gladness. The whole creation rendered one chorus of praise to the Creator. This beautiful earth was to be man's home. As an object lesson to man as to how to beautify and develop the earth, God Himself planned the beautiful garden of Eden and gave it to man as his home. It was the Maker's purpose for Adam's children to go out and plant similar gardens and finally to possess the entire earth. But this purpose could be carried out only on one condition, that of rendering to the Creator the service of love. Men must live in harmony with God's law of life. What a tragedy when man put forth his hand and partook of the forbidden fruit and plunged the whole race into this reign of death! God's purposes were thwarted, but not finally de-

feated. Divine plans know no defeat! Jesus Christ had pledged Himself as the security of man's welfare. He is the "Lamb slain from the foundation of the world." When man pawned his life and home into the hand of the enemy, Jesus pledged Himself to redeem man and his lost possession. The prophet Micah gives this beautiful promise to the church:

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the *first dominion*; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. The first dominion that was lost will again come to the people of God.

Promises of the Restoration

It will be seen from Genesis 3:15 that hope for the future was given to the guilty pair after their fall. God said:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

The seed of the woman, Christ, should finally bruise the head of the serpent, and bring salvation to the human race. In this promise Adam and Eve hoped. They no doubt wondered if their first-born were not the Messiah; but it would be many generations before the Son of God would come to this earth to pay the penalty of sin and win back the lost possession.

The promise was renewed to Abraham. Abraham was told that he would have a son; that through his lineage would come the One through whom "all the families of the earth would be blessed," and that through this seed he and his descendants would be given the inheritance. The apostle Paul tells us that the promise of the inheritance made to Abraham included the world. (Rom. 4:13.) The same promise has been repeated from generation to generation down to the time when John on the isle of Patmos was given the most glorious vision of man's future home. John testifies:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Rev. 21:1, 5.

The Fulfilment of These Promises

is near at hand. The kingdom of glory is soon to be ushered in by the second coming of Christ; the

dead will be raised, and the living will be translated. There is to be a reign of the saints with Christ a thousand years (Rev. 20:6) in heaven. At the close of the millenium, the wicked are raised to hear the final sentence of death, and the earth is purified of sin and sinners by the fire of the judgment day.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

This earth, restored to its Edenic beauty, will become the home of the redeemed throughout eternity. God's original plan will have been carried out in Christ.

The New Earth

Little can we realize the glories and the beauties of the restored earth! The beauties of this present world but faintly picture the world untouched by the curse of sin. Said the apostle Paul:

"Eye hath not seen, nor ear heard, neither have entered into the heart of

man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10. God, through Inspiration, has pictured to the soul attuned to the voice of His Spirit some of the glories of the new earth. Describing these beauties, Isaiah said:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55:13.

The Inhabitants

Much mysticism enters into the popular ideas concerning man's future existence. The popular

conception is that the saints will exist in spirit form. It has been said that a million of them can stand on the point of a cambric needle. However, Inspiration has not left us in the dark concerning this important truth, which so vitally affects our eternal hope. Ezekiel pictures the literal resurrection of the righteous:

"And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest. Again He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." Eze. 37:3-6.

The prophet Isaiah, after giving the promise of the new earth (Isa. 65:17) says:



"There shall be no night there."

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Verses 21, 23.

The saints will go out in the earth made new, and build their homes. They will plant vineyards. Said the prophet: "They shall not build and another inhabit, they shall not plant and another eat." These homes will be built for eternity. The creditor will not come along and take that which it has taken years to build. Death will not rob the home of its occupants and leave the vacant chair. From age to age the home will gather to it fond memories, and become dearer as eternity moves on. How different from this world! How transitory are the joys of this life! Misfortune or the cruel hand of death wrecks all that is dear to the home and heart.

We shall know each other there. The prophet speaks of the children as being associated with their parents; "for they are the seed of the blessed of the Lord and their offspring with them." Families that

have been torn apart by death will be reunited in the kingdom of God. There will be no more separations.

There will be no more sickness. The prophet says: "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

The Capital City

The city of New Jerusalem will become the capital of the new earth. Jesus is now in the city preparing mansions for the redeemed. (John 14:3.) At the close of the millenium the New Jerusalem will come down from God out of heaven and take its place as the capital of the earth.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:1, 2, 10.

The Seer of Patmos describes the glory of the city of God as that of "a stone most precious, even

as the jasper, clear as crystal." The city is three hundred and seventy-five miles square. The walls are of jasper with its foundations garnished with all manner of precious stones. Its gates are of pearl, its streets are of gold. In the midst of the city is the throne of God. From the throne flows the river of life. On the banks of the river is the tree of life bearing its twelve manner of fruits. The redeemed will have right to the tree of life. Earth's inhabitants have wandered into paths of sin. They have, for this reason, been deprived of the tree of life; but now they are redeemed from sin, and may partake of the life-giving fruit throughout eternity. The prophet closes this beautiful description of the city with the following words:

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Rev. 22:3-5.

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

If you had all the abilities of all the great men past and present, you would do nothing well without sincerely meaning it and setting about it.—*Dickens*.



WELCOME HOME TO THE CITY OF GOD

"THEREFORE THE REDEEMED OF THE LORD SHALL RETURN, AND COME WITH SINGING UNTO ZION: AND EVERLASTING JOY SHALL BE UPON THEIR HEAD." ISA. 51:11

Cigarette Smoking by Women

By D. H. KRESS, M. D.

WHILE Queen Marie of Roumania was visiting America, the newspapers reported among many other rumours that she smoked. This rumour was denied by the queen; but whether true or not, the report will tend to increase materially the use of cigarettes by a certain type of young women. Young women take up this habit innocently, as a rule, just as they have taken up other popular customs, such as short skirts and bobbed hair, which in themselves may be ridiculous, but they are harmless. The cigarette habit is a harmful one. It ruins the health. There is an inborn desire on the part of many young people to do things out of the ordinary, merely to be odd, without considering the consequences. They seldom count the cost.

Cigarette smoking is rapidly increasing. This increase during the past few years may be attributed in part, at least, to their increased use among young women.

A Serious Problem

America is face to face with a serious problem, for this habit, while harmful to young men, is much more harmful to young women. It dulls and stupefies their entire moral nature. It destroys the power of spiritual discernment, making its victims and future homemakers an easy prey to the enemy of all that is best in life. Cigarette-smokers are not homemakers, as a rule; they are usually the home-breakers.

If young women take up this habit generally, I predict that there will be a regular landslide in physical and moral degeneracy. The race, in fact, will be doomed when both men and women smoke.

Children born to parents who are cigarette addicts are of a nervous

type and often criminally inclined. In the future these will fill to overflowing our reform schools, penitentiaries, and asylums for the insane. Fortunately, most of these unions are childless. Cigarette-smoking women do not desire motherhood. Nature takes away this desire.

The nicotine and other poisons present in tobacco smoke are also injurious to the delicate germ plasm. For this reason women employed in cigarette factories rarely have children, and when they do, they are usually sickly and seldom reach maturity.

Tobacco heart was found to be common among young men during the war. Many had to be recalled on this account after reaching the field of battle, latent weakness being revealed by strain.

Examiners of a large British insurance company some time ago made an investigation and found that young women who smoke are more subject to tobacco heart than young men. In the questionnaire to women, they ask the applicants: "What is your daily habit as regards tobacco?" This is taken into consideration before their acceptance for insurance.

Young women who value the voice should shun the cigarette and tobacco. Cigarette smoking injures the melody of the voice. Frieda Hempel, the noted operatic star, says it produces a "harsh, throaty tone," and in time ruins the voice.

Mars Beauty of Countenance

But it does not merely mar the voice. It mars beauty of countenance. Joseph Byrne, managing director of the National Beauty Shop Owners' Convention, who has had a special opportunity to observe the effect of the cigarette upon young



Mexico clings to the tortilla (pronounced tor-tee-a) as its principal food, and makes it in the same manner as did the ancient Aztecs. Here is a scene in a tortilla shop in Los Angeles, third only to Mexico City and Guadalajara in Mexican population. The worker in the foreground is using an ancient Aztec bread stone (called metate) and rolling pin (called mano) to work the white corn flour of which the tortilla is made. The dough is patted into very thin pancakes, about five inches in diameter, and is then cooked, or dried out on a hot stove top. Mexican food would not appeal to many Canadians, and surely no self-respecting Canadian girl or housewife would brazenly smoke at her work. The cigarette-smoking woman represents the lowest stage of outraged decency.

women who visit the beauty parlours for artificial decoration, says: "The features of women who smoke grow sharper as the nicotine habit fastens on them, the skin becomes taut and sallow, the lips lose their rosy colour, the corners of the mouth show wrinkles, the lower lip shows a tendency to project beyond the upper lip, the eyes acquire a stare, and the lids rise and fall more slowly."

The fact is, nicotine in time tans the skin, or pickles it. This is why the woman cigarette-smoker who reaches the age of fifty or sixty is almost certain to have a shriveled-up, sallow skin, and an expressionless countenance. For this reason artificial means are usually employed to decorate the face and lips among cigarette-smoking women.

Perverts the Natural Appetite

The cigarette destroys the appetite for wholesome, substantial foods and drinks. It creates a craving for spicy, highly seasoned foods and delicacies, and also for alcoholic beverages. I have had under my care a great many inebriates, and in almost every instance I have found them to be smokers. This applies to women as well as to men.

Seldom have I been successful in aiding anyone to overcome the craving for drink, unless there was a willingness to co-operate to the extent of giving up the cigarette also. Those who cling to the cigarette are, as a rule, repeaters. They seldom succeed in giving up drink. Practically all bootleggers, it may be observed, are cigarette addicts, and in fact nearly all of the bootlegger patrons are cigarette smokers.

A Cruel Deception

With the false idea that the cigarette soothes the nerves, many take up with the habit. This is a deception. The cigarette shatters the nerves and sets them on edge. It makes nervous wrecks of young women in time. Some have been advised to smoke cigarettes to reduce in weight—I have such a case in my care at present. It has worked successfully, but she is almost a hopeless nervous wreck.

United States Surgeon-General Hugh S. Cumming has well said: "If American women generally contract the habit, as reports now indicate they are doing, the entire American nation will suffer, the physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today. The habit harms a woman more than it does a man."

In no case is cigarette smoking beneficial. It is always harmful, but especially so to women. Women should never smoke and men would be better off by abstaining.

Why I Believe the Bible

A few days ago, some one asked me why I believed the Bible. I had not thought very much about the subject, but since then I have been asking myself just why, in this modern age of unbelief, I should

still have confidence in this "out-worn," "antiquated," "out-of-date" Book that is being literally torn to pieces by modern critics.

Being a fairly modern young person, one reason I believe the Bible is because it has been proved to me to be, instead of an "out-of-date" Book, a very "up-to-date" Book. I hear or see it quoted almost every day in the church and from the pulpit, of course, but it is also mentioned in the newspapers and magazines, on the streets, in the cinemas, and inadvertently, in private conversation; for we find many Bible expressions in use today, and I am sure I may say that nine-tenths of those who use them or hear them used do not know that they may be found in the Bible. I have also been astonished at the number of subjects of modern interest that are touched upon in this same antiquated Book.

I believe the Bible because many of its historical statements have been proved by archaeological discoveries beyond the shadow of a doubt, and its prophecies have been fulfilled to the letter.

Another proof that there is something in the Bible beyond that found in any book written by mere man is the fact that, despite innumerable efforts to destroy it, it still stands strong and unchanged throughout the centuries, preserved in most miraculous ways from the efforts of those who have sought to obliterate it. It may be read again and again, and each time it is read new beauties appear, new truths are discovered, new interest is awakened, and knowledge is increased. It is read more widely the world over than any other book, and is the best known of all books.

I believe the Bible because I have seen the out-workings of its teachings in the daily lives of my fellow-men. I have seen a selfish, ill-tempered, sour young woman transformed by the power of its magic influence into a sweet-tempered, lovable individual whose sunny disposition made friends everywhere. I have seen a cold, scheming, under-handed man of the world, who always tried to get the best of the other fellow in business deals, changed into a kind, magnanimous, honest, sympathetic Christian; and by the power of this mighty Word, I have known of a cursing, blasphemous law-breaker, guilty of some of the worst crimes in the criminal calendar, being miraculously transformed into a docile, honest, God-fearing law-keeper, who could be safely trusted with millions. I have seen a dirty, savage, blood-thirsty cannibal made over into a clean, peace-loving, civilized tribal ruler by the power of this wonderful Book.

And because this same powerful record tells me of a divine Being who backs up every statement made by this Bible in the person of His Son whom He sent into the world to be the embodiment of all that is noble and good and true, and to exemplify in His own perfect life the truth of the teaching of the Book, thus proving its authenticity, I believe the Bible. I think it was Robert Ingersoll's daughter who, when he was about to die, said to him,

"Papa, you are experienced and able to tell me. Which would you advise me to take as my guide and rule of life through the mazes of this world—your infidelity or mamma's religion?" And Ingersoll replied, "Your mother's religion, my child."

Look where you will the world over, among all the heathen nations, and you will find in all some tradition, some folklore, something which contains the idea of some supreme being, often supplemented with teachings similar to those of the Bible. Where in all the history or tradition of any heathen nation in the earth today do we hear the Bible-denying, popular theory that man descended from an ape? The Oriental nations, who are steeped in tradition, have no such legend or theory. As one Chinese in San Francisco recently remarked, he thought man was degenerating into a monkey race rather than coming from a monkey in the first place. The most complicated machine in the world must have a maker of some kind; and it is much easier for my mind to grasp, by simple faith, the story of the creation of this complex world of ours by a great master mind, as recorded in the Bible, than to accept the ever-changing, man-made theories.

There is something in the sweet old story that touches an answering chord in my heart—something that wholly satisfies. Can you conceive of any other than a supreme Being, the great Creator of the heavens and the earth and all that in them is, who could so completely meet the changing, fickle, restless, unsatisfied hearts of all mankind?—*K. B. Wilcox.*

The Passing of the Family Altar

One of our great Canadian dailies, the *Montreal Star*, in a recent issue expresses regret for the decay of family religion in the homes of our people. The *Star* says: "In thousands of homes in Britain during that oft-derided Victorian age there was a commendable practice of calling the household together every morning for the reading of the Scriptures and the offering of prayer. All members of the household were expected to attend, while the head of the house led in the brief and simple service. Family prayers seem to have fallen into ill-repute in these days. Perhaps the hurry and bustle of an age of radios, jazz bands and swift-moving cars has crowded family prayers out of our over-busy lives. The loss to the nation is immeasurable."

Many of our religious papers also are bewailing the decline of the old-time custom of family worship, once almost universal in Christian homes. And the fact that this omission of regular religious teaching and worship in so many of our modern homes, especially in cities, has been brought about by changing conditions of home and social life and the pressure of business engagements does not make it any the less a loss deeply to be regretted by all who have at heart the spiritual life of our churches.

A writer in the *United Presbyterian*, not long since, in voicing his regret at the growing neglect

of family religion, says: "Many of us are ready to testify lovingly to the subtle and wonderful influence of family worship upon our characters and our careers. At the home altar we grew more and more into the consciousness of God and into a conviction of the reality and power of prayer. The prayers of godly fathers and mothers helped to keep us straight, and if in after years we wandered away from God the memory of hours of worship in the old home helped to bring us back into fellowship with our heavenly Father. The Word of the living God, read to us day after day, sank into our minds and gripped our hearts, and bore fruit in our lives."

We gladly recognize that the young people of today have religious privileges and advantages to which the youth of a past generation were strangers. Our Sunday schools and young people's societies of one kind or another are fitted to minister in a peculiar way to the religious needs of the young; but we do not think that any of these can quite fill the place of the family altar in the life of our children. The writer whom we have quoted adds, "It is perfectly obvious that we greatly need a revival of home religion. If we mistake not, the lack of this very thing is the most serious defect in our modern life."

Few who have given any serious thought to the question will care to dispute this judgment. The period of Israel's moral decline and subsequent downfall was marked by the neglect of religious instruction in her homes and the decay of her altars. So it will inevitably be today. The quickened life of our church must begin in our homes. The broken-down family altars must be rebuilt. The fires of devotion must be rekindled.—*The New Outlook, Dec. 1, 1926.*

On the Fine Art of Appreciation

It is a fine thing to be able to appreciate a great piece of art; but it is a finer thing still to be able to appreciate true worth in a fellow man; and nobler yet, and finer, the sensibility that is able to discern with keen appreciation the greatness of God.

It is not for us to demand or even seek for appreciation for ourselves. This will only make us self-conscious and unhappy. As Emerson has somewhere remarked, "The sun does not repine because much of his warmth goes out into meaningless space and only a little falls upon the earth." We must not be morbid nor sensitive concerning others' appreciation of ourselves; but concerning our own appreciation of the good others may do, or of what others may be, we have the right to become more exacting. This is right. It helps others both to be and to do, and helps amazingly. Besides, no man ever truly appreciated the beautiful and true in others, but that he was lifted a little higher toward the great qualities for which his admiration went out.—*Service.*

Seen Through Others' Eyes

There Is Black in the Blue of the Sky

An artist one day at his easel stood,
 And sketched, with a pencil free,
 The gold of the meadow, the green of the wood,
 And the purple and gray of the sea.
 A child looked over, a little way back,
 And questioned the artist, "Why
 Do you mix with your colour a touch of black,
 When you paint the blue in the sky?"

"Only because I see it, my child;
 I am painting the sky as it is,"
 And he softly said to himself, and smiled,
 "It is one of earth's mysteries;
 Not the lily itself wears a perfect white,
 Nor the red rose an unmixed dye;
 There is light in shadows, and shadow in light,
 And black in the blue of the sky."

There are films over nature everywhere,
 To soothe and refresh our sight,
 For mortal eyes were not made to bear
 The dazzle of shadeless light.
 Our consolation and our complaint,
 Awaking both smile and sigh.
 There are human faults in the holiest saint;
 There is black in the blue of the sky.

But we've read from the leaves of an old-fashioned
 Book

Of One in the glory unseen,
 Whose gaze the poor seraphim dare not brook,
 Before whom the heavens are unclean;
 And the hope of the Christian is in the thought
 Of a truth and a love so high
 That possible evil sullies them not;
 No black in the blue of their sky.

—Lucy Larcom.

Ancient Babylon Today

An archaeological tragedy is being enacted on the site of ancient Babylon. The priceless ruins, unearthed by German archaeologists, are not being preserved or guarded by the Irak government, states Dr. William T. Ellis, the American author, and have been irreparably damaged by Arabs, while the Irak government has taken the choicest finds of British and American excavators.

"Babylon is falling all over again," he said. "What is today happening in ancient Babylon is of concern to every historically minded person. The remains of the ancient city, so carefully and expensively excavated throughout a long course of

years by German archaeologists, are entirely neglected and unguarded, and the priceless and irreplaceable bas-reliefs along the sacred way are being broken and pilfered by the Arabs. In a few more years there will be nothing to show of the unearthed remains of the grandeur of the city of Nebuchadnezzar.

"When I was first in Babylon, in 1911, the paved floor of the palace throne room, the very spot where Belshazzar saw the handwriting on the wall, was intact, having been carefully uncovered by Dr. Kaldway's forces. One could stand in the very alcove where rested Belshazzar's throne. Now the bricks have been torn up and the spot is almost unrecognizable. So it is with the other palace excavations; and especially with the bas-reliefs in brick, of unicorns and bulls, on the sacred way between the temple of Marluk and the temple of Istar. The Irak government has a Department of Antiquities, which apparently confines itself to seizing for display in its Bagdad museum the choicest finds of American and British archaeologists at such sites as Ur of the Chaldees and Kish. It totally neglects the greatest archaeological treasures, the uncovered ruins of mighty Babylon, once ruler of the whole world."—*Saturday Night*, Sept. 11, 1926.

Majority or Minority

There are few pleasanter experiences in life than being a member of a majority. To feel that the tide of public opinion or public feeling is with you rather than against you; to see the light of approval in friendly eyes and hear your suggestion greeted with a hearty "Good!" from a dozen throats, is to taste the sweet, intoxicating pleasure of popularity, to which all of us are more or less susceptible.

But before you congratulate yourself on being of the majority, ask yourself whether you are helping to make the opinion of the majority, which alone gives it power, or whether the majority is making your opinion—whether, in short, you are swimming with the tide merely because it is easier and pleasanter, or are going that way because it is the direction in which you really wish to head.

There are times in a man's life when he cannot afford to be of the majority; times when

"Duty whispers low, thou must!"
 and the "must" means opposition instead of acquiescence. Those times come even in school days, when the occasion demands that conscience rather than convenience answer. The coward utters his perfunctory "yes" or keeps still; but courage disdains to withhold its "no," even though it be the

only one to break the silence, and though jeers or laughter drown it. It is in the moral heat of such moments that character is forged and tempered.

If history teaches us anything, it is that the minority of yesterday, if it was right, is the majority of today; and, as Wendell Phillips said, in one of the noblest sentences that man ever uttered, "One on God's side is a majority." — *Youth's Companion*, November, 1926.

The Chemical Value of Man

Some chemical expert who loves to go into physical details has computed the value of the human body when resolved into its separate constituent parts. The result is as follows:

The ingredients of a man's physical structure, plus water, are:

1. Fat enough to make seven bars of soap.
2. Iron enough for a medium-sized nail.
3. Sugar enough to fill a shaker.
4. Lime enough to whitewash a chicken coop.
5. Phosphorus enough to make 2,200 match tips.
6. Magnesium enough to make a dose of magnesium.
7. Potassium enough to explode a toy cannon.
8. Sulphur enough to rid one of a dose of fleas.
9. This whole collection would be worth 98 cents even now when things are worth three times what they were formerly.

And yet this physical structure is the abode of the Holy Spirit. Says the great apostle Paul, "Your body is a temple of the Holy Spirit." "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

What a pitiful thing is man apart from the spiritual essence! Well might mankind despair of itself, if the laboratory told the whole story as it coldly and exactly weighs out the chemical make-up of the physical structure. But what laboratory made with men's hands, or what scales fashioned by mechanical skill can measure out the unseen things like thought, and aspiration, and ambition, and desire, and sacrifice, and imagination, and love? Truly and gloriously may man say with the apostle: "The things that are seen are temporal; but the things that are not seen are eternal!" — *Christian Herald*, October 2, 1926.

Five Causes of Juvenile Delinquency

We must face the crime situation—the lack of purpose, earnestness, and moral fibre of some of our young men and women!

"All our beautiful buildings, trained teachers, modern equipment, and educational advantages are as nothing unless the young men and women who are the products of our schools can meet the acid test of resisting temptation!"

This was the curt reply of Dr. William J. O'Shea,

superintendent of schools of the city of New York, to the following questions put to him by the writer of this article: "In your opinion, is there a crime wave among our young people today? If so, what has caused it? And what can the public schools do to help check it? . . ."

"To what cause do you attribute the present moral instability of many of our young people, Dr. O'Shea?" demanded the interviewer.

He hesitated. Then, removing his glasses, he leaned forward across his desk, vehemently earnest in his quiet, restrained way. "I should cite five fundamental causes: First, parental inability, including lack of moral and religious training; second, the failure of adults to teach young people how to use leisure time, and youth's consequent turning to improper books, harmful amusements, and bad companions; third, the lack of vocational training for those unable to absorb cultural subjects; fourth, motion pictures of a harmful type; and fifth, the superficial moral standards of the times." — *Vera Connolly*, in *Good Housekeeping*, September, 1926.

Mussolini Persecutes Protestants

Premier Mussolini is governing things in Italy with a high hand. He has decreed that all social and recreational centres under the auspices of Protestants must cease. He says: "The Catholic religion is the only religion recognized by the state, the others being tolerated and nothing more."

Mussolini's edict in Italy against Protestants is in deep contrast to what the Roman Catholics are trying to do in America. Here they not only demand liberty, but use every kind of propaganda. The mayor of our greatest city and the governor of our greatest state kneel down publicly and kiss the ring of the pope's legate. Yet in Italy the Young Men's Christian Association, the Methodists, the Baptists, and the Waldensians are under suspicion and limited in the character of meetings that they are permitted to hold. We are believers in religious liberty, therefore we would not curb the Roman Catholics in this country, but we demand the same liberty for our people in Italy! — *Watchman-Examiner (Baptist)*, August 4, 1926.

Prohibition Wins Olympics

Apostles of "personal liberty" may regard it as merely a coincidence, but the fact remains that the honours of the Olympic games were carried off by athletes from prohibition countries.

Regard it from whatever angle one may, it is now a matter of history that Prohibition America and Prohibition Finland won the chief prizes in the Olympic contests at Paris. The figures of national standings have been given as follows: America, 255; Finland, 166; Great Britain, 85½; France, 26½.

The figures may mean nothing at all, but there they are. — *Dearborn Independent*, Aug. 23, 1924.

NEWS NOTES

—Motor busses now carry passengers over the Arabian Desert.

—The Chinese knew how to make bread from wheat as early as 1998 B.C.

—The face value today of the thirty pieces of silver mentioned in the Bible is about \$22.50.

—It is said that the Chinese learned how to make paper by watching wasps build their nests.

—Portland cement is so called because it resembles a kind of stone on the Isle of Portland, in England.

—A road sign in Palestine reads: "You are entering Nazareth. Speed limit fifteen miles an hour."

—The Romans made cement by mixing slaked lime with ashes from Vesuvius and other volcanic mountains.

—The largest part of the world's supply of borax is obtained from California, where it was first found in the search for gold in 1856.

—The Japanese have forbidden the ancient Korean custom of carving a design on the neck of a girl who has jilted her lover.

—The United States Post Office Department in 1925 issued more than 17,000,000,000 stamps. In 1847 only 860,380 stamps were issued.

—There are books in the British Museum inscribed on oyster shells, bricks, tiles, bones, ivory, lead, iron, copper, sheepskin, wood, and palm leaves.

—More than two million pounds of copper were required by the United States Treasury Department in 1925 to mint \$5,115,675 in pennies and nickels. The "nickel" contains 75 per cent copper.

—Maps which picture the interior of Australia as a desert are incorrect, according to Michael Terry, who has completed a survey of that country. The interior, he says, is a black soil plateau from 700 to 1,600 feet above sea level, containing many hundred square miles of well-grassed downs.

—As the Prince of Wales was making his way from Africa to South America a few months ago, he stopped at the lonely isle of St. Helena and paid his respects to Napoleon by planting an olive tree in front of Longwood, the house where the great soldier lived from 1816 to the day of his death, in 1821. Longwood is about three miles from Jamestown, the harbour and only town on the island. This famous house was presented by Queen Victoria to the French nation. It was restored to its original condition, and is now a Mecca for tourists. The "tomb" where the emperor's body lay for twenty-one years before being taken to Paris is

marked with a white slab and inclosed by an iron railing. It is beautifully situated at the head of a long green valley.

St. Helena has more intrinsic value than the island usually gets credit for. It was discovered by the Portuguese in 1502—just a few years after the discovery of America. Before the digging of the Suez Canal it was quite important, because the ships on the way around Africa to the Indies stopped there. Some forty a year stop there now, all but a few being British. This ten-mile-long island is beautiful. It is really the top of an undersea volcano, long ago burned out, and it is cut by wonderful gorges from 500 to 1,000 feet in height and sloping swiftly down to the sea. St. Helena harbours about 4,000 people. There are eight churches and schools. The flax industry is the only one of importance, but there are 1,000 acres under flax, and there are three mills. Lace making is also getting a start. There were no people on the island when discovered. Present inhabitants are a mixture of European, Asiatic, and African stocks. The Negroes on the island are the descendants of slaves rescued from traders and left there by warships.

Spiritism's Attitude Revealed

(Continued from page 19)

rectly expounded by many theologians. They often come to us tinged with pagan philosophy.

The methods of Spiritism are decidedly inconsistent and yet very deceptive. At times they appear to desire one to believe that their teaching is quite in harmony with the Bible, and they even appeal to it as supporting some of their beliefs and practices. One unacquainted with all that is involved in Spiritism might be led to believe that one could quite consistently be a Christian and a Spiritist. But such utterances as the one we have quoted reveal the true attitude of Spiritism toward the religion of Jesus Christ—absolute antagonism. There can be no harmony between them, in spite of Spiritism's religious garb, and in spite of the fact that many clergymen and religious leaders are Spiritists, although they may not openly acknowledge it, nor definitely ally themselves with organized Spiritism.

Let us not be deceived: Spiritism is a growing power and it is being espoused by many prominent scientists and leaders in philosophy and intellectual thought today, but its teachings are in direct contradiction to those of the Bible. Behind it is a master mind who is the enemy of God and man; and the most brilliant intellects of this world, if unaided by the Spirit of God, are incapable of detecting its deceptive, demoniac character. As in Paul's day, "Satan fashioneth himself into an angel of light" (2 Cor. 11:14, R.V.), and he is even more busy today, "knowing that he hath but a short time." A full acceptance of the teachings of God's Word will prove a sufficient safeguard against the errors and delusions of these last days, of which Spiritism may be termed the masterpiece.

THE
Canadian Watchman Magazine

Vol. VII Oshawa, Ontario, February, 1927 No. 2

Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS
Oshawa, Ontario, Canada
C. F. McVagh, Editor

Entered as second-class matter at the post-office, Oshawa, Ont., January, 1921.

Subscription Rates: Single yearly subscription, \$2.00; six-months' trial subscription, \$1.00; single copy, 25 cents.

Change of Address: Please give both old and new addresses.

Expiration: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper.

No magazines are sent except on paid subscriptions, so persons receiving the "Watchman" without having subscribed may feel perfectly free to accept it.

In this Issue

Editorial Comment —	Page
Lessons from the Past	
Too Many Useless, Out-of-Date Laws	3-5
The Shrinking Globe —	
J. L. Shuler - - - - -	6
The All-Sufficient Christ —	
S. A. Ruskjer - - - - -	9
The Reliability of the Bible Writers —	
Earle A. Rowell - - - - -	11
When Was the Sabbath Made? —	
Edwin K. Slade - - - - -	13
The Story of Ancient Sodom in the Light of Modern Science —	
Selected - - - - -	15
Faith—The Basis of True Philosophy —	
Harold W. Clark - - - - -	17
The Divine Program of Coming Events—	
Carlyle B. Haynes - - - - -	20
Future Home of the Redeemed —	
T. M. French - - - - -	22
Cigarette Smoking by Women —	
D. H. Kress, M.D. - - - - -	25
Why I Believe the Bible —	
K. B. Wilcox - - - - -	26
The Passing of the Family Altar —	
Selected - - - - -	27
Seen Through Others' Eyes - - - - -	28
News Notes - - - - -	30

TO THE "CANADIAN WATCHMAN"
OSHAWA, ONTARIO.

For the enclosed remittance, please enter my name for "Watchman" subscription as checked below:

Check here Rates

....Yearly subscription \$2.00

....Six-months' trial subscription 1.00

Name

Address

Be SURE You
Get the
MARCH
Watchman

Here are a few of the many instructive and interesting articles:

Civil Government and Religion

Trying to Unscramble the Church and State Egg in Mexico.

Under this heading the editor will give some interesting facts.

The Unpardonable Sin

Many people are puzzled as to just what the unpardonable sin is. This question is answered by Taylor G. Bunch, a prominent evangelist.

Why "This Gospel of the Kingdom?"

This is an intensely interesting article by F. W. Stray of Moncton, New Brunswick. Reasons are given for using the phrase "This Gospel of the Kingdom." Read what they are.

Where the Church Has Failed

An analysis of a labour leader's view, by Chas. M. Snow, editor of the Australian *Signs of the Times*. You will be interested.

Keep Posted
Read the Watchman



Courtesy C. N. R.

(See note page 12)

Scenes along the sheltered passage which takes the tourist from Prince Rupert to Vancouver, or to Alaska, the land of the Midnight Sun