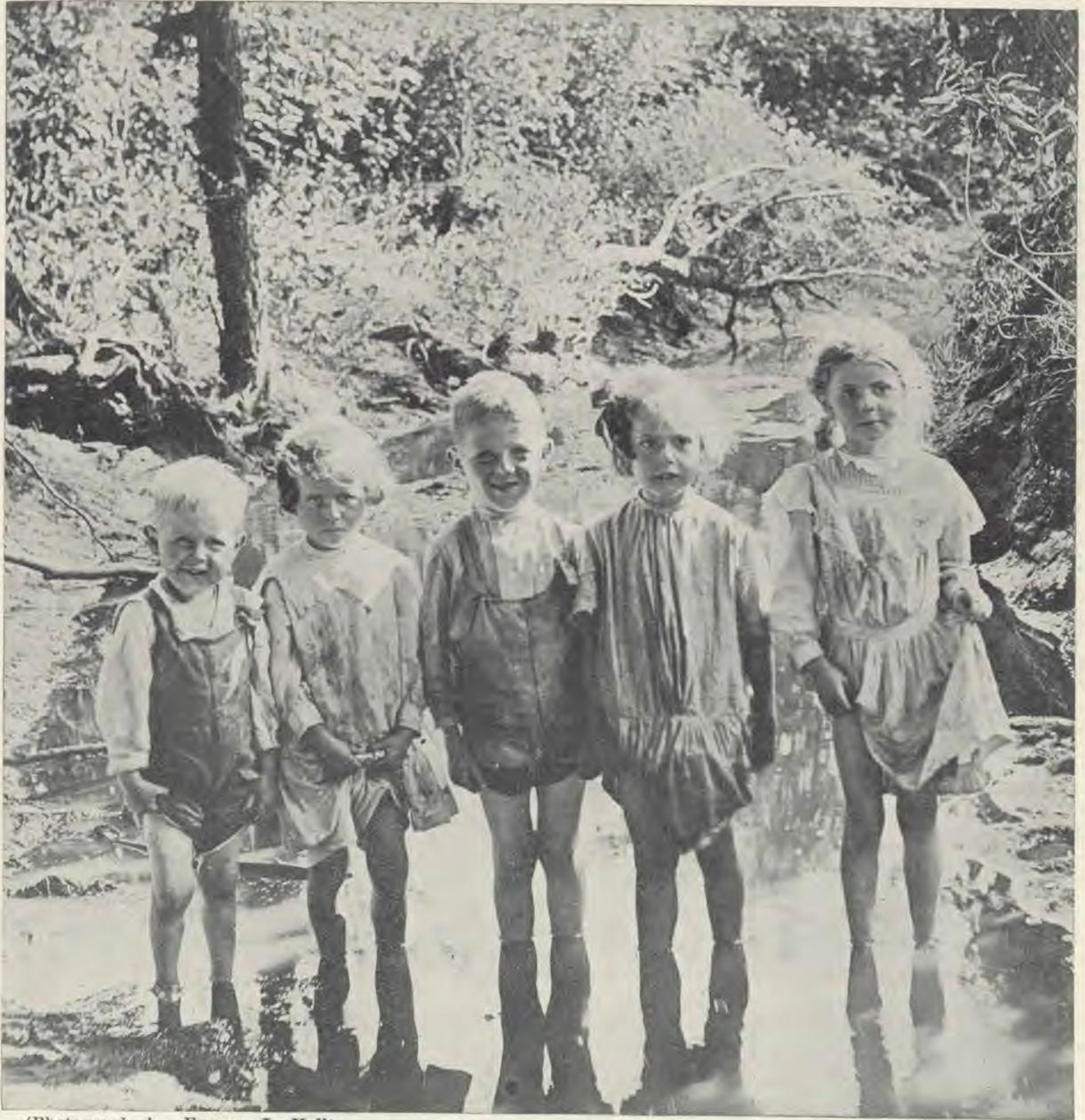


The Canadian WATCHMAN



(Photograph by Eugene J. Hall)

Sunny Days of Childhood

“What’s Worrying You?”

See
Page 22

Getting Rid of Intolerance

A PRESUMABLY wise and a very well-known man was quoted as saying, "Give me the radius of any man's intelligence, and I will describe the circumference of his tolerance." An epigram may be a peculiarly deadly form of untruth and folly, but here is one, surely, that has much of wisdom and reality in it.

Intolerance all the way through human history has been the child of ignorance. Men would be much more kindly and friendly and sympathetic and human if they were more intelligent, and saw more deeply and truly into life and reality. Tolerance is a result of broad vision; it grows among men and women who see around and through things; intolerance is a result of faulty vision, of misty sight, of prejudice and the narrowing processes of ignorance.

But one of the troubles is that both tolerance and intolerance can very easily be made to look like some things which they very decidedly are not. A man who is said to be tolerant is, to many people, a man inclined to be easy-going about some very important matters: a man without strength of conviction or any sound conscience or determined will that makes him stand steadfast for the things which are right. Intolerance, on the other hand, is often judged to be thorough-going conscientiousness and a courageous adherence to firm principle. One of the most intolerant men we ever knew seemed to think of himself as a specially worthy example of devotion to high principle.

How shall we judge between the real thing and the thing which can so easily be made to look like it? Well, it isn't so easy doing that. No one wishes to be thought intolerant, of course, so when he begins to develop that kind of spirit he calls it by a more attractive name. There are few matters concerning which we can deceive ourselves more completely than concerning that vital matter of our own opinion and conviction about ourselves.

But there is no matter about which a man should take himself more rigorously in hand than that one. And I am sure it would be a very wholesome proceeding if some day when we are feeling specially convinced that we are brave defenders of the right against all the world, we would face ourselves honestly with the possibility that, instead of being that, we were becoming intolerant old curmudgeons, growing narrow and prejudiced and thoroughly obnoxious to the world about us. If closest scrutiny does not prove us to be that, no possible harm will be done, and getting rid of intolerance would be such a fine achievement that its accomplishment would justify any kind of heroic measures.—"New Outlook," March 16, 1927.

Has Time Been Lost?

Is It Possible to Tell Which Modern Day Is the Seventh Day of the Week?

By **BYRON E. TEFFT**

AT creation the Lord himself rested upon the first seventh day. He then blessed it, sanctified it, and gave it to man.

Twenty-five hundred years later He sent His Son, who at Sinai presented an order from the Father for the observance of the seventh day in the law written on stone.

That no mistake be made, the definite seventh day was pointed out for forty years by the giving of the manna six days and withholding it on the seventh day of each week. Had the days of the week from creation to Sinai been lost, they were here plainly pointed out by miracles of twoscore years. Fifteen hundred years later the Son of God came to this earth, founded His church, and started it with the right Sabbath, pointing out the definite seventh day by His lifelong example. (Luke 4: 16.) The Hebrews kept most careful records during all their national history; still, if they had lost a day from Sinai to the first advent, Christ, who knew all things and was the Lord of the Sabbath day, would have set them right. The day they observed He called the "Sabbath day," and Luke says it was "the Sabbath day according to the commandment." The day of that commandment was, by forty years of weekly miracles, pointed out to be the same seventh day set apart by the Lord in Eden. (Exodus 16: 11-32; 20: 10, 11.)

The very efforts of the Catholic Church all through the centuries to suppress the Sabbath and exalt Sunday have of necessity preserved the identity of these days, by keeping them in public view.

Forty years after the crucifixion Jerusalem was destroyed, and the Jews were scattered through all the world. There are about fifteen millions of Jews today. They are found in every country and in every clime from frigid to torrid zone. For centuries they were isolated in these countries, without means of communication; yet, wherever found, the Jews acknowledge Saturday to be the seventh day. Here are fifteen million witnesses that the days of the week have not been lost since the time of Christ!

The writer wrote to the Rev. Dr. Mendes, one of the most noted rabbis in America, and received this reply:

"New York, May 22, 1913.

"Mr. B. E. Tefft,

"My dear Sir:

"There is not the slightest doubt as to the true seventh day. It has always been observed since the days of Moses by faithful Hebrews, even if at the time there were unfaithful Hebrews who did not observe it. . . . The Jews have preserved the true Sabbath, the seventh-day Sabbath, in an unbroken succession of the original seventh-day Sabbath to the present day. The fact that the seventh-day Sabbath is observed by Jews in all parts of the world is sufficient evidence that the seventh day is the Sabbath. Even in communities thousands of miles apart and separated by many centuries of separate history, we find the seventh day observed; and in all our literature, in all those centuries in any and in every country, we never find the slightest questioning of whether the Sabbath observed was on the right day.

"Faithfully yours,

"H. PEREIRA MENDES."

Here is another testimony from one of the most learned rabbis:

"There is no century



The science of astronomy testifies that no time has been lost.

in authentic history not covered by Jewish tradition. Hence, one might as well argue that Sunday is not the first day of the week, or the third after the crucifixion, or the Hebrew Bible is not the literature of the ancient Jews, or any other fact or facts, as to maintain that the Jews forgot the order of days, when the Sabbath was so holy to them. Anybody, against a fact of perception or tradition (this is the rule), has to prove it, namely, that the said perception or tradition is false. In this case, he who maintains it must prove when and where the Jews forgot the order of the days or computation of time.

"The Jews, having no names of days, called them, 1st, 2nd, etc., to Sabbath. If they had forgotten to count in any one locality where they were dispersed since 800 B.C., some would have done it in another locality, and a dispute among themselves about the right Sabbath must have occurred. But history chronicles no such dissension. From Ezra to 70 A.C., the body called first 'The Great Synagogue,' and afterward, 'The Sanhedrim,' existed in Jerusalem; and then to 300 A.C., at Jamnia, Ushah, or Tiberias. This body announced annually, in regular succession, the calendar to all Jews in the world. Then followed in authority the Babylonian Academy, from 200 to 1,000 A.C., again in regular succession. When could they have forgotten the Sabbath? Those persons maintain an absurdity."—*Isaac M. Wise, Jewish Rabbi, Cincinnati, Ohio.*

The science of astronomy also testifies that no time has been lost. The writer recently wrote to several leading astronomers, making inquiries on this subject. Here are extracts from their replies:

"No time has been lost."—*Prof. G. E. Hale, Mt. Wilson, California.*

"The week of seven days has been in use ever

since the days of the Mosaic dispensation, and we have no reason for supposing that any irregularities have existed in the succession of the weeks and their days from that time to the present."—*Dr. W. W. Campbell, Director Lick Observatory, Mt. Hamilton, California.*

Dr. See, A.M., Ph.D., Lt.M., Sc.M. of U. S. Naval Observatory, Mare Island, one of the foremost astronomers, and the founder of the New Sciences of Cosmogony and Geogeny, writes:

"Mare Island, California.
February 1, 1914.

"Mr. Byron E. Tefft,

"My dear Sir:

"In reply to your inquiry, I can assure you that no time has been lost since the days of the Chaldeans. 'The week,' as Laplace said, 'is the most ancient monument of astronomical knowledge.' It remains the same in all ages, since the Roman times and many centuries before. You know Laplace was a great authority; and the concise passage I have quoted from him is enough for you. We also know this by the study of eclipses of the moon. Ptolemy gives several in 720 B.C., the hour of the day when they occurred at Babylon. Now if any days were lost, the moon's motion as calculated backward from modern date would not agree with the observed date as handed by Babylonian astronomers and recorded in Ptolemy. But the *two do agree*; hence no time is lost.

"Yours truly,

"T. J. J. SEE."

But did not the change from the Old to the New Style disarrange the days of the week? *Answer.*—In no way whatever. The Julian Calendar made the year eleven minutes too long, and was disarranging the seasons. In 1582, in

order to make the days of the month correspond with the vernal equinox, it was found necessary to set the calendar forward ten days. That was done in this way: October 4, 1582, was Thursday. The next day was Friday, and would have been October 5 only that it was called October 15. The change affected only the day of the month, not the day of the week. The change was made on Friday. What day of the *week* was it after the change was made? Was it not still Friday? Certainly. The day of the week was not changed. All that was changed was its numerical order in the month. Catholic countries made this change; but England did not adopt it until September, 1752. It was then necessary to drop eleven days. This was done on Thursday, September 3, and that
(Continued on page 30)



THE CHEPAUK PALACE, MADRAS

This handsome building was formerly the palace of the Nawabs of the Carnatic, which came under British rule in 1801 and now forms part of the governorship of Madras. The district abounds in temples, some of great age and beauty.

Daniel, Dissolver of Doubts

By FREDERICK W. STRAY

“THERE is a man in thy kingdom.” So said Babylon’s queen dowager at the famous feast of Belshazzar and a thousand of his lords. The wise men of Babylon had been confounded by the mystic lettering upon the walls of the palace. Upon the queen dowager’s representation, Daniel was hastily summoned. In her description of the man, she declared that “dissolving of doubts, were found in the same Daniel.” Dan. 5: 12.

The prophecies of Daniel are recorded in the book bearing his name, are translated into all the leading languages of earth, and into many of its dialects. Let me say it reverently, but forcefully, that Daniel is the dissolver of doubts in this year of our Lord 1927, just as convincingly and completely as he was in the days of his exile in ancient Babylon, five centuries and more before Christ.

Daniel and the Critics

The book of Daniel was the first to come under the fire of what has been termed “higher criticism.” In the Oxford Teacher’s Bible of twenty-five years ago, in notes on the Old Testament, with reference to the book of Daniel we find this statement:

“A considerable number of modern German critics have rejected the whole book as spurious on the ground that the earlier chapters recorded miracles surpassing belief, and that the prophetic portion represents historic events in such minute detail as to preclude the possibility of its being written before those events. These objections are founded on a disbelief in miraculous power, and in prophetic inspiration.”

Modernism was “made in Germany,” and selected the book of Daniel as its first objective to be captured in the general plan of campaign against the Bible. However, its detractors admit its historical accuracy in their rejection of it as a prophecy written beforehand, because of the truthfulness in detail of historical events. The “higher criticism” which began in Germany in the leading universities, where scholars from all the world attended in postgraduate work, soon extended to universities elsewhere, as many of these men whose institutional training was finished in Germany returned to professorships in universities of other lands.

Now after a lapse of a quarter of a century, the

Oxford Teacher’s Bible contains this same note concerning Daniel, but with the word “German” deleted, so that it reads, “A considerable number of modern critics.”

Some years after the feast of Belshazzar, when the kingdom had changed hands, and jealous officials of the realm were bent upon discrediting Daniel with king Darius, it is written that “they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.” Dan. 6: 4. We are prepared to include this in our thesis in defense of the book of Daniel, and challenge his modern detractors and rejectors upon the basis that, except for stark unbelief, there can be found neither “error nor fault” in him.

Key to Last-Day Prophecies

Quoting from Sir Isaac Newton, in his “Observations on the Prophecies of Daniel, and the Apocalypse of St. John,” he says:

“Among the old prophecies, Daniel is most distinct in order of time and easiest to be understood, and therefore in those things which relate to the last times he must be made the key to the rest.”

This word of the great philosopher and scientist is in harmony with the words of Christ. When the disciples asked for signs concerning the end of the world, and the second coming, Jesus singled out the prophecy of Daniel and indicated that it could be understood by whoever would give it study.

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)” Matt. 24: 15.

It has been well said by Dr. H. Grattan Guinness, D.D., that, “It is the fashion in the present day to underrate the value of the prophecies of Daniel, and to neglect the prophetic times which he was divinely commissioned to foretell; and the result is a weakened faith in the Messianic character and redeeming work of Christ, predicted in the writings of that prophet.”—“*On This Rock*,” p. 173.

The first chapter of the book introduces Daniel and three kindred spirits, all captives in Babylon, and given a special training by royal decree in its university. Then follows an experience in which

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” Dan. 12: 3, 4.

Historic developments and increase of knowledge only confirm the fact that Daniel was a real character and a true prophet. The book of Daniel is not out of date.

Daniel predicts the rise and fall of four predominant world empires, easily interpreted in the response of history to the voice of prophecy as being Babylon, Persia, Greece and Rome.

This is so convincingly a fact of history that the German critics in order to discredit the book, and square it with their unbelief in prophetic inspiration, placed its authorship at the beginning of the fourth empire, at the time that Greece was being superseded by the arms of the republic of the West, which later became the "iron monarchy" of Rome, the fourth empire being symbolized by legs of iron.

The critics, however, failed to take into consideration the fact that these four world monarchies succeeded and superseded one another within the space of half a millennium, while a millennium and a half has passed since the fall of the fourth, with never a successor. "Four," said Daniel. Four, and no more, is the answer of history. So the critics' case is not helped very much by their senseless and arbitrary removal of the authorship of Daniel from nearly 600 B.C. to 164 B.C.

After foretelling these events, the king of Babylon made Daniel the chief of the governors over all the wise men of Babylon; that is, the wise men of the East, for Babylon in the fruitful Euphrates valley was eastward from Palestine.

Prophetic Waymarks

In the ninth chapter, verses 24-27, we find a definite time prophecy including the coming of the Messiah. This time prophecy was seventy weeks, and at the beginning of the seventieth week He was to be "cut off, but not for Himself," and "cause the sacrifice and the oblation to cease." The beginning of this time prophecy was definitely stated,—“from the going forth of the commandment to restore and rebuild Jerusalem.”

When this prophecy was given, Jerusalem lay in ruins, and the Jews were in captivity to the Medes and Persians, the second of the world powers; this kingdom had conquered the Babylonian monarchy during the lifetime of Daniel. One of the prophets of the restoration and a leader of the people from captivity back to their land was Ezra. In the seventh chapter of his book we have the final decree for the complete rebuilding of Jerusalem and the temple, and the restoration of the Jews in their land to all their ancient privileges. This decree was given in the seventh year of the reign of Artaxerxes, king of

Persia, and has been well established as 457 B.C. by Sir Isaac Newton and others.

The year-day principle of prophetic interpretation applies here. The full period of seventy weeks would be 490 prophetic days or literal years. (Eze. 4:6.) Messiah was to come at the beginning of the seventieth week, which would be 483 years from the decree of Artaxerxes, 457 B.C. We find Christ beginning His ministry immediately after His baptism, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15.

The prophet declared that He was to be cut off, "but not for Himself," indicating a vicarious death. In the midst of the week He was to cause the "sacrifice and oblation (offerings) to cease." Every Bible student knows well, that the ministry of Christ from His introduction as the Messiah at His baptism, to the cross, was three and one-half years.



Statue of Voltaire, the brilliant eighteenth century radical, whose work prepared the way for the French Revolution. He was a lifelong foe of intolerance, but in misguided zeal he made war upon the Bible and the Christian religion.



The golf grounds and Country Club at Fort William, Ontario

When He was "cut off out of the land of the living: for the transgression of my people was He stricken," (Isa. 53:8) "the veil of the temple was rent in twain from the top to the bottom," (Matt. 27:50, 51) thus indicating that the sacrifices and offerings of the Jewish ritual in Solomon's temple should cease. Thus was fulfilled to the very year and in the most remarkable manner, the prophecy of Daniel concerning the time of the first advent.

The grand objective of Modernism in its assault upon Christianity is to discredit Christ as the Divine One, and dethrone Him from His place as the Captain of our salvation, and the Captain of the Lord's host. No wonder that in the plan of campaign devised by a master mind, greater and more far-seeing than that of any "higher critic," the first attack should be directed in the effort to discredit the Old Testament prophet, who not only named the Messiah and His vicarious atonement, but foretold the time of His coming and the year of His "cutting off" (crucifixion).

"The people of the prince that shall come, shall destroy the city and the sanctuary." Dan. 9:26. "And for the overspreading of abominations he shall make it desolate." Verse 27. The Saviour took up the thread here in His foretelling of the destruction of Jerusalem. "When ye shall see the abomination of desolation spoken of by Daniel the prophet." In A.D. 70 came the siege with its destruction of the city and the temple, and dispersion of the Jews. Dr. Grattan Guinness has well said:

"Of all the periods of prophecy, none is of greater importance than the 'seventy weeks' which extended from the restoration of Jerusalem under Artaxerxes to the coming, and 'cutting off' of

Messiah the Prince."—*"On This Rock,"* p. 172.

Doubtless it was the study of the book of Daniel, with its time prophecies, together with other portions of the Scriptures left as an inheritance by their one-time governor, that the "wise men from the east" were led to visit Jerusalem at the time of the Saviour's birth.

The Critics Confounded

We have seen that the unwarranted assumption of the German critics in moving Daniel forward several centuries because of his four-monarchy prophecy, fell far short of its object in discrediting the prophecy. We now see from the time prophecy of the first advent of Christ that it would be necessary to bring the writer of Daniel forward a couple of centuries more to satisfy unbelief in prophetic inspiration.

When we study the entire book of Daniel carefully, we find that outstanding events are foretold in specific time prophecies, and conditions are foretold applying to the very times in which we live, all of which is proof positive that the Modernist attacks upon Daniel are as futile, unreasonable and dishonest as were the efforts of his ancient enemies. He came forth unscathed from the den of lions where they had consigned him, and they were confounded. Even so now, Daniel comes forth from the critics' den, triumphant, "the dissolver of doubts," and stands in his lot at the end of the days.

Friendship is the shadow of the evening, which strengthens with the setting sun of life.—*La Fontaine.*

The Meaning of Modern Progress

Why did inventive genius lag for thousands of years, and then suddenly become so active during the last century?

By L. L. MOFFITT

FOR fifty-eight centuries the world jogged along at a fairly uniform and monotonous gait. Our own grandfathers lived a considerable part of their lives under conditions but slightly more advanced than those under which the patriarchs lived. If Abraham could have been brought to life, after his age-long sleep in the grave, and could have been given the privilege of passing through the most civilized and progressive country in the world at the close of the eighteenth century, he would have found people plowing their fields, reaping their harvests, flailing out their grain, grinding their meal, carding and spinning their wool, weaving their homespun, lighting their homes, — indeed, living in most respects just about as they did in Ur of the Chaldees or in the land of Canaan two thousand years before Christ.

Modern progress had but begun to feel the first impulses of its present stupendous advancement by the dawn of the nineteenth century. But so radical and rapid have been the changes in almost every phase of life since 1800 that our modern world is an entirely different sort of place in which to live from that which was known by our forefathers. In fact, the last century has witnessed infinitely more of material advancement than was ever dreamed of in the preceding five millenniums. True, a few out-croppings of the spirit of modern inventive ingenuity anticipated the extraordinary development of the nineteenth and twentieth centuries, but these were merely the first faint gleams heralding the dawn of a new order of things.

Ours is not merely an age of invention and of discovery, but of improvement. There are simple devices that followed man through the centuries unchanged and unimproved until they came in contact with the vital spark of modern ingenuity. One writer, referring to so simple and so ancient an

implement as the plow, says: "It can be safely said that within the last one hundred years a better plow has been produced than in all the thousands of years before."

Someone has remarked that necessity is the mother of invention. That, however, is not the whole truth. The need must be realized by an inventive genius before necessity gives birth to invention. The ancient and medieval worlds needed many things that they never developed. They needed better farm implements, yet but few and meagre improvements were made until we reached the modern age.

The first successful attempts to develop efficient machinery for harvesting grain were made by Boyce and Meares in England in 1799 and 1800, and by McCormick in America in 1834.

They needed better means of travel and transportation, but nothing swifter than the stagecoach or the sailing ship appeared until the

nineteenth century. The initial trip with the first successful road locomotive was made by Richard Trevithick, an English inventor, on Christmas eve, 1801. Hedley's "Puffing Billy" appeared in 1813. George Stephenson effected the successful introduction of the modern railway locomotive on a trial run on the Liverpool-Manchester Railway in 1829. The first commercially successful steamboat, the *Clermont*, made its maiden voyage up the Hudson from New York to Albany in 1807. The first steamboat appeared on the Thames in 1815.

They needed better means of recording and distributing their ideas, and while some crude methods of printing had been developed in earlier times, yet the printing and publishing industry, as the world now knows it, is a strictly modern achievement. The modern revolution in paper making began in 1798, when Louis Robert of France invented and patented the first machine for making paper in long,



(Courtesy C. P. R.)
Canadian Pacific station and hotel, Winnipeg.

wide continuous strips. The first successful machine power printing press was invented by Friedrich Konig, a German inventor, in 1813, and on this press an issue of the London *Times* was printed November 28. The *Times* announced to its readers that they were that day reading for the first time a paper printed on a machine, driven by steam.

The ancients needed rapid means of communication, but with the exception of a few crude and limited devices their swiftest messenger was the courier. The evolution of the telegraph may be traced from the discovery of galvanic electricity by Galvani in 1786-1790, through several successive stages, most of them in the nineteenth century, to the completed work of the American, Samuel F. B. Morse, in 1844.

And these were but the beginnings of a few of our modern achievements. These have all been improved and extended and hundreds of other marvellous appliances have been made an inseparable part of our present civilization. We might be able to appreciate the situation a little better if we could, in mind, revert to the days of Benjamin Franklin, who died in 1790; of James Watt, who died in 1819; and of Edmund Cartwright, who died in 1823; or if we could imagine the surprise and bewilderment of these pioneers of scientific discovery and invention, could they be raised from the dead today to spend a fortnight in London or New York.

What does this forward stride of the century mean? Surely there was more than ordinary significance to the message flashed over Morse's telegraph in 1844, "What hath God wrought!" We look to the great inventors of our day with admiration, but inventive genius is but one factor in the equation of modern progress. In a very specific sense we may be assured that "this is the Lord's doings." No wonder then that "it is marvellous in our eyes." This is part of God's great plan in completing the work of the gospel in the world. "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom 9: 28. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. How remarkably have the great inventions of the past century facilitated the spread of the gospel! There is scarcely a spot on the globe that

has not been made accessible to Christianity and civilization.

The significance of this tremendous awakening is further disclosed in the prophecy of Daniel. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. This text focuses our attention on "the time of the end," and then gives us the unmistakable earmarks of that epoch. "The time of the end," according to this inspired utterance, is to be characterized by a noteworthy increase of knowledge and of travel. Our day alone fits the prophetic mold. The modern epoch is the only one in the whole history of the world that fulfills the specifications in our unprecedented increase of knowledge and our unparalleled running to and fro.

It is of more than ordinary interest to note that other lines of prophecy locate "the time of the end" as beginning about 1798. We have already observed that it was just about this time that the



An exceedingly interesting view in historic Edinburgh, Scotland.

spirit of modern progress first began to assert itself. The hour had struck, in the providence of God, for the illumination of all the world with the gospel light. The spirit of missions was beginning to stir the church. God's men of opportunity were already being prepared. Among the great pioneers of modern missions may be mentioned: William Carey, born in 1761; Henry Martin, born in 1781; Robert Morrison, born in 1782; Adoniram Judson, born in 1788; Robert Moffat, born in 1795; Alexander Duff, born in 1806; and David Livingstone, born in 1813. All these mighty men of God did their work in the early part of the nineteenth century, near the beginning of "the time of the end." For example, William Carey, the first one mentioned in this list, produced his Bengali Bible in 1809. This, together with other of his translations, made the Word of God accessible to three hundred million people.

About this time also the great Bible societies were founded. The British and Foreign Bible Society was organized in 1804, and the American Bible Society in 1816. Prior to that time Bibles were scarce and expensive. But again God had said, "Let there be light." Today millions of Bibles have been printed and circulated throughout the world. The Bible in whole or in part is printed today in nearly eight hundred different languages and dialects and is very widely distributed.

Certainly the student of prophecy must recognize that all this has not been a capricious coincidence, but a divine synchronism. The time had come for the angel of God to go forth to the world with "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:6, 7. And God had in readiness and preparation the men to carry out His plan of world evangelism. Moreover, He was shaping affairs to make it possible for these men to multiply their efficiency a thousand-fold through the marvellous inventions of modern times. The scientists and the inventors as well as the missionaries, were the servants of God in this gigantic enterprise. Beyond any doubt we are living in "the time of the end," a time of unprecedented knowledge and of unparalleled running to and fro. And while men rush from place to place, God is finishing His work in the world.



"Cheer up! Some successes are more disastrous than failures. Aim at big achievements, and take the incidental backsets as they come. Go after the best, and be willing to pay the highest price. Something got for nothing is worth just what it costs."



Napoleon's library as it appears after being repaired recently. The narrow stairway at the back leads to Napoleon's private study.

The Rich Man and Lazarus

By HENRY BERG

ON account of the hardness of the hearts of the Jews, the Saviour taught in parables. In this way He could bring the lesson out much more forcibly. If He applied it directly to them, they would grow angry at once, and resent it; but if given in a parable they would become interested in the story and would often give their opinion before they realized they were condemning themselves.

Examples of Teaching by Parables

The Bible is full of the same kind of teaching. In Judges 9: 8-15, Jotham represented the trees of the forest as holding a conversation. In Hab. 2:11, the prophet represents the stones and beams of the house as talking to each other. In 2 Kings 14: 9, King Amaziah represented the thistle as talking with the cedar of Lebanon. No one, for a moment, would think that the trees, plants, stones and beams actually carried on these conversations; but these parables were used to teach important lessons, and the attention was arrested much quicker by representing inanimate objects as speaking.

Man's Condition in Death

The whole Bible, from Genesis to Revelation, teaches that "the dead know not anything" (Eccl. 9: 5, 6); that their thoughts are perished (Ps. 146: 3, 4). Now, we are told that Abraham had died, and was gathered to his people (Gen. 25: 8); and in Isaiah 63: 16 we read that Abraham is ignorant of us. He is just as much ignorant of us as the rest of the dead. Yet in the parable of the rich man and Lazarus, each person is represented as being still alive and having a real body. Nothing is said about the soul or spirit. Abraham has a bosom, Lazarus has fingers, and the rich man has eyes and a tongue. None of them are any more among the living; yet they are represented as carrying on a conversation. Now, everyone who believes the teaching of the Bible on the state of the dead, will understand that these dead persons did not actually carry on a conversation, but that this parable was used to teach an important lesson.

The Bible teaches plainly that the wicked lie in the graves (Job 21: 30, 32), and are reserved unto the day of judgment to be punished (See also 2 Peter 2: 9); yet in the parable they are represented as being already in torment. The rich man gets his torment in plain view of Abraham, who said: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Luke 16: 25, 26. In this parable Jesus not only describes the character of the two classes of people in this life, but he shows the reward they will reap in the judgment; and as death precedes the judgment, they are represented as dying. Both men die; but instead of the rich man, who in life boasted of being Abraham's seed, it is the poor man who is associated with Abraham in the kingdom of God. Jesus, speaking to the workers of iniquity, says: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 28.

Now Is the Day of Salvation for All

The whole force of the parable seems to be to teach that we must live godly lives before death if we wish to be saved. There is no change after death. "They that go down into the pit cannot hope for Thy truth" (Isa. 38: 18); for, "It is appointed unto men once to die, but after this the judgment." Heb. 9: 27.

The crowning lesson in the parable is the importance of heeding the teachings of the Bible; that even the appearance of an angel will not convert a person who resolutely resists the plain words of the Bible. The Bible is sufficient to save the world.

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 31.

Enquire of the Lord

Christian, if thou wouldst know the path of duty, take God for thy compass; if thou wouldst steer thy ship through the dark billows, put the tiller into the hand of the Almighty. Many a rock might be escaped if we would let our Father take the helm; many a shoal or quicksand we might well avoid if we would leave it to His Sovereign will to choose and to command. The Puritan said, "As sure as ever a Christian carves for himself, he'll cut his own fingers." "I will instruct thee and teach thee in the way which thou shalt go," is God's promise to His people. Let us, then, take all our perplexities to Him and say, "Lord, what wilt thou have me to do?" Leave not thy chamber this morning without enquiring of the Lord.—*Charles H. Spurgeon.*

The Promise of the Ages

By DAVID JAMES BURRELL, D.D., LL.D.

Pastor, Marble Collegiate Church, New York City

THE apostle Peter wrote a general epistle in which he said: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3: 1-4.

So it came to pass, not only that the faith of some of the disciples was shaken, but that scoffers arose saying, "Where is the promise of His appearing?"

And now that nineteen centuries have passed, the followers of Christ are still waiting, and scoffers are still asking, "Where is the promise?"

Are we to conclude that there has been some mistake? Is there really such a promise; and, if so, where is its fulfilment?

It was spoken in terms clear and unmistakable by the angels on the mount of ascension: "He shall so come from heaven as ye have seen Him go."

This promise cannot be explained away by referring it to the influential presence of Christ. It is true that He has been the commanding figure in history since those days. The power of all the Caesars and Alexanders and Napoleons combined is not comparable with that of "Him who cometh from Bozrah, with garments dyed red" in the winepress of redeeming grace. But this does not answer the demands of the promise, "He shall so come even as ye have seen Him go."

It will not answer to explain it away as a reference to the miracle of Pentecost. He did, indeed, so pour out His Spirit on that memorable day that His church was baptized with fire and power for the great campaign before it. But this was not the coming here referred to. Nor are the conditions of this promise met by the sympathetic coming of Christ referred to in His words, "I will not leave you comfortless, I will come to you." Here is a splendid truth, which is realized in the experience of every follower of Christ; but it does not exhaust the subject in hand.

Still less can the promise be explained away by referring it to Christ's sustaining grace in the dying hour. He does meet us at the threshold of the valley of the shadow and offer His rod and staff to comfort us; but this does not cover the case. The promise give on the mount of ascension is that He shall come at a definite time and in a definite way: and this coming is further described in

His own words: The Son of man shall come in the clouds of heaven in power and great glory, with the sound of a trumpet. (Matt. 24: 30-31). He shall send His angels and gather together His elect from the uttermost parts of the earth.

The promise is in the Scriptures, running all through them like a golden thread. If the Old Testament speaks with no uncertain sound, the New Testament is clearer still. There are many allusions in the teaching of Christ and His apostles to this return of the King! In the twenty-fourth and twenty-fifth chapters of Matthew we have what is familiarly known as the *parousia* discourse of Jesus: and whatever of uncertainty there may be as to its interpretation in detail and particular, there is no room whatever for any uncertainty as to the promise which it contains of His coming to reign gloriously in this world of ours. The teaching of the apostles is of the same tenor. The book of Revelation would be a panorama of meaningless visions, if that were left out of it.

The Christians of the early church took Christ and the apostles at their word, and awaited His coming with joyful expectancy. In trying times of persecution the hope of His appearing was their strength and support. Their customary greeting morning and night was *Maranatha*, "The Lord cometh!"

If the angels had delivered no message to the disciples on that mountain in Galilee; if the Scriptures had made no prediction of the event, it would still be forced upon us by the fact that the centuries have been moving forward in converging lines of ever-increasing light toward one focal point. What is this "one supreme divine event to which the whole creation moves"? Call it the "Golden Age," if you will. It borrows all its lustre from the fact that Christ, coming down through the centuries, is flooding the world with light. He is coming to reign! The tabernacle of God shall be among men and "He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God."

In the *political world* there are three signs of promise. The ends of the earth are coming together. A man can go from New York to Hong Kong more quickly and comfortably than he could go from New York to Santa Fe a hundred years ago. There are tunnels through the mountains; cobwebs of railways cover the land; cables undergird the seas; and electric wires carry messages through the air. It is not far to anywhere, in these neighbourly days of ours. The nations that were in darkness are emerging into light. It is less than one

hundred years since Commodore Perry opened the ports of Japan; and Japan is one of the great powers of the world today. It is less than sixty years since Livingstone died in mid-Africa; and lo, the face of Ethiopia is turned toward the rising sun! The darkness is lifting; the nations of the earth are wheeling into line. For what? It is for the wise readers of history to ask, What shall the end be?

In the religious world there are three signs. One is the opening of the doors of the nations for the incoming of the gospel. In the "missionary concerts" of fifty years ago there were earnest prayers for the opening of the doors. No such prayer is heard today. The hands of all the nations are beckoning, like those of the man of Macedonia, and all people are calling, "Come over and help us!"

In my seminary days it was a difficult matter to induce theological students to offer themselves for missionary service; now it is almost impossible to restrain them. The missionary boards are embarrassed. Only the choicest candidates are permitted to go.

William Carey preached seven years in India without a sign of success; then Krishna Pal was converted. Now who shall count the converts in India? It seems but yesterday that our missionaries were permitted to enter Korea; today Korea is a yellow harvest field. They are coming to Christ, "a nation in a day."

In the world of unbelief there are three signs. First is the decay of the false religions. Of all the great religions of the centuries there are only three which survive, namely, Islam, Buddhism, and Christianity; and of these, as Max Müller said, "Two are moribund." The only religion on earth which lives to carry on a propaganda for light and civilization is the religion of Christ.

Next is the silencing of open and avowed infidelity. At the beginning of the last century

the air was rent with the vociferations of Paine and Voltaire and Rousseau. There was not a nation in the world which did not have its cohort of infidels, who stood forth impiously shaking their clenched fists at God. The last of the old guard were Bradlaugh in England and Ingersoll in America; and they have gone their way.

We are warned of the appearing of false teachers within the church: "When the Son of man cometh, shall He find faith on the earth?" The disciples were repeatedly and most earnestly warned against false teachers who would deceive the very elect. They were admonished that there must first be "a falling away" before Christ could come to His own. 2 Thess. 2: 3, 4.

It thus appears that the great promise holds true. And, what is more, the signs indicate that its fulfilment may not be far off. In view of these facts,

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"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11.

Editorial

Europe's Gloomy Prophets

THE course of events in post-war Europe has disappointed many bright hopes. In 1916 H. G. Wells wrote quite optimistically in a widely published series of articles entitled, "What Is Coming?" Up to the time of the Armistice in 1918 the people of the allied countries generally believed that an allied victory meant the realization of all the ideals of democracy and the coming of universal peace.

Since the disillusionment, and in spite of the return of a measure of material prosperity, there has arisen from prominent writers in the European countries, regardless of which side of the war they were on, a chorus of gloomy predictions that the glory and leadership of Europe is departed and that the end of civilization itself is at hand. These men are not ignorant fanatics, and yet it is significant that they do not see evolutionary processes working surely to higher levels, but rather the very reverse.

Many scriptures predict that our age and civilization will end in disaster and the disappointment of material human hopes as complete as that which came upon the world in the days of Noah. There must be some reasonable foundation for the flood of pessimism that crops out in so many places. What is the source of the fire that produces so much dark smoke? Scoffing will not change facts, and the only way to find a remedy, if there is one, is to search for the

cause. To say nothing of St. Paul's gloomy dean, there are many intellectual giants in Europe who think that the choice that confronts the human race is not merely between education and disaster, but rather between impending anarchy and prolonged decay. The prophets of European decay are not agreed as to the cause. Some see it coming from the East, in the rise of the yellow races; others think it comes from the West, in the rise of America and industrialism. The future looks dark to them.

"Catholic, Protestant, agnostic and Jew, radical and reactionary, business man and intellectual dilettante are thus represented in a chorus of disaster. . . . The thing they all agree upon is that disaster is imminent.

We have selected a few quotations representative of many others from recent publications.

"One of the most interesting of the present-day seers of Germany is Count Hermann Keyserling. This extraordinarily cultivated and handsome gentleman became comparatively famous recently by the publication of 'The Travel Diary of a Philosopher'." Here are some of his startling conclusions:

"The epoch of dizzy progress we experienced during the last century is definitely over.' Improvements, he says, and innovations there will certainly be, but they 'will not have the same significance as formerly. . . . We are living today in the most critical period of human history,' he continues, and explains that 'today we abruptly find ourselves face to face with the



A statue of Joseph Chamberlain by the famous British sculptor, John Tweed. It will stand in the lobby of the House of Commons as a memorial to this great Imperial statesman.

truth that the greater our command over Nature, the greater of soul we must be to exercise that command'; and he adds that *'we lack this essential quality so utterly that we are threatened with destruction by our own inventions.'* . . .

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 26.

"André Gide, a notable leader of French thought, wrote not long ago: 'I believe we are witnessing the end of a world, of a culture, of a civilization.' . . . Francesco Nitti, once premier of Italy, says that 'the process of dissolving the economy of Europe has already begun.' The Frenchman, Jacques Bainville, says that we are haunted by the thought of slipping backward and—since he is, in politics and religion, exactly at the opposite pole to André Gide—he wonders whether human degeneration and retrogression may not be part of the divine plan of Providence. Mahatma Gandhi declares that 'the brute in man has gained supremacy'; the great English philosopher, Bertrand Russell, writes: 'Since the Renaissance, Europe has been like a clock running down.'

"There are a few general ideas which underlie all these prophecies. I have already mentioned the disappearance of belief in the idea of progress; at times this failure of belief becomes an annihilation of all hope. The faith which inspired the nineteenth century — that there might be one divine event to which the whole creation moves — was shattered when that event proved to be the greatest and ghastliest of recorded wars."

It appears to us that the war was not the culmination of nineteenth century faith but was caused primarily by an unconscious drift and the falling away from nineteenth century faith in God and His Word.

Keyserling declares that 'all human history is tragic,' and that not a civilization or a nation has escaped destruction. 'Folly has always conquered wisdom.'

"What a few fanatics or even a few popular

teachers do is comparatively unimportant in the making or unmaking of the soul of a nation. But when great leaders, with clear vision, describe a change in a nation's direction, their words take on authority. A short time before his death, the German, Walther Rathenau, wrote:

"Night falls over Europe. More and more, everything forces us to look to the East.'

"Mankind," said a Chinese observer of Europe, 'can waste itself with progress or conserve itself by sacrificing progress.'

"With a hardihood more often associated with fanatics than with professors, Oswald Spengler has laid out the course the world will take until the year 2200 A. D. and after. We have assumed that our present civilization is the culminating point of the progress of the world. But Spengler reduces Western civilization to a minor role—it is only one of several equally important civilizations, all of which have gone through the same cyclone, and it is inevitable that we should pass into decline, as the others have passed. . . .

"According to Spengler we are already in the state preceding final dissolution. . . He implies that certain activities are appropriate to certain eras, and that the well-balanced man will choose a career which can be fully realized in his own lifetime. . . .

"Critics of Spengler have pointed out that this reasoning is crass and materialistic; the perfect Spenglerite replies that our age, in accordance with Spengler's law of cycles, is also crass and materialistic. There is a time when saints are created and a time for sanitary experts, and ours is the time for the second. . . Spengler suggests that the cycle of civilization is as immutable as the cycle of human life. . . .

"But just before the world goes to pot there will be a flare-up of energy, as there was in Rome under the Caesars; the world will become an empire and the ruler will be—America. . . . To some of them it is a question whether a transfusion of blood from America would save (Cont'd. on page 30)



Oswald Mosley, aristocratic Socialist member of Parliament elected by a large majority in a hotly contested three-cornered by-election in Smethwick, England. He is a son-in-law of the late Marquis Curzon. His father, who is a Conservative, declared during the election that Oswald never did a day's work in his life.

The Radio

Try

WE who are radio listeners in the Dominion are proud of our great chain of Canadian National Railway radio stations, but there is one Michigan station much heard in Canada which is still "quite different."

This station would like to make your acquaintance. It is WEMC, known as the Radio Lighthouse, and located at Berrien Springs, in southwestern Michigan.

The founders and operators of this station believe that there is room on the air for a station which specializes in the broadcasting of the fundamentals of the Christian religion. It believes that the great methods of transportation and communication today



Above — Announcer, W. A. Westworth, of WEMC. From the Radio Lighthouse, Pastor Westworth conducts devotional services and preaches sermons straight from the Bible.

Centre — Studio of the Radio Lighthouse, WEMC, Berrien Springs, Michigan. From this Christian broadcasting station messages and songs of Christian cheer wing their way through the air to comfort weary souls.

Upper right — Thurber H. Madison, violinist and director of the Radio Lighthouse Orchestra.



Lighthouse

WEMC

were ordained of God to give the world light from the life of the great Redeemer, and WEMC is dedicated to this work.

The Radio Lighthouse invites the return to the old fundamentals of religion as Jesus lived them. It seeks to keep radio free from commercialism, advertising, politics, and jazz.

Just a little more about the Radio Lighthouse. It was established by young men who conscientiously believed that in the last days "knowledge shall be increased," and that these great modern inventions have been ordained to give the gospel of Jesus to the world quickly. With untiring efforts this unique Christian station has been established at Berrien



Springs in connection with Emmanuel Missionary College, and its devotional hour is leading men and women to a better and bigger life in Christ Jesus. Thousands of copies of magazines and tracts are mailed to listeners without charge; and how the letters which come in from appreciative listeners cheer the workers on and encourage them in their self-sacrificing work for the kingdom of God!

To begin the week, WEMC broadcasts Sunday morning church services at 11 o'clock, when music is broadcasted and a sermon delivered by director-pastor W. A. Westworth. Sunday evening a similar service is presented, calling attention to the Bible's solution of present world problems.

Monday morning at 8 o'clock Central Time begins the week's series
(Continued on page 30)

The Four Great Problems

In the relationship of philosophy to Christianity there are four great problems: God, evil, freedom, and a future life

By GEORGE MCCREADY PRICE, M.A.

SOME one has said that a philosopher may be compared to a blind man on a dark night, looking for a black cat that isn't there. However, this does not quite truly represent the status of philosophic thinking; because every human being has a philosophy of some sort, either well reasoned out or composed of ideas which are not well related to one another. For by philosophy we mean our total view of the universe and of the various facts of life included in such a universal survey. So that every man who thinks at all regarding life and its problems, regarding such subjects as God, nature, immortality, duty, and all our relationships toward other human beings, has some sort of philosophy.

The reason why the term "philosophy" has become associated with much that is futile and useless, is that philosophers in all ages have insisted on working only according to prearranged rules, ignoring God's revelation to mankind in the form of the Bible, and God's dealings with mankind as shown by the great facts of sacred history. With such a self-imposed handicap, it is small wonder that philosophy has not made any considerable progress in solving the great problems of existence and man's duty and destiny. Such a method of self-imposed limitations in their scope and methods of reasoning has doubtless come down to us from the time of the ancient Greeks, who, of course, were ignorant of any divine revelation. Subsequent philosophers have copied the methods of Aristotle and Plato all too closely; but there is no reason why we in this day are compelled to do our reasoning regarding the great facts of existence within the narrow confines of natural knowledge, and handicapped from the beginning by self-imposed restrictions which must necessarily make it impossible for us to attain ultimate truth, and which keep us milling around over the same old ground making no essential progress.

In the early days of the world, philosophy was a term used to include all knowledge. As natural

science developed, through a painstaking study of the great facts discoverable from the book of nature, the natural sciences became more and more separated from philosophy proper; and thus the term philosophy became gradually restricted to the problems usually classed under the head of metaphysics. In modern times the term philosophy has thus become narrowed down to those departments of knowledge which are left after religion, the natural sciences, the social sciences, and history have been subtracted. This again, is a very arbitrary and useless method of classifying our knowledge, for in reality it is no classification at all; there really would be nothing left in the way of knowledge if religion and the natural sciences and these other groups were all taken away. In actual practice, what is usually meant by philosophy has been each man's attempt to find some starting point for some method of reasoning which could be made to include all that he regarded as important in his knowledge of life and the universe. But again

the futility of this method of reasoning is clearly shown by the history of philosophic thought; because it may be truly said that no progress whatever has been made in solving the great problems which philosophy has set itself to attack.

Four Problems

Four profound problems may be regarded as constituting the chief subjects for philosophic treatment. They are God, evil (including sin, suffering, and death), freedom, and immortality, or the problem of the future life. It may be worth while to consider briefly how these problems appear to us in modern times in the light of all that we now know as Christians, with an open Bible before us, with the great book of nature already partly deciphered, and with the extended history of mankind tabulated for us. If we can make up our minds regarding these four great problems in full view of all the facts within our reach, we shall have framed a system of philos-

Read

Tom Mackay's Testimony and Thrilling Message

in the next issue of the
"CANADIAN WATCHMAN"

This famous old man
is a living testimony
to the reality of the
gospel.

ophy which must be the best and most complete that we can formulate.

Existence and Character of God

If we take up the first of these problems, namely, the existence and character of God, we find immediately that as Christians we can not hesitate in any respect regarding this matter. Philosophy has often landed in a hopeless materialism, or has floundered around in the quicksands of a faith-destroying pantheism. Christianity affirms not only the existence of one supreme God, the Creator, it also affirms very definite things regarding His character. The Creator of the Bible is revealed to us as absolutely all-powerful; there is absolutely nothing in the universe beyond His control or outside the range of His power.

This position regarding God's absolute power must also be coupled with a firm assertion of His love for all His creatures, and His wisdom capable of making all His creatures happy. These positions strike at once against the very common idea in contemporary philosophy that God is *not* all-powerful; that He has not made matter, or the stuff of the universe, in the absolute sense; and hence that

matter has in it certain properties tending toward evil and suffering and death, which are beyond His power to control. This latter theory is known in philosophy as the *doctrine of the finite God*; but we must say that it is a teaching that harks back to ancient paganism and is directly contrary to the spirit of Christianity and to many express statements in the Christian's Bible.

Origin of Evil

The problem of the origin of evil grows naturally out of those problems which we have considered regarding God. Sin and suffering and death are here with us in this world; we can no more deny them than we can deny the reality of sunrise and sunset; the problem is *how to account for their origin*, and how to explain their existence in a universe created and controlled by an almighty and all-wise God.

I do not believe that human philosophy could ever solve these problems apart from divine revelation. At least we have no historic example of these problems ever having been solved in a satisfactory way without the guidance of that message from heaven which God in His love has supplied to guide us



CURFEW FOR 727 YEARS

For 727 years the curfew has rung every night at the church of Halisham, Sussex, but recently there was a danger that this wonderful record would be broken through a disagreement with the regular bell ringers, who were unpaid. To preserve the ancient custom, Mrs. Farrant, the church organist stepped into the breach and has now for several weeks been ringing the curfew at dusk every day.

amid perplexities of reasoning through which man could never find his way alone. The Bible clearly reveals that sin and suffering and death, or all that we include under the term evil, physical and moral, are but a *temporary incident* in the great history of the universe. There was a time when there was no physical or moral evil; there will be a time when these things will be but a memory of the past, even a forgotten memory, except as a lurid warning for the future.

But since sin and evil are but temporary, we can well understand why it is quite impossible for philosophy to arrive at a correct interpretation of the moral facts of the universe when the very basis of philosophy, its real starting point, is *this present abnormal condition* of our world, a world in which the abnormalities and degradations wrought by physical and moral evil are writ large over all the history of mankind and even palimpsest over all the fair face of the natural world. Accordingly, we can easily see that human philosophy could never interpret the real nature of the universe when it starts with these present abnormal conditions under the reign of evil and sin. It needs again the Christian revelation to show us the real truth in the case, to teach us to look beyond these abnormal, temporary conditions in both directions, backward to the Edenic creation before these conditions appeared, and forward to that happy time when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

The Fundamental Weakness

These two points that we have considered regarding God and the problem of evil, bring out the one fundamental error and weakness in all schemes of human philosophy. All the great historic systems of philosophy which have occupied the minds of some of the most profound thinkers during the last two thousand years, from Plato and Aristotle down through Spinoza, and Leibnitz, and Kant, to the idealists and realists and pragmatists of our day, have all alike been built up from a study of man in his relations to the universe. In other words, they are *homocentric*; and almost all, except a few which are termed monistic (either of the spiritualistic type, as in the case of Fechner and Paulsen, or of the materialistic type, as in the case of Hobbes, Büchner, and Haeckel), are centred in the idea that man is intrinsically and inherently immortal, his immortal part being his real self, which is only by accident, as it were, dependent upon or connected with that agglomeration of matter which we call the body. And all such homocentric systems of philosophy always work *from within outward*; and as has been already brought out, they start with abnormal conditions of evil both in man and in surrounding nature.

Contrastedly, those who consistently hold to the supernatural religion revealed in the Bible must

employ a *theocentric* system of philosophy. This starting point must necessarily make a vast difference in our philosophic outlook toward all other problems. It is a starting point which posits the existence of a personal being, not a mere abstraction, an all-pervading principle which would be a mere synonym for the laws and forces of nature. We have neither the space nor the time to enter upon a discussion of the proofs for a belief in Christian theism; these proofs may be found in the suitable books of Christian apologetics. We must pass on to a consideration of the *third* problem which we have noted as included within the scope of philosophy, namely, that of free will, or the freedom of choice.

Freedom of Choice

Here again we find that we can not escape from the formative influence of the Textbook of Christianity. True, there have been antagonistic creeds within the Christian church, some emphasizing the great truth of God's foreknowledge and His almighty power; a combination which inevitably leads to the idea of divine foreordination. Such are the Augustinians and Calvinists of church history. At the opposite extreme we find those who have emphasized the co-ordinate truth that every man has been endowed with the power of choice or the possibility of choosing good or evil. To me it seems much like the dispute between the two knights as to the colour of the shield; one said it was blue, while the other said it was black; and each was right regarding the side at which he was looking. It would be vain on my part to attempt to offer any original contribution to these perplexing problems that have baffled the minds of thousands of the world's most supple thinkers ever since those early days in the history of the church when men wearied themselves in trying to decide questions regarding Christ's nature and position in the Godhead which were equally beyond man's ability to solve.

We must believe in God's sovereign power, in His absolute control over man and the universe; but we must also believe in a real freedom of the will, a real ability on man's part to choose or to reject the way of life as pointed out by God; or else we would be denying to man any real responsibility for his acts. And a view of these matters which denies man's responsibility for his acts can not be reconciled with the great truths of Christianity.

True, we need not affirm that *all* of man's choices are absolutely free; in the light of scientific facts we know they are not. In myriad ways our choices of today have been fixed for us both by our choices of yesterday and by the choices of others before us, including those of our immediate ancestors. Man is not free in a physical sense to do anything he likes: he can not resolve to rise up and strike the moon; he can not determine to go down through the earth to the antipodes; on every side he finds himself hampered by physical necessity, physical determinism.

In a similar way not all of man's social and intellectual choices are absolutely free; many of them have been shaped beforehand and are quite inevitable. Yet there is a residuum, a part of his choices, even though a comparatively small part of them all, where man comes face to face with the parting of the ways, and must choose the right or the left, the one leading to obedience to God's commands, the other leading away to further rebellion and inevitable misery and death.

A thousand texts might be adduced from the Bible to show that the Biblical writers constantly recognized this intrinsic power of man's free choice, a choice which is no mere make-believe, but a real truth, which every man feels in his innermost soul to be a real truth whenever he is brought face to face with those occasions wherein he must decide for the right or the wrong. Were he not free on these occasions of crisis, he could not be held morally responsible for his acts; and then the Bible picture of a merciful and just God who holds out offers of pardon and salvation for every son and daughter of Adam would be nothing but a chimera, an illusion, a taunting mockery, a horrible lie. Thank Heaven, man does have this power of choosing God's way or of rejecting it, and is thus rightly held responsible for his conduct.

One more problem remains. "If a man die, shall he live again?" This question is asked in that noble drama of Job which is perhaps the very earliest piece of literature that has come down to us, as it is certainly one of the grandest and noblest literary works of all time.

As already remarked, almost all systems of philosophy have incorporated into their schemes a belief in the inherent immortality of man's true self, this true self being variously designated as the self, the soul, the spirit, or various other titles. It has usually been thought that such a view of man's future life brings philosophy into harmony with the Christian religion. It is true that Christianity does lay great emphasis on the doctrine of a future immortal existence of all those of mankind who have made their peace with the great Sovereign of the universe. But the New Testament uniformly presents the future life as having been founded wholly upon the great truth that Christ has actually risen from the dead; those who sleep in Jesus will be brought forth from their graves as the Father brought forth His Son; and at the final crisis of the ages those who are alive are to be made immortal to join those who have been raised from the dead, and together they will forever enjoy a life of uninterrupted fellowship with their Creator. In the New Testament, there is no picture of any other gateway into this immortal life of blessedness except through the resurrection of the body or through the conferment of immortality upon those few who happen to be alive at the second coming of Christ, this act of being made immortal being precisely similar to the changes brought about by the resur-

rection from the dead. There is no other Biblical method of attaining immortality.

From these facts it appears that human philosophy has in this respect also made a sad mess of things. The longing for a future immortal life is inherent in man's inmost being; philosophy has traded upon this longing, this wistful hope; and many and varied have been the absurd conclusions wrought out by a system of reasoning which was based on that first lie recorded in the history of mankind, "Ye shall not surely die. . . Ye shall be as gods."

We can not discuss the many forms of error which have grown out of this great mistake,—spiritism, theosophy, the worship of ancestors, and innumerable other forms of error. In the light of modern scientific discovery, it has become increasingly difficult for scientists or philosophers to maintain a belief in *the existence of a mind apart from an organism*; we have absolutely no analogy by which we could intelligently hold to such an idea.

But the Christian doctrine of the real resurrection of the organism, though in a glorified and immortal condition, is intelligible and eminently reasonable, and, as it seems to me, is the only alternative today to that sad materialism in philosophy which can see no light beyond the portals of the tomb. If we are not to accept a blind belief in a mystic theosophy with absolutely no ground in reason or common sense, we are driven to believe that death ends all and that there is no future life to satisfy the longings of mankind; or else we should heartily and enthusiastically accept that blessed hope revealed to us in the Christian's Bible, which has brought life and immortality to light through the glorious example of Him who has conquered death and the grave and who has promised to set us in His own presence, where there will be happiness forevermore.

We have canvassed in a very brief way four of the outstanding problems of philosophy. We have shown that upon them all the gospel throws an illuminating light without which human philosophy must grope in vain amid the darkness for any adequate solution. Surely it is folly for any man in this our day to reject this glorious light of the gospel, and, with tied hands, with shackled feet, and with blinded eyes, to grope amid the darkness of mere human reason for a solution to these great problems. In the light of the gospel, philosophy becomes an interesting and a very profitable study; but, apart from the gospel, human philosophy must ever wander around without any certainty of attaining to real truth, and doubly self-condemned in this day of glorious gospel light for rejecting that illumination of all the problems of existence which God in His mercy has turned like a great searchlight to illumine the darkness of man's quest after these great fundamental truths of existence.

What's Worrying You?

By O. S. PARRETT, M.D.

PEOPLE in North America today have more material wealth than any people of any age in the entire history of the world. The luxuries of yesterday have become the necessities of today, and nearly everyone is provided with them. In spite of all this, worry and nerve tension is a prevalent disease of America. Maybe we have forgotten the sermon of two thousand years ago, spoken, perhaps, with our age in mind, when the Prince of philosophers said, Take no anxious thought for your life; is not the life more than food and clothing? and then called our attention to the beautiful garments worn by the lily, more beautiful than any purchased on the bargain counter of a department store.

Quantity Production

Let us analyze our present situation for a moment. What has given us our great wealth? Quantity production, perhaps, more than anything else. Even the farmer may be surprised to know that it is less than a hundred years since the steel plow was invented. Previous to that time, one man laboriously farmed a few acres of ground. With a modern tractor and plows, one man can plow in one day more than he could in a whole year before this invention.

Wycliffe's Bibles each required ten months to prepare at a cost of 200 dollars. The same Bible is now printed in London at the rate of a hundred and twenty per hour, and a New Testament in less time, and sells for one penny.

Since 1914 the workmen in the automobile industry have increased their per capita output 225 per cent.

General Motors in 1925 made twice as many automobiles as they made in 1919, with two thousand less employees.

Since 1914 there has been an increase of fifty per cent in production per man in the steel industry, although the working day has been cut shorter. During this same period the per capita production of

cement has jumped 57.89. Last year the coal mines of America produced four times as much per man as those in England; and it is said that if the boot and shoe factories in America were run for six months straight, they would make more shoes than could be disposed of in a year. The same is true of the garment industry. We are still further surprised to be told that in quantity production we have only reached a beginning, though already the capacity to produce has outstripped the ability of the people to consume. So we send out high-pressure salesmen who convince us that we need more than we thought we did, so we can produce more. Like the Kansas farmer who raised more corn to feed more hogs to buy more land to raise more corn, we don't seem to see any end in sight.

Pressure Upon the Nerves

These modern high-pressure methods are telling on our nerves. It is another experiment that has never been tried before, and as yet it is too early to know whether it is worth the price we are paying for it or not.

In the great electric plant at Schenectady, where the wizard Steinmetz worked till his death, and where the magic of electricity is changing the methods of living, in a frame hanging on the office wall one may read the following verse, expressive of the spirit of the age and of the great electric plant:

"Got any rivers they saw are uncrossable?
Got any mountains you can't tunnel through?"

We specialize in
the wholly im-
possible,
Doing the thing
that no one
can do."

This expresses fairly well the spirit of modern industry.

An automobile company designates its types of cars by the miles per hour they will make.

What is going to be the effect on our nerves of this new experiment in human achievement? for we have not yet learned how to make new nervous systems on quantity production. An engineer driving the



Physical work, out in the fresh air of God's out-of-doors, was largely responsible for the strength of nervous energy which our grandparents possessed.

Twentieth Century Limited would hardly be safe in staying on the job eight hours, watching the signals flash into view and pass, when a miscalculation of one signal might plunge a trainload of living human beings into eternity. His grandfather who bequeathed him the nerves of iron knew no such strain as his nerves are now being subjected to. Coming to the opposite extreme, we find another man tending a machine which is monotonous and gets on his nerves for lack of variety. These are some of the reasons why Henry Ford recently came out for a five-day week.

Time was when most Americans lived in the country, and their wants were few and their needs much less. Nowadays we have to keep up with the Jones's and we are all particular about what our neighbour will say in case we drive a Ford instead of a Chrysler. We are determined to have the soul-killing competition of the great city with its questionable advantages, rather than the disadvantages of the small town. Our habits and customs come to mass production, so that when it's the style to bob, in one day a million heads are bobbed, though some may shudder at the dramatic or tragic look of their heads after it's done.

Attempts to Standardize Life

The standards of much of our standardized living might be altered somewhat with benefit.

Speaking of books, Solomon, who refers to their number in his day, would look the Rip Van Winkle if he were to appear on the scene today. We are told that the greatest American, Lincoln, got his inspiration in life from reading six books, one of them being the Bible and another "Pilgrim's Progress." You would have some job getting the average young mind to feed very long on either one of these volumes, so long as they can read "The Red Hot Trail" or "The Price She Paid." There are a few people who are asking the question as to how many Lincoln's we will be able to produce on such trash. Find a young lady buried in the middle of the volume, snap your fingers and see her jump,



"It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents amidst the beautiful sights and sounds He desires us to rejoice in today. The more nearly we come into harmony with God's original plan, the more favourable will be our position to secure health of body, and mind, and soul."

and then estimate about how long such nerves will hold out in the real stresses and strains of life. Follow her at night to the movies where commercialized thrills continue to play on her emotional and sex instincts, and you will have another explanation for the numerous breakdowns that each year are occurring at younger ages. This girl's grandmother who had nerves of steel lived on a farm, grew up riding on a load of hay and milking the cows. Very likely the old lady is still alive and is doing much of the washing and mending for the granddaughter who is too nervous to be kept at such confining work. The old lady, looking down over her spectacles, reckons that the younger generation is

getting weaker; and she is about to say wiser, but her inborn good sense makes her hesitate and stumble over the word. When it comes to dancing there is no end of energy, though there isn't much left for anything else when she gets through.

What People Worry About

It would be interesting to tabulate the things people worry about. Often it is the weather. We worry because we don't know what the weather will be, and usually we would worry more if we did know. Somebody has suggested that we make friends with the weather. No matter how, but the day while we swelter with sleeves rolled up, just let a fire break out—and away we go, never thinking about the heat. And though we just couldn't stand it to sit in the coolest shade, we could rush out of doors in the sun and even follow the fire wagon to get a close-up view without thinking how hot the weather was.

The daughter of a naval commander said, in discussing the perils of the sea, "You may as well be eaten by the fishes as by the worms." No worry for this girl, though the chances are a thousand to one that the worms will get her instead of the fishes.

Worry, with a large number of people is a habit—and one that we are all in danger of contracting unless we make an effort to do otherwise.

The story is told of a patient who was constantly changing physicians. He finally called in a young doctor just beginning his practice. "I lose my breath," said the patient, "whenever I climb a hill or a flight of stairs. I often get a sharp pain in my side. Those are the symptoms of a serious heart trouble."

"Not necessarily, Sir," began the young physician; but he was interrupted.

"Oh, beg your pardon!" said the patient irritably. "It isn't for a young physician like you to disagree with an

old and experienced invalid like me, Sir!"

We are told that there are two things about which we need not worry. One is the things we can't help, and the other is the things which we can help. Sometimes we let very trifling things get on our nerves till they become an obsession.

Sometimes the worry over a thing brings it to pass. A leading citizen of a near-by city, whom the majority of local persons would know, told me that becoming nervous he at one time called on his doctor for advice. He asked the doctor if he thought he had organic nervous disease. The doctor enquired, "Do you sleep well at night?" "Oh, yes," he said, "I always sleep." "Well," said the doctor, "you probably wouldn't sleep soundly if your trouble was organic." He left the office with that thought, and for fifteen years he didn't sleep one night through. Finally he picked up the *Review of Reviews* and read an article by a scientist who said, "Never mind if you can't sleep. Good nature will take her sleep when she has to have it, and long before any harm comes to you." He kept thinking of that all day and went to bed not caring much whether he slept or not. He has been sleeping well ever since and has told the story to many sufferers, some of whom it has helped.

One Thing at a Time

One big trouble with our nerves is the multitude of things that press us at one time for consideration, like so many persons trying to get into our office at one moment until we don't know which one to see first. Try to make your problems stand in a row, then take the first one and shut the door till you are through. Now take the next one, and you will not only save time but feel less tired when you are through. This is the secret of the large amount of work accomplished by many men who refuse to break down but seem to fatten on work. Many nervous persons who complain of being all run



A beautiful Jamaican beach noted for the variety and beauty of the sea shells found there.

down are in reality all wound up and need to run down.

From the standpoint of physiology, we know that the negative emotions such as grief, discontent, guilt, distrust and worry, tend to poison the blood stream and break down the life forces ten times as quickly as hard work. Hard work seldom hurts anybody. Worry injures everybody who indulges in it. Courage, hope, faith, sympathy and love promote health and prolong life.

It is not so much the things in life that happen that matters as the spirit with which we meet them.

Good health is a great aid in keeping the morale up, but elimination of worry is the greatest of all factors in our health program.

Of necessity, in the lives of all of us there are times when the heart is bowed down with sorrow, and problems which seem too large for us loom up on the horizon. If these matters are brought upon us by our own wrong course of action, it may be harder to smile through; but if, on the other hand, we have done what we could and played the game square, we may have every reason to be courageous in the face of the many depressing obstacles that this complex life of ours brings to us. We will all find it helpful to cultivate the positive virtues as a means of nullifying the negative emotions. Let us try to cultivate the positive virtues, and repeat with Joaquin Miller the beautiful verse penned from his mountain resort as he watched the conduct of the masses on the busy thoroughfare of life:

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other—
In blackness of heart, that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumph we feel
When a fellow goes down 'neath his load on the
heather,
Pierced to the heart: Words are keener than
steel,
And mightier far for woe than for weal.

Look at the roses saluting each other;
Look at the herds all at peace on the plain;
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain—
Shamed by the beasts that go down on the plain.

Were it not well, in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Is it worth while that we battle to humble
Some poor fellow down into the dust?
God give him all! Time too soon will tumble
All of us together, like leaves in a gust,
Humbled, indeed, down into the dust.

All the effort and time we can spend in helping to lighten someone else's load will take that much more time that we might be tempted to spend in worry over ourselves. Thus we may be given courage to say with the greatest Spiritual Genius of the

ages on the approach of His last trial: "And what shall I say? Father, save Me from this hour: but for this cause came I unto this hour." And with Him we may quit ourselves like men, and conquer even *worry*.

My Quest

THEO G. WEIS

I've looked 'mongst the wandering clouds today,
'Mongst the snows of the sun-clad hills;
And stared at the moon's half secret soul,
At the dust of the white gold stars.
I've soared to the realms of Saturn's rings,
To the gates where great Neptune swings;
And pondered in vain unmeasured things
With doubting breast
And troubled rest
In silent quest
For a trail to the Land Beyond.

I've followed the light of the fowls o'erhead
To the dim of the distant blue;
And longed for the wings of nature's things,
For a glimpse of this grandeur—earth.
I've strained for the hand I could not see,
For a hope in the vast To-Be;
And battled for naught on fancy's sea
With learning's tide
And racial pride
Without a guide
To a trail to the Land Beyond.

Then, humbled and shamed by blinding urge
To the coals of a wild desire;
And mocked by a moldy store of books,
By the code of pretentious fame;
I bowed to the moss beneath my feet,
To the work of the rain, the heat,
And found where the small and greatest meet
In simple deeds
Unbroken creeds
A path that leads
To the peace of that Land Beyond.

Caesar's Household

Recently the owner of a tract of land close to Rome, sinking a trench, came upon slabs of stone which proved to be the roof of a burial vault, bearing the Latin inscription, "A vault for the members of Caesar's household." Many tombs were found within it. Among these the names of "Tryphena," "Tryphosa," "Urbane," "Hermas," and "Patrobas," inscribed on as many different tombs. These names are all found in Paul's salutation in the sixteenth chapter of Romans.—*Moody Bible Institute Magazine, January, 1927.*

In the Jungles of the Amazon

A Stirring Account of Pioneer Missionary Work Among the Indians of South America

By F. A. STAHL

EIGHTEEN years ago we were sent out by the Mission Board to South America as missionaries. We were sent to the high altitudes and became interested in the work for the Indians around Lake Titicaca in Peru. We saw thousands and millions of Indians there. They were all poor people wandering about in ignorance and sin, not knowing of the wonderful love of God. We saw that through the white men there, the poor Indians were kept in darkness. They were being taught to use cocaine and alcohol. The white men sold the Indians the cocaine and alcohol.

It was here that we began our labours trying to help them. They had brought upon themselves many sicknesses and had broken down their natural constitutions. As we came among them, teaching them to avoid the diseases and teaching them the Word of God, they would come in large numbers to hear the message.

I remember at one large meeting as I was speaking to these Indians about the love of God, one big Indian came out of the crowd, took me by the arm, looked me straight in the face, and said, "Do you mean to tell me that God loves me?" I said, "Yes, my son, God does love you." "Why," he said, "do you mean to tell me that God does love me?" "yes." He broke down completely. He grasped the truth and stepped out on the Word of God and became a happy man. Hundreds and hundreds of these Indians have accepted the message of God. After that a wonderful change came among them.

The men who run the canteens or saloons said we were taking away their money and the business men united with them and started persecution. They asked, "By what authority have you come to this country to preach these things?" We referred them to the Bible and the command of our Lord, "Go ye into all the world. . . . And, lo, I am with you always." The people banded together and came out to the mission to take us prisoners. They had taken our Indians and put them in prison. We went to the chiefs and to the newspaper men and

they took it up, showing the people what a wonderful change had been wrought among our converts. Then they took the case through the capitol, and the president and the public men became interested and sent a commission to investigate. They found the same thing,—that our Indians were different men. This resulted in religious liberty being granted in the republic of Peru.

Into the Jungles of the Amazon

After twelve and one-half years of work in that high altitude, twelve to eighteen thousand feet above sea level, we asked for a release, or to be changed to a lower altitude, which the Mission Board granted to us. Then our hearts turned to the great Amazon region; so I made a trip up the Amazon. As I got to the margin of those great forests, the people said, "Do not go in there. They do not like the white man." But there is only one thing in this world I am afraid of, and that is sin. The brush is so great and dense that a white man cannot get through

it. It is a fact that a white man going in there will become insane after six months of travelling. The man who is not a believer in God gets farther and farther from God as he travels into that region; but when a man does believe in God, the Lord seems to come closer and closer to him. There are many snakes in the jungle. We found there a people of many tribes, some being cannibal tribes. There are tribes that no one knows anything about; tribes that have never been in contact with the white man. We saw them all with the same need. There they are in darkness and superstition. They do not know anything about the Bible. Many worship stones. They are addicted to many vices. They drink alcohol, and when intoxicated are very fierce, and human life is held cheap among them.

They are an intelligent people, however. They can name every animal and every bug and insect in their country; they can name the trees and plants; but they do not know anything about a Saviour. That word is not in their vocabulary. When they see a companion in danger, those who are safe just

Is the Experience that Christians Call "CONVERSION" A MYTH?

Pastor W. A. Westworth,
announcer at WEMC
Radio Lighthouse,
Berrien Springs, Michigan,
contends that conversion
is real, and explains just
how it affects both the
heart and the head. Read
his article in the July
"Watchman."

stand by and laugh a loud, fiendish laugh. They know nothing about rendering aid to one in trouble. I went among those people and let them know that we were there to help them. Everything looked dark and unpromising in that region. I built a little hut there among them, wondering, "How will I bring this people in touch with God?" I made it a special subject of prayer and asked that you people in this country join me in prayer.

Right after that experience, I saw a savage come out of the woods with his wife and baby. He wanted me to heal the baby. The woman was weeping. I saw the child was breathing its last with pneumonia. Instantly I thought, God can heal this baby. I told the man I could not do anything, but that there was a great God in heaven who could heal him. I prayed, and after the prayer I found the child was breathing naturally. In a few days they left with the child living. That man sent the people to us in great numbers. There have been very nearly a hundred baptized. We have a church now in that district with a man in charge who was once a savage.

Thy Father Seeketh Thee

Hast thou journeyed long in a far-off land?
Hast thou squandered thy Father's gold?
Art thou hungry, and humbled, and longing for home,
Or still to thy follies dost hold?
Or canst thou not hear Him? He is calling for thee!
Thy Father is seeking thee, child!
How long wilt thou wander and heed not His voice,
And be by the tempter beguiled?

Hast thou gone astray on the mountains wild,
Afar from thy Shepherd's fold?
Art thou weary and sinsick and faint with despair,
Alone in the dark and cold?
Oh canst thou not hear Him? He is calling for thee!
Thy Shepherd is seeking His sheep!
His hands and His feet are all bleeding and torn,
From climbing the mountainway steep!

Oh wilt thou not heed Him? He's calling for thee!
Thy Father is seeking thee, child!
Oh think of the peace when thou knelt at His knee,
The joy of thy heart when He smiled!
Away with thy straying, rebellion, and pride!
Thou canst not escape from His love,
He calleth and seeketh in earth's lowest depths,
And draws thee to heaven above.

—Bertha D. Martin.

You will never be sorry,—
For doing your level best;
For hearing before judging;
For thinking before speaking;
For standing by your principle;
For being generous to an enemy;
For promptness in keeping your promises.

The Greatest Deed of a Great Man

THERE is a beautiful story told of the great and gifted Henry Grady, one of America's greatly honoured orators and editors of the Southland, who lost his hold on God and religion right in the zenith of his power and prosperity. Like many others similarly situated, he neglected the things of God and drifted with the tide. Far back yonder when he was a boy, he made a profession of religion, and for a while observed religious habits; but when his remarkable fame and career came on, he neglected the Christian life, and went drifting with the crowd.

But there is a beautiful chapter in Grady's life that reveals the secret of the wonderful change that came to him. He had just made one of his loftiest speeches. Plaudits from the North, South, East, and West were coming to him on every wire. And then he slipped out of the office of the *Constitution*, his daily paper in Atlanta, saying to his associates as he left: "You need not know where I am, but I am going to find Mother tonight in the little home. I have something to say to her. I will be back in the morning. You need not know where I am."

Grady took an out-of-the-way road to his mother's cottage, and when he reached it, he said to his mother: "Mother, all these plaudits, all this fame, all this popularity, all this applause,—these do not satisfy the heart. Mother, I once thought that I was a Christian, but if I was, I have drifted far from God, and I have come back, Mother, to ask you if I may not kneel down at your knee, and be a little boy again, as I was when I was at home with you, and say my simple prayer, as I used to say it every day when the day was done. And, then, when I have said my prayer like that, I wonder if you won't take me to my bed, and tuck the covers around me, just as you used to do, and then bend down over me and pray for your boy, for God to teach him and guide him and help him, just as you used to pray for me when I was a little boy."

And that is exactly what happened in that little home that night. The great Henry Grady knelt at his mother's knee as he used to do as a lad, and said his simple, boyish prayer, as he used to say it long years before, and then his dear mother escorted him to his room and bed; and she tucked the covers about him, and bent over him, with tears and prayers, commending her boy to the great Saviour of men. And then she kissed him, as she used to do, and left him alone. In the early morning, Henry Grady came from his room and found his mother; and there was a wonderful light on his face when he said to her: "Mother, I was a little child last night, and felt out after Jesus, and He met me and has spoken peace to my poor heart."

What Henry Grady did that night was the greatest, noblest and sublimest act of his life, and it constitutes the most touching and sweetest chapter of his whole life history.—*Told by C. S. Longacre.*

As Others See It

The Motto That Counts

"You may bring to your office and put in a frame
A motto as fine as its paint,
But if you're a crook when you're playing the game,
That motto won't make you a saint.
You can stick up the placards all over the hall,
But here is the word I announce:
It is not the motto that hangs on the wall,
But the motto you live that counts.

"If the motto says 'Smile' and you carry a frown;
'Do it now,' and you linger and wait;
If the motto says 'Help' and you trample men down;
If the motto says 'Love' and you hate—
You won't get away with the mottoes you stall,
For truth will come forth with a bounce.
It is not the motto that hangs on the wall,
But the motto you live that counts."



Christ More Than an Example

What is our belief in Christ? The sum total of the New Testament Witness leaves no doubt as to the quality of His person or the character of His work. He is not merely the Revealer of God; He is God manifest in flesh. He did not come into the world to say something or to be something, but to do something; and that something is summed up in the faithful saying, worthy of all acceptance, Christ Jesus came into the world to save sinners. Christ died for our sins, according to the Scriptures, . . . and on the third day He was raised according to the Scriptures. There is no other gospel than that which is according to the Scriptures. "Faith in Jesus Christ," says the Shorter Catechism, "is a saving grace whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel." There is no gospel in the teaching and example of Jesus the Carpenter of Nazareth. Christ did not come to perfect Plato. He came to save us from our sins. The great words of the gospel share the offense of the cross. The superficial have no sense of sin. Justification is forensic; and family life has nothing in common with law. Regeneration can have no meaning in a religion where all are children of God. Faith is something hard to be understood, about which words are flung about like brickbats. So why worry about faith when love is the sum of all religion and the end of all faith and law?

Modernism is not of grace through faith. It is paganism with a Christian label. The modern ap-

peal is such as might be expected. Jesus Christ is preached as the Teacher through whom truth is found, as the Ideal by whom ideals are inspired, the Comrade "who never lets down a pal." The New Testament does not offer salvation in these terms nor on any such terms. Saving faith is in the Christ, in whom we have our redemption through His blood. We are saved by grace through faith, and that not of ourselves; it is the gift of God. There is no other way into the kingdom than by being born again; and to them that are the children of God the Spirit of God bears witness.—*Biblical Review*, January, 1927.



1926 Summarized

1926 was a year of disasters. There was no single overwhelming catastrophe like the Russian famine or the Japanese earthquake. Yet in its whole history the Red Cross was never called upon in a single twelve months to relieve the victims of so many misfortunes. As the *Springfield Republican* recalls, "In two months it had to deal with the Illinois River flood, the Kansas flood, the Iowa flood, two great fires in Alaska, floods in Oklahoma, a tornado in Ohio, the Florida hurricane, the Cuban hurricane, a flood in Mexico, and hurricanes in the West Indies." To these might be added mine disasters that snuffed out 148 lives, and the explosion at Lake Denmark, New Jersey, last July, which killed 21 men and destroyed \$10,000,000 worth of property. . . .

1926 brought certain economic disturbances. The most serious was the British coal strike, which had an extremely detrimental effect on almost every phase of British trade and industry. It started April 30, was accompanied by a general strike for nine days in May, and then dragged on to December 2, ending with a practical defeat for the workers. Despite the abounding and record-breaking prosperity in the United States, low prices accompanying large crops of corn and cotton caused acute depression in large regions in the Middle West and South.

1926 was a year of political reaction and inflamed nationalism. Mussolini tightened his grip in Italy, and new dictators were set up in Greece, Poland, and Lithuania. At the same time there has been ill feeling between France and Italy and disturbed Balkan relations as a result of the Italo-Albanian treaty.

"The most massive and significant event of 1926," is the way the new phase of China's civil war

has been described. During the year, Cantonese armies have swept northward as far as the Yangtze, and the nationalist progressive propaganda has been spread widely through the nation. While Chinese unity may thus be approaching, great anxiety has been caused by the strong antiforeign sentiment now developing. . . .

There was little progress toward disarmament in 1926. The Geneva Conference failed to agree on any satisfactory basis for a new conference under League of Nations auspices. Assertions that the other signatory powers were not living up to the spirit of the Washington agreement have led to agitation for a new naval building program in this country.—Literary Digest, January 15, 1927.

Ex-Convicts Agree That Crime Does Not Pay

Four ex-convicts, one of whom spent more than twenty-five of his fifty years behind prison bars, agreed yesterday with Assistant Attorney Pecora that it was unprofitable financially and otherwise to run afoul of the law. Acting as spokesmen for sixty former prisoners, they gave their views at an open forum in the Marshall Stillman Movement Service Club, Robert Law Jr. Branch, 290 East Third Street.

Mr. Pecora spoke on "Crime Does Not Pay." He drew, from his experience as a prosecutor during the last nine years, examples to prove his contention. He said: "In my work in the most active prosecutor's office in any jurisdiction in the world I have yet to meet one who could show in dollars and cents the fruits and savings of his criminal career."

To illustrate, he cited the activity of the Whittemore gangsters. At the time of their arrest, Mr. Pecora said, none of them had more than a few dollars, although only two months before, each had received \$11,000 as his share of \$77,000 realized through the sale of \$150,000 worth of stolen diamonds.

He described his last interview with "Doc" Waterbury, international confidence man and swindler. Mr. Pecora quoted Waterbury as saying just before he was taken to Sing Sing that after a criminal career of twenty-seven years, during which he had outwitted the police of many countries, he came to the conclusion that "crime, even when committed by experts, does not pay."

"Solly" Webber, "Bulkie" Storm and one who was introduced as "Beau Brummel" also agreed with the Assistant District Attorney. They said most criminals continue in a life of crime after being released "from the big house up the river" because they "do not get a chance to obtain work and are hounded by the police."

Leo Eisenberg, secretary of the club, presided. In introducing Mr. Pecora he cautioned the audience as follows: "Do not leave the room. Be as quiet as I know you will. Mr. Pecora is as square a man

as has ever been down in the District Attorney's office."

The Marshall Stillman Movement is intended to salvage convicts for useful pursuits in life. It was founded by Alpheus Geer. Until employment is found for former prisoners they are housed and fed at the clubhouse, which was opened last December.—*New York Times, March 28, 1927.*

The Quotation Marks

Men rebel at what God has said. A striking instance of this is found in an address recently made at the Baptist Temple, Philadelphia, by Dr. Jesse Holmes, professor of philosophy at Swarthmore College, who spoke at a World Unity conference under the auspices of the National Spiritual Assembly of the Baha'is. According to a newspaper report, Dr. Holmes said that western civilization is doomed unless humanity can take its religion "out of quotation marks." He condemned the fact that the Christian religion centres its teaching on a life to come, and that it speaks dogmatically. Dr. Holmes, professor of philosophy at Swarthmore men should discover truth for themselves, think out their own philosophy, and live good lives in their own strength, throwing off all the external authority that is voiced in the Word of God. The Scriptures are the very words of God, and they come to us, rightly, in the quotation marks of His utterance. They are dogmatic and final. There is no appeal from them. "God spake all these words," and the sensible man listens, believes, and obeys. Thank God for the quotation marks in which the whole Bible is included. It is nothing new to try to get rid of the quotation marks; Satan first tried it in the garden of Eden in the words, "Hath God said?" The only safe answer is the word of the Lord Jesus Christ, repeated three times as He met and defeated Satan: "It is written."—*Sunday School Times.*

Did Fanatics Do It?

We often hear it said that "fanatics" put over the Eighteenth Amendment. Let us see. Thirty-three states were under prohibition by their own action before the national amendment became effective. The legislatures of forty-four states ratified national prohibition. When prohibition was submitted, two-thirds of the Senate and 70 per cent of the House of Representatives were from states and districts that were already under prohibition. Sixty-eight per cent of the nation's population and 95 per cent of the nation's land area were under prohibition before the national amendment became effective. How can any reasonable man say that "fanatics put over prohibition? The people of the United States are responsible for prohibition. As Senator Sheppard, of Texas, says: "The American people have a habit of getting what they want."—*Watchman-Examiner (Baptist), January 20, 1927.*

News Notes

—Property in the west end of London is still held on leases granted three or four centuries ago.

—Since the invention of the printing press 660,000,000 copies of the Bible have been printed.

—Excelsior for packing is made principally from the cottonwood tree, the wood of which dries into fibre of light weight.

—Cloves, used so much in flavouring food, are the dried flower buds of an evergreen tree which grows in tropical countries.

—The Argentine government has erected the most southerly wireless station in the world. It is in the South Orkney Islands.

—Laughter is one of the best appetizers. A hearty laugh before a meal means a system more ready for food.

—London, with its 7,000,000 inhabitants, has a police force of 20,000 men and 900 detectives, one of whom is a woman.

—The oldest institution of learning in the New World is the University of San Marcos at Lima, Peru, founded under Pizarro in 1551.

—The world's greatest disasters by fire were: London, 1666; Moscow, 1812; Chicago and Paris, both 1871; Boston, 1872; Baltimore, 1904; San Francisco, 1906; and Salonica, 1917.

Europe's Gloomy Prophets

(Continued from page 15)

Europe or would only drain America so that both would go down in a universal disaster."

These prophets seem only able to tell us how alarming the outlook is. Unlike the inspired heaven-sent prophets of the Word, they have no positive constructive message; no city of refuge to which they may point their aroused hearers. Are they not themselves fulfilling Jesus' prophecy?

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

The outlook is sometimes dark but the uplook is always bright.

Has Time Been Lost?

(Continued from page 4)

day was called September 14. It was Thursday just the same after it was called September 14. Russia never made the change until 1902, twenty-four years ago; but her days of the week always corresponded with other nations. Russia found it necessary to retrench thirteen days when the change was made from the Julian, or Old Style, to the Gregorian, or New Style.

No! No time has been lost from the moment the Creator set apart the seventh day of creation week as a memorial of His creative power down to the present time. From sunset Friday to sunset Saturday is exactly the same part of the week as was observed by God himself, and set apart for man in Eden.

And just as God did not sanction the taking at random of any day in the week then, so neither does His approval for a moment rest upon those who say that any seventh part of time suffices.

The Promise of the Ages

(Continued from page 13)

what shall we say?

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Here is the reason for His delay. It is not because He has forgotten, but because He is longsuffering toward the children of men.

Let us renew our consecration to Christ. For the highways must be cast up for His coming: the stones of stumbling must be gathered out. There is something left for us to do. Meanwhile, blessed are they that love His appearing. "Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

[This article appeared, with some slight additions, in the "Christian Herald" of May 1, 1926. Throughout the world at the present time, many eminent preachers and scholars are proclaiming the nearness of the second advent of Christ. For the ever-increasing chorus of voices sounding this wonderful truth, we thank God.—Ed.]

The Radio Lighthouse

(Continued from page 17)

of old-fashioned family worship broadcasts, featuring old songs as sung by our grandmothers many years ago. These morning programs have proved to be among the most popular broadcasts from this Christian station. Friday evening comes a sacred instrumental and vocal concert with the study of the International Sunday School lesson. This station operates on 316 metres.

Tune in for a radio program that is "different."

The CANADIAN WATCHMAN

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For Your Information

This magazine has probably been handed to you by a student. The young men and women engaged in this work are earnest and capable and are ambitious for a better training to enter the service of humanity. We solicit for them your courtesy and help.

In the
**CANADIAN
WATCHMAN**
for
JULY

"Sixty Years of Confederation"

Under this heading the editor will give some very interesting history and information as to whether confederation has been a success.

"The Kingdom of Justice and Mercy Is Coming"

Devout Christians have long looked forward to the time when the kingdom of righteousness would be established. Is it far in the future or near at hand? Will it be universal? What will be the nature of the subjects of this kingdom? These and many other questions will be answered in this instructive and uplifting article by Pastor C. S. Joyce.

Make certain that you get a copy of the July "Canadian Watchman." Ask our representative to call, or send in your subscription now.

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(Courtesy C. P. R.)

The above picture was taken at Bon Echo, Frontenac County, eastern Ontario, in the heart of the Trent-Rideau Country, the beauties of which are known to comparatively few Canadians.