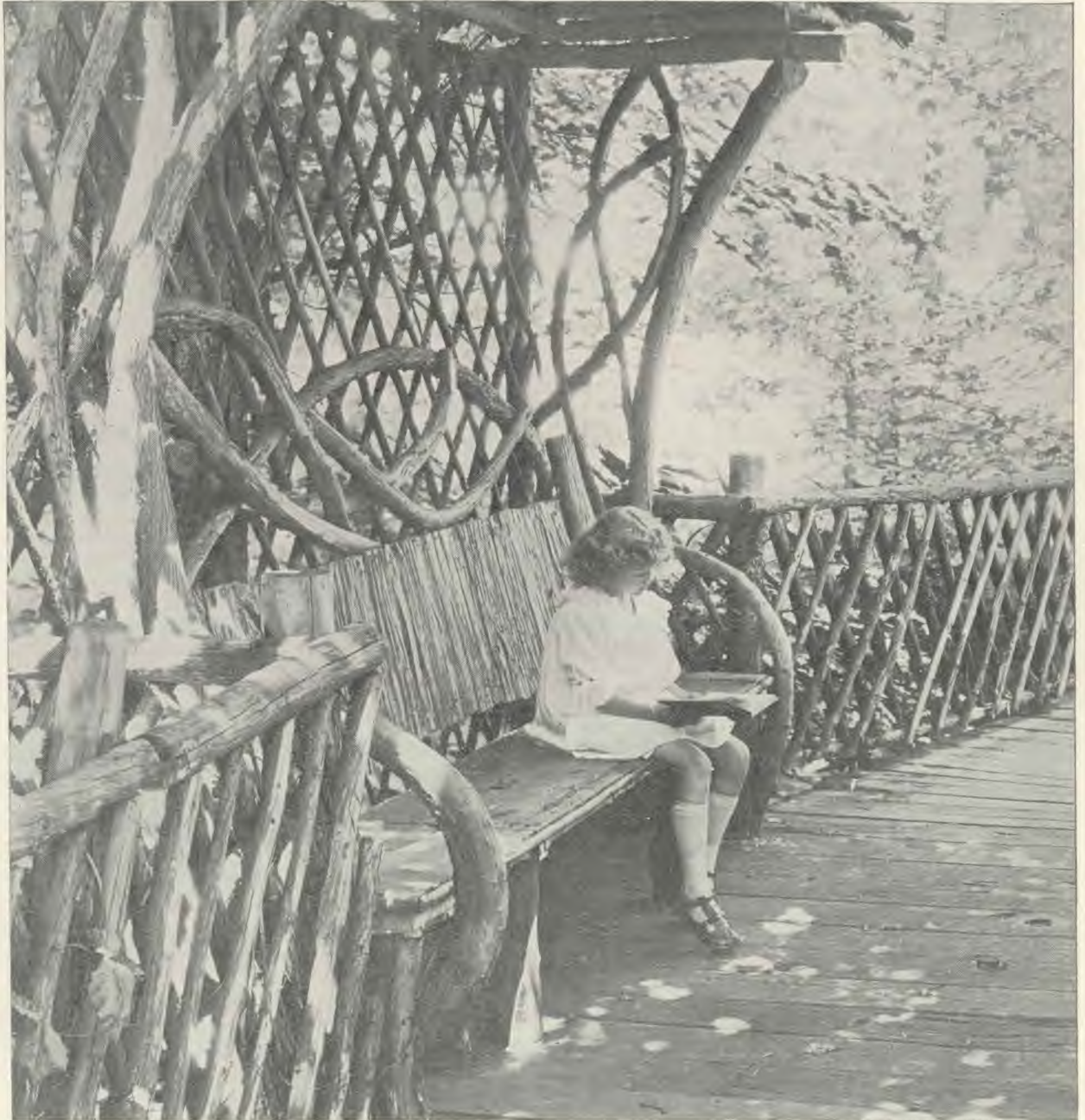


The Canadian **WATCHMAN**



AUTUMN JOYS

Read Lloyd George's Declaration *Page 6*

Leaning and Lifting

*There are two kinds of people on earth today,
Just two kinds of people, no more, I say;
Not the saint and the sinner, for 'tis well understood
The good are half bad and the bad are half good;
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and
health;*

*Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man;
Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.
No! the two kinds of people on earth I mean
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided in just these two classes.
And oddly enough you will find, too, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner who lets others bear
Your portion of labour and worry and care?*

—Ella Wheeler Wilcox.

A Few Lessons From the Lives of Lindbergh and George Young

By D. H. KRESS, M.D.

CHARLES E. LINDBERGH, referred to by Ambassador Herrick as "the miracle boy," who lone handed made the remarkable flight across the Atlantic, is today proclaimed in all lands as the "hero of heroes." Will Rogers in his characteristic manner said: "This boy is not our usual type of hero that we are used to dealing with. He is all the others rolled into one and then multiplied by ten. He is our prince and our president combined."

Ambassador Herrick said: "If we searched all America we could not have found a better type than young Lindbergh to represent the spirit and high purpose of our people. He is of the Lincoln type. Who can say more? It was such an instrument as this boy—this miracle—that was needed to clear the air of misunderstanding between France and the United States."

Possibly never in the history of the world has there been undertaken a task demanding the courage, daring, nervous and mental concentration, good judgment and endurance as that exhibited by this "wonder lad."

This achievement was not a mere happen so. Marshall Foch said of him, "Lindbergh prepared

his plane; prepared his trip; prepared himself, most thoroughly. There was no luck in his achievement." Herein lay the secret of his success: He prepared his plane, *most thoroughly*; he prepared his trip, *most thoroughly*; and last but not least, he prepared himself, *most thoroughly*. This preparation of himself began in early youth.

Young men of Lindbergh's type are not a product of chance, or of one generation of breeding. Lindbergh has back of him a sturdy, noble ancestry to which he is indebted for the qualities which made possible the remarkable accomplishment. The father was a man among men; a man who possessed a mind of his own. He was a man of purpose; not a reed shaken by the wind. For several years he was at Washington as a representative of the people. Lindbergh's mother is also an unusual type of woman. Her virtues stood forth as vividly as did those of her son when the world showered honours upon them both. Her refusal of one hundred thousand dollars at the very outset by a moving picture concern, gives evidence of her sterling character. Although young Lindbergh will undoubtedly be worth a million or more in spite of himself, his mother is planning to resume her work as teacher



DELEGATES TO A COLONIAL CONFERENCE IN LONDON

The British government keeps in close touch with every nook and corner of the earth where the flag flies. By frequent conferences efforts are made to avoid mistakes and misunderstandings. In the centre is shown Rt. Hon. L. S. Amery (Secretary of State for the colonies). The others are representatives from Crown Colonies for which the home government is more directly responsible than it is for the Dominions.

of chemistry. She will do as she did aforetime.

While heredity is an all-important factor in the development of qualities he possessed, early training also figures largely in it. Mothers or would-be mothers should bear in mind that when God in the past needed a *man*, such as a Samuel, He first had to develop a *woman*, to whom He could entrust his early training. Without a Hannah, this woman of prayer, there could not have been a Samuel. Elizabeth, the mother of John the Baptist, before his birth, was "filled with the Holy Ghost," we are informed. Naturally the child born of this *woman*, "was filled with the Holy Ghost, even from his mother's womb." Had there not been such a woman, there could not have been such a man.

Of Mary, the mother of Jesus, when the angel messenger said to her "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God," we read, "Mary said, Behold the handmaid of the Lord; be it unto me according to Thy word." How clearly her character stands revealed. Let mothers bear in mind that whenever a *real man* is needed and some unusual task is to be accomplished, God must of necessity first find a *real woman*.

When a man was needed at a critical moment, to deliver Israel's host, an angel was sent to find a *woman* and the promise was made to her, "Behold, thou shalt conceive, and bear a son," and the instruction followed "now therefore beware, I pray thee, and drink not wine nor any strong drink, and eat not any unclean thing." The future of the child depended largely upon the habits of this mother before its birth. Women who would assume the responsibilities of motherhood should still give heed to the instruction given to the mother of Samson, and prepare themselves by a careful and intelligent selection of their food and drink, remembering that

the future of the child is dependent to a great extent upon the habits of the mother before its birth.

This carefulness exercised before the birth of the child should continue after its birth. To the mother of John the Baptist the instruction was given before his birth, "he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Wine or strong drink after his birth would have defeated God's purpose.

This young lad, Lindbergh, who is referred to as "our biggest national asset," has not merely a good

heredity but also a splendid early training. He said "The only woman I ever loved is my mother."

He was not found in dance halls, drinking and smoking cigarettes with silly young women.

This would have neutralized his good heredity and early training.

The statement came over the radio through a personal friend and former intimate associate of his, "he doesn't smoke; he does not drink anything stronger than water; he does

not swear." We are not surprised to obtain this information.

For his voyage across the Atlantic, facing rain, sleet and fog, being com-

pelled to travel at times two miles up in the air and at other times only a few feet from the water, he had *prepared himself most thoroughly*. Had he been a smoker he would most assuredly have laid in a supply of cigarettes, and would have failed. Had he been depending upon an occasional drink of wine or whisky to spur him up, he would most certainly not have forgotten the hip pocket flask. Had he even been accustomed to a drink of coffee or tea to keep up his spirits while at home, he would have found it quite essential to provide a supply of the beverage on this terrible trip. A few sandwiches and water were all he took with him, and no provision was made for a failure to reach France. On his arrival, when offered a cup of coffee by well-meaning friends and admirers, he politely refused it and asked for a glass of milk. At the banquets given



Will Rogers, the famous monologue comedian and humorist.

in his honour, while out of respect he pressed the glass of champagne to his lips with the rest, not a drop of it went any further. A member of the embassy staff, observing how temperately he ate, remarked "he eats like a sparrow."

Character Revealed by Test

Charles Lindbergh, our modern Daniel, stands forth as an example to the youth of today and for all time, as did Daniel anciently at the court of Babylon, to the youth of that day. Like Daniel, when put to the test, he did as he had been doing aforetime. What he was when honoured by royalty in Europe, he was when at home by the side of his mother. This test did not develop the character he possessed; it merely required such a test to reveal his character.

In connection with this, it seems that mention should be made of the Canadian wonder lad, the youth of seventeen who a few months ago successfully swam from Catalina Island to the mainland of California, a distance of twenty-six miles, surviving the terrors of the cold water, the sea weeds, the darkness of the night and other obstacles. It was

the thought of his invalid mother that spurred him on. Out of 103 contestants, this seventeen-year-old lad was the only one who possessed the needed endurance, and will power to accomplish the task. His accomplishment was not a mere happen so. Like Lindbergh, he had prepared himself most thoroughly. He was a clean living boy who did not smoke or drink.

"The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, . . . is twice as great as it was several generations ago."

Such examples as are presented in Charles E. Lindbergh and George Young should be kept before the youth of today who have an ambition to excel. It is as true of athletes of today as it was of the ancient Greek athletes, that "every man that striveth for the mastery" must be "temperate in all things."

There is in these examples also a lesson for our future fathers and mothers. If they would have such sons, they too, must prepare themselves *most thoroughly* beforehand, by carefulness in their habits of living, remembering that the virtues, as well as the sins of the parents are visited upon the children.



KEEPING ALIVE THE LOVE OF LIBERTY

On the 121st anniversary of the birth of John Stuart Mill, representatives of women's organizations placed a floral tribute on his statue in Victoria Gardens.

Lloyd George's Declaration

On the Road to Peace and Good Will

By P. C. POLEY, *writing from India*

SELDOM, if ever, has it been given to any British statesman to address an audience of the kind that Mr. Lloyd George spoke to on July 20, 1926, when the delegates present represented very many of the young people of over thirty nations. The theme chosen was the "Youth of the World and Peace and Good Will." The occasion was the Seventh World Convention of the Christian Endeavour Movement.

The ex-premier spoke of certain aspects of the world of politics as he saw them. "Each generation has its task," said he, "and the supreme task of the generation that is arising now, and which is commencing its work in life, is to achieve the substitution of organized justice for organized violence."

According to this statement, it would seem that Mr. Lloyd George hopes that an age of "organized justice" and peace will be ushered in by the efforts of those whose careers in life are yet before them, and that the present "organized violence" and chaos of our times will disappear. But as it is the tendency of the great nations of today to talk peace while preparing for war, it will not seem strange if some do not share Mr. Lloyd George's enthusiasm.

We are living in an age of paradoxes. There are strange contradictions all around us. Jealousy and distrust among the nations have produced formidable armaments at a time when the doctrine is being widely taught that we are likely soon to witness the inauguration of a peace and ploughshare era. While the peace talk continues unabated, nations steadily improve their war weapons and war machines. Peace movements and war movements jostle on the crowded highway of modern history. There is an amount of industrial strife, class hatred, communal tension, banditry, law-breaking and disregard for constituted authority, at a time when optimists are speaking of the well-ordered world which they believe that philanthropists, peace advocates, religious leaders, and an awakened conscience of mankind will bring in.

Is the World Getting Better?

Either the world is to get better or it is to get worse. Either the wheels are to climb forward or roll backward. Which is it to be?

According to the report of the above-mentioned address, which was published in brief in the *Calcutta Statesman*, July 22, 1926, under the title "Europe Drunk on War Talk," Mr. Lloyd George continued as follows: "We old fellows were brought up in a world that regarded armaments, with occasional wars, as part of the grim essentials of human

civilization. We have not got away from that idea. Youth must get away from it. The most horrible, devastating, and greatest war will have yet to come unless youth tears that idea from the heart of civilization. Europe had been drinking of armaments until it got delirium tremens in 1914, and it is going on drinking secretly now."

That is the tragedy of it all. The lessons of the past have not been thoroughly learned. So the world swings pendulum-like between hope and fear.

Mr. Lloyd George pled for arbitration between nations and classes. He thought that the churches' intervention in the coal dispute in Great Britain was a great achievement.

His proposed remedies for the menacing evils of the world are interesting. He sought to mould the opinion of the early manhood of the churches—minister and laymen—so that the advocacy of peace among nations might be greater than it is. It is his appeal to the youth of the Christian churches and his distrust of the ideals of aged politicians that make his speech so striking.

Other politicians are doing the same. They are turning to the Christian forces for help. Other things having failed, they think that world peace may be secured through the influence of religious men and Biblical principles. They feel that much may be expected of the League of Nations because so many ministers of religion are standing so solidly in favour of it.

There is no mistaking the attitude of many leaders of the churches. They have joined hands with politicians of similar inclinations in demanding that war be abolished. An article published in the *Calcutta Statesman*, April 24, 1923, entitled, "'No More War' Movement," says: "Signed by over one hundred religious and political leaders and representatives of literature and science, including women, a manifesto has been issued in London on the subject of 'No More War' and universal disarmament."

This readiness of politicians to join hands with religious leaders in an effort to ban war is significant. They think there is much to be gained by this union. They demand that moral law be respected by nations as well as by individuals.

Beating Swords Into Ploughshares

This brings us to an interesting prophecy in the Holy Scriptures which indicates that in "the last days" nations would indeed seek the help of the organized Christian forces and the influence of Christian principles as a means of bringing about disarmament. We read as follows: "In the last



Hall of Mirrors in the palace of Versailles where the peace treaty—after the Great War—was signed.

days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever." Micah 4: 1-5.

Evidently the prophet here predicts the plans of the "League of Nations" people, and of others who invent peace schemes. "Swords shall be beaten into ploughshares," many would say. They would think

universal disarmament possible under the existing governments of the world.

But Micah makes no promise that this dream of universal disarmament will materialize. He predicts not a divine pronouncement, but a human plan. The people would say that unparalleled peace is coming. They sadly lack the power to put their propositions into effect—though they do, in fact, express the will.

And the churches were never more popular than they are today. Their advocacy of the doctrine that international disputes should be settled at a permanent court for the nations has placed them on vantage ground among the powers of earth. Strong alliances are being formed between free churches and earthly governments. State churches, too, are forward in the cause of disarmament; and though union of church and state is unscriptural and unsatisfactory—for religion should go unfettered and untrammelled if the purity of Christianity is to be maintained and a Biblical faith preserved—yet there is no doubt that these state churches are regarded as the succourers of war-weary nations, and are very popular institutions. Note that the prophet shows that the mountain, or power, of the Lord's

house, or professed church, would be placed on a high pinnacle of fame and popularity, and as is evidently meant, have a certain amount of control. It would "be established in the top of the mountains," or civil power; and this would be done in the last days. Then the nations would be dazzled by the teaching that they will surely reform themselves, or be reformed by the gospel and the persuasive power of Biblical principles.

Let the Heathen Be Awakened

The Holy Scriptures do not warrant our believing that the tragedy of war will end in this way. Wiser men can see that it is impossible to constitute an impartial tribunal to adjudicate disputes between the nations. International brotherhood, in this world of sin, must be looked for in vain. As our statement needs Biblical proof, we turn to Joel 3: 9-14: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

Yes, indeed! In the last days peace will be taken from the earth. The Lord himself, who foresees the future with unerring eye, proclaims the reverse of what the people would say. Scenes of bloodshed would fill the earth at the time of Christ's second coming. The Lord's appearing will not be heralded by a golden age. That fact is certain. People have trusted too little to what the Lord has said in His Word, and too much to what erring man has said.

Joel's forecast, quoted above, is that of the last battle of the world's history, and it is associated by John in the revelation with "a place called in the Hebrew tongue Armageddon," that is, Mount Megiddo in Palestine. That it is to be fought in the time of the harvest of the world is indicated by the words, "Put ye in the sickle, for the harvest is ripe." Joel 3: 13. That the Lord Jesus and His angels will descend from heaven at that time is shown by the prayer, "Thither cause Thy mighty ones to come down, O Lord."

The Harvest Is the End of the World

"Unto them that look for Him shall He appear the second time," said Paul the apostle. Heb. 9: 28. Christ himself is looking toward that day with joy, for then He will receive His own—His blood-bought possession. It will be a resurrection day—a harvest day. "The harvest is the end of the world." Matt. 13: 39. The faithful dead will

arise from their dusty beds, and Christ's living servants will share in the gift of immortality, together with those who shall thus awake from the sleep of death. They will meet their Saviour-King in the air, and ascend with Him to the Holy City. What day has ever compared with that when earth shall see her Lord again?

Many events and conditions of today appear in very sombre hues, but the people of faith take courage because these things herald the imminent return of Jesus. These vast war preparations are only one sign among many clear tokens showing how very near the end is.

Even the "peace and safety" cry constitutes a striking sign, for Paul says: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 2, 3. Trouble is surely coming for the world of the unprepared; but not all will be lulled to sleep by this deceptive cry, for some will be watchful and walking circumspectly, and he addresses this class as follows: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness. Therefore let us not sleep, as do others." Verses 4-6. That we may be among the "children of light" who will greet the Redeemer at His coming, the Lord of heaven makes overtures of mercy to us. His grace is offered through the crucified One.

What then is the truth about world peace? Is it not true that "all the earth shall be filled with the glory of the Lord?" See Num. 14: 21. That condition of peace and righteousness will not be realized this side of the return of Christ. Under His coming kingdom of glory this prophecy will be fulfilled. Sin and the curse are destined to be completely wiped away, so God's Book of truth assures us. The children of the resurrection will enter the earth made new and beautified by the hand of the Creator. Edenic loveliness will be its covering, for this, too, is a part of God's sublime program for our world. The renewing of the earth will be one of the last events to take place in a period of time called the "day of the Lord." Happy—eternally blessed—the ransomed, forgiven people, who will be brought to that fair world to receive their inheritance, and live under the eternal reign of the Prince of Peace!

God's Love, Our Love

See how God's great sun laughs at our pride, shining with equal radiance upon the cottage and upon the palace, and painting for the eyes of all, richer pictures than the wealth of Croesus can buy. See how God's sweet rain ignores our vanity, falling as gently and as generously upon the poor child's box of mignonette in the window, as upon the costliest roses in the parterre. See how all things that God has made tell us of an impartial Father's love which ought to waken in our hearts a brother's kindness for our fellow men.—*Henry Van Dyke.*

Astrologers vs. Prophets

By VARNER J. JOHNS

SINISTER predictions of English astrologers for the year 1927 include a death-dealing disaster in California, serious complications between the United States and Japan and Turkey, and the troubling of the international waters by the grizzly bearded war god. What credence can be given to the compilers of "Old Moore's Almanac," who see nothing ahead but trials and tribulations for Great Britain and the United States?

The astrologers and soothsayers of ancient times were called "lying spirits" by the prophets of God. And yet, a generous mixture of truth was always found in the weird concoctions of the Egyptian and Babylonian fortune tellers. Falsehood, it seems, is never so attractive as when robed in the garments of truth. The devil's chief rôle is to appear as an angel of light. Surely the archenemy has read the prophecies of the word of God,—prophecies that have spanned millenniums of future time, prophecies whose greatest asset has been the certainty of their fulfillment. His cunning master mind, though darkened with deceit and devilry, could quote, or rather *mis*-quote scripture to Jesus in the wilderness, and he is well able today to mix a poisonous brew of error and garbled truth. What, then, is the outlook of 1927 and the succeeding years?

"Twelve months of trouble for the United States and Great Britain with complications from Turkey and the Far East," is the prediction. The astrologers made a shrewd guess in regard to the source of future trouble; though it is absurd and misleading to set a definite time for the events of the future. The time failure of these malformed prophecies is their greatest evil, for the discrediting of Bible prophecy and a feeling of false security are often the result for a world that knows but little distinction between the vagaries of soothsayers and the mighty, tested prophecies of the word of God. We know not the day nor the year when events will shape themselves for the Armageddon of the future.

But we do know with all certainty that the Near East will be the storm centre of Armageddon, and from the Far East the hurricane of hate will come.

Drying Up of the Euphrates

On the lonely Isle of Patmos, where the apostle John had been banished for the faith of Jesus, a wonderful vision of things to come unfolded before his eyes. What he saw was written for our admonition in the last book of the New Testament and it is there that we find the most reasonable expla-



The Lotus Buddha, a fine specimen of bronze art, at Kamakura, Japan.
(Photo by Canadian Pacific Steamships.)

nation of the trend of modern historical developments in the East. John saw evil angels fostering discontent and stirring up the nations to rebellion against God's law until the earth was filled with violence as it was in the days of Noah. But this time the wrath of God is poured out not in a flood of waters but in the seven last plagues. During the pouring out of the sixth plague the prophet saw in his vision the river Euphrates dried up to prepare the way of the kings of the East. In symbolic prophecy a river is used to indicate the people or nation through which it flows. As we are told by the prophet Isaiah, "Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory." Isaiah 8:7. The drying up of the Euphrates, therefore, means the complete downfall of the once powerful Turkish Empire which for so many centuries controlled both banks of the Euphrates and this in turn brings on a new warlike alignment of the Kings of the East and the battle of Armageddon.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits. . . . They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:12-16.

No wonder the powers of darkness, the "lying spirits," can predict the world conflict of the future; they themselves are among the "spirits of demons," who will urge the nations of earth to the battle of that great day. The astrologers tell us that movements will be initiated that will culminate in another world war. And at the same time it is the spirits of demons who are stirring up national and racial hatreds, passion for power and conquest, and lust for gold or "oil" in the hearts of kings and kingdoms.

"That the way might be made ready for the kings that come from the sunrising." Revelation 16:12, A. R. V. The "awakening" of the Oriental kingdoms and their preparation for intense activity in world affairs is one of the outstanding wonders of our generation. Nation against nation, race against race, the civilization of the East in deadly conflict with the civilization of the West, is no idle dream of the future. And the power symbolized in prophecy by the "river Euphrates" will be the centre of conflict. The Turk is the "hub" in the wheel of nations. He has been

and will be till the very end of time the "bone of contention" between the great powers of the world. He is the world's unsolved puzzle—an infectious, war-bringing germ-plague, kept alive by the civilized nations. And around the Turk will gather the nations in Armageddon—the final battle of earth.

A Second Prediction

"Disasters in Persia, in Spain, and in California," is another prediction of the smooth-tongued "wise men." There will be disasters. By land, in the sea, and in the air, disaster has been added to disaster, with ever-increasing frequency. To awaken a world asleep in carnal security to the seriousness of these critical times, the Infinite One permits these same "spirits of demons" to bring disaster. Fire, flood, hurricane, earthquake, each with its fearful toll of destruction, devastation, and death, "follow one another in quick succession." They are harbingers of the evil that is to come—the great time of trouble "such as never was," with its resultant world destruction. They are flashes of flame before the great conflagration. They are troublous winds before the hurricane. They may come in California, or in Spain, or they may come in other lands. There is no harbour of refuge in this world. "Earthquakes . . . in divers places," was one of the many signs spoken of by the Lord Jesus as forerunners of that great day. There will be "earthquakes," and they will come in "divers places;" and they will come at unforeseen moments. Other disasters may be looked for. Because of sin, destruction is come upon us, and we need not the words of soothsayers to tell us of this fact. Rather do we need the hope that is revealed in the prophetic Word. For right before us is the end of the trail of sin and death and the mountain top of eternal righteousness.

The English astrologers foresee "labour troubles" in Great Britain and elsewhere. Great is their wisdom! Already the labour storm clouds have been rolling over Great Britain. Copious showers of trouble have already come. The deluge is for the future. Anyone can "predict" labour troubles. But only the Spirit of God could span nineteen centuries of calm, and foresee the storm. "The heaping together" of treasure "in the last days," with

its resultant perplexity, culminating in the "coming of the Lord," is an intensely interesting line of prophecy found in the book of James, chapter 5.

From the days of old, astrologers have been dealing in "futures." An unknown void, dark, impenetrable, stretches out before us. And in the breast of frail humanity is a consuming desire to see beyond the veil. This craving for



Basin de Flore et Allée du Printemps,
Parc de Versailles.



HOW SHANGHAI WAS SAVED FROM THE MOB
A battery of artillery with full equipment out for exercise, watched by Europeans and Chinese.

a revelation of the future is the soothsayer's opportunity. But how often his weird "light" proves to be but a will-o'-the-wisp! Then the faith of the man who has sought to delve into the mysteries of the future is shattered. He loses confidence in every revelation—even in the word of God. In ancient times the fortune tellers and soothsayers were called an "abomination." They were venders of "lies." But the word of God has never failed. Into the vast unknown is hurled a fiat from the throne of God; and, as the future is unfolded, men are astonished to find that the prophecy of the Lord is more accurate than the historian's history. Man pens a record of the events of the past, and makes many mistakes. God sends a revelation of the future—and the future becomes an open book.

The Future Radiant With Hope

Surely the world of today needs the light of prophecy. Darkness is pressing upon us. For many it is the darkness of doubt and despair as they realize that the world is hopelessly lost in the desert of tribulation. Trouble in the financial world, trouble in the industrial world, trouble in the religious

world, trouble between the nations—surely peace and prosperity is a phantom hope. But, says the apostle Peter, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts. . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 19-21.

"A light that shineth in a dark place,"—such is the prophetic word. Centuries ago the dark picture of this our day was painted for us that we might have hope. For in the darkest hour of history the everlasting day shall dawn, and the Day Star shall arise in our hearts. The coming of Christ is the hope of the world. He is the light of the world, and His coming will dispel every cloud of darkness. Soothsayers and spiritists may speculate on the evils of the days to come. Their vagaries are worthless and deceptive; their message is void of hope. But for the man whose confidence is in the word of God, the future is radiant with hope. As we gaze into 1927 and 1928, may our eyes follow the searchlight of prophecy rather than the false lights of astrology.

Christ--A Divine or A Human Saviour?

By LYLE C. SHEPARD

NOT long ago some of the teachings of rationalism came to my attention and it led me to examine anew the claims, character, and nature of the founder of the Christian religion, namely Jesus Christ. The great religions in the world have their teachers and prophets and sacred writings. In India we find the Vedas of the Hindu and their Buddha; in China Confucius and Mencius and the Nine Classics; and Islam has its Koran and Mohammed.

These were but men--striking characters that have lived and died and left their imprint. Was Christ also just human and His sacrifice simply the death of a Man? Or was He divine--God--clothed with humanity? There are those who claim to reverence God's Word but still say that Christ was not divine until after His resurrection. This would make His death a human sacrifice. What is the truth of the matter? It is our aim to view this important question in the light of the Bible, a book that has stood the test of the ages and reveals abundant proof that it is of divine origin.

For convenience we will tabulate our evidence under three headings. 1. The Son--the Divine Creator. 2. The Son--the Divine Mediator. 3. The Son--the Divine Saviour.

The Divine Creator

In Rev. 3:14 Christ is styled the "beginning of the creation of God." This can not mean that He was a created being as angels and men are because we are told repeatedly in scripture that He was the only

begotten of the Father and dwelt in His Father's bosom and was thus coexistent with God, the Father. (See John 1:14, 18; 3:16, 18; 1 John 4:9) Thus it must be that He was the "beginning of the creation of God" in the sense that created things came into being by His power and through His agency. Weymouth in his translation of the New Testament brings out that thought in the verse under consideration, "The beginning and Lord of God's creation."



"He went about doing good, and healing all that were oppressed by Satan. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life."

An ancient prophet, Micah, in telling hundreds of years in advance that the Saviour would be born in Bethlehem bears this testimony, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. Isaiah calls Him "the everlasting Father" Isa. 9:6 and Christ in prayer just before His betrayal testifies of the glory He had with the Father before the world was. (John 17:5). God, the Father, bears this remarkable testimony regarding His Son. "Thy throne, O God, is forever and ever." Heb. 1:8.

After the Father and Son planned the work of creation, it was the Son who executed the plan formed in council with His Father. Paul declares that God "created all things by Jesus Christ." Eph. 3:9. "For by Him (the Son) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him." Col. 1:16. It is therefore no wonder that Peter who knew Jesus so well when on earth gives Him the title "Creator." (I Peter 4:19). All must acknowledge that creation was a divine act.

The Divine Mediator

As the Son of God was the one who spoke Adam and Eve into existence, how appropriate it was that He should become the mediator, the one to stand between God, the Father, and His creatures on earth. Then when man sinned and the Son had offered Himself as a ransom, this work of mediation became vital to the redemption of the race.

Men have tried to exalt themselves to this sacred office but through all the ages there has been but one. The scriptural testimony is clear. "For there is one God, and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all." 1 Tim. 2:5, 6. So whatever communication has been carried on between heaven and earth, though at times angels and men have been used, has been under the direction of the Son. Bear in mind, friend, that today He is approachable and that the humblest of earth have access to Him and there is no need for a human mediator.

The Bible gives many examples of His mediatorial work. He visited Abraham (Gen. 18); talked with Moses from the burning bush (Ex. 3); encouraged Joshua (Joshua 5:13-15) and visited the three Hebrews in the fiery furnace (Dan. 3). Jacob in

a dream saw a ladder reaching from earth to heaven. This showed that heaven and earth are in constant touch with one another, and when Jesus was on earth He declared that He was the one who connected heaven and earth. (John 1:51).

It was He who led the children of Israel through the wilderness and dwelt in the pillar of cloud and fire. (Ex. 23:20-23; 1 Cor. 10:1-4). These experiences all show the presence of a divine being.

The Divine Saviour

"Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

His ability to divine the hearts of men, His control over the elements of nature, and the power manifested in raising the dead to life and other mighty miracles show Christ's divine nature. And although He was tempted beyond that of any other, He did no sin.

In spite of such marked evidence some would still disbelieve. What a rebuke to such is the testimony of the Roman centurion who viewed the death of Jesus on the cross! This hardened heathen soldier who had seen hundreds die and whose opportunity to know the truth was so very meagre as compared to our array of evidence declared,

"Truly this was the Son of God."

Yes, my heart says, "Jesus was divine. Beyond all this witness is the witness in the lives of every saved child of God. Who can gainsay the evidence that there is power in the name of Jesus to deliver from sin and daily to keep one from falling? This power works in my life; it will work in your life if you are willing, and then with me you are assured beyond anything men or devils can say, 'Truly Jesus is a divine Saviour.'"

Alive Forevermore

The resurrection of Jesus was a vital part of Paul's message. The Roman governor, Porcius Festus, makes this clear in referring to the charges brought against Paul by the Jews. (Acts 25:18, 19.) Jesus is the centre of Christianity and the deity of Jesus and His resurrection from the dead is the vital thing that makes Christianity different from other religions. The evidence that He is alive is shown in the lives of those who receive Him.

Jesus

Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all weakness, the supply of all our wants, the fulness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our power; Jesus! our righteousness, our sanctification, our redemption; Jesus! our Elder Brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the church, as they sing going up from the valley of tears, to their home on the mount of God: Thy name shall ever be the richest chord in the harmony of heaven, while the angels and the redeemed unite their exulting, adoring songs around the throne of God.—George W. Bethune.

Editorial

The Book That Is Different

"Of making many books there is no end; and much study is a weariness of the flesh" wrote the wise man thousands of years ago. Some may wonder how Solomon knew; but few will question the truth of his prediction. This is a wonderful age of learning, progress and invention, but it is evident to any careful, candid reader that the writers of the scriptures had wisdom not only in advance of the scholarship of their own day but in some things beyond the greatest intellectual achievements of the twentieth century. Supernatural inspiration is the most reasonable way to account for their freedom from the errors of their contemporaries, the simple dignity of their language, the enduring purity of their doctrines and the accuracy with which they foretold the course of history, especially the coming and work of Jesus, the author and finisher of our Christian faith. No other writings, ancient or modern, compare with the Bible in its uplifting influence upon its readers. In scope the Scriptures compass the whole range of history and of human experience. Natural science has not been able to conceive of a more reasonable account of the origin of the earth and of man than that in Genesis. Nor does it offer any better solution of the phenomena that confront man during his life or of the prospects of the future.

The happiest and most contented people are always found among those who live most in harmony with the teachings of the Bible; and the peace and joy of believing come alike to all conditions and classes of men, whether learned or ignorant of natural science. It is true that not

many wise men after the flesh enter into the blessings of fellowship with Jesus Christ in any age; but that is altogether because they are unwilling to test the promises of the Word of God as carefully and sincerely as they examine the theories of their fellowmen. The apostle Paul was a university man, gifted in eloquence and logic. When he found Christ all his natural and acquired endowments seemed to be as "refuse" alongside of what God now revealed to him.

In the nineteenth century no man stood higher in scholarship than Friedrich Max Müller, professor of Comparative Philology at Oxford.

"He delivered the first Hibbert lecture on 'The Origin and Growth of Religion,' and he was Gifford Lecturer in Natural Religion at Glasgow University as late as 1893. Masterly works came from his pen in *Comparative Mythology*, *Ancient Literature*, *Science of Language*, *Science of Religion*, and the famous series *The Sacred Books of the East*.

"A man of such massive intellect, profound insight, colossal intellectual labours, and personal knowledge of the best philosophies, literatures and religions that man has ever turned out offers a peculiarly interesting opportunity for a practical demonstration of the power of the Word of God. Would such a man, knowing intimately the best that the human race had to contribute, see anything essentially different in the Bible?"

"*The Morning Post* of London recently published a letter sent to it by a chaplain reader, who had discovered it in an issue of another paper of more than twenty years ago. The chaplain wrote to the editor of



ONTARIO'S FIRST PREMIER

Hon. John Sandfield Macdonald, from a picture taken prior to Confederation. It is from a collection made by Dalton Wells, barrister of Toronto.

'The Morning Post:'

'As I feel sure that the testimony of such a learned man as the late Professor Max Müller — a man of European fame, and the great philologist of his day—will carry weight with your readers, I beg to enclose a copy of a paragraph that appeared in *The Standard* of May 20, 1905. It is part of a letter addressed late in life to a friend.'

"Professor Max Muller's letter is as follows:

"How shall I describe to you what I found in the New Testament? I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange than that which fell on me when I suddenly discovered the fulfilment of all hopes, the highest perfection of philosophy, the key to all the seeming contradictions of the physical and moral world. The whole world seemed to me to be ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not divine, I understand nothing at all.

"In all my studies of the ancient times I have always felt the want of something, and it was not until I knew our Lord that all was clear to me. With Him there is nothing that I am not able to solve."

This is a wonderful testimony of the power of the word of God and we are glad to reproduce it in the *CANADIAN WATCHMAN* feeling that it is worthy of sober study and consideration at this time when science falsely so called is blinding men to the more important things. Professor Müller knew the best that the heart of man had devised and the best that human minds had conceived; but he entered into a larger experience when he tested the New Testament in the balances of his mind. He found the book that is different. So may you.

Learn to Relax

If you do not, you cannot win, says H. G. Solinger in a recent number of the *Dearborn Independent*. He cites the experience of many well-known athletes and public men in support of his theory. Some of these outstanding figures learned to relax and endured, while others failed to learn



CONFEDERATION HALL, PARLIAMENT BUILDINGS, OTTAWA

The hall is in the centre of the building uniting the corridors leading to the two Houses of Parliament, the Senate and the Commons.

and wore themselves out after a short brilliant career.

"Tyus Raymond Cobb started his major league career in 1905, and in 1907 not a player in the American League believed that Cobb could last three years longer. They said that no man could go at his tearing pace without wearing himself away. But Cobb fooled them all; he lasted well beyond twenty seasons.

"He stands as one of the most remarkable performers in any sport. He spent more energy in every game in which he played than most players spend in a week. But he did not wear himself out. Cobb learned to relax early in his career and he never forgot how. The longer he continued in baseball the more he relaxed. Cobb made it a point for years to rest at least twelve hours out of every twenty-four. He would not necessarily sleep twelve

(Continued on page 30)



Upper right: Inner portal of the Gate of Solomon, now walled up but believed (tradition) that King David will enter the city at His second coming.
 Above: View of the Temple Area of Jerusalem, the Dome of the Rock, a Moslem mosque.

Upper left: Javanese women doing laundry in the street canals, Batavia, Java.



The International Peace Bridge spanning the Niagara River between Fort Erie on the Canadian side and the site of old Fort Ontario on the American side, having a 36-foot driveway and two 6-foot walks on either side. H.R.H. the Prince of Wales in company with other high officials.



Gate, in the east wall of Jerusalem,
to be the gate through which Christ
(Courtesy C. P. Steamships.)
Jerusalem, in the centre of which is the
temple, situated on the summit of Mount Moriah.
(Courtesy C. P. Steamships.)
washing along the shores of one of
(Courtesy C. P. Steamships.)



arter on the American side, a direct route to Buffalo, New York. The bridge is 4,148 feet from end to end; 48 feet wide in all,
als, British, Canadian and American, crossed the bridge August 7, dedicating it to eternal peace between the two countries.

England Drifts Romeward

By ARTHUR S. MAXWELL

ON the afternoon of February 7 it was our privilege to attend Convocation and to listen to the speeches of the Archbishops of Canterbury and York, announcing the bishops' decisions concerning the revision of the Book of Common Prayer.

There must have been fully three hundred clergy present, all clad in their red hoods and gowns, and making, together, a very gorgeous scene. Members of the House of Laity were present in considerable numbers, and the press was there in force. All seemed to sense that a great moment had come in the history of the Church of England.

The archbishops, it was clear, appreciated the tremendous importance of the step that was being taken. The hope they expressed that the work they had done might be received without contention revealed their understanding of the issues involved and the possible consequences of their action.

No one, we believe, could have listened to the reasoned utterances of these venerable and learned prelates without gaining a better understanding of the whole question of "Prayer Book Revision" and without having a spark of sympathy kindled in his

heart for the men who have for so many years grappled with the problems involved in an undertaking of so great and so far-reaching importance.

It became quite clear as the proposed changes in the Prayer Book were unfolded that the bishops had done all they could have done to please the various parties and schools of thought within the church. With the preservation of the unity of the church as their supreme objective, they were compelled to take the action they have taken. They could have done nothing else without jeopardizing the whole structure of the church and precipitating a schism of the first magnitude.

It is common knowledge that shades of opinion within the Church of England vary all the way from what is called extreme evangelicalism to extreme Anglo-Catholicism that would see the church reincorporated with the Church of Rome. Since the Oxford Movement there has been a persistent demand from the Ritualists for changes in the Prayer Book that would make legal the increased ceremonialism which they desire. The Archbishop of Canterbury himself admitted that the present revision really began sixty years ago, when, in 1867,



The largest of Canada's carillon of 53 bells, prior to installation in the Victory Memorial Tower, of the Parliament Buildings, Ottawa, Canada. The inscription on the largest bell, to the extreme right, seven feet in height, weight 10 tons, reads: "This carillon was installed by authority of Parliament, to commemorate the peace of 1918, and to keep in mind the service and sacrifice of Canada in the Great War. A.D. 1926."



TELEVISION ACROSS THE ATLANTIC

A new station has been established at Coulsdon for television. Mr. John L. Baird is seen here experimenting with the apparatus at the new station. He has succeeded in broadcasting the signals of a "face" across the Atlantic.

a Royal Commission was appointed to investigate the matter. How to satisfy the clamant demands of the Anglo-Catholics and yet preserve the reformed nature of the church must have taxed to the utmost the wisdom of the bishops. That some measure of revision was necessary none but a few of the most radical extremists will deny. There is only one Book—the Bible—that can always keep abreast of the times, and make its appeal with equal force to all men of every age. No man-made book can hope to last two and a half centuries without needing important amplifications to enable it to meet the needs of the later generation. So with the Book of Common Prayer. Every one, churchman and nonconformist alike, admits the excellence of the original volume. It is a prayer book without a peer. Nevertheless, any reasonable person must admit that it does not fully meet the needs of modern times. Not only have some of its phrases become obsolete, but the new and immense interests of the twentieth century certainly called for the enrichment of the prayers provided.

In their endeavours to modernize the Prayer Book

and at the same time to meet as far as possible the widely differing views of the various parties in the church, the bishops decided upon an ingenious plan. Instead of consenting to a separate, alternative prayer book, which would certainly have led to interminable dissension, they agreed to issue the new proposals in one volume with the old book, indicating the changes and additions by a black rule at the side of the page. They also took the precaution to make provision that all who so desired could still use the old prayer book without any reference whatever to the new. The new matter, they declared, would be "permissive," that is, anyone could make use of it or refrain from so doing according to his own conceptions of religion and worship.

The Vital Differences

By far the greater number of the changes and additions proposed are quite innocuous and uncontroversial. There are but three important additions likely to arouse discussion, and lead, possibly, to the very dissension feared by the archbishops. They are: (1) the granting of permission to the clergy

to make use of the vestments commonly associated with the Mass; (2) prayers for the dead; and (3) the alternative Communion service, with its new authority to the priest to "reserve the Sacrament for the sick only."

Anyone acquainted with this subject will perceive at once that all these innovations are an attempt to placate the feelings of the Anglo-Catholic section of the church. Indeed, the more one studies the revised book, the more he is driven to the conclusion that, but for the demands of this party, the revision might never have been undertaken. Certainly, but for the Ritualists, all the matters of major moment therein would have been omitted, and we doubt whether there would have been sufficient momentum behind the revision movement to carry through the other changes if these had been left out.

In all fairness to the bishops, it must be stated that they have endeavoured to place safeguards around the suggested additions, particularly concerning those in connection with the Holy Communion and the reservation of the Sacrament. Thus it is prescribed on page 302 of the Revised Prayer Book that: "The consecrated bread and wine . . . shall be reserved only for the Communion of the sick; shall be administered in both kinds; and shall be used for no other purpose whatever. The Sacrament so reserved shall not be brought into connection with any service or ceremony, nor shall it be exposed or removed except in order to be received in Communion; or otherwise reverently consumed. All other questions that may arise concerning such reservation shall be determined by rules, framed by the archbishops and bishops of the province, and subject to any such rules and canons, by the directions of the bishops."

A further safeguard is to be found under the principle laid down that "changes authorized under this measure in the customary arrangement and conduct of the services of the church shall not be used arbitrarily or without the good will of the people as represented in the Parochial Church Council." And it is still further provided that any question that may arise which can not be settled by the Parochial Church Council shall "stand referred to the bishop of the diocese, who, after such consultation as he shall think best, both with the minister and the people, shall make orders therefor; and these orders shall be final."

So convinced, apparently, are the archbishops with the effectiveness of these safeguards that they felt free to say that "nothing that we have suggested makes any change in the doctrinal position of the

Church of England. . . . The distinctive basis remains sure, and is enriched."

By No Means Secure

We venture to suggest, however, that strong as the safeguards may appear to be on the surface, they are by no means secure enough. Having rendered so much to the Ritualists, the bishops will, we fear, discover that, the sluice gates having been opened to the rising tide of Romanism, all the temporary barriers they have erected in the "permissive" book will, ere long, be carried away before the incoming flood.

For let no one think that the Anglo-Catholics are satisfied by the victories they have already gained. Inevitably the majority of them must feel deeply chagrined that the new Prayer Book does not sanction all the Roman ceremonies they are now performing in their churches. If the Prayer Book Measure passes through Parliament, then one of three things must happen in the Church of England: There will have to be a new Reformation in that church, accompanied by the disciplining of those who refuse to give up their Romish practices;

if the present laxity of control continues, we may expect to see a general spurning of the "safeguards" with casuistical attempts to misinterpret them; there will be a definite secession of the Anglo-Catholic party from the church.

Dr. Barnes, Bishop of Birmingham, shares our fears that the proposed safeguards will be insufficient. He says: "They [the bishops] are prepared to allow perpetual reservation, and they ask Parliament to leave it to the church to frame from time to time rules governing the mode of reservation. Such rules make it possible for the consecrated elements to be placed in a 'tabernacle,' or 'hanging pyx,' before which a red lamp burns. Simple people will then be taught to pray before, or to, the elements. Thus the whole *cultus* of transubstantiation can be set going, not as an illegality, but with the apparent consent of the church. The Church of England will thereby seem committed to a belief that spiritual properties can be given to material objects. Economists are familiar with Gresham's law: where both circulate, bad money drives out good. A similar law operates to produce religious degeneration. Allow superstition its opportunity and, in times of religious reaction, it will prove stronger than truth."

Others besides Bishop Barnes, notably the Bishop of Norwich, perceive grave dangers in the propositions embodied in the Prayer Book Measure. The Church Association is definitely committed to resist

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Historical Evidence of the Resurrection of Jesus from the Dead

Roy Franklin Cottrell shows by the most unimpeachable evidence that there is at least one miracle recorded in the Gospels that is neither myth nor legend.

October Watchman

Could Jesus Have Returned at Any Moment After His Ascension?

By JOHN LEWIS SHULER

IT is a mistaken idea for anyone to think that Jesus could have returned to earth at any moment after His ascension. Jesus himself when here upon earth pointed out very clearly that a long period would elapse between His ascension and His return.

In Luke 19: 11-27 and Matt. 25: 14-30 we find that when some of the people who heard His teachings supposed that the Kingdom of God was immediately to appear, He spoke a parable to emphasize the fact that there must be a considerable period intervene before His return. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19: 12. "After a long time the lord of those servants cometh, and reckoneth with them." Matt. 25: 19.

The nobleman in the parable is Christ. The far country is heaven. The "long time" between the going away of the Nobleman, and His coming back again to reckon with His servants represents those centuries of history which are spanned by the first and second advents of our Lord, or between His ascension and His return.

In other parables of the kingdom and His return Jesus taught that, instead of His coming being immediate, it was to be at "the end of the world." The word translated "world" should be rendered "age." (Matt: 13:39.) In a similar way in Matt. 13:49 He teaches that the events connected with His coming should be "in the end of the age," thus clearly indicating that an age would intervene before His second coming.

The End Is Not Yet

In Matt. 24:4-8 our Lord Jesus tells of a long series of events, that would take a long time for their development, and says that even when this long series of events takes place, "the end is not yet." Christ was looking at the sweep of centuries, and endeavoured to impress the minds of His hearers with the fact that a "long time" would elapse between His ascension and His return.

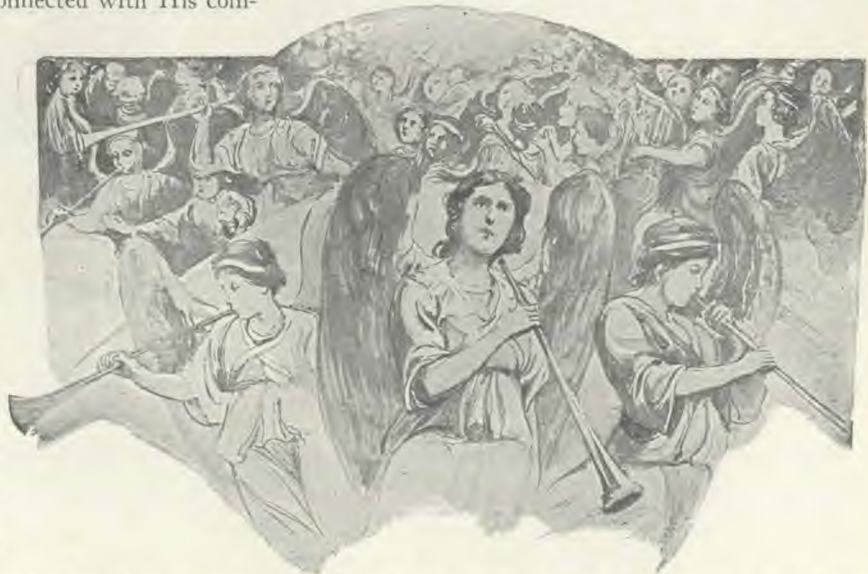
The very fact that this

long time between the two advents, during which many things were predicted as intervening events, had been determined aforetime by the Father, is conclusive evidence that Christ could not, as some have taught, returned at any time after He ascended to the throne of His Father.

"But," says one, "did not Jesus declare in Rev. 22: 20 that He was coming quickly, and more than eighteen centuries have passed since then and yet He has not returned!"

The explanation of this supposed difficulty is very simple. When the Lord Jesus said, "Surely I come quickly," He spoke from heaven, and heaven's measurement of time is very different from earth's. Never once while He was here upon earth did the Saviour say or even hint that He would return "quickly." On the contrary He gave plain intimation that after His departure a lengthy interval would have to pass ere He came back again. In this very book of Revelation given to John on Patmos, Jesus opened up before His servant long vistas of the future with their chain of intervening events, which must transpire before His return at the end of this Christian age.

Concerning heaven's measurement of time, we need to bear in mind that word "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8. To Him "a thousand



"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 31.

years are but as yesterday when it is past," or as "a watch in the night." (Ps. 90:4.) Time is but an insignificant tick in God's great clock of eternity.

God does not reckon time as men. With us there is a great difference between a day and a year, and a vast deal more between one day and a thousand years; but with God, Who comprehends in Himself all time and inhabits eternity, with whom there is no succession, there is no difference. Measured on this scale of eternity, according to the calendar of heaven, how "little", how very "little" is all the time of waiting during the centuries of the Christian era, until we shall see Him again!

God's Time "Yet a Little While"

This also furnishes an explanation of the apparent difficulty that some have found in such texts as Heb. 10:37, where it was said in A.D. 64, that in a "little while" Christ would come, or in Rom. 16:20, where it was declared, that God would bruise Satan under their feet "*shortly.*" In the same way "the little while" of Haggai 2:6, 7 covered not only the five hundred years up to Christ's first coming, but it has not ended yet. It is destined to reach to that last great earthquake, which will happen in connection with the Saviour's second advent. In these texts the Holy Spirit was speaking not only to those people in that day, but to God's people of all succeeding ages even to the end of time, and to make the same language appropriate to all succeeding generations, the time element in the accomplishment of the predictions is according to heaven's measurement.

Then it is well also to remember that in many places where the apostles and prophets speak of the day of the Lord's return as drawing near, such expressions are applicable to the time when certain things which they predicted would be fulfilled. An example of this may be found by comparing Jas. 5: 8 with Jas. 5: 3, 4.

Only *one event* will terminate this present order of affairs in our world and that is the second advent of Christ. It is in this sense that in some places (Phil. 4: 5; 1 Peter 4: 7) New Testament writers speak of the day of the Lord being at hand at that time.



"Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'"

Rev. John Ker, of Scotland, has well expressed this thought in the following statement:

"This great event is constantly represented in the New Testament as near, and the view is natural and true. Never does the meeting with a beloved friend come so close to us, as when we have just parted from him. Love makes the tears of farewells sparkle into welcomes; and if we could only retain the same impression of Christ's loss, His return would be as nigh. *It is, moreover, in the New Testament, the great event that towers above every other.* The heaven that gives back Christ, gives back all we have loved and lost; solves all doubts, and ends all sorrows. *His coming looks in upon the*

whole life of the Church, as a lofty mountain peak looks in upon every little valley and sequestered home around its base, and belongs to them all alike. *Every generation lies under the shadow of it, for whatever is transcendently great is constantly near and in moments of high conviction it absorbs petty interests and annihilates intervals.*"

Some one may say; "If, as you declare, there were all these intervening events down through the centuries of the Christian era, which must transpire before Christ could come, how is it that He told His disciples when He was upon earth, to 'watch,' 'for in such an hour as ye think not the Son of man cometh'?" Our answer is, that Jesus was speaking to the disciples as the representatives of the corporate body of the church, continuing down to the end of the age. Hence, Christ could not have spoken otherwise under the circumstances, regarding the duty of believers to keep watching and looking for the Lord's coming.

It has been the Lord's plan that all His people down through the ages should look to His coming as the radiant object and blessed goal of Christian hope, because while it engages the believer's constant attention, it will keep him separate from entangling alliances with the world; it will uphold him amid the conflicts and trials of life, and keep him in close and endeared communion with Jesus himself. A constant looking for Jesus is a most powerful incentive to holiness and purity. (1 John 3: 2, 3.)

One of the reasons why our heavenly Father has guarded most carefully against the possibility of His people's knowing the precise time of our Lord's return, was to enforce on the believers the necessity of constantly watching and looking for Him. It is needless to remark that the blessed Lord practised no deception upon His people in any past generation, for they were not told that He would come in their day; but as the church in all ages constitutes the one body and bride of Christ, it is the proper attitude of the bride to be always waiting for the com-

ing of the Bridegroom.

The truth of God on this subject is progressive from one era to another. It is revealed just as fast as it is needed. (John 16: 12, 13.)

There is only one generation, however, that has a statement from Christ, that He will return in their day, and that is the last generation (Matt. 24: 32-35) that will live on this earth under this present order. When that time comes, heaven and earth will be staked on the sure fulfillment of His return.

As Bible prophecy indicates that Christ is destined to come during this present generation, it is evident at once that the doctrine of our Lord's second coming is a truth possessing momentous import at this very time, and is invested with profound interest right now to every soul.

A Blessing in the World

God wants every one of us to be a blessing in this world. The deepest desire of my heart for myself is that I may be a blessing to many people. I want to live so that when I am gone the world will be a little sweeter and a little more beautiful because I have lived in it. I want to make my own life a benediction to all whom I touch with my love or with my influence. It is my wish and my prayer that I may never give a hurt to any life, nor start any influence which I

shall ever wish I could withdraw. I want to make every day a little garden plot in which my hand shall drop seeds that will grow into beauty, fragrance, and fruitfulness. I want so to live that people will thank God for me, and think of me as having helped them with all gentle cheer and inspiration. I want to be ever an encourager, never a discourager, of others, for many persons have heavy burdens, and life is made harder for them by even one hopeless word. I want to be in my little measure just the kind of blessing my Master was.—*Rev. J. R. Miller.*



An interesting photograph of Thomas D'Arcy McGee taken about the time of the Quebec Conference of 1864.

LIFEBOAT DRILL

How Much Baggage?

By A. W. CORMACK

THE ship's gongs had sounded, and in response to their summons the passengers had assembled on deck at the various boat stations. An officer had explained to them where to go and what to do in case of emergency, and the "drill" was about over when a little woman expressed a desire to ask a question. On being invited to do so, she inquired, "Should we have to leave the ship, how much room in the lifeboat would each one be allowed for baggage?"

A ripple of suppressed laughter passed over the group of passengers, but the officer answered the question seriously: "There would be room," he said, "for you and your life belt"; and he added, "as for baggage, madam, we would see to it that biscuits and water were provided."

The little lady seemed sorry she had asked the question. She had not realized its significance. The officer's reply gave her a new view of what conditions in a crisis would be like, and of the sacrifices that would be required. Now she could see that in the event of the life of the ship becoming seriously endangered, she should be thankful for a place in the lifeboat. Perhaps in her reflections she went farther, and realized that in such an emergency, one should enter the lifeboat, not only to be saved, but also to help save others. A passenger who would cling to "baggage" when lives were in jeopardy, would thereby imperil his own life and the lives of others, and would prove himself unworthy of a place in the lifeboat.

The world, as a ship in sore distress, is fast drifting to destruction. The Captain of our salvation has launched the lifeboat of truth, in which He has graciously provided a place for all; yet today, when the work of rescue is fast closing, the "baggage" question still bothers many. They are thankful for a place in the lifeboat—membership in the remnant church—but like the lady in the illustration, they realize not the seriousness of the situation, and by their attitude are continually inquiring, "How much baggage may we take?"

The officer's reference to biscuits and water reminded us of the promise of the scripture, "Bread shall be given him; his waters shall be sure," and we remembered that the text says nothing about baggage, but implies that there will be no room for it.

This baggage question has been with the church a serious one throughout her whole history, and all too frequently members have made shipwreck of faith because of it. It was so with the young ruler,

you remember. His failure had to do with his attitude toward baggage. Lovingly the Saviour pointed this out, but the young man "went away sorrowful: for he had great possessions." We have no record of his ever returning to the Lord. He lost eternal life over the baggage question.

But it is not only those who, like the young ruler, are rich in this world's goods, that are in danger in this respect. Men have ever found it difficult, in accepting the gracious lifeboat provision for their safety, to leave baggage behind. Those with little in the way of worldly possessions feel that they must increase that little, while those with much are led to feel that they must have more. Thus with both classes "the cares of this world, and the deceitfulness of riches, . . . choke the Word."

We thought it significant that the ship's officer said that there would be room in the boat for the lady *and for her life belt*. Baggage would be a burden and a hindrance, but the life belt would be useful in the work of rescuing others. Some are even tempted to risk leaving their life belts behind in order to make room for baggage. This would not be permitted in case of threatened shipwreck. Similarly, the Christian voyager must take care lest he be tempted to let baggage, which might stand to represent not only worldly goods but worldly thoughts and worldly ambitions, crowd out from his life the saving graces of the Spirit; lest "the cares of this life, and the deceitfulness of riches, . . . choke the Word." It is the Word—and Jesus is the Word—in the heart that brings into the life that spirit and that influence which, overflowing to others, becomes a "savour of life unto life"; but a desire to increase one's baggage and to pattern after the world, chokes out the Word and leaves the life barren.

Paul, in writing to Timothy, points out the danger of becoming confused where values are concerned, and of putting baggage before the life belt and before souls. He is just as emphatic as was the ship's officer in stating that passengers to the heavenly shore cannot take baggage with them. He points out, you remember, in his first letter to Timothy, that gain is not godliness, but that "godliness with contentment is great gain"; and then he adds, "We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of

money is the root of all evil." 1 Tim. 6:6-10. This scripture does not say that *money* is the root of all evil. Like other good gifts from God, money and possessions can be used in the work of soul saving. It is the *love* of money that is condemned; and whether we have much or little, there is danger that the love of it will supplant in our hearts love for God and for the brethren and souls. There is danger that church members will trust "in uncertain riches" instead of "in the living God." Verse 17. Love of the truth will bring salvation to souls, but attachment to baggage will "drown men in destruction and perdition."

Again and again in the course of His ministry the Saviour referred to this question in a way that emphasizes its importance to the individual. He showed that men by their attitude to things temporal would signify their acceptance or rejection of the wonderful gift He proffered them. Whatever their profession, they would deny Him by clinging to baggage. He pointed out that men cannot serve God and mammon. They cannot trust in the living God and in uncertain riches at the same time. He asked the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" and again He said, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:33.

The baggage question is still important as a gauge question for today. As in the past, one's attitude toward the means entrusted to him denotes his attitude toward Christ. His attitude toward his baggage—his possessions, his money, his plans and ambitions—in this time of crisis is indicative of his attitude toward souls in jeopardy.

"Not all can make large offerings, not all can do great works, magnificent deeds; but all can practise self-denial, all can reveal the unselfishness of the Saviour. Some can bring large gifts to the Lord's treasury; others can bring only mites; but every gift brought in sincerity is accepted by the Lord.

"That God who cared for Elijah in the time of famine, will not pass by one of His self-sacrificing children. He who has numbered the hairs of their head, will care for them, and in days of famine they will be satisfied. While the wicked are perishing all around them for want of bread, their bread and water will be sure. Those who still cling to their earthly treasure, and will not make a right disposition of that which is lent them of God, will lose their treasure in heaven, lose everlasting life.

"In answer to the Lord's inquiry, 'Whom shall I send?' Isaiah responded, 'Here am I; send me.' Isa. 6:8. You my brother, my sister, may not be able to go into the Lord's vineyard yourself, but

you may furnish the means to send others. Thus you will be putting your money out to the exchangers; and when the Master comes, you will be able to return to Him His own with usury. Your means can be used to send forth and sustain the messengers of God, who by voice and by influence will give the message, 'Prepare ye the way of the Lord, make His paths straight.' Matt. 3:3. Plans are being made for the advancement of the cause, and now is your time to work."—"*Testimonies for the Church*," Mrs. E. G. White.

The calls that come to us repeatedly, urging sacrifice and self-denial, are, as it were, opportunities for boat drill, designed to prepare us for the crisis just ahead, when, according to the Captain's promise to His people, "Bread shall be given him; his waters shall be sure." Isa. 33:16. Now is the time for us to get right ideas of true values. For where our treasure is there will our heart be also. Probation is soon to close, and all around us are souls ready to perish. What are we doing? What use are we making of means entrusted to us by God? How many souls are we trying to save? *How much baggage?*



Rare specimen for Ontario Museum of Geology. The shoe-bill or boat-bill is a rare variety of bird. It lives in the marshes of the Upper Nile. It is the gift of N. S. Osler, K.C., who last year visited Egypt.

He Lifted Me

By S. A. RUSKJER

DID you ever see a boy trying to lift himself by pulling at his boot straps? That is about the way a great many men and women try to lift themselves out of the mire of sin, and onto the plains of righteousness. It is an utter impossibility for sinful man to save himself. Had it been possible for the human race to save itself, there would have been no need of the Son of God coming down into a sinful world in order to redeem man.

Under Heavy Burdens

Every man and woman realizes that they need help in order to be saved. They would really like to be saved; but the question is, How can man and woman be saved? There is a question in Isa. 49: 24 which reads as follows: "Shall the prey be taken from the mighty, or the lawful captive delivered?" It is a recognized fact that men and women dwelling in sin are the prey that have been taken by the mighty. The devil is here referred to as mighty. It is also a recognized fact that sinful man is not only the prey of the mighty, but that he is held by the devil as his lawful captive. He has been taken into captivity by the devil.

Now the question is, shall he be delivered? The next verse answers the question most encouragingly, when we read: "But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Here we have the promise that the captives shall be taken away from their mighty captor, and the prey held by the terrible one shall be delivered.

Notice carefully just how fallen men and women are delivered and redeemed, which means being bought back again. In Isa. 52:3 we read, "For thus saith the Lord, Ye have sold yourselves for nought." Every man and woman that has been overcome by sin has sold out to the devil; and notice that we have not only sold ourselves to the devil, but we have sold ourselves for nought. The devil made all sorts of promises of how he would give us liberty, pleasure, wealth, possessions, and what not, if we would only serve him. But can he deliver to those who obey him that which he promises to give them? He can not. Why not? He can not give his followers a good time, for he himself

does not have a good time. He can not give them peace, for he enjoys no peace. He can not give them any of the things that he promises to them, when he tempts them to turn away from the path of righteousness and serve him. Thus we have the fact plainly brought to view that when we sell ourselves to the devil we sell ourselves for nought. That is, we receive nothing in return.

Redeemed by Our Kinsman

Now let us notice what the principles are that are involved in being bought back again from the devil. In Lev. 25:48, 49 we have the law of redemption stated very clearly in these words: "After that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself." Let us notice first of all what a man who has sold out to the devil

has to redeem himself with. He has only what he has sold out for. We have noticed that he sold himself for nothing; therefore, he has nothing with which to redeem himself. Then the captive is powerless, so far as he is concerned, independent of the Saviour.

But notice that the text says that one who is near of kin unto him of his family may redeem him. Therefore, if the man who has sold himself to the enemy can find a relative able and willing to redeem him, he may be redeemed. In turning to Heb. 2:17 we discover that Jesus, the Son of God, became a relative of ours.

We read: "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Therefore Jesus was made like unto His brethren.

Now the question is, Is He willing to own that relationship? In Heb. 2:11 we read; "He is not ashamed to call them brethren." Jesus, the Son of God, therefore, has become our Brother, and He recognizes the relationship. According to the law of redemption He may redeem us.

But the next question is, Is He willing to redeem us? He is able to, but is He willing? In Matt. 18:11 we read this statement: "For the Son of man is come to save that which was lost." Therefore,

Do You Believe in Dreams?

*Be sure to read the
article in the*

OCTOBER WATCHMAN

By Lyle C. Shepard
entitled

*An Ancient Dream Now
Coming To Pass*

How Do You Explain It?

the very purpose that God had in mind, and the purpose that the Son had in mind, was to make a provision for the saving of the lost.

Fear Not Little Flock

Rev. 14:3, speaking of the saints of God before the throne, states that they are they, "which were redeemed from the earth." Therefore the saved people will be saved because they have been redeemed, or bought back from the earth. Isa. 43:1 contains this statement: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine." Here we have the positive statement that this Brother of ours has redeemed or bought us back.

Isa. 44:22 also brings to view the statement, "I have redeemed thee." But what has become of our load of sin when the Lord redeems or buys us back? This same verse says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." We may trust, therefore, in the Christ who took on Himself sinful flesh in order to become our Brother, so that He might meet the requirements of the law of redemption in buying us back, even after we had sold out to the enemy. As one writer has put it, "Learn to know Christ and Him crucified. Learn to sing a new song—to despair of your own works, and to cry unto Him, Lord Jesus, Thou art my righteousness, and I am Thy sin. Thou hast taken upon Thee what was mine, and given me what was Thine; what Thou wast not Thou becamest, that I might become what I was not."

The question, therefore, is not whether Jesus is both able and willing to redeem us. The question is whether we are willing to be redeemed by Him; whether we are willing to really own Him. He says; "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

May the Lord help men and women everywhere to recognize, and fully appreciate their dependence upon Jesus Christ for redemption, and then be ready to spend eternity with Him when He shall have redeemed the honest-hearted men and women from the earth.

The Bible Society in Canada and Newfoundland

THE two dominions, Newfoundland and Canada, are united in Bible Society work. They represent a territory stretching some four thousand miles from east to west. That extensive terrain is organized into 3,325 branches, with fifteen auxiliary centres; and these are all grouped together in one comprehensive organization bearing the name of the Canadian Bible Society.

The head office is in Toronto, Ontario. It is the B.F.B.S. Department for British North America.

The general board consists of fifty-nine representatives elected by the respective auxiliaries. The general secretary is the appointee of the B.F.B.S., with the concurrence of the general board. The administration is in the charge of twelve district secretaries stationed at the several auxiliary centres.

This unification was effected in 1904, the centenary year of the parent society. It has added greatly to the working power of the society. Effected just as Canada was entering upon a period of rapid expansion, with new and intricate problems emerging ever and anon in the national life, the now united forces of the society were in a position to cope with the emergent needs and to render vital service to the common weal.

Each auxiliary takes the responsibility of Bible Society duty in its own area; supplies cheaply the demand of its own population for scriptures, and besides, employs Biblemen to carry supplies to the remoter settlements, in order that the entire community may be provided with the Word of God.

In addition to this dominion-wide local enterprise, there is a special department for the immigrant inflow, having officers at the ports of entry, especially on the eastern seaboard, Saint John, Halifax and Quebec. Every vessel is met, and newcomers are welcomed and presented with a volume of the scriptures in their native language. The circumstances of the welcome and the gift lend not a little special significance and impressiveness to the kindly action. What dimensions this particular service attains may be readily conceived from the figures for Quebec during the last season (April twenty-five to November twenty-five): 75,000 passengers were met, and 60,000 volumes were presented. At the other ports the numbers are smaller, but considerable.

If the imagination tries to break up this total and analyze it into so many units, each single volume having been given the wings of a new destiny, we may imagine how far-reaching and momentous this quiet distribution of such gifts may be.

Everybody knows that many nationalities compose the population, but few realize how very diversified our population really is. Besides the major elements, French and British, there are at least four-score other nationalities besides the surviving Indians.

The political cohesion of a people so divergent, with antipathies almost as numerous, is the problem of the statesman and administrator. The unity of the nation is the vital necessity of the hour.

The basic virtue of a great nation is spirituality; and it is in the moulding, the guiding of the soul of the people, that the resources of the Bible Society, available in hundreds of languages, are indispensable. No instrument is so potent as this. Has not the world heard that "the language of a people is the sanctuary of its soul"? The Bible Society can speak to every national here in his mother tongue. No language other than the mother tongue has entrance into that innermost chamber.—*Rev. W. B. Cooper, D.D., in the Bible Monthly.*

As Others See It

Psalm Twenty-Three

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be,

Out of the sunshine, warm and soft and bright,—
Out of the sunshine into darkest night;
I oft would faint with sorrow and afright

Only for this—I know He holds my hand;
So whether led in green or desert land,
I trust, although I may not understand.

And "by still waters"? No, not always so,
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go:

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say—
Beyond the darkness lies the perfect day,
In every path of thine I lead the way.
—Selected.

Suicide — The Footprint of Civilization

Dr. F. L. Hoffman, insurance statistician, is said to know more about suicide than any other living man. Suicide data has been his specialty for thirty-three years. In an article in the *International Cosmopolitan*, some very striking facts are set forth by him.

Barbaric tribes, he shows, know nothing of suicide. The Negroes of the South, despite their often depressing surroundings, have a suicide rate of only 1.9 per 100,000. The white population of the same district has a rate of 7.6. Strange to say, the suicide belt of the world is the north temperate zone where climate is most favourable to human happiness. An educated and cultured, yet Godless and Christless man, is of all men most miserable.

"The more cultivated, prosperous, and intellectual a people become, the higher becomes their suicide rate," Mr. Hoffman declares. Suicides are greatly on the increase among the rich and college educated. Mr. Hoffman reasons that most people who are well off do not know what to do with their money, and most people who are educated "in the

modern sense" do not know how to apply their knowledge to proper or useful purposes.

There is an alarming increase among boys and girls, especially those who go adventuring to the big cities after careers. The intensity of city life, its alluring opportunities for excitement, and its subtle temptations, produce nervous diseases, moral and spiritual discontent, and mental unbalance. "In the last analysis," says Mr. Hoffman, "every suicide constitutes a form of mental breakdown." The very significant statement is made that there is today "less willingness to submit to the hardships of life—a reluctance to endure physical suffering. We whimper today if the water in the bathroom runs cold. If our feelings get hurt, we think we ought to protest by committing suicide."

Mr. Hoffman comes close to the real root of the difficulty when he says: "Suicide is obvious evidence of failure on the part of the individual to adjust himself successfully to his environment." The Christian thinker will go beyond this, however, knowing that fallen man has a "capacity limit," and therefore *must* have a Saviour to bear the heavy end of the yoke of life with him. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26: 3. Man is not at present constituted so that he can successfully drag his load in a single collar. A yoke is a collar for two, and the Christ of God says to all the heavy-laden, "Come unto Me, . . . and I will give you rest," and again, "Ye shall find rest unto your souls." Matthew 11: 28, 29. Those who share the yoke with Him never take their own lives.

Another striking observation of Mr. Hoffman's is: "The person who is interested in others is less likely to commit suicide. The present-day tendency is toward exaggerated interest in self." How firmly our Lord sought to stress this very truth—that we must be directly and seriously concerned with the welfare of others to be truly happy! How beautifully it is put in Isaiah 58: 10, 11: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday."—*King's Business, May, 1927.*

The Safety of Aviation

Future historians who may specialize in decades are likely to find it worth noting that, before the end of the decade following the World War, travellers between Berlin and Moscow were advised that

it was safer and more convenient to fly than to go by rail. The chances that a passenger in a German transport plane will fly safely to his destination are 99.997 per cent, according to statistics recently made public by Lufthansa, the airways trust, whose lines traverse Europe and are being extended across Siberia to the Orient. To emphasize its claim that it is a dependable common carrier, Lufthansa makes every passenger ticket automatically a life insurance policy for \$6,000. This company also insures its flying personnel.

The only years for which official comparative statistics of German civil aviation are available are 1924 and 1925, according to the Washington office of Porter Adams, president of the National Aeronautic Association. These statistics show that 55,185 passengers were carried and 3,073,171 miles flown; there were two fatalities, or one for approximately each million and a half miles. In the preceding year 13,422 passengers were flown a total of 983,349 miles; there was one fatality. During five months of 1926 German planes flew 2,500,000 miles and carried 56,000 passengers without a fatality.—*Current History Magazine, April, 1927.*

The Higher Law

The young man who had been examining the row of shining instruments that lined the operating room, turned abruptly to the great surgeon.

"Of course you do not believe in the foolishness called prayer," he said.

"And why not?" the surgeon asked as he held a delicate instrument to the light.

"Oh, come now, doctor," said the young man, smiling. "Surely you cannot believe that God would upset all the laws of nature to grant the request of some one of His creatures. You know how inexorable are the laws of nature. Explain the riddle, please," he demanded, his manner grave now.

"Why, that is easy enough to do," the surgeon said. "Prayer, or rather faith, which is the motive of prayer, is just as much a force of nature as gravity. The skeptics seem to think that if prayer were answered all the laws of nature would be smashed to pieces. That is not necessarily the case. Let me illustrate: Why does this instrument that I hold in my hand not fall to the floor?"

"Why, because you are sustaining it!"

"Exactly. And yet the law of gravitation is not wrecked or denied. It is merely superseded for the moment by a higher law—the law of life.

"Now, as we ascend in nature we find this—the basic laws of a higher plane have the power of overruling some of the laws of the lower plane.

"Gravity is the great law of the inorganic world. It is still a law in the inorganic world, but the great law of the organic world—the law of life—is superior to it. The plant thrusts its stem upward in the face of gravity; man walks about in defiance of it.

"Then why may there not be a law in the next

plane of nature—the spiritual—that just as naturally supersedes some of the laws of the organic world? The plant reaches down into the inorganic world, and grasps the dead atoms there, endows them with life and the ability to rise superior to the forces of gravity. May not the spiritual world do as much for the material world without outraging a single law of nature?"

"Why—why, I guess it could," the young man stammered.

"It not only could—it does!" the surgeon declared emphatically.

"I tell you, my friend, prayer changes things," the doctor quoted. And the young man knew that here was one man for whom prayer had changed things.—*Youth's Companion.*

God's Unchangeableness Our Salvation

If God were changeable, no sinner would be saved. Our sins are so unworthy, so shameful, so revolting and persistent, that a changeable God could never hold to His purpose to redeem such sinners as ourselves. This comes out in a striking passage in the last book of the Old Testament, Malachi. It was at the end of a long-drawn-out historical period, when God's people had gone from bad to worse. God has spoken unsparingly. He has exposed Israel's awful sins. Then He says: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Then comes the surprising word: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." If Israel deserved to be blotted out then, how much more do we Gentiles deserve this today! But God looks, not on the sins of Israel or of the Gentile world, but on Himself: on His foreordained purposes of redemption; His grace; His love; His power; the death and resurrection of His only Son. Because God has pledged His word, and changes not, therefore we are not consumed. Because He is "the Father of lights, with whom is no variableness, neither shadow of turning," we who have forfeited all claims on His mercy and love can be saved.—*Sunday School Times, December 18, 1926.*

There is no substitute for the Bible as an infallible guide to the nation and the individual. There are books and books, but the Bible is the Book; the only safe and sure "guide to our feet and light to our pathway." A careful reading of the Bible and a practising of its precepts, together with a wise application of the principles therein given, will unerringly point the way to the proper solution of all the troubles of a disturbed world.—*Frederick D. Gardner.*

News Notes

—There are no disappointments to those whose wills are buried in the will of God.

—There are about two gallons of blood in the body of the average man or woman.

—Denmark is the only European country which has retained public executions.

—An oil well at Olinda, California, is now the deepest well in the world. It penetrates the earth to a depth of 8,046 feet.

—The English language is spoken by more than 18,000,000 people, while German is second with 120,000,000.

—Some folks instead of thanking Providence for what they have are forever begging for more.

—New York's entire population of early Colonial days could easily be contained in almost any present-day Manhattan skyscraper.

—As late as 1889 the dried flesh of the viper was described as a drug in the authorized English medical dictionaries.

—Andorra, a republic in the Pyrenees between France and Spain, has no army, no taxation, no motor cars, and no roads.

—The fastest railway schedule is that of the Great Western train from Paddington Station, London, to Birkenhead, which run is made at 92 miles an hour.

—In compiling directories, the name of John is found to be the most popular in this country, followed, in the order of preference, by William, James, Charles and George.

—The Japanese estimate that on a Japanese standard of living the world could support 2,500,000,000 people; while only 1,000,000,000 could live under American standards.

—China consumes more firecrackers in a year than any other nation. They are used in connection with social, religious, and military functions, as well as births and funerals and peace demonstrations after quarrels.

England Drifts Romeward

(Continued from page 20)

the passage of the measure through Parliament, and is planning to prepare a petition with a million signatures, to this end.

The new Prayer Book, with all the carefulness of its wording, is clearly a definite surrender to the

Roman party in the church, and, as we have already pointed out, all its supposed safeguards are insufficient to prevent that party from moving forward to the attainment of its great ambition.

It may be contended that this is entirely a Church of England matter, and that it is no business of non-conformists to interfere. We reply that the national church is the concern of the nation, and that any tendency on the part of that church to drift Rome-ward is of vital consequence to every soul in the land.

Learn to Relax

(Continued from page 15)

hours, although he frequently did, but he remained in seclusion for at least twelve hours, perfectly relaxed. He replenished the nerve cells, permitted his body to replace the tissues spent on the ball field.

"No athlete who has not learned to relax can ever reach the top of the heap. To get results in athletic competition the competitor must be relaxed mentally as well as physically. More matches and games are lost each year by a strained mental condition than by a lack of physical condition. Nerves that are taut will not permit the muscles to respond."

That is quite true; and it is a truth of first importance to the people of this high tension, hurrying, nerve-wracking age. But it only tells part of the truth. Proper relaxation is the divine plan for all mankind. God had not only man's physical needs but also his spiritual well-being in mind when He made the Sabbath and gave it to man. "The Sabbath was made for man, and not man for the Sabbath."

In addition to the Sabbath, God veiled a part of each day in darkness so that man might rest and relax; and the man who follows the divine plan of regular daily rest and sleep and who spends one whole day in each week in physical relaxation and worship is not likely to suffer a nervous breakdown even under the tension and pressure of this highly specialized industrial age. It is disregard of God's plan, not hard work, that is killing the present generation. Night is turned into day and the chase after pleasure or gain is kept up almost unceasingly until the nerve force is spent; and too late it is realized that no worth while objective has been reached but wealth and strength are exhausted.

Disregard of the Sabbath is one of the alarming tendencies of our times, and there never was a time when the Sabbath was more needed. But the Sabbath is a gift and must be accepted willingly in cooperation with the Creator. Civil law can forbid men the privilege of working at their regular occupation but it cannot compel them to relax. Law-enforced idleness is more likely to lead to dissipation and vice than to healthful relaxation and worship. This is one reason why civil Sunday laws fail to accomplish the end sought by their well-meaning promoters.

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