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*The Canadian*  
**WATCHMAN**



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# TAKE A FRESH START

By  
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WHAT a glorious privilege, that life offers us many opportunities of taking "a fresh start."

The man who starts afresh is never defeated. Only when we say we can not, and so do not try, can it be said, "There is no hope."

Again and again in the affairs of life, we have to take "a fresh start."

When misfortunes come, and losses and ruin stare us in the face, we "take a fresh start." Instead of saying, "It is of no use to go on; I can not succeed," the brave-hearted man will roll up his sleeves, wipe the sweat from his brow, and try again.

We often say, "He who will not surrender knows no defeat." So it is in every walk of life. The obstacles we meet are often not so much hindrances as they are God's grindstones to sharpen our faculties for better service. The man

who fails is he who is unwilling to do battle over again. An individual suffers everlasting failure, if, when confronted with obstacles, he refuses to gird

up his loins and take "a fresh start."

The earnest Christian takes "a fresh start" every new day. His mistakes impel him to seek help from God. Every time he sins, he tries anew, and struggles to reach a higher plane.

Has any soul become discouraged in the service of God? If so, why not take "a fresh start"? It is fatal to remain away from God. "A fresh start" toward the kingdom is the only way to escape from eternal ruin.

There can never come a better time than today. Everything in nature, in society, in politics, yes, everything in heaven and earth invites us to take "a fresh start."

# The Challenge of the New Year

*We turn another page in life's copy book*

By CHARLES L. PADDOCK, Oshawa, Ontario

WHEN we bought a new car some time ago I felt sure my wife would wash all the paint off, for she washed it morning, noon and night, it seemed to me. The least spot of dust or dirt seemed a challenge to her, and she would get a pail of water, chamois, cloths, polish, etc., and begin cleaning and polishing. The boys were duly warned not to scratch the duco and to keep their hands off the windows. And I must admit I took an unusual pride too, in keeping the new car looking new. It seemed after we had shined it from top to wheels it usually rained and we often came home with the shine all gone.

It was only a new challenge. "As long as water is cheap, that car is going to be kept clean," wife would say. So we washed, burnished and polished, always counting it a pleasure. But our zeal seemed to lessen just a little as the months rolled by, and the car got just a little less water treatment, not

so much rubbing and massaging. A little dust or a few spots did not make quite so much difference as when the car was new. That is just the way most new cars have been treated.

We make a great deal of sport about the women and their clothes, but most men like to get a new outfit now and then. When I buy a new suit, which it seems to me is not often, I follow somewhat the same process we followed with the car. At first it seems to fit just right, not a spot or a wrinkle in it anywhere, and it seems to say to me, "Now why can't you keep me this way?" You may not answer back audibly, but you determine you will keep that suit looking just like new.

At first it is worn only on special occasions, probably to church on Sabbaths. And as soon as I get home I take it off and hang it away with meticulous care. Before long I am wearing it to the office, and after a while it may have to go into the

garden for I want to work just a few minutes while I wait for supper and it is too much trouble to change. Of course it gets wrinkled, and from somewhere, we know not where, spots appear. Then off it goes to the cleaners, and when it returns I resolve again I will give it more of a square deal. But as it grows older I grow more careless with it, and before long it is getting the same treatment as those that have gone before it.

Did a new piece of furniture which demanded special care ever come into your home? The new table is guarded jealously. Nothing hot must be set on it. "Be careful not to spill water on it," we are told, and "Johnny, don't kick those table legs with your shoes." Of course we use it only when company comes. New towels are usually not used until they have lain in the linen closet for a year or so. A new bed spread or a new rug throws out a challenge to us to be careful, to be considerate.

There is something interesting about something new whether it be a new baby or new silverware. Silverware is not to be used when it is new, of course. Even a lively boy takes pride in a pair of new shoes, and for a half day or so tries to be careful not to scuff or mar them. But that concern usually does not last more than a few hours.

Father Time is giving to you and me a new year, 1929,—and it brings a challenge to each of us. We can take down the old calendars which the banker and the baker gave us and new ones will take their places. The old year 1928 looks its age. We have abused it we know. Not many of us have lived up to all our privileges and opportunities. As the year wore away we may have grown careless.

The water which has gone over the mill race of 1928 will not turn the wheels of 1929. There is a vast difference between years or time, and automobiles, clothes, and other things new. When our

## For the New Year

*"May You Have —*

*Enough happiness to keep you sweet;*

*Enough trials to keep you strong;*

*Enough sorrow to keep you human;*

*Enough hope to make your heart sing;*

*Enough labour to keep you from rust;*

*Enough leisure to keep you broad;*

*Enough religion to make you value the best;*

*Enough of the love of Christ in your soul  
to make you glad to serve."*

*Viola E. Cooke.*

car wears out we can get a new one. It may be expensive in dollars and cents to neglect it, but it can be replaced, perhaps by a better and later model. But not so with the years God gives us. If you and I misuse 1929 it is gone and gone forever. Long though we may, for its return, it has slipped eternally from our grasp. We shall travel the road of 1929 but once.

As a boy in school I always took pains in keeping a new book clean. In the new copy book I was more careful of my penmanship. A new sheet in your life and mine is being turned. There may be blurs and blots on the old page of 1928, but a clean, white page, 1929, is being given us. What will we write on it? Will there be as many blots on this page a year from now, as on the one just turned over? It is

possible for us to follow more closely the copy, the pattern, the life of Jesus, this year, than we did in 1928, and thus have a better page a year from now.

When January comes it always challenges us to do better, and we start down the turnpike of the new year with our many-resolved engine purring beautifully. But before we have travelled far on this new highway, we find a knock in the engine of good intentions, and some of the resolutions have ceased to function. Each resolution dropped slows down our progress, and if we are not careful we will slow down to the old pace of the old year.

New Year's resolutions have been discussed freely, recommended by some, condemned by others. But one thing is sure, the individual who begins the year with no ambitions, no goal, no aim, will not make much progress. It is better to make many resolutions and fail in keeping them all than to make none at all.

Most of us know our weaknesses pretty well, and know what our purpose for this new year should be. We all desire to progress, to grow, to advance, to be better men and better women. And we should resolve to do the things which will help us in reaching that goal. If we possess a fiery temper, we should resolve by God's help to get the mastery of it. If we may have skidded on some of the slippery places in the road of 1928, surely we should put on the chains of resolution, determination and hope as we enter 1929. To be better Christians we



(Courtesy C. P. R.)

Locked horns tell the story of a battle to death. May we be victors in our struggles during 1929.

all need to take more time for prayer and for Bible study and devotion. This is a good time to resolve to read the Book every day and to take time for prayer regardless of pressing duties.

Habits may have wrapped themselves about us, binding us and hindering our progress. Gossip, backbiting, criticism, are sapping the joy out of many lives; marring, maiming, destroying. Most of us could resolve to be more thoughtful, to say the kind words which cost so little, to give the smiles which are worth so much but so inexpensive. We might break our alabaster boxes, give our flowers while our loved ones are with us. This New Year many will resolve to quit smoking, some to get away from the drink evil.

Have you been neglecting Bible study? It is a good time to resolve to read some in the good old Book every day. Has the family altar been broken down through carelessness and neglect? Why not begin the first day of the new year and call the family together morning and evening for worship? Time spent in prayer and Bible study is never lost.

We will each make different resolutions, set varying goals. It is not likely that any of us will shoot higher than we aim, or travel farther than the goal we set. May we each have worthy aims, lofty ambitions, and may the Lord help us each one to strive and win, to grow and progress. We wish our readers a Happy New Year, and may 1929 be the best year thus far in your experience.

# THE COMING OF THE KING

*Will it be personal and visible or figurative and secret?*

By S. A. RUSKJER, Lacombe, Alberta

**H**OW will Jesus come, and in what manner will He come and who will come with Him? Jude, the fourteenth verse, says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Notice, Enoch belonged to the seventh generation. He prophesies of the second coming of Christ stating that He will come with all His saints.

Job gives us a statement foretelling Christ's second coming. Job 19:25: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Now the twenty-seventh verse says, "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Notice, Job says I know two things; first, I know that my Redeemer liveth, and second, I know that He shall stand upon the earth at the latter day and I know furthermore that He is the one I shall see for myself. I shall not depend upon some one else to see Him. I shall see Him when He stands upon the earth at the latter day.

Turning to David's statement in Psalms 50:3 we read, "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Notice, My God shall come, He shall come to judge the people. My God shall come and shall stand upon the earth at the latter day. In Psalms 96 we read the twelfth and thirteenth verses: "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." That will suffice to call our attention to the fact that in Old Testament times they not only looked for His coming as a Saviour to men to die on the cross to save men and women from their sins but they looked forward to the end of the earth's history when "God shall stand on the earth at the latter day."

Now I will turn to the New Testament for some scriptures on the coming of Christ. John 14:1-3 reads as follows: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Our Saviour

never made a plainer statement. The Saviour never brought to view facts in simpler language. The Saviour never emphasized a truth to any greater degree than that as surely as He went away He would come again.

## *Coming in Person*

Acts 1:9-11: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

They were standing at the Mount of Olives when the ascension of Jesus took place. A beautiful parting scene, but it left the disciples sorrowful of heart. They were being separated from the Saviour they loved. They had listened to His words, they had seen His miracles, they had walked and talked with Him, they had learned to love Him and here He was being taken away from them. With sorrowful hearts they gazed into heaven.

Two angels asked them, "Why stand ye gazing up into heaven?" It was a cloud of angels that received Jesus out of sight. It is a cloud of angels that will bring Him back again. As we read, He will come with all His holy angels. Heaven will be emptied while angels bring Him back, not in the form of a babe entering the world, not in the form of humanity to be nailed to the cross. When He comes back, He comes to establish His universal empire and take back His saints to dwell with Him as He says in John 14, "That where I am there ye may be also."

There is a statement in 1 Thess. 4, reading from the thirteenth verse and onward: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught

up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Thus the apostle Paul through all of his career was looking forward to the day when he should lay down the pilgrim's staff; looking beyond the portals of the tomb. That Jesus whom he once persecuted, that same Jesus would come back to earth. It will be the Lord himself that will come. He will not be so busy that He will have to send a representative or a private secretary but He himself will come.

### *Every Eye Shall See Him*

I noticed in Acts 1:9-11 that the disciples could see the Lord when He ascended. The promise is that He will come back as He went, so naturally we will conclude that His second coming will be a visible one. Let us prove it by reading some plain scriptures on it. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. As bright as the lightning and as visible as the lightning so also shall be the coming of the Son of man.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7. "Behold, He cometh with clouds." He went away in a cloud and He comes with a cloud; as the disciples saw Him go so will we see Him come. "Every eye shall see Him." "And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27. Notice, they shall see the Son of man when He comes. Matt. 24:30 also states that when He comes His coming will be visible. When Jesus comes, His coming will be a visible coming even as the lightning is visible. "Every eye shall see Him" is twice repeated, proving that His coming will be visible, personal, and literal.

Phil. 3:20 reads, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Notice, heaven is the place from whence we expect to see the Saviour come. In looking for the coming of the Saviour

we look to heaven as the place from which He will come.

The second chapter of Titus has a statement right to the point; also a very beautiful thought. Verse thirteen says, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." After Jesus had come the first time; after He had gone back to heaven, Paul writes to Titus we are looking for Him to come, who died for us. We have learned to love Him and long for His return. 2 Peter 1:16 says it is not an allegory but a reality, that Jesus is coming back to this old earth of ours. At that time, "He will stand on the earth" as Job states.

Matt. 16:27 reads: "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Oh! Then when the Saviour comes He comes to reward every man according to his work.

We read that when He comes, He comes to change our vile bodies. Turning to 1 Cor. 15:51-54 we learn that our bodies will "be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." So when the trumpet shall sound and the Lord shall come, mortality shall give way to immortality and corruption shall put on incorruption.

Rev. 22:12 says, "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Notice, "Behold I come quickly and My reward is with Me." I



(Courtesy Soo Line Railroad.)

A scene of contentment along the Soo Line. With so many beauties here it is impossible to even imagine what heaven will be like.

am not sending it a thousand years beforehand, it is not preceding My coming, I bring My reward with Me. Let us consider Heb. 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Unto them that look for Him He shall appear to bring their reward to them and to complete the work of redemption by delivering them from a sin-cursed world and restoring them to their rightful place in the kingdom of God.

Let us read Luke 14:14: "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." I shall have to remind you of the fact that this is telling you of the beautiful supper prepared by a certain man and because of selfishness he asked all his rich friends hoping that they would entertain sometime in return. The Lord told him He should not do so but should call in the poor, the blind, the lame, and call in those who really needed help. "They cannot repay," God said, "but you shall have your reward in heaven just the same." You shall be recompensed at the time of the judgment, at the time of the resurrection of the just.

### Just Two Groups

Matthew 25 brings to us a statement that proves that when Jesus comes the second time He brings the reward with Him. The thirty-first verse reads, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

When shall the wicked and the righteous be separated? When shall the sheep representing the saints be placed on the right hand and the goats representing the sinners be placed on the left? It says when the Son of man comes with all His holy angels then shall be gathered before Him all nations; then shall He separate them as a shepherd divides the sheep from the goats.

This is made still plainer in the thirteenth chapter of Matthew,—the parable of the wheat and tares. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Notice, He says that the time the wheat and tares will be separated is at the harvest time, that the harvest is the end of the world and that at the end of the world the Son of man shall come and



This same Jesus who grew up as a boy in Nazareth is coming back to the earth again.

the angels shall be the reapers and then a reward is given to every man.

What will the wicked do when Jesus comes? In Rev. 6:14-17 is a statement of what the wicked will do. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

What will the righteous do when Jesus comes? "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. So the scriptures plainly declare that Jesus' coming will be visible, literal, personal and purposeful when He comes the second time to gather all His sheep into His kingdom; to receive them as His own. These can look up and truthfully say, "We have waited for Him." The other class will say to the rocks and mountains, "Fall on us."

### This Same Jesus

But in closing let me emphasize that when Jesus comes the second time it is the same Jesus, it is the Lord himself. The same Jesus who came the first time and paid the price of our redemption.

Dear Friends, with Jesus' invitation shall we not today open our heart's door that we may be ready to spend eternity with Him?

# The Story

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## of the Porto Rico Hurricane

As told by an eye witness

By R. BULLARD

THE twelfth of September the day before the storm I was in our Aibonito school. I was compelled to go to San Juan that day to buy some things for the school, and if I had not gone, more than likely my car would have been destroyed along with the buildings, and if not, it would have remained there for two or three weeks before I could have taken it away, as at this writing nearly one month afterward, one of the land slides in the mountains has not been completely fixed. On the way down I ran into a cloud burst, something that I had never experienced before. It rained so hard that I could not see ten feet ahead, neither could I tell I was moving. The engine was hot, and the rain came in such torrents against it that it cooled it off so rapidly it left it without any compression whatever, so it stopped suddenly and I had to wait for a long time before it would start. I had planned to return to the school the following day.

During the night the wind blew hard and gradually increased in strength as the hours passed by. The next morning Mr. Kinzer and I started to town in a bus which could hardly stand the storm. We went to the docks to meet a boat from Santo Domingo which did not arrive until several days later, as it was carried by the storm to the northern coast of Santo Domingo. While there some of the employees of the Bull Insular Line had just returned from the mouth of the harbour where one of their boats was forced by the wind onto the rocks.

We were almost hurled into the ocean by the fury of the wind which had not reached the maximum of its velocity. My hat blew off and I managed to get my foot on it, but I was not able to keep it there long enough to get my hands on it, as I came near being blown over, so my hat went to sea to explore far-off lands and I to the store to buy another.

The wind was howling and tearing everything loose that was not strongly fastened. It was impossible for automobiles to run any longer, also it was impossible for

people to be out in the streets, so they had to stay inside of buildings.

We managed to buy what we wanted and tried to find a way to get back to the office, but alas! we could not. It was after eleven o'clock and by this time things were looking and sounding very dangerous. By two o'clock and on to four in the afternoon the wind howled and groaned in its work of destruction. Houses fell in, show window glasses all around were broken out, rain came down in all its fury, roofs were blown off, water came in the houses and flooded everything, telephone and light poles came down, radio towers were blown over, boats were torn from their moorings and hurled to pieces against the rocks, while others were sunk. Houses were torn to splinters, killing some of the occupants and destroying all they possessed. Majestic concrete buildings were crumbled to dust as if made of mud, sign boards that were fastened with iron bars and large chains gave up the struggle against the storm and flew away like birds, trees were rooted up by thousands, many falling on houses and crushing them, others blocking streets and roads. Automobiles that were caught out were turned over and some were destroyed. It was impossible for any one to stand up in the wind out in the streets, and if he had been able to do so, he would have been killed by the flying trees, rocks,



In the path of the Porto Rico Hurricane.

boards, galvanized roofing, pieces of glass and a number of other things that were flying through the air and along the ground at a terrible speed of over one-hundred and fifty miles per hour. I saw sheets of iron go down the rocky streets striking the rocks and causing streams of fire to shoot out from them by the friction between the two materials. All we could do was to stay on the inside and listen to the destruction on every side. We were in a strong building but the top of it was blown off or at least a part of it was and the water came in everywhere.

About four-thirty the wind had calmed down quite a bit, but was still blowing strong. We decided to leave our things we had bought, our coats and hats, and started for home walking in the wind and rain. We had hardly started until we were wet and could scarcely make any progress against the wind. The rain felt as if some one were throwing pebbles against us with all his strength. I wondered several times if I would arrive with any clothes the way the wind was treating them. Mr. Kinzer, my companion, is a tall strong man and the wind blew him off his feet and he hit the ground tearing a large hole in his trousers. We continued our journey wading through water and climbing through trees and poles until we reached home. As we had seen so much destruction on every side, we did not expect to see the Santurce church building standing, but to our surprise it was still there with the exception of some of its windows. It is leaning some, but we are still able to hold services in it. We found everyone under the house, as they thought it was the safest place to be. The mission property is protected by a hill and other buildings that are much taller than it, so it received no damage whatever. The wind increased in velocity and blew furiously a large part of the night, putting the finishing touches to its demon mission of destruction.

The army was sent out immediately to clear the roads and as soon as the road was cleared, we made a trip to the Aibonito School. The sights that met our eyes were terrible. Trees of all kinds including fruit trees were torn to pieces and uprooted. Oranges and grape fruit covered the ground, and the trees that remain standing have very little if any fruit left on them. All other tropical fruit is in the same condition. In a short while there will be nothing left in the way of local products for everything has been destroyed. The houses in the country including school houses and tobacco barns are all over the ground in splinters. The wind carried parts of them so far away that they were never found by their owners. It is not exaggerat-



Many lives were lost in the Porto Rico hurricane and millions of dollars worth of property was destroyed.

ing to say that not a half dozen houses of all kinds were left standing in some of the country townships. On account of the hard rains that accompanied the storm the rivers rose and carried away bridges and flooded a large number of towns drowning many people, cattle, and other animals. The water from the ocean flooded some of the coast towns. Thousands of families are left without homes and anything to eat, as all their crops are completely destroyed. Sickness of different kinds is already abroad in the land and the cruel hand of death is taking its toll throughout the island. The Red Cross has come to the rescue of the country.

I have been all over the island since the storm and it makes my heart sick to see such terrible destruction everywhere. A large number of people were killed in different parts. I saw a large concrete tobacco factory that had fallen in and killed eleven people, injuring a number of others. I also saw a Protestant church made of concrete crushed to the ground taking the lives of seventeen people including the wife of the pastor of the church. Some towns were hit harder than others because of being located on hills where the wind had free access to them.

To put it in a mild way the island and its inhabitants, speaking of the majority, are in a terrible condition. A large part of the island or the inhabitants of the island drag out a mere existence in normal times, so what will it be with all crops for this year completely destroyed? If the Red Cross does not continue to feed and clothe the poor of the island, half of the inhabitants will die of some disease, as the hospitals that remain are not sufficient to hold the sick of the influenza and other diseases that have broken out since the storm. Many are being taken care of in tents that were sent here

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# Are ALL Churches Right?

There are more than six hundred sects each claiming to be the true church

By W. C. YOUNG, Toronto, Ontario

THE writer plans to present to the CANADIAN WATCHMAN readers a series of three studies on the spiritual history of God's church since the day when the Head of the church left this earth with a promise recorded in John 14:1-3 that He would return for it, that where He is there the church would be also.

The statement, "There is one body" found in Ephesians 4:4 and defined in Ephesians 1:22-23 as being the church comes to us without one word of apology from the pen of inspiration to the more than six hundred isms, sects or denominations, each claiming with dogmatic frankness to be the church.

There can be no question as to the close relation borne by the Head of the church to the mind and will of His Father for we read that all His words and works were ordered by God, John 14:10-11, and that "In Him was life;" God's life "and the life was the light of men." In very truth He was "Emmanuel" which being interpreted is "God with us." Even the bloody sweat of Gethsemane could not deter the Head of the church from adherence to the mind and will of God.

One of His first pronouncements in laying down His platform of faith and practice in the beginning of His ministry was to see that no question could arise in the minds of His disciples (His church) as to how He stood related to the law of God. (Think not, said He, that I am come to abrogate even a jot or a tittle of its everlasting claims, for heaven and earth will first pass away before any of its precepts or the divine foretellings of God's prophets become nil). Thus He fulfilled the prophecy of Isaiah 42:21, that He, Jesus, would magnify the law and make it honourable.

An experience at such a cost will surely mould the body, the church, in all its teachings and be a test as to its fealty to the example sent them.

Before stepping upon the public platform as a teacher, the Head of the church came to

"John the Dipper" (Emphatic Diaglott) at Aenon near to Salim and there, revealing "The Way, the Truth and the Life" went down into the water and came up out of the water to show His followers the way of baptism, so that wherever there may be a possible argument, as to words and their meaning, the example of the Head of the church must forever settle it: for "He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow."

At the last passover spent by Him, with the church of twelve gathered around Him, He gave them a memorial of His death and a reminder of His promise "I will come again." Soon the family would be scattered, but until He returns, the church is instructed, "Ye do shew the Lord's death till He come."

It is important that we take notice that the blood shed "is the New Testament (covenant) in My blood." Thus by the scriptures of truth, the hope of the second advent and the new covenant relation to God are closely allied.

The apostle Paul with inspired pen declares that under the new covenant the Holy Spirit writes God's law in the hearts of His people (Heb. 8:10), and is very explicit, in his letter to the Romans, as to how the church can tell whether the Holy Spirit has inscribed those precepts in their hearts, or not. The test is when men do by nature (naturally) the things contained in the law—which shew the work of the law written in their hearts. (Rom. 2:14-15).

## No Disannuling or Change

Seeing then that those ten precepts are unalterable, being confirmed by the blood of the testator, "no man disannulleth or addeth thereto." Gal. 3:15. Hence the death of Christ made impossible to the church to add another rest day, that even its earliest claimants will allow, could not occur until three days after the

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# Creation and the Claims of Evolution

## Is Evolution Hostile to the Gospel of Salvation?

THE Bible is not a textbook in natural science, but it is, nevertheless, in perfect harmony with the facts of science. It was never designed to make unnecessary on our part careful research and thoughtful study. The book of nature is one of God's books which invites our investigation and richly rewards our efforts to understand its revelations. Even a cursory reading of the Scriptures will show that many of the most important truths of inspiration are revealed in the language of nature. The natural world thus becomes the gateway to the spiritual world, but under present conditions this gateway must be illuminated by both the living and the written Word.

The message which was originally spelled out by the works of God has been sadly blotted, and our perceptions have been woefully dulled, and yet to the open mind "the heavens declare the glory of God; and the firmament showeth His handiwork" and "the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Happy is he whose eye is enlightened to see, and whose ear is attuned to receive, the divine revelation conveyed in the works of God. To him God is continually speaking.

I have watched with interest the rise and progress of the comparatively modern hypothesis of evolution. Darwin's "*Origin of Species*" was first published when as a mere boy the world was a maze and a mystery to me. At the first it was a question of processes in the material world, and the controversy which it awakened was confined to the ranks of scientists, but later it took a wider range in the effort to apply the principle of absolute development in every field of human thought. In the last quarter of a century the principle of biological development has invaded the domain of religion to a greater extent than ever before, and the truths of revelation have been tried at the bar of a mechanistic evolution. A goodly proportion of those who have justly come to be regarded as experts in their chosen department of science, have assumed to apply to spiritual truth the same principles of investigation and of final judgment which are legitimate in the scientific field but which are absolutely unsound in the religious field. Of course the result has been to

*We take special pleasure in presenting the first of a series of articles on the Fundamentals of Christianity from the scholarly pen of Prof. W. W. Prescott who speaks from a broad experience of half a century of active service as clergyman, educator and editor in England, Australia and America.*

relegate the story of creation as recorded in the Bible to the field of fable and myth, to regard the Biblical teaching based upon this story as mere folklore, and to substitute an evolutionary philosophy for the simple gospel of Christ the Saviour of the world.

But before we concede all the ground claimed by these reconstructors of our old-time religious beliefs, it may be well to give fair consideration to some simple facts. I therefore invite candid attention to these fundamental principles. The field of science and the field of religion are entirely distinct. Science deals with the observed facts of the universe wholly apart from any idea of personality. Religion deals with the facts of the spiritual kingdom in their direct relation to personalities. As the fields are distinct, so the methods of dealing with the facts are distinct. The fact that one has gained distinction as an authority in science by years of research and experience does not necessarily qualify him to be an authority in the field of religion.

One may spend a lifetime in attempting to determine the age of the rocks and at the same time be absolutely ignorant of the facts concerning the Rock of Ages. Those who have attempted to apply in the field of religion those methods of testing truth which may be legitimate in the field of science, have often been led into serious doubts, then into positive unbelief, and finally into rank atheism. This does not prove that the Bible is not true, but demonstrates that false assumptions and false methods of investigation will lead to false conclusions.

Science has its axioms which are readily conceded by all thinkers. Religion is entitled to its axioms. The two sets of axioms are entirely distinct, but they need not be contradictory, since they relate to quite different fields of thought. When therefore Sir Arthur Keith or Sir Oliver Lodge, the English scientists, or Thomas A. Edison, the noted American inventor, makes an *ex cathedra* pronouncement unfavourable to religion, as the result of their application of the scientific method in the field of religion, we need not to be disturbed in the least degree.

### *First Hand Knowledge*

The creed of the blind man after he had been healed is sound and orthodox. "One thing I know,

that, whereas I was blind, now I see." There are some things which we know, not because we have proved them by the scientific method which would be impossible, but because they have been demonstrated to us by a legitimate religious method. I cannot wait upon the decision of an authority in science or an atheist in religion before I am certain that Jesus is my Saviour. Jesus himself, the Jesus of history, has become to me the Saviour from sin, and has demonstrated to me His power to save.

Shall I consent that there is no such thing as pain because some believer in Christian Science affirms it? Do I not know whether or not I am suffering? Shall I consent that there is no such thing as salvation from sin because some authority in an entirely distinct field of investigation declares that there is neither sin nor Saviour? Shall I deny my first-hand knowledge at the behest of one who wishes to impose upon me some conclusions which have resulted from methods of reasoning entirely foreign to the field of religion? No line of reasoning however strongly urged would prove to me that I am dead, for I know that I am alive. "Hereby we know that we abide in Him and He in us, because He hath given us of His Spirit." The new life demonstrates itself.

### *The Real Question*

The real question which is now agitating the minds of many who have been instructed in the conservative view of Christianity, is whether the conclusions of the modern evolutionist are in harmony with the plain teachings of the Scriptures as they are interpreted by the average Christian. The issue comes to this: Is there a personal God who by a definite and distinctive act of His creative will at a definite time brought our world into existence, or have our world and all forms of life upon it developed through countless ages from a primordial cell (saying nothing as to the origin of that cell), and are all things sustained by fixed laws which do not admit of any personal intervention? The Biblical view of creation is based upon the expression, repeated at least nine times in the first chapter of Genesis, "And God said." The evolutionary view of creation rests upon what Darwin has said, or upon what Huxley has said, or upon what some scientist of lesser note has said. The Biblical view of creation recognizes the direct action of a personal God who uses a supernatural power for righteous purposes, having in view the eternal good of man



All the digging which scientists have ever done only confirms the Bible record.

who in the beginning was made in His own image.

While it is true that there are shades of difference among evolutionists, some holding to the purely mechanistic view, while others attempt to compromise by more or less clearly advocating the theistic view, yet when the foundation principle is once admitted, the consistent evolutionist can hardly stop short of the teaching of Le Conte, viz., that in the last analysis one must depend upon "resident forces" only as the one hope of development and progress, and specifically deny the intervention of any person either in the creation or the administration of the universe.

If evolution were simply a theory for academic discussion, relating only to the material universe and having no direct bearing upon the welfare or the destiny of man, we might well leave it for settlement in the laboratory and the lecture room, but now that the scientist has assumed the rôle of a theologian, and has attempted to apply both his methods of investigation and his tests of truth in the field of religion, the situation is entirely changed.

### *Evolution the Gospel of Despair*

It is the privilege of every intelligent Christian to enter his protest against this attempt to shut out his God from any connection with the material universe, and to deprive him of all hope of the intervention of any power outside of himself to deliver him from the evil which he finds within himself. To the Christian who is reaching up for a heavenly power in order to lead a heavenly life evolution is the gospel of despair.

A clever modern writer, who is himself an evolutionist, has given expression to his own despair in these words: "Brief and powerless is man's life; on him and all his race the slow, sure doom

falls pitiless and dark. . . . The life of man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, toward a goal that few can hope to reach, and where none may tarry long. One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent death." — *"Mysticism and Logic,"* p. 56.

In what a different tone does the Lord of glory speak to us: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

In the face of the too confident claims of some of the recent advocates of evolution, and of their too flippant attempts to stigmatize the sober teaching of the Bible as mere myth and folklore, there are some who are willing to risk both their reputation for sanity and their hope of salvation upon those words of inspiration which have been the comfort and stay of troubled hearts for many centuries, and have never failed.

### *Creative Power Necessary in Redemption*

I have now to show the intimate relation between creation and the gospel. It is not by mere chance that in the first verse of the Bible God is revealed to us as the Creator. The Bible is the book of redemption. In it is revealed God's method of saving us from sin. It starts from the beginning. It makes known the wondrous fact that by the power of His own word a personal God created this world, and all things therein, including man, and that all that He made was "very good." Then follows in simple form the story of the tragedy of sin, and the hope of final restoration through the intervention of the seed of the woman, who would conquer through suffering. This is the prologue to the whole book. All that follows is the development of this prologue.

A central thought in the whole revelation of God's method of restoring man, fallen and lost, is that salvation is the result of the personal intervention of the Creator in a new creation whereby the image of God is renewed in man. David understood this when he prayed, "Create in me a clean heart, O God." His hope was in the intervention

of the Creator, and not in any "resident forces."

Through the prophet Isaiah comes this message of encouragement: "But now thus saith Jehovah that created thee, O Jacob, and He that formed thee, O Israel, fear not, for I have redeemed thee." Isa. 43:1. The basis of confidence for redemption is in the fact that the Creator is the Redeemer. From the same prophet we learn that "The everlasting God, Jehovah, the Creator of the ends of the earth" (Isaiah 40:28), is "The Creator of Israel." Isa. 43:15. The inevitable conclusion is that if there is no personal Creator who created the heavens and the earth, then there is no Creator of Israel and therefore no hope of salvation.

When we come to the New Testament we find that He who "became flesh, and dwelt among us" (John 1:14), as the Saviour, is the very One who "was in the beginning with God," and that "all things were made through Him." John 1:2, 3. Further, it is plainly stated that "we are His workmanship, created in Christ Jesus for good works" (Ephesians 2:10), just as "in Him were all things created" (Colossians 1:16); so that when Jesus Christ, the eternal Son of God, is shut out from being a direct agent in creation He is also shut out from being the direct agent in salvation.

Thus it becomes more and more clear that the gospel of salvation is the good news that He who brought all things into existence by His own direct action, has pledged that same creative power for the restoration of believers by a new creation, and therefore we

read: "If any man is in Christ, he is a new creature." 2 Cor. 5:17. This teaching is further emphasized by the plain affirmation that nothing else can take the place of such a creative work: "For neither is circumcision anything, nor uncircumcision, but a new creature." Gal. 6:15.

The vigorous efforts which are now being made to account for a well-ordered universe upon the hypothesis of evolution, and to reduce the Creator to an impersonal force working under fixed and unchangeable law, constitute, therefore, a direct attack upon the very foundation of the gospel of salvation as revealed in the scriptures.

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## The Maker of Man

*God is thy Maker, man!  
Thou wast not born of beasts!  
Think not to fall  
'Neath that dread fall  
That on such foulness feasts.*

*Look up, not down, to find  
Thy Fatherhood and fate;  
There is no need  
That thou should'st feed  
On such self-shame and hate!*

*Man from the Highest came!  
Though sin his fort has found,  
He yet may rise  
To glory's skies,  
And stand on holy ground.*

*God truly lives, and loves  
The creatures of His hand;  
And He will prove,  
Through years that move,  
His might and mercy stand!*  
—Albert Carey.

# Editorial

## Is the Old-Time Religion Passing?

IN a copyrighted contribution to a new book, "Recent Gains in American Civilization," Dr. Harry Emerson Fosdick, pastor of the Park Avenue Baptist Church of New York City, professor in Union Theological Seminary, and preacher at leading American universities and colleges, remarks that "the readjustments of religion's thought to the modern world-view are going on at a much more rapid rate than the casual observer, especially if he is an outsider, commonly suspects."

"One indication of this is the collapse of the late controversy between Fundamentalists and Modernists. It was obviously a rear-guard action. It largely concerned matters which were not even interesting to modern intelligence, and which had really been settled long ago. Its immediate occasion was the correct apprehension on the part of the conservatives that liberalism was gaining and must be ejected from the churches if the status quo was to be maintained. As a matter of fact liberalism has not been ejected from the churches. It never was more sure of its standing ground within them than it is now."

Passing over Dr. Fosdick's characteristic assumption of a monopoly of intelligence on the part of Modernists, it must be recognized that it is true as he asserts that Modernism has the upper hand in the popular churches. This was demonstrated when a few weeks ago twelve Fundamentalist Baptist churches were dropped from the rolls of the Quebec-Ontario Baptist Association.

Altogether some sixty Fundamentalist Baptist churches in Canada and the United States, many of which have been read out of the parent organization, have formed a Baptist Bible Union for the defense of what they regard as the vital truths of the Christian religion. We list herewith some of the fundamental teachings of the Bible rejected by Modernists, giving in each instance some quotation from representative Modernists.

### 1. The Inspiration of the Bible

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the

man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17.

"With the old theory of inspiration there have faded away other tenets, which, as generally presented, rested latterly rather on the presumption that 'the Scripture cannot be broken.'"—"The Pilgrim" p. 266 by Dr. T. R. Glover, chosen to deliver the Bunyan Memorial address at Baptist World Alliance Meeting.

### 2. The Virgin Birth of Jesus

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." Matt. 1:22, 23.

"He (Jesus) did not demand belief in the inerrant Bible, His virgin birth, His atoning death (in the medieval sense of the term), His physical resurrection, or His physical return."—"The Faith of Modernism" p. 78.



Nothing left but the covers.

### 3. The Miracles

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him." John 2:11.

"Because we find difficulty in accepting as strictly historical the accounts of the so-called nature miracles, such as walking upon water and turning water into wine, is no argument for an off-hand rejection of the gospel narrative as a whole, or even a curtailing of its trustworthiness to the limits set by the theologians of the extreme left. Suppose we should find that the accounts of such matters must be rejected for good and sufficient reasons, the church would still value Jesus as the revelation of the ever loving God. — "The Church and the Changing Order," p. 67, by Dr. Shailer Matthews, one time head of the Federal Council of Churches.

### 4. The Substitutionary Atonement

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Peter 2:24.

"And without shedding of blood is no remission." Heb. 9:22.

"On the other hand Protestant groups have in-

creasingly made the doctrine of atonement prominent. . . . One might almost say that what mass is to the Roman Catholic the doctrine of substitutionary atonement is to orthodoxy of the confessional type. But both alike are patterns rather than conviction and attitude. If God had not been conceived of as a king or feudal lord or as affected by the same motives as the gods of Olympus, these patterns would hardly have arisen. It follows that when the pattern in which God is conceived is changed, they like all other political or cultural corollaries disappear also."—"The Faith of Modernism," p. 158.

### 5. *The Bodily Resurrection of Jesus*

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that He was buried, and that He rose again the third day according to the scriptures." I Cor. 15:3, 4.

"To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3.

"Can we today say with Paul: 'But now is Christ risen from the dead, and become the first-fruits of them that slept' (1 Cor. 15:20), or have we to trim our speech to come a little nearer Athens? We have to consider the resurrection of Christ side by side with what we are coming to know of the facts of psychology, and we have to be as sure of our psychology as of the Christian story. We have to consider the tricks the mind plays upon itself and the part of the physical nature in suggesting them and joining in the play. We have to ask whether the disciples were not just at that stage of culture when the mind fails to realize it is playing such tricks; and whether we must say that Christ did not rise from the dead, but that certain psychopathic temperaments thought He did and suggested it to others."—"Jesus in the Experience of Men," p. 129, by Dr. T. R. Glover.

### 6. *Conversion or the New Birth*

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3, 5

"If we think of God as creating man through the processes of divinely guided evolution, we shall set forth salvation as a continuation of the processes by which humanity from its first days more and more has ever appropriated God's personal influence. If we face social reconstruction we shall think of society as an accomplishment of the evolutionary process by which life builds up a more personal environment to aid it in its personal development. We shall not think of God as a monarch giving laws, or sin as a violation of statutes or of salvation as a mere bar-

gain between God and man."—"The Faith of Modernism," p. 175.

No wonder the late Professor William James, in his *Manchester Lectures* said: "Those of us who are sexagenarians' have witnessed such changes as 'make the thought of a past generation seem as foreign to its successor as if it were the expression of a different race of men. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, sounds as odd to most of us as if it were some outlandish savage religion.'"

"An external creator and his institutions may still be verbally confessed at church in formulas that linger by their mere inertia, but the life is out of them."—*Manchester Lectures*, p. 29, 34.

How true the words of that mighty man of God, C. H. Spurgeon:

"We live in perilous times: we are passing through a most eventful period; the Christian world is convulsed; there is a mighty upheaval of the old foundations of faith; a great overhauling of old teaching. The Bible is being made to speak today in a language which to our fathers would be an unknown tongue."

"We should greatly object to the sniffing about for heresy which some speak of; but in this case the heresy is avowed, and is thrust forward in no diffident style."

"A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching. The atonement is scouted, the inspiration of scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them."

We have reached the time foretold by the inspired apostle. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. It behooves every true follower of Christ to stand loyally by every truth of God's word and to know in his own heart the saving power of the everlasting gospel of Christ, knowing that "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour." 2 Tim. 2:19, 20.



(Courtesy Canadian National Ry.)



Harvest scenes in Western Canada—Top—threshing near South Rosebud, Alta. Left—one of the British harvesters stooking. Upper centre—loading stooks. Lower centre—cutting in Saskatchewan. Bottom—one of the new combined harvester-threshers cutting and threshing the grain in one operation.



(Courtesy C. N. R.)

At the top, Right Honourable W. L. Mackenzie King presents Verner Johnson of Big River with a certificate of the Royal Humane Society for saving the life of Miss Rose Littlewood of Foam Lake, by rushing her through the woods in a blizzard to medical aid, when she was taken suddenly ill of acute appendicitis.

Below, Johnson and his lead dog Prince, who took the lead when they were lost in the blizzard, and safely brought them to their destination.

Left. Library Canadian Pacific Hotel, Regina.



(Courtesy C. P. R.)

# SIGNS IN THE EARTH

By C. P. BOLLMAN

LUKE'S account of these same signs is in some respects more full than that given by Matthew and Mark. Luke says:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

These signs upon the earth we shall find began before the last of the three great signs in the heavens, namely the falling of the stars.

## *Distress of Nations*

Beginning with the French Revolution, 1789-95, there has certainly been "upon the earth distress of nations, with perplexity." From 1789 until the Battle of Waterloo in 1815, there was almost continuous strife in Europe, besides the British-American War of 1812, Napoleon's campaigns in Egypt and Asia, and the troubles in India and elsewhere. Then in 1848 came another era of unrest, when again the stability of every throne in Europe was threatened; and since that time we have seen the growth of militarism on the one hand, and of anarchism and Bolshevism on the other.

## *The Great World War*

But these things pale into insignificance beside the great World War which began in the summer of 1914. With the killing of Crown Prince Francis Ferdinand of Austria, by a young Serbian student in Bosnia, all the pent-up furies of the nations seemed to break forth. Solemn treaties became mere "scraps of paper." The laws of war and of nations were ruthlessly torn to shreds, and on earth, in sky, and both upon the sea and under it was waged the most widespread and destructive war the world has ever seen. Not only were all the usual agencies of warfare called into action, but liquid fire and poisonous gases were likewise employed in the destruction of life and property. Thus we see literally fulfilled the words of our Saviour, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

## *Peace Only in Name*

Besides, we know not what terrors may yet follow. Indeed, since the close of the World War many nations have been convulsed with industrial strife and political revolutions. Strikes and revolutionary movements have been attended with

staggering losses in both life and property, and the end is not yet. The world is seething with unrest and opposition to the established order.

Luke mentions other terrestrial phenomena—"the sea and the waves roaring." During the same time covered by the political disturbances to which we have referred, there has been a marked increase in violent storms, earthquakes, tidal waves, etc. There have also been famines and pestilences, as before the destruction of Jerusalem.

## *Earthquakes*

Perhaps earthquakes are the most terrifying of earthly phenomena. From only sixteen recorded disasters of this kind during the 1,796 years from B.C. 1700 to A.D. 96, such disturbances increase to an average of eight a year for the 1,750 years from A.D. 96 to A.D. 1846. We select this latter year because it was then that the seismograph was first introduced, since which time many minor earthquakes have been noted that might otherwise have escaped observation.

One of the most recent great earthquakes was that of San Francisco, April 18, 1906, with a property loss in that and neighbouring cities amounting to fully \$500,000,000 due in part to the fires that followed the shocks.

Among other comparatively recent earthquakes attended by great loss of life and property, may be mentioned several in Italy, one of which occurred in 1915. Others have occurred in South America, and still others in Japan, all attended by considerable loss of life and in great destruction of property. Certainly the words of the prophet are being literally fulfilled: "The earth shall reel to and fro like a drunkard, . . . and the transgression thereof shall be heavy upon it." Isa. 24: 20.

## *Volcanic Eruptions*

Closely associated with earthquakes are volcanoes. The greatest destruction by these has been in Italy, in the Strait of Sunda, and in the Windward Islands.

Beginning with the notable eruption of A.D. 79, that overwhelmed the cities of Herculaneum and Pompeii, Italy's great volcano, Vesuvius, has claimed thousands of human victims, besides burying out of sight many million dollars' worth of property.

In August, 1883, more than thirty-five thousand persons lost their lives by a volcanic explosion and the utter destruction of the northern and higher part of the island of Krakatua, in the Strait of Sunda.

But in some respects the most terrible of all such

disasters was that of Mont Pelee, island of Martinique, May 8, 1902. Between Mont Pelee and the bay was the city of St. Pierre and its suburbs, with about thirty thousand inhabitants, none of whom escaped.

### *As the Days of Noah*

In verse thirty-seven of this same twenty-fourth chapter of Matthew, our Saviour says:

"As the days of Noe were, so shall also the coming of the Son of man be."

As we learn from Genesis 6:5, 11, 12, in the days of Noah "the wickedness of man was great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

This is a dark picture—little if any worse, however, than we see in the world today. Modern civilization is only a veneer covering a seething mass of corruption, involving not only the ignorant and the poor, but many who are rich and who have enjoyed all the advantages of wealth and social position. For years men insisted that the world was growing better, that Christian civilization was making impossible a repetition of the scenes of past ages. But this hope has utterly failed, and the twentieth century, instead of being an era of peace, the golden age of the world, is witnessing a relapse into barbarism.

The great World War, beginning in 1914, revealed to all men, as perhaps nothing else could have

done, the fact that even twentieth-century civilization has in some respects little to boast of over the civilization of the Middle Ages.

In a speech delivered before the Unitarian General Conference sitting in Baltimore, October 15, 1919, ex-President Taft said:

"The moral tone and sacrificial spirit of all the people which was distinctly elevated during the war has suffered a reaction, and we are back again in the old region of the 'doldrums,' where progress toward better things seems as slow as it was before the war."

No sooner had the fighting ceased, than self-restraint was thrown to the winds and there was ushered in an unparalleled era of extravagance and pleasure-seeking.

### *Can Ye Not Discern?*

The Saviour, when on earth, reproved the scribes and Pharisees for their lack of discernment, saying:

"When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:2, 3.

They had not yet seen all the signs of Jesus' Messiahship; but they had seen enough to condemn them for rejecting Him. They were demanding of Christ a sign, while closing their eyes to the signs God had already given them.

In this, as in the case of the signs, or proofs, of Jesus' Messiahship in His first advent, the signs,  
(Continued on page 30)



Disasters are becoming more frequent on both sea and land.



# What Is the CHRISTIAN'S Rule of Life?

By CHARLES THOMPSON

THE New Testament, as translated by Weymouth, renders Matthew 24: 12 as follows: "And because of the prevalent disregard of God's law, the love of the great majority will grow cold." In this statement we have revealed one cause for the spiritual declension of the present day. We also have emphasized the truth that God's law is the standard of righteousness and true morality.

The apostle Paul, in enumerating the sins combining to make the last days of earth's history perilous, mentions disobedience to parents as one of them. This has direct connection with the fifth commandment of the decalogue, which says, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." The disregard of God's law causes disobedience to parents. This condition contributes to last-day perils. It requires only an observing mind to see that this condition is now prevailing.

The Old Testament scriptures record the giving of the law from Sinai amid thunderings and lightnings, the noise of trumpets, and a smoking mountain, and from it Jehovah's voice was heard proclaiming His eternal and immutable law. The faithful patriot Nehemiah gives the following record concerning the event: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Nehemiah 9: 13. The personage referred to by the personal pronoun "Thou" is indicated in verse 12, "Moreover Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire."

Viewing these statements in the light of the apostle Paul's letter to the church at Corinth, we know this personage to be none other than Christ. We read, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Corinthians 10: 1-3.

Thus we find Christ to be the great Lawgiver. This is further proved by the statement of the apostle James, who declares, "There is one Law-

giver, who is able to save and to destroy." James 4: 12. And the apostle Paul, speaking of this "Jesus Christ of Nazareth," affirms, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Hence, if the one and only Lawgiver is able to save, and Jesus Christ is the only one having salvation, therefore it is clear that Christ is the one who spoke the law from Sinai.

## *Christ Upheld the Law*

We have in the New Testament a record of Jesus speaking again from a mountain. His words are recorded in the fifth, sixth, and seventh chapters of Matthew, and are correctly spoken of as "the Sermon on the Mount." Among the utterances here recorded is the following: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5: 17. No, Christ did not come to set aside what He had previously proclaimed. This would be contrary to His nature, for of Him it is written, "I am the Lord, I change not." Malachi 3: 6. His object is stated in the words, "but to fulfill," which mean to teach in its fullness. We are warranted in giving this as a definition of "fulfill" from Paul's statement in Colossians 1: 25. He says, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God." The marginal rendering is, "Fully to preach the word of God." Therefore we conclude that if to "fulfill the word of God" means "fully to preach it," then to "fulfill the law" would mean "fully to preach the law."

This would be in harmony with the prophetic statement regarding Christ's attitude to the law. We read, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." Isaiah 42: 21. To magnify is to enlarge upon, and this Jesus did. For continuing His sayings from Matthew 5, we read, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and

teach them, the same shall be called great in the kingdom of heaven." Verses 18, 19. No room is left by the Saviour for human speculation as to what commandments He was talking about, for He took the sixth and seventh commandments of the decalogue and magnified them, preaching them in their fullness. See verses 21-28.

He gives us here a clear understanding of the immutability of the law, its spiritual significance, and His attitude toward it. This is further elucidated in the recorded dialogue between the Saviour and the young man seeking eternal life. We read, "And, behold, one came and said unto Him, Good Master, what good thing shall I do that I may have eternal life? And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Matthew 19:16, 17. Thus spake He who declared Himself to be the Truth and the Life, setting forth the commandments as the way of life. The further recital of this dialogue leaves no room for the reader to doubt what commandments Jesus referred to, for He mentions six of the ten spoken from Sinai.

The writer wishes not to be understood as teaching salvation by obedience to the law, neither does he wish in any sense to minimize the Saviour's teaching concerning it; his desire is to have it stand out and take the place in the program of life and salvation that it is ordained to occupy.

### *The Law Reveals Sin*

The psalmist David said, "The law of the Lord is perfect, converting the soul." Psalm 19:7. From this statement we are warranted in believing that the law of God has a place in the work of conversion. We find this place in the teaching of the apostle Paul, who said, "By the law is the knowledge of sin." Romans 3:20. Again, "I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. The apostle John says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. "Sin, when it is finished, bringeth forth death." James 1:15. "For the wages of sin is death." Romans 6:23.

Hence we find that the law transgressed can not but condemn to death the transgress-

or. It can not be obeyed so perfectly by one who has transgressed it as to atone for the sin. But it is obligatory that all of us should conform our lives to it, for, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. When man failed to do his whole duty, he passed under a condemnation from which he could not extricate himself, and is represented in the saying, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Romans 7:24, 25. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Jesus declared, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

### *Faith Establishes Law*

The apostle Paul gave the keynote when he said, "For what the law could not do, . . . God sending His own Son in the likeness of sinful flesh, . . . condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Romans 8:3, 4. The law being the standard of righteousness, when transgressed, could only condemn. It demands death. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." Hebrews 2:9.

He who thus paid the penalty of the law affirms, "He that believeth on Him is not condemned, but he that believeth not is condemned already." John 3:18. So we who have transgressed can, through  
(Continued on page 28)



The law of God was written by God himself and given to Moses to deliver to the people.

## Question Corner

These columns will be devoted to answering such questions on Bible topics as our readers may send in provided that the editors consider them of general interest.

*I am convinced that your magazine is correct in teaching that the seventh day is the Sabbath. What I would like to know is how can we tell which is the seventh day? Is it not possible that time has been lost?*

For forty years the Creator himself identified the seventh day Sabbath when He rained the manna from heaven six days in the week, giving a double portion on the sixth day which kept over the Sabbath, Exodus 16. From that day till the time of Christ, the Jews kept rigid track of the Sabbath. Coming down to the time of the death and resurrection of Christ we read, "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus." Luke 23:52-24:3.

In common with the other gospel writers Luke locates the Sabbath between Friday the day of the crucifixion and burial and Sunday the day of the resurrection. He declares that the day upon which these Christian women rested was the Sabbath according to the commandment.

The fourth commandment requires the observance of the seventh day, in commemoration of Jehovah's resting upon that day, after creating the world in six days. Therefore according to the gospel writers the seventh day or Saturday is the original Sabbath of creation week.

Since the time of Christ the orthodox Jews have jealously guarded the day. The calendars of all nations agree in counting Sunday the first day of the week and Saturday the seventh. Every sect that keeps Sunday recognizes it as the first day of the week.

To lose the day, it would be necessary for every man, woman, and child in every city, hamlet, and rural district, on the islands of the sea and on every

ship to lose the same day at the same time and nobody know any thing about it, — an utter impossibility.

*Why do you teach that the Sabbath should be kept from Friday sunset till sunset Saturday?*

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day." Genesis 1:1-5.

It will be observed that the darkness existed first, then the light and when the darkness began again a new day began. The darkness and the light constituted the day in the same order, after the sun appeared. "And the evening and the morning were the fourth day." Gen. 1:19. Therefore the command "From even unto even shall ye celebrate your Sabbaths." Lev. 23:32. Just when this is, Deuteronomy 16:6 defines "at even, at the going down of the sun."

The same arrangement was recognized by Christ during His earthly ministry. "And they went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught. . . . And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils." Mark 1:21, 32.

The midnight arrangement was impossible before the invention of modern timepieces. Men sometimes stop the clock at midnight Saturday night so that they can finish legislative business, or go on with the dance. No man can stop the sun, as it marks by its setting the beginning of the Sabbath.

In the plan of God, as the sinking sun gilds the western heavens the family gather to receive the Sabbath with songs of praise and prayer and scripture reading, and again as day is dying in the west songs of gratitude mark the passing of the best day of all the week as the father commits his little flock to the keeping of the heavenly Shepherd for a new week.

W.C.M.

*Do the people at the north pole know which day is the Sabbath?*

It is true that in the far north, the "Land of the Midnight Sun," the sun is, at certain times, always in view. This does not, however, prevent the people living there from keeping track of the days of the week. We determine it by the sun's sinking out of view in the west; they determine it by observing the dip point of the sun in its path in the heavens. North, east, south, and west, the sun is "the greater light" which God gave "to rule the day,"—the twenty-four-hour day. See Genesis 1:16.



## The HOME

*"Home is where there're  
other hearts longing just  
for you."*

# OBEDIENCE

By EUNICE WINN SMITH

IN this age, when thoughtful people are alarmed over the lawlessness of youth, parents ought to face their responsibility, and lay a foundation for obedience to law. This should be done while the children are most responsive.

Little children love the voices of their parents, from whom they receive love and kindness, and to whom they turn for the supply of their every need. They are naturally quick to come at their parents' call and to do their bidding. They love approving smiles and words. It is very important that parents retain this quickness of response and willingness to obey.

Of course, commands should always be kindly, and there should not be so many that there is not time to see that they are obeyed. Fathers and mothers should require that their very little children obey without question. The child of six months to two years or even three is scarcely able to reason why he should or should not obey.

No thinking parent would permit his child to go out-of-doors in zero weather without being properly dressed, no matter how much the child cried or begged to do so. The same wisdom should govern all commands and permissions given by parents. The young child is incapable of deciding the best things for himself, so he should be taught the habit of unquestioning obedience during these early years. This habit becomes the foundation for obedience to school laws, to community laws, and to state and national law.

As children get old enough to understand, the reasons for commands and for requiring obedience to them should be pointed out. This will help the children to appreciate their parents' thought for them. Then, as soon as the child is able to rely somewhat upon himself, the wise parents will give him opportunities to make decisions, and accept

the responsibility for his acts. This change from reliance on parents and their judgment to reliance upon himself must be made very gradually. However, the sooner control by parents can be changed to self-control by the child, the better it will be for the child. The child should be given more and wider opportunities for self-control as he grows in ability to think and reason. The wise parent, keeping in the background, will make the child feel his freedom to choose while at the same time giving him assurances that he has a friend who will help him if he makes a mistake.

As children grow older, unless parental control has gradually grown into self-control, there is certain to be trouble in the home. When they can think for themselves and sense their physical ability to do things, they cannot be forced to obey without disastrous results. The child who is capable of thinking and acting for himself and is forced to obey against his will, is apt to become a rebel, disobedient, at every opportunity, to parents, to school authorities, and to the law of the country. On the other hand, the child who has a yielding disposition and is forced to obey is harmed in another way; his will grows weaker and weaker, and he becomes a man dependent upon others for his decisions.

The happy solution then seems to be: to require unquestioning obedience from the very young child, establishing a habit and attitude of respect for and obedience to authority; to explain purposes for commands and for requiring obedience to them as fast as reason and understanding are developed; to change parental control to self-control, gradually, as the child becomes capable of assuming responsibility for his conduct, wisely assisting, guiding, and supporting him in constantly lessening degree. The result will be a responsible, self-controlled, law-abiding schoolboy, college man, and citizen.

## The Lasting Impression of a Thoughtless Word

MRS. MYRTLE G. CADY

When I was a small child my family lived in a timber-getting village of northern Wisconsin. Our home was near the junction of two rivers.

One warm summer day a lady from the country came to the village over one of the bridges, and stopped, as was her habit, to rest and make herself more presentable for shopping. On her way home she stopped again, this time leaving her parasol. My mother soon noticed it, and knowing a long walk in the hot sunshine would result, called me to carry it to the lady.

She was nearing the bridge. I ran as fast as I could, thinking, childlike, "How pleased Mrs. V— will be to get the parasol! I am sure she will say, 'You are a nice little girl to bring it to me.'"

She had reached the middle of the bridge when I called to her, "O Mrs. V—, here is your parasol; I've brought it to you." She stopped, turned, took the parasol, looked down upon my upturned face, and with a sigh exclaimed, "Oh, my, how freckled you are!"

I felt as if I should sink down. Needless to say, I turned back, sick at heart, shocked at the terrible news of the blemish I now felt I had.

I did not tell my good mother. I did not cry. There was no way to express that deep, lasting hurt.

Never again did that thoughtless woman have the opportunity to see my childish face. I ran out of sight, I crossed streets, I hid anywhere, that I might escape a repetition of that painful experience.

Years afterward, when I had grown to womanhood and was teaching a high school farther north, I was called home to be present at the funeral of my aged grandmother. This woman was there, watching with the family, showing her kindly feeling. Then, and only then, did I feel that I must not run from her presence, for now I had older grown, and must not let a childish dislike sway me.

We never met again. A few years later she died, never knowing the unnecessary pain and disappointment she had caused a small, sensitive girl.

We as older people should pause and consider before remarking about the seeming blemish or peculiarity of anyone, especially a child, who may be sensitive.

## Youth's Perils and Home Ties

Whether one believes in the depravity of modern youth or that the "revolt of the young" is more apparent than real; whether one looks back to Victorian days as an era of prudish hypocrisy, or

regards the nineteenth century as an age when men were more generally honourable and women all but inevitably virtuous, there is not the slightest doubt that the motor-car age is an age of greater exposure to evil opportunity—an era when moral fibres must be stronger than ever before to withstand the tests of the times. No human agency would presume to prescribe a universal set of regulations for problems which must vary with every family, and, indeed, with the individuals within it. But it is possible to express what must be apparent to all: that the families who least fear the present-day problems are those whose homes are themselves the centres of clean, wholesome fun for the young members and their friends; that to ignore the age-old conventions as to reasonable, if invisible, chaperonage, and such things as propriety in dress, is to risk the disasters that were not confined to Biblical Sodom and Gomorrah, but overtook Greece and overthrew Rome as well.

The headstrong boy, the self-willed girl may rebel against even the most necessary restraints—and surely will rebel if these restraints are tactlessly imposed. But a writer in the *Century Magazine* for September ably sums up the truth when he says: "The cocksure adolescent may resent the strictures of his early training, but he owes his strong body and the decent habits to which he will revert in later life to the same training, nevertheless."—*Toronto Globe*.

## Influence of Home on Children

Not all the children of godly homes follow in the footsteps of their parents. It is generally true, however, that if you "train up a child in the way he should go, when he is old he will not depart from it." The unconscious influence of parents is more lasting and more effective than their conscious efforts.

Often you hear men say that they were estranged from the church by the dogged persistence of their parents. They got a distaste for religion because unwise parents tried to force it on them when they were little children. Did you ever hear a man say that he was estranged from religion because his parents were so Christ-like in their lives? Little folks who hear only half that is said to them, see all that goes on around them. Impressions unconsciously received are the most abiding and the most powerful. The example of parents is more powerful than any precepts that fall from their lips. Important as is the training of children, more important still is the life that we live in their presence. Children not knowing our temptations and our provocations may misjudge us on occasion, but in the long run they will come to pretty accurate conclusions.—*Watchman-Examiner*.



## Your Health

# Keeping Well in Winter

The Doctor Claims You Can Be as Well in Winter as in Summer

By O. S. PARRETT, M.D.

WE doctors thrive more in winter than during the summer months. It may be a bit of poor business for a doctor to offer suggestions which would tend to reduce sickness, but it is just the thing that the doctor of the future is going to do, and for which he will be gladly paid.

Just now it is a bit embarrassing for most of us to suggest ways of keeping well for while the average span of life in America is fifty-eight years we doctors are said to average only fifty-five years bearing in mind that we only become doctors at the average age of twenty-seven years. We thus escape the mortality statistics up to that age.

Recently in England it was determined that of ninety-eight occupations listed, none showed so high a mortality rate from diseases of the digestive system as the doctors. Perhaps it was this knowledge that led a leading American physician to state recently that the best way for the average doctor to instruct his patient in health habits would be to point to himself as a horrible example.

In England seventy doctors die of cancer to each fifty-four farmers. Three doctors die of Bright's disease to one farmer. If I were asked for a reason I would say it was probably because the farmer studied how to feed stock and profited by this knowledge while the average medical college of the past gives a course in every other science except that of feeding the animal Genus Homo. It might be expected to be included as a subject since the late Sir Wm. Osler attributed most of sickness to errors in feeding.

One-half our population die of chronic diseases

while the other half die of acute ailments. You can pay your money and take your choice.

Probably no one ever recovers entirely from the remote effects of acute illness from flu to furunculosis and it is a bit discouraging to read from Sir Wm. Arbuthnot Lane that, "By no known means can we cure any chronic disease."

Most of us only get interested in our health when chronic disease comes stealing in on us which Dr. Lane says can be cured by no known means.

Of the acute diseases pneumonia is the most deadly standing sixth in causes of death in America. Drugs are useless in pneumonia as they are in most other diseases. Many if not most of us carry the germs of pneumonia with us constantly. This need not make you nervous unless you let your vitality run low.

Before Commander Byrd started for the south pole recently he wrote; if only he were a magician and could know the little foxes that had been gnawing away at the vitals of those who offered themselves for the trip. Then he could pick the ones who would stand the hazards and not crack under the strain. What did he mean by little foxes? He makes the matter clear by explaining it was how much sugar they habitually indulged in and similar habits. No foolishness with Byrd. He knows that whether you will be a ready victim for pneumonia and similar diseases depends more on how you have lived your twenty or thirty odd years than on how you can tip the scales as there might be more quantity than quality in your weight.

There's a reason why Lindbergh got through and always seems to get through. The same good sense that directs the mechanical details of his flights

was manifested in his selection of orange juice over coffee for a diet which latter only contains uric acid to further jog and debilitate flagging nerves.

What has this to do with keeping well in winter? Much every way. We only get sick when our bodies are overcome with poisons. We may take these poisons in the form of coffee or tea with their three grains of uric acid to the cup or by eating quantities of meat which contain fourteen grains of uric acid to the pound. Wholesome food may also poison us if eaten to excess or retained too long in inactive bowels.

But some one may say that in the winter time we need more meat to keep the body warm and perform hard labour. Uncle Dooley once said that "nothin makes mankind so ridiculous as the noin o' so many things that ain't so." You don't need any more meat in winter than in summer which is none at all. The reason is that a mixed diet of fruits, vegetables, cereals and milk or eggs furnishes all the heat food your body needs and all the building material it can use. More meat which is building material only clutters up the premises and makes the kidneys and liver work overtime throwing out the extra as waste. When you are thus poisoned you are in excellent condition for most anything that happens along. Do you know that there are thousands of people who give attention to these trifling matters and who go year after year with scarcely so much as a cold to annoy them or to give any encouragement to the undertaker. Membership in this clan would be worth more to you than being a Mason or Oddfellow though the fact that you gave some thoughtful consideration to your health might cause some one to class you among the latter.

You take colds from the inside and not from the outside. A cold bath every morning will not make you catch cold but will make it almost impossible for a cold to catch you. It does this by helping you to burn up your body poisons and renders the blood more alkaline.

Sleep with your windows wide open. Spend ten minutes exercising after your cold bath. Expand your lungs by deep breathing. Don't overdress your abdomen and leave both arms and legs out. Better reverse the order and you will keep the blood where it can't cause congestion which is the first stage of a cold.

To keep the body free of poisons and enjoy that happy state known by a few people as "good health" eat just as many fruits and vegetables in the winter as in summer and a bit more as they are the foods to keep you warm. Add to this whole grain cereals as entire wheat bread, natural rice, entire corn meal together with a little milk and eggs and you will get the food that nature intended you to eat.

Give the tea and white toast, sugar, jams, jellies, doughnuts and coffee, mustard, horse radish, catsup, your fine meats, hamburger and hot dogs, rich puddings and desserts to the dog (unless he is valuable). Feed yourself on the foods that God made somewhat

as He made them and you will be surprised how much more you will get out of life for yourself and the kiddies. At the same time you will still leave a few cases of unpreventable diseases to furnish at least a meagre living to the doctor and undertaker who have some right to live.

## What To Do for Burns and Scalds

By D. A. R. AUFRANC, M.R.C.S., L.R.C.P.  
(Lond.), L.D.S., R.C.S. (Eng.)

A burn is an injury caused by fire or by contact with bodies at a high temperature. A scald is caused by hot liquids. The two processes correspond to roasting and boiling. The treatment of both burns and scalds is practically the same.

Burns and scalds are among the every-day accidents. Very few people go through life without being called upon to treat a burn of some description either for themselves or their friends. Therefore, it is important that every one should be prepared to meet such an emergency intelligently.

First of all, it should be realized that these injuries are not easy to treat. Severe burns present problems which frequently call for special treatment in particular cases. In fact it is almost impossible, and certainly not advisable, to lay down routine treatment for all cases. Some general hints, however, may prove helpful as a guide.

There are various degrees of burns from a redness of the skin to destruction of the underlying tissues, blood vessels, nerves, and even muscles. When there is much destruction of tissue, there is sure to be great pain during the healing process, and scarring afterwards. Small burns, apart from being painful, are not of great importance, but severe burns are very dangerous and frequently cause death. The two chief dangers are firstly shock, which is in evidence soon after the accident, and secondly sepsis which may set in during the period of healing. Death, when it results from a burn, is always due to one of these causes.

As a guide to treatment, it may be helpful to divide burns into three classes: (1) The first degree, where there is redness, but no blistering. (2) The second degree, where blistering occurs. (3) Lastly, the third degree, where there is destruction of skin and tissue.

Before outlining the treatment in these three stages we will mention some points which are applicable to burns in general.

It may be that some day we shall be faced with the emergency of having to deal with a person whose clothes are actually on fire. In such a case, the person must be quickly placed on the ground with the flames uppermost. A large rug or coat should

then be wrapped round the body and the flames smothered as quickly as possible. There is no doubt that many lives have been lost through running out into the open air in a state of panic.

It is important that all burns be treated as quickly as possible after they occur. At the same time it is poor policy to act thoughtlessly and apply something unsuitable which may be difficult to remove later, causing unnecessary pain and trouble. Wrong treatment at this stage may leave the wound dirty, rendering subsequent treatment difficult and delaying healing.

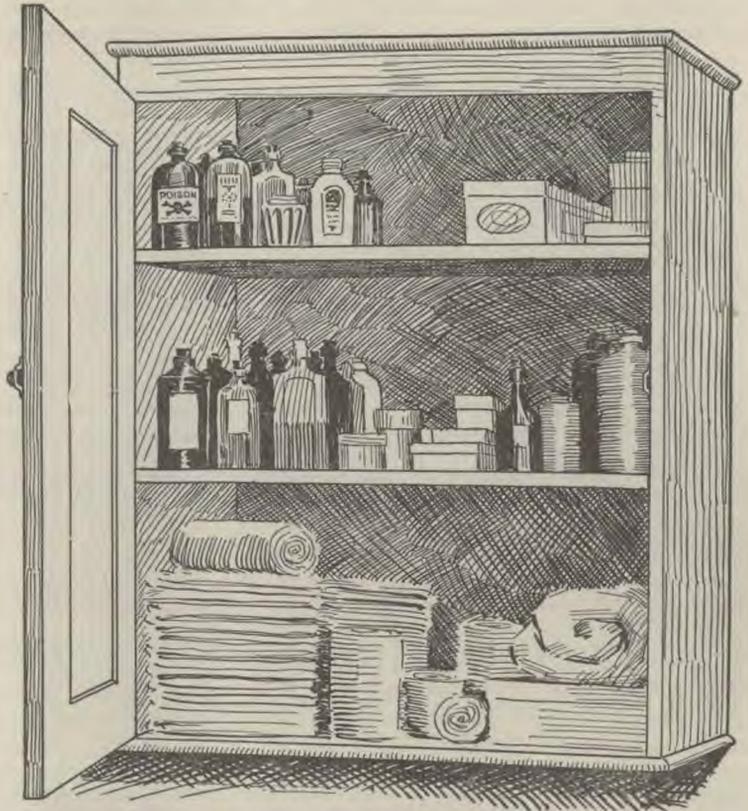
The first aim in the emergency treatment of burns is to exclude the air from the injured surface. This may be done by dusting the surface with dry powders, such as boric acid, bicarbonate of soda, starch, flour, arrowroot, etc. Some of these are not very satisfactory as they render subsequent cleansing of the burnt surface a difficult and tedious process. Another method is to apply oils, such as olive oil, carron oil, and linseed oil, or simple ointments, such as boric or eucalyptus ointment, cold cream, vaseline, etc. Oily substances are best spread on pieces of lint. Whatever dressing is used, it should be covered with a layer of cotton wool and lightly bandaged.

The application of powders or oils is not very satisfactory, and by far the best first-aid treatment is to plunge the part at once into warm water, preferably containing a little antiseptic such as boric acid. This greatly lessens pain and leaves a clean healing surface.

Should the burn be very extensive, treatment in the first instance should be directed to the patient rather than to the injury. A burn on the trunk larger than the size of the hand is dangerous to life. Shock is the greatest immediate danger and should be treated in the usual way by laying the patient down with the head low, applying warmth, especially to the extremities, and giving hot fluids to drink.

In all cases of severe burns it is most advisable to call the doctor as soon as possible. When death occurs, it is generally due to shock and takes place as a rule within the first twenty-four hours.

Water is most useful in treating all varieties of burns, especially those of the extremities. The advantages are that it rapidly promotes the growth of new healthy tissue and greatly relieves the pain. On the other hand it requires considerable time, as the patient must remain with the part continually in water for several hours and often days. This



It is a good plan to have some simple remedies on hand for emergencies.

method is especially useful for burns on the arms and legs, as they may easily be placed in a water bath, but it can also be used for the trunk. The water should be kept at the temperature of the body, about one hundred degrees Fahrenheit. Boric acid one ounce and a half to the gallon, or other mild antiseptics, may be added to the water. No harm results from a part or the whole of the body being kept in water for several days, and burns treated in this way usually heal up beautifully.

To return now to the treatment of the various types of burns, those of the first degree may be treated by simply dusting the part with powdered boric acid or a mixture of zinc oxide one part, powdered starch three parts. Ointments, such as eucalyptus or boric ointment, or vaseline with ten drops carbolic acid to the ounce, are all useful and comforting. They may be applied on thin strips of lint so that the wound may be treated a part at a time without uncovering the whole. Whether powder or ointment is used, a large piece of wool should be placed over the dressing and bandaged in position.

Bicarbonate of soda gives great relief to all burns. It may be applied by using pieces of lint dipped in the warm solution. The proportion of soda is a couple of handfuls in a full bath. The dressing should be covered with a piece of oiled silk.

Fresh air, a nourishing diet, and plenty of rest are other points which aid recovery.

## WHAT IS THE CHRISTIAN'S RULE OF LIFE?

(Continued from page 21)

the merits of Christ, pass from under condemnation to justification of life by believing in the Lord Jesus Christ. For it is written, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5: 1,2. Thus through faith in the merits of Christ's sacrifice we stand pardoned of transgression, having the righteousness of Christ imputed to us for the sins that are past, and are thus accepted in the Beloved as fully as though we had never sinned.

But this brings us to the question raised and answered by the apostle Paul, "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. That is to say, the merits of Christ, bestowed through faith upon the repentant sinner upon condition of a full and complete surrender of past sins, conforms the life to the standard of righteousness which is expressed in the decalogue of ten commandments.

Dr. Howard Crosby in his book, "Thoughts on the Decalogue," expresses a gem of truth upon this point: "And now, shall the holy gospel concentrate its beauty all on your own single self, and the holy law be denied an equal concentration with its equal beauty? No, no! Jesus, when He *redeemed* you, meant to *sanctify* you. The gospel was His means, but the law was His end. It is His own gospel and His own law; and just as His love is personal to you, so are both gospel and law (the one the expression of *His* love, the other the summons to *your* love) personal to you. When we can say, 'I am my Beloved's, and my Beloved is mine,' I'm sure we can say too, 'Oh how love I thy law!'"

I wish to note in concluding the teaching of the apostle James, for he wrote his epistle to the twelve tribes scattered abroad, and began by saying, "My brethren." Hence his teaching is applicable to any child of grace. To such he says, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law which said (margin), Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8-12. James here recognizes the existence and perpetuity of a "whole law." This law is composed of "points," the existence of the "whole" depending upon the perpetuity of every point. The law under discussion is the Ten Commandment law, for he also uses the sixth and the seventh commandments, illustrating his line of teaching, the climax of which is that they

(his brethren) would be judged by that law which he denominates "the law of liberty."

This being true in the day of the apostle James, it is likewise true today. Therefore we are safe in concluding that the law of God expressed in the Ten Commandments and known as the Decalogue is the rule of life for the believer and the standard of righteousness for all.

In my closing paragraph I wish to suggest, by a parity of reasoning used by the apostle James, that the law that says, "Honour thy father and thy mother," says also, "The seventh day is the Sabbath of the Lord thy God." Now if we honour our parents, and do not observe the Sabbath day, we are transgressors of the law.

## CREATION AND THE CLAIMS OF EVOLUTION

(Continued from page 13)

This is made quite clear by Prof. Lewis G. Westgate, an advocate of evolution, in an article in *Current History* for September, 1928, in which he says: "I do not need to answer Professor Keyser's claim that evolution is irreconcilable with the creation story of Genesis. We agree. It is irreconcilable." And again: "It [the opposition to evolution] is based on a misconception of Christianity and on a wrong and outgrown view of the Bible."

This "wrong and outgrown view of the Bible," is the view which was held by Jesus of Nazareth, by the apostles, and by the leading expositors of the Scriptures through succeeding centuries, viz., that the writings of the Old Testament were inspired of God and were infallible in their teaching. Are we prepared to abandon this view and to be left at the mercy of the modern philosopher?

We face the final crisis in the history of the gospel, and no lover of the saving truth of God and of the salvation which is in Christ, can afford to remain silent at such a time as this. Like the apostles of old, "We cannot but speak the things we saw and heard." Acts 4: 20.

## THE STORY OF THE PORTO RICO HURRICANE

(Continued from page 9)

by the Red Cross. No more devastated country can be found now than the island of Porto Rico, unless it is another one that was in the wake of this same storm.

Many have asked the question, "Why do these disasters occur so frequently, snuffing out lives and destroying property?" We cannot but believe that they are another sign of our times, and tell us in no unmistakable terms that the Lord's coming is near. You will find many of these things foretold in the twenty-fourth chapter of Matthew. May they encourage us to live so that day may not come upon us unawares.

## As Others See It

### Moses and the Rabbits

The United States Health Service recently warned people to be careful in handling rabbits, or they might get a dangerous disease.

Moses told the Israelites 5,000 years ago not to eat rabbits.

Moses told his people not to eat pork. The doctors now tell us that pork is hard to digest.

Moses made his people observe fast days. The doctors tell us, now, that we dig our graves with our teeth and must eat less.

Moses told the Israelites that they must not work on the seventh day. Dr. E. G. Martin, of Leland Stanford University, tested a lot of students and proved that one day of rest a week is necessary for good health and effective work.

Some people think that the Bible is out of date, impractical and not even good history.

Those who really study it know that no other book has as much sound sense in it and points the way so clearly to right living.

Jesus said something one day that many people think is very foolish. It was like this: If any man would be first among you, let him be the servant of others. Little people think that is just twaddle, but big men and women, and the biggest business concerns in the world, know that it is the very spirit of success.

The biggest automobile concern in the world says: "Buy our cars. We will serve you better than anybody else."

The big railroads say: "Ride on our trains. We will give you perfect service."

The great hotels say: "Live in our hotels. We anticipate your every want. We will be perfect servants."

Bruce Barton says the Bible is "The Book Nobody Knows." He is right. Nobody is wise enough to understand it all, but the bigger the man, the more he finds in the Bible.

If you want to be big, to understand life, to win real success, to live in the finest possible way, study that out-of-date book—the Bible. — *People's Popular Monthly*.

### What the Polls Said

The ordinary Presidential election in the United States is not devoid of interest for Canadians, but there was never a Presidential contest for a generation which aroused quite so much concern in this

country as that which so recently took place.

At the very beginning it was understood when the Democratic Party nominated Governor Smith, that they did so because he was the foremost "wet" advocate in the nation, and it was calculated that he would attract not a few Republican votes, and so possibly swing the election towards the Democrats. They had not much chance under any ordinary circumstances, and shrewd politicians thought that if they could only corral the wet vote the election would be as good as won. "Al" seems to have thought so too; and the Republican Party was by no means sure that they were wrong. The "wets" had made so much noise that they had almost persuaded the two Parties that the liquor-loving voters were in a decided majority.

Then, Governor Smith was a Roman Catholic, and his Party reckoned confidently on his polling every vote of his co-religionists; and now we have some Roman Catholic papers saying, as does the *Catholic Record*, "There is no doubt in the world that Governor Smith would have swept into the Presidency if he were anything else but a Catholic." And when Protestant Churches took the field in defence of prohibition they were told very plainly that they were opposing the Governor because he was a Roman Catholic. There is no question at all that some persons did vote against him for that reason, but to say that prohibitionists who opposed him because he was an ardent "wet" were insincere, is saying what has no foundation in fact, as these very same voters have, in not a few cases, voted for dry Roman Catholics in preference to wet Protestants.

The election raised so many issues that there was more than the usual amount of uncertainty, and yet, while there was no disputing the reality of the other issues, it was generally understood that the most important issue was simply whether the United States would support or refuse to support the Eighteenth Amendment. The "wets" were certain that the country was ready to repudiate prohibition, and the "drys" were not any too confident that they would be able to carry the country on this great issue.

The victory was clear-cut and decisive, and it even split up the "Solid South," while Massachusetts, old reliable Republican state, went "wet," and is in the Smith column. The size of the vote is to be accounted for in part by the number of women who registered, and probably the majority of these voted dry, and voted because they were dry.

It was a supreme test of strength and the prohibition forces won, carrying their victory also into the House of Congress, where they are in a majority.

## ARE ALL CHURCHES RIGHT?

(Continued from page 10)

covenant was confirmed by the death of the testator.

Before the scenes of Calvary were enacted Jesus ordained the ordinance of baptism, the ordinance of the Lord's supper and the ordinance of humility. (John 13: 1-18.) He outlined the hope and proclamation of His return and the signs foretelling its near approach to every nation, tongue and people, (Matt. 24), closing His earthly labours with the commission to the church that before baptism is administered and the doors of membership to His church are thrown open, that the candidate be instructed "to observe all things whatsoever I have commanded you." Matt. 28: 19-20. Accompanying this commission to go into all the world and preach the gospel to every creature is the assurance, that doing so, "Lo, I am with you alway, even unto the end of the world."

The church does not consist of inanimate material—nor of a peculiar design of architecture or adornment but "Ye are the temple of the Holy Ghost." "A spiritual house." In every congregation of whatever name they may adopt, God's people or church is characterized by loving obedience to the commands of God, with reverence for the teachings of Christ. "Behold I lay in Sion (the church) a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore, which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient." 1 Peter 2: 6-8.



## SIGNS IN THE EARTH

(Continued from page 19)

lead up to and culminate in the event. Then the crowning sign was His resurrection. Now the last sign is the "white cloud,"—the myriads of holy angels coming with their Lord and ours to reap the harvest of the earth, for He comes as He went away, when "a cloud received Him out of their sight." Acts 1: 9.

Not all the signs have yet been fulfilled that point to our Lord's second coming. We are past the darkening of the sun and of the moon, and the falling of the stars; we have seen storms and tidal waves,— "the sea and the waves roaring"—and because of the terrible things now taking place, the hearts of men are failing them for fear and for looking after the things that are coming on the earth. We are certainly in a position to learn the parable of the fig tree, and to know that He is near, even at the door. In other words, so far as this line of prophecy is concerned, the next great event may be His actual coming. True, we may see an increase

of disasters on every hand; men may be still more distressed by the things that are coming upon the earth than they have been; but we know not where the line is that separates us from the signs that serve as warnings and those signs that are part and parcel of the event itself. But this we are commanded to know, "that it (margin, "He") is near, even at the doors;" and this we may now know.



## CURRENT COMMENT

—Drillers for oil at Maple, Ontario, where operations began in 1922, and after an interval were recently resumed, were rewarded for the persistent effort when at a depth of 4300 feet water was struck, carrying a strong solution of radium and declared by medical authorities to possess curative properties for antritis, high blood pressure, rheumatic conditions, and neurasthenia. If men would explore as thoroughly the Scriptures instead of being content with superficial reading, what precious gems of truth would be discovered radiating light and healing power.

—With Governor Alfred Smith, Democratic candidate for the presidency of the United States advocating the repeal of the prohibition amendment, while Herbert Hoover, Republican candidate declared strongly for prohibition, wets and drys cut party lines, and mustered every resource, making prohibition the dominant issue of the campaign. Mr. Hoover carried forty of the forty-eight states including Governor Smith's own state of New York and half of the Southern States, which for the first time since the Civil War voted for a Republican president.

The National Congress will be overwhelmingly dry, most of the wet champions having been retired by the voters to private life. Reluctance to change leaders in a time of great national prosperity under Republican rule, and opposition in some quarters to the placing of a Roman Catholic in the White House operated against Mr. Smith. The overwhelming victory of Mr. Hoover, with 444 votes in the electoral college against 87 for Mr. Smith made it plain that the great majority of the American people appreciate the benefits of prohibition in its relation to the social, moral and financial welfare of the nation. Prohibition has come to stay in the United States.

—Famine again haunts Russia's granary, the Ukraine, because of crop shortage; and 850,000 persons must be fed through public funds this winter.

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—A new world record was set by the Canadian Pacific Railway when a train of grain more than a mile in length was operated between Stoughton and Arcola, in Saskatchewan. It was the longest and heaviest grain train in history, consisting of 135 loaded grain cars, each approximately 40 feet in length, a water car, a caboose and engine. The gross weight was 8,722 tons and the total contents of the cars were 202,000 bushels of grain.

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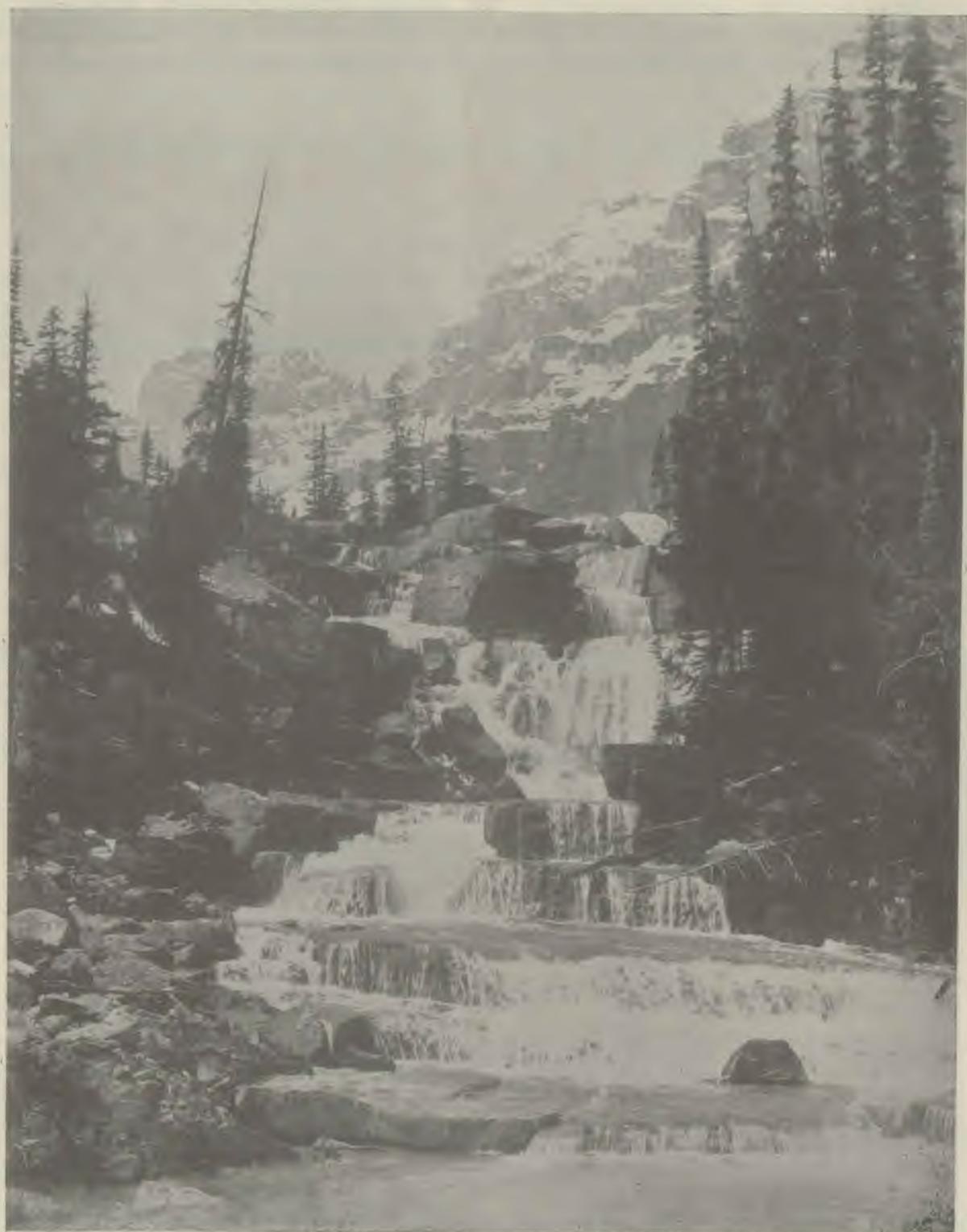
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