

The Canadian **WATCHMAN**



Oshawa, Ontario
February, 25c.

“CANCER PREVENTION” — See Page 26

The World's Greatest Lover



The beautiful Taj Mahal

The most beautiful building in the world is not in New York City, nor in Washington, D.C., nor in London, nor in Paris.

It is in Agra, India, and was built by Emperor Shah-Jehan, as a memorial to a beautiful woman, his favourite wife, Arjemand.

The building is entirely of white marble and is adorned with mosaics of carnelian, lapis lazuli and jasper.

The Taj Mahal was built nearly 300 years ago. It took twenty years to construct and it brought to Shah-Jehan the reputation of being the greatest lover in the world.

Most wives do not have beautiful buildings built in their honour and sometimes when you are baking bread or sewing on buttons, or getting the children ready for school you may think you are not appreciated.

Nevertheless, you need not envy Queen Arjemand. The beauty of white marble is not to be compared with the beauty of a good wife and mother who, day by day, cares for her family.

If you are doing your work well and cheerfully, those around you are sure to see the value of your life and though they may not tell it in white marble, you may be certain that you are doing the most beautiful thing in all the world — serving your loved ones as only a mother can serve.

What Will Man Do With His Great Inventions?

By W. L. EMMERSON

ONE of the watchwords of this age is "progress." We hear and read of progress in industry, progress in the sciences; there are societies for the advancement of this and that branch of human activity; the authority of the past is being thrown overboard; and the consuming passion of the world today is to press forward. Never before in the history of man have such rapid strides been taken in the way of material achievement as during the past quarter of a century.

In the light of these facts, one might suppose, at first sight, that this rapid progress is characteristic of every phase of human activity, and that man is moving strongly towards the zenith of his possibilities. This, in fact, is the common interpretation. But is such a generalization warranted?

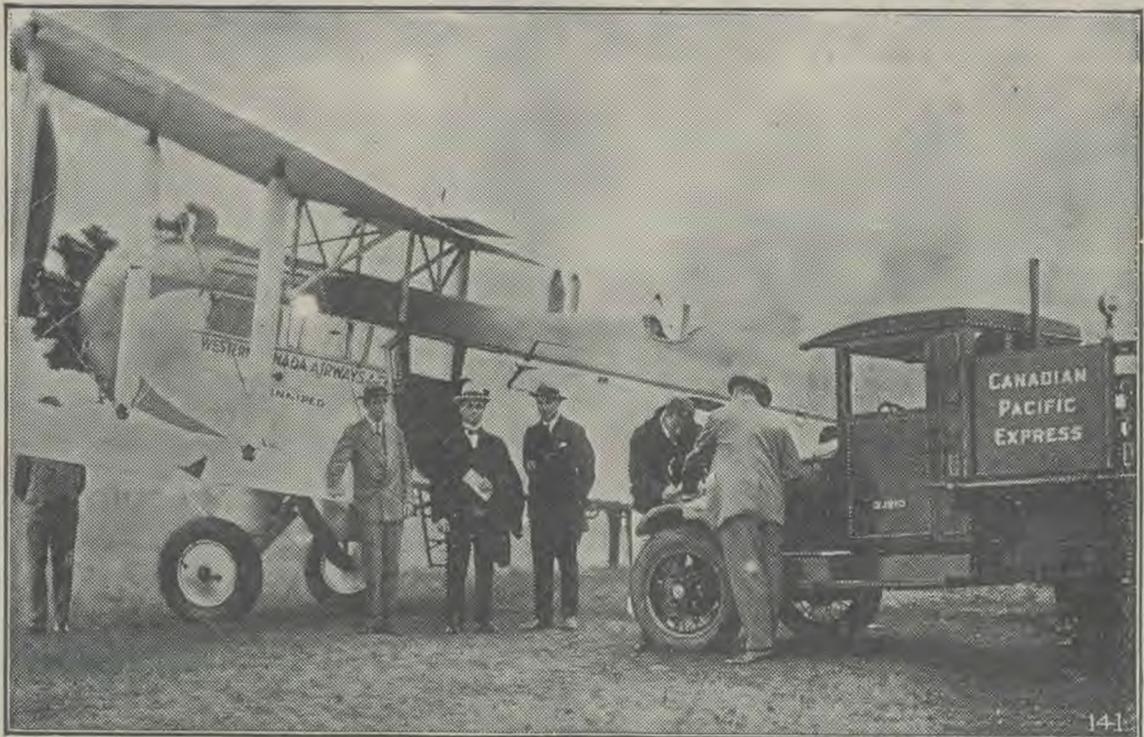
The Meaning of "Progress"

It is very important to remember that "progress"

means advance or development in *any* specific direction, and does not necessarily carry with it the idea of that direction's being right or wrong, good or bad, in the absolute sense of the term. Thus, a person may progress towards health, but a disease may also progress, resulting in the death of the diseased. Similarly, the morals of a society may progress in the direction of a higher standard, or may pass through a process of progressive deterioration. Consequently, the word "progress" should not be understood as necessarily connoting advance in any desirable or morally right direction.

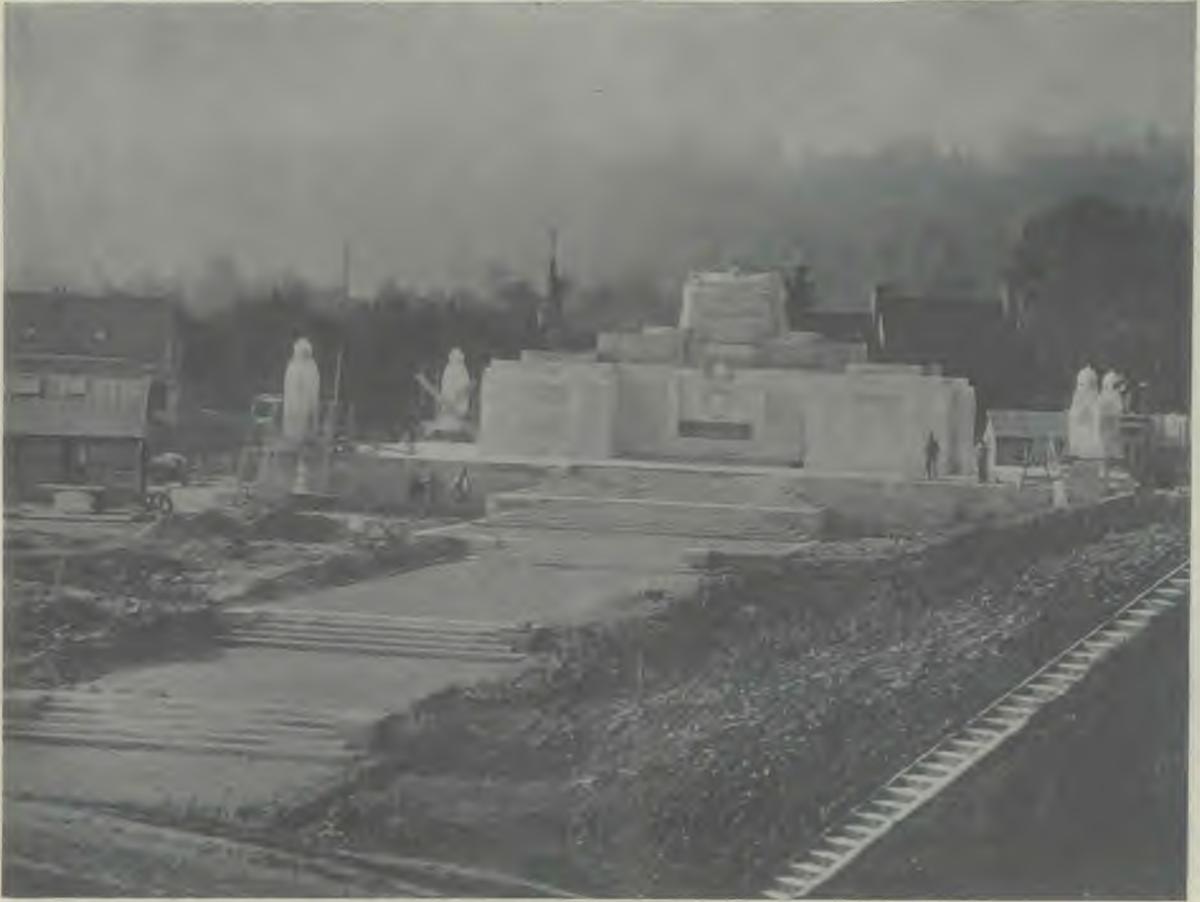
True progress does not consist merely in material development and invention. Though the latter should conduce to the other, the two are by no means synonymous, and whilst new knowledge and power should react to the good of humanity, too often they are perverted to evil uses.

As we look at the world today with its wonder-



(Courtesy Canadian Pacific Railway)

Captain Brintnell, the aviator, signing for express to be carried by Canadian Pacific Air Express from Winnipeg to Calgary. Used for commercial purposes the aeroplane is a blessing. We shudder when we think of its possibilities in warfare.



Marne memorial recording 3688 names of British officers and men who fell in breaking the force of the first German onslaught in 1914. What a pity that the inventive genius of man is being mobilized in preparation for another war that will destroy civilization.

ful modern conveniences, its industries, its network of intercommunications by land, sea, and air, its pleasures, and the thousand and one other things which go to make present-day civilization, can it be truly said that the world is better, that the people are happier, nobler, and richer in character and virtue? Has modern life reacted favourably upon the moral and spiritual status of man?

Sir Oliver Lodge says:

"An unreasoning optimism which sees nothing but good in the advances of the nineteenth century, is not wise, and has been rebuked now and again by the sternness of some prophet, such as Carlyle or Ruskin, to whom humanity is too much inclined to turn a deaf ear."—*Science and Human Progress*, page 31.

He very truly remarks:

"The power to control the forces of nature and adapt them to our own ends must depend for its value on what those ends are. They may be in the line of progress or they may not." "Control over the forces of nature can be applied to destructive as well as constructive objects." "With every new power, the power of destruction increases too; and

there seems no limit to the destruction that might be accomplished; the damage that might be done, if the whole of the energy of mankind were directed to that end."—*Ib.* pages 24, 32.

Consequently, material development, far from necessarily involving progress, may, if abused, only serve to hasten deterioration and destruction.

Reviewing the uses to which modern discoveries have been put, Sir Oliver expresses grave doubts as to their uplifting effect upon mankind:

"It is not easy, perhaps it is not possible, to say that the uses we have made of our present enhanced powers are such as really conduce to the progress of humanity in its larger and wider aspect." "It is natural to glory over increased powers of production; and yet we cannot refrain from a doubt as to their ultimate benefit."—*Ib.*, pages 24, 25.

The Growth of Wealth

The industrial development of the last century has produced a tremendous increase in what appears to be wealth, but what has come of it?—Great inequalities of distribution which have generated the ever-growing class bitterness that is now poisoning

every corner of Western civilization. For multitudes life has become a dreary monotony of existence, a submergence of life under a means of livelihood.

As never before, Mammon rules. Covetousness and greed are abroad. Money has come to be regarded as the "open sesame" to everything worth while. The national and international rivalries produced by this feverish quest of wealth have bred world-wide economic conflict, with consequent wasteful and disastrous wars.

The "age of production," too, has led to an unparalleled concentration of population in Europe, and as this small area is not self-supporting and cannot feed itself, the periodic industrial depressions produce untold hardship and misery.

Strange as it may seem in this age of enormous wealth, there is more fear of poverty and destitution than ever before.

So it will be seen that wealth which makes a few rich, whilst others are down-trodden and enslaved cannot really conduce to the happiness of any. The ones are victims of want and the others of the "deceitfulness of riches." Wealth never has ensured, and never will ensure, happiness. As President Coolidge has said, "The higher and better things of life, without which existence would be altogether vain and empty, can neither be bought nor sold."

As in the past Babylon, Greece, Carthage, Rome, Spain, and many other nations have rapidly declined with an increase of wealth, so it would appear that the nations of today, wealthier than ever before, are in imminent danger of a like fate.

The Increase of Pleasure

More opportunity is provided for pleasure and amusement for the masses nowadays than at any other period in the world's history. In the past pleasure was largely confined to the rich; now it is shared by all classes alike.

The world is pleasure-mad. The cinematograph, the theatre, and the dance attract millions upon millions every week. More people travel today than ever before. Wireless is found in nearly every home.

But, in spite of all these "pleasures," the world is not more contented and happy. In fact, it grows more restless, more discontented, more impatient.

The new science has placed in the hands of man unreamed-of powers, and every avenue is feverishly exploited for still further knowledge.

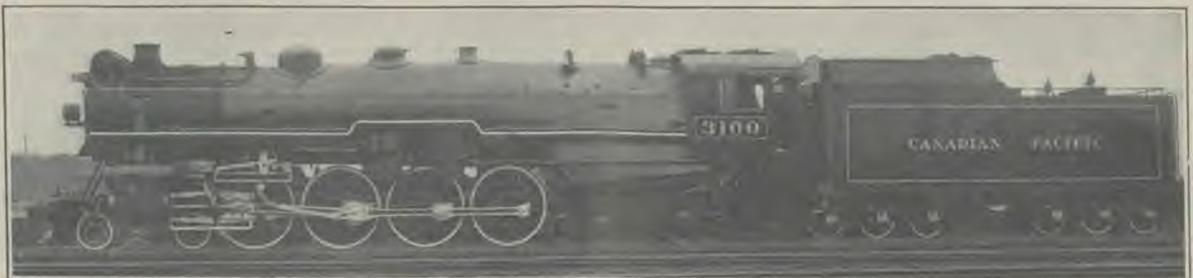
But how is it being used? True, modern life has many advantages not before possessed. Education is offered to all. Leisure has increased and the span of life has been prolonged. In many beneficial ways life has been transformed. But, sad to say, this is not all; nor is it the major part.

Every advance of science has been employed to invent new instruments of destruction. Aircraft have been largely developed for military purposes; the new powers in chemistry are used to produce higher explosives, more terrible poison-gases, liquid fire, etc.; medical science develops bacterial warfare; steam, oil, electricity, and other sources of power are called upon to assist in the production of new and more powerful destructive agents which will deal out death upon combatant and non-combatant alike, and will convert warfare into wholesale annihilation. Vast expenditures appear in the national budgets for the maintenance of war services on land and sea and in the air, so much so that legitimate industries are being crippled by the wanton extravagance.

So alarming is this possibility of the wrong use of the powers which have newly come into the hands of man, that the President of the United States said in 1921: "The increase of knowledge, the development of science, have only given society new weapons with which it is possible for civilization to commit suicide," and seeing how imminent that event may be, Mr. Wickham Steed has said that the governments today, "are thinking in terms of war and are drifting towards a position in which only the date of its outbreak will be open to doubt."

No one can feel that we have reached a stable and satisfactory stage of civilization. There is something missing which is endangering the stability of society, something that material development cannot supply.

Clearly, the only hope for the world today is the gospel of our Lord Jesus Christ. With the eternal principles of divine truth implanted in the hearts of men, the powers so recently placed in their hands might be used to the benefit of humanity, and to the establishment of the kingdom of God upon earth. Without those principles, these enormous powers will encompass man's own destruction and hurl civilization into the abyss.



(Courtesy Canadian Pacific Railway)

The most powerful engine in the British Empire, one of the latest to come from the Canadian Pacific shops.

Was Jesus of Nazareth a Supernatural Being?

The Fundamentals of Christianity --- No. 2

By W. W. PRESCOTT

THE age-old question is still with us. It was asked by Jesus himself. It touches the vital feature of Christianity. "What think ye of Christ?" There are two answers given today. Some tell us that He was the flower of humanity, the ideal man, a noble example of self sacrifice for us to imitate, but yet only a man, and that we should exercise the same faith in God which He exercised.

Others tell us that He was truly a man, who became weary and hungry just as we do, and who voluntarily became dependent for a season upon the Father, but that He was at the same time equal with God and God, the God-man, who is Himself the object of faith rather than an example of faith. Which view is the correct one? Our answer will be found in the following article.

The Christian religion postulates the entrance of God into human history in the person of His Son for the redemption of the world. This is the distinguishing mark of Christianity. The first gospel promise announced it: "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. The hope of the human family rested upon one to be born of a woman, who would conquer "the old serpent, he that is called the Devil and Satan," Rev. 12:9, but this would be accomplished through suffering.

The Seed of Abraham

This hope was renewed, and the coming deliverer limited to a particular family line, in the promise to Abraham: "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. That this was a definite prophecy of the coming of the Messiah in the flesh, Jesus Christ of Nazareth, is made sure to us by an inspired interpretation: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Gal. 3:16.

In another inspired statement we are instructed that this announcement to Abraham was the preaching of the gospel: "And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed."

Gal. 3:8. From this last quotation it is perfectly clear that the fundamental doctrine of justification by faith was not a new gospel when it was preached by the apostle Paul, since it was proclaimed to Abraham and entered into his personal experience, for we read: "And He (Jehovah) brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in Jehovah; and He reckoned it to him for righteousness." Gen. 15:5, 6.

This wonderful promise of blessing through the seed of Abraham finds its fulfilment only through the incarnation of Christ and personal union with Him, as it is clearly stated: "For as many of you as were baptized into Christ did put on Christ. . . . And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Gal. 3:27-29. The gospel of the incarnation is the gospel of righteousness by faith.

The Seed of David

In the promises to David we have a further development of the gospel of the coming One: "When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish His kingdom. . . . I will be His father, and He shall be My son. . . . And thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever." 2 Sam. 7:12-16.

That this promise of an eternal kingdom foreshadowed the incarnation of the eternal Son of God is testified to in the message of the angel Gabriel to Mary, the mother of Jesus: "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever." Luke 1:32-33.

The complete fulfilment of this promise will be realized in the time of the seventh, the last, trumpet, as it is written: "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign forever and ever." Rev. 11:15. The



(Courtesy Canadian National Railways)

The dome of St. James' Cathedral, Montreal, a replica of St. Peter's at Rome. The small building below is the oldest house in Canada, the Jesuit Mission at Sillery, erected in 1637, and now owned by the Province of Quebec.

gospel of the incarnation is the gospel of the kingdom.

In more explicit terms than had been employed by any previous speaker or writer the prophet Isaiah announced the virgin birth of One who would be God manifested in the flesh: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7:14. Granting that this sign had a reference to some child to be born in the time of Ahaz, the reigning king, to whom these words were addressed, yet those who believe the word of God will accept the direct application of this prophecy to the birth of Jesus of Nazareth as recorded in the gospel of Matthew: "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel; which is, being interpreted, God with us." Matt. 1:22, 23. The birth of Jesus of Nazareth was a supernatural birth. His coming into the world was the revelation of "God with us."

In the same section of Isaiah's prophecy, and as an interpretation of "Immanuel," we find an explicit declaration concerning the supernatural character of this virgin-born child: "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever." Isa. 9:6, 7. Here is found the method by which the promises to David, already quoted, will be fulfilled. The son of David, who was to be born of a woman, is the Son of God, "Mighty God," a supernatural being, while at the same time human. "Without controversy great is the mystery of godliness; He who was manifested in the flesh." 1 Tim. 3:16. And so we read: "But when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. The gospel of the incarnation is the gospel of the kingdom.

The God Man

That Jesus of Nazareth was and is a man, and more than a man, was the testimony of Peter in behalf of all the disciples which testimony was approved by Jesus himself. Here is the record: "Now when Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ (the Messiah), the Son of the living God. And Jesus answered and

said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father who is in heaven." Matt. 16:13-17.

It is plain that Jesus recognized Himself as the Immanuel, the "Mighty God" of the prophecy of Isaiah, the Messiah of Daniel's prophecy, the Son of God, while at the same time He knew that He was the Son of man. In harmony with this self-consciousness of His own deity, Jesus asked the man whom He had healed of his blindness, "Dost thou believe on the Son of God?" And when the man asked, "Who is He, Lord, that I may believe on Him? Jesus said unto him, Thou hast both seen Him, and He it is that speaketh with thee." John 9:35-37.

Prophecy declared that He would be "the Son of David, the Son of Abraham," and also that He would be "Mighty God;" and when He was manifested in the flesh, He accepted the acknowledgment that He was the Son of man and also the Son of God, and openly affirmed that He was the Son of God. (John 10:36.)

All this is summed up in a few words by one who was an eyewitness of the events: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." John 1:1-14. The gospel of the incarnation is the gospel of the deity of Jesus Christ the Son of God.

Supernatural Works

But not only was Jesus of Nazareth born in a supernatural way, and acknowledged that He was a supernatural being, but He did supernatural works as a testimony to His supernaturalness. The miracles of Jesus Christ are not simply exhibitions of wonder-working. They are a consistent part of the revelation of God in Christ for the redemption of the world. Every miracle had a moral aim. Every exhibition of supernatural power was intended to be a proclamation of the gospel as "the power of God unto salvation," Rom. 1:16, an encouragement to all the people to accept Jesus as one who "is able to save to the uttermost them that draw near to God through Him." Heb. 7:25.

The works of power which are recorded in the gospel of John are not designated as miracles, but as signs (R. V.), and the purpose of recording them is plainly stated: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ (the Messiah), the Son of God; and that believing ye may have life in His name." John 20:30, 31.

Life has been forfeited through sin. Jesus declared the purpose of His coming in these words: "I came that they may have life, and may have it abundantly." John 10:10. He himself was eternal life manifested in the flesh: "The life was mani-

fested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us." 1 John 1:2.

When He multiplied the loaves and fed the multitude, He was revealing in action what He afterwards revealed in words, when He said, "I am the Bread of Life." "As the living Father sent Me, and I live because of the Father; so he that eateth Me, he also shall live because of Me." John 6:48, 57.

When He raised Lazarus from the dead He demonstrated the truth of His assertion to Martha, "I am the resurrection and the life: he that believeth on Me, though he die, yet shall he live." John 11:25. This is the right interpretation of all His miracles. He was making known His supernatural power for the redemption of men. The gospel of the incarnation is the gospel of the supernatural works of the supernatural Christ.

Vital Questions

Toward the close of His ministry Jesus put the test question to the Pharisees, "What think ye of Christ?" Matt. 22:42. This has been the supreme question during all the centuries of the history of Christianity. By the answer to this question Christianity stands or falls. "We battle for the person and importance of Jesus Christ himself."

Is Jesus of Nazareth merely a beautiful character, the noblest among men but a mere man? Are those statements in the Scriptures which ascribe a supernatural character and supernatural works to Him the fervid expressions of an overwrought imagination in a hopeless effort to revive a misplaced hope? In short, was the Galilean simply an over zealous reformer who lost his life in a vain endeavour to raise the standard of Jewish morality?

If so, then Christianity is mere idealism, a beautiful system but impossible of realization. If He was both David's son and David's Lord, then He is the God-man, God manifested in the flesh for the redemption of the world, and Christianity sets before us the true ideal of life and provides the power for realizing such an ideal. "As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey." The gospel of the incarnation is the very heart of genuine Christianity, which is "faith in Jesus Christ, incarnate God."

But how shall we account for the appearance in history of such a unique person as Jesus of Nazareth? Are environment and heredity a sufficient explanation? If so, why have not many similar characters appeared? Is He the product of the working of that law which is the fundamental factor in evolution—the law of continuity? If so, what was the efficient cause which produced such an unusual effect? Did the appearance in history of the Man of Galilee constitute a personal intervention on the part of the God of heaven for the redemption of man? If so, then the evolutionary philosophy breaks down at the most critical point, and we have

a divine-human person as a Saviour, instead of a mere impersonal force, and we are "prisoners of hope."

The Law of Continuity

But do we find anything in the Holy Scriptures which will furnish an authoritative answer to the questions which we have raised concerning Jesus of Nazareth? Yes, we do. The words of the angel to Mary, the mother of Jesus, set aside the law of physical continuity so far as its application to this case is concerned, and reveal the true idea of continuity as being the active will of God: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born shall be called holy, the Son of God." Luke 1:35. The generation of a child through the direct agency of the Spirit of God, entirely apart from the agency of a human father, is an event so completely beyond explanation by human philosophy as to be rightly regarded as supernatural. But this is not an isolated exception to the working of the law of physical continuity. It is rather one of a series of acts which defy explanation by an evolutionary philosophy. The birth of Jesus was supernatural, His life was supernatural (sinless), His death and resurrection were supernatural (John 10:17, 18), His ascension was supernatural, and He is constantly revealing Himself in a supernatural way in the experience of every believer who becomes a partaker of the divine nature.

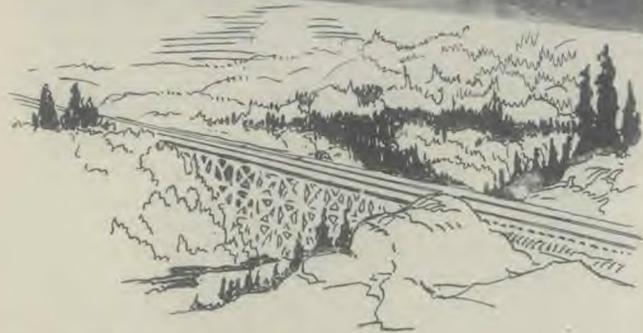
What then shall we say about continuity? "We must build upon a higher, not a lower continuity. A divine will and purpose active in the world is the true continuity. God lifts the natural order to higher and higher stages. He utilizes natural law, but He is not bound by it. When the advance movement demands it, He enters history in the person of His Son, Jesus Christ. His will begins to be done in a new way. His kingdom comes with power. The cosmos of the pantheist, for the healthy and prosperous man, may be a pleasant home for a time, but for the suffering and sorrowing and sinning it is a madhouse. The spiritual vision of the apostle Paul is the supreme need of the philosophers of naturalism."

It is interesting to note that at least one well-known scientist came to see, after years of study, that the application of the scientific method to the solution of the mystery of the incarnation was entirely illegitimate. In the closing chapter of his book, "Thoughts on Religion," which was published after his death, Professor G. J. Romanes made this straightforward confession: "At one time it seemed to me impossible that any proposition, verbally intelligible as such, could be more violently absurd than that of the doctrine of the incarnation. Now I see that this standpoint is wholly irrational, due only to the blindness of reason itself promoted by purely scientific habits of thought."

Again we are reminded of the words of inspira-

Helping to fulfill the prophecy of Daniel 12 : 4, which says that in the time of the end "many shall run to and fro and knowledge shall be increased."

Top—Hon. Mr. Bracken, Premier of Manitoba, driving the golden spike at the opening of the Manitoba Northern Railway; centre right—Indian Trappers in Northern Manitoba; centre left—Cranberry Portage, a new settlement along this new line; lower right—a rail laying machine at work on the new line into the Flin Flon mining district.



(Courtesy Canadian National Railways)

DANIEL IN THE CRITIC'S DEN

DANIEL'S critics in ancient Babylon cast him in the lions' den, from whence he emerged as the first and greatest of all lion tamers. They in turn were then subjected to the same test, and were destroyed. Daniel's critics in modern Babylon cast him into

the discard of unknown authors of ancient fiction, from whence he is emerging as the champion critic tamer of today. Quoting from the Oxford Teacher's Bible,—Notes on the Old Testament, Daniel—Date and Authorship:

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

We propose to prove in this series of articles that the modern critics' future is as hopeless as that of Daniel's ancient critics unless they listen to Daniel and accept his counsel. Rejected Daniel must be accepted, and his counsel followed, if the church of today makes ready for the return of her Lord, and the coming of the King of kings.

Christ Endorses Daniel

Listen to the Master:

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

The critic who rejects Daniel, attacks Matthew. If Daniel was not a prophet of God whose book was to be read and understood by the Christian church, then Matthew is made to put a mistake of ignorance in the mind and teaching of Jesus Christ. If Daniel be spurious, Jesus is ignorant of it, and Matthew the New Testament author is unreliable.

Now then, having quoted the Saviour's unqualified endorsement of the book of Daniel, with exhortation to understand it, we will proceed to the discomfiture of the critics, by the contents of the book itself, not resting the case upon the Master's imprimatur alone. Daniel is well able under God to fight his own battles, and bring his enemies to confusion.

It is an old saying that "the proof of the pudding is in the eating." The trouble with the critic is that he approaches the table with his mind already made up that he will not like the taste of the food. He minces around it, nibbles a bit, sips his tea, and leaves his helping uneaten, afterward condemning

By F. W. STRAY, Moncton, N. B.

Mr. Stray is furnishing us with a very interesting series of studies on the Prophecies of Daniel. This article is the first of the series.

—Editor.

the pudding as unpalatable. The hungry man with a healthy body and normal appetite eats the pudding with relish and gratefully accepts the second helping. The critic of the Bible is a religious dyspeptic, whose taste and judgment are so perverted by unbelief that his

biased report is worthless to men and women hungering for righteousness by faith.

"Strong words, these," some man may say. But wait, let us devour the book of Daniel. Let us "taste and see." Let us lay Daniel's prophecies to the plumbline of well authenticated history, past and present. Then we may be able to say with men of old, "Wisdom, like the wisdom of the gods, was found in him." Dan. 5: 11.

Life Sketch

Before Daniel was a prophet, he was one of the princes of Judah. Scion of the royal house, he no doubt received the best education provided in the land. At the very time of his graduation exercises, they may have been interrupted by the fall of Jerusalem. Years before the prophet Isaiah had warned Hezekiah king of Judah.

"Then said Isaiah to Hezekiah, Hear the word of the Lord of Hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Isa. 39: 5-7.

After the capture of Jerusalem by the armies of King Nebuchadnezzar of Babylon, and the deportation of the Jews, "The king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. . . Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah." Dan. 1: 3, 4, 6.

His postgraduate course of three years in the University of Babylon being finished, Daniel was employed in the king's court. As the result of a chain of circumstances under divine superintendence, Daniel was soon promoted to the post of prime minister of the world empire.

"Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego over the affairs of the province of Babylon: but Daniel sat in the gate of the king." Dan. 2:48, 49.

Years afterward Babylon fell to the combined forces of the Medes and Persians. Daniel was no longer a young man, but such was his wisdom gained through long experience in governmental affairs that his services were deemed indispensable by the conquerors.

"It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." Dan. 6:1-3.

Daniel thus has the unique distinction of being the one man in the world's history who has served as premier of two world empires, Persia and Babylon, conqueror and conquered. And to further add zest to our interest in this remarkable statesman, he himself was a prince of a royal house alien to both empires in which he held such high positions. And still further, his nation had been conquered and made captive by the very kingdom in which he first served as the leading counselor of the king. Daniel was a man who could not be kept down. He always rose to the top when political world upheavals wrecked the nation and submerged its people in the waves of defeat.

This brief introduction indicates that the Daniel whom the ancient and modern critics cast to the lions and the discard, was in breeding, in station, in position, and in ability far above his contemporaries, and modern critics—shall we say it? Well, we think it anyway, when we compare the book of Daniel with the writings of his critics.

A Prediction Tested

Now for a doubt dissolving prediction to close this introductory study of Daniel.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

We say with all due deliberation, that if we had written this article in 1729, two hundred years ago, we could not use this text as proof of inspiration, for it was unfulfilled. We would have written with a goose quill, for there were no steel or gold pens. We would have written by the dim flicker of a pine knot, or a wick lying over the edge of an open dish of olive or whale oil, for even coal oil was undiscovered. We would have sent it to the printer in

the saddle bags of the pony post, for a steel rail had never been laid. Nothing but muscle power had ever been applied to locomotion. It would have been printed on a crude hand press, for again only muscle power worked the embryonic machinery of the time. When printed it would be distributed in the same slow and clumsy way, and read by only a few, for education was limited to the upper classes and was not the privilege of the masses.

In other words, practically everything was carried on, in transportation and communication in A. D. 1729 as it was twenty-two centuries before, in B. C. 535 when Daniel wrote his prophecy. "Many shall run to and fro." Rapid transit has at last come, and provided means of travel for the multitude. "Knowledge shall be increased." The last century has marvelously increased the world's store of knowledge, which has been made the common heritage of the masses in all civilized lands, by compulsory systems of education.

The very means used to refute Daniel by the modern critic—the complicated machinery of communication and transportation, with its attendant concomitant of a reading public—vindicate him as a prophet whose predictions of future events reach to our own time in a most convincing manner. Consideration of these matters should cause the doubter to do some real serious thinking.

Our next study will be, "Why Daniel? Or, The Purpose of the Book."

Summit

Life's way is strewn with the wrecks of years,
And littered with ill-spent days;
Besogged with a flood of sighs and tears,
And scattered with errored lays;
There are hopes piled high that are old and dead;
Shed garments of by-gone joys;
Dried crusts that were once life's sweetest bread;
And fragments of broken toys.

For there's never a life though it cover all,
Its three score years and ten,
But is marred by failure, and fret, and fall,
Is rife with its might have been;
And the road leads uphill all the way,
No matter how worn the feet,
And only what here we have done today,
Determines what there we meet.

Shall I then look backward all the day,
Though the present be glad and bright?
Shall I rubbish add to the littered way,
Nor press to perfection's height?
From the sun-crowned hilltop the road below
Winds up like a silver thread;
And I lose my fears in the after years,
Of peace in its fulness spread.

Bertha D. Martin.

Has the Church Remained True to the Word of God?

By W. C. YOUNG, Toronto, Ontario

INSPIRATION is the only dependable witness as to the faithfulness or unfaithfulness of the church after its Lord and Master ascended up on high.

In Revelation 2:1-7, the early church is well described, and is called by the name of "Ephesus" which means desirable, because it stood fast for the truths entrusted to its care, with a commission to teach them to all the world.

Paul, that great apostle to the Gentiles, when writing years later than the ascension, speaking of the church, calls it "The house of God, which is the church of the living God, the pillar and ground (margin, stay) of the truth." 1 Tim. 3:15.

The twelve, of whom it is written "they loved not their lives unto death," sealed their faith in the life and teachings of the Christ, by martyrdom rather than renounce one precept taught by the Head of the Church.

Did the church remain true to its commission or charge? The answer is recorded in Revelation 2:8 to 3:6, where it is said "I have a few things against thee. . . Thou hast a name that thou livest and art dead." Besides which, Paul, gathering the elders of the different churches in the neighbourhood of Miletus revealed the future of the church as shown him by the Holy Ghost (Acts 20:28-30) saying, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He has purchased with His own blood.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise, speaking perverse things, to draw away disciples after them." Thus the one time desirable church, would bring in undesirable things, perversions of the truths of Christ. Before leaving the elders, he pleads that they turn again to the word of His grace.

It is interesting to note that as early as the fourth century this prophecy was fully met. In Mosheim's Church History we read, "An enormous train of different superstitions were gradually substituted in the place of true religion and genuine piety. . . . The public processions and supplications, by which the pagans endeavoured to appease their gods, were now adopted into the Christian worship. . . . The virtues that had formerly been ascribed to the heathen temples, to their lustrations, to the statues

of their gods, and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer and to the images of holy men, and the same privileges that the former enjoyed under the darkness of paganism were conferred upon the latter under the light of the gospel, or rather under that cloud of superstition that was obscuring its glory."—*History of Church*, by J. L. Mosheim, Cent. 4, Chapter 3, page 98.

Cardinal Newman, in his book, *Development of Christian Doctrine*, bears testimony to this persuasion of the simple gospel as follows: "In the course of the fourth century, two movements or developments spread on the face of Christendom with a rapidity characteristic of the church: the one ascetic, the other ritual or ceremonial. We are told in various ways by Eusebius, that Constantine in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own." Id. page 373.

This defection from the faith and practice of the apostolic church, was not confined to the earlier centuries alone according to the testimony given in *Manual of Christian Doctrine* by Rev. Walker Gwynne, edited by the Bishop of Albany (Anglican) and introduced by the very Rev. R. W. Church, M.A., D.C.L. Dean of St. Paul's.

The following is given in dialogue form:

"Did the church of England always remain pure after this?"

"No: in the course of several centuries it became corrupt in doctrine and practice, like most of the other churches in Europe."

"What happened to it?"

"It fell by degrees, like the other Western churches under the usurped authority of the Bishop of Rome."—*Manual of Christian Doctrine*, page 122, published by Musson Book Co., Toronto.

If then, the prophetic utterance of the apostle Paul, the testimony of one of the cardinals of the Roman Catholic church, with the plain statement from the manual of the Anglican church are to be depended upon, why fault a church or body of people who are more anxious to stress their adherence to apostolic truth, than to emphasize apostolic succession; for even if their history can be traced down the centuries without any question whatever, that fact must lead to only one conclusion, that is, a fallen away condition, and a need to revise their fundamentals and return to purity of doctrine and practice.



Editorial

Why We Believe the Bible

TIME was when the Bible was revered, when the ten commandments were respected and obeyed, when men recognized accountability to their Maker in the judgment day and believed in a real heaven and hell. But times have changed.

In these days of prevailing unbelief, when men are groping for the light and seeking some authoritative answer on questions of human origin, and destiny, it is fitting that we should examine the foundations of the Christian's faith and hope.

The Bible claims to be inspired of God. "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." 2 Tim. 3: 16, 17. That little word "all" takes in the entire Bible from the first verse of the first chapter of Genesis in the Old Testament to the last verse of the last chapter of the Revelation in the New Testament.

Just what is meant by inspiration is indicated in the experience of Balaam, who was so determined to secure the gold of Midian by cursing Israel that an angel with a drawn sword failed to stop him, but who three times blessed when he wanted to curse. The reason he gave: "Must I not take heed to speak that which the Lord hath put in my mouth?" "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?" Num. 23: 12; 24: 13.

When God came to give the Bible to men, however, He chose holy men and not men of Balaam's kind. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21. So completely were the Bible writers under the control of the Spirit of God that often they were in-

spired to write things for future generations, the significance of which they did not understand. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1: 10-12. For example, when Daniel sought the meaning of his visions, he was told: "Go thy way, Daniel: for the

words are closed up and sealed till the time of the end." Dan. 12: 9.

Without quibbling about hair-splitting theories of inspiration, it may be simply put that God expects men to give Him credit for meaning what He says and for being able to say what He means.

Jesus Endorsed the Whole Bible

Jesus taught that the Bible is inspired. "Search the Scriptures; for in

them ye think ye have eternal life: and they are they which testify of Me." John 5: 39. This statement has reference primarily to the Old Testament which was all that had been written when Christ spoke these words. It is equally true of the New Testament. From Genesis to Malachi and from Matthew to Revelation the Scriptures point to Jesus as the seed of the woman who is to crush the head of the serpent, (Gen 3: 15); as the seed of Abraham in whom all nations shall be blessed (Gen. 12: 3); as the seed of David who is to sit upon the throne of the Lord and rule forever (2 Sam. 7: 12, 13); as the Lamb of God prefigured in sacrificial offerings who taketh away the sins of the world (John 1: 36); as our risen Lord and High Priest in the heavenly sanctuary (Heb. 12: 1, 2); and as the soon coming King of kings to judge the world and reward His saints (Rev. 19: 11-16).

To the doubting disciples on the day of His res-



An open Bible to the world.

urrection He said: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." Luke 24:25-27. They believed sufficiently to forsake all and follow Him, but, prejudiced by the influence of errors which they had been taught from childhood, these good men failed to believe all of the Scriptures. No man can afford to permit himself to be blinded by the cobwebs of prejudice or to be hide bound by a creed. Note that Christ began with Moses whom the critics reject and quoted from all of the prophets: "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:44. Our Lord in these words places the stamp of divine approval on all three sections of the Old Testament as divided by the Jews,—the law of Moses, or first five books, the prophecies, and the psalms or poetic portions.

Again Jesus said: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. But if ye believe not his writings, how shall ye believe My words?" John 5:45, 47. The critics began by

rejecting Moses' inspired account of creation and the fall of man, and eventually rejected the virgin birth of Jesus, His miracles, His resurrection and His second coming in glory. They are fulfilling the very Bible that they reject. The hopeless condition of the man who rejects the Old Testament is certainly stated by our Lord in Luke 16:31: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

As to the New Testament Jesus gives assurance.

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The accuracy of the New Testament depended not on the fallible memory of men, but on the infallible memory of the Holy Ghost.

To Paul and John were given special revelations. (II Cor. 12:1-4, Rev. 1:1, 2). And the New Testament is so completely interwoven with the Old in its record of fulfilled prophecy and types and its unfolding of the plan of salvation that the two stand or fall together.

The Old and the New Testament are the two witnesses referred to in the eleventh chapter of Revelation, that prophesied in sackcloth during the 1260 years of the Dark Ages when an apostate church sought to keep the Bible from the people, burning the Bible and those who translated it and putting to death millions of those who treasured its precepts.



One of the most beautiful examples of wood carving in Canada, in the Trinity church at St. John, N. B.



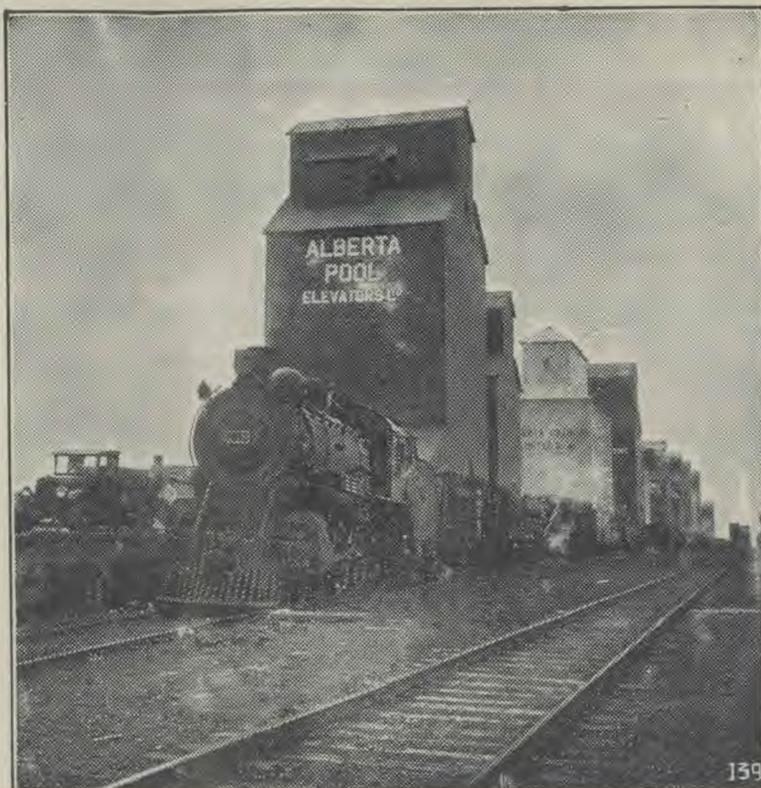
**The Camera
Records Items of
Interest to
Canadians**

Upper left: Premier King visits the grave of France's unknown soldier.

Lower left: Much of Canada's grain is transported by steamer. The S. S. Lemoyne broke the world record this past fall by carrying 553,000 bushels of wheat in one trip.

Upper right: A common scene in a prairie town in the fall and winter.

Lower right: The Empire's largest hotel in process of construction. The C. P. R. hotel, the Royal York in Toronto.



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(Courtesy of Canadian Pacific Railway)



A Lesson From THE VESTRIS TRAGEDY

By THEO. G. WEIS

NOT since the *Titanic* went down on her maiden voyage has there been such a tragic episode of the sea as the sinking of the Lamport and Holt liner, *Vestris*. On Monday, November the twelfth, barely twenty-four hours after all the world had finished its solemn services in commemorating the bloody years of 1914-1918, this vessel listed and sank, carrying with it many lives and leaving on record one of the most pathetic and heart-rending stories of sea disasters. Mountainous, whitecapped waves are today rolling and roaring their crescendo of triumph upon their sullen, trackless paths of the Atlantic, two hundred and fifty miles off the coast of Virginia where the South America bound *Vestris* lies beneath the sea.

Strange and varied are the stories of noble seamanship, of desperate decisions, of moments that seemed unending, of hours in shark infested waters. Such intensities of human bewilderment are as dreams to the survivors, as half-truths to the outside world. Many, including the captain and the radio operator, will never tell their laments and aches to human ears. For out of the small group of three hundred and forty-one passengers one hundred and seventeen are dead.

One phase of the tragedy seems most sorrowful. Not a child was saved. It was a drowning of the innocent. One has only to look down the list of the missing to see one after another little family unit wiped out.

Described by Survivor

Paul A. Dana, South American representative of the Radio Corporation of America in a copy-

righted statement to an Associated Press representative, tells his view of the sinking and of his twenty-four hours of floating in the sea.

"Our first night out, Saturday night, the *Vestris* began to hit rough weather. As the night progressed the storm grew worse, until, before the night was over, we were in the worst storm I ever saw on the sea. It was late that night — perhaps after midnight — that a thing happened which I believe started the trouble that ended in the tragic sinking of the *Vestris*.

"Two big waves hit her, almost simultaneously, bow and stern. The ship quivered from end to end. You could almost feel her wrenching. The next day she developed a leak. One of her plates must have been wrenched loose. It was rough Saturday night — and Sunday was rougher. Only four of the passengers besides myself were down to breakfast. The minute I stepped out of my cabin that morning I felt uneasy. The *Vestris*

was listing. I had been on steamers before that listed, but I had never seen quite such a list. It looked bad.

"Whether the other passengers were uneasy I do not know. Many of them were violently seasick and spent the whole day in their cabins. By the middle of the afternoon the list had become so pronounced that all the furniture that wasn't fastened down in the dining-saloon and in the smoking-room had slid over to the starboard side, where it was crashing around as the ship rolled. I went to bed about ten o'clock. After wedging my bed into a corner so it couldn't slide around, I fell asleep. Monday morning when I woke there was water right on a level with my windows. There was

The Unleashed Gods

*Iron and rock are our slaves;
We are liege to marble and steel;
We go our ways through our purse-proud days,
Lifting our voices in loud self-praise—
Forgetting the God at the wheel.*

*We build our bulwarks of stone,
Skyscraper and culvert and tower,
Till the god of flood, keen-nosed for blood,
Drags our monuments into the mud
In the space of a red-eyed hour.*

*Kings of the oceans are we,
With our liners of rocket speed,
Till the god of ice, in mist-filled trice,
Calls to us harshly to pay his price
As we sink to the deep-sea weed.*

*Muscle and brain are our slaves;
We are liege to iron and steel;
But who shall say, tomorrow, today,
That we shall not halt on our onward way
To bow to God at the wheel?*

—Percy Shaw

water sloshing around on the floor of my cabin too. The crew was throwing the cargo overboard. It looked like bales of cloth and such stuff. Their derricks weren't working, so they couldn't get rid of the heavier things, like automobiles. . . .

"The officers were going about, cheery but non-committal. Once I went back to my cabin to try to rescue my money that I had left in a trunk, no use—the trunk was under water and wedged in under my bunk. I got my passport and left. . . .

"My steward came in, groaning, with a badly wrenched shoulder. There was apparently a leak, he said. The hold was filling with water, and he had been bailing with a bucket all night. The cargo had shifted, too, and the ship had tipped clear over until the water was on a level with my windows on the top deck.

"At 10:30, the women and children were brought up and were told to put on life preservers. Still we got no definite information from the officers or crew.

"The women were wonderful. Some of them were crying quietly—but there was no hysteria. One of them held in her arms a baby not more than eight months old. All the children had been bundled up.

"At eleven-thirty they started to lower the lifeboats over the port side—the side that was up as she listed. Then the trouble began. It took them two hours to launch those boats, an operation that usually takes about ten minutes. The difficulty was that the boats kept catching on the side of the ship. It was a slow and painful process. The lifeboat I was assigned to had a hole torn in her side as they were letting her down. They patched it up with a piece of tin before they let us in. Just a few minutes after we had pulled away from the ship the piece of tin tore away and our boat filled with water. Just at that moment a big wave capsized us. I was caught under the boat. As I struggled from under I saw a woman's foot bob up, I grabbed her and helped her with me.

"One of the women had been drowned when the boat tipped over. Most of the occupants came up, however, including the children.

"We all got on one side, pulled, and managed to right it again. The women and children climbed in.

"But the waves were pounding it to pieces, and the air compartments, stored under the seats, tore loose. The boat appeared to be breaking up, and meanwhile great black waves—they looked to be 100 feet high from where we were—kept pounding down on us.

"The children disappeared, and the women—all except one.

"I saw a piece of wood—wreckage—floating in the water near by—'Come on,' I said. We swam to it.

"The water was warm—warmer than you find in an indoor swimming-tank. It was so warm in fact, that you hardly gasped when you plunged in. The fact that it was warm probably helped to save our lives. But it was enervating too. . . .

"Through the afternoon we clung to the spar. Our life preservers held us up. Only now and then a great big wave would come crashing down on us, almost knocking the life out of our bodies and smothering us with foam. All night we floated. At daybreak came the worst moment of all for us. Not a ship was in sight. . . .

"Not until eleven o'clock did the *American Shipper* pick us up. They hoisted us up in one of those rope cages they use for hoisting cargo."

The Danger of Unpreparedness

The irony of the thing is that most of those who perished were sober, clear thinking men and women. Some of them were leaders in their professions. Many were average individuals following the average pursuits of life. They had confidence in the *Vestris* or they would never have ventured forth. Assured of success? Certainly they were! Their hopes were bright but how dark and sudden the change.

Oh for the power to see beyond the moment! Oh for the eyes of a seer to penetrate the long lanes of the future. But alas! Man never will know the end from the beginning of any path he takes. There is a power behind the shadow of the elements. It is for man to live in harmony with the Almighty, lest that which robs both heart and limb rob also salvation and life eternal. The tragedy of the *Vestris* is a warning against unpreparedness. The poet Bryant said:

"So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and
soothed
By an unfaltering trust, approach thy grave,
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams."

To be asleep on sentry duty is treason. Many of us are spiritual traitors. We sleep and permit the enemy of our souls to rob us of our moments of probation. Soon the time will come when it will be too late. Jesus said:

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. . . . And what I say unto you I say unto all, Watch." (Matt. 25:13, Mark 13:37).

Judgment and eternity will overtake many when they least expect it. Not only the unusual offender, the criminal, the stumbling block in society, the shifter and the pleasure-maddened; but the regular Sabbath to Sabbath church member needs to remember the *Vestris*. Just plain church members who have heard the story of Jesus' second coming just too often to be stirred will, like the passengers of the *Vestris*, find the inevitable has overtaken them like a thief.

Who Made the Sabbath and Why?

By CHARLES THOMPSON

OUR last article dealt with the nature, perpetuity, and obligation of God's law. The fourth commandment of that law enjoins the observance of the Sabbath day. We believe that this precept, like the whole law in whose bosom it is found, is obligatory upon all men, irrespective of the dispensation in which they live.

The language of Jesus addressed to the Pharisees of His day, as recorded by Mark, is proof of the universal obligation of the Sabbath. "He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. It is the recognized law of language that a noun without a qualifying adjective is taken in the broadest sense. To illustrate this, we note a few kindred scriptures: "Man that is born of a woman is of few days, and full of trouble." Job 14:1. "Man" here means the race. "And as it is appointed unto men once to die." Hebrews 9:27. "Men" here includes the whole of mankind. "The Sabbath was made for man"—the whole human family,—the Jewish man, the Gentile man, the Irishman, the Chinaman, the white man, the red man, the black man, — every man, in all dispensations, and under all circumstances.

The statement of Jesus referred to above also leads us to the origin of the Sabbath. He said, "The Sabbath was made." This would lead inevitably to the inquiry, Who made it? When did He make it? Of what did He make it? The Scriptures clearly answer all these questions, and when one is thus enlightened, all quibbling is at an end.

Who Made It?

By whom was the Sabbath made? In answering this question, we cite the words of the apostle Paul, recorded in Ephesians 3:9: "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Here we find that Christ was the Creator of all things. In the first chapter of his Gospel, the apostle John, speaking of Christ, says that "He was in the world, and the world was made by Him." Verse 10. He also says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." Verses 1-3.

Jesus said, "The Sabbath was made." We have it definitely stated by John that "all things were

made by Him; and without Him was not anything made that was made." Therefore we assume that it is clearly proved to all that Christ made the Sabbath, for it "was made," and He made everything that was made.

When was it made? The apostle Paul's definition of the term "Sabbath" will help us to answer this question. We find this definition in Hebrews 4:9: "There remaineth therefore a rest to the people of God." The marginal rendering for "rest" is "keeping of a Sabbath." The American Revised Version uses both terms, "There remaineth therefore a Sabbath rest for the people of God." Consequently, we understand that "Sabbath" means "rest;" and Jesus, who created the world and by whom the Sabbath was made, must have made it at some time when He rested.

And we have an inspired account of His having done this very thing. The first chapter of Genesis gives a day-by-day record of the creation of the world until we have passed six days of time; and in the first three verses of the second chapter we have an account of what the Creator did following these six days. It says, "Thus the heavens and the earth were finished, . . . and He rested on the seventh day." Therefore the Sabbath was made by the act of the Creator in resting.

The fourth commandment declares, "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. Then verse 11 gives the reason: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." We see from these words that we have a Sabbath because the Creator rested. And as He rested in the beginning, and the Sabbath was made by His resting, therefore it is clear that the Sabbath was made in the beginning, and made for the first man in whom the whole human family was represented.

The Day of the Lord Tested

Of what was it made? The answer to this question is contained in the statement of Jehovah upon Mt. Sinai, "The seventh day is the Sabbath of the Lord thy God." The reader will note the statement, "The seventh day is the Sabbath." The Sabbath, then, is made out of a day: Sabbath means rest; so the Sabbath was made out of the day upon which our Lord rested. And the scripture states that He rested the seventh day. Therefore the seventh day is the Sabbath. The six working days of creation and the seventh day on which the

(Continued on page 30)

The Second Coming of Christ

A Bible Study by W. E. Bement

1. What great promise did Jesus give His disciples for their comfort?

"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." John 14:1-3.

2. How early was the second coming of Christ taught?

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

3. What title of universality is given to Christ?

"And I will shake all nations, and the desire of all nations shall come. . . ." Hag. 2:7.

4. Concerning what great subject did the Old Testament prophets testify?

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Note: "The sufferings of Christ" was His first advent, "the glory to follow," His second. The work of salvation includes both advents. So prominent in the Old Testament is the second advent that the Jewish people looked for a Messiah who would at once overthrow governments and reign rather than one who would suffer and die.

5. What was one of the government themes of Paul?

"And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1:10.

Note: Every chapter in this epistle speaks of Christ's second coming. So much emphasis is given to the subject that the Thessalonians considered the event imminent. A second epistle was sent to more fully instruct concerning this great event. About fifty times do we find the second coming of Christ mentioned in Paul's writings. About three hundred times is the event referred to in the New Testament.

Precise Manner of His Coming

6. Why should we study the manner of Christ's coming?

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

7. How do we know that Jesus himself is coming again?

"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." Acts. 1:10, 11.

9. What evidence do we have that this will not be a silent affair?

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Ps. 50:3, 4.

10. Who will accompany Jesus?

"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." Matt. 25:31.

Program at His Coming

11. What solemn declaration is made just before Christ comes?

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

Note: This declaration follows the finishing of the work of judgment where the case of every individual has been decided for life or death. (Rev. 20:12, 13).

12. How will the wondrous event be ushered in?

"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." 1 Thess. 4:16, 17.

13. What part will the angels have to perform?

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

14: What will be the lot of the righteous?

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Revelation 20:4.

Note: From John 14:1-3 and Rev. 21:2 we understand that these thrones or seats of judgment are located in heaven.

15. How will the wicked and unbelievers fare in that day?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9.

Note:—This is not the final end of the wicked. After a thousand years they will again be raised for final judgment which will be destruction in the lake of fire. (Rev. 20:5-9, 15).

Preparation for His Coming

16. What is the great object of Jesus' coming?

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

Note: It was at this time that Paul expected to receive his crown, and others also that love His appearing. (2 Tim. 4:8).

17. What is said concerning the time of Jesus' coming?

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13:32.

Note: The Lord has not revealed the exact day and hour of His coming lest some would fail to prepare for the event. He has, however, in the preceding verses and elsewhere, given signs which would indicate when the end was near. These signs will be taken up in the next study of this series.

18. In view of this fact what are we admonished to do?

"Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:42.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

19. What will those who are prepared be saying 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.

20. At the same time what will those who are not prepared be crying?

"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?" Rev. 6:15-17.

Note: It is the privilege and duty of every individual to prepare now so that when the day does come, he may be accorded the reward of the righteous and escape the anxiety and fate of the lost.

Question Corner

This column 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.

C. W. of Tilt Cove, Notre Dame Bay, Newfoundland, submits a list of questions which we are pleased to answer.

Do you believe the following to be literal: Lions' den; fiery furnace; sun and moon standing still?

We are oldfashioned enough to believe that a God who spoke the world into being with all that is in it could easily protect Daniel in the lions' den and the three Hebrews in the fiery furnace, thereby bringing the knowledge of Almighty God to the attention of the ancient world through Nebuchadnezzar and Darius, each ruler of a world empire.

A God who could create the sun and moon and innumerable stars and uphold and direct them in their trackless orbit through illimitable space must be capable of controlling their movements, even though puny man may not understand how it can be done.

How does one become a Christian?

By genuine repentance and heartfelt confession of sin and faith in Jesus Christ as a personal Saviour from sin. See Acts 2:38; Rom. 10:9, 10; 1 John 1:9.

Are prayers answered now?

The promise of Jesus holds good to the end of time. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." John 16:23. Praying in Christ's name involves submission to His will and obedience to His commandments. (1 John 3:22; Ps. 66:18; James 4:3.) There are thousands of people who know by experience that our Heavenly Father hears the S O S call of His children in distress.



The HOME

*"The children bring us back to God;
in eyes that dance and shine
Men read from day to day the proof
of love and power divine;
For them are fathers brave and good
and mothers fair and true,
For there is every cherished dream
and every deed we do."*



Making the Home Attractive

By M. J. VINE

I SUPPOSE that the greatest question at the back of any true home-keeper's mind is, "How shall I make my home attractive? What can I do to make it interesting, first of all, of course, for the children, and then — for our friends?"

On my way home the other day I met a small soul looking thoroughly disconsolate. He was on his way to a friend's because — "I can't do anything *there*," he said, indicating his own home. "Ma says I mayn't make a mess around the house. There isn't a corner where a fellow can do a thing. He's either messing up something or else he's in the way, an' I, for one, am *fed up*," with the emphasis on the last two words.

Poor little chap! He wanted to make something — to do some amateur carpentry of some kind — and he couldn't. There was no room for carpentry. If he must choose such a "messy" hobby, he must take it away from home.

As I continued my walk home my heart just filled with pity, not so much for the boy as for the mother. What joy she missed, and does miss every day! It is joy enough to a boy to "make things," but there is no joy comparable to that which fills a mother's heart, no pride so great as that which is hers when her children bring to her, made for her, the work of their hands.

I had need to visit that home afterwards, and as I sat on the edge of one of the sitting-room chairs I understood. If the rest of the house was fixed out just in the same way as the sitting-room, there certainly could be no room for a shock-headed, fun-loving, rough-and-tumble boy. It was immaculate. Not a speck of dust could I see, not a thing out of place, not a cushion awry, not the least sign that there ever entered that home such a romping whirlwind as a fifteen-year-old boy.

Such a contrast to another home of my acquaintance, a place of love and ease instead of stiff tidiness, where there are signs everywhere that a boy lives there, where his belongings are given a place of honour, and his hours of freedom are anticipated eagerly all through the day. What happiness reigns there! What glorious evenings Boy and Dad enjoy together! What pranks they get up to!

And what messes they make! They fairly fill the house with dust and disorder. But what fun it is cleaning up again! Boy fetches the broom and clears the things away. Dad sweeps up and shakes the mats. Mother dusts. In a trice the house is clean again, and there's a light in Mother's eyes that makes both Dad and Boy, as Boy expresses it, "want to stand on their heads because she's so great." And you can hear Boy singing as he goes upstairs,

"Prettiest girl I've ever seen
Is Ma.

Lovelier than any queen
Is Ma.

Girls with curls go walking by,
Dainty, graceful, bold an' shy,
But the one that takes my eye
Is Ma."

Then, coming through his bedroom window,
"Sweetest singer in the land
Is Ma.

She that has the softest hand
Is Ma.

Tenderest, gentlest nurse is she,
Full of fun as she can be,
An' the only girl for me
Is Ma."

It is sad that all mothers cannot see through this

good mother's glasses. Life to many a mother is just one long process of trying to "keep straight," and when the children want to do something, they are not allowed. They make such a mess and, you never know, anybody might "drop in."

Let them drop in. Why, Friend o' Mine, that is what home is for. Our friends don't come to see our home. They come to see us. It isn't the things we have in our home that makes it homely and attractive; it's the things we do there. Let's be home-keepers, not house-keepers. Ordinary, everyday house-keeping takes the soul out of anyone, but home-keeping is a vocation worthy the effort of a life-time. When friends come—let them come and share in the fun. Don't think about the dust there may be around, much less tell them about it. Don't attempt to make an apology. It isn't needed. There's dirt in their house, too. Mrs. Jones will feel much more free, and you'll get much nearer to the heart of her, if she isn't overwhelmed by the awful tidiness. And Mrs. Martin will enjoy her lunch much more if she knows you haven't specially prepared for her.

You will discover, too, that your friends will multiply, that they'll drop in more frequently, and that the more "mess" there is, the happier they will be. Edgar Guest's song may not, perhaps, express our highest ideals so far as amusement is concerned, but fundamentally he has struck rock. That is what home's intended for—to be the happiest, gladdest, most attractive place for the children and the young folks, and it might help us to read his poem here:

"When the young folks gather 'round in the good old-fashioned way,
Singin' all the happiest songs . . .
Then I sorter settle back, plumb contented to the core,
An' I tell myself most proudly, that's what home's intended for.

"When the laughter's gaily ringin' an' the room is filled with song,
I like to sit an' watch em, all that glad and merry throng,
For the music they are playin' on the old piano there



Our dwellings may be humble and yet be real homes.

Beats any high-toned music where the bright lights
shine an' glare,
An' the racket they are makin' stirs my pulses more
and more,
So I whisper in my gladness; that's what home's
intended for.

"Then I smile and say to Mother, let 'em shove the
chairs about,
Let 'em frolic in the parlour, let 'em shove the
tables out,
Jus' so long as they are near us, jus' so long as they
will stay
By the fireplace we are keepin', harm will never
come their way,
An' you'll never hear me grumble at the bills that
keep me poor,
It's the finest part o' livin'—that's what home's
intended for."

Parents as Companions for Their Children

From "Canadian Child Magazine"

PLEASE mother may I go over to Mrs. Brown's house?" "Why Joan, there are no children to play with there?" "I know mother, but you see Mrs. Brown is alone and she wants me. She makes her work a game which we both play at or she tells me stories while she works, and when her work is finished she wears nice dresses and reads to me. She looks so nice I just love to be with her. Of course I love you mother, but you see you are always so busy you don't seem to have any time to pretend work's a game, tell stories or read to me, not even time to put on one of your nice dresses, and I'm sure I only bother you around here." The childish words hurt more than the little girl would ever know because they were true.

Many mothers do not realize the craving a child has for grown up companionship. Just to have a real grown up to read and play with is a delight to the heart of a child. If you want your boy or girl to give you their confidence then you must be a pal as well as mother and adviser. How can you advise and direct your child if she is reticent with you, timid of expressing her thoughts or asking questions? You are always so busy. Are your many little household duties more important than your child's future? Do you want Mrs. Brown to inform you Joan was so worried over so and so she asked her advice? Perhaps Mrs. Brown's advice to Joan is not the advice you would care to have your daughter get. Yet she always has time to dress neatly and make herself look young and companionable.

Children of today need the guidance and companionship of parents more than ever before. With the number of new devices to entertain, detract and perhaps mislead, the father or mother who has the confidence of their children is the one who will be able to correct any wrong impressions or desires the young minds may grasp.

Surely your child's future is the most important factor in your life, God entrusted him to you, and as ye sow so shall ye reap. He will either be a

blessing and companion for life or a failure or heartbreak. He is yours, yours to make or mar. Are you doing your duty by him?

No time to spare is the bug-bear and the ruination of more children than anything else. There are certain tasks you must perform every day; why not make a game of them and amuse your child rather than throw him on his own resources to select companionship and entertainment? There are many tasks which could be put off until he sleeps or is engaged with desirable companions or playthings.

Why should your child not prefer an outsider who looks nice and is entertaining rather than stay in with mother whose appearance is anything but inviting and is so engrossed with some household task that his questions are answered by "Don't bother mother"? If he doesn't bother mother in this way when young, overflowing with affection and interest, so much that the moulding of his young life comes easily, then you will be spared being bothered when he gets older and has chosen his own confidants and friends. *You won't be bothered!* This phrase most assuredly does not express just what you may have to go through.

Bothered is a mild word, too mild for the heartbreaks some parents have with children who are beyond parental control, and all because home is a place to eat and sleep, not a place for entertainment, companionship or an exchange of confidences.

Blame the child if you will, but first stop and think. Are you responsible? Make home not a boarding house but home in its true sense. Keep young with your children.

"Companionship involves a widening of acquaintance among the juvenile population as one's children grow up. To keep an open mind and thorough interest in every friend your boy and your girl bring home, to seek an atmosphere of goodness by making it, and not merely by finding it,—this is the ideal of the home that is creating Christian society."

Clay

*I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.
I came again when days were passed
The bit of clay was hard at last.
The form I gave it still it bore,
But I could change that form no more.*

*I took a piece of living clay,
And touched it gently day by day,
And moulded with my power and art,
A young child's soft and yielding heart.
I came again when years were gone,
It was a mind I looked upon,
That early impress still he wore,
And I could change that form no more.*



CANCER PREVENTION

By D. H. KRESS, M.D.

THERE is no disease more perplexing to the medical profession today than cancer. Tuberculosis mortality, the mortality from typhoid fever, smallpox, diphtheria and many other diseases, has decreased the past fifty years. The mortality from cancer is rapidly increasing, there having been an increase of over five hundred per cent during the past half a century. No fewer than one hundred thousand persons are afflicted with it in the United States. The number of deaths from it exceeded ninety thousand last year.

As to the causes of the disease there seems to be almost a universal belief among those who have made it a special study that modern habits of civilized man are responsible for its prevalence. The prevalent use of meats is especially referred to as a probable cause.

Meat Eating a Cause of Cancer

In the *Medical Record*, issue of May 15, 1915, Dr. W. G. Mayo is quoted as saying: "Cancer of the stomach forms nearly one-third of all cancers of the human body . . . Is it not possible that there is something in the habits of civilized man, in the cooking or other preparation of his food, which acts to produce the precancerous condition? . . . Within the last one hundred years, four times as much meat is taken as before that time. If flesh foods are not fully broken up, decomposition results, and active poisons are thrown into an organ not intended for their reception, and which has not had time to adapt itself to the new function."

Dr. L. Duncan Bulkley, senior physician to the New York Skin and Cancer Hospital, said on this point: "Analyzing the various data obtained, we find that cancer has increased in proportion to the consumption of four articles, — meat, coffee, tea, and alcohol."

In 1908, Dr. Fenton B. Turck, of Chicago, said before the American Medical Association: "Ulcer of the stomach is not found in those countries where the inhabitants eat rice. It is evidently a meat eater's disease. The zone of ulcer is in the meat eater's zone." Cancer of the stomach usually develops on the base of an old chronic ulcer.

Dr. W. A. Jamieson, former physician for diseases of the skin at the Edinburgh Royal Infirmary also attributed the disease to "the increase in the consumption of butchers' meat."

Dr. Burney Yeo another British Medical authority said, "Among other evils attending an animal dietary, *one* is, that it favours the tendency, where it exists, to the development of cancer."

Dr. Roger Williams of England says that of one hundred and ninety-four cancer patients which came within his observation, all were meat eaters, and that there was not a single strict vegetarian among his one hundred and ninety-four cancer cases.

It is well known that orthodox Jews who adhere closely to the laws of Moses, rarely, if ever suffer from the disease. As a rule, Jews are small eaters of meats, and the orthodox Jews never eat pork.

Why Does Cancer Follow Civilization?

Mr. R. Russell in his work on "Strength and Diet" prints an instructive table showing how the prevalence of cancer stands related to various foods in different countries:

In England: the cancer rate is high, the flesh eaten is much.

In Ireland: the cancer rate is low, the flesh eaten is little.

In Italy: The cancer rate is moderate, the flesh eaten is moderate.

In Saxony: the cancer rate is very high, the flesh eaten is much.

In Hungary: the cancer rate is very low, the flesh eaten is little.

It will be observed that every country using flesh meat moderately, has a moderate number of cancer cases, and any country which uses much flesh has a high rate of cancer. It is a notable fact that the increase of cancer in these countries has followed the increase in the consumption of flesh, and races that were practically immune to cancer, by adopting the European diet soon became subject to it.

In Australia and New Zealand there is more meat consumed per capita than in any other country in the world. Cancer is also very prevalent. At first sight it appears strange that in American cities cancer is more prevalent than in the country districts, while in the country districts in Australia, the disease is more prevalent than in the cities. This is accounted for from the fact that the Australian ranchman does not pay much attention to raising vegetables or fruits, the entire inland country is given up to pasture. Consequently the food of the country people is almost exclusively, meat and white bread and tea. In the cities less meat is eaten and more vegetables and fruits.

Dr. Nicholas Sen, one of America's foremost authorities on cancer, in referring to the native African Negroes and their freedom from cancer, said, "The native negroes of Africa are a fine people physically, being lean and tall. There is little tendency toward obesity. They have no apoplexy, no distended veins, as we have in civilization. Hence their freedom from cancer. *They live naturally and mostly vegetarian.*" His investigations served to strengthen Dr. Sen's conviction that cancer is a product of civilization. He could not find nor hear of a single case of cancer among that people.

The Journal of the American Medical Association of January 7, 1922, contained an address given by Robert McCarrison, M.D., Lieutenant Colonel of the Indian Medical service. In referring to his medical practice among the natives of India, he referred to the fact that cancer is practically unknown by them. He said, "For some nine years of my professional life my duties lay in a section remote from the refinements of civilization. Certain of these races are of magnificent physique, preserving until late in life the characteristics of youth; they are unusually fertile and long lived, and endowed with nervous systems of notable stability.

"During the period of my association with these peoples I never saw a case of asthenic dyspepsia, of gastric or duodenal ulcer, of appendicitis, of mucous colitis, or of cancer, although my operating list



We seldom appreciate our health until we lose it.

averaged four hundred major operations a year."

In referring to their diet he said, "The people live on the unsophisticated foods of nature — milk, eggs, grains, fruit and vegetables. I don't suppose that one in every thousand of them has ever seen a tinned salmon, a chocolate or a patent infant food, nor that as much sugar is imported into their country in a year as is used in a moderately sized hotel of this city in a single day."

Cancer Victims Usually Overfed

The development of cancer requires something more than the cancer cells. Cancer cells germinate and grow only on morbid soil. Meat eating is one of the chief predisposing causes of cancer, in that it fertilizes the tissue soil for the development of the cancer cells. Certain it is that the disease has not appeared to affect the weakling, the shrivelled old maid, or the ill fed, more than the half starved drunkard who never has any money to spend on good food. Its most numerous victims are well-nourished persons with plenty of beef and fat about them, and often with a fine healthy colour in their cheeks.

Dr. Duncan Bulkley, A.M., M.D., America's authority on skin diseases says: "Meat eating has been frequently shown, by statistics, to be the basic cause of cancer. The diet, therefore, should be purely, strictly, and absolutely vegetarian, with cereals, nuts, and fruit. Coffee has been clearly shown by statistics to be a contributory cause of cancer, and must be entirely avoided. Alcohol in every form has been shown by statistics to be also a contributory cause, and must be absolutely avoided. Over-eating and rich foods help to make the impure blood current leading to cancer and must be guarded against. Hasty eating and imperfect chewing lead to imperfect digestion, and so to a debased blood supply."

If meat eating, coffee drinking and overeating of rich greasy foods act as a predisposing cause of cancer, the sensible thing to do is to live on a strictly lacto-vegetarian diet; a diet of fruits, grains, nuts, leafy vegetables, and milk. By doing this cancer may in time become as rare in America as it is among the native Himalayans and the native negroes of Africa. It would indeed be a very simple matter to cut the cancer mortality down from 93,000 annually to one-half that number in one year.

Winter Eating and Winter Health

LOUIS A. HANSEN

The way you live this winter will have a good deal to do with the way you feel next spring, as well as with determining your winter state of health. People too often approach spring feeling "all run down" and in need of something to "tone them up;" hence the patent medicine man's big sale of "Spring Tonics," "Blood Purifiers," etc. Begin now on a program of right living, keep it up all through the winter, and you may greet spring as that glorious season should be met.

There is no reason why people should feel bad in spring. The weather is not the reason, that is sure. Cold weather does not enervate the system; on the contrary, it should give it tone, for the natural effect of normal cold is tonic. Neither does cold weather thicken the blood, nor does the temperature clog the system.

Blood is made of the food we eat, the water we drink, and the air we breathe. The quality of these has more to do with the kind of blood made than does the weather

of either winter or summer. And the balance we strike between putting food into the body and making use of the energy it gives and eliminating the wastes of the body, is a strong determining factor as to our blood condition and our general state of health.

Winter Heating and Winter Eating

Many people are figuring on how they can get the most out of a limited and costly coal supply. The proper feeding and regulation of stove or furnace demand consideration. The quality of fuel, the draft, proper combustion, the prevention of clinkers, and the care of the ashes must all receive attention. On some days but little fire will be needed, while on others heavy firing is necessary.

No less does the human furnace require care and management in order to secure normal heat produc-

tion and proper elimination. And the body may, in many respects, be compared to a furnace or to a steam engine. The food eaten is largely body fuel, and when everything works right, most of it is converted into heat and energy, leaving a residue of waste to be eliminated.

But heat and energy production is not the only object of eating. The repair and the construction of the body, in all its parts, depend upon food. As a living, working organism, the body is wearing out. Every physical exertion means the using up of body tissue. This loss must be repaired. In addition to this, the growth process of the body demands body-building material for the making of bone, muscle, brain, nerve, and blood.

Only good food can be made into good blood and tissue. A poor quality of food cannot make a good quality of blood, for there is no provision in the whole process of digestion for converting poor material into good blood. Digestion does not add nutriment; it is a process of getting nutriment out of food that already contains it.

Use Sense in Selection

In the selection of food for winter eating, we must take into account our winter habits. Indoor living, of which there is usually more in winter,—at least to most people,—means less exercise. This means less need of repair food. Cold weather calls for more fuel food. Some attention should be given to striking an approximate average.

While protein food can be used by the body as fuel material, it is not the best food for producing heat and energy. Its special or best use is for the repair and growth of the body. Such foods as meat, eggs, cheese, milk, beans, peas, most nuts, and some cereals, are rich in protein.

Because of the mistaken notion about the value of meat and the necessity of its use, many people use it freely. For

a long time the medical profession has contended that people use too much meat, the reason given being largely on the basis of an excess of protein. Should people take into account the amount of natural impurity contained in meat, besides the increasing tendency to disease in animals, the arguments against meat eating would weigh heavy.

In the absence of fresh vegetables, we must depend on such vegetables as can be stored, dried, or canned. Those who have storage facilities and can get the vegetables to store are fortunate.

A liberal supply of canned fruits is another essential of a good winter diet. Cooked just long enough to insure its keeping and with little sugar, canned fruit comes near to taking the place of fresh fruit. Dried fruits are valuable in providing the necessary food variety.

If you have children in your home don't fail to read Doctor Woolgar's article in the March "Watchman" on "Teeth, Tonsils and Child Health."

As Others See It

Installation of Archbishop Lang

The installation of Dr. Cosmo Lang as Archbishop of Canterbury was an event of outstanding importance in the history of the Anglican Church, and came at a crucial time in ecclesiastical affairs. Also this event should have an important bearing upon the relations of the Anglican Church to all other Christian bodies, and this is indicated by the number of dignitaries who attended this solemn ceremony. The official step from the See of York to Canterbury is a transfer which has not always been observed in ecclesiastical appointments; yet in this instance it is felt to be a befitting sequence, and the logical corollary of Dr. Lang's record in the northern province. By nature and by training alike, a man of broad vision and generous sympathies, and uniting with his scholarly attainments a deep interest in the modern problems of social welfare, his election to this supreme office is a good augury, and should go far towards the restoration of administrative discipline and peaceful progression amongst all sections of the church over whose councils he will preside. Dr. Lang is the ninety-seventh personage to be invested with the Cantaur title and mitre. By virtue of his position he exercises two-fold jurisdiction of metropolitan and diocesan bishop. As the former, he is guardian of all spiritualities within Canterbury Province, and presents to all benefices of any vacant See. As the latter, he exercises an appellate jurisdiction over each bishop, and has the privilege of appointing the judge of Court of Arches. It is also his privilege to crown the kings and queens of England, and the archbishop still retains his precedence over every peer of Parliament. Ex-officio he is an ecclesiastical commissioner for England, and by statute has the right of nominating one of the salaried ecclesiastical commissioners. Within his own diocese he is episcopal president of the Consistory Court and its judge is styled the Commissary-General of the city and diocese of Canterbury. It will thus be seen that both locally and in respect of Church authority throughout the realm, the position of the Archbishop of Canterbury is one of manifold duties and great responsibility.

The Deadly Blight of Modernism

"One seldom hears the gospel preached as Paul preached it. One suspects that some ministers are afraid to preach the gospel lest they should offend members of their congregation. How I sometimes

long for the days I used to sit under the ministry of a fervent Armenian Protestant pastor in Constantinople, who was unfortunately massacred by the Turks during the war. During his preaching I used to feel as if I were in the very midst of heaven he spoke with such great power. I have listened to quite a number of well-known modernist preachers in London, Glasgow, and Edinburgh, but they always somehow leave me cold. I never seem to get any spiritual uplifting. Without wishing to be offensive to these preachers, I wonder if any are ever converted through their ministry. I may have been unfortunate in my experience, but during the whole of my stay in the Near East I never came across a single Armenian who was converted through the preaching of a modernist, but I know scores who, like myself, were led to Christ through the ministry of men who were earnest believers in the verbal inspiration of the Bible. It seems strange, does it not, that the Protestants, whose splendid slogan was at one time, 'The Bible, the Bible only, and nothing but the Bible,' should be the very people who are now tearing the Bible to pieces. Although I have lived in Britain for several years now, I have not yet discovered what exactly the modernists believe in. I have found out a great deal in which they *do not* believe, but how much of the Bible they do believe is a mystery to me."—Dr. A. Galustrian, in *British Weekly*.

Why People Do Not Go to Church

"Do you go to church on Sundays?" I asked a working woman.

"I don't go nowhere now; but I used to go regular to our parish church. Then a new man came, and started a lot of performances I had no taste for, and I made up my mind to go to a chapel in our village. I went there and found a young fellow in the pulpit who didn't believe in the Bible. So now me and my neighbour meet in my home on Sunday evenings, and read a bit of Spurgeon and that like."

"There are many remaining away from church on Sundays today because the anti-Biblical character of the preaching has undermined their faith in the Bible and in Christianity generally, and they see no need of going to church, or even having church at home. Not knowing the Bible and the gospel for themselves, who can blame them for not going to such churches to hear such teachings? And still such preachers are wondering why their audiences

are disappearing, and what is becoming of them. They are themselves supplying the reason, and unless their audiences are finding some truly evangelical church to attend, they are going to perdition. Not all are so wise as to have church at home. It is the better place of the two when ritual takes the place of righteousness and skepticism speaks from the sacred desk."—Dr. F. B. Meyer, in *Daily Chronicle*.

WAS JESUS OF NAZARETH A SUPERNATURAL BEING?

(Continued from page 6)

tion: "The things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God." 1 Cor. 2:11, 12.

The doctrine of the incarnation is a most practical one. The wondrous condescension of the Son of God in taking our flesh opened the way for Him to abide in our hearts through the indwelling of the Holy Spirit, and "the most convincing proof of the incarnation is a church worthy of her head." It is the blessed privilege of believers, as the body of Christ, to "exhibit a Christophany in the life of humanity itself." The essence of true Christianity is "Christ in you the hope of glory." Col. 1:27.

WHO MADE THE SABBATH AND WHY?

(Continued from page 20)

Creator rested, constituted the first week of time, and gives the explanation why we now have the division of time into periods of weeks composed of seven days each. As long as there are seven days in a week, the seventh day will continue to be the Sabbath, for the Sabbath is made of the seventh day, and we can not have the seventh day without having the Sabbath, for that is what the day is.

When Jesus, who created the world in six days, rested on the seventh day, it became His rest day; and after resting upon it, He blessed the seventh day, and it became His blessed rest day; then He sanctified it, and it became His blessed, sanctified rest, or Sabbath, day.

We are warranted in considering the terms "rest" and "Sabbath" synonymously, not only by the scriptures quoted with reference to question two, but also by this fourth commandment of the decalogue, which says, "The Lord blessed the Sabbath day." In Genesis it says He "blessed the seventh day" "because that in it He had rested," and the commandment says "He blessed the Sabbath day." Therefore it is clear that "rest" and "Sabbath" mean the same, and that the Sabbath and the seventh day are identical.

We have now shown, first, that Christ made the Sabbath; second, that He made it in the beginning by resting from His work of creating; and third,

that He made it out of the seventh day. Thus we see the Sabbath is perpetual, for it is founded upon facts. And the facts are, as above stated, that Christ created the world in six days, and that He rested on the seventh day; and after resting on the day, He blessed and sanctified it because He had rested upon it. These facts are as true today as they were in the beginning; and the seventh day being the Sabbath because of these facts, it is therefore as true today as it was in the beginning that the seventh day is the Sabbath of the Lord. And it will continue to be the Sabbath as long as the above statements remain facts.

In our article next month we will note what the Scriptures have to say regarding the first day of the week.

CURRENT COMMENT

—Indication of the awakening in the East is the evolving by a Yale graduate, Mr. Jim Yen, of an alphabet of one thousand characters replacing the fourteen thousand characters that have made Chinese such a difficult, unwieldy language. Tens of thousands of Chinese are learning the simpler alphabet and literacy is spreading rapidly. China is rapidly becoming unified and modernized.

—We scarcely realize how much we have to be thankful for till we learn how much worse off others are. In the mining regions of the Rhondda Valley in Wales many are virtually starving by slow degrees. Sixty thousand people are entirely dependent upon the government dole and unemployment insurance. Hundreds of families live on \$3.25 a week and a pint of milk. The government is trying to transfer the people to other districts where there is work or to the Dominion for a new start in life.

—California is to have the largest telescope ever built with a 200-inch reflector being twice the size of the present largest reflector in Mt. Wilson, California, and having four times the power. This telescope should add greatly to astronomical knowledge.

—During the first ten months of 1928 there were 11,521 homestead entries, representing 30,015 people, and covering 1,800,000 acres of land in the Prairie Provinces, bringing the total of farm lands held in these provinces in excess of 90,000,000 acres. This means a potential increase of 20,000,000 bushels in wheat production or \$20,000,000 new national revenue. The only expense is a \$10. fee for filing claim to a greater section.

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