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International

Solan Geese on the Bass Rock, Firth of Forth, Scotland (see page 32)

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HE HANGETH THE EARTH UPON NOTHING

“He stretcheth out the north over empty space, and hangeth the earth upon nothing. . . . By His Spirit the heavens are garnished. . . . Lo, these are but the outskirts of His ways.” Job 26: 7-14, R. V.

The ancients, contemporaries of Moses and those who lived later, thought that the earth was supported on pillars, the backs of elephants, the shoulders of a giant, etc.; and until the Middle Ages, philosophers taught that the earth was flat and that it was the centre of the heavenly bodies. We now know that the earth has no material support, and also that it and all the planets of our solar system are the outskirts, not the centre, all revolving around the sun. And further, it has been discovered that the only empty space, where the most powerful telescopes reveal no stars, is in the north.

“All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures.”-- Sir John Herschel.

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Editorial Comment

The Telescope Brings Modern Astronomy into Harmony with Moses

It is well known that the telescope, the microscope, and the spectroscope have played havoc with most of the ancient treatises on, and systems of, astronomy and astrology. They have fatally smitten the astrologers of Babylon, the shastras of India, the astronomy of Ptolemy, the cosmogonies of the Greeks and Romans, the Koran, and the speculative scientific views of nearly all the church Fathers and mediaeval schoolmen.

But it is, or ought to be, equally well known that the telescope, the microscope, and the spectroscope have not played havoc with the revelations found in the Bible concerning these subjects. There seems to be but one reasonable explanation of this stupendous fact. It is generally conceded that the Bible is not primarily intended to teach natural science. But it tends greatly to strengthen the faith of Christians when the discoveries of modern science show that what the Scripture prophets do venture to say upon scientific subjects is true; for "if the Bible is filled with false teachings as to the facts of matter, or the facts of mind, then it no longer bears the impress of a book inspired of God, but bears the marks of human origin, and belongs among books which shortly may become obsolete and forgotten."—*Townsend, in "The Bible and the Nineteenth Century," p. 5.*

We cannot subscribe to the doctrine that "the length of the creation period, the tonnage of the ark, the ram's horn signals in front of the walls of Jericho, the strength of Samson, and

the incidents recorded in the book of Jonah are questions about which no sensible Christian cares a fig." Their truthfulness or falsity does and ought to affect our faith in the inspiration of the whole book. No mere man has ever made the claim of omniscience, and it is not hard to imagine a man as being greatly mistaken about many things and yet true to his morals and philosophy. But if God errs, He is no longer God. The Creator's eyes must have seen all that the telescope can reveal, and the microscope can show nothing that His creative fingers have not formed. If there are scientific errors in the teachings of the Bible, it follows that it is not in any special sense inspired and that its claim upon humanity is not supreme.

In view of the interests at stake—so important to civilization—we plead that final judgment be carefully weighed, and that the old views as to the origin and authority of the canon of Scripture handed down to us by the Christian church be not rejected except on established evidence. New views should not be adopted because a few men indorse them. It is not a question of opinions either of minorities or of majorities, but of evidence. The teachings of scientific schools are constantly changing so as to conform with the latest discoveries. Professor Lyell makes this frank admission:

"In the year 1806, the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures; but not one of those theories is held today."

Before deciding against the Bible we must be sure of two things, namely, the correctness of our interpretation and the establishment of

scientific fact. If it is contended that the statements in Job were mere poetic fancies, why is it that Homer and Virgil were not equally kept from absurdity in their poetic fancies?

"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?" Job 38:31. Until recently there was no intelligent interpretation of these words—not until astronomers discovered that our planetary system is slowly drifting away from the constellation of Orion. We now know also that the earth rests upon no material support, but is held in space by unseen forces. These unseen forces are given such scientific names as gravitation, etc.; but Paul says that it is the power of God that upholds the earth, and science cannot deny it. The Bible has never disappointed the believer; and given a fair chance, its friends have nothing to fear when the old Book is subjected to the closest scrutiny of scholarship.

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South Africa

Since the union of the South African colonies into a self-governing dominion under the British flag, there has been such marvellous development of natural resources and constitutional liberty as to wipe out many of the bitter memories of the war of twenty years ago. The majority of the ablest men in South Africa, both English and Dutch, are now convinced that the problems and best interests of their great country require the united efforts of both peoples. The wisdom of granting self-government to South Africa in 1906, so soon after the successful

termination of a bitterly contested war with the Boers, was seriously questioned by many. The results, however, have fully justified the action; for "there is no finer illustration in British history that the larger the liberty and freedom granted to the people the greater the devotion and loyalty to the flag and the constitution." It was our personal privilege in 1911 to see General Botha, the great Boer leader, riding in the procession at the coronation of George V, in the capacity of first premier of united South Africa. General Smuts, the present premier, is another example of a man who has shown himself bigger than petty racial conceit.

Quite naturally, there are many of the Boers who still look backward and are unreconciled to the present arrangement. These have organized a Nationalist political party, under the leadership of General Hertzog, with the

avowed purpose of severing all connection with the British Empire. They appeal to race prejudice, as do the Sinn Fein in Ireland. Neither one of these parties, in spite of an extensive propaganda, has yet shown any convincing evidence that their respective peoples would gain any substantial benefit from such separation. In the recent election in South Africa, General Smuts made the following appeal to the people: "Shall South Africa find her future as one of the free self-governing states of the empire, or as an unimportant republic?"

The Nationalist plan tends to widen the breach between the British and the Dutch, and to intensify the



U. & U.
H. R. H. Prince Arthur of Connaught, with H. R. H. Princess Arthur and their son, the earl of MacDuff, on board the "Kinfaul Castle," at Southampton, England, ready to leave for Cape Town, where the Prince takes over his new duties as Governor General of South Africa.



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Mr. and Mrs. Joseph Meighen

bitterness of the past. The party of General Smuts faces the future and has its ideal in the perfect union of the two white nationalities in working out the destiny of their common country.

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Premier's Parents Celebrate Golden Wedding

Mr. and Mrs. Joseph Meighen, the parents of Rt. Hon. Arthur Meighen, Premier of Canada, celebrated their golden wedding anniversary January 23. They have three sons and three daughters, and six grandsons and six granddaughters. The sons are Premier Meighen; William, of Dorchester, N. B.; and Edward, of Ashmont, Alta., unmarried, who served overseas in a machine-gun battalion. The three daughters are Mrs. Wesley White, of Calgary, Alta.; Mrs. Fred Robertson, of Carbon, Alta.; and Mrs. John Anderson, of Wel-land, Ont.

Mr. and Mrs. Meighen, Sr., were both born and brought up in St. Mary's, Ont., and there

they were married. They lived on their own farm until recently, when they moved to Ottawa. Mr. Meighen is in his seventy-fifth year, and Mrs. Meighen in her seventy-third year. They are both in excellent health.

The readers of the CANADIAN WATCHMAN will readily agree that the Premier has been blessed with good parents. They are splendid types of Canadian citizenship, of the sturdy pioneer stock that has built up Canada from a struggling colony into a great self-governing nation. And these fond parents have every reason to thank God that after passing "the threescore years and ten" they can in health look upon such a family of children and grandchildren. On retiring from the active labour of life, they will not be censured for a pride that one of the sons they nurtured has risen to the highest place in the gift of the Canadian people; and we are sure that all our readers, regardless of political choice, will join the editor in wishing them continued health, that they may long enjoy a well-earned temporal rest, and when God's time shall come, that they may receive the crown



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Rt. Hon. Arthur Meighen, Premier of Canada



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A group of Doukhobor women in one of the community houses at Brilliant, B. C., at work with the spinning-wheels they brought from Russia. The Doukhobors also grow the flax. In the same village they have a large jam factory, where they prepare an excellent quality of preserved fruits for market.

of life, a blessed immortality through our Lord Jesus.

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The Doukhobors

These peculiar and much-maligned people have settlements in Canada—at Verigia, Sask., and at Grand Forks and Brilliant, B. C. On account of the fact that few of the older Doukhobors speak English, and a general impression that they are an impossible people, but little effort has been made to get acquainted with them or to understand their viewpoint. Any people suffer when practically all that is known of them is communicated by those who are prejudiced against them. Victoria Hayward and Edith S. Watson have rendered valuable service to the country by going among the Doukhobors and living in their communities in British Columbia, getting first-hand information about all the details of their family life. The experiences and impressions of these two women are given in a fascinating, illustrated story in *Everywoman's World* for January, 1921.

The visitors were hospitably received, and during the months of their stay were given every opportunity to learn all that they wished to. The Doukhobors feel that the reasons for their faith and practice will stand inspection. They are not fools, and like all Russians that we have met, are extremely hospitable and keen

debaters. Schools are becoming increasingly popular among them, and the younger generation is evincing a growing desire to understand English and to inquire into the whys of life and thought outside of their own communities. Naturally, this drift is resisted by those who conscientiously feel that their children have nothing to gain by adopting into their lives the mad rush and whirl of modern world customs. In this view they are governed by the same considerations—and should have the same privileges—that lead other pious souls to seek rest in seclusion in monasteries and nunneries. While we do not accept their viewpoint, we feel that a better acquaintance with them ought to result in helping to find a proper and useful place for them in the development of the resources and citizenship of our country.

The term "Doukhobor" means in Russian, "Spirit wrestler." By the orthodox Greek Catholic Church they are classed as *Roskolnik* (dissenters) of the most obnoxious type. The English name by which they call themselves officially, is The Christian Community of Universal Brotherhood. The following brief and quite indefinite information, under the word "Dukhobors," in Webster's Unabridged dictionary, is about all that is available for the average person:

"A Russian religious sect founded about the middle of the eighteenth century, at Kharkov. They believe that

Christ was wholly human, but that His soul reappears from time to time in mortals. They accept the ten commandments and the 'useful' portions of the Bible, but deny the need of rulers, priests, or churches, and have no confessions, icons, or marriage ceremonies. They are communistic, opposed to any violence, and unwilling to use the labour of animals. Driven out of Russia proper, many have emigrated to Cyprus and Canada."

They are devoutly religious, industrious, faithful to one another and to all business contracts. Their houses and persons are scrupulously clean. Every community has its Russian bath; and this regular free steam bath, together with a strict vegetarian diet and an active care-free life, gives them, and especially their women, a bloom of health that is very noticeable. The rather current idea that the Doukhobors herd together like cattle in one large sleeping-room is not true. Each family has its own private bedroom, opening by a door into a common hall in the community house, but separated from the other rooms by solid walls, and they are very loyal to their family ties. The children eat sunflower seed as ours do peanuts. Between a happy childhood and an equally happy old age, there is a middle life of busy activity. There are few shirkers and no dependents, all being shareholders in the village. Their main articles of diet are a very nutritious and tasty soup called *borsch*, brown bread baked in large loaves in brick ovens, vegetables, fresh and preserved fruits, and honey.

They are all extremely fond of flowers and plants. One woman does the cooking for the community household for a week, and then not again until every woman in the village has served her week. The women have an equal say with the men in all matters of community interest. There seem to be no hard and fast hours, and the women laugh and talk over their work, un-directed by an overseer, like one big happy family.

During the war they were brought into unpopular prominence by their refusal to do military service. They were specifically excused under the Military Service Act from bearing arms, in harmony with the promise made to them when they came to Canada. Whatever one may think of them politically or religiously, it must be acknowledged that they are a peaceable people, and it is folly to annoy or attempt to drive them from their chosen simple habits.

It is a question whether they do not get more

real satisfaction out of life than the average citizen. The wisest policy is to encourage English schools among them, and by sympathetic, friendly treatment lead them to appreciate the advantages of Canadian citizenship. We have plenty of land to be tilled, and it will not hurt the country to have a portion of its citizens with even an excess of conscientiousness. These sturdy people may be won to a clearer view of Christ and His deity, and thus have their eyes opened to the broader service to humanity that is comprehended in the commission to go into all the world and preach the gospel to every creature.

A Modern Dick Whittington

Alderman James Roll, who was inducted into the office of Lord Mayor of London with all the impressive ceremonies handed down for generations, has risen to that exalted place through patient and persistent effort. He came to London from Norfolk when a boy, forty years ago, and like Dick Whittington, has risen to fame in the world's metropolis. Opportunities come today, as in the olden time, only to those who work and patiently climb. We too often envy the success of others, when we should emulate the efforts by which that success came. The photograph shows the Lord Mayor and his dog in the garden of his London home.



British & Colonial Press

Modern Science and the Deluge

GEORGE McCREADY PRICE

Professor of Geology at Pacific Union College, California, and author of "The Fundamentals of Geology," "Back to the Bible," "New Light on the Doctrine of Creation," etc.

IN my childhood and youth I became familiar with that part of southern New Brunswick which forms the watershed between the Petitcodiac and the waters flowing into the St. John river. No better examples exist in the world of what scientists call "glacial" phenomena than are to be found throughout this vicinity. One of my earliest recollections is that of trying to study out the dimensions of the immense volume of water which must have been the agent in producing a prominent "rag and tail" formation, on the fan-shaped lee side of which my father's house and those of several of our neighbours were built. Nothing but a flood of waters a thousand times greater than any stream now in existence there, would be competent to do such work. And as this locality is comparatively high ground, we have here one of the

clear and eloquent proofs of the great changes which in the long ago must have taken place on our earth.

During my late teens and until I was nearly thirty, I had the privilege of travelling over the greater part of all the Maritime Provinces, with two trips to Michigan, two to New York, one to Boston, and one to Colorado. Throughout nearly all the territory covered by these travels, one is constantly in the presence of surface features of the earth which are part of the great earth-changes that are now familiarly known as having been caused by the great continental "glaciers" which geological science has pictured as at one time covering the larger part of North-eastern America and Northern Europe.

Not until I was about thirty did I learn that there was another explanation of these curious



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Jerusalem excavations down to the Pool of Bethesda, showing how, through the centuries, one city has been built upon the ruins and debris of other cities long buried and forgotten.

deposits on the top of the ground. It was then that I became acquainted with the writings of Sir Henry Howorth, "The Mammoth and the Flood," and "The Glacial Nightmare and the Flood," the latter in two large volumes. This author has since published two more of his ponderous and scholarly volumes, entitling them "Ice or Water?"

Just lately I have again been going over the first of the books mentioned above, "The Mammoth and the Flood." Having in the meantime become more familiar with the general subject of geology, as well as with the general facts about the animal world, I was better prepared to appreciate this book on my second reading. Altogether I feel that the world owes a great debt of gratitude to this man, who, toiling away at laborious research, is dedicating the last years of a long and illustrious life to the refutation and the complete demolishing of a theory that has been one of the most pernicious ever palmed off upon the world.

Doubtless these works of Howorth have had much to do with moderating the wild and extravagant claims of the extreme glacialists. And yet his arguments have not been widely accepted, nor has his chief thesis been accepted at all by those who hold the prominent positions in the government offices and in the chairs of our universities. His whole argument may be summed up in the brief statement that *ice could never have done the work claimed for it, but that a great flood of waters must have been the agent by which these phenomena were produced.* And I fancy that one of the chief reasons why his argument has not more largely prevailed, is because most people have seen that if Howorth proves his case, *he proves far more than evolutionists or unbelieving scientists will ever be willing to admit.* In short, if he proves anything at all, he proves enough to demolish all the popular theories of geology regarding the millions of ages which these theories have always depicted as comprising the former history of our globe; for if there has been *a real flood*, such as the evidence of the surface rocks would indicate, what a troublesome ghost this universal deluge would become as it looks in at the feast of the followers of Hutton and Lyell, who have spent their lives in denying that any such catastrophe has ever happened to our world.

I fancy that almost every intelligent man or

woman throughout the civilized world has heard at some time or another of the remains of elephants, rhinoceroses, and other animals which have been found in immense numbers in the arctic region of Siberia. For several centuries a regular trade in the fossil ivory tusks of these elephants has been carried on eastward toward China and westward toward Russia; and the fossil ivory from this source has long had regular market quotations, just as wheat and oats and potatoes have. It seems that the farther north we go in the islands of the Arctic ocean, the more numerous and well-preserved do we find the remains of these animals. In a few cases the bodies of these elephants, or mammoths, and also the bodies of rhinoceroses, have been found with the flesh and skin in an excellent state of preservation. The flesh has been so well preserved that dogs and wolves have been eager to feed upon it.

In many parts of Western Europe whole skeletons of these and other associated animals have been found, though of course in these latitudes we do not find the entire mummies that are found farther north, where they have been kept in cold storage for these thousands of years. In Alaska, too, remains of a very similar assemblage of animals have been found; though both in Alaska and in Western Europe we merely have good evidence that the animals were buried in great numbers with the flesh still upon the bones, the latter fact being evidenced by the strong smell, like that of a freshly-opened grave, which is often encountered on finding their remains.

The lesson to be drawn from this is that when these animals lived away up within the arctic circle, a very different climate must have prevailed over all the Northern Hemisphere. It is also self-evident that the change in climate was extremely *sudden* and permanent; and such a change will not fit into any smooth-and-easy theory of geology or evolution, such as is now so widely taught.

Another fact brought forward with great force by Howorth is that man was also contemporary with the mammoth, the rhinoceros, and the hippopotamus when these animals were widely distributed throughout England and Western Europe. And there is abundant evidence that many of the human beings who were thus contemporary with the mammoth and the

hippopotamus were also drowned and buried by the same waters which overwhelmed these huge animals of the olden world.

I cannot do better than give what Howorth states as the summary of his argument. He says in the preface to his volume on the mam-

Howorth then says regarding this cataclysm:

"Wherever we turn in the temperate regions of the world we seem to be on the track of this great catastrophe, which swept away the greater part of an ancient fauna, and which especially destroyed the larger and more unwieldy animals, allowing the smaller ones alone to escape, and which forms a great dividing line in the recent biological history of Australia as well as Europe, of Siberia as well as America."

All this, of course, sounds very much like what the Bible tells about "the world that then was," which, "being overflowed with water, perished." (See 2 Peter 3:4-7.) And yet, as I have already remarked, if we admit this great world catastrophe we have gone too far to stop and be content with any long-drawn-out scheme



Bow River Falls, Banff, Alta.

moth, that his facts prove the following five distinct points:

1. "They prove in the first place that a very great cataclysm or catastrophe occurred at the close of the mammoth period, by which that animal, with its companions, was overwhelmed over a very large part of the earth's surface.

2. "Secondly, that this catastrophe involved a widespread flood of water, which not only killed the animals, but also buried them under continuous beds of loam or gravel.

3. "Thirdly, that the same catastrophe was accompanied by a very great and sudden change of climate in Siberia, by which the animals which had previously lived in fairly temperate conditions were frozen in their flesh under the ground and have remained frozen ever since.

4. "Fourthly, that this catastrophe took place when man was already occupying the earth, and constitutes the gap which is almost universally admitted to exist between so-called paleolithic and neolithic man.

5. "Fifthly, that this catastrophe is in all probability the same one pointed out in the traditions of so many races as the primeval flood from which their legendary history begins."—Page xviii.



These pictures represent scenes at Banff, Alta., in the midst of a vast territory reaching from Montana northward to the Yellowhead Pass, Alta., where thousands of square miles of rock formations occur in "upside down" order. The tops of the mountains consist of jointed limestones or argillites of Algonkian or pre-Cambrian "age," resting on soft Cretaceous shales. This gives the geologists who hold to the theory of "Successive Ages" something to ponder over.

of uniformity for all the other geological deposits, and extend this back over millions of years into the vanishing past. Why not use this great world catastrophe to explain some of the other tremendous events which have occurred on the globe? Perhaps the great di-

nosaurus, whose remains are found in such enormous numbers in Wyoming, Utah, Colorado, etc., were also contemporary with the mammoth and the mastodon, and, like the latter, were swept out of existence and their bodies buried in the deposits in which we find them by the same flood of waters which caused the extinction of the great elephants throughout South America, North America, Europe, and Northern Asia. Perhaps, too, it was this same awful deluge which buried the coal forests of Pennsylvania and Nova Scotia and England and Vancouver Island and a thousand other localities throughout the world. Perhaps—but where shall we stop? Perhaps this great deluge was really the cause of the major part of all the geological changes; who can tell?

As I have shown at considerable length, and with abundance of evidence, in my "Fundamentals of Geology," there is really no way of maintaining the popular notion that some of these deposits are much older than others, and that these various types of life lived in a long series of successive ages one after another. Such a notion must now definitely be given up, in view of the modern discoveries which I have enumerated in the above-mentioned book. But in view of this fact, if it really be a fact, that there is no way of proving one of these types of fossil animals to be older or younger than the others, when we have really established the fact of a great world catastrophe, as Howorth does, we have in effect brought in a cause which is sufficient to account for all the great changes needing explanation that are recorded in the rocks.

This is the present situation confronting the scientific world. The Christian church has for many years been trying to "harmonize" the first chapters of her Bible with these long ages of geology which have now turned out to be entirely mythical. This attempt at harmonizing Genesis with evolutionary geology has of course ended in a total failure, and has only resulted in driving college and university students, and even young theological students, by the tens of thousands into the ranks of the evolutionists and of those who disbelieve the Bible. But now the situation has changed, and has changed both suddenly and completely. The church now finds that she has been right after all, and that her precious Guide-book, which she has brought with her down through

the centuries at such a cost of suffering and blood, contains science more accurate than that of the wisest guessers of modern times who a few years ago thought that they had a clear and convincing case against the Bible.

Coupled with this vindication of the older views of geology, has of course come those modern discoveries in biology known under the head of Mendelism. I have not the space here even to outline what these discoveries are like, but can only say that they deal with the subject of heredity, and have given us very definite and detailed information as to how the real principles of heredity are to be understood. And as the church might long ago have suspected, these facts of Mendelism are a complete answer to the theories so long associated with the name of Charles Darwin.

All these things indicate that a new day is dawning for the church in her relationship to the great facts of the scientific world. And it is self-evident that these great truths which are now being brought before the world, so definitely and positively confirming the teachings of the first chapters of the Bible, are only so many helps which the church may now use in her work of proclaiming the everlasting gospel throughout all the earth in the little interval still remaining before her Lord shall return in the clouds of heaven. Quite obviously these modern scientific discoveries must contribute their part in enabling the church to fulfill that prediction of her final warning to the world, "Fear God, and give glory to Him, . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Quite obviously, too, the people of this generation, with the telescope and the spectroscope, which bring before us a thousand million suns; and the microscope and the wonders of radio-activity, which reveal an equally wonderful microcosm in each particle of the matter of which our bodies are composed,—very obviously we can appreciate better than any other generation before us what it is to be children of the great Creator. And to us more than to any previous generation must come home with added significance the importance of the Sabbath, a memorial of a *completed* creation and an everlasting protest against the theories so widely prevailing in our day of a never-ending process of development, or evolution.

Scandal

Scandal is one of the crimes of the tongue. . . . Every individual who breathes a word of scandal is an active stockholder in a society for the spread of moral contagion. He is instantly punished by nature by having his mental eyes dimmed to sweetness and purity, and his mind deadened to the sunlight and glow of charity. There is developed a wondrous, ingenious perversion of mental vision by which every act of others is explained and interpreted from the lowest possible motives. They become like certain carrion flies, that pass lightly over

acres of rose-gardens, to feast on a piece of putrid meat. They have developed a keen scent for the foul matter upon which they feed. . . .

There are gentle, sensitive natures seared and warped; there are old-time friends separated and walking their lonely ways with hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark,—these are but a few of the sorrows that come from the crimes of the tongue.—*William George Jordan.*

Whither Way?

Milton C. Wilcox

"As one looks ahead there is little light save when dazzling flash on flash writes a great interrogation on the murky background. . . . I still ask myself, 'Whither way?'"—*Sir Auckland Geddes.* "About us is a world of confusion and turmoil; and under the spell of general moral laxity, we are groping in the dark for the ray of light which we have not yet discovered."
—*John Grier Hibben.*

The night is dark, storm clouds hang low,
And fitful lights flash through the gloom.
Men do not know the way to go.
The deeper darkness tokens doom.
Before the darkness, souls are bowed.
The flashing lights do but betray
Black question marks upon the cloud;
And men are asking, "Whither way?"

The lore of man reveals no light;
Philosophy is blind before
The growing gloom; and deeper night
Reveals to straining eyes no door.
But in the background, on the cloud
The great interrogations stand,
And hearts in agony are bound,
And "Whither way?" the souls demand.

Beyond the turbid, murky cloud,
There shines the light of endless day;
Beyond the gloom palls that enshroud,
Stretches the holy, heavenly way;
Beyond the anxious questions, rise
The glorious answers of our God,
So true, so sure, so just, so wise.
The way?—The path our Saviour trod.

—*Signs of the Times.*

Is there no way? Is there no light?
No, not of man. But o'er the gloom,
The voice of God breaks through the night,
And Triumph paeans o'er the tomb
Of black dead hopes: God lives and reigns.
His everlasting tidings bright
Will heal the wounds and wash the stains,
And make the sad old dark world light.

Believe in God! Creative power
Responds to faith, makes strong the soul;
And in this awful judgment hour,
No other cure can make thee whole.
"Fear God," "give glory," "worship Him"—
Creator of the rolling spheres.
The light of life shall never dim.
With Him—joy of eternal years.



Daniel Interpreting the Dream

The Course of World Empire Foretold in a Dream

History Has Followed Exactly the Prophetic Course Outlined
by the Great Image Seen by Nebuchadnezzar

H. S. MILLER

IN one brief hour the world's history ran its course before the eyes of the great Babylonian king in a dream. Strong kingdoms arose, flourished, then fell. Floods of light and glory and happiness broke in upon the world, or oppression and tyranny and darkness enshrouded and crushed it. Not in vague symbols, but in clear and definite panoramic order, did this prophecy move on through four great epochs, covering all time, and reaching into eternity, when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ."

It was to the mind of an honest-hearted heathen king that God saw fit to make this revelation. The story is a familiar one, and it need not be dwelt on here. How this king had

a dream, which, under providence, discomfited the professors of occult science at the royal court and called forth Daniel, a Hebrew captive, as God's prophet, is familiar to all who have read the book of Daniel.

When Daniel was brought before the king, the following preliminary conversation ensued. Doubtless, the modest, respectful, and yet confident attitude of the youthful Daniel made a deep impression upon Nebuchadnezzar, especially as he contrasted it with the fawning inquisitiveness of the mediums and fortune-tellers:

"The king . . . said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that

revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." Dan. 2: 26-30.

Then Daniel recalled to the mind of the now thoroughly interested monarch the details of the forgotten dream:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king." Verses 31-36.

Before noticing the interpretation of this dream, we call special attention to the fact that the stone smote the image "upon his feet."

THE INTERPRETATION OF THE MONARCH'S DREAM

The interpretation began:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all [has given thee universal dominion on earth]. Thou art [thy kingdom is] this head of gold." Verses 37, 38.

Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great-grandson of Noah. (See Gen. 10: 8-10.) It lasted nearly seventeen hundred years, though under different names; sometimes it was known as Babylon, sometimes as Assyria, and again as Chaldea. Its line of monarchs extended from Nimrod to Belshazzar, who was its last king.

The prophet continues:

"And after thee shall arise another kingdom inferior to thee." Dan. 2: 39.

What kingdom succeeded Babylon? In Daniel 5: 28 we read.

"Thy kingdom [Babylon] is divided, and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second universal kingdom, and was represented by the breast and arms of silver.

The record proceeds:

"And another third kingdom of brass [shall arise], which shall bear rule over all the earth." Dan. 2: 39.

Daniel 8: 5-7, 21, teaches that the third universal kingdom—the successor of Medo-Persia—was Grecia. With this, as with preceding predictions, history is in the fullest accord.

Then follow the words:

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Dan. 2: 40.

What kingdom is this? It is generally believed to be the Roman Empire. The symbol represented a universal power that should break all that went before it. Rome alone answers this description. History records that her rule was never successfully disputed. In Luke 2: 1



The Great Image

we have proof that she bore universal sway over the earth:

"It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed."

And who was Cæsar Augustus? He was a Roman emperor. Here, then, we have the fourth kingdom, represented by the "legs of iron."

THE FOURTH KINGDOM DIVIDED

The prophet further says:

"And whereas thou sawest the feet and toes part of potter's clay, and part of iron, the kingdom shall be divided." Dan. 2:41.

Was the "fourth kingdom" divided? It was; the Western Empire of Rome, between the years A. D. 351 and A. D. 476, was divided into ten divisions, or kingdoms; namely, Alemanni, Franks, Burgundians, Suevi, Vandals, Visigoths, Saxons, Ostrogoths, Lombards, and Heruli.

Another important truth demands consideration. Verse 43 contains this statement:

"Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

Efforts—the utmost human endeavour—have been put forth to reunite the divided territory of ancient Rome. Charlemagne tried to effect this union. Napoleon likewise tried it. The world still bleeds from the last armed endeavour to create a world empire. But what says the unfailing prophecy?

"They shall not cleave one to another"!

To the very last God's truth triumphs. Has intermarriage among the crowned families of Europe ("they shall mingle themselves with the seed of men") been any more successful? With one voice, warring and bleeding and distracted Europe shouts, "No!" Again God's word stands unbroken.

But what is the next, the concluding, state-

ment of the prophet? It is a startling, solemn, searching declaration:

"In the days of these kings [kings who are trying by intermarriage and force of arms to reunite "divided" Europe] shall the God of heaven set up a kingdom." Verse 44.

Solemn thought! "In the days of these kings," when "they shall mingle themselves with the seed of men," shall the God of heaven set up a kingdom! And what kingdom will this be?—God's everlasting kingdom of glory.

Remember that empires were successively represented by the image's head, breast and arms, belly and thighs, and legs and feet. Remember, too, that the stone smote the image "upon his feet," the mingled iron and clay of which is a prophecy of the disintegrating influences that

permeate all nations in the last generation. This stone kingdom is not a human development. The prophet saw it cut out without hands, and it smote the image upon the toes, which represented divided Europe. Therefore the stone kingdom is yet future, and is God's everlasting king-

dom of righteousness and peace.

With Nebuchadnezzar, we, too, see the image. But how changed the vision! It has no future throbbing with irrepressible life; it has only history. Babylon is gone. Medo-Persia is not. Grecia is no more. Rome has come, has divided, and all efforts to reunite the ten divisions represented by modern Europe have failed. As regards this prophecy, but one event remains unfulfilled, namely, the setting up of God's everlasting kingdom. Why does He tarry? Reader, why? Is it for you—for you?

Oshawa, Ont.

✱ ✱

What is time, O glorious Giver,
With its restlessness and might,
But a lost and wandering river
Working back into the light?

—Alice Cary.

Look for the Way-marks

Look for the way-marks as you journey on.
Look for the way-marks, passing one by one.
Down through the ages, past the kingdoms four—
Where are we standing? Look the way-marks o'er.

First, the Assyrian kingdom ruled the world;
Then Medo-Persia's banners were unfurled;
And after Greece held universal sway,
Rome seized the sceptre; where are we today?—

Down in the feet of iron and of clay;
Weak, divided, soon to pass away.
What will the next great glorious drama be?—
Christ and His coming, and eternity.

—Selected.

AN INFINITE SALVATION

ANDREW C. GILBERT

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Heb. 2:1-3.

THE word "salvation" is the most comprehensive and blessed word in the Bible. The various shades of meaning of which it is capable run through the Scriptures as do threads of gold through royal robes, giving beauty, grace, dignity, and power to the wonderful plan of redemption.

As we study the various renderings of the word from which the word "salvation" comes, we are led to a higher and broader appreciation of God's all-embracing love for sinful human beings. As we view the scope, the completeness, of the plan of salvation, we are compelled to acknowledge that it meets every human need, and that its author is divine.

In reviewing the history of mankind since the days when transgression gave birth to sin, we find that every age has had its flotilla of plans for the rescue of man from the troubled sea of moral pollution. Men have ever sought for a way by which to emerge unaided from the entanglements of sin. In all ages there have always been those who have endeavoured to thread the channel of the unknown without a pilot.

But amid all the confusion that has darkened the vision of the human mind, the real, divine plan of salvation has stood out as a glorious beacon light guiding every honest heart to the harbour of peace and forgiveness in Jesus Christ, where ruffled seas never disturb. Millions of souls in all past ages have found in this harbour their safety and comfort in moments of danger from the assaults of sin.

The Hebrew and Greek words from which "salvation" comes, may be translated thus: "Making whole" (Matt. 9:21, 22; 14:36; Luke 8:48); "healing," "health" (Luke 7:3; 8:36; Acts 27:34. The Saxon word for "saviour" means "all health"); "help" (2

Sam. 14:4; Ps. 3:2; 146:3); "victory" (2 Sam. 23:10-12); "deliverance" (2 Kings 5:1; Ps. 18:50). The Hebrew judges were called deliverers, or saviours. (See Judges 3:9.)

There are many other renderings, but those given are sufficient to show how comprehensive is the word and how complete the plan which it represents. No small wonder that when its blessings are received into the life, it brings "fullness of joy."

To those who are broken-hearted, cast down and lonely, the Saviour offers His balm of salvation, and they are made whole. To those who are sin-sick, or ailing spiritually in any manner whatsoever, the Master Physician comes with His grace of healing, and they are restored to health. There is no malady of the soul (nor of the body, if it is God's will to heal physically) that this wonderful salvation cannot cure.

Salvation brings help to the weak, struggling child of God who is compelled to face a scornful, unfriendly world, and meet its perplexing issues. It is strength to the weak, help to the helpless, and comfort to the sad. Salvation looks after our welfare (Job 23:14), and sees to it that we are properly cared for. It reminds us of danger and duty, and guides in the way that we should take.

Best of all, the plan of salvation brings actual deliverance, not only from the guilt of sin but from its power. It possesses a power that not only cleanses the heart from sin, but keeps the child of God from sinning. In Jesus Christ salvation enters the realm of the soul and sweeps out every known sin. By faith in the conquering power of salvation, the surrendered life becomes one of victory, not alone of victory over sin but over sinning.

The word "Jesus" is the Greek form of the Hebrew word "Joshua," and means literally

"Jehovah is salvation, or deliverance." How true this is found to be in studying and solving the problem of sin! We soon discover that of ourselves we cannot do one good thing. It is impossible to free ourselves from the thralldom of sin. We are in abject slavery to sin, and must so remain in so far as gaining liberty by our own efforts is concerned.

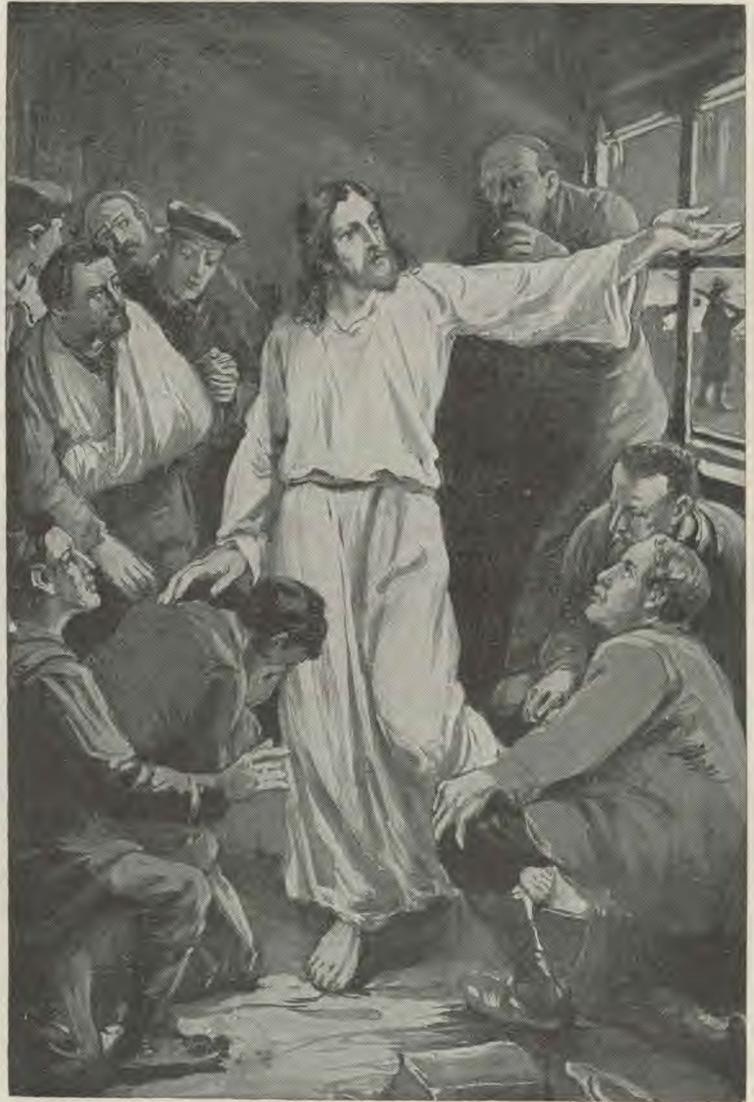
But behold, "the Lamb of God which taketh away the sin of the world" (John 1:29), the "Author of eternal salvation" (Heb. 5:9), appears! He comes by invitation into the stronghold of the soul, and overturns the kingdom of sin, and sets up a throne of righteousness. Col. 1:12-15. He will remain as the conqueror, if desired (Rev. 3:20), and garrison the heart against all the powers of evil (Col. 3:16, 17; Gal. 2:20).

To know this as a fact in our life is to have a new experience, and to have a new song put into our mouth, even praise unto our God. Ps. 40:3. To know that there is a power that keeps us in the hour of temptation; to know that we can have overcoming grace every step of the way through this sinful world; to know that we can live the victorious life every day, is to know in very truth the meaning of the word "salvation," which is to know Jesus as He is, and which is to say, and to know by experience, that "Jehovah is salvation."

It is beyond the power of words to explain the philosophy of such an experience, but we know that thousands joyfully witness to its reality. All agree that it is not of works, but of faith alone; a faith, however, that works.

Faith brought salvation to the Thessalonians: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in

you that believe." 1 Thess. 2:13. Jesus is precious to the believer, but a stone of stumbling to them that stumble at the word. 1 Peter 2:7, 8. Cleansing from all sin is the experience of all who walk in the light. 1 John 1:7.



Pointing the way to true liberty and peace. Painted by an artist-soldier in Siberia, and brought to America by a Y. M. C. A. worker.

"Christ has for sin atonement made,
What a wonderful Saviour!
We are redeemed! the price is paid!
What a wonderful Saviour!
"He cleansed my heart from all its sin,
What a wonderful Saviour!
And now He reigns and rules therein;
What a wonderful Saviour!
"He gives me overcoming power,
What a wonderful Saviour!
And triumph in each trying hour;
What a wonderful Saviour!"

Calgary, Alta.

Around the World

1. Curling enthusiasts enter game at Banff, Alta.

2. Sir Herbert Ames, high secretary of the League of Nations, legislator and author of notable States, having toured that campaign of 1917.

3. Interior of the Hotel Hamilton between London and Paris.

4. Unveiling the memorial at Manor Park, Toronto. The most coveted decorations in the world.

5. The new king of the Harem. Early in the war Arabia was a Turkish government and now the new kingdom is Mecca. England, and does not look like a Bedouin sheik.



International

5. Prince Habib Lotfullan



International

1. Curling at Banff



International

2. Sir Herbert Ames

with the Camera

ving the great outdoor win-

recently been elected financial Nations. He is a Canadian and is well known in the United ntry in the navy recruiting

7-Page pullman flying daily

to Roy Cornwall, V. C., at Victoria Cross is one of the e British Empire.

jáz, successor to Emir Feisul. ered its connection with the ed the Allies. The capital of The prince was educated in uch like the popular figure of



British & Colonial Press

4. Dr. MacNamara Unveiling Roy Cornwall, V. C., Memorial



Herbert Ames



Kadel & Herbert

3. New Pullman Aerial Limousine

*"There came
wise men from
the East to
Jerusalem,
saying, Where
is He that is
born King of*



*the Jews? for
we have seen
His star in the
East, and are
come to worship
Him." Matt.
2:1, 2.*

The CLOSE of PROBATION

GEORGE H. SKINNER

NOW you are on probation. But the judgment day will come, and then you will be condemned or justified. Now you may receive advice—"Search the Scriptures." John 5:39. You may receive help—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1, last part. What must you do?—"My little children, these things write I unto you, that ye sin not." 1 John 2:1, first part.

Your probation may close tonight, but when the Messiah returns to complete the work of redemption begun so long ago, the present age and the probation of the world's multitudes will have closed. The Scriptures abound in information concerning this glorious event. The New Testament alone mentions it no less than three hundred thirty-two times; and were these references placed together, they would cover a space equal to thirty pages of Holy Writ. How well informed, then, we should be!

FIRST COMING FORETOLD

The Messiah's first appearance upon the earth was amply foretold by the prophets and seers, but how few were familiar with these prophecies or aware of their fulfillment! A wonderful personage, God's Son in human flesh,

the Messiah, the Advocate, came into the world, "and the world knew Him not." A few humble shepherds, some wise men of foreign birth, the saintly and aged Simeon and Anna, who were "just" and "devout" and were "waiting for the Consolation of Israel," were about the only ones who knew that the Desire of All the Nations had come.

The "good tidings of great joy," which should be "to all people," were known only to the few. When the glorious news was made public in the city of Jerusalem, the king was troubled, "and all Jerusalem with him." Matt. 2:3. Search was made, and there were the scriptures, easily found, easy to be understood, but the troubled ones were not prepared to receive Him who came to save.

SECOND COMING FORETOLD

His first appearance was "to bear the sins of many." Heb. 9:28. "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:16, 17. But "unto them that look for Him shall He appear the second time without

sin unto salvation." Heb. 9:28. The Messiah comes the second time, not as a sin bearer, but to judge and to reward; not as a sacrifice or priest, but as King of kings and Lord of lords. His work of atonement is finished, and probation is closed.

We read in Revelation 22:11, 12: "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. And,"—what next takes place?—"behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

TOO LATE TO CHANGE

There will come a time before the Messiah returns when Heaven will see that all who are "unjust" and "filthy" through sin, will never change, and that all who are "righteous" and "holy" will continue to be so. All desire to make a change of character will be past when Jesus comes.

"The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." Matt. 13:39, 40. Thus, at the end of the world, when Jesus comes with His holy angels, they will gather the righteous from the four corners of the earth, unto salvation. Verse 31.

God's people who are alive, those who, like Simeon and Anna, are "just" and "devout" and looking "for the Consolation of Israel," when they see the Messiah coming, will exclaim, "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.

But we read in the Scriptures that the wicked will cry out, "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?" (See Rev. 6:14-17.) And again, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

"Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Verses 12, 13. When the end comes, those who endure are given their reward. Those whose love waxes cold because of iniquity, will also receive their reward.

A WONDERFUL DAY FOR THE RIGHTEOUS

O what a wonderful day that will be for those who are "holy" and "righteous"! "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (See 1 Thess. 4:13-18.)

WHAT WILL YOU DO WITH YOUR PROBATION?

Surely it is a comfort to judgment-bound souls to have so much instruction and such precious promises, and such a loving friend at court as our Advocate, Christ. The Book of Truth is a volume filled with precious truths concerning the message for this time.

Probation still lingers. The Messiah is waiting, longing to come for the "just" and "righteous" who are waiting for Him. He is longing to stop the awful reign of sin.

The angel of God told Daniel the prophet that "none of the wicked" should "understand;" but that "the wise" should understand. Dan. 12:9, 10. Thus, while mercy's gate still stands ajar, shall we not take the wise course? Shall we not study, understand, repent, that our Advocate may justify and make us holy? Are you, dear reader, ready for the Messiah? The end of all things is at hand. Listen to the sad refrain: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. . . . He which testifieth these things saith, Surely I come quickly. Amen." Rev. 22:17-20. Can you respond with me from your heart's depths, "Even so, come, Lord Jesus"?

Winnipeg, Man.

Is the Bible Truly the Word of God?

ALEXANDER RITCHIE

THIS is a vital question. If I say the Bible is the word of God, my fellow men have a right to demand of me good reasons for making so important a statement. If I say it is not, they have an equal right to ask my reasons for making that statement. Personally, I have long been convinced of the authenticity of the Scriptures, and I shall try to present my reasons for that decision as simply as possible.

1. The nature of the subjects with which it deals convinces me that the Bible is the word of God. Such themes as the origin of the world in which we live; the origin of man himself; the entrance of sin and death; the accountability of man to his Creator; the assurance of a final day of judgment for all men; the promise of a joyful immortality to all who seek for it in the proper way; the positive promises that, however long delayed, the day will surely come when sin and crime, sorrow, pain, suffering, and death will all be banished forever from the earth,—these and other subjects of an equally important and fundamental character, of which the Bible treats, convince me that the Bible is the word of God, simply because God alone can satisfactorily deal with such subjects.

Closely associated with these subjects, is the language and style in which inspiration speaks of them. I know of no other book in the world, that prefaces its declarations with such words as "Thus saith the Lord of hosts," or "Hear ye the word of the Lord." I never heard of any merely human teacher, however great or good, who dared to say to his disciples, "My thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9.

God's thoughts and words are so exalted and wonderful that the apostle Paul, who was caught up into Paradise in holy vision in order

that he might receive direct instruction in heavenly things, afterward declared that he "heard unspeakable words, which it is not possible for a man to utter." 2 Cor. 12:4, margin. This is why, when God attempts to express His divine thoughts in the language of men it exhausts the vocabulary of any language on earth to express those thoughts. That is why Lord Macaulay said, "The English Bible [is] a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

Taking into consideration the pre-eminent position which the world's greatest minds have freely conceded to the Bible, in the fields of literature and philosophy as well as of religion, if this book be only a library of human productions, why have its brilliant writers left us no more of their work? Why are there not other volumes containing the writings of these men? If Isaiah's wisdom, sublimity of thought, and grandeur of style were purely his own, would he have stopped short with writing the one small book named after him? If Paul's masterly arguments and convincing logic were simply the product of his own native genius, why has he left us so little from his pen?

Yet it is a fact that of all the thirty-four different writers of the Bible, with their widely dissimilar minds and great range of talents, not one of them has left us a scrap of anything else than that which they present to us as the inspired word of God. And this claim for their writings is strongly confirmed by the very fact that these men (contrary to all we know of human nature) give the entire credit for their work as authors to another, One for whom they claim to have acted only as amanuenses.

Add to these various considerations the fact that the very men who wrote these world-famous books, which collectively we call the Bible, had to sit down and search their own writings in order to understand that which God had spoken

through them (see 1 Peter 1:9-11), and we have, as it seems to me, a galaxy of clear, resplendent evidences that the Bible is truly the word of God.

2. The marvellous unity of the writers and writings of the Bible supplies one of the strongest proofs that this great Book is the word of God. Just think of it soberly for a few moments. Here is a library of sixty-six separate books, written by many different men during a period of more than fifteen hundred

art, and music, are among the most sensitive, jealous, and envious of mortals, yet no trace of these fleshly weaknesses is discernible in any of the writers of the Bible,—not one of them reveals in the smallest degree a spirit of rivalry, or of criticism or disparagement of any of the written statements of the others. On the contrary, each of these numerous writers ascribes full divine authority to the declarations of the others, whenever he has occasion to refer to them.



Exterior of the British Museum

years of human history. Kings, princes, statesmen, philosophers, priests, poets, physicians, even lowly herdmen and fishermen, are found among its nominal authors. By far the greater majority of them never saw each other; consequently there could be no possibility of collusion among them. And yet these men, great and small, learned and unlearned, writing intermittently during fifteen centuries of time, together produce a book which the noblest men of every enlightened age thankfully receive and acknowledge as a divine revelation to man. And the truly superhuman character of their work is discernible by the light of the Spirit in which these men wrote.

Although it is well known that the producers of works of merely natural genius, in literature,

An illustration of the spirit actuating the men who wrote the Bible is seen in the following incident: Paul was a later convert to Christianity than Peter, who was ordained to the apostleship by Christ himself, but Paul tells us that when Peter showed signs of compromising the liberty conferred by the gospel, by mingling with its teachings some of the ceremonialism of Judaism, he "withstood him to the face, because he was to be blamed." Gal. 2:11. If Peter had been a man of the world, controlled by the spirit of this world, he would certainly have resented this humiliating rebuke by the apostle Paul. But he did no such thing. On the contrary, when Peter wrote his two epistles to the Christian churches, he said of Paul and his writings: "And ac-

count that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things." 2 Peter 3: 15, 16.

This incident illustrates the fact that the writers of the Bible lived as they wrote, controlled by a higher and more beneficent power.

3. The historicity of the Bible is a powerful witness to its divine origin. The ruins of the tower of Babel, just as it is described in the eleventh chapter of Genesis, still stand on the very foundation laid by the Babel builders four thousand years ago, the seven stages, of equal height but gradually diminishing area, in which it was built, being still visible and capable of measurement.

The bricks which the Israelites made for Pharaoh while they were slaves in Egypt, may still be seen in the ruined walls of the treasure cities of Pithom and Raamses. Ex. 1: 7-14. And the very spot in those walls where the builders began to use bricks made without straw, after Pharaoh had refused to provide the straw, may still be seen by the observant visitor to that ancient land.

The traditional graves of the Israelites who were slain in the wilderness because they rebelled against the Lord and lusted for flesh to eat (Num. 11: 31-34), are still a landmark to the Arabs of the desert, who from age to age have spoken of them as "the Jews' graves," thus in a degree furnishing proof of the authenticity of the Bible narrative.

Nebuchadnezzar's mighty winged lions, those massive symbols of his widespread dominion and power,—referred to by the prophets Jere-

miah, Daniel, and Habakkuk,—which stood as sentinels guarding the doors of his palace, still may be seen in the great British Museum in London, though Babylon, "the glory of kingdoms," is now nothing but heaps. Jer. 50: 23-26.

And Egypt, once a land of pride and pomp and palaces, is now "the basest of the kingdoms," exactly as the Bible writers foretold. Eze. 29: 13-15.

4. Finally, I believe the Bible is the word of God because of its transparent honesty and

impartiality in dealing with its own heroes and most prominent characters. Only a divine author would ever think of uncovering the human frailties of His heroes, such as telling us that Noah got drunk after surviving the flood, or that David committed adultery after being chosen as king by God himself. No merely human book would have admitted that Solomon, the wisest of mortals, made a fool of himself through the influence of women, and then plunged into idolatry. The book that

records that Peter, "prince of apostles," cursed and swore, and that Paul and Barnabas, though great missionaries to the heathen, had a lively quarrel on the way; the book that is big enough and brave enough to call these sinners in high stations by their names and then condemn them for their sins, while at the same time charitably hiding the names of the poor woman taken in adultery, and the thief on the cross,—such a book as that is certainly neither human nor natural in its origin.

As the Bible certainly is *above* that which is merely human and natural, we can only conclude that it is in spirit and matter superhuman and supernatural; the evidence is conclusive that the Bible is truly the word of God.

Vancouver, B. C.

**"The Entrance of Thy Words
Giveth Light"**

"An African prince once sent an ambassador to Queen Victoria, to ask her the secret of England's superiority among the nations. The Queen, handing the ambassador a copy of the Bible, said, 'Go, tell your prince that *this* is the secret of England's political greatness.'" —*The Bible and the Nineteenth Century*, p. 74.

To one of the Solomon islands, where our own people have established a mission, a man of science came to study conditions among the inhabitants. He had not been there long before he began to try to influence the natives against changing their mode of life. The superintendent of the mission remonstrated with him, and asked him why he did not go onto an adjoining island, where the islanders were in their native state.

"Oh," he replied, "it would not be safe for me to go there. They would kill me and eat me."

"Yes," replied the missionary, "and they would kill and eat you here if it were not for the teachings of the Bible—their changed lives."

Christ in the Old Testament

GEORGE S. BELLEAU

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1: 1, 2.



FROM this and many other scriptures we learn that Christ was present at the creation and is the one by whom the Father made the world. Therefore, Christ is in a better position to tell us the truth about creation than any human being. Moses, through inspiration, has left us a record of creation, and when Christ was on earth He said, "Moses . . . wrote of Me." John 5: 46.

It is also interesting to note that when Christ was tempted of the devil, His three answers were not His own words, but quotations from Moses: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8: 3); "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name" (Deut. 6: 13); "Ye shall not tempt the Lord your God" (Deut. 6: 16).

Some tell us that the book of Deuteronomy is a pious forgery of the time of Josiah, purporting to be written by Moses, so that it might have greater weight in bringing about the much-needed reforms. "Would our Lord—who is Himself the truth—have thus countenanced a book full of untruths, and have used it in the critical moment of His conflict with the devil? And would not 'the father of lies' have known perfectly well if the book had been a forgery?"

The strongest testimony which Christ bore to the writings of Moses is found in Luke 24: 25-27: "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." Again He said: "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." Verses 44, 45. These two statements were made after the resurrection, and Christ put His seal of approval on Moses' writings by quoting them as authority. We cannot think of certain portions of Moses' writings as inspired and others as not inspired; for Christ would have told us about the portions that were not true. Christ refers to Genesis in recognizing the institution of marriage, in referring to the history of Noah, Abraham, and Lot, and in referring to the overthrow of Sodom and Gomorrah.

Moses tells us himself that he wrote only what the Lord commanded: "God spake all these words" (Ex. 20: 1); and "Moses wrote all the words of the Lord" (Ex. 24: 4). In repeating them to the children of Israel he was able to say, "These are the words which the Lord hath commanded." Ex. 35: 1.

We have the words of both Jesus and Moses as witness to the fact that what Moses wrote is true. Then how can Christians believe in evolution, atheism, polytheism, pantheism, materialism, or fatalism, when the very first verse of Genesis overthrows every one of those beliefs? "In the beginning God created the heaven and the earth." Gen. 1: 1. If we make any profession of Christianity, we must accept Genesis. Science is coming around to the first chapter of Genesis. W. G. Moorhead, D.D., says:

"As time goes on and thoughtful men come to know more about the truth of this marvellous universe in which we dwell, they approach closer and closer to Moses' record. Never perhaps in the history of scientific investigation did Genesis 1 stand out so solidly and triumphantly as now."—*Outline Studies in the Books of the Old Testament.*

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Modern thought has not discovered any more concerning the beginning or the end of the world or of the judgment and the future life than the Bible reveals.

THE COMING KING

STEMPLE WHITE

IF the King of England were to visit Canada, it would be quickly and generally announced to all the people over cable and wireless and through the newspapers. Careful planning would be made for his reception, and personal sacrifice by many in order to see the King, though few could expect to dine with him.

Or if Europe's foremost military chieftain, prince, scientist, or teacher should visit this country, with what marked honour would he be acclaimed and received. Yet one day soon there is coming, not to Canada only but to all the world, the "King of kings," the "Captain of our salvation," the "Prince of Peace," the "Alpha and Omega" of all wisdom, the world-renowned Teacher who spoke as never man spake. His coming, too, has long been announced, but will He be joyously acclaimed by the masses?

The church and the world, including even the Jewish merchants, celebrate Christmas with Christmas trees, and fabled Santa Claus, and interchange of gifts. That annual festival day is supposed by all Christendom to commemorate the first advent of the Messiah; and just here it is fitting to inquire, Is even the church as interested in the personal return of our Gift-giver, and in the "tree of life"?

The Bible prophets through whom the announcement of the second advent is made are not generally studied, although the Bible is printed in more languages than any other book. It is said that more copies of God's word are placed in the hands of the people each year, than of the other one hundred leading books combined. And like a golden thread, running through the Book from Genesis to Revelation, is the theme of the second personal coming of Christ. In God's first gospel promise to man in Eden after the fall (Gen. 3:15) it was announced, and in Jesus' own post-ascension revelation, in the very last chapter, He thrice declares, "I come quickly."

At the Prophetic Bible Conference held in Chicago in 1914, the Rev. Canon F. E. Howitt,

M. A., of Hamilton, Ont., declared that the "second coming" truth is "the key to the Holy Scriptures;" that "there is more said about it than about any other doctrine," for "that great truth stands conspicuously on almost every page;" that "all that God has ever done, and is still doing, is for the purpose of bringing about the Lord's coming;" and that "when we begin to study the truth of the Lord's coming it does make the Bible a new book."

In the plan for the salvation of man and for the working out of God's original purpose concerning this earth, the two advents of the Son of God stand out in bold relief and overtop all else. It was "when the fullness of the time" was come (Gal. 4:4) that the promised Seed came to buy back with His own precious blood what Adam had lost. As the "Lamb of God," He went to the sacrificial cross to make salvation possible for all, and certain to the believer. When "the fullness of times" (Eph. 1:10) shall come, the Lord will again come to "gather together in one" all the redeemed. And He will be the "same Jesus" (Acts 1:9-11), though coming as the "Lion of the tribe of Judah" and accompanied by "all the holy angels" (Matt. 24:30, 31).

Jesus' own appointment, "I will come again" (John 14:1-3), has already been posted among all nations. The Lord himself and also holy angels have clearly described the manner of His coming. Acts 1:9-11; Rev. 1:7. Through Paul, the Holy Spirit declared that "the Lord himself shall descend." 1 Thess. 4:16-18. His coming will be as personal and visible as the lightning that spans the heavens. Matt. 24:27. In coming to gather the saints, He must of necessity find the most of them at rest in their graves, for—

"all that tread
The globe are but a handful to the tribes
That slumber in its bosom."

He who holds the keys of hell and of death (Rev. 1:18) shall at that time resurrect the sleeping saints' and immortalize all believers (1 Cor. 15:51-57). When one bears in mind the power

and glory of that angel sent to roll away the stone from the grave of Jesus, and before whose shining presence the Roman soldiers fell as dead men (Matt. 28:2-4), some faint conception

By prayer, promise, prophecy, and parable, Jesus ever kept the second coming before the people. Until that event takes place, the promises of God can never be realized in their full-



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King George V of England

This is an excellent photograph of the King at the time of his coronation. Later pictures show the ageing effects of the years of national crisis. He is one of the few monarchs who retained the loyalty and confidence of his subjects during the World War.

may be obtained of the combined power and glory of all the holy angels, and of the splendour of the event when the "Son of man shall come in the glory of His Father," and "all the holy angels with Him."

ness, nor the prayer be fulfilled, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Though the solemn ordinance of the Lord's Supper commemorates Jesus' death, yet Paul connects it with the second coming, by saying, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:26. While baptism is also a fitting memorial of the burial and resurrection of our Lord (Rom. 6:3-6), it is also a pledge to the baptized believer, of a glorious resurrection at His coming, even as the candidate for baptism is raised from the watery grave (1 Cor. 15:16-18, 28-31.) Many great lines of Bible prophecy, literal and symbolic, reach down through millenniums of time, and point their index finger sharply to the second advent. Special phases of the second coming are unmistakably emphasized in those comprehensive parables of the Master.

The parable of Luke 19:11-27 emphasizes the "kingdom" question. Jesus is the nobleman who went into a far country to receive for Himself a kingdom and to return, saying to His servants at His departure, "Occupy till I come." More than two thousand six hundred years ago, Isaiah wrote of the birth of a man-

child who was destined to sit on David's throne. Isa. 9:6, 7. David also sang of the world-wide dominion of the all-conquering King. Ps. 2:7-9. An angel informed a virgin in Nazareth about fifteen centuries later that her babe

should be the Promised One. Luke 1:31-33. Yet, to this day Jesus has not taken the throne. Twice did He refuse a temporal throne, once when offered by the "prince of this world" (Matt. 4:8, 9), and later, when the people would "take Him by force, to make Him a king" (John 6:15). At His trial before Pilate, He emphatically declared, "My kingdom is not of this world." John 18:36. It is in the world to come, after earth's nations shall have been dashed in pieces like a potter's vessel," that Jesus will reign. At the ascension, He went to be our high priest, and not until that mediatorial work is finished and probation has closed, can He receive the kingdom. When will He sit on the throne as king? He himself answers in Matthew 25:31: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." When that Nobleman shall return as king, on His vesture and thigh will be written the words, "KING OF KINGS, AND LORD OF LORDS." Rev. 19:16. No wonder Paul connects His appearing with His kingdom. (See 2 Tim. 4:1.)

The great parable of Matthew 25:14-30 emphasizes the judgment phase of the second coming. Again Jesus is the man who travelled into a far country, having delivered unto His servants His goods. "After a long time the lord of those servants cometh, and reckoneth with them." Many have imagined that people are rewarded at death, but the Scriptures do not so teach. In the very nature of things, it is impossible for any soul to receive his reward at death. Whether good or bad, one's influence lives on, and not until the close of human probation is it possible to mete out rewards. So Jesus plainly said, "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27. And again, in His post-ascension communication we find these words: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

Paul did not expect to depart and be with Christ at death. To the Philippians he said: "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." Phil. 3:20, 21. Just before his martyrdom,

he left for future ages the ringing testimony found in 2 Timothy 4:6-8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." It was at Christ's appearing when he expected to receive a crown of righteousness. This was also Job's hope (Job 19:25, 26), and David's (Ps. 17:15), and Daniel's (Dan. 12:13), and Peter's (1 Peter 5:4), and John's (1 John 2:28, compared with 3:3), and the hope of all holy men of Bible times (Heb. 11:13, 39, 40).

The destiny question is very forcibly emphasized in that parable of the wheat and the tares. (See Matt. 13:3-43.) In harmony with this very parable, Paul states in 1 Thessalonians 4:16-18, that at the coming of our Saviour the saints shall be caught up "to meet the Lord in the air," and that they will be with Him ever after; while in 2 Thessalonians 1:7-9, he declares that they "that know not God, and that obey not the gospel of our Lord Jesus Christ, . . . shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power," when He shall come.

Among this latter class will be found many great and popular men of the world. Rev. 6:15-17. The rich will in that day throw their silver and gold to the moles and to the bats. Isa. 2:19-21. Man may hide from his fellows today behind fleecy clouds above, and in ocean depths beneath, but in that day he cannot hide from God. (See Amos 9:2, 3.)

It is criminals who fear to meet officers of the law. The second coming is the Christian's blessed hope. Titus 2:11-14. Peter, James, and John had a view of the second coming, in holy vision, on the mount of transfiguration. Matt. 17:1-9. There Elijah represented the living saints who will be translated, and Moses those who are sleeping in their graves and will be resurrected at the sounding of the trumpet, nevermore to suffer pain or sorrow. And, no doubt, it was that this transfiguration vision might strengthen the faith of the Christian that Moses was resurrected, as the Bible plainly teaches. (See Rom. 5:14, compared with Jude 9.) In that glad day the redeemed will joyfully look up and exclaim, "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.

In Jesus alone is salvation. Acts 4: 12. He is soon coming to immortalize the tested trophies of His grace. Reader, don't you want to hear those blessed words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord"? Matt. 25: 23. Our attitude toward the written word now, will determine the attitude of the impersonated Word toward us in that great day. If we feel after Him and find Him now, the angels of God will not fail to find us when they come to gather the elect from the four winds. Oh, let us be ready!

Winnipeg, Man.

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The Old Woman's Question

After an infidel had concluded a lecture in a village in England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in antiquated attire, who went up to the lecturer and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has *your* way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh! that's not the question," said she; "keep to the point, sir. What has your way of thinking *done for you*?"

The infidel endeavoured to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman.

Let us change the picture. The mother of Hume, the infidel philosopher, was once a professor of Christianity. Dazzled by the genius of her son, she apostatized from her early faith,

and followed him into the mazes of scepticism. Years passed, and she drew near the gates of death, and from her dying bed wrote to him the following pathetic letter:

"MY DEAR SON: My health has failed me. I am in a deep decline. I cannot long survive.

"My philosophy affords me no comfort in my distress. I am left without the hopes and consolations of religion, and my mind is sinking into a state of despair.

"You can afford me some substitute for the loss of the hopes of religion. I pray you hasten home to console me, or, at least, write to me the consolations that philosophy affords at the dying hour."

Said the most noted infidel in America, by the coffin of his brother:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry."

Said the learned and courted infidel Voltaire:

"In man, there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against providence itself, and I wish I had never been born."

This is the best infidelity can do. Listen now to the words of a dying Christian. Said the godly Haliburton:

"I shall shortly get a very different sight of God from what I have ever had, and shall be met to praise Him forever. What a wonder that I enjoy such composure under all my bodily pains, and in view of death itself! What a mercy that, having the use of my reason, I can declare His goodness to my soul! I bless His name; I have found Him, and die rejoicing in Him. *Blessed be God that ever I was born.*"

—Selected.

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"We call him strong who stands unmoved,
Calm as some tempest-beaten rock,
When some great trouble hurls its shock;
We say of him, 'His strength is proved;'
But when the spent storm folds its wings,
How bears he then life's little things?"

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The faithful discharge of today's duties is the best preparation for tomorrow's trials. Do not gather together all tomorrow's liabilities and cares and add them to the burden of today. "Sufficient unto the day is the evil thereof." Matt. 6: 34.—"Ministry of Healing," p. 481.

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"The man who seeks one thing in life, and but one,
May hope to achieve it before life is done;
But he who seeks all things, wherever he goes,
Only reaps from the hopes which around him he sows,
A harvest of barren regrets."



Paul Thomson

Lake of Bays Region,
Highlands of Ontario

*"If thou art worn and hard beset
With sorrows that thou wouldst forget,
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills! No tears
Dim the sweet look that Nature wears."*

—Longfellow.

CHOICE AND PREPARATION OF THE HOME

MRS. E. G. WHITE

"The Lord God planted a garden, . . . and there He put the man." Gen. 2:8.

THE gospel is a wonderful simplifier of life's problems. Its instruction, heeded, would make plain many a perplexity, and save us from many an error. It teaches us to estimate things at their true value, and to give the most effort to the things of greatest worth,—the things that will endure. This lesson is needed by those upon whom rests the responsibility of selecting a home. They should not allow themselves to be diverted from the highest aim. Let them remember that the home on earth is to be a sym-

bol of and a preparation for the home in heaven. Life is a training school, from which parents and children are to be graduated to the higher school in the mansions of God. As the location for a home is sought, let this purpose direct the choice. Be not controlled by the desire for wealth, the dictates of fashion, or the customs of society. Consider what will tend most to simplicity, purity, health, and real worth.

The world over, cities are becoming hotbeds of vice. On every hand are the sights and sounds of evil. Everywhere are enticements

to sensuality and dissipation. The tide of corruption and crime is continually swelling. Every day brings the record of violence,—robberies, murders, suicides, and crimes unnamable.

Life in the cities is false and artificial. The intense passion for money getting, the whirl of excitement and pleasure seeking, the thirst for display, the luxury and extravagance, all are forces that, with the great masses of mankind, are turning the mind from life's true purpose. They are opening the door to a thousand evils. Upon the youth they have almost irresistible power.

One of the most subtle and dangerous temptations that assail the children and youth in the cities is the love of pleasure. Holidays are numerous; games and horse-racing draw thousands, and the whirl of excitement and pleasure attracts them away from the sober duties of life. Money that should have been saved for better uses is frittered away for amusements. . . .

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

An expensive dwelling, elaborate furnishings, display, luxury, and ease, do not furnish the conditions essential to a happy, useful life. Jesus came to this earth to accomplish the greatest work ever accomplished among men. He came as God's ambassador, to show us how to live so as to secure life's best results. What were the conditions chosen by the infinite Father for His Son? A secluded home in the Galilean hills; a household sustained by honest, self-respecting labour; a life of simplicity; daily conflict with difficulty and hardship; self-sacrifice, economy, and patient, glad service; the hour of study at His mother's side, with the open scroll of Scripture,— . . . these were the conditions and opportunities of the early life of Jesus.

So with the great majority of the best and noblest men of all ages. Read the history of Abraham, Jacob, and Joseph, of Moses, David, and Elisha. Study the lives of men of later

times who have most worthily filled positions of trust and responsibility, the men whose influence has been most effective for the world's uplifting.

How many of these were reared in country homes. They knew little of luxury. They did not spend their youth in amusement. Many were forced to struggle with poverty and hardship. They early learned to work, and their active life in the open air gave vigour and elasticity to all their faculties. Forced to depend upon their own resources, they learned to combat difficulties and to surmount obstacles, and they gained courage and perseverance. They learned the lessons of self-reliance and self-control. Sheltered in a great degree from evil associations, they were satisfied with natural pleasures and wholesome companionships. They were simple in their tastes and temperate in their habits. They were governed by principle, and they grew up pure and strong and true. When called to their life work, they brought to it physical and mental power, buoyancy of spirit, ability to plan and execute, and steadfastness in resisting evil, that made them a positive power for good in the world. . . .

Our artificial habits deprive us of many blessings and much enjoyment, and unfit us for living the most useful lives. Elaborate and expensive furnishings are a waste not only of money, but of that which is a thousandfold more precious. They bring into the home a heavy burden of care and labour and perplexity. . . .

Furnish your home with things plain and simple, things that will bear handling, that can be easily kept clean, and that can be replaced without great expense. By exercising taste, you can make a very simple home attractive and inviting, if love and contentment are there.

God loves the beautiful. He has clothed the earth and the heavens with beauty, and with a Father's joy He watches the delight of His children in the things that He has made. He desires us to surround our homes with the beauty of natural things.

Nearly all dwellers in the country, however poor, could have about their homes a bit of grassy lawn, a few shade trees, flowering shrubbery, or fragrant blossoms. And far more than any artificial adorning will they minister to the happiness of the household.—“*Ministry of Healing*,” pp. 363-370.

SEEN THROUGH OTHERS' EYES

Creed and Conduct

From time to time the old question arises whether there is any real and causal connection between what a man believes and what he does. . . .

Quite recently it was made the subject of a sermon by an able and well-known preacher, the head of an Oxford college. He asks the question: "Does it matter what a man believes?" and his answer will be found worth pondering. Does human well-being depend on right beliefs? Are progress and achievement dependent in any way on what a man holds in his mind as true?

The answer given is that "right belief sets a man in harmony with the truth of things and so qualifies him generally for thinking right, acting right, and becoming what he ought to be;" while, on the other hand, wrong belief "sets him at variance with the truth of things, and so inevitably disqualifies him for discharging his proper functions." . . .

One example of this causal connection between creed and life is that of belief in God. Does it not make a very real and serious difference whether we believe God or not? . . .

To deny the existence of God, or to regard His existence as uncertain, or to consider it as immaterial,—surely these attitudes make a vast difference to our whole outlook on life. But if a man believes that God exists, that He is a person, that His providence is a reality, and that righteousness is the fundamental law of the universe, it will affect every part of his being, illuminating his mind, inspiring his trust, and energizing his will for true and holy effort.

Another illustration is that of redemption. Does it make no difference whether we believe in the fact of human sin or not? In the face of modern perplexities and disappointments, can any one doubt that the heart of all the trouble is what the Bible calls sin, or moral evil? A well-known journalist said the other day, as he viewed the present situation, that we need a prophet "to change the evil in men's hearts." . . .

But if we believe that God has provided a

supernatural method of rescuing man from sin and of reinstating him in a condition of truth and righteousness, it will make all the difference in the world to our life. The conviction will bring hope to the soul, and inspire it with genuine optimism as we face the tasks of today in the home, the city, the nation, and the world.

And so it does, indeed, matter what a man believes, for belief is always centred upon some object. It is not belief that saves, but that which, or rather He whom, faith appropriates. Creeds inevitably and infallibly control life, and no man can ever be wholly what he ought to be if he believes error.—*The Globe*, Jan. 19, 1921.

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More Props Falling Out

And now falls the geological strata, sure foundation for evolution as it was long regarded. Prof. George McCready Price, of the chair of geology and mineralogy in Pacific Union College, St. Helena, California, an author of several books already famous on these subjects, has an article in the *Sunday School Times*, which discusses the latest discoveries in geology on the succession of strata containing remains of life. It ought to be read by every scholar.

It was long believed and universally taught that geology showed that life began on the earth millions of years ago. Low rudimentary forms found in the ocean were said to be the first forms of life. These were followed by higher forms of sea animals, then reptiles, birds, mammals, and finally man. The strata of rocks in the earth were always found containing life fossils in this very order. Rock upon rock thus formed a wonderful exhibit of the progress of evolution and seemed absolutely to prove it.

But now Prof. Edward Suess, of Vienna, "the greatest of living geologists," as Geikie had done before him, and as McConnell, another eminent authority, confirms, finds that all over the world these rocks are seen skipping some of the strata, the lowest often appearing on top,

and all mixed up beyond explanation on the old theory. "Examples are so numerous," says Suess, "as to cause astonishment;" "not merely local but over wide areas," says Geikie; "all the strata so much alike that they seem the same," says McConnell. The widely scattered regions where this confusion is found are described at length in the article, and authorities given. The condition of the fossils is wholly against the old theory, as well as their location; compared with living creatures today like these fossils, the fossils are larger, finer, more developed; the old notion that the bed of the ocean was a great series of deposits is wholly exploded; and much more evidence of the same crushing sort disproving evolution is given. Where now shall the theory find a footing?—*Eastern Methodist, in the King's Business.*

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Moral Progress*

"Marse" Henry Watterson, as he rambles through reminiscences of the last half century, wonders at the great mechanical progress, but feels that moral progress has lagged. "The marvels of electricity," he says, "are the last work of science. What is left for man to do? With wireless telegraphy, the airplane and the automobile annihilating time and space, what else is there? But turning from the material to the ethical, it seems the very nature of the human species to meddle and muddle."

Many besides Henry Watterson feel this discrepancy, and question whether the modern world is much better morally than the ancient world. It is true that slaves are no longer held and duelling has been abandoned; but thousands still delight in watching life-risking feats, and science shows her dark side in ingenious means of destruction and slaughter.

In a recent address in this city, Edward Steiner threw some light upon this question of moral progress. He reminded his audience that speed is not always progress, nor does machinery necessarily mean advance. The moral life rests upon the sense of responsibility, and this means the voluntary limitation of freedom. Because men are slow to realize that their freedom is conserved by law, there too often ensues a conflict between individual assertion and social welfare.—*Minneapolis Journal.*

NEWS NOTES

—The war reduced the French population 4,000,000.

—England is planning to harness the ocean tides for water power.

—Philadelphia has established a separate court for dealing with bandits.

—The railroad tickets of Palestine bear English, Hebrew, and Arabic printing.

—A Wichita, Kansas, minister recently sent his sermon to a half dozen cities by wireless telephone.

—Australia's exports to the United States now exceed those to any other country except Great Britain.

—A five-dollar bill advertised as found by the Berkeley, California, police department was claimed by 236 persons.

—It is said that Yellowstone National Park contains more geysers than are to be found on all the rest of the earth's surface.

—The Chinese government is planning an air service between Peking and Shanghai with eighty landing grounds and three intermediate stations.

—French and Belgian military authorities are testing a super-long-range gun which, according to estimate, is capable of firing a shell two hundred miles.

—The unearthing in California of human skeletons measuring more than seven feet in length, indicates that that state was once inhabited by a race of gigantic Indians.

—An American botanist, after years of experimenting, has succeeded in growing coloured cotton. Light brown, dark brown, light green, and dark green are the four colours so far produced. The botanist is now working to produce black cotton from seed.

—Experts are discussing the possibilities of the musk-ox as a source of wool. In the arctic region, east of the Mackenzie river, millions of these animals are to be found foraging and thriving on a pasturage which no other animal but the reindeer could live on.

—The Chinese claim that certain of their Buddhist priests explored the coast of Mexico, visited the Aztec empire, and crossed into Alaska one thousand years before the Spanish invasion.

—A man recently died in Wheeling, West Virginia, who, because of his advanced age at the time of the American Civil War, was rejected by a recruiting officer when he sought to enlist.

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Solan Geese in Their Rocky Home

The Bass Rock, in the Firth of Forth, Scotland, is one of the most celebrated breeding places of the solan goose. About twenty thousand of these geese visit that rock every year, and on and around it the deafening noise of their harsh cries fills the air. The cliff face is whitened by them as they sit on their nests. The birds are valuable for their down and flesh and oil. The young birds soon after birth become covered with a thick white down, and resemble powder puffs. They are killed in great numbers during the season by cliff men, who are lowered by ropes down the precipitous cliffs to the ledge where the young sit. The solan goose is a long-lived bird, and takes about four years to arrive at maturity. When it has reached maturity, it is about three feet long. Its general colour is milk white, with the crown and back of the head pale yellow. It arrives in the north of Europe in March, and migrates southward about the end of October.

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The Fundamentals of Geology

By GEORGE McCREADY PRICE, M. A.

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¶ Few people have ever studied geology, and still fewer understand anything about it, though they may be glib in telling about the strange monsters that lived in the various geological "ages." In reality, geology is the grandest of all the natural sciences, and is far more important than any of the others in its bearings on philosophy and religion.

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The Quebec Bridge

Going down the St. Lawrence river from Montreal, just about eight miles above the city of Quebec you will see the biggest cantilever bridge in the world. This bridge was begun in 1900. Gustav Lindenthal, the great bridge expert of New York, advised a suspension bridge and submitted plans, the estimated cost being \$10,000,000. However, the cantilever type, with a centre span 610 feet long and high enough to permit ocean-going ships to pass under it freely, was finally chosen.

On Oct. 29, 1907, while the first attempt was being made to put the centre span in place, a part of the steel superstructure of the southern anchor arm collapsed, and 15,000 tons of steel dropped into deep water, carrying down with it eighty persons, sixty of whom lost their lives, while eleven others were injured. Work was resumed, and on Sept. 11, 1916, another centre span, which had been built upon scows, was floated into place in the presence of a great crowd of spectators. When it had been raised about twenty feet, a supporting shoe, used in hoisting but not forming any part of the bridge, broke, owing to a defective casting, and this second whole span fell into the river, entailing the loss of twelve lives. The third centre span, weighing 5,100 tons, was then constructed, and the work of hoisting it into place was successfully accomplished Sept. 20, 1917.

The total cost of the bridge was about \$24,000,000. Trains of the Canadian National Railway pass over the bridge daily.