

The Canadian
Watchman
Magazine



WHERE ARE THE DEAD?--See page 8

TRUTH

TRUTH and, by consequence, liberty, will always be the chief power of honest men.—*Madame de Stael.*



There is nothing so powerful as truth; and often nothing so strange.—*Daniel Webster.*



To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.
—*Hamlet.*



Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton.*



When truth or virtue an affront endures,
The affront is mine, my friend, and should be yours.
—*Pope.*



Truth never was indebted to a lie.—*Young, in "Night Thoughts."*



When by night the frogs are croaking, kindle
but a torch's fire;
Ha! how soon they all are silent! Thus truth
silences the liar.
—*Longfellow, translation.*



Truth is truth
To the end of reckoning.
—*Shakespeare, in "Measure for Measure."*



Dare to be true, nothing can need a lie;
A fault which needs it most, grows two
thereby.
—*Herbert.*

Truth crushed to earth shall rise again:
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among her worshippers.
—*Bryant.*



Truth has rough flavours if we bite
it through.—*George Eliot.*



Not a truth has to art or to science been given,
But brows have ached for it, and souls toiled
and striven;
And many have striven, and many have failed,
And many died, slain by the truth they
assailed.

—*Owen Meredith, in "Lucile."*



Put golden padlocks on Truth's lips, be callous
as ye will,
From soul to soul, o'er all the world, leaps one
electric thrill.

—*Lowell, on the capture of certain
fugitive slaves.*



Truth is tough. It will not break,
like a bubble, at a touch; nay, you may
kick it about all day, like a football,
and it will be round and full at evening.
—*Oliver Wendell Holmes.*



Truth forever on the scaffold, Wrong forever
on the throne—
Yet that scaffold sways the future, and, behind
the dim unknown,
Standeth God within the shadow, keeping
watch above His own. . . .
Then to side with Truth is noble when we
share her wretched crust,
Ere her cause bring fame and profit, and 'tis
prosperous to be just;
Then it is the brave man chooses, while the
coward stands aside,
Doubting in his abject spirit, till his Lord is
crucified,
And the multitude make virtue of the faith
they had denied.

—*Lowell.*

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Editorial Comment

The Second Coming of Christ

WE have no apology to offer for publishing articles in the CANADIAN WATCHMAN on the imminence of the second coming of Christ. While we claim no monopoly of the "blessed hope," as the apostle Paul eloquently calls the doctrine of the personal return of Jesus to the earth, being well aware that it is held in common by many of the most spiritual believers in all branches of the Christian church, we cannot escape the conviction that the circumstances existing in this twentieth century call for a special world-wide message calling attention to the prophecies and to the Saviour's parting words of comfort to His disciples: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

It must be quite evident, however, that the majority of church members do not see the necessity for any particular agitation of the subject. Not very long ago a minister of the gospel, or at least one who signs himself Rev. —, returned to this publishing house a copy of the WATCHMAN containing a marked article on the second coming

of Christ, with the curt message on the wrapper, "Refused by Rev. —." We have no idea who sent the magazine to this brother, but probably some one who thought to do him a kindness. Certainly we have no wish to irritate our readers or to criticize in an unkind way the conscientious religious views of others; but on the other hand, we should show ourselves to be unfaithful and altogether unworthy of His grace if we failed to speak the message of God, regardless of opposition and criticism. As to the importance of the doctrine, and the effect on Christians of belief in the second advent,

we quote the following ringing testimony from one of the greatest evangelists since Paul's time, Rev. Dwight L. Moody:

"To my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism; but in all of Paul's epistles I believe baptism is spoken of only thirteen times, while he speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now I can see a reason for this. The devil does not want us to see this truth; for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him. Gas stocks and water stocks, and stocks



Viscount Cave, Lord Chancellor of Great Britain in Bonar Law's Cabinet



Members of the Ku Klux Klan Marching to the Meeting Place in the Outskirts of Atlanta, Ga.

in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His blessed kingdom."—*"The Second Coming of Christ," pp. 6, 7.*

In the light of developments in the world directly fulfilling prophecy, indicating that the time is ripe for our Lord's return, it is difficult to understand the present indifference toward plain New Testament teaching, except on the



Dr. H. W. Evans, of Dallas, Texas, Head of the Ku Klux Klan

ground that this very condition of so many in the church is itself a sign of the times foretold by the Lord and His early apostles. Here are a few of the many warnings recorded in the New Testament:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the

Son of man." Luke 21:34-36.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

"As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:27, 28.

When the time for the second advent comes, it appears that it will find the popular Christian church as unprepared for the event as the Jewish church was for His first advent. Christians are inclined to criticize the Jews unmercifully for their blindness in rejecting Jesus of Nazareth at a time when so many Scriptural prophecies which pointed to Him as the promised Messiah were fulfilled before their eyes, but what shall be said of the rejecters of the prophecies pointing to His second coming?



The Ku Klux Klan

ONE of the strange developments of our day is the growth and spread of the Ku Klux Klan. The Klan first came into being in the Southern States as a protest and protection against the lawlessness and anarchy of reconstruction days following the civil war between the North and the South. For a time immediately after the close of the war, during what is known in history as the carpet-bag régime in the states which had constituted the Southern Confeder-

acy, not only white supremacy but also property and personal rights were maintained by vigilance bands, on account, partially at least, of the demoralization or absence of recognized law courts. It was during these troubled days that the original Ku Klux Klan was formed. With the return of more settled conditions, and the re-establishment of legal machinery, the Klan finally disbanded and disappeared except as a subject for writers of fiction. Since the close of the World War, the Klan idea has been revived and enlarged and has spread with surprising rapidity all over the United States, and efforts at least have been made to extend its membership into Canada.

The excuse given for the revival of this secret organization stands as an indictment against civilization. We are told by its advocates that law court methods of obtaining justice are too slow, that justice is perverted by powerful influences, and that democracy is being assailed by invisible agencies that are working from within and threaten to destroy it.

To meet these invisible foes of American ideals is the professed object of the Klan leaders, according to its public spokesmen and defenders. Among the general classes that the Klan regards as dangerous and that it proposes to keep in their proper (?) place are the Negroes, the Catholics, the Jews, and the foreign-language-speaking peoples of America. It must not be supposed that the Klan is made up entirely, or even mainly, of illiterate and desperate characters, for it numbers in its membership, according to reports, many politicians, professional men, and business men of ability whose motives have never been questioned. This is only another evidence that men's hearts are failing them for fear that the problems of the world are getting beyond human control. But ostracism and mob action are not conducive to unity and justice, or to national, class, or individual security, and have no part in the development of Anglo-Saxon democracy, British tolerance, and the spirit of equal rights and fair play for all. The revival of the Ku Klux Klan is a sad commentary on humanity's lack of wisdom in trying to settle its perplexing problems, and is an additional evidence of the truth expressed by the prophet: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10: 23.

The developments in the States have already aroused deep and bitter feeling among citizens, and have resulted in heated speeches and news-

paper comment and in counter-organizations opposed to the Klan and its activities. Politically, the Klan issue has influenced several state and municipal elections, but its main activities are along the line of intimidation, horse-whipping, and lynching. From newspaper comments we quote the following:

"Men and women who mask their faces and presume to punish individuals or proscribe fellow-citizens, are enemies of free institutions. They set themselves above the state and the law. No nation can tolerate this presumption and remain a democracy."—*Toronto Globe*, Nov. 25, 1922.

At a meeting of the Chicago Association of



Signor Mussolini, Premier of Italy

Commerce, Dec. 6, 1922, Gen. John J. Pershing denounced the Ku Klux Klan as an enemy of government and civilization in the following words:

"We cannot shut our eyes to the activities of the Invisible Empire of the Ku Klux Klan, whose members in office disregard their duty to the public and allow their criminals to go unpunished; nor to the contaminating influence of revolutionary propaganda among honest labour, as exemplified in the strikes of the last year."

Tolerance, official organ of the American Unity League of Chicago, an anti-Klan organization, in publishing a list of names of the Klan members makes this explanation:



Knights of the Tiger Eye, a Masked Organization Opposed to the Ku Klux Klan

"The American Unity League believes the public is entitled to know the names of the men who have taken the oath of allegiance to the "Invisible Wizard."

"Many of them are using every effort to persecute their fellow-Americans who happen to be of the Jewish race, the Negro race, the Catholic faith, or foreign tongue. Why any 100 per cent American organization should wish to keep its membership secret, and why true patriots should exert every effort to keep their affiliation with such an organization secret, is a question that can have but one answer."—*New York Times*, Nov. 12, 1922.

There are problems enough, to be sure; and there is a widespread uneasy feeling abroad, not only that something is wrong, but also that things are getting out of hand and beyond control. But when the force of publicity, law, and order fail to protect the equal rights of individual citizens, then civilization will give way to anarchy, bloodshed, and chaos. Those who mistakenly invoke direct mob action in the hope of intimidating evil, seem to forget that in addition to the encouragement and license that such action gives to the lewd and lawless, there is a large class of emotional people who lack self-control, who, though they are not outwardly wicked, have no sane constructive ideas, and to whom the mob spirit makes a powerful appeal. They are what the novelist Wells calls the "God Sakers," who become excited by a contemplation of suffering and inequality, and whose slogan is, "For God's sake let's do something!" These readily become the tools

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of demagogues having the mistaken and vicious notion that change is necessarily progress. They howl with the mob, and all they need is a leader, and they are ready to hang anybody who happens to disagree with their ideas along any line. In spite of the best intentions of Klan organizers they only encourage counter-organization on the part of those they oppose, and let loose floods of suspicion, hate, intolerance, violence, and bloodshed, which they are unable to curb or control. Where the mob avenges one wrong, it sows the seeds for a multitude of worse ones. The worst failures of a law-and-order régime are infinitely better than anything built upon materialism, radicalism, and revenge. Publicity never helps a bad cause nor hurts a good one. Christianity is always in the open.

Known by Its Fruit

THERE are many things in the Bible so self-evident that even the criminal and the sceptic are compelled to bear unwilling witness to their truth. It is said that a hardened, condemned criminal on his way from the courtroom to imprisonment observed over the door the motto, "The Way of the Transgressor Is Hard."



Senator Couzens, of Michigan, Formerly Mayor of Detroit, a Canadian by Birth



WILBUR F. CRAFTS

The death of Wilbur F. Crafts, Ph.D., Dec. 27, 1922, in his seventy-third year, at Washington, D. C., removes an active and interesting figure from American public life. Dr. Crafts was born at Fryburg, Me. He was a Methodist minister from 1867-79, a Congregationalist from 1880-83, and a Presbyterian from 1883 until his death. An untiring worker, traveller, lecturer, author, and political lobbyist, he is perhaps best known as founder of the American Sabbath Union and the International Reform Bureau. His motives were above reproach, but his methods were often open to question. He never quite forgave the Seventh-day people for their part in thwarting two of his pet plans; viz., an amendment placing the name of God in the United States Constitution, and a national Sunday law, but his gratitude for their help in the temperance struggle modified in a measure his chagrin toward them.

Altogether ignorant of the Scriptures or the power of God, he asked who put that there; and on being told that the proverb was one of the sayings of the wise man, he observed, "It doesn't take a wise man to write

that. Any fool knows that." Nevertheless, the apparently commonplace proverbs of Solomon sum up the total of human wisdom to such an extent that no one in the twentieth century is making any attempt to add to or improve upon them.

Again: Jesus says every tree is known by its fruit, and the boldest sceptic has to acknowledge that nature never makes a mistake. "Whatsoever a man soweth, that shall he also reap." Six thousand years of history shows two kinds of fruit coming from human action—the fruit of the flesh and the fruit of the Spirit.

"For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Verses 19-23.

Lenine and Trotsky keep urging their deluded followers to endure hardship, disappointment, violation of principles, and reversal of policies, in order that the "fruits of the proletarian revolution" may be preserved. What are the fruits that five years have developed in Russia? The wealthy have been plundered and spoiled, the small middle class has



The "Victory," historic flagship on which Lord Nelson died after his great victory at Trafalgar. She was launched in 1756, and has served as flagship at Portsmouth, England, for nearly one hundred years.



Sir Henry Thornton, President of the Canadian National Railways, on a Tour of Inspection

been pulverized—ground to powder—and has disappeared. Nearly the whole population have been pauperized, feeding like beasts at the public troughs. Commerce is stagnant, and compulsory conscription into the Red army has replaced like conscription into the czar's army. A new set of dictators have seized the power in place of the old.

Are such fruits worth preserving or contending for? The Communists lay the blame for their failures upon capitalism, past and present; but what they are up against is not a wall of capitalistic surrounding countries, but the inexorable truth of natural and divine law. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 7-9.

Optimists and Pessimists

PREMILLENARIANS are frequently reproached as pessimists because they prefer to accept the

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word of God with reference to the end of the present age rather than the boastings of men. True optimism always faces the facts and makes the best of every situation. Why should it be thought incredible that this age will end in a catastrophe, brought on by a race of giants in materialism and iniquity, as complete as that which overtook the world in the days of Noah? Scientists are constantly digging up the evidence that other brilliant civilizations have been brought to naught by the destructive power of sin. Change is not always progress. The popular evolutionist seems blind to the fact that many of the movements of the past have been backward and not forward. Nations that have for long ages been submerged in ignorance and degradation are the descendants of a people of high civilization and attainments. Who can give any assurance that materialism will not ruin civilization again as it has so many times in the past?

There is convincing evidence, explain it in any way we may, that the thing that the Bible calls sin tends to destroy itself and everything that sticks to it. And it is not the simple-minded premillenarians alone who visualize world catastrophe ahead. It is the statesmen

and captains of this world's activities whose hearts are failing them for fear because of these things which are coming upon the earth. In a recent address, that interesting writer and avowed materialist, H. G. Wells, said, "I see no vision today save that of a world slipping backward."

Miss Christabel Pankhurst said January 10, in a lecture before the Protestant Women's Federation at the Jenkins' Art Galleries:

"Failure of human plans is to be seen on every hand and hope is found in the prophetic part of the Bible alone. The present chapter of war, cruelty, poverty, and distress will be closed some day, but not through the sorry attempts of man to bring in the golden age. God only can create a new world."

Lloyd George, Earl Grey, Sir Douglas Haig, and others of the world's greatest thinkers have expressed the conviction that another great war would end civilization, and yet we have no assurance that some mad nationalist may not precipitate such a crisis any day. A good many Americans, disgusted with the course of events in Europe since the armistice, would perhaps agree with the editor of the *Dearborn Independent*, who said recently that the Europe of today was not worth saving; that unless there could be an amendment of ways on the part of Europeans, it ought to perish. Communists everywhere are convinced that capital-

ists everywhere as a class ought to perish. Western missionaries, merchants, and writers all agree that present conditions in Asia are impossible of long continuance. No one in America seems to want the poor Orientals who desire to emigrate. Perhaps all civilized peoples would agree that there is no civilization in native central Africa that is worth perpetuating. And if God should one of these days decree that our civilization is a failure, and that sin and misery in the whole world must end once for all, who would rise up and show cause why the present order ought to be continued?

The materialist sees no other vision than that of a world slipping backward, and he is dismayed. The Christian sees the same developments, but beyond it all he sees the promised new earth wherein dwelleth righteousness, when the saints shall inherit the earth and delight themselves in the abundance of peace. The premillenarian, with his vision of hope and courage, is best prepared to meet the realities, the perplexities, and the problems of the present life in a hopeful, helpful way. He is not a preacher of gloom, but of the golden age ahead. He is the true optimist. A man is not a pessimist because he knows he cannot lift himself by his bootstraps. He is a pessimist because he forgets God.



Attorney-General Daugherty, of the United States, and his assistants. His famous injunction restraining strikers from interfering with nonunion workers has been the subject of bitter controversy. He said in part: "When a man in this country is not permitted to engage in lawful toil, whether he belongs to a union or not, with full protection and without interruption, the death knell to liberty will be sounded and anarchy will supersede organized government. No labour leader or capitalistic leader, no organization or association of any kind or kinds or combination of the same, will be permitted by the government of the United States to laugh in the frozen faces of a famishing people without prompt prosecution and proper punishment."

Where Are the Dead?

Andrew C. Gilbert



THE world is full of theories—theories embracing nearly every sphere of activity, either objectively or subjectively. The human mind has a prurient desire to investigate. That which it cannot understand or solve becomes a matter for speculation and theoretical lucubration. If it cannot be explained on the ground of fact (positive knowledge), it is explained on the ground of supposition, hypothesis, or theory; it makes but little difference which; for, says curiosity, *it must be explained.* The deeper the mystery that rivets the attention of the philosopher, the stronger the determination to uncover the mystery and to build upon it an explanation of some kind. Whether the premise be truly scientific (exact knowledge), or whether it be wholly theoretical, does not appear in many cases to be a primary consideration. It is an explanation. That ought to be sufficient, says the theorist. The ignorant are dazzled at the reflection of knowledge, the tyro is puzzled and confused by his self-styled heroes of learning, and a certain class of the literati are enraptured and satisfied in the bewilderment of unproved propositions.

The Mystery of the Tomb

Beyond the ken of human experience lies the realm of the unknown. Beyond the boundary line of life is Necropolis—the city of the dead. Beyond the limits of this mortal existence is an experience unfamiliar to human beings who are still sojourning here. Beyond the farthest

reaches of occult scientists and ardent theologians lie the unsolved mysteries of the grave. Purely human research cannot discover the secrets of the tomb or solve the riddles of the dead.

Since it has never been demonstrated that even one person has come back from the king-

dom of death and told us what is the state of those of whom we speak so mournfully as "the dead;" since no person has ever come forward and positively asserted that he knows by experience and association the condition of those who have left us to go to Necropolis, we must conclude that the bold assertions that are made concerning the activities (?) of the dead are but the speculative theories of men, and are built upon false premises. And in most cases, these false premises are found, on investigation, to be the inherited theological notions that have been handed down through the millenniums of time.

Clearing Away the Mist

Admitted that there is a great deal of mystery surrounding this whole question of the state of the dead, it is equally true

that there is around this mystery a great deal of theological mist that can and ought to be dissipated first in an endeavour to arrive at the truth of the matter. Divest the question of its obscuring mists, and invest our research with light from God's word, and we shall see that many doubts and perplexities will vanish. Remove the theological dust that has been cast into the eyes, and we shall see reason and consistency in the subject of the state of the dead.

THE TAJ MAHAL---"A dream in marble"

THIS mausoleum is at Agra, India. It was erected by the emperor Shah Jahan in 1632 for the remains of his favourite wife. It is built of white marble, and "all the angles and more important architectural details are heightened by being inlaid with precious stones such as agates, bloodstones, jaspers, and the like." "Neither words nor pencil could give to the most imaginative reader the slightest idea of the all-satisfying beauty and purity of this glorious conception."
—Lord Roberts.



Granting that the whole field covered by the question, Where and how are the dead? rests upon theory, we may properly submit a test as to which theory is the most worthy of credence. Our devotion to, and confidence in, the one who promotes a certain theory or dogma, is in proportion to his ability to demonstrate his teachings. If he has always been able to prove his premises; if he has always been able to show that his argumentation and conclusions have been and are in harmony with his theories and their premises, we shall likely have a great deal of faith in him and his propositions.

The Oldest Authority

If the subject of the condition of man after death is based upon theory, as many seem to think it is, and if one theory is just as good as another, why not accept the Bible theory? Why? If it be a matter of *whose* theory one desires to believe, why not accept God's theory? Why not? If the subject is theory, hypothesis, speculation, guesswork, as some affirm, why not go back to the oldest authority we have on the subject?

The position of the Bible on this subject has never been overthrown. The attestations of the God of the Bible are plain and undeniable. He says that the dead, both righteous and wicked, remain in unconscious sleep in the grave until the resurrection day. (See 1 Thess. 4: 13; 1 Cor. 15: 18-20; John 11: 11-14; Job 14: 10-14; Eccl. 9: 5, 6; Ps. 115: 17.)

This theory (the Bible theory) has been advocated for millenniums, and has been believed by myriads of Christians of the stoutest intellect. This theory is based upon actual facts revealed by the Most High. His word is the original source of instruction upon this whole subject. He is the fountain-head of knowledge upon this and kindred truths.

Men enjoy studying original sources of information. Why not study the original of the fundamentals that enter the mooted questions of Where are the dead? and What is their state after they leave us? The knowledge of God as submitted in His divine dissertation upon this subject is much more authentic than are assumptions of mere men. He who created all things, even man himself; He who can read the future as well as the past, is surely in an infinitely advantageous position to see and know what happens to man when he passes from this present mortal existence. It is all revealed in His Book, which embraces the laws that governed in man's creation, that control in his

life while here, and that operate in his demise, which condition is a complete reversal of principles that governed in life and creation. In view of the fact that the Bible is the original source of knowledge in respect to this matter, it is regrettable that many in their search after truth should turn from its positive and authentic statements to the confusing conclusions and contradictory theories of false science.

Rest from Their Labours

As may be seen from the Scriptures given above, the Bible clearly teaches that man in death sleeps unconsciously in the grave until the day when he is called forth by the animating voice of Him who gave him life and existence in the beginning. (See also John 5: 28, 29; 1 Thess. 4: 14-16; 1 Cor. 15: 51-55.) The righteous dead do not pass at once from this existence to some purgatorial experience, or farther on to revel in the pleasures of heaven. Neither, by parity of reasoning, do the wicked dead writhe in consciousness in some burning hell. This is not to say that there are no such places as heaven and hell; for there are. But, both the righteous and the wicked dead rest in their graves until the day when final awards are apportioned. Then will that omnific word be spoken, and the righteous, who have slept in Jesus (1 Thess. 4: 14), be taken to their eternal blissful home. In due time that same omnific word will again be heard, and forth from their sepulchral resting-places will come the wicked, who have been reserved to the day of judgment. 2 Peter 2: 9; Job 21: 28-30. Then they will receive the reward which they have earned—eternal destruction by the fires kindled by the breath, or the presence, of the Almighty. 2 Thess. 1: 7-9; Rev. 20: 9; Mal. 4: 1-3. Not everlasting burning or punishing, but everlasting destruction, is the decree of the Judge of all the earth.

It is asked by a large number of people, When and how did this theory—the theory that man does not really die—get started? What is the genesis of the proposition that the dead do not really die?

The Debate Between God and Satan

The controversy now in the world over the condition of man after death, came to light several thousand years ago, when man first sinned. In the garden of Eden was staged the first debate on the subject of the immortality of the soul and man's state in death. God and the devil were the chief characters in the debate.

God's proposition was that if man sinned, dying he should die. Gen. 2: 16, 17, marginal reading. The devil's proposition was that if man sinned, he would *not* die. Gen. 3: 1-5. This controversy has continued to this day. God, the Creator of all things, the hope and salvation of man, is on one side of the question. The devil, the originator of sin, the deceiver and destroyer of man, is on the other side of the question. Mankind has taken sides in the debate.

It has been satisfactorily proved that the devil is a deceiver, and cannot be trusted. The premise of his argument was illogical and false, as the life of man since that early day has demonstrated. His theories are unsound, because they are not based on facts. It has been revealed that God is one who loves His own. He made man in the beginning, and knew whereof He spake when He said that man should die if he sinned, because he was only mortal. God's proposition and theory have been demonstrated

all the way down the line of time. No person has ever come forward to prove with facts that God told an untruth. No person has ever submitted any actual proof that there is consciousness in the grave whither man goes at death. But all human experience goes to support the facts of the Bible when it says of the dead: "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14: 21); "The dead know not anything;" "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9: 5, 10).

Let us follow the plain teachings of the word of God, permitting its light to be the guiding rays in our search after truth. The sophistries of men are sending thousands adrift upon the high seas of religious controversy. The constant prayer of all should be, "Teach me Thy way, O Lord, and lead me in a plain path."

Calgary, Alta.



UNEARTHING EGYPT'S BURIED TREASURES

Excavations into the tomb of King Tutankhamen, who reigned in Egypt three thousand years ago.

Perpetuity of the Divine Law

E. Hilliard

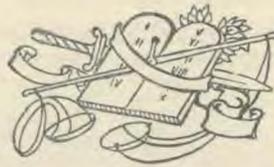


CHRIST said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt.

5:18, R.V. As long as the sun shines in the heavens and the moon and stars dispel the darkness of night, or the solid earth remains beneath the tread of mankind, just so long will every jot and tittle of God's sacred law remain. If these luminaries of heaven should disappear forever, and the earth vanish away, the ten commandments would endure. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke: 16:17.

God's law is the foundation of His government. Whoever knowingly transgresses it is in rebellion against heaven and at variance with the cross of Christ. All who through divine grace obey the law declare it to be "holy, and just, and good." Rom. 7:12. Simply subscribing to theological tenets does not make one Christlike. To be like Him we must have in our hearts what Christ had in His. It is said of Him, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8. Christ came to our world and suffered death on the cross for the purpose of restoring the image of God in the souls of men. To accomplish this the law must be written in the heart. Our Redeemer longs to write His Father's law in the hearts of men. He will do this with every penitent sinner. Listen to the precious promise: "I will put My laws into their mind, and write them in their hearts." Heb. 8:10. When this is done, that person will be obedient to the law.

Well-worded prayers or eloquent discourses have no saving power unless the life is in harmony with God's unchangeable law. In His Sermon on the Mount, the Great Teacher magnified the law. He taught that hatred is murder, and impure thoughts heart adultery. (See Matt. 5:22, 27, 28; 1 John 3:15.) If all would obey the ten commandments, there would be no bandits, thieves, or immoral men and women. To teach the abolition of the law is to encourage all manner of sin. It opens



the flood-gates of evil upon a world already heavily laden with sin and crime. If Christ had done away with the law at the cross, it would have made Him the minister of sin. Such an act would have nullified His blood,

shed in the deepest agony to cleanse the transgressor of its divine precepts.

There is no difference between Christ and the law. Christ is perfect; "The law of the Lord is perfect, converting the soul." Ps. 19:7. Christ is the truth; "Thy law is the truth." John 14:5, 6; Ps. 119:142. Christ is our righteousness; "All Thy commandments are righteousness." Ps. 119:172.

We cannot consistently say no to the law and yes to Christ, or accept the gospel and deny the law. Sin is the transgression of the law (see 1 John 3:4), and the gospel is the remedy for the repentant sinner. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

It may be a heavy cross to obey, through divine aid, every jot and tittle of God's holy law; but let us remember that Christ endured the cross, and despised the shame. He learned obedience by the things He suffered. "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us." 2 Tim. 2:12.

"The cross that He gave may be heavy,
But it ne'er outweighs His grace."

"He that taketh not his cross, and followeth after Me, is not worthy of Me." Matt. 10:38. Christ accepts of no substitutes to lighten the cross. The rejection of the cross is a denial of the atonement. Obedience to the commandments is our passport into the city of God, with access to the tree of life.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

"All in vain we hear His commandments,
All in vain His promises, too;
Hearing them, fearing them, never can save us,
Blessed, O blessed are they that do.

"They with joy may enter the city,
Free from sin, from sorrow and strife,
Sanctified, glorified, now and forever,
They may have right to the tree of life."

"Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"
Jer. 23:29.



"Every word of God is pure: He is a shield unto them that put their trust in Him." Prov. 30:5.



The Written Word Our Guide

Daniel H. Kress, M.D.

JOHN calling unto him two of his disciples sent them to Jesus, saying, Art Thou He that should come? or look we for another?" Three years before this took place John baptized Jesus in the river Jordan. He recognized Him then as the Messiah, for he said, "I have need to be baptized of Thee, and comest Thou to me?" Matt. 3:14. John had also seen the Spirit of God descending upon Him like a dove, and had heard a voice from the open heaven saying, "This is My beloved Son, in whom I am well pleased." The Lord had previously said to John, "Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost." John 1:33. Therefore, it was with all assurance that he could say, "Behold the Lamb of God, which taketh away the sin of the world."

John the Baptist's Test

After that experience John had some severe tests. Shortly after Christ's baptism, He and His disciples began to baptize. The people flocked to them. A feeling of jealousy sprang up in the hearts of John's disciples. They came to him and said, "Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him." John answered, "This my joy therefore is fulfilled. He must increase, but I must decrease." Verses 26-30.

Possibly he did not then appreciate how much his words, "I must decrease," meant, for

shortly after this his voice was completely hushed, for he was cast into prison. "When Jesus had heard that John was cast into prison, He departed into Galilee; . . . and dwelt in Capernaum." Matt. 4:12, 13. Just why He left we are not told. For two years John was confined to prison life. During this time Jesus did not pay Him even one visit. If He did, there is no record of it. There evidently was a good reason why He did not. It must, however, have been a severe test to John.

Faith to Be Founded on the Written Word

Jesus continued His work of healing and preaching, and His fame spread abroad. After raising to life the son of the widowed mother, the "rumour of Him went forth throughout all Judea, and throughout all the region round about." Luke 7:14-17. Miracles of healing had become common, but here was something entirely out of the ordinary. A dead man had been brought back to life. The disciples of John told him about all these things. And John, calling unto him two of his disciples, sent them to Jesus, saying, "Art Thou He that should come, or look we for another?" John wanted some evidence to sustain his faith. Jesus might have said, "Go and tell John I am He." Not until after John's messengers had departed did He say to those standing by, "Among those that are born of women there is not a greater prophet than John the Baptist." Could John's messengers have heard these words, and carried the message back to John, it would undoubtedly have been a source

of comfort to him in his loneliness. When the messengers of John reached Jesus, He was, as usual, engaged in His work of healing and preaching. He merely said, "Go your way, and tell John"—not that I am the long-looked-for Messiah, but—"tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Verses 19-22.

John's faith was not to rest on what this Healer might claim to be, nor in the voice he had heard speaking from heaven, which said, "This is My beloved Son." It was not to rest on what his eyes beheld as the Spirit of God in the form of a dove descended upon Jesus. His faith was to be founded on the *written word*—in what the prophets had written regarding Christ.

Centuries before Jesus appeared, it was said of Him by the prophets: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. John was acquainted with this prediction, and with the specifications telling what the Messiah should do, and he also had a knowledge of other prophecies concerning the Messiah. Evidently he knew from the Scriptures when the Messiah should make His appearance. He was acquainted with the prophecy, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Dan. 9:25. The sixty-nine weeks, or 483 literal years, began with the going forth of the decree and "commandment of Cyrus and Darius and Artaxerxes the king of Persia" to rebuild Jerusalem, and to restore the temple, with everything needful supplied to complete the work. The commandments to do the work went forth in the fall of the year 457 B. C., according to the record found in Ezra 6-8. Four hundred and eighty-three years from the fall of 457 B. C. reached to the fall of the year 27 A. D. It was in the fall of that very year that Jesus came to John for baptism and John said, "I have need to be baptized of Thee," and, "There standeth One among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." John 1:26, 27. John knew that the *time* proph-

ecy of Daniel was to meet its fulfilment, and that the time for its fulfilment had come. Jesus, too, knew that this prophecy must needs be fulfilled when, in answer to John's protest, "I have need to be baptized of Thee," He said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Matt. 3:14, 15.

After John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom, and saying, "*The time is fulfilled*, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15. The time prophecy here referred to was Daniel 9:25, and it met its fulfilment in the year 27 A. D., as will be learned by looking at the marginal reference. The seven weeks and threescore and two weeks dating from the going forth of the commandment to restore and rebuild Jerusalem, had met its fulfilment, and the Messiah had come and was doing the very work predicted by Isaiah the prophet. When Jesus said to the disciples of John, "Go your way, and tell John what things ye have seen and heard," He designed to call John's attention to the written word and the prophecies concerning Him.

The Sure Word of Prophecy

A voice speaking from the heavens may be the voice of God and it may not be. We cannot believe all we hear. We cannot always believe all we see. The written word is to be our guide. Peter, James, and John were with Jesus in the mount when He was transfigured and a voice came from heaven, saying, "This is My beloved Son." In referring to this experience, Peter said, "This voice which came from heaven we heard, when we were with Him in the holy mount." But he felt that they had something more sure than that, for he added, "We have also a *more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:17-19. Every voice that is heard and every miracle that is performed must be tested by the unerring written word. Light comes from the written word, not from the sky. "To the law and to the testimony" everything must be brought. "If they speak not according to *this word*, it is because there is no light in them." Isa. 8:20.

There were false christs and false prophets in those days. They did great signs and wonders, "insomuch that, if it were possible," they would have deceived "the very elect." Matt. 24:24. Not one of these met the specifications of the written word. The Messiah, it

was written, should be born of a virgin. Isa. 7:14. This prediction was met in the birth of Christ only. Matt. 1:18-23. The place of His birth, the prophet Micah said, would be Bethlehem: "But thou Bethlehem Ephratah, though thou be little among the thousands in Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

When the wise men, guided by the star, came to Jerusalem and inquired of Herod about the mysterious star that had guided them to Jerusalem, he called together the chief priests and scribes "and demanded of them where Christ should be born." They replied, "In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, . . . out of thee shall come a Governor, that shall rule My people Israel." Matt. 2:1-6.

How did Christ happen to be born in Bethlehem? It was a peculiar incident which led Joseph to go to Bethlehem just at that time. A decree had gone forth from Cæsar Augustus that all the world should be taxed. Joseph went from Nazareth "to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son." Luke 2:1-7. Seeing the end from the beginning, God alone could foretell this.

Another prophecy said, "I . . . called My Son out of Egypt." Hosea 11:1. How strangely this prediction met its fulfilment. When the decree went forth from Herod that all the children under two years of age should be slain, Joseph, with Mary his wife and the

child, fled to Egypt for refuge, "until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, . . . Out of Egypt have I called My Son." Matt. 2:13-15.

Then, we are told, "He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." This was not done in order to fulfil Scripture. It merely happened so, but God knew that it would happen so, and inspired the prophet to predict it.

Jesus Fulfilled Prophecy

Jesus came as was predicted. He met every specification. He came at the definite time predicted, and He did the work the prophet said He should do. Of none other who claimed to be Christ, could this be said. Back in the days of the Messiah, the written word was the only thing upon which reliance could be placed. Had the disciples of Christ placed their confidence in the written word wholly, instead of in their former teaching and in their preconceived ideas, they would never have been disappointed. Even at the crucifixion of Christ and at His burial they would have been able to see the fulfilment of prophecy.

After His resurrection, when He appeared

to two of the disciples who were returning from Jerusalem and conversing together, He drew near and said, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" They replied, "Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And He said unto them, "What things?" And then they told Him of their bitter disappointment, and how



CHIEF WHITE ELK

British Columbia Indian who has crossed the ocean to present to the King a petition reciting certain alleged grievances of his tribe.

they had hoped that this man was He who "should have redeemed Israel." Farther on we read that He opened "their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." "All things," He said, "must be fulfilled which were written in the law of Moses and in the prophets, and in the psalms, concerning Me." Luke 24.

Not upon their impressions, nor upon their feelings, nor even upon a voice from heaven, were they to depend. They were to place their dependence in the *written word* only. Having learned this lesson, the written word meant more to them, and they began the study of it with prayer, and wonderful truths were unfolded to them. It was this that led them to see eye to eye, and when they were of one accord, the Holy Ghost came upon them as they went forth to teach the word with power. They showed from the prophets that Jesus was the Messiah. Great power attended the preaching of the word. In a few years the gospel was proclaimed in all the world. Col. 1:5, 6.

"It Is Written" for Us

Again the gospel is to be preached in all the world as a witness unto all nations; "and then," we are told, "shall the end come." Matt. 24:14. A people will be raised up who will prepare the way for the second coming of Christ. The message they bear will prepare a people for His coming. Their confidence will be in the written word, and not in the voices that will be heard saying, "Lo, here," or "Lo, there;" or "Behold, He is in the desert;" or "Behold, He is in the secret chambers."

Referring to the period preceding the second coming of Christ, when every wind of doctrine will be blowing, Isaiah the prophet says that God's people will find their safety in saying, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20. Every doctrine and every claim will by them be brought to the unerring test of God's word, and

to them the promise applies, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try men."

Referring to teachers who are teachers of lies, and are "prophets of the deceit of their own heart," Jeremiah says, "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord." Jer. 23:26-28.



THREE GENERATIONS

The Princess Patricia and Her Father, Husband, and Little Son

As Jesus met every temptation of Satan with the words, "It is written," so will they meet the tempter with the written word. When induced to receive communications from their dead friends, they will say, "It is written, 'The dead know not anything, . . . neither have they any more a portion forever in anything that is done under the sun.'" Eccl. 9:5, 6. When confronted with the claim that they should keep holy the first day of the week, they will say, "It is written, 'The seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work.'" Ex. 20:8-10.



Around with the

(Read from

The Grand Trunk Pacific Steamship
Rupert for Vancouver, Victoria

Prince Rupert, B. C., Canada's
of Alaska

Two of Bonar Law's Ministers:
new First Lord of the Admiralty
dent of the Board of Trade. A
sister of Sir Hamar Greenwood
himself has on several occasions

Scene During the Trial of G...
Executed Later. The court-ma...
accused of being responsible for
resulted in six death sentences,
for life. Two former Premiers
Photo shows the scene at the tri...
(formerly Minister of Commu...
Minister for Foreign Affairs), G...
of Communications), M. Gouna...
Premier).

(late Minister of the Interior), M. Theotokis (late M...
Premier).

Lady Terrington, one of the many defeated women
recent elections in England. Lady Terrington, Lib...
du Pre, former Unionist Member.



World Camera

(t to right)

"Prince George" Leaving Prince
and Seattle

Northern Pacific Port Just South

Col. L.C.M.S. Amery (left), the
and Sir P. Lloyd Græme, Presi-
del Amery's wife is a Canadian, a
rmerly of Whitby, Ont., and he
ited this country.

Statesmen, Six of Whom Were
of Greek politicians and others
Military downfall in Asia Minor
two sentences of imprisonment
among those sentenced to death.

Left to right—Admiral Goudas
(tions), M. Baltazzis (formerly
ral Stratigos (one-time Minister
(a former Premier), M. Stratos
ter for War) and M. Protopapadakis (formerly

andidates for election to the House of Commons in the
Candidate for South Bucks, opposed Col. W. B.



Is Death *the* Second Coming of Christ to a Christian?

JOHN L. SHULER



HERE is no event in the future in which the godly are more interested than the return of our adorable Lord. That event marks the crowning day, when their anticipations of a happy future will meet with fulfilment. It stands forth in a Christian's contemplation as the culminating point of interest in his experience.

All that has to do with the Christian life revolves around this great central truth of the advent. Around this event clusters every blessing God has promised. Matthew Henry says: "The second coming of Christ is the centre in which all lines of our religion meet, and to which the whole of the divine life hath a constant reference and tendency." Albert Barnes exhorts Christian people with these words: "Let us look for the coming of the Lord. All that we hope for depends on His reappearing. Our day of triumph and of the fulness of our joy is to be when He shall return." John Calvin says: "Scripture uniformly enjoins us to look with expectation to the advent of Christ, and delays the crown of glory till that period."—"Calvin's Institutes," Vol. II, book 3, chap. 25. C. H. Spurgeon declared: "The day of the Lord's appearing is the day around which our chief hopes must centre."

The prospect which God's word sets before every believer is the return of the Lord Jesus Christ. Not dread anticipation of death, but "looking for the Saviour" is to be our daily occupation. The Thessalonians had "turned to God from idols to serve the living and true God; and to wait for His Son from heaven." They were waiting for Christ, not for death.

Death Is Not the Second Coming of Christ

The one all-important event for which believers are waiting, watching, and looking is the second coming of Jesus Christ; translation to heaven at His coming, and not the grave at death, is our goal.

"Lord, 'tis for Thee, for Thy coming, we wait;
The sky, not the grave, is our goal:
The rapture, not death, we gladly await:
Praise the Lord, praise the Lord, O my soul!"

It was His own coming, not the coming of

death, that Jesus held up before His disciples as the incentive to live as they ought to live. The imminence of death has been the prominent incentive preached by most ministers to incite men to repentance and conversion. This should be an incentive to any one in sin to turn unto God, but it is not the great incentive to conversion and right living that the word uses in its call to right relations to God. The appeal of the Scripture is placed upon a higher plane than the fear of death, our enemy. It is exalted to the place of meeting a friend, which calls for the best with which we can greet him. If this high ideal were given its real Scriptural prominence in modern preaching, men outside the church would have less chance to resent what they call "an appeal to the fear of death," or "death-bed stories."

The apostle Peter enforced his exhortation to repent by referring to the final coming of Christ. Acts 3:19-21. The incentive to repentance is not fear that we may die in our sins, but that we may be ready to meet our Lord.

This hope of Jesus' coming was active in the hearts of the primitive Christians. It is difficult for us, who live in these modern times, to realize how dear this doctrine was to the hearts of the first-century Christians. In the midst of persecution and infinite sorrow, the company of believers was comforted by the sure hope that He who had conquered Satan, sin, and death, would return to deliver them from all their afflictions and to introduce them to an economy in which sin and death should be abolished forevermore. Such belief nerved them for the struggle with the Roman Empire, and sent them happy and willing to horrible deaths, being assured that they would be accounted worthy to have a part in that glorious day. It was the source, in large measure, of that divine enthusiasm and boundless energy, which characterized the first Christians.

From Paul to Plato

Note now why and how it came about that within a few generations after the days of the apostles, the advent hope was lost sight of by

nearly all the leaders of the Christian church.

"Pagan philosophy infused its own notions of a future life into ecclesiastical theology. It deftly substituted the Platonic doctrine of the immortality of the soul for the Christian doctrine of the resurrection of the body. In harmony with this change came in the notion of judgment being administered immediately after death, in the disembodied state, instead of being reserved till the coming of the Lord and the raising of the dead,—a conception as characteristic of all heathen religions as it is foreign to the teaching of both the Old Testament and the New. This eschatology of the underworld, which even to this day so deeply colours our theology, could not fail to make strongly against the original advent faith of the church; for it changed the up-look of primitive Christianity to the down-look of pagan mythology, by making death the object of consideration instead of the coming of Christ. This was the master-stroke of Satanic art,—the substitution of death for life, of mortality for resurrection, in the hopes of the church. It is a perversion so radical and subtle that to this day many Christians are blinded by it, so that they imagine that their dying means the same thing as Christ's coming. Instead of the expectation being fixed upon Christ's advent, it became fixed upon man's departure; death was glorified into a good angel; and thus mortality, Satan's masterpiece, supplanted resurrection, Christ's masterpiece, and the 'Terrible Captain Sepulchre and his Standard-bearer Corruption' were crowned and throned in the place of the coming Christ who is 'the resurrection and the life.'—*Dr. A. J. Gordon, in Ecce Venit, pp. 168, 169.*

It is indeed a lamentable apostasy from Paulism to Platonism, to substitute the hope of being "unclothed" (death) for that of being "clothed upon" with immortality at the coming of Christ. When we realize that we cannot be with Christ until His coming, it leads us to centre our expectations on His return, and it makes the hope of His coming active in our lives. But if the righteous go to heaven immediately when they die, and receive their reward, what need is there for Christ ever to come again? The general acceptance of this erroneous, reward-at-death theory has caused the church to lose sight of the precious doctrine of Christ's second coming.

In view of the fact that Satan is the one who has

the power of death (Heb. 2:14), how deplorably do men lower the standard of redemption and really dishonour Jesus Christ, by substituting death for the second advent, or "thanatology for eschatology," thus "fixing our anticipations upon our departure through the gates of the grave, instead of lifting them to Christ's return through the gates of glory."

The tendency of current religious teachings is farther and farther away from the belief in a personal return of Christ. Recently a godly minister of the gospel wrote an essay on "The Second Coming of Christ," in which he said, "We must not look for the personal return of our Lord, but must learn to see Him, and be satisfied with Him as coming more and more in all the wonders and glories of this twentieth century." In other words, we were not to expect the Lord himself to come, but should see the fulfilment of His coming again in the electric telegraph, in the telephone, in the improvement of our steam railways, in the advance of social conditions and civilization; this, according to this minister, was the coming promised in the Bible. But it is not merely social improvements that we need and long for; it is not even the messages and gifts of grace of our Lord that we long for; the one who really loves his Lord longs for the Lord himself.

The Return of the Bridegroom

Suppose a bridegroom had left his bride and gone into a far-off land to prepare a home for her, assuring her that in due time he would return for her, to take her to the home that he had gone to prepare. Every once in a while he has sent her some gift as a remembrance and a token of his continued love. One day a friend calls upon the bride and finds her eagerly looking forward to the day when the bridegroom himself shall return for her. After listening to her declaration of her longing for the



Norman Wiles and his young wife were missionaries for two years in the New Hebrides. They built a house and lived among the Big Nambus people, who are dangerous cannibals. He gave his life for that people. He succumbed to an attack of black-water fever, leaving his wife in old Malekula among the Big Nambus cannibals without protection, far from any white man, far from any civilized being, or any human source of help. She was alone with her husband in his illness until a little boat with a few natives approached the place and assisted her to care for him in the last moments of his life and to bury him in the shade of the tree where this stone marks the spot. Under the merciful care of God, she finally reached the mission station located on Atchin, another savage island. Later, fellow-missionaries sought out the lonely grave of this faithful worker and marked it as shown above.

return of the loved one, he says to her, "You must not expect a personal return of your husband. When he told you he would come again, he did not refer to a personal return. Has he not written you frequent letters, and sent you gifts as tokens of his love?"

"Yes."

"Well, it is not for himself that you must look; you must learn to see him and be satisfied with him as coming to you more and more in these letters and gifts which he is sending you from time to time."

What would the bride reply? She would answer, "I do not want his letters and gifts, I want himself." So nothing but the Lord himself will satisfy the heart of the true believer. It is *Himself* that we long for; it is *Himself* that we must have; and it is *Himself* that we will have.

"Written communications and tokens of affection from the absent one are dear to affection—but only when himself cannot be had. Christ's word, and the seals of His love conveyed to our hearts by the blessed Spirit, are inexpressibly dear to His loving people—but only in the absence of Himself. And never do we please Christ so much as when we 'refuse to be comforted,' even with His own consolations, save in the prospect of His personal return."—*Dr. David Brown, in "On the Second Advent," pp. 17-19.*

"Nothing short of the bodily, visible return of the Saviour himself will satisfy the eager heart of the one who has found personal salvation in Christ. We are glad for the gift of the Holy Spirit, which is Christ's representative among men; we have greatly profited by the revelation of the Lord Jesus in His word; we believe that Jesus dwells in our hearts by faith; we believe that He has manifested His presence among His people for nineteen hundred years by the many gifts He has bestowed upon His church. He has come spiritually to thousands and tens of thousands at conversion. All these things have brought great comfort and courage, but none of them will we substitute for Him. We want to see Him. We shall not be satisfied until our eyes can rest upon the glory of His face; and we rejoice in the teachings of His word that we shall see Him in person when He returns to the earth. Nothing can take the place of this hope in our hearts, and we will not permit it to be displaced by any fantastic interpretation of Scripture which denies Christ's own teaching that He will return in person to take His people to Himself."—*C. B. Haynes, in "How Will Christ Come?" p. 6.*

"Even So, Come, Lord Jesus"

The coming of Christ is the true goal of Christianity. This is the future toward which the cross of Calvary and the Holy Spirit are leading the generations on. This is the true end for which it is worth while to labour and pray. This is the transcendent outlook of faith and hope. This is the supreme object of our aspiration and desire. For the realization of this glorious consummation all our missionary operations are undertaken and carried forward; and it is for the attainment of this

same great goal that all preaching and praying and all other religious exercises are, at least in a measure, conducted. Indeed, all our religious endeavour circles, it may be said, more or less around that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"How long, dear Saviour, oh, how long
Shall that bright hour delay?
Roll swiftly round, ye wheels of time,
And bring the appointed day!"

A Selfish World

WILFRED E. BELLEAU

WE are living in an extremely selfish world. Practically every one is busy in building up or satisfying self. The great curse in the world today is selfishness; yet our very attitude of thoughtlessness for others withholds far greater blessings from ourselves. In Job 42:10 we read, "The Lord turned the captivity of Job when he prayed for his friends." Only when Job became unselfish did God release him from captivity. The same is true today; as we pray and endeavour to help others, we automatically help ourselves. Are we having trials and temptations? Why not remember those who are even less fortunately situated? Every dark cloud is soon pierced through by the spirit of unselfishness.

God Our Refuge

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home:

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guide while life shall last,
And our eternal home.

—Selected.

NATURE AND THE BIBLE



IR, water, and earth are peopled with animate beings, which are specially fitted to the element they occupy. Tapering fish, with fins for oars, a tail for a rudder, and polished scales for plates, glide freely through the water. The bird has hollow bones; and sacs filled with air, attached to the lungs, are distributed through its body. Both water and air are adapted to their occupants. The horse needs grass; lo, grass grows for him. Such adaptations are called reciprocal or correlated relations.

All our physical senses are in correlation with the earth. Light has ability to reveal objects to the eye; light and the eye are correlated to each other. If there were no light, the eye was made in vain. But God himself "formed the earth; . . . He created it not in vain, He formed it to be inhabited." Isa. 45:18. Here are correlated relations: the earth, with supplies, on the one hand; the inhabitants of the earth, to take these supplies, on the other hand. With what nicety are they adjusted to each other!

These creations and relations prove unmistakably that there was an intelligent First Cause. An infidel professor, examining an eye before his class, exclaimed with a white face, "Gentlemen, there is a God!" Correlative relations are of inestimable value. A person can learn more in a glance of the eye than he could learn in a lifetime without sight. The ear is a novelty and a wonder. Many and diverse sounds may strike it at once, without being co-mingled or indistinguishable.

Without correlated relations there could be no physical enjoyment. Swinging high in air, the bird strikes a few notes, and rushes into a trill in which every muscle of its little body is tense. A swarm of gnats seem so to condense their ecstatic flutter that the tiny creatures live but a single day. Watch a school of fishes darting hither and yon, in blissful restlessness.

Correlated Relations

MRS. MYRTA E. STEWARD



"The pinna spins two long silken threads, by which to anchor itself, and then takes a ride on its thin, broad shell on the wild waves."

But nature leaves a vast vacuum, with which she has no correlations. Since our physical relations prove that the Creator is good as well as great, would He leave the most important element entering into the composition of His creatures unprovided for? Man's spiritual nature has insistent queries, longings, and needs that can only be satisfied by revelations beyond the power of natural correlations. He should know how he is related to his Creator, whether or not

there is a higher law to which he is amenable, and if he is liable ignorantly to transgress that law, and suffer the penalty, as he does when ignorantly transgressing natural law.

Man recognizes the necessity of a standard of right, perfect, hence unchangeable, for he sees men differ in their conceptions of right and wrong. And what about the future? Nature says nothing. Is death the eternal end? O for a revelation from the Creator himself! Such a communication should be plain enough for every one who is amenable to it, clearly to understand it. And every word must be true and therefore dependable; otherwise no part could be trustworthy.

Behold exactly such a revelation! every laudable perplexity explained; all noble longings gratified; every higher need provided for! Man's spiritual nature finds its correlated relations with the Bible and its provisions. No vacancy now in God's wonderful creation!

"Order is heaven's first law," and perfection its ultimate achievement. "All Scripture is given by inspiration of God, and is profitable, . . . that the man of God may be perfect." 2 Tim. 3:16, 17.

"MEN'S books with heaps of chaff are stored,
God's Book doth golden grain afford;
Then leave the chaff, and spend your pains
In gathering up the golden grains."



Why Men Should Have Confidence In God's Word

Fred C. Gilbert

(A Converted Jew)

ONE of the world's greatest needs at the present time is some means to be devised whereby confidence may again be restored among nations and among individuals. It is indeed sad to note the lack of confidence among the peoples of earth collectively as well as among individuals as units.

It was the desire and hope of the masses when the representatives of the great powers gathered around the table at the Versailles Conference, to see a new era dawn upon the race; to see thereafter a different world—a different people, with different aspirations. It was anticipated that fighting, suspicion, and jealousies would be overcome by resolutions and by discussion, as conditions should be considered by the world's best thinkers and by diplomats. What a sad disappointment has been experienced during these five years since that notable affair.

What Was Accomplished?

But what really has been accomplished as a result of that remarkable gathering of the great statesmen half a decade ago? When we think of the vast sums of money spent for that conference and for the plans which it was hoped would materialize for the world's benefit, it is very disheartening that so little good has been developed. The ink on the paper was scarcely dry before another conference was called, and this later convention to a large extent nullified what the previous conference had done. Since that time many councils and conventions and conferences and congresses have been convened

to see what could be done to better the world's condition and to stabilize affairs. It has been the longing and earnest desire that confidence among men and among nations might again be restored, but thus far every effort to do this has been a greater failure than the previous attempt. Of the fourteen conferences which have convened since the 1918 gathering in France, none has really contributed toward the upbuilding of the world's strength or toward increasing confidence in the hearts of men. Finances in nearly all the countries of Europe have gone to the wall, and the value of money has dropped so low that it would seem almost impossible for it ever again to rally.

In the *Herald* (Miami, Fla.) of November, 1922, appeared the following on Europe's finances, by Mr. H. G. Wells, the distinguished writer and historian. He says:

"The vital and intricate mechanism of modern civilization is falling to pieces. I look with amazement and alarm at the infantile antics of the men who are playing with the fate of nations. Money is losing all steadfastness of meaning. The break-up of money means death to transport, death to organized industry, death to commercial and financial activity. It means death to town life. It means ruin to everything—everything except the peasantry. The end of it all will be a new dark age."

This is not a rosy picture. It is not a pleasing tale which the ordinary human mind loves to dwell upon. There is nothing very confidential and uplifting in viewing such a scene. It does not tend to beget confidence to read such information. Yet it should be remembered that Mr. Wells is not a wild nor an excitable person. He does not usually write like a man with a wild and uncontrollable brain. He is

recognized as a keen thinker and a prolific writer. He is read by millions of the most thoughtful and intelligent persons, and he is recognized as an authority on current events. He did not write the above as a wild statement in order to arouse the excitement of the merely curious; he wrote it, without a doubt, after mature thought and considerable deliberation. He wrote that statement after a long and close observation of things as they actually exist. He declared cold, bare facts as they are known among men.

Men Have No Confidence

It is made plain to us today that men have no confidence in one another. There is nothing in existence at the present time upon which confidence can be placed. There seems to be no foundation upon which men may stabilize. It seems as if the bottom has dropped out of world affairs, and as a result the masses have lost confidence in themselves and in one another. The days as they come and go do not bring much light or hope. The round tables at the sittings in parliaments and in the offices of administrators do not seem to bring relief. Trust and stability have been shorn of their wings of faith and hope and help; and a condition of palsy and paralysis has crept over the life of the commercial and the business world. There seems to be no hope in man, and no way out among men.

Confidence in God

However, this condition does not exist with God. God has not failed; heaven's confidence has not become lost; and there is no failure in heaven's resources. We are repeatedly told in the Bible that the word of the Lord is sure and firm and steadfast. Here is what is written:

"Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant." 1 Kings 8:56.

"Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14.

"Heaven and earth shall pass away: but My words shall not pass away." Luke 21:33.

It seems sad that men do not have more confidence in what the Lord says. God is the Creator, the Upholder, the Preserver, the Strength of all things. He is the possessor of heaven and earth, and all things were made and originated in Him. He has given Christ to be the One who carries out all His plans and pur-

poses; and never has He undertaken a task but that He successfully brought it to its finish. He has repeatedly told us in His word that "evil men and seducers shall wax worse and worse." 2 Tim. 3:1-4, 13. He has declared that we now are living in the last days. He has given certain signs which were to be manifest as omens of His return to earth. These have taken place. The perplexities among nations have been predicted as indications of the nearness of the day of God. Troubles, disasters on land and sea, have all been foretold as preparatory evidence of the nearness of the coming of the Son of God.

All things that God declared would come to pass have been fulfilled. The imminence of the great day of God is apparent. The coming of the Lord is drawing nigh. The business which should most concern men and women today is the necessary preparation for the coming of the Lord. We are admonished and counselled and instructed to give heed to the things which are to transpire, and not be caught as in a trap because of our unpreparedness. Luke 21:34-36. The Lord of heaven and earth has given us every ground for confidence in Him and in what He says. Heb. 10:35. Our only safety lies in accepting His version of the world's conditions, and moulding our lives in harmony therewith. There is no help in man. Ps. 118:8, 9. All confidence in man has gone; there is nothing in this world which will enable us to see our way out of the terrible perplexity in which we find ourselves. The old world cannot seem to become fixed and stabilized any more. The end of all things is at hand, and the coming of the Lord draweth nigh. 1 Peter 4:7; James 5:7, 8. Let us make every essential preparation for that event by giving to the Master our lives and our all, that we may meet Him in peace and joy at His appearing.



The Power of Will

If you think you are beaten, you are!
If you think you dare not, you don't!
If you like to win, but you think you can't,
It's almost certain you won't!

If you think you'll lose, you've lost!
For out of the world we find
Success begins with a fellow's will—
It's all in the state of mind.

Life's battles don't always go
To the strongest or fastest man;
But soon or late, the man who wins
Is the one who thinks he can!

—Selected.



Niagara Falls

A Voice in the Wilderness

Alfred Lee Rowell

WHEN the Pharisee committee of investigation interviewed John the Baptist with intent to learn who and whence he was, his answer expressed a great truth. He said, "I am the voice of One crying in the wilderness." Not "one," but "the voice of One." This is the great principle which underlies all true Christian service, and was emphasized time and again by Jesus in His work: "My doctrine is not Mine, but His that sent Me." "I do nothing of Myself; but as My Father hath taught Me, I speak these things." "I speak to the world those things which I have heard of Him."

God Spake by the Prophets

Since the time sin entered and converted the glorious creation into a wilderness, God's voice

has been heard in the earth: "Enoch also, the seventh from Adam, prophesied." One of the meanings of "prophesy" is "to speak or utter for God." Therefore, when Enoch prophesied, he was "the voice of One crying in the wilderness." We read that "God said unto Noah," and Peter writes of Noah that he was a preacher of righteousness. Nearly every act of Moses, and nearly every message he delivered, is preceded in the record by, "And the Lord spake unto Moses;" "Say unto Aaron;" "Go unto Pharaoh, and say unto him." How many times in the writings of the prophets do we find the expressions: "The mouth of the Lord hath spoken it;" "The word of the Lord came;" "Thus saith the Lord." And of all these Peter says, "The prophecy came not in old time by the will of man; but holy men

of God spake as they were moved by the Holy Ghost."

The epistle to the Hebrews begins by saying, "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." When John said he was "the voice of One crying in the wilderness," he summed up, in a word, the work of all the prophets who had preceded him. His message was, "Make straight the way of the Lord," and this, in substance, was the message of them all. Their work was to prepare the world for the coming of the Messiah.

Christ is the One whose voice has been heard all through the ages: "In the beginning was the Word, and the Word was with God, and the Word was God." No wonder, then, that those who heard when God spake by His Son, testified that He spake "as one having authority;" that "never man spake like this Man." Yet even He said of His own message, "The word which ye hear is not Mine, but the Father's which sent Me."

Mark tells us of Christ's work, that He "came into Galilee, preaching the gospel of the kingdom of God." When He had finished the work which He came to do, He commissioned His disciples to carry it on: "Go ye into all the world, and preach the gospel to every creature." In His prayer to the Father in their behalf, He said, "As Thou hast sent Me into the world, even so have I also sent them into the world." Speaking to them of the Comforter, He said, "He shall testify of Me: and ye also shall bear witness." The same Spirit which gave utterance to the prophets of old was also to speak through the disciples; they also were to be the voice of One crying in the wilderness.

The record is not lacking in evidence that they fulfilled their appointed task. When Peter addressed the council, he was filled with the Holy Ghost. Shortly afterward, they "were all filled with the Holy Ghost, and they spake the word of God with boldness." Stephen was said to be "full of faith and of the Holy Ghost," and those who disputed with him "were not able to resist the wisdom and the spirit by which he spake." In writing to Timothy, Paul says that "the Spirit speaketh expressly."

The voice of Paul has long been hushed; the temple courts no longer ring with the mighty words of Peter; the prophets have long since ceased to utter their warnings and their exhortations; but the One who spake through

them speaks on. God's voice speaks to us from the holy pages of His Book; His voice speaks to us in the whisperings of His Spirit in our hearts; His voice still speaks through His servants as of old, for that voice can never be silenced.

The Testimony of Jesus

In Christ's great prophecy of the last days, as recorded in the twenty-fourth chapter of Matthew, He tells us that the gospel of the kingdom must be preached in all the world before the end. In the prophecy of Revelation 14, mention is made of an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." This, evidently, was to take place near the close of time, for part of the same message is, "Fear God, and give glory to Him; for the hour of His judgment is come." A little farther on in the same chapter a people is spoken of as keeping "the commandments of God, and the faith of Jesus." Elsewhere in the same book, those who keep the commandments of God are said to "have the testimony of Jesus Christ," and in another place this is defined to be the Spirit of prophecy.

The faithful children of God in the last days will be found doing the same work that His people have done in all ages. Through them, His voice will be heard "crying in the wilderness." They will be seeking the glory of Him who has sent them, and not their own glory. They will not be speaking their own words, advancing the theories or opinions of man; but they will be speaking His words. The world has need of such a people, now more than at any other time in its history.

There are many crooked places to be made straight, there are many high places to be brought down, there are many low places to be exalted. The Voice must be heard in the wilderness. A people must be prepared to meet their God.

"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."

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or cheer some way-worn soul in passing by,
My life, though bare
Of much that seemeth dear and fair
To us on earth, will not have been in vain.

—Helen Hunt Jackson.



STRAIGHTENING OUT MRS. PERKINS

(Continued)

REUBEN GREENE

[This is one of a series of articles on the experiences of a Canadian family. It is a true story, a chapter from life, as related to the author by Mrs. Campwell herself. A few small changes in names have been made in order to screen the identity of the principals, who might object to publicity. The whole interesting story, told in five articles in the WATCHMAN MAGAZINE, may be had in pamphlet form from the Canadian Watchman Press, Oshawa, Ont.—EDITOR.]

IT was mid-afternoon. Mrs. Van Ness, dressed in a cool, white frock, her housework all finished, was sitting in a chair-swing reading one of the season's "best-sellers." So engrossed was she in the adventures of the hero, that she was not conscious of the approach of her neighbour until Mrs. Campwell stepped lightly onto the swing.

Talking It Over with Mrs. Van Ness

"I've come to ask you to help me out," announced the caller, as she sat down.

"Anything but money," promised the old resident. "Shall I bake you a cake? do you want some sandwiches made? or am I to help out while you entertain?"

"It's something quite different from all that," replied the other. She related, then, in detail, the story of her call upon Mrs. Perkins, and the fruitless effort she and Angus had made to find the text that would straighten out the Adventist.

"Now, Mrs. Van Ness," she went on, "I know that you have lived around here for a long time. Of course you must have talked this question over before, and I want you to tell me why we keep Sunday, so I can go back and tell Mrs. Perkins."

Mrs. Van Ness' face was a picture of blank amazement.

"Why, my dear," she exclaimed, "I'm no minister. Why in the world should I worry my brains over such a foolish thing as that?"

Mrs. Campwell's eyes glinted a bit behind her spectacles.

"But there must be some reason, some Biblical reason, for keeping Sunday," she insisted. "Mrs. Perkins asked me to give her a text, and I couldn't. Instead of straightening her out, I am floundering around for something to hold on to."

Mrs. Van Ness smiled sympathetically. "Lionel says"—Lionel was her husband—"that Advents are awfully good Bible students; and that it is risky business arguing with them."

"Why risky?" Mrs. Campwell shot the question sharply at her neighbour.

The old resident stirred a bit uneasily. This kind of conversation was not exactly to her liking.

"Because they don't do anything but read the Bible, I suppose," she answered, a bit spitefully. "If I went to bed with a Bible, and carried it around everywhere, I hope I'd know something about it."

The caller thought of the widow's well-thumbed Bible, and the conviction deepened that its owner had known positively that the Scriptures contain no divine command for the change of the Sabbath. "Just giving me rope enough to hang myself," she mused. "Hanging is an unpleasant experience." Mrs. Campwell turned again to her neighbour with determination mirrored on her honest countenance.

"Mrs. Van Ness," she said, speaking slowly, "this is a serious matter. I am a Christian. I have always been one, at least since I was a girl. I was an Episcopalian for years, and just a little while ago, when I became convinced from the Bible that immersion is the proper manner of baptism because our Lord was baptized that way, I became a Baptist. Now, either we are right and Mrs. Perkins is wrong, or she is right and we are wrong. This is a new subject to me, but I am going to get to the bottom of it. I did hope that you would be able to help me out."

The other woman's face flushed. "My mother's religion is good enough for me," she declared warmly. "Mother lived and died a Methodist, and so shall I. Anyway, if Saturday is the Sabbath, why don't the great men

keep it—the bishops, and the professors in the colleges? Don't they understand the Bible as well as Mrs. Perkins?"

"I have great respect for my mother's religion, too," said Mrs. Campwell quietly, "but I have more respect for the word of God. If Paul had stuck to his father's religion, he never would have been the great apostle to the Gentiles, and never would have written so large a part of the New Testament. I can't answer your question about the big men in the church. It certainly seems as if they ought to know what's right. I'm going to ask Dr. May next Sunday."

Mrs. Van Ness dropped her eyes longingly on the book which lay, face downward, upon her lap. "You certainly are stirred up over the matter," she said.

Mrs. Campwell caught the look, and stepped lightly out of the swing. "I'm sorry to have troubled you," she remarked sweetly.

"No trouble," returned the other. "I'm sorry I am not able to help you out." She watched her caller cross the broad, velvety lawn, and walk briskly away down the road before she picked up her book. "And I was beginning to like her," she murmured, her forehead puckering in a frown. But a moment later she found her place, and the frown disappeared as she became deeply absorbed again in a fictitious hero.

The Pastor's Sermon

Almost everybody in Winthrop was willing to admit, yes, even boasted, that the Rev. Dr. Chandler May was an asset to the town. Scholarly, refined, dignified, he seemed the very essence of ministerial efficiency. He was a man about forty-five years of age, of medium height, and rather inclined to stoutness. His face was smooth, round, and ruddy.

On this particular Sunday morning he preached even better than usual. He was speaking on the subject of Christian service; and his rich, musical voice, the symmetrical perfection of his sentences, and his noble bearing and graceful delivery convinced his communicants anew that they were indeed fortunate in their choice of a pastor.

"This is a day," he declared as he neared the end of his discourse, "in which we are hearing less of creed, less of the technicalities of Bible exegesis, and more of the broader questions of love to man and the fatherhood of God."

"I question the value of certain parts of the

Old Testament which have a tendency to reveal our heavenly Father as a very exacting God. I am sure, too, that we have quibbled too long, one with another, concerning points of mere doctrine, which become insignificant when viewed in the whiter light of the world's needs."

His words fell upon Mrs. Campwell's heart with peculiar emphasis. Was she exciting herself unnecessarily over the question of the Sabbath? Ought she to forget all about it, and be satisfied to go on as her neighbours and friends were going? Who was she, to take it upon herself to settle a question that doubtless had puzzled wiser heads than hers?

But somehow since she had begun investigating the matter, the fourth commandment, at least the beginning of it, had been repeating itself to her mind over and over, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Again and again the words sounded in her consciousness. "Can it be right," she asked herself, "to ignore the Sabbath question just because of the world's ills and needs?" Had she the right to disregard this doubt that had arisen in her mind regarding the validity of Sunday? Surely a commandment of the Creator was too important a thing to be undecided upon.

She rose with the others for the last hymn, and stood absent-mindedly considering the matter. Then, as the organist finished the introduction and swung into the melody, these old, familiar words claimed her attention:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

Her eyes were wet when the last note had died away, but her mind was made up. She lingered until the church was nearly empty. Dr. May was concerned when he learned that something was bothering her. He was at her service.

An Interview with Dr. May

"I suppose you'll think I'm foolish," she began a bit apologetically, "but a few days ago I went to see a woman in our neighbourhood who keeps Saturday as the Sabbath. I went intending to straighten her out on that question. She asked me to read her a text that would prove that Jesus changed the Sabbath, and I couldn't find one. I have been looking ever since, but there doesn't seem to be any."

Dr. May looked down at the anxious face uplifted to his own, and laughed.

"Tell your friend to read the fourteenth verse of the sixth chapter of Romans," he said reassuringly. "She will then see that we are not under the law, but under grace. Jesus didn't give any positive instruction about abolishing that particular commandment, but He did usher in the kingdom—the reign—of grace. Don't you remember St. John says: 'The law was given by Moses, but grace and truth came by Jesus Christ'? She is living under the old dispensation—under the old covenant. When Jesus on the cross cried, 'It is finished,' the Mosaic age passed away, and the era of grace began, under which we are living today."

Mrs. Campwell beamed with understanding. "And the Sabbath was simply a part of the Mosaic law," she said eagerly.

"Yes," he responded, "that's it exactly."

"Well, I'll go right back and tell Mrs. Perkins. I know she will be glad to know the truth."

Dr. May's face hardened a little.

"Don't be too sure, my friend," he warned.

"I've had some experience with Seventh-day Adventists. They are very obstinate people."

"But this lady is so sweet," Mrs. Campwell objected, "that I'm certain she'll be delighted to hear what you have told me."

The minister changed the subject abruptly to ask her how she was enjoying her new home.

"Just lovely," she told him; and, then, seeing that he was impatient to be off, thanked him for taking the time to answer her questions, and hurried away.

"I told you he'd put you right in five minutes," said Mr. Campwell, after listening to her story. "It stands to reason that men who have studied religion in the big colleges know all about such questions."

"That's what Mrs. Van Ness said," returned his wife as she started to get dinner. "But that isn't always true. The apostles never had much schooling. Of course," she added, after a moment's hesitation, "they had a wonderful Teacher for more than three years."

Mr. Campwell called the children, and drew his armchair up to the table. "Well," he declared, "Dr. May gave you Scripture. That's good enough for me."

"Me, too," Mrs. Campwell agreed, busy with serving. "If the Bible says so, that settles it. I would certainly even keep Saturday if I thought God required it."

"Saturday is the seventh day of the week, all right," put in the boy, Ralph. "The calendar shows that."

"Yes, but that was under the Mosaic law. We're under grace now," his mother explained. "I'm going over to see Mrs. Perkins again tomorrow. I like her so much. Maybe we can persuade her to join our church."

And thus the matter was laid on the table for twenty-four hours.

(Continued in the April magazine)

The Divine Separation

LOUIS F. PASSEBOIS

"Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4.

TO become one with Christ is the only secret of victory over the world. For that reason no one should wait to get rid of some sinful habit in order to come to Christ, but he should lay hold of the Saviour; for only thus can he break the fetters of evil habit. I have never known any one to stop sinning until he had begun to believe. It is true that men may have a tremendous fight with their evil habits, but so long as it is only self against sin, there will be a drawn battle.

The apostle Paul gives us a vivid portrayal of this warfare. "The good that I would I do not: but the evil which I would not, that I do." Rom. 7:19. Here is the battle. "I delight in the law of God after the inward man." Verse 22. Here is our better nature, one of the combatants. "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Verse 23. Here is our evil nature, the other combatant. These two are constantly fighting one another: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

Victory

What can give the victory? The apostle Paul answers in Romans 8:2: "The law of the Spirit of life . . . hath made me free from the law of sin and death." "But," it is asked, "is this war ended when one becomes converted?" No; battles will have to be fought again and again. The Christian life is a daily warfare, a daily lifting of the cross and following of the Master, a daily abstaining from

the fleshly lusts that war against the soul.

And look out for the flag of truce that proposes a compromise with the world! Much of the religion of today is a mixture of earth and heaven. No warfare is required, but no victory over sin is won.

By repentance, faith, self-denial, Christ separates men from the world in order to join them to Himself, and as He takes up His abode in their hearts, He gives them victory over sin. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21.

To keep a serious-minded man serious, to keep a moral man moral, to keep a respectable man respectable, is not a very difficult matter, especially when the moral or respectable man has a good ancestry behind him. But to change the immoral and outcast into a sober and respectable person, is quite another matter. Nothing but the power of God, the Holy Spirit, can do this, through the gospel of Jesus Christ.

To "deliver men from this present evil world" (Gal. 1:4) is the problem of humanity which the gospel solves. This means that God has a method by which He works, and to this we are to conform.

God's Standard

Some have said that the great problem the church has to work out is to adapt Christianity to the age; but if, as the text affirms, the age is evil, why should we attempt to conform Christianity to it? The word of God is very plain: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The rule of God, the ten commandments, is the standard by which all human conduct is to be regulated. If merchants were using short yard-sticks and weighing with false balances, would he be the best friend of society who should succeed in getting the standards of weight and measure to conform to this dishonest usage? Certainly not. Well, sin has deranged the moral standard, and Christians are in the world to convince the age of its sin, by exhibiting to it the "good and acceptable will of God."

"How is this power of God received?" you ask. Abraham believed God, and it was counted unto him for righteousness. A Christian believes God, and by faith he is delivered from this present evil world, from the world's ways of thinking and reasoning. When others walk by sight, he walks by faith; when others

look at the things that are seen, he looks at the things that are not seen.

By the regenerating power of the Spirit, the Christian must be separated unto Christ, stamped with His image and superscription, and made into a circulating medium which will bear His likeness among men. The Christian is, so to speak, the circulating medium of Christ, the coin of the realm by which the knowledge of mercy and grace to a lost world is carried. As the paper currency stands for the gold, so does the Christian stand for Christ, representing His good and acceptable will.

Doing the will of the Father as expressed in the ten commandments, should be the one purpose of the Christian. To do this, he is in continual warfare; but, like Paul, when the time comes to lay the armour down, He will be able to say, "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."

Montreal, Que.

A Hymn of Praise to the Trinity

BERNARD LEDINGTON

Praise to Jehovah, God!
Praise to His holy name!
Gracious, compassionate, and kind,
From age to age the same!
Sing we His mighty power,
His glorious works declare.
Who is a God like unto ours?
Who can with Him compare?

Praise to the Saviour, Christ!
Praise to God's blessed Son,
Who over sin and death and hell
The victory hath won!
We'll magnify His name,
Tell of the saving grace
Of Him whose noble sacrifice
Redeemed our fallen race.

Praise to the Holy Ghost,—
Spirit of God divine!
The promised Comforter and Guide
Until the end of time,
Comforting weary souls—
Worn with the battle's strife,
Guiding the lost to Him who is
"The Way, the Truth, the Life."

Praise to Jehovah, God!
Praise to His blessed Son!
Praise to the Comforter and Guide!
Praise to the Three in One!
With swelling hearts and full,
We shout exultingly.
Praise to the wondrous triune God!
Praise to the Trinity!

Seen Through Others' Eyes

The Trainers

My name is Trouble—I'm a busy bloke—
I am the test of courage—and of class;
I bind the coward to a bitter yoke,
I drive the craven from the crowning pass;
Weaklings I crush before they come to fame,
But as the red star guides across the night
I train the stalwart for a better game—
I drive the brave into a better fight.

My name is Hard Luck—wrecker of hard dreams—
I follow all who seek the open fray;
I am the shadow where the far light gleams
For those who seek to know the easy way;
Quitters I break before they reach the crest,
But where the red fields echo with the drum,
I build the fighter for the final test
And mould the brave for any fight that comes.

My name is Sorrow—I shall come to all—
To block the surfeit of an endless joy;
Along the sable road I pay my call
Before the sweetness of success can cloy;
And weaker souls shall weep among the throng
And fall before me, broken and dismayed;
But braver hearts shall know that I belong
And take me in, serene and unafraid.

My name's Defeat—but through the bitter fight
To those who know I am something more than friend;
For I can build beyond the wrath of might
And drive away all yellow from the blend;
For those who quit I am the final blow,
But for the brave who seek their chance to learn
I show the way, at least, beyond the foe
To where the scarlet flames of triumph burn.

—Grantland Rice.

Humanity Adrift in Critical Day

"THIS is a time for no compromise in regard to those articles of faith which are dear to us. We must get back to first things in these dangerous and critical days when humanity is adrift on a sea which it has never sailed before," said Miss Christabel Pankhurst yesterday when addressing a well-attended meeting of the Protestant Women's Federation at Jenkins' Art Galleries.

"In the Bible we have all we need," continued the speaker, "and the interpretation of the Christian faith which was good enough for St. Paul and those who had seen Jesus, is good enough for us. As a political person, trying to find a solution for present-day problems, I have been brought back to this Book for light. I have listened to speeches, have read books, and have considered the views of Mr. H. G. Wells and many others, but have not found in human conclusions any explanation of af-

fairs that exist in this world of ours today."

Peace, declared Miss Pankhurst, is farther away than ever it was before, and humanity is more unmanageable. When Britain and France—the two most civilized countries in the world—cannot agree, how are all the nations to live at peace? she asked. There is only one guide for the world—the divine Guide who has prewritten history.

Most social service, the speaker said, is too materialistic, and the world needs some service of a spiritual character, dealing with eternity rather than time. The heavens have been long silent, but their thunders are beginning to make themselves heard, and the great concern of every human being should be to live at peace with God.

Failure of human plans is to be seen on every hand, and hope is found in the prophetic part of the Bible alone, said the speaker. The present chapter of war, cruelty, poverty, and distress will be closed some day, but not through the sorry attempts of man to bring in the golden age. God only can create a new world.

Touching repeatedly on the fundamental facts of Christianity, Miss Pankhurst reminded her hearers that now there is time and opportunity to bring souls to the knowledge of Christ. She pleaded for a faith in a risen Lord, and in a divine Being, and sounded a note of warning against doubt concerning the resurrection and against the tendency to regard Christ as merely a good man and a great teacher.

She rejoiced in the existence of organizations like the Protestant Women's Federation, which stand in defence of the fundamental facts of the Christian faith, and for the upholding of Jesus Christ as Saviour of the world.

"The Bible does give life and hope," said Miss Pankhurst in conclusion. "It is true. Some of us who have seen much of the world are bound to admit that the whole lesson of our experience is that man's reliance on himself is a failure, but no one ever relied on God in vain."

—The Globe, Jan. 11, 1923.

It has done me good to be somewhat parched by the heat and drenched by the rain of life.—
Longfellow.

Christ's Return Declared Imminent

THAT present events in the world were portents of the end of the present age and the near coming again of Christ, was the opinion expressed last night by Sidney T. Smith, former president of the Grain Exchange of Winnipeg, in the first of a series of lectures in Knox Presbyterian Church. There was a large congregation present, which testified to the interest in things of the future.

Speaking on the subject of "Things Which Must Shortly Come to Pass," and from the words in Luke 21: 25-36, where the signs that were given by Christ by which His near return would be recognized are outlined, Mr. Smith declared that most of these signs were already in process of fulfilment before the eyes of the world. From the books, magazines, and newspapers of the present day it was increasingly made plain, he said, that the problems of the world were passing beyond human control, that men's hearts were failing them for fear, and perplexity was evident everywhere.

There was only one guide-book in the present crisis, and that was the Bible. It was there that God had outlined His plan for the world. It was there He had shown the things that had happened in past ages and revealed His mighty purposes to His prophets of old. It was in the Bible that God had foretold what the end of the present age would be. There was only one way, Mr. Smith said, by which peace and righteousness could visit the earth, and that was by the personal return of Christ. The state of the world at the present time was a sad commentary on the wisdom of humanity in trying to settle its vexing problems.

Speaking of the practical effect of the "blessed hope" of the return of Christ, the speaker said it should make better men and women, more zealous for the kingdom of God and the spread of the gospel to the ends of the earth.—*The Globe, Jan. 8, 1923.*

Push or Pull?

THE blade of corn does not come into this world because some person pulls it in, but gets here because it pushes. A good way to kill corn is to pull it up by the roots. Many a man has been injured by too much pull.

The steam that moves the piston rod does not pull it, but gets behind it and shoves. A crowbar does not pull an object; it gets under it and pushes up.

All life is a pushing thing. Press down a sapling, torture it in any conceivable way, and, instead of giving up, it will proceed to push its way round or over the obstacle.

Put a plant in a cellar, and it will not complain about lack of pull but will do its best to push its tendrils in the direction of the light.

Push is the sum of human endeavour. It made Edison, Roosevelt, Mark Twain, and a thousand others. Pull never made any man.—*The Reformer.*

A Swarm of Bees

B HOPEFUL, B cheerful, B happy, B kind,
 B busy of body, B modest of mind,
 B earnest, B truthful, B firm, and B fair,
 Of all Miss B haviour B sure to B ware.
 B think, ere you stumble, of what may B fall;
 B true to yourself, and B faithful to all.
 B brave to B ware of the sins that B set;
 B sure that one sin will another B get.
 B just and B generous, B honest, B wise,
 B mindful of time, and B certain it flies.
 B prudent, B liberal, of order B fond,
 B uy less than you need B fore B uying B yond.
 B careful, but yet B the first to B stow;
 B temperate, B steadfast, to anger B slow;
 B thoughtful, B thankful, whate'er may B tide;
 B just and B joyful, B cleanly B side.
 B pleasant, B patient, B gentle to all,
 B best if you can, but B humble withal;
 B prompt and B dutiful, still B polite,
 B reverent, B quiet, B sure and B right;
 B calm, B retiring, B ne'er led astray,
 B grateful, B cautious of those who B tray;
 B tender, B loving, B good and B nign;
 B loved shalt thou B, and all else shall B thine.

—*Selected.*

Wise Words of Wise Men

WHAT have you done today that nobody but a Christian would do?—*Maltbie D. Badcock.*

Instead of praying to get spiritually awake, we should simply get up. Prayer is a mockery unless we rise and begin at once to do God's will.—*J. R. Miller.*

It's good to have money and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money cannot buy.—*George Horace Lorimer.*

I spoke a kind word, almost thoughtlessly, and a long time afterward one thanked me for it, with tears in his eyes. Then I thought, Since kindness costs so little, and helps so much, why am I not always kind?—*W. E. Barton.*

Energy will do anything that can be done in this world; no talents, no circumstances, no opportunities, will make a two-legged animal a man without it.—*Goethe.*

NEWS NOTES

—An example of gigantism was recently exhibited in Hungary—a Russian peasant, thirty-four years old, who is nine feet three inches tall, and who weighs 458 pounds. His hand is one foot one inch long from finger tip to wrist; his chest measures fifty-six inches, and his head is twenty-five inches around. Like Dickens' "fat boy," he spends a large part of his time in sleep. When he is awake his motions are slow and deliberate.

—How much a farmer depends on rain can be judged from the fact that under general farming conditions about twenty inches of water are necessary to raise a crop. Translate inches into tons and we have the rather startling figure of 2,270 tons of water necessary to grow an acre of crops. A soaking rain that without cost will spread some two hundred tons of water over every drought-ridden acre, is a boon beyond reckoning.

—In New York City there are almost a million Russians, more than the population of Warsaw. There are more than eight hundred thousand Italians, one hundred thousand more than the population of Naples. From the Emerald Isle there are 638,000, and from Austria-Hungary and Germany there are 1,200,000. The native white stock of this big city numbers 1,165,000, and the foreign white stock counts up to 4,295,000, or a number that is larger than the entire population of Chicago, Detroit, and Boston.

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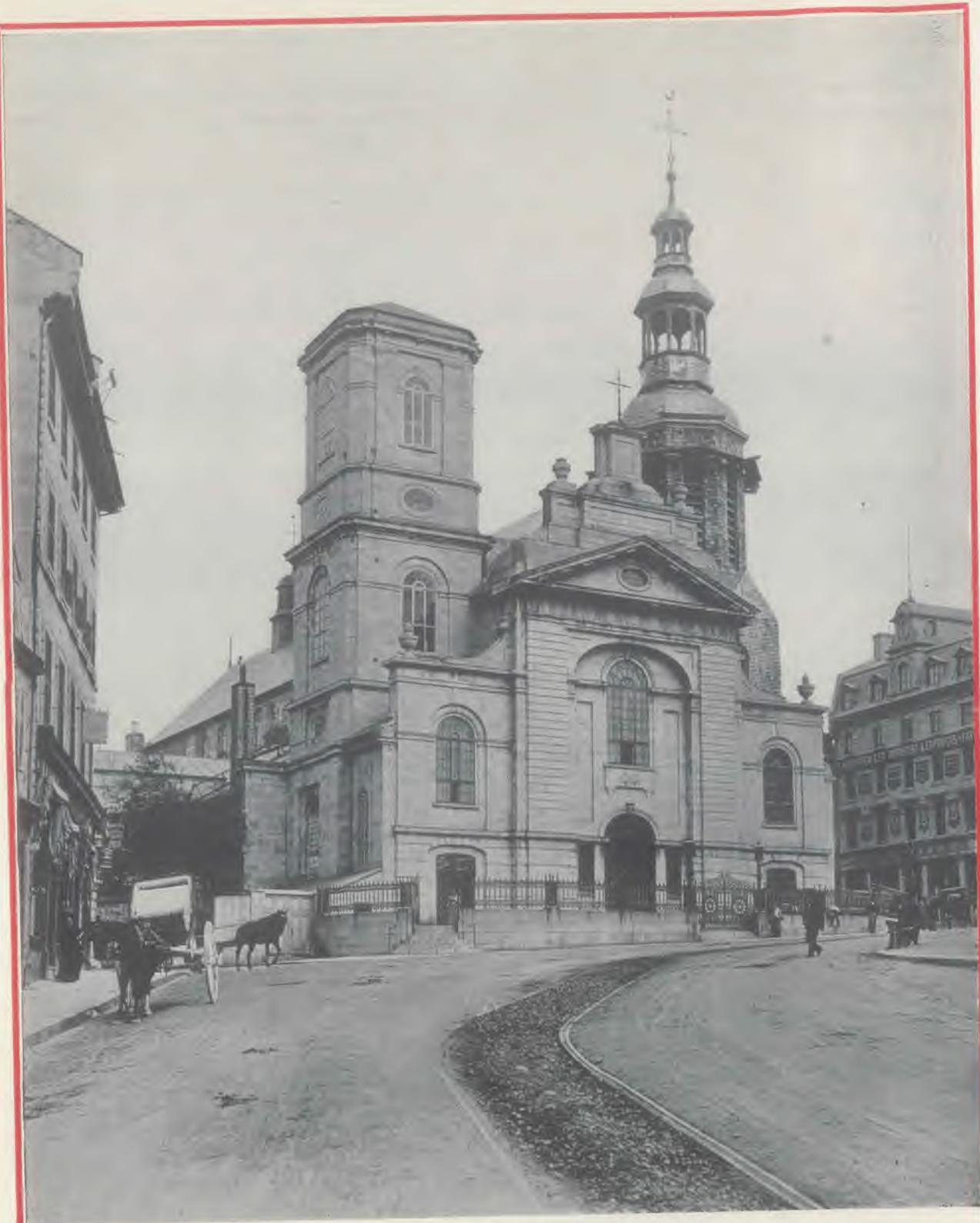
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THE BASILICA

THE Church of Notre Dame de la Recouvrance, better known as The Basilica, was destroyed by fire in Quebec City Dec. 22, 1922. No building in Canada was richer in historical memories and art treasure, and the burning is an irreparable loss, not only to Quebec and the Roman Catholic Church, but to all Canada. Begun in 1633 by Champlain, it was burned in 1640. The replacement began in 1647.