

The Canadian **WATCHMAN**



Prince Henry, third son of King George, is winning his way in the army by merit. He has just passed the examinations qualifying for appointment as a captain. He is shown no favouritism because of his royal birth and subjects himself to the same discipline and duties as his brother officers are subjected to.

IS ZIONISM A DELUSION? See Page 6

Peter's Message

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 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.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away

with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen.

2 Peter 3rd Chapter.

EDITORIAL COMMENT

Pure Minds Stirred by Prophecy

THE last hundred years have witnessed many changes in human viewpoint; changes in standards of living, in methods of travel and communication and in theories of the origin of life upon the earth and of the possibilities and conditions of life beyond the grave. And while we have seen wonderful progress in the efforts of the Christian church to evangelize the heathen world, and there has been a remarkable revival of interest in the prophecies, it seems quite evident that spiritual progress has not fully kept pace with the material advancement of the twentieth century.

In view of these developments, we have thought it worth while to reproduce on our inside cover page the apostle Peter's stirring message, written only a short time prior to his death. In this busy, materialistic age we are all prone to forget or ignore the realities of the things of the spirit.

Fulfilled and fulfilling prophecy is most convincing evidence of the inspiration of the prophets and apostles who have handed down to us the Holy Scriptures. The apostle Peter was not only an outstanding figure in the events of his own day, but his positive, concise outline of the events that would lead up to the second advent are so striking as to challenge the best intellect of our day for a reasonable explanation of the accurate forecast of the last day scoffer's argument in support of his scepticism.

We are convinced that a careful reading of Peter's second epistle will bring conviction to those

who in childhood were taught to reverence the Scriptures, and will also produce an uneasy feeling in the breast of many a Modernist. We are persuaded that, after all, even in what has been called this "age of doubt," there are comparatively few in Christian lands who have fully succeeded in making themselves believe that there is to be no such thing as the personal return of Jesus in glory, to execute judgment upon the ungodly. Even the

hardened Felix trembled, as Paul reasoned before him of righteousness, temperance and judgment to come. Like the Roman governor, men may smother conscience with the excuse that other more pressing, present engagements require that they delay the thought of judgment to a more convenient season; or they may lightly affect indifference; but there are times when the thought of future accountability strikes a nameless terror to every deliberate sinner's heart, like that which overtook the rulers of the temple at Jerusalem, when Jesus said to them as he left it for the last time, "Behold, your house is left unto you desolate." Matt. 23:38.

But our object is not merely to bring terror to sinners. It is rather to bring hope to those who in this world see nothing to hope for. We partake of Peter's own optimism

when he says: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. And though sin threatens the present world with complete ruin, "Nevertheless



The Earl of Latham, said to be the second most popular bachelor in England, running the Prince of Wales a close second. He is in his early thirties, handsome, and owner of 11,000 acres of mineral lands in Lancashire.

we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

As we see the inequality in the distribution of material blessings in this life, and the cruel fate that overtakes some individuals through no apparent fault of their own, we must be driven to the conviction that the intelligence that is everywhere manifested in the things that are made, must have in His plan sometime, somewhere in the future, a place where, and a time when, the inequalities of this life will be smoothed out, and when we shall understand much that is to us now an impenetrable mystery.

The gospel of the Son of God meets the deep longing of human souls for something better than we now know more fully than any other religion or philosophy can. Again, Peter calls prophecy a light shining in a dark place, to which we do well that we take heed.

Prince Henry

KING GEORGE has four sons and one daughter. The younger sons of His Majesty have been quite overshadowed in the public eye by the conspicuous popularity of the Prince of Wales and the charming Princess Mary, the only daughter of the family. On our front cover page this month we have a recent photograph of Prince Henry, third son of the king, who is training in the army service. You will

all agree that the face indicates mental activity, morality, and strength of character—an upstanding, manly, courageous, young Briton,—a good type of virile manhood. A glance at the face on our cover page and then at one of the latest pictures of Princess Mary and her children on this page, helps to explain the confidence of the British people of all classes in the royal family and the stability of the British throne.

In Britain the crown is not a useless and out-of-date symbol. It is an important feature of British democracy and contributes definitely to the permanency of parliamentary government. In the minds of all the peoples, parties and races throughout the empire, King George stands for civil liberty, justice, tolerance, and all the best social and sentimental traditions of British history. He is the nonpolitical head around which rallies the patriotism of all parties and classes, in much the same way that the imaginary figure of Uncle Sam serves for our cousins across the line as the symbol of the United States and its institutions and traditions.

The people of Britain select a real man upon whom to place the crown, and always there is a successor being trained to take the place of the reigning sovereign. The representatives of the people in parliament selected the reigning family and provided for the succession.

Every one of the king's children is trained to act some useful part as a citizen. In the army, Prince Henry submits to the same discipline as other young men in training, without shirking duty or asking favours because of his royal birth; and Princess Mary and her children typify the home life that is one of the foundations of British greatness.



A very recent photograph of H.R.H. Princess Mary, Viscountess Lascelles, and her sons, George and Gerald Lascelles. The Hon. George Lascelles was born in 1923 and his brother in 1924.

The Fundamentalist

CHRISTENDOM in our day is being divided into two camps, known as the Modernists and the Fundamentalists. Denominational lines are breaking down everywhere before the rising tide of the most important and far-reaching movement that has agitated the minds of Christians since the days of Luther and the Protestant Reformation. The agitation centres largely around the theory of evolution, which is being used by both theologians and scientific professors in an effort to explain by purely natural causes the origin and development of life upon the earth. We must not, however, make the mistake of confusing Modernism with evolution or, indeed, with ideas and doctrines of only recent origin and growth. On the other

hand, Fundamentalists are in danger of making the mistake of clinging to old doctrines simply because they are hoary with age.

Rightly understood, the Fundamentalist movement is a revival and continuation of the reformation which exalted the authority of the Scriptures above all purely human reasonings and authority. The Modernist stands for naturalism and endeavours to account for the things that are seen without appeal to any supernatural manifestation, and he interprets the Holy Scriptures in harmony with his limited knowledge of natural law. The Fundamentalist, if consistent, believes that God spoke through the prophets and through Jesus Christ and that the most reasonable understanding of the workings of natural law is to be obtained by accepting without question the whole Bible as a revelation to sinful men from the Deity. A doctrine may be centuries old, and yet be essentially modernistic, if it is not clearly taught in the Scriptures.

Those who hold to the Modernist school of thought have no central organization, but they leaven nearly every church and college in the world.

There are at present two organized bodies of Fundamentalist endeavour; one denominational, and the other interdenominational. The older one of these is the Seventh-day Adventist Church, which was organized about sixty-five years ago and has maintained a system of denominational Christian schools which are now bearing fruit in the development of anti-modernist leaders. One product of these schools is Prof. George McCready Price, who in the field of geology, is doing valiant service for the Fundamentalist cause. The Adventists also maintain a medical college in California that is graded "A" by the American Medical Association. The chief officer of the denomination is W. A. Spicer, of Washington, D.C. The denomination is carrying on aggressive missionary work in nearly every country in the world. It holds the quadrennial session of its World Conference this year at Milwaukee, Wisconsin, May 27 to June 14.

The other, and interdenominational organization is called the World Fundamentalist Association, whose chief officer is W. B. Riley, of Minneapolis, Minnesota. This association met in its eighth Annual Convention this year at Toronto, Ontario, April 25 to May 2. The members of this association are of all Christian denominations, and individually they differ materially in their interpretation of the prophecies of the Scriptures.

The official declaration of the views of the World



A notable group in Belfast. The photograph was taken while Mr. Winston Churchill, Chancellor of the Exchequer, of Britain, was in Ireland last spring, as the guest of Sir James Craig, at Stormont Castle. In the front row, left to right are Mrs. D'Arcy, Mrs. Churchill, Sir James Craig, Mr. Winston Churchill, M.P., Lady Craig, Rev. Dr. D'Arcy, Lord Primate of Ireland.

Fundamentalist Association is almost entirely identical with the body of belief of the Seventh-day Adventist Church; although they do not in practice observe the seventh-day Sabbath as the Adventists do, both believe that God created the heavens and the earth, according to the account in Genesis. Both believe in the verbal inspiration of the Scriptures of the Old and New Testaments.

The late C. F. Paul, editor of *Saturday Night*, with disinterested impartiality described Seventh-day Adventists as the most consistent dyed-in-the-wool Fundamentalists in existence. Certain it is that these two bodies of Fundamentalists can afford to be broadly tolerant of one another; for if they both remain true to their profession, they must some day come together. It seems quite inevitable that the one that is most consistent with its profession will finally embrace all who are sincere in accepting the authority of the Scriptures.

The British General Strike

The nine days' general strike in Britain will have accomplished some useful purpose if it convinces the more sincere labour leaders that the strike weapon is a futile and stupid means of seeking the betterment of conditions among the organized labouring classes. It tends to alienate the sympathy of the public and it offers no moral basis for the establishment of economic justice.

Force may occasionally wring some concession

(Continued on page 30)

The Return of the Jews

Is Zionism a Delusion?

By F. W. STRAY

WHEN the box was opened in a question meeting, the writer found the following: "When will the Jews return to Jerusalem?" The answer was that we should not be so concerned about "the return of the Jews," as we should be about, "the return of the Jew, Jesus Christ."

"All we like sheep have gone astray," finds its fulfilment doctrinally in much the same proportion as morally. The old bell wether sheep finds a hole in the fence or a way over the wall, and the flock follows single file. "Following the leader," is a theological game, which is quite independent of the Bible, while appealing to it for support. In no field is this tendency more apparent than in prediction of future events.

The theory that the Jews will return to Palestine, set up their own government, and as a nation accept the Christ Whom they rejected at the first advent, is very generally adopted by exponents of prophecy who believe in the return of our Lord. According to this doctrine, it is first the "return of the Jews," then the "return of Jesus."

I am a firm believer in the personal, literal, visible return of the Lord Jesus.

Jerusalem fell to the Roman arms under Titus in A.D. 70, since which time the Jews have had no capital city, no state, or government of their own. I make bold to affirm that there is no scriptural prophecy of the "return of the Jews" since their dispersion at that time.

We will first consider the prophecies of the dispersion and return of the Jews in the fifth century B.C. at the time of the exile in Babylon. A number of the prophets were used of God to warn the Jews that if their apostasy were continued, they would be given over, people, country, capital and temple to the heathen tyrant. In this galaxy of pre-exilic prophets, Jeremiah easily holds first place, by the extent and detail

of his predictions, both as to cause and effect.

"And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. . . . And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." 2 Chron. 36: 15, 16, 20, 21.

This scripture sums up God's tireless efforts for their reformation. We will now quote from Jeremiah's prophecy of their exile:

"For I have set my face against this city for evil, and not for good, saith the Lord; it shall be given into the hand of the king of Babylon, and he shall burn it with fire." Jer. 21: 10.

"And many nations shall pass by this city, and they shall say every man to his neighbour, Where-

fore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them." Jer. 22: 8, 9.

Return Predicted from Babylonian Captivity

"For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place." Jer. 29: 10.

"For I will set Mine eyes upon them for good, and I will bring them again to this land." Jer. 24: 6.

These texts on the exile and return of the Jews from the Babylonian captivity, are very clear



Zion's Gate, Jerusalem

and explicit. The prediction of their return was made at the same time as that of their exile, and was in language that could not be misunderstood. The prophecies of the exile were fulfilled, and the condition of the captive people is pathetically and eloquently described in Psalms 137.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof."

But their case was not hopeless, for they had plain, pointed, explicit prophecies of the return to their own land, the restoration of their capital, their temple, and above all, their restoration to the favour of God. When mighty Babylon went down before the Medes and Persians in fulfilment of the prophecies, one of the captives studied the predictions of the "return of the Jews."

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jerenuiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes." Dan. 9:1-3.

Babylon had fallen, as God by the prophets had foretold, and they had connected with its fall, predictions of "the return of the Jews." When it dawned upon Daniel as he searched Jeremiah, that the time had come, he gave himself over to earnest pleading with God, to vindicate His word, and deliver His people. This was soon brought about as recorded by Ezra and Nehemiah. Note the following points in this history:

1. The explicit predictions of their exile in Babylon.
2. The fulfilment of this prophecy.
3. The equally explicit predictions of their return, and the time.
4. The fulfilment of this prophecy.

We find the Jews after this a nation, with a government and capital city, passing through many vicissitudes, until subdued by Pompey the Roman general in B.C. 63. Still the throne was continued with a measure of self-government until Christ came and was rejected as the Messiah.

Another Destruction of the City Foretold

"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men." Mark: 7:6, 7.

"He came unto His own and His own received Him not." Jesus predicted a repetition of their exile from their native land. They were to be dispersed among all nations, in harmony with the predictions of Moses in Deuteronomy 28.

"And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be ful-



Church of the Holy Sepulchre, Jerusalem.

filled." Luke 21:24.

We thus find in the New Testament a parallel of the Old Testament predictions of the exile and dispersion of the Jews. The language is just as plain and explicit in the New Testament, leaving nothing to inference, as we find it in the pre-Babylonian captivity prediction. But here the parallel ends. We find no prediction made by the Lord Jesus of their return. No apostle wrote the word

"return" or its synonym, in connection with the predictions of the destruction of Jerusalem and the dispersion of the Jews.

There is no doctrine of the "return of the Jews" in the New Testament. The theory is built entirely upon the Old Testament prophecies, which were fulfilled in the return from Babylon, and an expectation that having happened once, it may occur again. In support of this view, inferences are drawn from such expressions as "until the times of the Gentiles be fulfilled," "and so all Israel shall be saved," etc., as though Jewish times would come again after a period of Gentile times, and that such expressions as "Israel" in the New Testament refer to tribes after the flesh, when much of the New Testament is given to proving the very opposite, that "he is not a Jew, which is one outwardly." Rom. 2: 28.

This doctrine of Jewish times to follow Gentile times reverses the New Testament order, which is "the Jew first, and also to the Greek." The next event predicted when Gentile times close, is not the popular twentieth century doctrine of the "return of the Jews," but the "return of Jesus."

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 24-27.

There is no prediction of the return of the Jews, between the dispersion and the second advent. Jerusalem is trodden under foot of the Gentiles until Jesus comes. It is worthy of note that in all the category of events and signs before the second coming, that Jesus never mentioned the "return of the Jews." Misinterpretation of prophecy is not restricted to any time or place and the cause is not far to seek. We may learn the cause, and how to avoid misinterpretation in the last lesson of the Bible.

The gospel of John was the last book written in the New Testament, so the last words of John are in point of time the last inspired words of an apostle preserved to us. The record in these last verses, refers to a prediction made by Jesus concerning the manner of Peter's death.

"This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that

he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21: 19-23.

Even the early church was mistaken in its interpretation of this prediction, and it was understood that John would live until the second advent of Jesus. No doubt this idea was strengthened as the years came and went, until eleven of the twelve were dead, and John alone remained. But he who was most intimately concerned, was under no such misapprehension. He carefully pondered the exact words of the Master, and found no specific and explicit promise of his living to see Jesus come. "If I will," was far different from saying, "He shall not die." And so John died, for there was no promise that he would not, even though for years appearances seemed to indicate that the brethren were right in their mistaken view. The church of today would be saved many disappointments, if more earnest heed were given to this experience of the early church, recorded for our instruction.

In the absence of a "thus saith the Lord" for the "return of the Jews," after the dispersion predicted by the Lord Jesus, I must refuse to believe it a part of God's plan for the salvation of that people. And this is my position even though there is a Zionist movement under way. It is not the first time in the history of the Jews, when they engaged in an effort to fulfil prophecy at a time and in a manner out of harmony with God's plans.

Jesus, in predicting His second coming, in John 14: 2, 3, said, "If it were not so I would have told you." It is proper to conclude that if God had planned a "return of the Jews" after the dispersion which Jesus predicted, that He would have told us, in language as plain as Jeremiah used in predicting their return in his day.

"Now is the day of salvation" for both Jew and Gentile, upon the same basis as in apostolic days, until probation ends. The message to all alike is, "Repent, for the kingdom of heaven is at hand." All should be preparing for the "return of Jesus" and a home in the New Jerusalem above, "which is free, and the mother of us all."

✻ ✻

A drop of water lay one day in a gutter, soiled, stained, polluted. Looking up into the blue of the sky, it began to wish for purity, to long to be cleansed and made crystalline. Its sigh was heard, and it was quickly lifted up by the sun's gentle fingers—up, out of the foul gutter into the sweet air, then higher and higher. At length the gentle winds caught it and bore it away, away, and by and by it rested on a distant mountain top, a flake of pure, white, beautiful snow.

This is a little parable of what the grace of God does for every sinful life that longs and cries for purity and holiness.—J. R. Miller.

Promises that Never Fail

By JOHN L. SHULER

IT was indeed fitting for the apostle to speak of God's promises as "exceeding great and precious;" along with these two descriptive terms, he could have truthfully added a third; namely, "sure." God's promises are sure. God stands back of every one of His promises. What He says, He will do; what He promises, He will make good. (Num. 23: 19.)

Sometimes we hear people say, "Men's promises are like pie-crust, made to be broken." But God's promises are made to be fulfilled. Some men have a reputation for making promises that are no good. But countless thousands of people, who have had dealings with the Lord, have demonstrated that the Lord never fails to fulfil His promises.

Throughout all the past, there has not failed "one word" of all His good promises. (1 Kin. 8: 56). No man ever lived that could say, "I trusted in the Lord; I fulfilled the conditions specified in His promises; but the Lord failed to do as He promised." Every soul who has ever tested His promises, is ready to testify, "He is faithful that promised." Heb. 10: 23.

Tried and Proved

A young man once picked up an old lady's Bible. Along the margins he noticed frequently the letters "T.P." "Auntie," said he, "what does 'T. P.' mean?" She replied: "Why, that means tried and proved! Whenever a promise has been verified in my experience, I have written on the margin, 'T. P.'"

Every promise of God is true and sure. We can safely rely on every promise in the Bible, that God has ever made. The Lord simply cannot be untrue to His promises because "he cannot deny Himself." (2 Tim. 2: 13). His Word is sure to come true because it is impossible for God to lie. (Heb. 6: 18). You can take His promises at 100 per cent; every promise when it is tried in the life can be marked "T. P."

Men forget their word. God Himself." (2 Tim. 2: 13). He never forgets His promises. He regenerates," Ps. 105: 8, which

is another expression for eternity. Men may make promises; afterwards they change their mind and fail to keep their word. God's promises stand forever. He changeth not. With Him there "is no variableness, neither shadow of turning."

God Is Able to Fulfil

Men may make a promise in good faith, and then be unable to fulfil it. But with God there never can be any inability to perform His Word. God cannot make a promise so big but that He can always fulfil it. "No promise from God shall be impossible of fulfilment." Luke 1: 37; *Modern Speech New Testament*. There is nothing too hard for Him to perform. He can do exceeding abundantly above all we can ask or think.

No matter what hindrances may stand in the way of the accomplishment of His Word, God's prom-



LADY GREENWOOD AND SONS

Lady Greenwood, wife of Right Hon. Sir Hamar Greenwood, P.C., M.P., K.C., First Baronet, has two sons and two daughters. She was born in Herefordshire, England, and Sir Hamar was born at Whitby, Ontario. He has had a distinguished political, military and legal career—was made a baronet in 1915 and a privy councillor in 1920. The children shown with her are David Henry Hamar Greenwood and Eric George Hamar Greenwood.

ises will surely be fulfilled. The Lord can do whatever is necessary to make His promises good. See what wonders God wrought in the deliverance of Israel from Egypt. He divided the Red Sea. He rained down bread from heaven for forty years. He opened the flinty rock, and an abundance of water gushed forth. He did all these mighty acts, because He remembered the promise He had made hundreds of years beforehand to Abraham His servant. (Ps. 105:42). God stands ready to do whatever is necessary in order to make His Word good.

A money lender once called in one of his clerks and told him to prepare to take the train the next morning for an extended trip, for the purpose of collecting notes that were due the firm. During the day the clerk noticed that the broker took a file of notes from the safe and examined them one by one, placing a mark on each.

Promissory Notes

At the close of the day he called the clerk into his private office for final instructions regarding the trip. Pointing to a stack of notes on the desk he said: "I want you to collect these. When you find a note with 'D' written on it, that means doubtful. Get all the collateral you can on that note. When you come across a note with 'B' on it, that means bad. Settle that up if you can. Then there is another class marked 'G'—that means good. No discount on them. They are worth one hundred cents on the dollar."

It was the same promise in each instance. Thirty—Sixty—Ninety days after date I promise to pay, etc. The notes all read the same. All the difference was in the one who signed it.

You can bank on God's promises every time. You can mark His promises with a big "G"—g-o-o-d. If God could depend on our prayers as we can depend on His promises, we would never lack blessings. What we need today is a faith that will lay hold on the promises of God's Word and refuse to let go until heaven hears, and we see the promises fulfilled in our lives.

The promises of God are an indispensable help in living a Christian life. "It is in these promises that Christ communicates to us His grace and power. They are leaves from that tree which is 'for the healing of the nations.' Received, assimilated, they are to be the strength of character, the inspiration and sustenance of life. *Nothing else* can have such healing power. *Nothing besides* can impart the courage and faith, which give vital energy to the whole being."—"Ministry of Healing," p. 122.

Strengthen Your Faith

Keep your heart full of the precious promises of God and you will be able to bring forth from this treasure, words that will help and sustain your own soul in times of trial, and that will be a comfort and strength to others. In the religious life of every soul who is finally victorious, there will be scenes of terrible perplexity and trial. We shall

be tried to the utmost. "We *must* through *much* tribulation enter into the kingdom of God." Acts 14:22. "All that will live godly in Christ Jesus *shall* suffer persecution." 2 Tim. 3:12.

There will be times when everything appears to go wrong. Everything will seemingly be against you. You will be hemmed in by the most discouraging circumstances. What will you do in a time like that? Will you, like many, sink in despair beneath the load and say, "I may as well give up. There is no use in my trying to serve God and live right. The way is harder that I can bear"? Ah, friend, that is the very time that we need to trust in the precious promises of God as an anchor to the soul, both sure and steadfast. In these times of terrible perplexity and trial, a knowledge of the Scriptures will enable us to bring to the mind, and to quote to our soul, the encouraging promises of God, which will comfort our hearts and strengthen our faith in His power and love.

There is nothing that will strengthen one's spirituality like pleading God's promises in prayer, and having them fulfilled in the life. There are many professed Christians, who have never had any personal experience in swinging out their soul on the promises of God, in earnest prayer. This is why many are weak and without spiritual life. If we would have a strong spiritual life, we must know how, by faith and prayer, to appropriate these precious promises to our needs.

Every Promise Is for You

If you would receive blessing and help, you must make a personal application of God's promises to your individual needs. In these promises "He is speaking to us individually, speaking as directly as if we could listen to His voice." "Ministry of Healing," p. 122. We must put our own name into His promises. For example: In Heb. 13:5, Jesus says, "I will never leave thee, nor forsake thee." When you read this promise, you should take the "thee" to yourself. You should put your own name into the text. The "thee" means you, personally.

Accept of this promise in the same manner as though you heard Jesus speak these words to you in an audible voice, using your name instead of the pronoun "thee."—I will never leave (*your name*), nor forsake (*your name*). This cannot fail to bring blessing and help to your heart.

One of the most helpful verses in the Bible is Isa. 41:10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Here are five precious promises in a single verse! Every child of God should have this verse in his heart constantly.

Faith in God will make every promise ours. "As we exercise faith, talk faith, and act faith, the promises of God will be verified to us."

The Rich Man and Lazarus

Does This Parable Teach That the Dead Are Conscious?

By EDWARD A. CURDY, PH.D.

EVERY Bible student must grant that many texts of the Scriptures clearly speak of the dead as asleep and unconscious, and that they shall awake and come out of their graves at the coming of our Lord Jesus Christ. The Master also said, "Thou shalt be recompensed at the resurrection." Luke 14:14.

"Over against that materialistic belief of yours about the dead being asleep," a good neighbour, once said to us, "I have my own texts and I am going to stick to them." He was thus setting the Bible against itself, and that, we endeavour to avoid. We have not "our own texts;" we take them all as they are and find a pleasant harmony among them.

The parable of the rich man and Lazarus is frequently quoted as a proof that men go to heaven or to hell at the moment of death. Let us examine the parable carefully and candidly to find out what it does teach.

"There was a certain rich man. . . . And there was a certain beggar named Lazarus. . . ." Luke 16:19-31. Both die, and the divine Narrator presents them in a new condition. The rich man is "in torments." His purple robe has become a robe of flame. He lifts up his eyes and sees Lazarus in the bosom of Abraham. He then asks for a drop of water for himself and presents a request for his brothers. "Send Lazarus," he asks Abraham, "that he may dip the tip of his finger in water, and



Monument at Devonport, England, to Capt. Scott, hero of the Antarctic. Capt. Scott, R.N., and four companions perished in an attempt to reach the South Pole, fourteen years ago. His diary, found after his death, told a wonderful story of the heroic struggle against fate, and of indomitable heroism.

cool my tongue." Have "souls" fingers and a tongue? We have always been assured they have not.

We have here two hypothetical personages—a parable, and not a historical record; and we believe that it is easy to identify that "certain rich man" with the description given of him. He calls himself a descendant of Abraham. As he cannot be such according to the spirit, he must be one according to the flesh. Moreover, his five brothers are acquainted with the writings of Moses and the prophets. All that goes to show that he is a Jew.

If it were possible to determine the time in which he lived, the information would perhaps help us to comprehend the intended lesson of the Master. The rich man says, "I pray thee that thou wouldst send him (Lazarus) to my father's house, for I have five brothers, that he may testify unto them, lest they also come in this place of torments." Most of those who look for the conscious state of the dead in this parable overlook this detail altogether. Some, however, see in the anxiety of the rich man for the well-being of his brothers a proof that he is getting better "in this place of torments." And so they find here a foundation for their belief in purgatory, as others for their belief in the final redemption of all the wicked.

But what is the fact in the case? Far from improving, the rich man now undertakes to justify himself and to accuse God. His request amounts to this:

"I have not been sufficiently warned; no miracles were ever made to convince me. I ask that my brothers be better treated: a miracle must be done in their favour. Let someone rise from the dead to go and warn them, and they will surely believe."

"No," answers Abraham, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

The rich man thus proclaims that the Word of Truth is not sufficient to lead men back to God, and

that "signs" are required to bring proper results.

Who does not recognize here the Pharisees constantly asking Christ for a "sign," a "miracle," so they could believe Him?

"Then answered the Jews and said unto Him, What sign shewest thou unto us?" John 2:18.

"Then said Jesus unto him, Except ye see signs and wonders, ye will not believe." John 4:48.

"They said therefore unto Him, What signs shewest Thou, then, that we may see, and believe thee?"

John 6:30. "But He

answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." Matt. 12:39. "He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation." Mark 8:12.

We know that the Jews were also after the apostles for signs and wonders. Saint Paul says, "The Jews require a sign, and the Greeks seek after wisdom. . ." 1 Cor. 1:22.

What Does the Rich Man in the Parable Represent?

We believe that the identification is complete. The hypothetical rich man represents the Jewish nation, the very hearers of Christ, and the Pharisees so understood Him. They wanted a miracle so they could believe the teaching of the great Master; but a

miracle could not have brought them to repentance. Even after the resurrection of Lazarus at Bethany, they were not persuaded of the divine mission of Christ. Jesus is now risen, and yet multitudes who do not deny the fact do not repent and do not believe. Faith is a moral act which does not need signs and wonders. When our will and actions are opposed to truth, nothing can change them.

Again, the rich man, in the thought of Jesus, was the Jewish nation "clothed with the royal purple" and the "fine linen" of the Aaronic priesthood. One can properly say of the chosen people that they "fared sumptuously every day," for they had at



Mrs. Annie Besant, in her seventy-ninth year. She has had a remarkable career. In her younger days she was the wife of an Anglican clergyman. In middle life she was a brilliant advocate of Socialism, in association with George Bernard Shaw and Sidney Webb. Later she associated herself with Theosophy and has for many years lived in India. Recently she announced a new Messiah and appointed his twelve disciples in advance. She is a living sign of the times in exact fulfilment of the prophecy of Isaiah recorded in chapter two, verse six.

hand all that was needed to make life pleasant and happy. They were "the Israelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;" and the patriarchs, "of whom as concerning the flesh Christ came." Rom. 9: 4, 5. But glorying in God, they were not doing anything to increase happiness on earth by making His name known among men. The heathens were lying at their gates, "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2: 12. They were full of moral sores: great was their misery. The dogs were licking their sores. Those dogs, or those the Jews considered as such, were the poets, the moralists, the legislators of the heathen world, who were endeavouring in vain to cure the evils from which they all suffered. Christ was the Desire of Ages; He was just then distributing abundantly the bread of life among the Jews. All nations unconsciously wished to live on the truths which were falling from the table of the favoured nation.

Abraham's Bosom

We must not overlook the prophetic character of this parable. It shows the fulfilment of the parable of the wicked husbandmen, whose vineyard is now taken away and given to other husbandmen. Matt. 21: 33-44. The death of Lazarus and his admittance into the bosom of Abraham corresponds to the end of the dispensation which was separating the Gentiles from the alliance. They are now introduced into the kingdom. "Remember, that ye being in time past Gentiles. . . . aliens from the commonwealth of Israel, and strangers from the covenants of promise, . . . but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2: 11-13. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2: 19. In other words, "Ye are heirs with Abraham, ye are in the very bosom of Abraham."

The dispensation which brought life to the Gentiles brought death to Judaism. The "torments" of the rich man represent the anxiety and despair of those who, after having known God, refuse to conform to His will. We are told that the Jews were full of envy and malice when they saw the Gentiles accepting the gospel. Acts 13: 45-48. That shows that they were spiritually dead and had gone to "the place of torments" spoken of in our parable.

The Zionist Movement Today Only Survives by the Help and Encouragement of Professing Christians

After his death, the rich man is begging favours from Lazarus. Even so the Jew is now trying to alleviate his humiliation and misery by improving his material condition with the help of the Gentile.

What a pity that so many find in this parable, so rich in solemn lessons, only an argument in favour of the immortality of the soul! Our Lord never tried to prove the life beyond. He always took it for granted, as the existence of God.

Intended at first to reveal to the Jews the hardness of their hearts, this parable is a permanent warning to the Christian church and to the individual believer. This is the great lesson it gives us: The true child of God is he who is anxious to do the will of God and to remain in communion with Him.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off."

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—Whittier.



Grave markers for Jewish soldiers dead in France, adopted by the American Battle Monuments Commission. The design, suggested by the Jewish Welfare Board, shows the Star of David in stone or marble.

Old Testament Prophecies Fulfilled in the Life of Jesus of Nazareth, the Son of God

By S. A. RUSKJER

THE Deity of Jesus Christ is being questioned even in religious circles of today. One popular idea is that Jesus Christ as the Son of God is unknown to the Old Testament prophecies. However, the fact is that there is scarcely a book in the Old Testament in which is not found some prophetic utterance concerning the then coming Messiah.

Jesus Christ is the "Lord our Righteousness" of Jer. 23:6; He is the "Messiah" of Daniel 9:25; He is the "Mighty One of Jacob" of Isa. 60:16; He is the "Redeemer" of Job 19:25; He is the "Mighty God" of Isa. 9:6; He is the "Ruler in Israel" of Micah 5:2; He is "My Servant" of Isa. 52:13; He is the "Shepherd" of Zech. 11:16; He is the "Prince of Peace" of Isa. 9:6; He is the "Shiloh" of Gen. 49:10; He is the "Son" of Psalms 2:12; He is the "Son of Man" of Ezek. 2:1; He is the "Star" of Num. 24:17; He is the "Most Holy" of Dan. 9:24; He is the "Sun of Righteousness" of Mal. 4:2; He is the "Seed" of Gen. 3:15; He is the "Branch" of Zech. 3:8; He is the "Wonderful, Counsellor" of Isa. 9:6. Jesus is the "Desire of All Nations" of Hag. 2:7; He is "Immanuel" of Isa. 7:14; He is the "I Am" of Ex. 3:14; He is "Jehovah" of Isa. 26:4; He is the "Lawgiver" of Isa. 33:22; He is the "Lord" of Zech. 14:3.

Details of His Birth Foretold

Thus we find that the Old Testament contains many prophetic expressions concerning Jesus Christ. Not only does the Old Testament mention Jesus as the Son of God, as indicated above, but the Old Testament foretells His birth in Isa. 7:14, in which

we are told that He shall be born of a virgin, and that His name shall be called Immanuel. This prophecy was uttered 742 years B.C. Its fulfilment is recorded in Matt. 1:18-21. The place of the birth of Jesus, the divine Son of God, is foretold in Micah 5:2, in which we are told that He will be born in Bethlehem, in the land of Judah. This prophecy was given 710 years before Christ. Matt. 2:1 testifies to its fulfilment by stating that



With the humility of a child He repeated the words of Scripture, giving them a depth of meaning that the wise men had not conceived of. If followed, the lines of truth He pointed out, would have worked a reformation in the religion of the day. A deep interest in spiritual things would have been awakened; and when Jesus began His ministry, many would have been prepared to receive Him.—"Desire of Ages," page 79.

Jesus was born in Bethlehem of Judea. That He would grow up "out of His place," or in other words, away from the place of His birth, is indicated in Zech. 6:12, which prophecy was given 519 years before the birth of Christ. Luke 2:51 and Luke 4:16 tell us that the Saviour, instead of growing up at Bethlehem, was brought up in Nazareth, thus fulfilling the prophecy.

The fact that the Saviour would be sold for thirty pieces of silver, was foretold by the prophet Zechariah (Zech. 11:12) 517 years before it met its fulfilment. Matt. 26:14, 15, states that the Saviour was betrayed and sold by Judas for thirty pieces of silver, again fulfilling the plain utterances of the prophetic word. That the money for which the Saviour was sold would at last be given to the potter was foretold in Zech. 11:13, 517 years before the trans-

action took place, as recorded in Matt. 27:3-7, in which we are told that the money was finally turned over to the potter to pay for the potter's field, a place henceforth used to bury strangers in.

The ignominious death that the Saviour was to pass through was foretold in Ps. 22:16, in which the psalmist tells us that the Saviour's hands and feet would be "pierced," which prophecy was fulfilled when Jesus was crucified, as recorded in Matthew

27: 33-35. The fact that lots would be cast upon vesture worn by the Saviour, was foretold in Ps. 22: 18, and the fulfilment of that prophecy is given by Matthew in the 27th chapter and 35th verse. The fact that the Saviour would be scorned, was foretold in Ps. 22: 13, while Luke 23: 35, and Matt. 27: 39-44 testify to the fulfilment of that prophecy. The fact that Jesus would be raised from the dead, was also foretold by the psalmist David in Ps. 16: 10, and of course that prophecy met its fulfilment as we read in Matt. 28: 7.

Made Known to All Nations

Standing in the very shadow of the cross, Jesus one day declared that His name should be preached among all the nations of the earth. Was that statement a true statement? Has it already met a fulfilment? The name of Jesus is today being preached in more than 800 languages in all the countries of the earth. Jesus as the divine Son of God is not a national Saviour. He is the world's Saviour. The nations of earth have all heard of that great man. One nation boasts of her great scientists, and another of her great inventions, and another of her great generals. Nearly all great men that the world has ever known, have been national men. Jesus is the world's great man. When the great men of earth die, the world drapes the flag and mourns. When Jesus died, the world rejoiced. Yet He split the centuries in two, and elevated Himself to the centre of history, and did it all during the brief period of three and one-half years of active ministry. The cross upon which He died, was a sign of disgrace, shame and ignominy. Jesus, in dying upon the cross, transformed it into a cross of glory. Hence we have the "Red Cross," the "White Cross," the "Green Cross," the "Victoria Cross," crosses of honour, crosses of bravery, etc.

The world has been compelled to recognize Jesus as the divine Son of God in spite of itself. The historian knows Him, for all dates used by the historian either point forward to His birth, or point backward to His birth. Therefore we speak of this year as being 1926 A. D. or after the birth of Christ. The commercial world knows Jesus. It is the gospel of Jesus Christ that makes the world safe for commercialism. It takes the story of Jesus Christ to make the cannibal islands a safe place for the business man to land, and to pursue his business interests.

The Greatest Name in the History of the World

As another writer has stated, "Jesus of Nazareth without money and arms conquered more millions than Alexander, Cæsar, Mohammed, and Napoleon; without science and learning He shed more light on things human and divine than all philosophers and scientists combined; without the eloquence of schools, He spoke such words of life as were never spoken before or since, and produced effects which lie



Dr. Henri Hyvernât, professor of Biblical archeology and Semetic languages of Catholic University, Washington, D. C., has been awarded the Legion of Honour by the President of France. He has been honoured by educational institutions in the United States, Italy, Germany, and France.

beyond the writer or orator or poet; without writing a single line, He set more pens in motion, and furnished more themes for sermons, orations, discussions, learned volumes, works of art, and songs of praise, than the whole army of great men of ancient and modern times. Born in a manger, and crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one-third of the inhabitants of the globe. There never was in this world a life so unpretending, modest, and lowly in its outward form and condition, and yet producing such extraordinary effects upon all ages, nations, and classes of men. The annals of history furnish no other example of such complete and astounding success, in spite of the absence of those material, social, literary, and artistic powers and influences which are indispensable to success for a mere man. Christ stands, in this respect also, solitary and alone among all the heroes of history, and presents to us an unsolvable problem, unless we admit Him to be more than man, even the eternal Son of God."

The pick and the shovel are month by month digging up new and fresh evidences testifying to the historical accuracy and reliability of the prophetic records of the Old Testament.



The Earl and the Countess of Oxford and Asquith. An exclusive and quite recent portrait, taken at Lord Oxford and Asquith's seat, The Wharf, Sutton Courtney, Berks.



The state opening of Parliament in London. A general view of the Royal Procession passing through the Horse Guards Parade.



Field Marshal Viscount Allenby, G.C. crossed Canada early this year on his way to Egypt, Ceylon, Australia.



G.C.M.G., and Lady Allenby. They
r way to England after a tour of
and New Zealand.



President of the Burns Club of London, England, laying a wreath on the
statue of Robert Burns, in the Embankment Gardens, on January 25 of this
year, the one hundred and sixty-seventh anniversary of the poet's birth.



Hon. Charles McCrea, Minister of Mines for Ontario, standing beside a silver
nugget weighing 4,402 pounds, from the Keeley Mine. It was exhibited at
Wembley and is worth approximately \$15,000.

A Divine System of Finance Neglected

By A. M. FRASER

MANY of the citizens of Melbourne, especially those who are members of the Church of England, have been greatly interested in a campaign for the raising of means for the completion of the towers of St. Paul's Cathedral.

Some little time ago, the Archbishop of Melbourne, Dr. Lees, in addressing a large congregation at an evening service in the Cathedral, appealed for a more liberal contribution to church funds. According to a press report of his sermon, he said that "the giving of the church was most disgraceful; it was not 1 per cent of the income of the people. At one time church people gave at least 10 per cent of their income."

The problem of how to raise sufficient means to support and extend gospel work both in the home land and in foreign fields is one that causes perplexity to practically every denomination. The work languishes in many places because of the lack of money to carry on.

This condition of things should not be, and would not be if Christians were faithful in following the plan ordained by God for the support of His work in the earth.

Archbishop Lees drew attention to the fact that at one time church people gave at least 10 per cent of their income to gospel work. This is the amount that God has very definitely asked us to devote to His cause. Beyond that amount, in the way of free-will offerings, we are to give as we are able, but the tenth He claims as holy to Himself, and we are not to appropriate this to our own use. In Lev. 27: 30 we read: "And all the tithe [tenth] of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." To His ancient people, Israel, God gave instructions that the tithe was to be used for the support of His work in connection with the services of the sanctuary. "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21. The Levites were to have no inheritance in the land; they were to care for the spiritual interests of the people, and were to be supported by the tithe.

This same divine system should be the one used today for church finance. The apostle Paul very definitely approved of this method of support for the gospel ministry. In his first epistle to the church at Corinth he says: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the

altar are partakers with the altar? *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*" 1 Cor. 9:11-14. The following quotation from "Stewardship and Missions," by Charles A. Cook, is of interest, and is timely:

"It is said sometimes that we are living in the dispensation of grace, and therefore we are not under obligation to any such law as tithing. But this tithing was by a man who lived his life on the basis of grace and faith. In the fourth chapter of the Epistle to the Romans, Abraham's life is held up before us as the great and striking instance of all previous history of how men are saved, not by works of righteousness which they have done, but by grace through faith. If there was nothing incompatible with Abraham's life of faith in the giving of tithes there can be nothing incompatible with the fact that we are living in the dispensation of grace when we give tithes to Christ. Since tithing was practised in the first instance recorded in the Bible under the principles of grace and faith, surely the proportion is not to be less when the dispensation of grace and faith and love has fully come in. 'Were it not that we are so bent on keeping our money at any cost, we would never offer such a senseless excuse to the Lord for falling short of our duty, as when we say, "We are not living under the law, but under grace."'"—Pages 124, 125.

Not only was tithing to be a means of support for God's work but it was also to be a blessing to each individual in reminding him of his dependence upon God for all things; it was to be a preventive measure also against covetousness. "Beware that thou forget not the Lord thy God," and "say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8: 11, 17, 18. One writer has well said: "The supreme purpose of the tithe is to develop character and test our loyalty to God. The payment of the tithe when there is no compulsion and no pressure brought to bear, when it is a matter of a clear conscience between yourself and God, will develop in you those sterling qualities that will make you worth while in the kingdom."—"Tithing," tract compiled by C. Vernon Fox, M.D., page 4. Chicago: The Methodist Book Concern.

If Christians would come into harmony with God's divinely appointed plan in this matter, they would find a solution to many of the problems of church finance, and would experience a deeper measure of God's blessings. Read Mal. 3: 10.

Yesterday - Today - Tomorrow

By CHARLES L. PADDOCK

YESTERDAY is gone, today is yours, there is no such thing as tomorrow!

An eternity lies behind us, gone, gone forever. All the days of your life since babyhood are locked in the dark vault of the past and can never be recalled except in memory. An eternity stretches before us, but we have no assurance that our earthly lives will extend beyond today.

The most of us are inclined to live in the past or the future, neglecting the only thing we do possess,—today.

Too many of us are living in the days which have gone. Some of us may be sick, miserable, unhappy, today, and we think back on the joys and pleasures of yesterday. Not a few are mourning over opportunities which are gone. If you have squandered the past, spent your days in eating, drinking and riotous living; if the pages already turned are blotted and blurred by sin, the devil will whisper

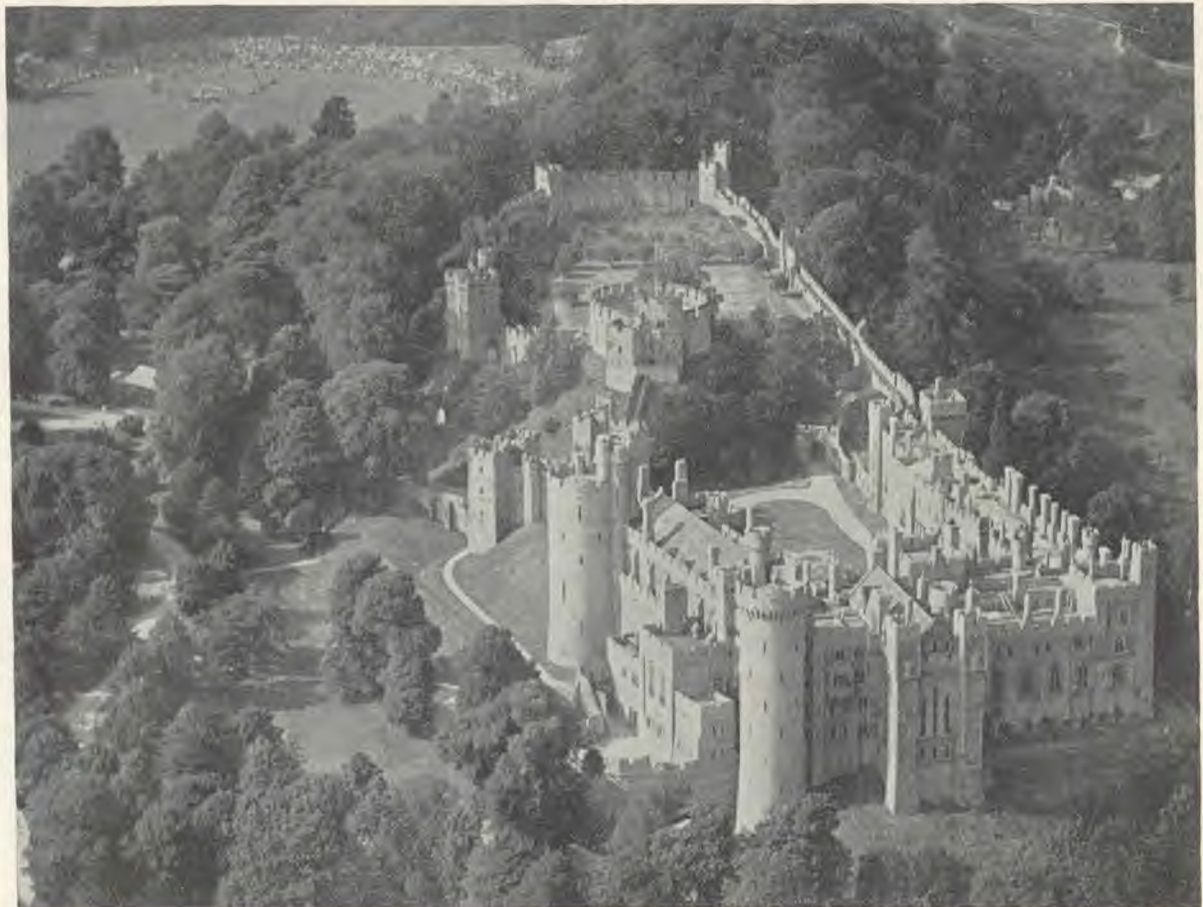
in your ear that your life is a failure, that you have made so many mistakes that there is no hope for you. He would have you feel that there is no use trying now—you are too far gone.

Some of us may be thinking of unkind words and deeds, or perhaps of the kind and loving things which might have been said and done. Thousands look back over a vacuous, empty life,—nothing accomplished.

Through the clouds of today we may be gazing back toward the blue and sunny skies of yesterday.

The water which has gone over the dam of the past can never turn the wheels of today. "Drop the past, as your night garment, and put on the clothing of hope."

The apostle Paul might have given the last half of his life to thinking of how he spent the first half of his days in opposition to Christ, but he forgot the past and pressed on. "Forgetting those things



Arundel Castle, ancestral place in Sussex, England, of the Duke of Norfolk, a kinsman of Sir Esme Howard, British Ambassador, in Washington, D.C. This beautiful and interesting photograph was taken from an aeroplane.



Vancouver by night. The photograph, taken from an elevation near the city, shows the lights twinkling like stars in an inverted sky.

which are behind," he said, "I press toward the mark."

If the devil can't get us to live in the past, he tries to turn our eyes to tomorrow. The great mass of humanity today is just preparing to live. Tomorrow we shall feed the poor, comfort the sorrowing, clothe the naked, but we haven't time today.

Tomorrow the drunkard is going to reform and the sluggard plans to begin work. Tomorrow we plan to break the ties that bind us to some evil habit. We will be kinder when another sun has risen. Another day we will enjoy our family and our friends.

Tomorrow we will be Christians. We want to enjoy the things of the world a little longer, but some day we will settle down and "make first things first." "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. It is for the young, especially, that Satan paints a rosy-tinted tomorrow. Don't be deceived, for today is the only time you may ever have.

Some are looking into the future with dread and fear, crossing bridges before they get to them. We load onto our shoulders the burdens of another day, —burdens we may never have to bear. A good many of tomorrow's troubles never materialize.

Today is the day most neglected. It is the time we were worrying about yesterday. And it will be yesterday when another sun has risen.

Today is one of the biggest words in our language. All the great things have been done today. If you plan to be a missionary, start now, in your own home, in your home town. If you expect to

reform, do it this present minute. Say the kind words, do the kind deed now. If you expect to be a Christian there will be no more opportune time.

As in old age life should not be all recollection, so in youth it should not be all expectation. The fields of yesterday have been planted; we stand upon the ground of today. Shall we not realize its latent possibilities and possess its fullest joys?

Why worry about sins of the past? They can be forgiven. "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. He will blot it out and "remember their sin no more." Jer. 31:34.

And if we are faithful today, living for Him one day at a time, we need not worry about the eternity that stretches before us, for He "doeth all things well."



The Right Must Win

THRICE blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

Blest too is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

For right is right since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin. —Faber.

Secret of Physical and Spiritual Health

By DANIEL H. KRESS, M.D.

THREE years ago I attended a banquet at the Hotel Astor in New York City, given in honour of Dr. Stephen Smith by the American Public Health Association, of which he was one of the founders. Dr. Smith was nearing his 99th birthday. The chief feature of the evening was the address he was to give. There were possibly 1,000 in that gathering, made up of doctors, health commissioners and other public officials. Dr. Smith had the appearance to me of a man in the sixties or early seventies. He stood erect, and in a clear, distinct tone addressed the meeting. A young lady said to him shortly before he came to the speaker's platform, "Doctor, how does it feel to be old?" to which he replied, "I don't know."

Take Care of Your Stomach and It Will Take Care of You

Naturally we would conclude that the doctor had by inheritance a robust constitution, and that this was the secret of his excellent health and ripe old age. But not so. The fact is he inherited a very feeble constitution. He was frail, as an infant, in early childhood, and even when reaching young manhood. Of necessity he had to exercise care in the selection of his food. Up to the age of fifty, he informed us he ate chiefly bread and milk. Being asked the secret of long life, he replied, "Take care of your stomach the first fifty years of your life, and the next fifty the stomach will take care of you."

There was one thing the doctor said that I could appreciate more fully than some others in that assembly. He said, "If a natural man, a savage, should be invited to a New York City banquet, he would not be able to find anything fit to eat." I concluded the doctor was right. The plate that night was five dollars. There was food, such as it was, in abundance, six or seven courses. The bill of fare before us was in an unknown language to nine-tenths of those present. It meant nothing to them. The dishes were made up by cooks

who alone knew their contents. The guests were not supposed to know. But everybody ate what was placed before them. There possibly were a few who did not. I had to pass by many of the dishes. I did so because I did not consider them fit to eat. I passed away the time masticating thoroughly some salted almonds and hard rolls. A doctor seated by my side said, "Are you ill, doctor?" "No, I am not ill. I am feeling well, thank you," I replied. The doctor on the other side who knew something of my manner of living, said, "Doctor, you are having a hard time of it." "Oh no," I replied "I am having the time of my life," and I was.

Something rather amusing occurred. The waiter who had observed that I was passing by the meat dishes and puddings, in serving the ice cream, cut off a portion for each one at the table; when he came to me, without saying a word, he cut off a double portion. To this the others pleasantly pro-



—Courtesy C.P.R. Cruise photographer.

One of the remarkable sights presented to travellers on the world cruise of the Canadian Pacific "S.S. Empress of Scotland," was an Indian fakir (shown in the illustration) seated on the points of protruding nails which pierce his flesh. He has been doing this penance for months past. Note the emaciated form, also the intellectual face, in which one of the tourists detected a resemblance to Charles Dickens. This is an illustration of the blindness of penance and heathenism, which can produce no improvement, either in physical or spiritual health.

tested, saying, "That is not fair." I had an abundance to eat and drink.

Daniel at the King's Table

I think I could appreciate just a little better how my namesake, Daniel, felt when taken as a captive to Babylon and commanded by the king to eat at the royal table. Daniel took an inventory of that table laden with meats of all kinds, with delicacies and with alcoholic beverages. We are informed that he "purposed in his heart he would not defile himself with the king's meat nor with the wine that he drank," saying, "Let them give us pulse to eat and water to drink." Evidently there was very little on that table that was fit for a natural man to eat. Daniel and his companions as a consequence not merely enjoyed better health than did those who ate the food on that table, but in all matters of wisdom they excelled them all, and at the age of ninety years, when the others were dead and buried, or on the scrap heap, Daniel and his three associates were still living and actively at work. They occupied positions of responsibility. Daniel, as prime minister of the Medo-Persian Empire, did his work so accurately and faithfully that even the politicians who sought his office had to admit that his work was above criticism, and his life faultless. This is a wonderful testimonial in favour of right living. These young men conscientiously refused the stimulus of flesh and wine, knowing that such food and drink would not keep the mind in the best condition to do God's service, and as a result, not merely were their countenances fairer than those of their fellows, but in all matters of wisdom they were superior to them.

The time came when the prominent men of the kingdom were gathered together at a banquet given by the king. There were in that assembly men who had made a success of business. They were drinking wine and praising the gods of gold and silver, but when the mysterious handwriting ap-

peared on the wall of the palace, not one of them was able to read and interpret it. Daniel, the man who had purposed years before that he would not defile himself with meat or wine, was the only one who was able to read the writing. He said, "this is the reading," and "this is the interpretation." "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and found wanting. Thy kingdom is divided and given to the Medes and Persians." It was too late to repent, and in "that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." The only man who understood the signs of the times then was this man of temperate habits, who refused to eat and drink as did others.

A Lesson for Our Time

There is a lesson in this for all time. There are thousands today who have made a success of business. They too are praising the gods of silver and of gold. "Slaying oxen and killing sheep, eating flesh and drinking wine," is the order of the day.

"Let us eat, drink and be merry," they are saying. These men whose brains are narcotized are unable to read the handwriting on the wall, although it stands out as distinctly as it did in Babylon on the wall of the palace on the fatal night when the kingdom went under. Never were times better and business more prosperous in Babylon than just before her fall. Babylon said, "I sit a queen . . . and shall see no sorrow." Babylon was a great kingdom, but she was not securely great. Money and wine had blinded the minds of the leaders of the people to such an extent that the Spirit of God could not impress them. As in the time of the flood, "They were eating and drinking, marrying and giving in marriage, and knew not until the flood came, and took them all away;" so it happened to the people of Babylon. And in the days of the Son of man history repeats.



LT.-COL. HENRY W. BOWLE

Those who have sat in the visitor's gallery of the House of Commons at Ottawa, will recognize the Sergeant-at-Arms, Col. Bowle, who was appointed in 1918. He was an assistant in this office since 1891, and as an officer of the Governor-General's Foot Guards, saw service in France during the World War.

Interfering with Nature

By JACK MINER

IN glancing over the many articles written on the crow in our Canadian papers, I notice several writers fall back to this old worn-out argument, "interfering with the balance of nature." Now, dear readers, I would like a full explanation of the meaning. Does it really mean that no person should attempt to assist nature? If that is what you are trying to tell me, let me kindly say you are wrong, for I have tested it out and know that if man will take God at His promise and work in harmony with Him, he can even change the migrating route of the fowls of the air.

Now remember, I only have an A. B. C. Sunday school education, but there are a few of His lovely promises I have been privileged to test out and I know they are true. For illustration, I ask you to read Genesis 1: 21-26, 28, when He said to let man have dominion over all. Could anything be written plainer? Last summer our Nettie raised sixty bred-to-lay Plymouth Rocks. We killed and ate twenty-two of the twenty-five roosters. The pullets started laying in October. Now, if we had left the twenty-five cockerels with the thirty-five pullets, would we have had eggs all winter? Don't forget that the fowls of the air are all ours and they will come to us for our assistance and protection.

Forty-eight years ago this spring, our family moved here on the farm that was then all woods, but on our arrival, we were terrorized by the rattlesnake stories we heard and really I was expecting to see snakes as large as clothes props, that would strike you at a distance of ten or fifteen feet away and then all would be over except a brief report in the weekly town paper—"Those who knew him best, loved him most," and so forth. Well, in a few months I became well acquainted with these rattlers, but, I assure you, they were only a little larger than our largest garter snakes and could only strike about a foot or eighteen inches. I have killed as many as six on one Sunday. In fact, I would hunt for hours to find a rattler just to tease him and get him striking a stick. In a few short years the danger was all over, for, where the snakes had been, grew the fields of waving wheat and corn, but, mind you, in order to see this we had to "interfere with nature." Which was best for humanity—a rattlesnake jungle or a productive grain field?

My esteemed friend, Mr. Thos. Baty, of London,

Ontario, kindly says: "If Jack ever had a pet crow, he never would kill it." Really, this makes me laugh. Say, I wonder if there is a man in America who has gathered more pets from the woods than I have. Crows, crows, why, I have had them by the dozens and I will admit they are just as cute as they are black. I once had one that would say "Look out!" so plain and sharp that he would cause you to flinch, but I never kept more than one to be over a year old. Then he, like all the rest, died guilty of murder in the first degree.

In 1888 I enclosed four acres with a wire fence seven feet high. There I raised English and ring-neck pheasants for profit. This pheasantry was right alongside of my brick and drain tile manufacturing plant. I could watch my machinery and overlook the pheasantry all from the same spot. In this way I made my hobby more than self-sustaining, and gathered stores of knowledge about the enemies of our birds, and let me say to any young man, breeding game birds for profit is a lovable occupation and there is good money in it. The seven-foot fence is not necessary. All that is required is a dog-proof fence, but remember, unless you educate yourself



Jack Miner feeding a wild Canada goose from his hand, proving that the birds are wild only because the human race has compelled them to be wild.

how to destroy their many enemies, you had better give up the job about two weeks before you start, for this little innocent-looking weasel that is no larger than a Northern Ontario chipmunk will kill from twenty to thirty of your baby pheasants in one night and crawl through one-inch mesh wire netting to do it. But remember, you are "interfering with the balance of nature" if you kill him.

I believe the indoor naturalist calls him the "mouse weasel" because the greater part of his food consists of mice. Crows must be checked or they



Photograph taken from Jack Miner's dining room window, showing wild geese. They have learned to trust Jack Miner, and visit his bird sanctuary every year. "The secret is," says Jack Miner, "Throw a handful of corn instead of a thimble full of shot."

will steal every egg laid unless your brooding pens are under netting. But after the young pheasants are hatched, I find the hawks and weasels to be their worst enemies. Fifty rods due north of this engine-room door is an elm tree and morning after morning I have seen a crow perched in the top watching my neighbour's turkey hen come through the line fence just ninety rods east of the tree. Mr. Crow would sit and watch, and the very minute the turkey came out of the fence row and started back toward home, he would fly straight over and get the egg she had laid. This could all be seen with my field glasses. Smart? I should say so. They are the shrewdest thieves of the bird family; but you say to kill one you are "interfering with the balance of nature," for God put them here. Yes, I say, God also put the bedbugs here, but He gave man dominion over them and the present generation would hardly know one if they saw it. Crows! God did not put them here to control our poultry, nor our song, insectivorous and game birds. He did not even allow them the privilege of controlling themselves. He left all of this for man to do. Please think that over and look up what He says regarding this point. And, as for the grasshoppers the crows eat, this turkey hen's family would condense all of them into a Thanksgiving dinner or into twenty-five or fifty cents a pound, just as you choose.

Now, I am not contradicting a word which has been said about the crow's eating a few wireworms, grubs, and so forth, but here is what I know about it. If he can find them, he will rob at least one hundred of our more desirable birds' nests in order to raise his family of four or five, while, if any one of these murdered song or insectivorous birds were left to mature, it would do twice as much good as a crow ever did.

Now, if a man wants to make money, that man must study money. The prospector is more apt to find earthly gold than the astronomer. Personally, I have studied birds more than I have my

financial obligations and I am glad of it. They have brought me closer to God and man. If my life's study hasn't taught me something about the habits of the crow, how did I catch five hundred and ten of those organized murderers at one catch? Will you please think that over? I do wish there were nothing but good in the ways of all birds, for I don't want to kill any of them, but how can I be humane and protect a baby murderer?

In the spring of 1914 I drove to Point Pelee, a distance of about fifteen miles, where my intimate friend, Mr. Foest H. Conover, and I pulled three hundred and sixty little red cedar seedlings out of the

sand. There were none of them over a foot in height. I brought them home and planted them in the clay on May 15, 1914. I cultivated them for five years and today fully ninety-five per cent of them are over twelve feet high and have been bearing fruit for the last three or four years. Now, isn't that "interfering with nature"? This is where the five robins that wintered here got their food and, oh say, this winter we have had a cardinal added to the songsters and there hasn't been a day but that he has sung for us and he has fairly set me cardinal crazy or wise, and is going to be the cause of more of my "interfering with nature," for I am going to import some of these winter and summer singers. I am going to put a pair in each cage. Then, in March, I will let the male bird out, but will feed him on the outside of the cage. Here he will stay, just flittering and singing among the trees, but will not go far from his mate who is still in captivity. Then, after he has become well acquainted with the whole outside proposition, I will let her out and in this way I expect to have the whole place cardinal with song.

Dear readers, don't let me try it first. Jump in ahead of me. It can be done. Yes, if you are privileged to live in the country, you can make your home into a little earthly heaven by "interfering with the balance of nature," as you call it, but as I term it, "assisting nature," for you can get seedling trees from our government forestry departments, free of charge. If you will plant five hundred of them in the proper place and formation around your home, by cultivating them the same as you would hills of corn for the first five summers, which will not take you over one day a year, in ten years' time these trees will be from twelve to fifteen feet high and will be a windbreak for your home. On a cold winter day, they will reduce your fuel bill, and if you can be big enough to ignore the criticism of men and take God's promise as a guide, your assistance will double and treble the quantity

and quality of the birds at your home every year.

The Scotch pines I planted on a sticky clay field in the spring of 1914 have now grown into a lovely little forest, but the lower limbs are bent by the weight of from three to five thousand mourning doves that have roosted there during August, September and October of the last few summers.

This beautiful frosty morning that father used to call "the 17th of Ireland," I awoke before the stars had closed their eyes, and how could I go to sleep again and miss such a musical feast? for that cardinal I have mentioned apparently had his voice focused right on my open window, saying in distinct tones: "Good cheer! Good cheer! Good cheer!" This was mingled with the low notes of the song sparrows, and even the robins were trying to join in the chorus. The lovable mourning doves, God's chief mourners, in low voices were saying: "Khoo-coo-coo!"

In spite of all this, I will admit I was about to doze back into dreamland again, when all at once, the honking of at least a thousand wild geese seemed to echo from every spot on the premises, saying: "Home again!" Really my thoughts drifted nearly one-half century back to the morning we left Ohio, when a dear old Yankee by the name of Calvin Pease said to me: "Good-bye Jackie." Then, as he gripped father's hand, which I believe was for the last time, he said: "John, do you think you can make a living over in Canada for your big family?" Father apparently gripped his hand tighter, looked him square in the face and replied: "Calvin, we are going to make more than a living—we are going to make a life." But never did the interpretation of that statement ring louder in my living room than it did this morning, March 17, 1926.

To Meet Our Elder Brother

THE eldest son in a family had been away a long time. He sent word, "I am coming back by the midnight train." Parents, brothers, and sisters were all anxiously waiting, and everything was in readiness for his return. The little folks were in ecstasy. "We want to stay up till John gets home," was the universal petition. But the father said: "No. It is a good many hours yet till brother returns. You go to sleep, and I will wake you when he comes." Then another one said: "I would like to stay up till John comes." But the father said: "No. I will wake you in time." So one by one they were tucked away to sleep. But the older ones said, "Father, we want to stay up to meet John when he comes." And the father said: "All right." When the train pulled in, the little ones were wakened, and, with those who had stayed up, they went out to meet the older brother.

Dear friends, our Elder Brother has been away a long time. God's little children have longed for His return. Job said, "I know that my Redeemer

liveth, and that He shall stand at the latter day upon the earth." He begged to see Him, but the Father said, "You had better go to sleep. I will wake you up when He comes." So He put His child to sleep, with the assurance of a "set time," when he will be awakened.

David pleaded to see his Elder Brother, but the Father said: "Hush now. Go to sleep." And the weary lids were closed with the precious thought, "I shall be satisfied when I awake with Thy likeness."

Then Paul wanted to see Him. But the Father said, "You had better go to sleep. It's a long time yet till He comes." And Paul went to sleep with the promise on his lips, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

But, you and I, my dear people, have come to the time when God will say to many who are now living, "You need not sleep. It is very near time for your Elder Brother to return." Many here today, will, no doubt, be permitted to remain awake and see His coming. Then the rest of God's big family will be awakened, and, together, will go out to meet Him when the clouds part to disclose His coming.—*C. G. Bellah.*



Quebec House: the entrance front. The red-brick house overlooking Westerham Green, England, was General Wolfe's childhood home. Mrs. J. B. Learmont of Montreal has offered it as a permanent residence in England of the representative of the public archives of Canada.

Why I Am Glad that Jesus Is Coming

By D. E. ROBINSON

THOSE who accept the teaching of the Bible have the plain unequivocal promise of the Saviour that He will come again. And it is to "them that *look for Him*," that He shall "appear the second time without sin unto salvation." Heb. 9:28.

Sometime, therefore, those who believe in Christ will be looking for Him, and shall not be disappointed. They may be just as confident of His return as they are that He was once here on earth in person.

Why should I, as a believer in Christ, look eagerly for Him?

Only the other day I saw in a hospital in Kimberley the wasted form of a man who but a few weeks previously, in the prime of life, had been the centre of a happy home circle. A trifling wound, such as any one of us might receive, had been followed by an infection that had quickly spread throughout the system. The next morning I learned that he had passed away, and in the afternoon stood by the open grave near the dazed wife and children. The comfort for such an hour is the assurance of a reunion at the resurrection.

But the resurrection awaits the voice of the Son of God when He shall come from heaven with all His holy angels with Him.

Today I read of the passing of an aged saint who has been used of God through years of faithful ministry to others. I think of him as I saw him many years ago with his splendid physical frame, then as I saw him last in a sanitarium, buoyant in spirit, with his heart crying out to continue in his labour of love, though his tottering limbs almost refused to carry him about, and his hands shook with a continual palsy.

Last week I knelt at the bedside of a man who had been laid low with pleurisy, followed by hæmorrhages of the lungs. For weeks he had lain there, with the prospect of many weeks more, while the family, deprived of his earnings, were sore pressed to provide themselves with the necessities of life. I heard of another friend who had just passed under the surgeon's knife, and received word of a young brother thousands of miles away lying in a hospital, with an infection that necessitates five severe lancements, and the amputation of one of his members.

Again and again my heart cries out, Oh that I had power to give relief to my friends, to heal all their sickness and suffering and sorrow! Nor is my cry of sympathy unanswered, for from the lips of Him who is "touched with the feeling of our infirmities," have come the words:—

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

It is the coming of Jesus that shall usher in that glad day.

Again, sundered by distance, how frequently I sigh for the touch of a far distant hand. There is the friend who had come to be as my own brother. Closely associated with him for years, I found the greatest pleasure in his comradeship, and help and courage from his counsel and experience. But duty called me to this fair southern land, and my friend to far distant China, where I may see his face and hear his voice no more. There are sister, brother, and parents, all sundered by impossible distances. I sigh for that land where there shall be no more sea, where from all over the earth it shall be possible for its myriads of inhabitants to "come from one new moon to another, and from one Sabbath to another," to find a common meeting place around the throne of God in that glorious capital city, whose foundation walls and whose splendid habitations are the workmanship of Jesus Himself. There I know that distances shall be annihilated. No more will there be partings, with the thought that they shall be final.

The coming of Jesus shall usher in that day.

Forgetting sometimes our need of mutual sympathy, for we are all fighting a hard battle, we permit misunderstandings and suspicions to mar that truest of joys flowing from warm friendships. Bitterness and unhappiness like a dark cloud sometimes obscure the genial sunlight of our lives because we are too busy to know one another. Thank God that He is preparing a kingdom whose subjects shall "know each other better." The most intimate association with the dwellers in that country shall never reveal one selfish motive; all will be loving and lovable.

Such a kingdom will be ushered in when Jesus comes.

I need but to meditate on these and other experiences of the past few days, to realize how blessed will be the time when the imperfections of life will all be wiped out. And these are not my experiences alone—they are yours. Everywhere is suffering and sorrow. How one longs to banish all these results of the blight and curse of sin. But this we cannot

do. We can only hope and pray for the coming of the One of whom it is written:—

"To this end was the Son of God manifested, that He might destroy the works of the devil."

When He comes there will be no more poor, maimed cripples from the war; we shall see no more the helpless and deformed selling pencils or matches on the streets, nor pale and wasted invalids wheeled about in chairs. Here is the blessed promise:—

"Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isa. 35:4-6.



Ask, Seek, Knock

A Story for Children

IN the crowd that listened to Jesus as He preached, there were many fathers and mothers. Some had brought their children. The Saviour knew how dear these children were to their parents, and He taught them how much greater God's love is for us, by asking them what they would do if their children were hungry.

When you are very hungry and ask for something to eat, you expect you will get what you need. Mother would be greatly troubled to have no food for her boys and girls. You believe you will get what you ask. It is the same when we come to our Heavenly Father for help. We may desire that which is not good for us, as Ruby wanted some cake when she was ill; but mother knew that was not good food for her then, and instead she gave her an orange. The Lord always answers our prayers, though He does not always give just what we ask, because He knows it is not best.

Here is a story showing how one little girl had faith that when prayer was offered, it would be answered. It was told by a grandmother to her little granddaughter Gertrude.

"One summer, the weather was so cold that nothing grew to furnish food for the settlers in the new country where we lived. I was ten years old at that time and had a brother and a sister. In the autumn, my father and brother died, and mother was left to provide for me and my sister Mary in that year of famine.

"My mother sold our cattle, and bought corn for our food that winter. When spring came, there was not enough corn to last till something should grow. For many weeks my mother gave us our daily portion, always keeping the smallest part for herself. We did not talk while we ate, for we were thinking that soon even this might fail.

"One morning, mother baked a little cake with

the last meal she had, and her tears fell fast as she divided it among us. Then she fell on her knees and asked the Lord to send us bread. She looked so pale and sorrowful when she rose from her knees that I ran outside and sat down on a log to cry.

"I had not been there long till my sister came, and said, 'Come, Susie, let us get some oven wood.'

"'What do we want of oven wood?' said I. 'We have nothing to bake.'

"She looked at me in surprise, and replied, 'Mother asked God to give us bread, and I know He will.'

"'How do you know?' I said.

"'I heard mother read it. Jesus said, 'Ask, and ye shall receive.' I know He will give us bread. Mother must bake it before we can have any dinner. Let us get the oven wood.'

"We filled our arms with the dry sticks lying about, and carried them to the house. Mary said, 'Mother, here is the oven wood.'

"Mother looked surprised, and said, 'The oven wood?'

"'Yes, mother,' said Mary. 'You know God will send us meal, and you must have the oven hot. Here is the wood.'

"Mother stooped down and kissed my little sister, and then began to make a fire in the oven. In those days we baked in brick ovens heated by a fire inside.

"It was beginning to burn briskly when the door opened, and Uncle John came in. He lived fifteen miles away; and the roads were so bad in that new country, we had not thought he could come to us. It was a glad surprise; and when he saw the fire in the oven, he said: 'I hope you are all comfortable; but I felt so worried about you last night I could not sleep. I have brought you a bag of meal and some other things.'

"Mother began to cry, and, pointing to the oven, she said: 'We haven't a spoonful of anything to eat in the house. Mary said we must heat the oven, for the Lord would send us meal. Surely He has sent you, brother. Blessed be His name.'

"Our kind uncle had brought us some maple sugar he had just made, and our dinner that day was one never to be forgotten. You do not know what it means to a child not to have enough to eat for many weeks. Some children complain, when they have abundance, because they do not have just what they fancy."

"But do you really believe the Lord sent your uncle to bring you that food?" enquired Gertrude.

"Indeed, I do; and I have told you this true story, my dear child, hoping it may help you to prize your blessings, and to trust in God when trouble comes."

Let us often go to Jesus and ask Him for the things He is so willing to give.—*Vesta J. Farnsworth.*

Seen Through Others' Eyes

The Angel of Patience

To weary hearts, to mourning homes,
 God's meekest angel gently comes:
 No power has he to banish pain,
 Or give us back our lost again;
 And yet in tenderest love our dear
 And heavenly Father sends him here.

There's quiet in that angel's glance,
 There's rest in his still countenance.
 He mocks no grief with idle cheer
 Nor wounds with words the mourner's ear;
 But ills and woes he may not cure
 He kindly trains us to endure.

Angel of Patience! sent to calm
 Our feverish brows with cooling palm;
 To lay the storms of hope and fear,
 And reconcile life's smile and tear;
 The throbs of wounded pride to still,
 And make our own our Father's will!

O thou who mournest on thy way,
 With longings for the close of day;
 He walks with thee, that angel kind,
 And gently whispers, "Be resigned;
 Bear up, bear on, the end shall tell
 The dear Lord ordereth all things well."

—John Greenleaf Whittier.

Dr. Marden's Practical Philosophy

THIS was how the electrical wizard, Charles P. Steinmetz, made himself famous, while at the same time conferring great benefits on mankind. You all know his story: When a badly crippled youth, Steinmetz arrived at Ellis Island from Germany.

He had to borrow twenty-five dollars from a fellow passenger before he could go ashore.

But once in this land of opportunity, he began to forge his way ahead. No job that his strength would permit him to handle was too humble or too rough for the crippled youth to undertake. Working, studying, thinking, day and night, following the gleam of his ambition, he became one of the most eminent electrical engineers of his time. He was author of a number of valuable works on electricity and engineering, and for many years held the position of consulting engineer to the General Electric Company, at Schenectady, New York, at a salary of \$200,000 a year.

Tens of thousands of Americans, born and reared in this El Dorado of Opportunity, try to excuse their failure to do something worth while by putting the blame on society. They say that their poverty, their inferior positions, are due to economic conditions—to the fact that a *few* good-for-nothing idlers get all the money and all the good things, while the *many* do all the work, bear all the burdens and make but a meagre living!

Such excuses are ridiculous. When contrasted with the life stories of great achievers who, without any help outside of themselves, literally hewed their way through mountains of difficulties to the object of their ambition, they are despicable.

David Macbeth, inventor of the string alphabet for the blind, was born blind. Yet in spite of his handicap he found the opportunity to become a fine musician, a prodigy in mathematics, and an inventor of merit.

Booker T. Washington, born a slave, bereft of all advantages but those which he found in the great within of himself, began early to dig his opportunities out of that vast reservoir of creative energy. He worked first to support life; then he worked to get an education; then he dreamed of giving his race the opportunities he himself had never had—and *he succeeded*. He never stopped until he had established that great educational and industrial centre, Tuskegee Institute, which has literally opened the door of opportunity to every ambitious man, woman and child of the Negro race on this continent.

Edison, working as a train newsboy, found his first opportunity in experimental chemistry in a baggage car on the Grand Trunk Railroad. Michael Faraday, who became the wonder of his age in science, found his opportunity in washing bottles in the laboratory of Sir Humphrey Davy. John Bunyan, a poor, despised tinker, found his great opportunity in a common English jail, where he wrote *Pilgrim's Progress*, one of the world's most famous allegories.

Keep your eyes open—above all, keep your mind open and alert, and opportunities will bombard you at every turn. The sight of a stranded cuttlefish led Cuvier to an investigation which made him one of the greatest naturalists in the world. The web of a spider suggested to Captain Brown the idea of a suspension bridge.

Do you who say that fate is against you realize that seventy-five per cent, or more, of those who have left their mark on the world started out in life with absolutely no chance whatever compared

with those you are constantly ignoring? Those men would have thought themselves marvelously lucky to have had your chance as a boy to get an education, to travel from place to place, to have access to books and libraries, to have all sorts of opportunities to learn a trade or a business from the bottom up, and be paid while learning it.

Let no one in this wonderful twentieth century dare to say that he has no chance! Just think of the chances that have been opened up by the discovery of electricity alone. Think of the new fields it has opened to workers in its limitless application to human needs, its possibilities to emancipate mankind from drudgery! Think of the opportunities developed by the application of steam to industry, by electrical machines, by the automobile, the telephone, the telegraph, the wireless, the aeroplane, and a thousand lesser inventions and discoveries of modern times!

Why, there are a thousand avenues open to ambitious youth today compared with the one that was open one hundred, fifty or even twenty-five years ago.

Disraeli said: *"The secret of success in life is for a man to be ready for his opportunity when it comes."* The reason why the majority of those in the Great Failure Army are there is because they were not ready for their opportunity when it came.

Any boy who is made of the right kind of stuff will make his opportunity, as Levitan made his, as Steinmetz made his, as thousands of boys and girls all over this country are making theirs.

Remember: *America is an El Dorado of Opportunity. No matter where you go, my friend, and no matter what your circumstances or environment, if you are made of the right kind of stuff, you will find the opportunity to make a man of yourself—for your greatest opportunity is not Outside, but right Inside of you!*

—Success Magazine.

Divorces Increase 400 Per Cent

WITHIN the last fifty years, the United States has witnessed an astounding and persistent yearly increase in the number of divorces. Throughout the country the courts are besieged by petitioners for the severance of the marriage bond. The divorce alarm which has been sounded is therefore not a false alarm by any means, not one merely caused by empty talk and village gossip. On the contrary, it is based upon authoritative statistics such as are contained in a survey conducted by the United States Census Bureau, which has recently been published.

The latest year for which we have the fullest possible report is 1922. In that year the Census Bureau recorded a total number of 148,815 divorces, an increase of 34,980 over the year 1916, at which time the last previous census was reported. The following shows the number of divorces recorded

for each of the following years; the number of marriages for these years are also given:

Year	Number of Marriages	Number of Divorces
1890	542,537	33,461
1900	685,284	55,751
1906	853,290	72,062
1916	1,070,684	112,037
1922	1,129,045	148,815
*1923	1,223,825	165,139

*Not complete.

From the above table, we glean the fact that in 1890 there was one divorce for every 16 marriages, whereas in 1923 there was recorded one divorce for 7.5 marriages, an increase of approximately 125 per cent in thirty-three years. The next table shows the increase in divorces in another way, bringing out the fact that since 1870 the proportion of divorces per 100,000 of the married population has increased by more than 400 per cent:

Year	Number of Divorces per 100,000 Married Population
1870	81
1880	107
1890	148
1900	200
1906	231
1916	281
1922	330

—Current History Magazine, August, 1925.

Thinking of One's Neighbour

How ought one to think of his neighbour? Clearly there are very many different ways in which men may, and in which as a matter of fact they do, think of their neighbour and feel toward him. But they can hardly all be equally good and satisfactory; there ought to be a very best way of doing it. And, of course there must be a very worst way, too.

We think we have discovered what that worst way is. Could I have a worse way of feeling toward my neighbour than to think of him as a man with whom I do not agree in certain matters of opinion, say in politics or theology? It is a bad business, surely, if when my mind turns to my neighbour, I can only think of him as a Fundamentalist while I am a Modernist, as a Liberal while I am a Conservative, or as an Anglican while I am a member of the United Church. That must make for an unhealthy division in thought and feeling, for the sectionalizing of life in a way that is exceedingly hurtful and exceedingly stupid.

On the other hand, would it not be well for me to think of my neighbour in such a way as to give me the most intimate and friendly relations with him? Suppose I think of him as just an ordinary human being like myself, with hopes and ambitions and difficulties and besetments that I am quite familiar with,—haven't I established at once relations with him that will make greatly for the good

(Continued on page 30)

NEWS NOTES

—Sweden has had no war since 1809.

—Artificial limbs are usually made of willow wood on account of its lightness.

—This is an age of democracy when every one is as good as every one else—if not a little better.

—The United States and Russia are now the two foremost Jewish countries in the world; they contain about three-fourths of the world's Jews.

—The Bank of England destroys about 350,000 of its notes every week, on account of their being worn out.

—Sulgrave Manor, George Washington's ancestral home in England, is to be restored and kept as a museum of Washington relics.

—The white population of the British Empire is only 60,000,000 persons while the number of its native race subjects is 400,000,000.

—It is reported that President Coolidge belongs to no secret order save the Phi Gamma Delta, a college fraternity.

—A pair of rabbits brought to Laysan Island multiplied so rapidly that their progeny starved themselves to death by destroying all the green vegetation on the island.

—The largest building stones ever known to have been used are those which have been found at Baalbek, in Syria. They measure sixty feet long and twenty feet square.

—Sir Robert Peel was the first man to organize a trained and uniformed police force in Britain, hence the name "peeler" and "bobby" which are applied to policemen.

—With pardonable pride the New Jersey (U. S.A.) Board of Health proclaims that the mosquito is now extinct in that state. Drainage of swamps, oiling of waters, and incessant vigilance have wrought the miracle.

—A will filed at Pittsburgh contained eight words, the shortest ever recorded there, and disposed of an estate valued at £300,000. The will—that of the late Mr. John Andrew Beck, a financier, and a director of a score of banks and oil and gas companies—read: "All my belongings I leave to my family."

—To the end that war may be made as repellent to all classes as it is to those who must fight, the

Christian Science Monitor has proposed an amendment to the Constitution of the United States, expressed in substance as follows: "In the event of a declaration of war, the property, equally with the persons, lives and liberties of all citizens, shall be subject to conscription for the defense of the nation, and it shall be the duty of the President to propose, and of Congress to enact, the legislation necessary to give effect to this amendment."

—Tobacco and mental efficiency is the subject of a publication of the United States Committee to study the tobacco problem, says the *American Journal of Public Health*. The World War increased the use of tobacco, and the people of the United States now use seven pounds per capita per annum. The production of cigarettes has risen from 3,500,000,000 in 1905 to 46,000,000,000 in 1918. Experiments made at the University of Wisconsin showed that the pulse rate is almost invariably accelerated after smoking. Muscular control was lessened on an average of 42 per cent. Rapidity of addition was increased by 1 per cent. Accuracy was decreased by 5½ per cent. The use of tobacco is injurious to the mental development and efficiency of the immature and growing individual. It is also harmful to the adult, for the laboratory tests showed that in almost every reaction tried, tobacco had an injurious effect.

Thinking of One's Neighbour

(Continued from page 29)

of us both? If I wish to enjoy my neighbour; if I wish to help him in any way; if I wish through him to make the world a better place, a genuinely friendly feeling for him will help me more than anything else.

It must be about one of the worst things I can do to hold my opinions and views about things, no matter how actually right they may be, as kind of bristling points that keep people away from me and make for unfriendliness and separation. Setting my neighbour right in his politics or theology or anything else is seldom so good a thing as treating him as a friend.

The British General Strike

(Continued from page 29)

from those who are temporarily overpowered, but its fruits are short-lived and unsatisfactory. The stability of industrial agreements must rest upon a fair balance between the cost of production and the market price of the output. Wages cannot be arbitrarily maintained in terms of so many dollars per day, but must rather depend upon the purchasing power of the dollar in the cost of living.

**THE
Canadian Watchman Magazine**

Vol. VI Oshawa, Ontario, June, 1926 No. 6

Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS
Oshawa, Ontario, Canada
C. F. McVAGH, Editor

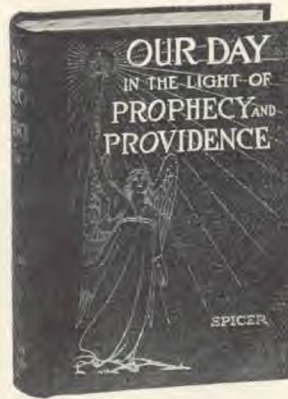
Entered as second-class matter at the post-office, Oshawa, Ont., January, 1921.

Subscription Rates: Single yearly subscription, \$2.00; six-months trial subscription, \$1.00; single copy, 25 cents.

Change of Address: Please give both old and new addresses.

Expiration: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper.

No magazines are sent except on paid subscriptions, so persons receiving the "Watchman" without having subscribed may feel perfectly free to accept it.



*The
Searchlights
of Bible
Prophecy Are
Focused Upon
Our Day
and
Generation*

Table of Contents

	Page
Editorial Comment—	
Pure Minds Stirred by Prophecy	
Prince Henry	
The Fundamentalist - - - - -	3-5
The Return of the Jews	
<i>F. W. Stray</i> - - - - -	6
Promises That Never Fail	
<i>John L. Shuler</i> - - - - -	9
The Rich Man and Lazarus	
<i>Edward A. Curdy, Ph. D.</i> - - - - -	11
Old Testament Prophecies Fulfilled in the Life of Jesus of Nazareth the Son of God	
<i>S. A. Ruskjer</i> - - - - -	14
A Divine System of Church Finance Neglected	
<i>A. M. Fraser</i> - - - - -	18
Yesterday—Today—Tomorrow	
<i>Charles L. Paddock</i> - - - - -	19
Secret of Physical and Spiritual Health	
<i>D. H. Kress, M.D.</i> - - - - -	21
Interfering with Nature	
<i>Jack Miner</i> - - - - -	23
Why I Am Glad that Jesus Is Coming	
<i>D. E. Robinson</i> - - - - -	26
Ask, Seek, Knock	
<i>Vesta J. Farnsworth</i> - - - - -	27
Seen Through Others' Eyes - - - - -	28
News Notes - - - - -	30

TO THE "CANADIAN WATCHMAN"

OSHAWA, ONT.

For the enclosed remittance, please enter my name for "Watchman" subscription as checked below:

Check here	Rates	
....Yearly subscription		\$2.00
....Six-months trial subscription		1.00
Name		
Address		

A Book with a

**UNIVERSAL
APPEAL**

Part I of this volume is designed to explain these prophecies and to show us which of them have been fulfilled, which are now being fulfilled, and which still remain to be fulfilled. The topical arrangement of subjects, in thirty-four chapters, culminating in a comforting description of "the home of the saved," will awaken the interest of the reader in Bible study.

Thousands of people have wondered why the miraculous interventions of Providence were so manifest in Bible times, and even as late as the days of Luther, Wesley, and Knox, but so little known in our time.

Part II of this volume recounts the wonder-working of God, not only in former times, but in our day, thus showing that the Providences of apostolic times are being repeated. Every page is full of interest to the reader, and the remarkable experiences recounted will hold his attention to the end of the book.

The volume contains 704 pages, and has 93 full page illustrations, also many smaller ones.

Cloth, Marbled edges	\$6.50
Half Leather, Marbled edges	8.00
Full Leather, Marbled edges	10.00

Postpaid

CANADIAN WATCHMAN PRESS

OSHAWA, ONTARIO

Western Branch—303 Nokomis Bldg., Winnipeg
Manitoba

WE HELP STUDENTS

During the summer months many students are making their school expenses by selling the CANADIAN WATCHMAN. They are earnest and capable, ambitious for better equipment in the service of humanity. We bespeak for them your courtesy and help.



Courtesy. C.P.R.

The City of Quebec from across the St. Lawrence.

The River St. Lawrence

(Discovered by Jacques Cartier in 1536)

EUGENIA RALSTON

A wonderful river through Canada flows,
So majestic and grand as it oceanward goes.
On its broad, tranquil bosom the navies of earth
Might meet in review, to exploit their famed
worth.
They also might learn, ere the pageant should
cease,
From its village-gemmed shores the sure bless-
ings of peace—
From our River St. Lawrence.

Its waters are clear as the cool mountain lake's,
When the dawn on its bosom at sunrise it takes.
It plays with the sunbeams and frowns at the
gale;
To old Winter's rough greeting it answers,
"All hail!"
While he builds for the freighter and frolicker
gay
A bridge of rare crystal to further their way—
Jolly River St. Lawrence!

And wonderful, too, is the scene of its birth.
The hundreds of isles, Lilliputian in girth,
That fill the expanse of its waters so blue;
The sunshine, the verdure, the charm ever new
Of soft lapping waves; the dwellings of men,
That peep from those islands again and again.
Make a fairyland truly.

We prize our great river, so heartsome, so wide.
What huge possibilities lurk in its tide!
The granaries vast of our great Middle West
Are waiting to give of their richest and best.
And vessels are waiting far over the sea
A highway for nations our river might be—
Our great River St. Lawrence!

My fancy runs out o'er this great waterway,
And I see the delight of bold Jacques Cartier
As he sailed and he sailed, with wide, wondering
eyes,
Far up "the great river,"—a constant surprise,—
While timidly sheltered, all danger to bar,
The red men were watching from green depth
afar
The adventurous stranger.

The red man has gone and the *coureur de bois*;
No *voyageur's* boat, with trappings so braw,
Swings out from its bank for a long summer
cruise.
O beautiful river! I'm tempted to muse
On thy wild forest charms, when before *Mont
Royal*
Or the Heights of Quebec, lay a view to enthrall
On a lovely June morning.

The axe of the white man the forest has felled;
His plow has o'erturned what the red man
once held
To be his—was his; but the white man was
strong,
And all these vast acres to him now belong.
For transit, for commerce, facilities grand,
By land and by water, are his to command;
His the River St. Lawrence.

*Koo-rûr de bwâ'

†Rwa-ya'