

# The Canadian WATCHMAN



Home at Kemptville, Ontario, of Honourable and Mrs. Howard Ferguson.

**Read "The Chinese Puzzle" Page 16**

OSHAWA, ONTARIO, MAY, 25c.



## Premonitions

*T*HERE'S a bud on the bush by the lilac gate,  
And a bird on the bough in the lane;  
And, upon my soul, I can hardly wait  
For the bloom in the valley again!  
There's a knock at the door of the beautiful hill,  
And a shadowy, far-off note  
Of a song on the stream from the lips of a dream,  
And the robin is clearing his throat.

*The eaves are adrip, and the sod grows warm,  
And the trees are beginning to sigh;  
The spirit of bloom's in the wake of the storm,  
And there's infinite sweet in the sky;  
Tomorrow, perhaps, when I wake I shall see  
A catkin in velvet and brown;  
And little Miss Daffodil, golden in glee,  
Astroll through the heart of the town!*

*Oh, whisper it, Wind, to my heart once more,  
"There are snowdrops open," you say,  
"And the streams are cleaning up house with a roar,  
Each moment expecting Miss May!"  
"I know it, I know it," Sir Tanager cries,  
"And the meadows are waiting for me,"  
And the earth is in infinite love with the skies,  
And the skies are in love with the sea!*

—Author Unknown.

# Scientific Scholarship Groping After the Living God

By GEORGE MCCREADY PRICE, M.A.

SO many tendencies of modern scientific study seem to foster the theory of pantheism that we need constantly to be on our guard; and it is well worth while now and then to consider other facts of nature which are against the pantheistic view.

Natural science is ever concerned with seeking a materialistic explanation of all phenomena. We have been accustomed to this habit of thought in the fields of chemistry, physics, and astronomy, but the same methods are now carried over into biology, and hence in studying every phase of the living organism the same materialistic tendency prevails. Thus we have seen arise a school of biological chemists, as they call themselves, who are trying to interpret all the phenomena of life in terms of physics and chemistry. In opposition to these we have Dr. Driesch, a leader of the school of Neo-

vitalists, who declares with much emphasis that life in many of its manifestations can never be explained in terms of mere physics and chemistry.

## *Verbal Personifications Are Not God*

This conflict between the materialistic school and the Neo-vitalists still goes merrily on, without any signs of ending. But it is a mistake for Bible Christians to think that the Neo-vitalists are much nearer the Christian position than the biological chemists. The "entelechy" of Dr. Driesch and Professor Haldane seems to be nothing but a sort of philosophic substitute for the living God, and I can see no benefit in thinking of the immanent acting of God in terms of the pagan philosophy of Aristotle.

Too long have we allowed verbal personifications to come in as substitutes for the continued watchcare of our heavenly Father. Such terms as heat,



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light, gravitation, electricity, and now finally this "entelechy," or "the vital principle," have for generations been almost deified. We have in effect been saying that these so-called "forces" of nature are really our gods who have brought us out of Egyptian bondage and ignorance. But I, for one, refuse longer to bow down before these scientific abstractions as substitutes for the everliving and everacting power of the Eternal.

### A Bridge of Words

It is true that the desire to find a material explanation for natural phenomena seems to be instinctive in the human mind, and it has certainly been the inciting cause of thousands of scientific discoveries. Almost invariably, when we have pushed our way into the inner sanctuary of any department of nature, we come upon some deep logical chasm that we can cross only by a bridge of words.

Some of these verbal bridges have been given high-sounding names, such as "the luminiferous ether," "gravity," "the vital principle"; and when we have shifted from the one side of this logical chasm to the other we have often imposed upon the credulity of the public (and even upon ourselves) by conveying the impression that these words are actual scientific entities and represent the real objective bridge on which we cross.

For the Christian who wishes to be truly philosophic these theories are nothing but a materialistic screen to shield the carnally minded man from an embarrassing near-view of the immediate action of God in the various phenomena of the world. Very few find it a comfortable thought to have to live thus continuously beneath the great Taskmaster's eye.

### The Ether Theory

The theory of the "luminiferous ether" as the medium through which light is transmitted is one of these pretentious word-bridges. As Dr. J. H. Jeans, secretary of the Royal Society, has expressed it, this theory was devised "in order to escape the necessity of 'action at a distance.'" Maxwell and Faraday had disliked the necessity of supposing that action could be transmitted across vacant space, and thus they thought they had a materialistic medium by which light and other electromagnetic phenomena could be interpreted. They seemed to forget that gravitational energy could never be interpreted as an energy manifested through the ether, and if action

at a distance had to be called in to explain gravitation, it might just as well stand as an explanation of light and other electromagnetic phenomena.

In view of this, some scientists of a generation ago wished to invent another kind of ether for the purpose of transmitting gravity. But as Jeans remarks, "The need for multiple ethers simultaneously filling space aroused suspicions in those who were conversant with the history of science."—*Nature, Supplement, March 7, 1925, p. 361.*

"In time," Jeans continues, "it became clear that the only satisfactory possibility was no ether at all. First, the development of the theory of relativity gave its death-blow to the old luminiferous ether of Lord Kelvin, Maxwell and Faraday. The main result of this theory can be stated in the form that all the phenomena of nature go on precisely as though there were no ether. This does not abolish the ether,—but it shows the conception to be superfluous and perhaps even—ridiculous—for it is ridiculous to fill the whole of space with a medium and then agree that everything goes on just as if the medium were not there—but it does not show it to be illogical."—*Id. pp. 361, 362.*

This confession of having to fall back upon the theory of action at a distance is an acknowledgment that here at last materialistic or naturalistic explanations are futile. And we should remember that this acknowledgment is made by one who has no superior in the department of science here represented. Dr. J. H. Jeans

stands at the forefront of modern scientific scholarship.

### Gravitation Inexplicable

In reality we have no materialistic explanation for gravitation, and we may rest assured that there never will be one discovered. The attempt to assign a materialistic explanation for such phenomena is merely an effort to evade the real facts in the case. In the very nature of things any such invented explanation could only serve as a sort of mental buffer or shield between us and our realization of the direct working of a personal God. For in the most philosophic sense there really is no other explanation for these inexplicable phenomena of nature.

If we believe that God is the Creator of the stuff of which the universe is made, it follows that matter can have no "properties" which He has not imparted to it. Accordingly the various bodies of



(Courtesy C. P. R.)  
War memorial, Winnipeg, to commemorate those in the service of the Canadian Pacific Railway.

matter can never be supposed to have any innate inertia or reluctance to act as God wishes. That is to say, they could not be supposed to require a materialistic "cause," because God's word or fiat must be always as effective throughout the remotest corners of His universe as it is near at hand. In this way we have a philosophic or religious explanation of these phenomena of "action at a distance," and I claim that we do not have any explanation without thus invoking the direct action of God.

This is confirmed by the acknowledgment of most clear thinkers when dealing with these problems in a broad way. For instance, one of our prominent scientists has declared, "We do not know, nor can we ever expect to know, the mechanism of gravitation."—Prof. E. P. Lewis, of the University of California, *Science*, November 23, 1923.

#### *Proof of God's Direct Control*

This subject is a broad one, and the proofs of God's direct control of nature are seen in almost every department of natural science.

It is especially noticeable in biology. There are many things, for instance, connected with the cell which cannot be explained in any materialistic way. Every cell, whether of plant or of animal, exercises a power of selective absorption; that is, it selects substances from its surroundings and incorporates them into itself, while it rejects others; and it does this work with discrimination, for although all cells are structurally alike, yet they behave differently, the difference being matters of what we term "heredity," or sometimes matters of environment.

We speak of the various organisms as capable of adaptation to their surroundings, but this would never be possible except for the superintendence of God in nature.

Again, there is no materialistic explanation for the power of *recovery from injuries* which we see manifested throughout all the organic world.

The human body, for instance, has wonderful powers of recovery from injury or attacks of disease. Ultimately this power manifests itself in the individual cells of the various organs. In their resistance to the attacks of microbes, or in their rush to an injured part for the repairing of damaged tissues, the cells seem to manifest a profound intelligence. Their marvelous action *brings about a co-ordinated result among millions of separate individual cells*, great numbers of them working in various ways for a combined result.

We stultify our reason and abandon all rational thinking when we attempt to explain these phenomena in any other way than as a manifestation of the loving watchcare of our Creator, "in whom



A picturesque view of Eton College, which recently celebrated the 486th anniversary of its foundation.

we live, and move, and have our being."

Unfortunately, many who have looked into these matters have lost their way in the labyrinths of pantheism. There is no more deadening, anti-Christian philosophy in our world today than pantheism. The God of the universe is not a mere abstract force, not even the sum total of all the forces of nature. He is a living, intelligent Being who can hear and answer the cries of His children: One who is capable of making "all things work together for good" to them that love Him.

He has created free personalities, and He leaves the mind of each free to serve Him or not to serve Him. Thus these personalities have the power of choice and can, in a sense, become true *second causes*. In many other ways God seems to have arranged for the manifestation of second causes throughout the various departments of nature; but all of these do not in any way interfere with that direct control of the universe by the living Word of the Infinite One who is working in and through all.

#### *The Incarnation and the Personality of God*

The Bible teaches that Christ Jesus, our Lord and Saviour, was associated with the Father in all the primary work of creation, and is still associated with Him in "upholding all things by the word of His power." Christ's incarnation is one of the strongest arguments for the personality of God the Father. He came to earth to show us what God the Father is like in order that sinful mortals might behold their Creator without being consumed.

In Him we behold as much of the character of God as it is for our good now to know; in His gospel we have revealed that instruction which enables us to become like Him in mind and character; but in the mysteries of nature still beyond our comprehension we must trust the Hand that never wearies, the Mind that never blunders, and the Heart that never grows cold.

# Three Great Pillars Support the Hope of Israel

By LYLE C. SHEPARD

MUCH has been said and written about the Jews, Jerusalem, and the restoration of Palestine. It is not our aim to discuss all phases of this question, but simply to point out three great pillars of truth that hold the gospel building firm amidst all the theories concerning Zionism that are being advanced at the present time.

Confusion has resulted because some apply to our time prophecies of the Bible which either have been fulfilled or are not to be fulfilled. Without going into detail, but by way of explanation, we believe that many of the Old Testament prophecies that are commonly misinterpreted relate to the return of the Jews from the Babylonian captivity, and were fulfilled when they returned, in the days of Ezra and Nehemiah. Some others which speak good for Palestine and its people could not be fulfilled, because they were made on the condition that Israel would be obedient to the Lord. As the people failed to do their part, the promises, of course, became non-effective. Still the most "blessed hope" of every Christian and true Israelite will ultimately be literally fulfilled.

## *The Promise to Abraham*

Many of the truths that appeal to Christians today are included in God's promise to the patriarch Abraham. Let us read the words as first given: "And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land." Gen. 12:7.

In Psalms 105:8-11, it states that Isaac and Jacob, as well as Abraham, were included in the promise. The psalmist restates it in these words: "Unto thee will I give the land of Canaan, the lot of your inheritance."

The Lord, when talking to Abraham, told him to look in the four directions of the compass and the land that he saw would be his. He was told to walk through the land and the promise included wherever his foot trod. (Gen. 13.) Then again He stated that the land was to be an everlasting possession for him and his seed after him. (Gen. 17:8.)

## *Not Literal Palestine*

From the above references one would conclude that the promise was not restricted to the confines of the country known as Palestine. As we study more deeply into God's great purpose, we do find that vastly more was meant. Paul makes this point clear: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed,

through the law, but through the righteousness of faith." Rom. 4:13. This gives us our first great pillar: that God's promise to Abraham and his seed was not that Canaan alone was their inheritance, but that it included the whole wide world. This fact destroys all foundation for the doctrine advocated by some that the Jews must return to Palestine. With this fact before us, we can see that whether they ever return to that land or not has no bearing whatever on God's promises.

## *Promise Not Yet Fulfilled*

Up to the present time Israel has never realized this everlasting inheritance. In speaking of this point, Stephen says of Abraham, "And he (God) gave him (Abraham) none inheritance in it (Canaan), no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him." Acts 7:5.

In Hebrews 11:9, 10, 13, the fact is brought out that neither Abraham nor his seed received the fulfilment of the promise. Then in the last verse of the same chapter it points out that none of them can inherit these things until all God's children are prepared to enter into the promise.

## *The Inheritance*

Does it then mean that God promised something to His people and did not give it to them? Some would like to have us believe that, but of course that is not the case. Abraham understood the true meaning of the promise—that it not only embraced the whole world, but applied to the new earth, and not to the world in its present evil state. The second pillar, then, is the promise that the inheritance is to be everlasting and in the new earth.

The Scriptures say that Abraham "looked for a city which hath foundations, whose builder and maker is God." And of other ancient worthies it is recorded that they desired "a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Heb 11:16. When the promise is fulfilled, Abraham and all the faithful will be there in person.

What a blessed hope this is! the whole earth as an inheritance, not a world of sin, but the earth restored to its Edenic beauty. This gives a point to the words of Jesus when He said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5), and also to the words of Peter when he said, "a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

Oh, how far this understanding of God's program transcends the theory of the Jews returning to literal, sin-cursed Palestine! God's purpose for His people is far beyond anything man can design.

### The Seed

What does all this mean to the Christians, and how are they included? It all belongs to them. This is our third pillar.

In the first promise that we quoted you will notice that the text puts the emphasis on "unto thy seed." This is as it should be. The Bible tells us that this seed is Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

What light this throws on the whole plan! No one, Jew or Gentile, will receive anything except through Jesus, the Son of God. Even Father Abraham will never receive any of the promise only as he receives it through Christ. That was clear to the patriarch, for Jesus said, "Your father Abraham rejoiced to see My day: and he saw it, and was glad." John 8: 56. (See Gal. 3: 8.)

This shows clearly that the promises are not to the literal Jews, the literal descendants of Abraham, any more than to any other race, but to spiritual Israel. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. (See also Gal. 3: 7.) How wonderful is God's purpose! Truly Christ is the centre of it all! Jesus is the door that opens up to the humble Christian of every age all the promises of God that have been uttered since the foundation of the world.

In closing, let us rehearse the three great pillars of this article:

1. The promise to Abraham and his seed was not restricted to the boundaries of Palestine, but includes the whole earth.

2. The promise of the earth as the inheritance was not the earth in its present state, but the new earth—as paradise redeemed and restored by the hand of God.

3. The promise was not to literal Israel, the fleshy seed of Abraham, but to spiritual Israel, the children of Christ.

Let all who read this link firmly to these three great pillars, and none of the theories of men along these lines will deceive them. And

in that glad day when Jesus gathers His children home, they will receive the fulfilment of the desire of all ages.

One of the problems for those to solve who doubt the Bible is the question why the Bible changes pagans into followers and humble imitators of Jesus Christ. Pagans born and bred read other literature and gain intellectual stimulus without noticeable change of character. They read the Bible, which we are often told is nothing more than any other great literature. Straightway they begin to be pure in morals, energetic in good works, and steadfast in testifying to others what God has taught them. The effect of the Bible on its enemies among all races is a fact so tremendous that it can not be ignored. Let the question why the Bible does what no other book can do be candidly answered.—*Selected.*



"By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 9, 10.

# What Is Predestination?

## *Is It Something to Fear, or Something to Thank God For?*

By MEADE MACGUIRE

THESE are some scriptures which a great many people avoid. They do not understand them, and do not like to read them because something seems to be taught which they do not wish to believe. One difficulty is that a great deal of theological discussion has obscured the plain and simple teaching of the Bible. One of these scriptures is found in Rom. 8:29, 30: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified; and whom He justified, them He also glorified."

### *A Precious Doctrine*

I have known people who almost shuddered at the mention of the word "predestination." I have known others who declared their conviction that they were predestinated to be lost, though they could not produce the slightest evidence from the Scriptures to support their belief. I know of no doctrine in the Bible that is more precious, or more clearly presented than the truth of predestination.

From the verses quoted above, it is evident that some human beings—whether all or only a part of the human race we may determine later—God foreknew. Those whom He foreknew, it is declared, He also predestinated, called, justified, and glorified. To predestinate means "to destine or decree beforehand or from the beginning of things; foreordain."

The Scriptures use some other words to teach the same truth. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself."

Here those who are predestinated are said to have been "chosen in Him before the foundation of the world." Since the word "predestinate" means "to destine or decree beforehand or from the beginning of things," it is evident that the word "chosen" is used in the same sense. Paul, writing to the Thessalonians, says: "We give thanks to God always for you all, making mention of you in our prayers: . . . knowing, brethren beloved, your election of God." 1 Thess. 1:2-4.

Three times the Saviour uses the word "elect" in the twenty-fourth chapter of Matthew. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever

shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Verses 21, 22, 24, 31.

It appears, therefore, that those whom God foreknew, He predestinated—He chose them before the foundation of the world—they are His elect. Surely this will be a question of vital interest if we can determine with certainty who these people are. Some one may declare at once that God foreknew every living person, and of course in a certain sense this is true, but not in the sense in which the word is used here. This we know because the scripture says whom He foreknew He predestinated, called, justified, and glorified, and that would mean that every person who ever lived would be eternally saved. But the Word of God teaches that many will refuse salvation, and will be eternally lost.

### *Wicked Ephesians Predestinated*

Some may wonder if the elect are a certain class who are "naturally good." In the first chapter of Ephesians, Paul wrote to the believers with the utmost confidence regarding their predestination. In the second chapter he tells what kind of people they were. "Wherefore remember, that ye being in time past Gentiles in the flesh, . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

It would be hard to describe any people as being more wicked or farther from God and salvation than were these Ephesians. To be "without Christ," "aliens," "strangers," "having no hope," and "without God," would surely entitle one to claim himself predestinated to be lost if the destiny of anyone is thus arbitrarily fixed. And yet these people are numbered among the elect.

It will now be necessary to notice an expression

which occurs many times in these first two chapters of Ephesians, and furnishes the key to the truth we are studying. In the first verse of chapter one, note that the book is addressed to "the faithful *in Christ Jesus*;" in verse four, "According as He hath chosen us *in Him*;" in verse eleven, "*In whom* also we have obtained an inheritance, being predestinated;" in chapter two, verse thirteen, "But now *in Christ Jesus* ye who sometimes were far off are made nigh."

It is those who are "in Christ Jesus" who are predestinated, called, justified, and glorified. Everything depends upon being *in Christ*.

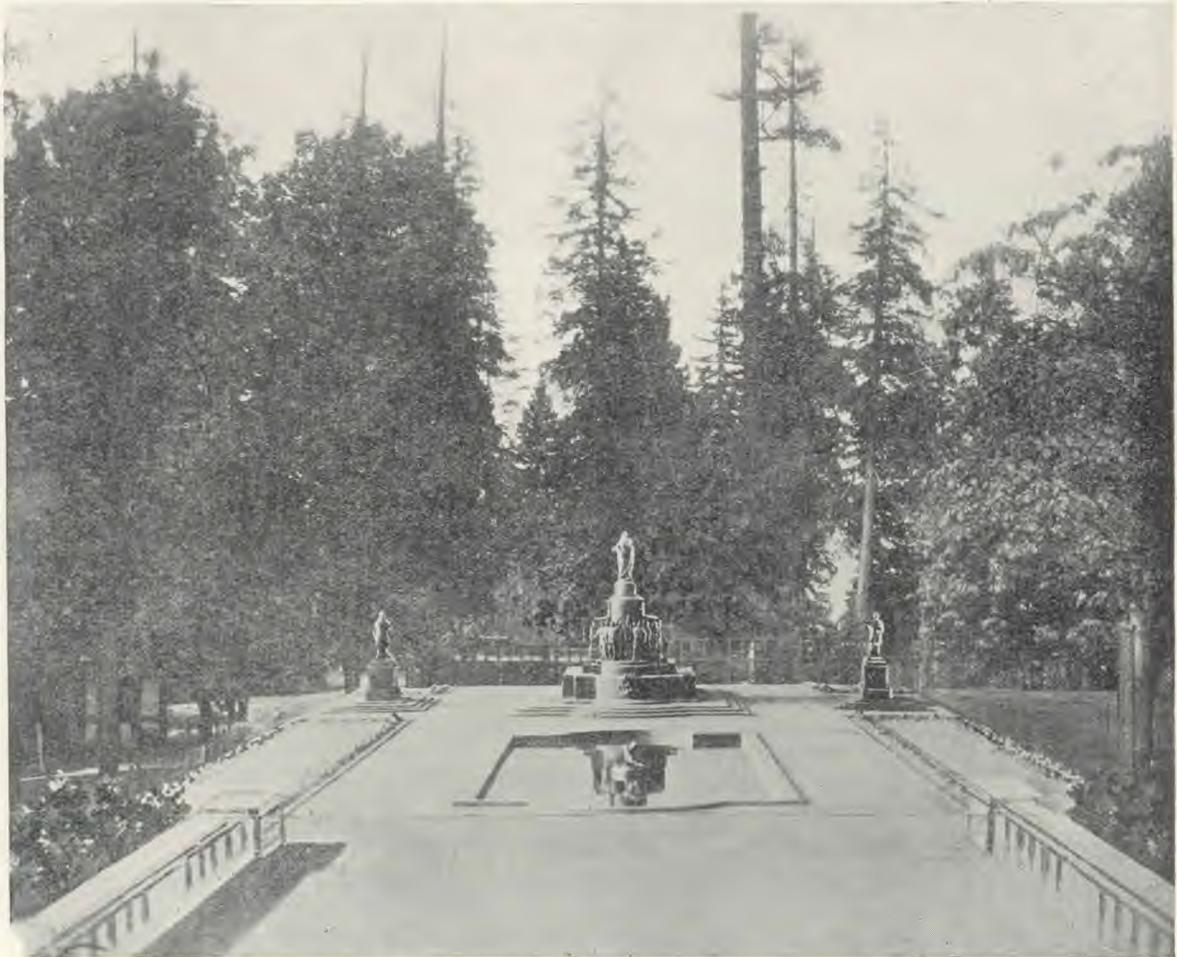
"As in Adam all die, even so *in Christ* shall all be made alive." 1 Cor. 15:22. Adam was perfect at his creation, but he fell through disobedience, and so became the head of a lost race. All who are born into his family must die. Christ came, made in the likeness of men, and through perfect obedience became the last Adam, the head of a new creation. This was a part of the divine plan of the ages. It is the Father's purpose that all who are born again shall be recreated in the very

image of Jesus Christ, who is our example.

### A Matter of Choice

This matter of being born again is wholly a matter of choice on the part of each individual. It is not a question of accepting this or that doctrine or theory, or of uniting with this or that church. It is a miracle wrought by divine power in the heart in harmony with the desire and will of the individual himself. Upon his choice hangs the whole question of predestination to salvation or to destruction. And so it is written: "Wherefore the rather, brethren, give diligence to make your calling and election sure." 2 Peter 1:10.

All who are born into the family of the first Adam, and of their own choice remain there, are doomed to be eternally lost. All who choose to renounce the sinful, fallen nature of the first Adam and are willing to be born again, into the family of the last Adam, and of their own choice remain there, are predestinated to be conformed to His image and are called, justified, and glorified in Christ. Each must make his choice. (Revelation 22:17.)



Memorial of the sixtieth anniversary of confederation, to be unveiled July 1, 1927, in Stanley Park, Vancouver. The central figure represents Canada, surrounded by nine masculine figures representing the nine provinces. Detached from the central figure are statues of Sir John A. MacDonalld and Sir Wilfrid Laurier. The estimated cost is about \$100,000.

# The Manner of Christ's Second Coming

By JOHN D. NEUFELD

**M**ORE than nineteen centuries ago the Son of God came to this earth as the Saviour of the world, and by His sacrifice on the cross He opened the door for every man, woman or child who will accept Him as their personal Saviour to escape eternal death. After His thirty-three and a half years of struggle and ministry on this earth He ascended up into heaven, but before He left this earth to return to His Father He gave His disciples this beautiful promise:

"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.

Enoch, "the seventh from Adam, prophesied of these, saying Behold, the Lord cometh with ten thousands of His saints." Jude 14, 15. And again in the last chapter of the Bible His coming is mentioned three times. "I come quickly" (verse 7); "Behold, I come quickly" (verse 12); and again in verse 20, "Surely I come quickly."

The doctrine of the second coming of Christ is one of the fundamental doctrines, and it finds a larger place in Holy Scripture than any other doctrine given to the church. It was the blessed hope of patriarchs, prophets and apostles, yes, it has been the hope of the church through all the ages, and the plan of salvation would be incomplete if it did not include the second coming of Christ.

The second coming of Christ is of such great importance that Satan attempts to deceive many concerning the manner of Christ's coming. Christ warned His followers, "Many shall come in My name, saying, I am Christ; and shall deceive many." Thus it is evident that many will be led astray; but we have sufficient warning in the Bible to guard us from being carried away by these delusions.

We are told very clearly that Christ's coming will not be in secret, but will be in an open, public manner: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13. Again we read in 1 John 3: 2: "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." This makes it very plain that His coming will be visible.

Many other scriptures also show that His coming will be literal, personal, and visible, not only to be



"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1: 7.

seen by a few persons or by the church, but to be an event that will be witnessed by all the world. This is very clearly stated in the following words: "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. Notice that it states that "all the tribes of the earth" will see Christ when He comes. This same truth is also stated very clearly by John the revelator when he says, "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7. Also in Matt. 24:27 we read that His coming will be as the lightning coming out of the east and shining even unto the west.

These scriptures all agree with the description of the exact manner of the second coming of Christ given by the angels who spoke to the disciples at the time of His ascension. The record is found in Acts 1:9-11. Notice the expression, "in like manner as ye have seen Him go." His going away was visible; His return will be as visible. He went away personally; He will return personally—"this same Jesus." He went away literally; He will return literally. He went away with a cloud—"a cloud received Him out of their sight;" and "Behold, He cometh with clouds." Rev. 1:7; Matt. 24:30.

The idea, then, that Christ will come secretly and nobody will see Him, or that He has come already, is manifestly a deception.

Furthermore, He will not come in silence; for we read that the "Lord Himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16. (See also 1 Cor. 15:50-54.) Surely, if the dead can hear Him and rise, the living beings will hear Him.

The purpose of His coming is to bring His reward to every man according as his works shall be. (Rev. 22:12; Rom. 2:6.) " whatsoever a man soweth, that shall he also reap." Gal. 6:7. Every man is sowing either good or evil, and at the great harvest when Christ comes everybody will receive his reward according to his deeds.

Dear reader, what are you sowing each day? What will be the reward? Will it be eternal life, or eternal death? (Rom. 6:23.) Will you be among the class that will say, "Lo, this is our God; we have waited for Him," or among the number that will cry to the mountains and rocks to fall on them? The decision lies with you. The invitation to you is, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely." Rev. 22:17.

### The Story of a Chain

DID you ever read the story that Dr. Miller tells about the chain that an old blacksmith made? He lived in the heart of a great city, and all day long people could hear the clanging of his hammer upon the anvil, and they knew that he was forging

a chain. Now and then idlers dropped in to watch his work, and as they saw how faithful and patient he was, and how he would never pass over a link until it was absolutely perfect, they laughed at him, and told him he would get ever so much more accomplished if he did not take so much pains. But the old smith only shook his head and kept on doing his best, making every link as strong as if the whole chain depended on it. At last he died, and was laid away in the churchyard, and the great chain which lay in his shop was put on board a ship. It was coiled up out of the way, and for a long time no one noticed it.

But there came a fierce, wild night in the winter, when the wind blew a gale, the rain dashed down in torrents, and vivid flashes of lightning darted through the heavens. The ship toiled through the waves and strained and groaned as she obeyed her helm. It took three men at the wheel to guide her. They let go her anchor, and the great chain went rattling over the side of the deck into the gloomy waves. At last the anchor touched the bottom, and the chain made by the old blacksmith grew taut and stiff as a bar of iron. Would it hold?

That was the question every one asked as the gale increased. If one link, just one link, was imperfect and weak, they were lost. But the faithful old smith had done his best in each link. Each had been perfect, and this night his work defied the tempest, and when at length the waves were stilled, and the sun arose, the vessel, with all her precious lives, was safe.

What had saved her? The chain, you say. Well, yes; but what was the quality that had been wrought into the chain? Fidelity? Yes; that was it. And don't you see what a parable it is of our daily character-building? Link by link, hour by hour, deed by deed, we fashion it; and when temptation comes, it will test our work. One weak spot, and we shall be wrecked by that one imperfect link. But if we have been faithful in all, we can withstand temptation and hold fast to the anchor of our souls.—*New York Observer*.



"My boy," said a wise father to his twelve-year-old lad, "you do not own your face."

The boy looked puzzled. He had come to breakfast with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirits. His father's unexpected words caused him to look up with a half-guilty expression.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel others to look at a sour, gloomy, and crabbed face."

The boy had never thought of that, but he understood and did not forget. And all of us should understand, and none of us should forget the fact that our faces belong to other people.—*Christian Herald*.

# Changed Attitude Toward the Sabbath

## *First-Day Observers Are Feeling the Loss of a Scriptural Basis for Sabbath-Keeping*

By CHARLES S. LONGACRE

THERE has been a great change in the attitude of Sunday keepers toward the seventh-day Sabbath. The more the Sunday observer examines the historical and Scriptural reasons for observing the first day of the week as holy time, the more he becomes convinced that those who still observe the seventh day of the week have the preponderance of historical and Biblical evidence in their favour. When the fact dawns upon them that Sunday as a religious institution has no other basis for authority than a voluntary custom and a human ordinance, and that the seventh day of the week was divinely ordained at the foundation of the world in commemoration of creation, and was so observed by all the holy people of God for more than 4,000 years, and lastly by Christ Himself, as an example for His followers, the first day of the week loses its prestige and authority.

### *Keenly Feel Its Loss*

The following expressions of regret for losing sight of the original Sabbath are all made by Sunday observers, both Catholics and Protestants alike:—

"It was a distinct loss that the seventh day, or Jewish Sabbath, gradually fell into disuse; for it represented the commemoration of the creation of all things by God, when God rested from His work which He had created and made—a point of attachment to the natural order in keeping with the Catholic purpose."—Allen's *"Christian Institutions."*

"I would rather keep Saturday."

"I am sorry the church left the Sabbath and baptism."

"Without doubt the Bible is on your side."

"If not a Seventh-day Baptist, I am at heart a Seventh-day Presbyterian. The Sabbath ought to be a rallying point for all who believe in the Word of God. What added power would come to the appeal of the church on behalf of Sabbath-keeping if that appeal were based upon the Bible!"

The Sunday observer is beginning to realize that there is absolutely no divine command for Sunday observance either in the Old Testament or in the New. Nowhere, from Genesis to Revelation, is the first day of the week called the Lord's day or the Sabbath. On the contrary, the Lord calls

the Sabbath His holy day, and asserts that He is Lord of the Sabbath day. If He is Lord of the Sabbath day, then we must conclude that the seventh and not the first day of the week is "the Lord's day."

The fact that none of the genuine but only the spurious epistles of the church fathers call the first day of the week "the Lord's day" for the first two centuries of the Christian era, is another proof that the first day of the week is not "the Lord's day," but was a human invention of the third century when the Christian church was paganized to a large extent by Christian philosophers.

As the students of history are making these discoveries, their confidence is being shaken in some of the traditions they received from the elders, and they realize that the strength of their appeal has lost its authority when they try to bolster up Sunday observance upon divine authority.

Therefore, they recognize the solemn fact that the observer of the original Sabbath, the seventh day of the week, which was divinely instituted in the beginning and reaffirmed in the decalogue and glorified in the life of Christ, has an appeal of "added power" "based upon the Bible."

### *A Bulwark Against Error*

If the Sabbath day as a memorial of creation in honour of the Creator had never been lost sight of, the world would never have drifted into heathenism and the worshipping of idols of wood and stone, nor would it have drifted into modern evolution,

which denies the fact of a special creation by the Creator of the universe. The Sabbath day was intended to serve as a bulwark against all this drifting away from the true Creator and this turning to man-made gods.

He who forsakes the Sabbath of the Creator as the sign of His power to create and to redeem, is in grave danger of ultimately forsaking the Word of God as the basis of his faith.

No one can measure the great loss the Christian church suffered when the vast majority accepted the human inventions and devisings of Christian philosophers of the third and fourth centuries, who sought to adapt the Christian religion to pagan customs. The Sabbath from time immemorial had been the sign of loyalty to God as the Creator of

Do You Know  
That Worry  
Is a Disease?

Read this article by  
Dr. O. S. Parrett of  
the Rest Haven Sanitarium,  
in the June  
WATCHMAN, and find  
out if there is a cure  
for worry.

all things. Jehovah says: "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20: 12, 20.

He who consciously and deliberately tramples upon the British flag or the flag of any nation, dishonours that nation; and he who deliberately tramples upon the Sabbath of the Creator likewise dishonours the Lord of heaven and earth. Loyalty to God means loyalty to the institutions He has established for His honour and authority. When we substitute our own institutions in place of the divine, we not only lose our power of appeal but we reflect upon the honour and authority of God. If we cannot succeed in getting men to honour and respect the divine institutions and ordinances, they certainly will have less respect for our own human devisings and commandments. One reason why the ministers have lost their appeal to a large extent is that they are substituting the precepts of men for the laws of God.

It is refreshing to know, however, that there are honest men who recognize the fact that there is no divine authority for Sunday observance. When learned men like the late Dr. Lyman Abbott come out boldly and admit that the ministers are fooling the people on this point, it ought to cause them to consider their ways.

Dr. Abbott says that "the current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

If Dr. Abbott could not find in the New Testament the authority for the change of the Sabbath from the seventh to the first day of the week, the appeal of any other preacher for Sunday observance must be a weak one.

The only basis for faith must be found in the Bible; and when we preach doctrines that contradict the Bible, we have lost our appeal.

The only safe course for the child of God to follow is the Bible. No one need fear

the judgment day if his conduct measures up to the standard of God's Word as authority. In the judgment day, God will honour His own Word and justify every life that conforms to His Word.



Alone with God under summer skies,  
With beauty spread for our wondering eyes!

The early morn, with its cool, still air,  
Uplifts the soul, and invites to prayer.

The sun comes up in the golden east,  
Pledge of the heavenly marriage feast.

Lo, everywhere God's work is seen,  
In flower and grass and bowers green.

—C. P. Bollman.



Business section of the city of Toronto.

(Courtesy C. P. R.)

# Editorial

## Soviet Russia

The British government's protest to Moscow against unfriendly meddling by Soviet agents in British internal affairs and against anti-British propaganda in Asiatic countries was probably not expected to produce any immediate official change in the trend of Russian politics and foreign policy. The rather conciliatory tone of the Russian reply to the British note is, however, an indication of a slowly changing public sentiment in Russia toward the plans and theories of the more radical members of the Bolshevik government. The Soviet foreign minister asked for concrete cases and made counter-charges of unfriendly criticism of Soviet Russia by British officials. He is not as blind, however, to the evidence in the hands of the British government as his reply indicates. There is the outstanding Dosser case in Shanghai, where a Soviet document was found upon a Communist agent authorizing him to form strike committees in China and offering every assistance from Communists for his work. The direct official connection with Moscow was formed when Dr. Fortunoff, an attaché of the Soviet embassy in Peking, was caught offering a bribe of \$10,000 to the police officer who found the document if he would say that it was a forgery. The attaché was placed under arrest but forfeited his bail and did not appear for trial.

And yet there are many well-meaning people in Canada, Britain and the United States who are unable to understand why the de facto government of Russia should not be fully recognized, and friendly diplomatic relations be established, together with encouragement to trade with and trust the Soviet government monopolies. These argue that such a course would not only hasten the rehabilitation

and prosperity of Russia, but would be a long step toward international confidence and world peace. But the problem is not such a simple one, even though the Soviet rulers of Russia make great protestations of honest and peaceable intentions and angle constantly for the aid of foreign capital with which to develop the country's immense natural resources. The lack of confidence in Soviet promises and sincerity rests upon a solid foundation of facts that cannot be ignored. While the Communist government officials claim to be the rightful successors to the old Czarist government, they refuse to accept any responsibility for its obligations. The pre-revolution Russian government borrowed, by external loans, immense sums of money, much of which was used for the building of railways and the development of large public enterprises; and foreigners were encouraged to build up private business in Russia by the expenditure of capital. Then came the revolution and the Communist government took over all the assets of the imperial regime, both public and private. Up to the present time they have

steadily refused to recognize any of the obligations for which the public property of the royal government is bona fide collateral. The United States and most other governments and all of the dispossessed owners of factories, mines, bonds and other property which they had acquired in good faith, refuse to accept at one hundred per cent the promises of future fair dealing by the Soviet dictators. They rightly reason that if the old obligations can be repudiated, later promises can be no safer, and confiscation of private property may come again at any time. The fact is that the Soviet officials have only shown a disposition to keep their promises of good behaviour and fair dealing when compelled to do so by stern necessity. Their continual agitation in all



W.S. Gifford, president of the American Telegraph and Telephone Company, which established phone communication across the Atlantic in co-operation with British authorities.

other countries for the violent overthrow of capitalistic forms of government and the seizure of all private property in favour of a world revolution is partly to detract attention at home and abroad from the disappointing result of their theories in Russia itself.

Not so long ago, Jacob Gould Schurman, then American minister to China, made a speech in which he told of his favouring an "evolutionary" revision of China's treaties; but was immediately answered by the Soviet ambassador, Karakhan, who said, "I stand for the second, or 'revolutionary' method. . . . The revolutionary method means the annulment of the treaties by the will and through the own initiative of the Chinese people, and not by the mercy of anyone else."

It will be hard to make honest thinking people anywhere believe that the men who repudiated the old Russian obligations will deal any more honestly with capital invested in Russian enterprises now. Let Russia work out her own problems without any interference from outside. At present it is a good place to stay away from. Our reason for thinking so is found in Proverbs 1: 10-18. Read it and think for yourselves.



### What Is the Centre of the Earth Like?

All we know about it is largely theory, as no man has ever been very near it. Recently a well-known scientist, Dr. Chamberlain, at Chicago, announced that after thirty-four years of study he is convinced that the centre of the earth is rigid and not molten. In this he is in agreement with many other modern scientific thinkers. He is almost alone, however, in advancing the theory that the centre of the earth never was molten and that our globe did not come to its present state through the gradual solidifying by cooling of gaseous matter. He contends that evidence leads him to believe that the earth grew from a solid core. When this theory was announced, a good brother editor very tersely asked, "Where on earth did the core come from?"

Our learned friend the scientist need not feel badly that the result of thirty-four years of study only provokes smiles and skeptical questions. Natural science cannot prove that he is wrong. His guess is as reasonable or as unsatisfactory, whichever way you choose to consider it, as any other man's guess. None of them can demonstrate that he is right. Science teaches so little of how the earth was made. The most reasonable account, after all, of the origin of the earth, or of the core of the earth, is that in Genesis 1: 1: "In the beginning God created the heavens and the earth." With this the New Testament writer is in full agreement: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11: 3.

But as soon as we admit that God created the earth, either solid or molten, out of nothing that



Hon. J. G. Coates, Prime Minister of New Zealand, who was a visitor in Canada early this year.

our natural senses can discover, why assume that He began with a core? If God has power to make a core out of nothing, He could as easily make the earth as it is. To attribute to God creative power and then assume that He began with a core, which He chose to develop gradually through billions of years by a slow process of natural evolution, is to charge the Deity with foolishness. Such a theory puts a strain upon human credulity much greater than that caused by faith in the simple, literal story given in Genesis.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily." Col. 2: 8, 9.



THE Chinese mind is a puzzle to Western people. This has always been so in a measure. The Chinese read and write backwards, and Chinese politics and the objectives of her present political and military leaders is to most newspaper readers an impenetrable mystery. Since 1911, China has been called a republic; but there is not, and never has been, anything in

China that even remotely resembles representative government. Under the Manchu empire for 2,000 years prior to the revolution in 1911, China possessed a stable government based upon a definite philosophy that controlled and unified the social and religious activities of the whole people. This had led them to wall themselves in, and as far as possible shut out all intercourse with the outside world, on the theory that China possessed everything in civilization that was worth while. To them, in the old days, China was the world, and foreigners were all barbarians and devils.

It is a relic of their ancient pride and exclusiveness that makes the Chinese today bitterly resent foreign interference and any suggestion of superiority on the part of the foreigner. Everyone who has been in China agrees that there has been a great awakening — that the Chinese are intellectually keen, and that they have been quick to grasp Western ideas. They have learned much from contact with foreign missionaries and traders, but most of them have mistaken Western civilization for Christianity, and the people of Europe and America are as much of a puzzle to them as they are to us. While there is no central government at Peking or anywhere else that speaks for the whole of China, and with which other nations can treat in a diplomatic way and hold responsible for the protection of life and property and the carrying out of treaties, still every one and all of the contending factions join in attributing much of their trouble to foreign aggression and unequal treaties with the foreigners. Whatever may be said of the justice or injustice of these treaties, Chinese mobs cannot be permitted to kill or rob foreign residents of China simply because they think their old government made a bad bargain. Britain and the United States have both expressed a willingness to revise the ancient treaties as soon as there is a Chinese government with which they can treat. There is not only no central government, but there are no permanently organized provincial governments, and British and other nations have large vested interests in China which have been legitimately acquired. Their present problem is how to protect life and property in the foreign sections of the great cities without taking sides in the civil war that is going on. Especially since the World War, the spirit of militarism has gripped the Chinese, and the country is controlled by numerous bands of armed forces, many of them mere bands of out-and-out bandits, and sometimes organized armies of uniformed soldiers fighting, now side by side, and again against each other, in the most hopeless confusion.

The philosophy and experience of the Chinese for thousands of years have been such as to unfit them for democratic self-government, and they have been imposed upon by agitators, Bolsheviks, and would-be dictators of all kinds. Many of these have been educated abroad, or in schools conducted by the missionaries; but unfortunately they have received more mental culture than Christianity, and so are dangerous to the best interests of their country. It is a serious question whether

# The Chin

Christian civilization did not lay the foundation for its own destruction by the foolish and unchristian appeal to arms in order to settle differences between so-called Christian nations in 1914. Modern weapons are as deadly in the hands of Chinese soldiers as in the hands of white boys; and the tremendous man power of China makes them potential wasters of the world and destroyers of world progress in an appeal to arms.

"Stupendous problems are facing our age; but the greatest of these problems is that which centres in the East. Years ago John Hay foresaw this when he spoke the warning: 'Whosoever understands China — socially, politically, economically, and religiously — holds the key to the world's politics for the next five centuries.' Theodore Roosevelt foresaw it when he said: 'The Mediterranean era died with the discovery



ROYAL MARINES  
The picture shows Lt.-Col. Carpenter leading his men from "Minnesota." The departure v

# se Puzzle

of America. The Atlantic era is now at its height of development, and must soon exhaust the resources at its command. The Pacific era, destined to be the greatest of all, is just now at its dawn.' General Smuts saw it in 1921, when he said: 'The scene has shifted away from Europe to the Far East. The problems of the Pacific are to my mind the world's problems of the next fifty years or more, . . . and there, I believe, the next great chapter of human history will be enacted.'

"For years there has been an Eastern question. But for years that question has not been particularly pressing. There were always potentialities for trouble in the feeling of the East against the West, and so far the Eastern question was important; but there were other more important questions before the world. The situation is dif-

ferent today. Slowly but surely the great problems of the East have been coming to the front, until today they are among the mightiest questions with which this world has to deal.

"This question received a tremendous impetus as a result of the World War. Then we heard of such ideals as 'self-determination,' 'rights of weak nations,' 'democracy,' and 'equality for all.' But these words have had an effect altogether foreign to that for which they were uttered. They sank deeply into some hearts for whom they were not intended at all. Nowhere have they found a stronger appeal than among the nations of the East. These were the very things for which Orientals most deeply longed. Their hopes were raised; and when the war had been fought to a successful issue, they expected that they would be realized. But they were greatly disappointed. For them the war might just as well not have been won at all, for they failed of the achievement of their aims. Since then they have been growing more and more bitter with every passing day."—*E. R. Thiele, Shanghai, China.*

There never was a time when missionary work in China was more productive than now, and world peace and safety can only be guaranteed by leavening China with the gospel. Napoleon was once asked if the Chinese might not be trained as effective soldiers, and if so, what about the potential possibilities of millions of Chinese soldiers upon his plans for Europe. It is said that to this he replied, "There sleeps a giant. Let him sleep." But China is awakening. She has thrown off the restraints of her old religions and her patient law-abiding social customs; and violence, lawlessness, and disregard of any religious restraints upon natural greed are rapidly on the increase, especially among the students of the rising generation.

The prophet Joel describes the last days of this world's history as days of war and violence, in which the awakened heathen will compel the beating of plowshares into swords at a time when many people will be lulling themselves into false security by the thought that civilization has about reached a place where armaments can be dispensed with and the nations may refrain from learning the art of war any more.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

One thing is certain: The day when Europeans can dominate the East is definitely past. How the East will succeed in setting its own house in order and what it will do in conflict with the West remains to be seen. But if the Orientals follow the awful example set by the most Christian countries during the World War, the discontent of millions of awakened heathen will certainly bring on a bloody conflict that will completely fulfill the most terrible prophecies of Armageddon.



FOR CHINA  
portsmouth Barracks for embarkation on the transport  
attended by popular ovations.



# Our Infallible Bible

IS it possible in these days for an honest man of ordinary intelligence to accept the Bible as the infallible oracle of God? The rationalists declare that it is not possible. Hence the institutions manned by them—churches, colleges and theological seminaries—have become like vessels sailing without a compass. They can only steer after the light upon their own prow, that is, their own fallible reason. Yet, there are millions upon the earth, educated and uneducated, who joyfully confess that the Bible is "more to be desired than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." The denigrators of the Book have yet to learn that the precious volume is only shunned by people of third rate minds.

## *Why the Christian Loves His Bible*

The Christian loves his Bible because through it the perfect God speaks to him in a perfect way. But how? No farfetched and learned explanation is required. My children tell me that "the Bible is written by prophets and apostles and other holy men, whom God had inspired and fitted for that work." They tell me further that the Spirit of God controlled the minds of these men and determined the exact words they were to write, and that thus no mistake whatever could be possible. That will do, for "all scripture is given by inspiration of God" (2 Tim. 3:16). The Old Testament's testimony to that fact is clear—"God spake all these words" (Ex. 20:1). "The Lord said unto me" (Isa. 8:1), "The word of the Lord came unto me" (Jer. 1:4). Hence the admonition, "Hear the word of the Lord" (Isa. 1:10). God revealed Himself repeatedly to man in an unmistakable way, and His revelation of Himself reached its climax in Christ Jesus. "God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Heb. 1:1, 2.

## *Witness of Christ*

The infallibility of the Old Testament Scriptures is established by Jesus Himself. "For God commanded, saying, etc." (Matt. 15:4). Whatever Jesus said or did happened that the Scriptures might be fulfilled (John 5:39; Matt. 5:17; Luke 4:21; 24:27). The Word was always His final authority, and His attitude toward it has not changed after His resurrection (Luke 24:44). He is always particular about emphasizing the literal meaning and the verbal inspiration of the Bible, as when in His argument with the Jews, He asserts, "The scripture cannot be broken" (John 10:35); or when He



utters the tremendous declaration, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. Jesus lived in the Scriptures. The Word of God was the sword with which He routed Satan. In His death-hour, His mind was full of deep meditation upon prophetic passages from the Old Testament (Matt. 27:46; Luke 23:46).

## *Witness of the Apostles*

The attitude of the apostles toward the old Canon was exactly the same as that of Jesus (Rom. 15:4; 1 Pet. 1:10; Heb. 11:4). "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. Unlike certain sectarians, the apostles never tried to exhibit themselves as perfect or infallible, but they insisted that their testimony was not only absolutely reliable, but also divine. "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God." 1 Thess. 2:13. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12. These statements are in keeping with the promise of Jesus, "The Holy Ghost shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

## *The Writers Not Geniuses*

The men whom God inspired to write the Bible were not religious geniuses, whose master intellects produced great thoughts and revolutionizing ideas. They were simply men whom God had called, endowed and commanded to speak His Word and do His work. Think of the commission given to the fugitive shepherd at Horeb and to the fishermen of Galilee. The Greek word "kerux" which in the New Testament is translated "preacher," signifies one who proclaims as a herald. It has essentially the same meaning as the Hebrew "koroz," one who speaks for another. A herald may not add to, or detract from his message. There were liberal preachers and theologians among the Jews. They are designated as false prophets. These mischief-makers either offered their own opinions, or were actuated by evil spirits. They were the precursors of the Modernists of today.

## *How the Messages Were Received*

The true prophets received their messages directly from God Himself, either through intelligible, audible speech or through distinct visions. Whether

they heard His voice with the natural ear, as Moses did, or the will of God was conveyed to them by the Spirit, they were always able to declare with absolute certainty, "Thus said the Lord Tzebaoth!" We also notice that when they received God's message, they were always perfectly conscious, and never in a trance like the pagan wizards.

Yet the Spirit did not turn them into "mediums" and prevent them from expressing the particular qualities of their temperaments. He used them as persons, not as machines. The style of Moses differs from that of David; Paul does not write like John; but the same Spirit fills the Bible from coverlid to coverlid, and every writer points to Jesus Christ as the central figure of the Book. He is the hero of God's tremendous story.

Thus every word in the Bible, as far as it is translated correctly, is infallible, divine truth. The Bible does not merely *contain* God's Word, it *is* God's Word. Consequently it is the final authority in all things spiritual, and the only rule and guide of faith and practice, which is wholly exempt from error. It alone declares the perfect truth unto salvation.

#### *What Science Cannot Do*

The fundamental doctrine of unbelief is the denial of everything supernatural. Science, falsely so called, largely based on this dogma. Hence this sort of "science" denies the authority of the Bible, and the weak-minded bow to this arrogant presumption. But have these purveyors of theological vagaries any moral right to deny the supernaturalism of the Bible, before, through their "science," they have proven the nonexistence of the living God? I think not. The God who revealed Himself in the past, is not hiding in the cloud-caves of the sky today. He is abroad, accomplishing wonders. His word gives life today as it did in the morning of time. Men are being born from above. That is the supreme wonder. But no soul was ever born again, except through the instrumentality of God's Word. The Spirit does not work in man apart from the Word.

#### *The Only Infallible History*

The Bible is the only book that contains infallible history. Although Napoleon had not been afflicted by the *History* written by Mr. H. G. Wells, he made a shrewd guess when he declared that "history is largely fiction written for the delectation of the herd." No book of national or universal history is absolutely reliable. The most conscientious of uninspired historians have falsified and adulterated their accounts of men and events, unwittingly perhaps, either because of excessive patriotism or undue prejudice. But when the Spirit of God writes the history of the Jewish people, He does not soften His account of their national sins, or fail to point out the resultant punishment.

While God employed Jews to write the Scriptures, the Bible is not a Jewish book. The Hebrew prophets were not the heralds of an exclusive na-

tional faith, but men, commissioned by the Lord, to reveal His thoughts and declare His will. And the thoughts of Jehovah and the will of Jehovah, nearly always collided with the thoughts of the Jews and the will of the Jews.

The moment a man is born again, he sees everywhere in the Bible the marvelous axiom confirmed and ratified, that he is justified and saved only through faith based upon the substitutionary suffering, death and resurrection of the only begotten Son of God. Therefore he rejoices in his infallible Book, which declares to him the perfect truth concerning himself and his God.—*Rev. Alexander Marlowe, D.D., Londonderry, N. H., Moody Bible Institute Monthly, June, 1926.*

### That Wonderful Book

THE psalmist says: "I rejoice at Thy word, as one that findeth great spoil." Ps. 119:162. What a wonderful book the Bible is! It comforts in sorrow, and is a staff upon which to lean in old age. How many fail to study its blessed pages and enjoy its truths! We should daily dig in this great mine of truth until we find its gems revealed to us.

It is said that "a certain prince became affianced to a lovely princess, to whom he sent a very magnificent gift, as a token of his affection. The messenger arrived with the present, which proved to be an iron egg. The princess became very angry, and cast it upon the floor. Upon a second thought, she took it and began to examine it more closely, when by accident she touched a spring which caused the outer casing to part, revealing an egg of brass. She touched the spring to this, and it fell to the floor, leaving in her hand an egg of silver, which, when opened, disclosed an egg of gold that soon swung open, and a magnificent diamond of rare beauty and value fell into her lap. Each time she looked at it, pleasant memories of the donor came to her, and each time she examined the at first uninteresting gift, she found hidden within a rarer gem. And so it is with the Word of God; the world picks it up, and glances at it with the natural eye, and again casts it aside as dry and uninteresting."

How much time we often spend in reading trashy literature, and neglect a study of the Book of God! In many pulpits are ministers who are arguing about the supposed errors in the Bible and telling their congregations that it is just a book, like other books; that Jesus was a man—a good man, of course—but there are other good men.

H. Grattan Guinness, speaking of the Bible, well says; "Witnesses to the Bible still multiply. The mighty past is speaking. God is bringing forth its testimony. Egypt, Assyria, Babylon, have broken the silence of the ages. The mouldering monuments, the buried cities, the sandy deserts, the sculp-

(Continued on page 30)

# The Troubled East

## *A Résumé of the Happenings in China, Turkey, Persia, Syria and India*

By WILLIAM G. WIRTH

ALL eyes are riveted on the East these days. Every daily issue of the newspaper has columns devoted to events occurring in that world area. It matters not whether these news items deal with the Far, Middle, or Near East, they grip our attention; for somehow we feel the importance of them, and realize that they have much to do with world peace or world war.

Statesmen appreciate the gravity of the situation there. Not long ago the ex-kaiser, safely nestled in his retreat in Doorn, Holland, gave warning to the world of the rising danger threatening the Western nations from an aroused East. Whether we admire this luckless representative of the once-renowned Hohenzollern dynasty or not, his many years of rulership over one of the great European states are to be reckoned with.

### *China in Continuous War*

There is colossal China, with its three to four hundred million people,—about one-sixth of the population of the whole world. The Chinese have been traditionally a pacific people. War has never played a great part in the history of that nation. But it is not so now. During the last decade China has been in a state of almost continuous war. The *tuchuns*, or war lords, of various provinces have been struggling one against another, and battle after battle has been fought. The military profession is growing, and thousands upon thousands of Chinese are making soldiery their regular business. What is it going to mean to the West if a nation of four hundred million is converted from pacifism to militarism?

Militarism in a strong way is seizing hold of the Moslem countries. Revived and resuscitated Turkey, under the able leadership of Mustapha Kemal Pasha, is building up its forces. It no longer purposes to be shuttlecock for the diplomatic and military sport

of the rival policies of European powers.

In Persia, the situation is even more remarkable and astonishing. For years this ancient land has been dormant, militarily speaking. And being dormant, it has been literally a doormat for the strong powers. It was only a few years ago that, coolly and deliberately, without asking the native government's advice or consent, Russia and Britain divided practically all Persia between them,—Russia to have the northern part, while England was to have the southern part. With diplomatic condescension, they tendered to Persia the middle strip as its own sovereign territory; which only added insult to injury. However, it is different now. Riza Khan, the Persian "man of destiny," the former prime minister and commander-in-chief of the army, backed by a strong national sentiment, deposed the reigning shah, and is himself the ruler of Persia. What has come out of the strong leadership of this man? It has been announced that Persia is from this time on, for the Persians.

The French are having a hard time of it in Syria. It will be remembered that the Versailles Peace Treaty, which closed the World War, provided that Syria should be held as a mandate by France. This has never set well with the warlike Moslems and other fighting tribes living in that area, and the French have had trouble after trouble there.

What does all this increasing resistance to West-

ern control in the East mean? — The handwriting on the wall of the East no longer intends to accept meekly and submissively that which the European West wishes to do in that half of the world. It is a far cry from the Far, Middle, and Near East of 1877, to the Far, Middle, and Near East of 1927. Fifty years have witnessed a complete metamorphosis of feeling. In 1877, China, India, Turkey, and other Oriental coun-



(Courtesy C. P. R.)  
A common means of transportation in Colombo, the capital of the island of Ceylon.

tries, were helplessly at the mercy and dictation of the great powers of Europe. China was divided into "spheres of influence," and robbed of strategic ports and districts. India did without complaint, the will of London. Turkey was the "sick man" of the nations, —so sick and weak that its policies came from European foreign offices, and its own sovereignty was practically surrendered into stronger hands.

In 1927, China has been so successful, in spite of her own domestic upheavals, in impressing her own sovereignty upon the other powers that have used her as a field for exploitation, that they consented to the holding of a Customs Conference, thereby agreeing to better terms for Chinese revenues, and more economic advantages to this Far-Eastern nation. What they would not think of doing in 1877, they have been compelled to do, because they realize that they are dealing with a New East,—a world like, resistant, independent East.

Britain has been making more concessions to the clamour for self-government of the Nationalists of India. Resistance is in the air in that Oriental peninsula, and it will not down. It seems to partake of the miraculous that a country such as India is—sluggish so far as national spirit is concerned; content to accept that which happens as the inevitable because of a fatalism bred by long ages of philosophical thinking and class barriers erected by a notorious caste system — should suddenly become assertive, put itself on the offensive against outside domination. The work of Ghandi and Das is going on, and many freely predict that the day is coming when Britain will have to accord to India autonomous government, if not complete independence.

#### *Looking Toward Economic Independence*

Nor is this revival in the East simply a military affair. One has but to read Albert Howe Lybyer's interesting article in the December, 1925, *New York Times* "Current History," to see how the economic and industrial renaissance, as it were, of that area is progressing. Professor Lybyer, one of the best authorities living on Near-Eastern concerns, tells of his travels through Turkey, Syria, Palestine, and other Eastern lands; and the thing that particularly impressed him was the business activity, the adop-



The new Emperor of Japan and his wife.

tion of many Western methods in transportation, travel, and communication. Motor lorries are coming in, up-to-date farm and industrial machinery, and even Western customs.

The East is coming into its own, and in doing so it is turning anti-European. Bolshevism is doing its part, through its gradual permeation of the whole of this region, to make it anti-Western. We Westerners have boasted of our "self-determination," democracy, nationalism. It is now coming back on us with a vengeance in the East. Strong leaders have arisen to urge this movement on: Riza Rhan of Persia, Mustapha Kemal Pasha of Turkey, Ghandi of India, Zaghul Pasha of Egypt, Wu Peifu, Chang Tso-lin, Feng Yu-hsiang of China.

#### *The Prophet Foresaw Our Day*

Yes, our eyes are on the East; and so were the eyes of the prophet. Given a vision of our time, his attention was directed toward an awakening,

arousing, resistant East,—an East that would play its dread part in the Armageddon of the nations drawing on apace. For, seeing the immediate earthly prelude of the second coming of Christ, he saw seven angels pouring out the judgments of God on the earth in the seven last plagues. Of the sixth plague he says: "The sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising (the East). And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16: 12-16. A. R. V.

The "spirits of demons" of war are at work among the nations. The way is indeed being made ready for the kings that come from the East. This stirring in the East is not a movement toward peace; but rather of a world-wide conflict. The lesson is for us who would understand the meaning of the times. "Blessed is he that watcheth, and keepeth his garments." The waking up of the East is one sign of the second coming of Christ.

### Jack Miner's Impressions of Henry Ford

DURING the past few years whenever any of my friends, such as Mr. Ford, Mr. Mellon, Mr. Henry M. Leland, Mr. Tyrus R. Cobb, Capt. Eddie Rickenbaker, Mr. W. K. Kellogg, Mr. John Haggarty, Governor Grosbeck, Mr. Geo. D. Pratt and others, have visited my home and been my guests at the bird sanctuary, my mail has always been flooded with requests from the press, asking me my impressions of my well-known guests. I have always refrained from giving the press the impressions I formed of my guests, because my impressions of my friends that visit me are always one hundred per cent up to the standard, or else they would not be invited to my home.

But the other morning while on the train en route from a lecture tour in New York City and Boston, Massachusetts, while waiting for my breakfast to be served, a morning newspaper was handed me in which, on the front page, in capital letters, I read these words: "Henry Ford Hospital Nurses Discharged for Smoking Cigarettes." I then thought of several requests I have had to put in print the impressions I had of Mr. Ford. The Ford Hospital organization taking this stand against cigarettes, I no longer can keep quiet; and I think every one of his many friends all over the world and organiza-

tions for the betterment of humanity should back him up in this step, which will not benefit him so much, but the rising and unborn generations.

The Henry Ford Hospital in Detroit is owned by Mr. Henry Ford and his family, representing an investment of over ten millions of dollars. Men and women have travelled from all over the world for treatment of their ailments there. I mention these facts to show that it is no small organization, not with the spirit to advertise the hospital, as it is run solely on a non-profit basis. Henry Ford stopped the ladies under his employment from smoking cigarettes; and I say this alone shows the calibre of Mr. Henry Ford and his interest in the moral side of life and in the born and unborn generations. And this fact, connected with the character of Mr. Henry Ford, will go down in history.

If more men will take Mr. Ford's example and have a backbone instead of a wishbone, it will help to slow this world up somewhat; and children a century from now will have healthy reasons to thank him. So many men ask me why I am so opposed to women's smoking, and in reply I will say: The biggest asset the world has is its babies; and the hope of the world for permanent peace is more love and education among its babies, profiting by the mistakes of their foreparents. But what a pitiful thing if these babies' growth, intellectually and morally, is going to be stunted through the mothers' of the land smoking cigarettes months before the children are born. Right here let me say to the world that I will give more for any child's nine months' health and education before he is born than I will for that of any nine years after birth. I think every human being wants to see the world take a step forward and not backward; and who can say that by women's smoking the world is made better?

So many people have asked me what I thought of Mr. Ford and his peace ship idea. Let me say right here, it showed where his heart was and his willingness with his money to stop the war if money would have stopped it; and had his efforts been of any use and had any effect, my sister's three boys and many other mothers' boys would undoubtedly be alive and well today and have a chance to be of some use to Canada instead of being blown to pieces and buried in France. And many a broken heart, still bleeding with tears, would today be rejoicing in the home circle. Why knock a man, if his intentions are good, even though his efforts fail?—*Jack Miner, the Canadian naturalist.*

Just to drive somebody's darkness away,  
Just to make brighter the world of today,  
Just to strew flowers along life's pathway:  
This is my duty to Him.

Just to let Jesus have perfect control,  
Just to know daily His grace makes me whole,  
Just to have heavenly peace in my soul:  
This is my duty to Him.

—Selected.

# Would You Be Free From the Tobacco Habit?

## *Experience of a Canadian Boy*

By DANIEL H. KRESS, M. D.

**D**URING the past thirty years I have had under my immediate care a great many tobacco addicts, many of whom appealed to me for aid in overcoming the habit. For some time I conducted a free clinic in Chicago, Detroit, and other large cities, in which I employed the silver nitrate treatment combined with a diet from which was excluded food which tended to create a craving for narcotics, such as pepper, mustard, pickles, vinegar, the free use of salt, and meats. Results were obtained in many cases where the instruction was followed. It was quite evident, however, that in addition to this regime some outside power was needed.

There are thousands of slaves to tobacco who have been freed without these human aids referred to. Thinking it might be of encouragement to the many who are still addicts of this narcotic, I will give a brief sketch of some of these cases which came under my observation.

First, I will relate my own experience. At the age of about twelve years I began, with other boys of my age, to smoke occasionally. I had the experiences which others had of sickness, vomiting, etc. But believing it to be a manly accomplishment, I persevered until I was able to smoke and really enjoy it. With the use of tobacco came drinking, another supposed-to-be manly act, and the time came when I not merely smoked but drank, and many of the nights were spent in the hotel or saloon with other young men, playing cards, smoking and drinking. Very frequently drinking was carried greatly to excess.

One year before my marriage, I vowed to abandon the use of beer and other alcoholic beverages. I remember very well the night this vow was made. I, with several of my old associates, after one week's heavy drinking between Christmas and New Year's night, stood around the hotel bar. Our glasses were filled to overflowing, when one in the company said, "Let us swear off!" "All right!" the rest responded. We drained

our glasses of whisky, and strange to say, that was the last drink I took. All of the other young men broke their pledge in a short time and continued the old life. I still associated with them. At the card table, instead of taking drinks, I filled my pockets with cigars.

I left the old town, and about thirty years later returned to make a visit, expecting to meet some of these men. I was disappointed. Going to the hillside where Mother was buried, in looking for her tombstone my heart was made sad as I read the names of these very men. One died at the age of thirty-seven, another at forty-seven, still another at forty-five. A few steps from them lay the bartender who sold us the drinks. As I walked down that hillside with my sister, tears coursed down my cheeks. All of my old pals were gone. I had more acquaintances in the cemetery among the dead than in the small town among the living. I can not even now explain how I was rescued. I have attributed it to my mother's prayers and to her unbounded faith in her baby boy, when others considered him a hopeless case. God, in His goodness, gave me a wife who was an active Christian worker. She



Hopewell Rocks. This striking formation is found on the Peticodiac River, near Moncton, New Brunswick. (Courtesy C. N. R.)



(Courtesy C. N. R.)

Lake of Bays, Ontario, as seen from the Lookout Tower of Bigwin Inn, on Bigwin Island.

did not ask me to give up smoking, but I promised her I would not chew tobacco after our marriage. I am sorry to say this promise was broken several times. I had been married about three years when one night she persuaded me to attend a gospel meeting with her, which I did. During the meeting something was said that touched my heart. I determined there and then to be a Christian and lead a better life.

On our way home I told my wife of my resolve, and added, "I do not see how I can be a Christian and continue smoking." No one had said anything to me about tobacco being injurious. I simply could not harmonize Christianity and tobacco. My wife said, "Well, give it up." I replied, "That is easier said than done." But on our arrival home, the first thing I did was to get my cigars and pipe and a pound can of tobacco, and hand them over to her for safe-keeping. I got along very well that night, but in the morning about ten o'clock the craving for my accustomed smoke was so intense that I felt I could not endure it any longer. I called my wife and pleaded for just *one smoke*—no more. Fortunately, she knew better than I what would be involved in that one smoke. She did not yield, but invited me to accompany her into the bedchamber, where we knelt down and asked for divine help. There, on my knees, I promised the Lord regardless of suffering never again to smoke.

This brings me to a point in my experience which I have hesitated in the past to relate, fearing it might bring discouragement to others who in their efforts to give up tobacco have quite a different experience. I do not know how to explain it from a natural standpoint, but from that little season of prayer and

my determined resolve, I can not recall ever having had a craving for a smoke or tobacco in any form. Once I broke over and smoked six or eight cigars without stopping. It was not because I possessed a craving for a smoke, but owing to reverses in business. I was very much discouraged and depressed, and knowing a smoke would narcotize the brain and temporarily throw it out of commission sufficiently for worry to cease, I resorted to the smoke as I had previously done. That was my last smoke.

I have had under my care men and women who have had a very similar experience. During the year 1893 I aided in opening up a medical mission in the city of Chicago to aid the many "down-and-outs," as they were termed, who had flocked into the city.

Among others was a man by the name of John Ferrin. He was one of the most hopeless characters to be found in the city of Chicago. He was on the point of having delirium tremens when he appealed to me for help. Day after day I gave him his bath and dressed his sores, and after doing so would read a few verses from the New Testament about the life and works of Christ. Then we would bow in prayer and Ferrin would go out in search of something to do. Although an inebriate of many years, he at once gave up drink. He did not taper off. One day he came to me and said, "I see you do not smoke. Tell me why not." I told him I did not smoke because I considered my body to be God's temple and that Christ dwelling in men would not resort to a habit which would defile his Father's dwelling place. Without a moment's thought he handed me his pipe and tobacco, saying, "I will never smoke again." I said to him, "Ferrin, you will have a hard time of it." He was an inveterate smoker, but replied, "O yes, I can give it up. That little Book you gave me (referring to a small New Testament) says: 'Where sin abounded, grace did much more abound.'" From that day to the last day he was associated with me in Chicago he never mentioned tobacco. The craving for it was gone. Mr. Ferrin was a highly educated man. His brother, I later learned, was a Catholic priest. One day he came to me and said: "I just passed a priest on the street. He was smoking a cigar. I thought to myself, You are a nice representative of the meek and lowly Jesus." Like myself, he was unable to harmonize Christianity and smoking.

In the same mission Tom Mackay was converted. Tom had been the terror of that terrible community known as Custom House Place, where the mission was located. He was a confirmed drunkard and a

heavy smoker. At one of the night meetings Tom was converted. He dropped drink and tobacco. One year later he was recognized in that same community as one of the most successful gospel workers. Thirty-five years have passed by and Tom Mackay is still engaged in evangelistic work. Thousands have been converted under his ministry.

I have at present under my care an actress and writer of plays. She devoted herself so intently to her work that she resorted to the use of cigarettes for temporary relief until she became a nervous wreck. Her friend came to see me and asked if we could help her. She told me this girl now smoked incessantly—that the cigarette during the day was seldom out of her hand. I stated that if she was anxious to give up the cigarette and would come with the understanding that not one cigarette would be given her, she might come. To my surprise she came. She afterwards told me that on the way out in the taxi she smoked continuously, knowing it would be her only opportunity. She had a tremendous struggle and suffered terribly. When at her worst she called me to her room. She had been pleading for a cigarette. She said, "Doctor, I can not stand it any longer," and then told me that three nerve specialists whom she had consulted had warned her against ever giving up cigarettes entirely, because she said she was so high-strung, and the doctors assured her that in her case the moderate use of cigarettes was beneficial. It was this that made the struggle so hard. I said to her, "I venture to say every one of those doctors was a cigarette addict." She thought a moment, and then admitted that they were. I questioned, "Did they pray with you?" "No," she replied, "of course not." I said to her, "Isn't it true that cigarette smoking and prayer are seldom associated?" Then I told her that I was unwilling to take her money and not give value received in return; that if she wanted to smoke she had the privilege of going where she could get cigarettes, but that smoking was out of the question in my treatment. She then replied, "I will remain. Will you pray for me?" I did so, and asked God, who delights to help the helpless, to help her. The result was that a complete change came over her. The desire for cigarettes was taken from her absolutely, and she has rejoiced from that moment to this in her new-found freedom. The last time I called upon her she said: "Doctor, my mind is clearer than it has been for years. I sleep well and am worry free."

There are other cases I might relate, but these are sufficient to show what the Spirit of God can

do, and why Paul, who had experienced God's power in his own life said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

### When I Get to the End of My Way

The sands have been washed in the footprints  
Of the Stranger on Galilee's shore,  
And the voice that subdued the rough billows,  
Will be heard in Judea no more.  
But the path of that lone Galilean  
With joy I will follow today;  
And the toils of the road will seem nothing,  
When I get to the end of the way.

There are so many hills to climb upward,  
I often am longing for rest,  
But He who appoints me my pathway  
Knows just what is needful and best.  
I know in His Word He hath promised  
That my strength, it shall be as my day;  
And the toils of the road will seem nothing,  
When I get to the end of the way.

When the last feeble step has been taken,  
And the gates of that city appear,  
And the beautiful songs of the angels  
Float out on my listening ear;  
When all that now seems so mysterious,  
Will be bright and as clear as the day;  
Then the toils of the road will seem nothing,  
When I get to the end of the way.

—Author Unknown.



(Courtesy C. N. R.)

A view at Cacouns, Quebec, a delightful summer resort on the Lower St. Lawrence.

# For Ever and Ever

By ROBERT J. BRYANT

**A** MAN cannot be both dead and alive at the same time. Therefore, when the Bible speaks of the punishment of the wicked as being death, it cannot mean that a man is alive somewhere and conscious that he is suffering punishment for his sins. "The wages of sin is death." Rom. 6: 23. And "the soul that sinneth, it shall die." Eze. 18:4. "Sin, when it is finished, bringeth forth death." James 1:15. "They shall be as though they had not been." Obadiah 16.

Much of the confusion concerning the punishment of the wicked comes from the misunderstanding of three statements in the Bible, one found in Matt. 18:8: "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire"; another in Jude 7: "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire"; and again in Matt. 3:12: "Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

## What Is Everlasting?

Notice that in each of these references, it is only the fire and punishment that are everlasting, eternal, and unquenchable. "And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25:46. The wicked are to be destroyed "with everlasting destruction from the presence of the Lord." 2 Thess. 1:9. It is impossible to be in existence and not in the presence of the Lord. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." Ps. 139:7-10.

Thus, it is plainly seen that the wicked cannot live in everlasting, eternal, and unquenchable fire. Indeed, strange as it may seem, the righteous are the only ones who can and will live in eternal fire. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall

dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" And the answer is given: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33:14, 15.

The everlasting, eternal, and unquenchable fire that destroys the wicked and gives life to the righteous is the glory of our God, "For our God is a consuming fire." Heb. 12:29. When God came down on Mount Sinai and gave Israel of old His immutable law, the sacred writer described the glory of that scene as follows: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire. . . . And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, . . . and ye said, Behold, the Lord our God hath showed us His glory and His greatness, and we have heard His voice out of the midst of the fire: . . . Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire as we have, and lived?" Deut. 5:22-26.

One time when the Lord was displeased with His people, He sent them the word: "I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way." Ex. 33:3. When Jesus Christ returns to this earth in all the glory of His Father, the wicked shall be consumed with the spirit of His mouth and shall be destroyed with the brightness of His coming. (2 Thess. 2:8.) The psalmist says of that scene: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." Ps. 97:1-5.

In order to preserve the righteous at that time,

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## The Meaning of Modern Progress

By L. L. MOFFITT

Why did inventive genius lag for thousands of years, and then suddenly become so active during the last century?

Be sure you read this article in  
THE CANADIAN WATCHMAN  
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they are changed from mortality to immortality; so that instead of the brightness of God's glory destroying them, they are made to reflect that glory. The righteous and the wicked both receive their reward in the earth. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11: 31.

Though the wicked have fallen dead, having been consumed by the glory of Christ when He returns to this world, they, together with all the wicked of all times since the world began, will be resurrected one thousand years later. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20: 5, 6.

At this time, John saw the holy city, the New Jerusalem, coming down from God out of heaven. (Rev. 21: 2.) The resurrected wicked, thinking they are able to take this city, "compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." Rev. 20: 9. Outside the city of God, the world becomes a lake of fire. This is called the second death. "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." 2 Peter 3: 10. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. In this beautiful new earth where everything shall be in harmony with its Maker, the righteous will dwell for evermore; and the everlasting, eternal, and unquenchable glory of God, which was so destructive to the wicked, will fill the earth with light so that "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Rev. 22: 5.

Instead of a place from which wailings of torment shall ascend, there will be nothing but praise throughout the fair universe of God. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5: 13.

## Radio Reaching the Ends of the Earth

A Canadian vessel may introduce radio into a little island in the South Atlantic which has been passed by in the advance of modern science, although it has been inhabited by Europeans since 1816. It is the island of Tristan da Cunha.

In the waste of the South Atlantic, 1,500 miles from Napoleon's prison-island of St. Helena, rises this desolate rock. Its area is only sixteen square miles; a volcanic cone, often snow-capped, rises to a height of 7,640 feet, while the island itself is circled with cliffs rising precipitously from the ocean to 1,000 and 2,000 feet.

On this island, in spite of all hardships, is a little colony of mixed extraction, but chiefly of English, Italian, and some of Asiatic descent. Though the basis of the island's population is English, it does not number over 100, and is composed chiefly of fishermen. Penguins at one time had the island to themselves, but now a small herd of cattle, a few pigs, and many rats make up its animal life. Rats, years ago, put an end to the growing of grain, and now the islanders must limit their agriculture to raising potatoes.

In 1506 Tristan da Cunha, a Portuguese sea-captain on his way to India, was blown off his course and came across the uninhabited island. Subsequently it was occasionally visited by ships of various nations. During her war with the United States in 1812, Britain saw the strategic value of the island, and in 1816 a garrison was put ashore. When it was taken off the following year, one soldier was left at his own request with his wife and two children, as well as two masons.

This nucleus slowly grew as ship-wrecked mariners and others remained on the island, and in 1827 five coloured women were induced to migrate from St. Helena to Tristan da Cunha to become the wives of the five eligible bachelors then on the island. Seal fishing became the chief support of the inhabitants, who frequently welcomed American whaling vessels.

The population in 1909 was ninety-five. Many of the younger members of the community find their way to the Cape of Good Hope, but many stay on in spite of several near-famines and other difficulties. They have built a small church around which clusters a small village.

Naturally, the island is self-supporting. It is too far off the regular shipping routes, and ships pass by only occasionally. Larger vessels cannot approach the island. From time to time various organizations, hearing of a vessel approaching the island, arrange for it to leave various necessities and luxuries not obtainable on the island. Early in 1928 the islanders will probably see the largest vessel ever to pass through their vicinity. This will be the Canadian Pacific liner, *Empress of France*, which in her first cruise in the southern hemisphere will pass the island on her way from Argentina to South Africa.

It is probable that supplies will be sent by the *Empress of France*, to be delivered on a raft. A radio, and possibly a portable phonograph with records, will be among the things sent ashore. By using the radio they will have their first opportunity to get in touch with the world of modern civilization, which has left them far behind in its march.  
—E. W. Evans.

## As Others See It

### Earth's Lesson

Sink to thy rest, O sun,  
 Behind the western hills!  
 Leave earth to darkness, and  
 To that sweet calm that falls  
 O'er nature with the night.  
 Withdraw thy heat, Oh sun!  
 Day with no break would blast  
 Earth's fairest fields, and make  
 Of gardens deserts drear.  
 Night brings a blessing day  
 Cannot impart; and clouds  
 Shut from the earth thy rays  
 That garden spots may smile  
 In harvests ever full,  
 And so our race be blessed  
 With food and raiment meet  
 For all God's children dear.  
 And now, O child of hope,  
 Earth's lesson quickly learn:  
 We need the sunlight true,  
 And God's approving smile;  
 We need to feel the warmth  
 Of love divine, and know  
 His keeping presence near;  
 But like the earth we need  
 The storm-cloud and the rain;  
 The shadows cool we need.  
 E'en hours of darkness deep  
 We need to try our souls,  
 To draw upon our faith,  
 That we like garden spots  
 May smile in harvest rich  
 With precious fruits for God.

C. P. Bollman.

### Liberty

"Liberty" is the false god of today. The young people are demanding "freedom for self-expression." Mothers and grandmothers are asserting independence of old restraints. Ministers and seminary professors are breaking away from "bondage to an infallible Book." But along comes another seminary professor, Dr. Gresham Machen of Princeton, and quietly tells us that "Galatians is the great pamphlet for today, on liberty, about which men are talking as never before." Would that this generation might see the difference between its false "liberty" of bondage, and "the liberty wherewith Christ hath made us free." To the world of today, as always, liberty means only freedom to sin. To God, and to those who have received His Son

as Saviour and Lord, liberty means freedom from sin. One means death; the other, life. One means misery, wretchedness, and finally hell; the other means happiness, joy, and finally heaven. And so God pleads with all His children today: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—*Sunday School Times, Aug. 7, 1926.*

### Are Catastrophes Divine Punishments?

Sinful man rebels against God's judgment of sin. It is a subtle and unrecognized form of atheism that recognizes the God of love but denies the God of righteousness. The Florida cyclone disaster has raised the age-old question, Was it God's judgment on sin? The *Literary Digest* discusses the question, and quotes a New York minister as saying that those who see in it divine punishment are manifesting "an unchristian mental pride." He says that we should "recall the words of Jesus to the Jews, warning them not to jump to the conclusion that the eighteen upon whom the tower of Siloam fell were offenders above the other citizens of Jerusalem, or that the Galileans whom Pilate executed were sinners above the other people of that province." A Southern newspaper says the judgment that Florida was punished because of wickedness is "a cruel theory, and no contribution to the efficacy of religion." But those who so often quote our Lord's words, in the passage cited, seem to overlook His plain teaching there. Concerning the two catastrophes named, He said in each case, "Think ye that they were sinners above all men?" Then He gave His final word and judgment: "I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13: 1-5. Our Lord, like the teaching of the entire Bible, pointed out that God must punish sin, and that great catastrophes of nature are God's judgment on sin, while at the same time any particular catastrophe does not necessarily mean that those judged by it are greater sinners than others. Catastrophes, in other words, are God's great object lessons concerning "the wages of sin," which is death. By cyclones, earthquakes, disasters of any sort, God seeks to turn sinners to Himself and to the deliverance from sin and death that His grace provides. Philadelphia, Toronto, London, deserve swift judgment just as much as Florida or Japan. God's catastrophic judgments on sin will increase as the world's sin increases; but to the very end, "where sin abounded, grace did much more abound."—*Sunday School Times, Nov. 6, 1926.*

## The Cost of Militarism

PEACE is costly, if we are to judge by the amount spent by the nations of the world in the support of their military equipments. Last year Great Britain, suffering from heavy tax burdens and the vast numbers of unemployed among her population, spent \$652,000,000 in this cause. The United States spent \$555,000,000. France, which is in far more numbers of unemployed among her population, spent \$220,000,000. England spent about \$13 for each person in its population, while the United States spent \$5 for each man, woman and child. These amounts must, of course, be raised by taxation. It does seem that there ought to be some way by which these enormous burdens could be lifted from the people. We know of no better way than for the Christian people of the world to give at least as much for the proclamation of the gospel of the Prince of Peace as they are now giving for the support of the god of war. When the hearts of men have been filled with the peace of God, there will be little danger of the god of war ruling in the world. It seems that the bringing about of this state of affairs is largely dependent upon the willingness of God's people to give the money needed to spread the gospel throughout the world.—*The Presbyterian of the South.*

## Giving Him a Chance

One of the most difficult things that some of us have to do is to be reasonably fair and considerate in our attitude toward other people, especially the other people who do not think and feel and live as we do. Intolerance of opinions that are not our opinions; of ways that are not our ways; of ideals that are not our ideals, is very common, runs to great extremes at times, and seems very difficult to overcome or master.

The broad and generous and respectful attitude toward the other fellow, that gives him a chance for himself; that freely allows him to be different; that credits him with sanity and good judgment, even though he doesn't quite agree with us; that generously admits that he may have high principles and a most worthy purpose even though he feels very differently about many things than we do, isn't nearly as common among us as it ought to be.

And it would seem at times as if it were especially uncommon among earnest Christian people. Intolerance comes very near to being one of the great sins of so-called good people. A glance at history will soon convince us that this has been the case through many centuries, while a look around us, or within, will probably convince us that no radical change has come with the years in this matter. It might not be fair to say that goodness is inclined to be intolerant, but it is rather safe saying that many good people are inclined to be so.

And there is no use arguing in favour of such intolerance as good people sometimes indulge in.

Intolerance is intolerance, and the intolerance of a good man is not very appreciably different from or better than the intolerance of a man who supposedly, is not so good. In fact the intolerance of good men has worked disaster in the world and wreck and ruin to the kindness and good feeling and Christian spirit that ought to be in it in a way that is tragic to see. That a man is intolerant about something that has to do with religion cannot possibly turn his intolerance into a virtue or rob it of the virulence that is inherent in it.

And if intolerance is always bad, the opposite of it—the kindly, generous, appreciative, considerate spirit—is always good, and will always work good no matter by whom it may be indulged. It ought to be indulged much more than it is by good people. I am sure that there is nothing that would help more to make goodness somewhat more attractive and popular than that good people would become broadly known as generous, kindly, liberal-minded, considerate people, and that the wide-spread belief that they are intolerant people should have no possible foundation to rest upon.—*New Outlook.*

## Wealth From the Star Dust

Among the many wonderful features of the vast Colorado Plateau of Arizona—one of the most strangely broken regions of the earth's crust—is a canyon of the Little Colorado River which is known as the Canyon Diablo. Not very far from the canyon is an eminence called Coon Butte which has a huge circular depression in its crest. From this "crater," which is 4,000 feet across and 500 feet deep, the Butte was at first regarded as an extinct volcano. A later theory has been that the hill and its crater are the result of the colossal impact of a tremendous meteorite on the earth's surface. This missile from the heavens, it is conjectured, buried itself deeply in the earth, flinging up the surrounding land as it sank. If this be the true explanation of Coon Butte and its crater, it follows that somewhere below them exists the vast metallic projectile which was hurled with such force against the world. Experimental borings by mining experts have established the fact that there is some great deposit of intensely hard mineral below the Coon Butte, and Sunday's *Observer* tells us that a mining syndicate is beginning to set to work in this romantic neighbourhood. Even the surface of this extraordinary region is strewn with what the prospectors assert to be meteoric iron from which "microscopical diamonds" have been recovered. But it is not out of diamonds that the existing syndicate hopes to make its money. From five tons of the subterranean deposit one ounce of platinum has been obtained, and as platinum is worth about £24 an ounce, and the syndicate thinks that the complete embedded meteor weighs a thousand million tons, somebody evidently has in mind a fortune whose size might even induce America to forgive Europe her war debts.—*Manchester Guardian.*

# News Notes

—Cloth is being made from pineapple leaves in the Philippine Islands.

—Between twelve and fifteen million radio sets are in use in the world, according to a recent survey.

—A recent investigation shows that the average income of doctors in New York is about \$2,000 yearly.

—Queen Mary patronized a self-serve cafeteria in London during the Christmas rush, helping herself as did the others.

—In its earliest stages, tuberculosis can be cured in nearly one hundred per cent of the cases, according to specialists.

—One-quarter of the women of America over fifteen years of age are paid workers and one-quarter of these are married.

—A branch library in the southern section of Manhattan Island is designed to fit the reading needs of twenty-four nationalities.

—In the 17th and early 18th centuries, family Bibles were kept in oak boxes made especially for that purpose. Many of the boxes were elaborately carved.

—Paper money is believed to be in some measure responsible for transmission of disease germs. France has adopted a new type of transparent germ-proof paper, the surface of which is hard and smooth and therefore unfavourable for the harbouring of germs.

—Many claimants demanded a valuable pearl recently discovered in England: the fisherman who got the oyster from the bed; the fishmonger who bought it; the merchant who sold it; and the servant who finally opened it and found the pearl. The judge awarded the gem to the man who finally bought the oyster.

—The Italian government is about to take steps for the restoration and preservation of Napoleon's villa on the island of Elba. The villa had been allowed to fall into a dilapidated state, but the government has now set aside a sum for repairs and will henceforth look after its upkeep.

—The first omnibus was built by Gregory Shillibeer in 1829. It was drawn by three horses and carried twenty-two passengers, all inside. Hancock introduced the first mechanically propelled bus in the same year, but its progress was hampered by a law requiring that it be preceded by a man carrying a red flag.

—Cairo, Egypt, is said to have more newspapers than any other city of its size in the world.

—*Punch*, England's famous humorous weekly, has yielded a point to Prohibition. Liquor advertisements are hereafter to be banned from its pages. Contracts already made with advertisers will be carried out, but no new ones will be taken, and with their expiration the weekly will be absolutely "bone dry." This announcement has created a mild sensation, and marks a new departure in British advertising.

—According to the *American Education Digest* the average American dollar is spent in the following way:—

	Cents
Living costs _____	24½
Luxuries _____	22
Waste _____	14
Miscellaneous _____	13½
Investment _____	11
Crime _____	8½
Government _____	4½
Schools _____	1½
Churches _____	0½

—Thomas Jefferson, while attending the Continental Congress, arose each morning at 5:30 o'clock.

—The nerve-racking, painful drill the dentist uses to bore into a throbbing tooth will cause patients no further worry when a new type of drill recently invented in Germany comes into general use, it is asserted. The new instrument has a cocaine needle combined with a drill. The cocaine, under pressure from the dentist's finger, flows into the hole, deadening the pain. The new drill has received many tests, all said to have been successful.

## That Wonderful Book

(Continued from page 19)

tured rocks, have found a voice. Sinai and Petra, Horeb and Hermon, echo the sacred oracles. Memphis and Tyre, Tadmor and Nineveh, have risen from their graves. The painted papyrus, the pictured walls, the stony tablets, the rusted medals and coins, bring forth their testimony. The ruins, the rivers, the mountains and the seas cry out, 'Thy word is truth.' And the living witness as well as the dead. The Samaritan still lingers at Sychar; the Jew still wanders in every land. The church of Christ still lives and spreads throughout the world. The gospel still regenerates. The promised Spirit still sanctifies, and witnesses in Christian hearts. In a word, history and experience confirm the Scriptures and assure us that through the prophets of the Old Testament, and the apostles of the New, and above all, through His Son, God himself has spoken to our race; and that the word which He has spoken liveth and abideth for ever."

—George B. Thompson.

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