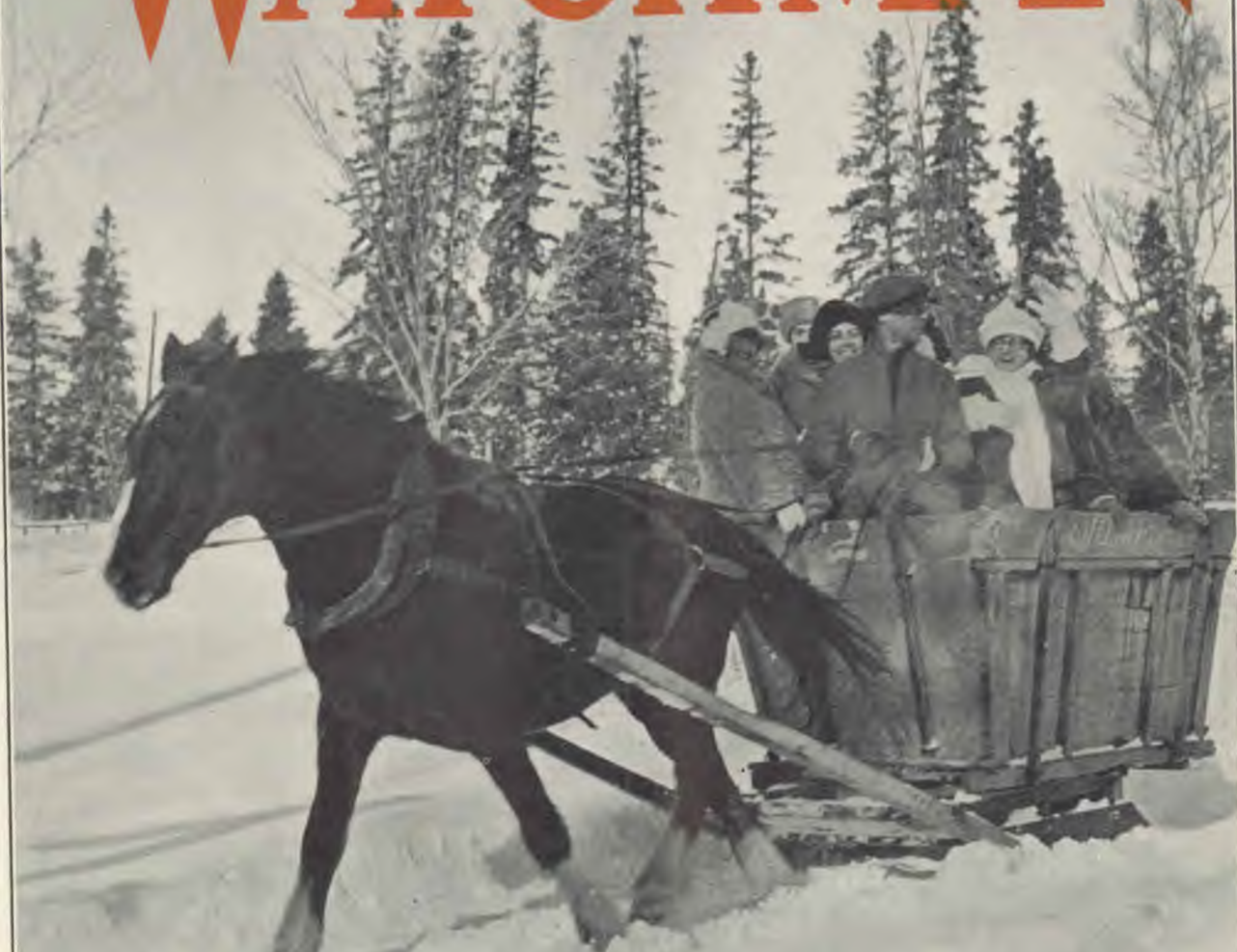


The Canadian **WATCHMAN**



A Merry Xmas

“Why Do You Belong to Your Church?”

See page 3

A Beautiful Tribute

WOE to a world that vainly tries to escape from Jesus Christ. They may deny His deity, dispute His power, disbelieve His resurrection, explain away His existence, deride Him as a phantom, insult Him as "a spirit medium," philosophize over Him as a myth, accept Him as a mere human teacher, misquote His words to sustain their opinions, pervert His teachings, and despise His precious blood; but when all this is done, their difficulty is not removed, for Christ the King still lives at God's right hand. "Jesus Christ the same yesterday, today, and forever;" the Christ "who was, who is, and who is to come;" He who had glory with His Father "before the world was," shame with man during His earthly pilgrimage; and who, having suffered these things, has entered "into His glory,"—that same Jesus still lives in all the majesty of His divine character, and in all the powers of an everlasting life. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, the sepulcher could not hold Him; and yet He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as a living, personal Christ; rejected, crucified, exalted, glorified, and coming again in like manner as He ascended; to raise the dead, to judge the world, to save His people, to be glorified in His saints, to crush the usurper, to destroy His foes, and to reign forever as the Lord of all.—*H. L. Hastings.*

Why do you

Belong to Your Church?

By C. L. PADDOCK

DID you ever chat with your neighbour over the back fence? Living in an ordinary community, as we do, surrounded by neighbourly, every-day people, wife and I often find ourselves chatting with the neighbours over the back fence. Many a friendly conversation we have had in this way. One does not need to be dressed for the occasion, in fact all formalities are forgotten. Sitting on the back steps or leaning against the old wooden fence, one can be just his ordinary, every-day self.

One evening wife and I were comfortably seated on the back steps and our neighbours were hoeing in their garden just across the fence, only a few feet away from us. They hadn't hoed long until we were all rambling along pleasantly in conversation about our gardens, the weather, the children, storms, cyclones, and finally drifted to religious things.

We will call our neighbours Smith for convenience, although that is not their name. "We have changed our church membership," Mrs. Smith volunteered, "and we are attending the new church right near us." Urged on by her curiosity, my wife asked them the reason for the change. They are well along toward middle life and we wondered that they would change their religious views without some very good reasons for doing so. "Well," said Mrs. Smith, "it is a long way down to the city, and it is so handy to attend right here on our own street. And we have decided we can worship here just as well as we can three miles from here even if it is not the same church and they do not teach the same doctrines."

Is It a Mere Matter of Convenience?

The women went on talking and I sat quietly trying to listen and still do a little thinking at the same time. We were going three miles to church too, and I began to wonder if we could make a change for the sake of convenience. The only reason they had for changing churches was a matter of distance.

There rushed into my mind just then a conversation I had had just a few days before with a business man along this same line. He told

me he attended regularly a certain church, which happened to be the largest in the city in membership and also had the most costly building. It was perhaps the most fashionable and modern in the vicinity.

And then he volunteered the information that he didn't know much about the teachings of the church. "I go there because the best people go there and it helps my business."

Our neighbours were attending the church on their own street because it was handy for them, and the business man was a member of the most popular church in the city because it helped his business.

Why Do You Attend Your Church?

As I sat there on the back steps that evening I asked myself this same fair and reasonable question. With a church not more than a block away why were we going all the way across the city to worship?

Some of you may say, "I attend such and such a church because father and mother were members there, and their religion is good enough for me."

Many may possibly be worshipping at some particular shrine because they find there a very lovable pastor, a man with a charming personality, pleasing manners, a good mixer, sociable, affable, and a most interesting speaker. In such cases I wonder if we



Ashbridge House at the entrance to the York Park and bird sanctuary near London.

are worshipping or seeking social recreation?

Others will tell you they go to church to hear the music and singing. "In our church," they say, "we have the largest choir in the city, with a conductor from abroad. We have a mammoth pipe organ, our choir members wear beautiful robes too, and the singing is simply wonderful."

Some religious organizations don't take any collections, and the dues are not heavy. That phase may draw a certain class of people.

Other Common Reasons

Sentiment has a strong hold on many of us. To have been baptized, christened, or confirmed in some church is sufficient reason for our keeping our membership there through life whether the church be right or wrong.

The size and cost of a church building make a strong appeal to a certain class, and large crowds attract others. Not a few long to worship in a quiet meditative way, and there are possibly as many who won't attend a service unless there is much out-

ward manifestation, the baptism of fire and the spirit, accompanied by speaking in tongues and much bodily exercise.

Every individual has the right to choose where he or she wishes to worship God, or the manner of worship. And because individuals are exercising this right we have more than six hundred different religious organizations today.

Some organizations today are preaching doctrines which tickle people's ears. They pat us on the back and tell us to go our own ways, to have a good time, do just as we please, for we are all going to get into heaven in the end. This sort of teaching draws large crowds in these modern times.

I like to believe that there is a great mass of honest, true-hearted, conscientious worshipers who are worshipping with the denomination of their choice because down deep in their hearts they believe that this particular church is following in the footsteps of the Master, living up to His teachings more closely than any other church.

Father and mother may have been wrong in their



BRAS D'OR HIGHWAY, NOVA SCOTIA

The scenery along this highway, which is one of the finest motor highways in North America, reminds the tourist of Norway or the highlands of Scotland. Lake O'Law in the background.

religious beliefs, and still they may have been right. We can't pick the church where the biggest crowds go, for the right has usually been in the minority. We can't depend on outward forms and ceremonies, for the Lord "looketh upon the heart." The right church may be close to your home, may be convenient, but the church on your street is not necessarily the right church.

Some of the biggest rascals I have ever known have been eloquent, and on the outside apparently affable, genteel, and often sanctimonious. So don't take some man for your pattern.

The religion which requires no sacrifice will in the end prove disappointing, a faith which is not worth sacrificing for is not worth having. Many of our forefathers were willing to die for their faith, and we should be ready to do as much.

The sensational appeals strongly today, and because of this, many ministers have resorted to striking and startling ways for drawing the crowds. If a dance or a prize fight would bring a crowd some ministers would be willing to use it in their churches.

The church I attend is three miles from my home, while there are a half dozen churches within a few blocks of the house. There is nothing imposing or ostentatious about the building; it is just a common ordinary structure. I have heard better singing; that is, more classical, in other churches. It is not the most popular church in our city by any means. Some of my own blood and kin think I am crazy for belonging to it. To keep all its varied activities going I find draws heavily on my salary.

As I sat there on the back steps I asked myself the question, "Why do you belong to this church in preference to others?" It is not hard for me to answer.

Sound Doctrine

I am not bigoted enough to believe the church is right because I belong to it, but from the study of my Bible I have come to the conclusion that this particular denomination is the only one that is living up to all the doctrines of the Bible, taking the Bible and the Bible only as its foundation. I know other churches claim to do so. In fact all the different denominations claim to be founded on the Word of God. It is not difficult to see that they cannot all be right.

You don't know what church I belong to and I do not wish to condemn any one because they may believe differently than I do.

You and I are seeking to follow the Master and hope to live with Him through eternity in heaven. But we will never get into His kingdom if we do not follow Him here. Let me suggest here that you know what you believe, that you don't take any man's word or theory for the foundation of your faith. It matters not what your church may be called, if it is not founded on God's Word, and if it is not living up to all its teachings, or endeavouring to do so, you are in the wrong church.



A new portrait on mosaic of Pope Pius XI in the Papal Portrait Gallery in the Cathedral of St. Paul, Rome.

And if you find, on examining and studying your Bible closely, earnestly, prayerfully, that your church is not living up to its teachings, may the Lord lead and guide you to the true church, and may He give you grace and strength to accept and live the right even though it be in the minority or unpopular.

Some Great Prayers

"O Lord, give me souls or take away my soul." — *George Whitefield, the famous English Evangelist.*

"Here let me burn out for God." — *Henry Martyn, missionary, kneeling on India's coral strands.*

"Lord, to Thee I dedicate myself. O accept of me, and let me be Thine forever. Lord, I desire nothing else, I desire nothing more." — *David Brainerd, missionary to the North American Indians.*

"Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace." — *Dwight L. Moody.*

"O Lord, send me to the darkest spot on earth." — *John Kenneth McKenzie's prayer as a young missionary candidate.*

Ye Are the Salt of the Earth

What the World Owes the Righteous

By E. HILLIARD

CHRIST said of the righteous in His sermon on the mount, "Ye are the salt of the earth." Matt. 5:13. The wicked do not know that their lives are preserved because of the righteous whom they hate, despise, and often persecute. Sodom was spared for a long time because of righteous Lot. But when wickedness increased to that extent that not even ten righteous persons could be found the city was quickly destroyed. (2 Peter 2:6-8; Jude 7.)

The world loves sin and hates righteousness, and this is why Christ was rejected and crucified by the Jewish rabbis. His unselfish life was a constant rebuke to their pharasaical righteousness and erroneous teaching.

It is the same today. When reproof is given from the Word of God, or through the unselfish lives of faithful Christians the need of a change of life is made plain and the wicked feel a sense of condemnation. Instead of accepting the reproof and amending their ways they trust in themselves and reject salvation. Such are self-disturbed and through bigotry and self-deception pour forth their verbal spite in sarcastic expressions and often their cruel deeds are inflicted upon the righteous to whom they owe their very existence and to whom they are indebted for all their temporal blessings. The darkest chapters of history are burdened with the record of crimes committed by bigoted religionists. The righteous lives of the martyrs were a constant reproof to their persecutors: hence the cruel treatment.

Christ further said, "If the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing." The savourless salt represents those who are Christians in name only. Such are no offense to the wicked, but rather an encouragement for their continuance in sin. But the true follower of Christ, honest in business, benevolent in spirit, kind and courteous in disposition, is a mighty factor in the dissemination of vital Christianity. He measures up to the righteousness of God's holy law and is a blessing to the world.

The law was given to convict us of sin, to point out imperfections of character, and to bring us to Christ for pardon and justification. (Rom. 3:20; 7:7; Gal. 3:24.) Every honest-hearted, penitent sinner will accept the law's condemnation of his sinful life, receive pardon through the blood of the cross, and render willing obedience to the immutable, changeless law of Jehovah. As long as such continue to obey through faith in Christ they are under the full favour of heaven, under grace and not under the law.

Some when confronted with the demands of the

law boastfully say, "I am not under the law but under grace." Such do not seem to understand the meaning of the expression "under the law." When is a man under the law? and when under grace? Let the apostle Paul answer. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. It appears from this that it is the guilty man, the law breaker, that is under the law, and the antithesis is that the law observer is under grace.

The law convicts of sin, and through the agency of the Holy Spirit drives the arrow of conviction to the very depths of the transgressor's inmost soul. With groans and tears he pleads for mercy and like the poor publican he feels he cannot even look toward heaven. But no matter how great his guilt he is not rejected: for the compassionate Saviour said, "Him that cometh to Me I will in no wise cast out." John 6:37. The man has surrendered all and with a contrite heart has accepted Christ as his substitute for the penalty of the violated law. He is now under the full favour of heaven, and through Christ renders cheerful obedience to the law that condemned his sinful life. Such conversions are few indeed. "The law of the Lord is perfect, converting the soul." Ps. 19:7.

Those who abrogate the law must be alive in sin: for Paul declared, "I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:9. Mark it well, Paul, and not the law died. He died to sin and became obedient to the law. It is the carnal man who argues that it is impossible to keep the ten commandments, he is not subject to the law, neither can be until he is regenerated. But the man of faith says, "I can do all things through Christ which strengtheneth me." Rom. 8:7; Phil. 4:13.

All heaven is deeply moved for the salvation of sinners, but men cannot be saved when knowingly violating the law of God. Obedience and faith in Christ are the terms of salvation and always have been since the entrance of sin into our world. The obedient and self-denying ones are the very salt that saves the world from desolation and utter destruction. "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

Measuring Canada's Greatness

By THEO. G. WEIS

"I swing to the sunset land —
The world of prairie, the world of plain,
The world of promise, of hope, and gain,
The world of gold, the world of grain,
And the world of the willing hand."

It is the Canadian Pacific Railway "No. 1." west-bound speaking these words penned by E. Pauline Johnson in "Flint and Feather." That world of prairie, promise, hope and gain has become a common heritage. Canada is bound together by the daring spirit of the pioneers as well as by the ribbons of steel rails, and the all embracing grip of thousands of miles of telephone and telegraph wires. Of these the voice of the man who "dared the unknown," speaking from the silence of the clay, is by far the greatest bond that unifies our land. Sixty years of progress have been measured off the ever widening page of our national progress. The *Diamond Jubilee* is in the past. What of Canada's future? Will the next sixty years be as fruitful; will they be as momentous? Upon what type of foundation are we building; and what does and will determine Canada's greatness?

The promise of our country's future is written deep in the noise of its mighty rivers; the boundless store of its mineral abundance; the lure of its fisheries; the beckoning of its unfinished, unsettled, unknown North, as well as in the waving yellow richness of its vast acres of life-preserving wheat. Yet not only in the greatness of these natural resources but in the heart of every Canadian lad lies our national potentialities, the virgin soil, from which Canada's prosperity will spring. The Confederation celebration has opened the eyes of many who were indifferent to our national responsibility. Have we fully awakened to our obligation under God to the boys and girls in our rural schools, city schools, and high schools? Do the dangers that confront the growing sons and daughters of Canada stir us, or will we slumber on until lads are men and are lost to Christianity and racial good? In that nucleus—the playing lad—lies an unmeasured future, Canada's tomorrow. Behind his eyes' window our national destiny is taking root; and when he becomes a man how will he mould it? Withdraw the curtain carefully, guide the child mind right. While we talk commerce, natural resources, water power and new pulp mills let us not forget the lad.

Looking Backward

Men marvel, looking back upon the progress of our nation. With 1927 as an observation point there passes before the mind's eye a train of achievements, the driest statistical figures of which take on a tinge of romance.

Since 1867 the wheat yield has increased by 4000 per cent; the tilled area by 400 per cent; the mining production by 2500 per cent; the forest production by 1000 per cent; and the fishery production by an equal amount. The Hollinger mine in northern Ontario, North America's greatest gold mine, is producing more than a million dollars' worth of the costly metal per month. It has added \$115,170,531 of gold to the world's supply. The population of 1867 is estimated at 3,500,000, while in 1927 it has jumped to 9,504,799. Such has been the past upon which we look. It might be better but such as it is we hold in sacred trust bestowed upon us by our God. Space denies us the privilege of going into details of area production, quantity standards, world prizes, world records, per capita wealth and individual prosperity. Such figures would be fascinating.



A scenic spot in the Canadian Rockies on the C. P. R. line.

The richness of Canada's human wealth—the lads and youths—is equally interesting. Education pays sure dividends. The nation which loses its own young men and women not only squanders these high dividends but robs itself of the original investment. Canada is losing its trained men. W. A. Irwin in *MacLean's Magazine* tells us some startling things:

"Man for man we are today the richest among the adolescent nations of the world. Only two of the nations exceed us in per capita wealth. Our development during the past three decades, our march to possess the white man's last great west, have been things to marvel at; and yet, during six decades, we have frittered away the equivalent of more than a fourth of our present population. . . . In sixty years we have builded one great west and have lost the potential man power of another great west. . . . Had we retained our own we would have an additional population outnumbering the 2,700,000 who live in Western Canada. . . . Eastern Canada has been exporting its university trained brains at a rate anywhere from two to six times the rate of the aggregate emigration from the entire country for the same period."

When such institutions as Toronto, Queen's,

Western, Acadia, Mount Allison, Saskatchewan, Alberta, and British Columbia universities lose to the United States thirteen per cent of their living graduates; we are glaring into the face of an embarrassing national predicament and something equally striking ought to be done to counteract the exodus. This is the dimmer side of our golden shield.

Aside from high schools, seminars, academies and privately controlled institutions, Canada has eight outstanding universities with a total of 31,101 living graduates. Canada possesses no areas which are branded as illiterate communities.

We hope, and may our hope be well founded, that in the future our man power and made-in-Canada brains will leak less rapidly from our midst. Our nation hopes to provide for these future citizens. How? By a fuller development and expansion of our abundant resources, thus preparing a desirable heritage for lads yet unborn. This is one of the problems of Canadian statesmanship.

The Pillars of True Nationhood

The pride of dominating international commerce, and the pretentious boast of armed tranquillity are the deceptive quicksand bars on which international



The new Canadian building in Paris, France, near Montsouris.

peace pasts flounder. Likewise national safety ends in similar discord when founded upon the same changeable elements. No structure of state rests safely when built on selfish attainment of power and riches. No ambition is a sane ambition that has for its final goal merely the popularity of a great name, the halo of progress. All the perfectness of systematic scholarship; all the pride and glitter of our God-entrusted riches; all the spirited patriotic talk that ten million voices proclaim will never raise us to the standard of true nationhood if faith in our fathers' God grows dim.

Our forefathers pioneered in the name of God and Christ. Upon the Christian type of manhood our national cornerstone was laid. In the hands of the same Almighty God, in which the fathers believed; and on the peace of Christian faith and loyal, virile citizenship Canada's future rests. Are we training the lads in the fundamentals of the Christian founders so that they will not be suddenly staggered by a wave of indifference, fanaticism or communism? Canada needs more conscientious Christians; men who will shoulder the cross of Calvary



LUCIUS MORAN 10-YEAR-OLD HERO OF
PONCA CITY, OKLAHOMA

This modest boy, by courage and quick thought, dragged his 5-year-old cousin from death under the wheels of the train that smashed their little red wagon. Soldiers are not the only heroes.



Hon. John Oliver, late premier of British Columbia, who deservedly earned the soubriquet "Honest John." He was born in England and came to Canada in 1870. He went from Ontario and homesteaded in Delta, British Columbia, in 1877.

and take courage in the shadow of its appeal not only as a unifying power and an emblem of past accomplishments but as the sign of personal salvation and of heart integrity. Canada needs men who read the Bible believingly. But this preparation can and must of necessity be fostered more by the home and the church and publications like the CANADIAN WATCHMAN, than in legislation halls.

Upon the verbal perfectness of an evolutionary hypothesis Canada's great past does not rest. Its founders, the brains who moulded its constitution did not draw their inspiration and foresight from such source. The theory of evolution fired no hope in the hearts of the pioneers. Upon its foundation no Cartier, Champlain, Mackenzie, Tupper, MacDonald or Laurier has builded. Much credit is due the early missionaries who penetrated the rugged wilderness with the gospel, and dying, registered their last request with the Almighty that dwells beyond. The years have brought a rich harvest from seed thus sown. Our future is well grounded only when it finds among our lads the prospects of similar pillars.

(Continued on page 30)

No More Thence

By HENRY BERG

FOR, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years shall be accursed." Isa. 65: 17-20.

The New Earth

These verses contain a wonderful promise of the new earth and its capital city in which sorrow and crying will never enter. They tell us of the re-joining of the redeemed, not for a thousand years, but "for ever," when the old earth is created anew. The Lord has assured us that death, sorrow and sin will never enter that happy realm. "There shall be no more thence (after that time) an infant of days, nor an old man that hath not filled his days." Why will there be none of them "thence" or after that time? "For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." All death, sin, and the curse of sin are on this side, not "thence." This side of the "thence" infants' lives are measured by days; on the other side is eternity. On this side are old men; on the other side eternal youth. On this side are sinners; on the other side is everlasting life.

No More Death and No More Sin

On this side death and the curse; on the other side neither death nor curse. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it." Rev. 22: 3. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4. The same fire that purifies the earth, destroys the last trace of sin from the earth and with it all sorrow, crying, pain and death. How about the child who dies one hundred years old and the aged sinner one hundred years old at the time of his death? All who died in sin before the flood will come up in the resurrection with all the wicked dead to be punished. The average age at that time was nine hundred years; one-ninth of the average age at that time was one hundred years. Ninety years is considered a ripe

age at the present time. One-ninth of ninety years is ten years. We consider a person merely a child at ten years of age, and before the flood one only one hundred years old would be considered merely a child by those of full age. All such, who died in sin before the flood will die the second death accursed of God. This punishment will take place at the time when "the earth also and the works that are therein shall be burned up." (2 Peter 3: 7, 10.) Time will cease and eternity begin. The text clearly refers to the end of sin and the entering upon the eternal inheritance. In the glories of the new earth, all the evil shall be forgotten.

They Shall Not Build and Another Inhabit

What a wonderful comparison the Lord draws between the present condition of the earth and that which is to come. "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55: 12, 13. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." Isa. 65: 21, 22. By this we understand that it is not a transient possession, not passing away like that which is sin-cursed, but eternal, like the Creator himself.

The Wolf and the Lamb Shall Feed Together

And that isn't all; for it is said of that world in verse 25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." The untamed condition of the animal kingdom is due to the curse: but in the earth made new, man's dominion over the animal creation will be restored, as illustrated in the submission of all living creatures to him for over a year during the waters of the flood. So in the renewed earth, redeemed man will be completely restored to the tree of life, to the dominion for which he was created, and above all, to the presence of his Creator and Redeemer, and eternal Joy.

We, with the apostle Peter "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

Breakers Ahead! - - Protestantism Adrift

By GEORGE MCCREADY PRICE, M.A.

A NUMBER of years ago, Rev. L. W. Munhall, who has often been called the grand old man of American Methodism, wrote a book entitled: "Breakers! Methodism Adrift." In this volume Dr. Munhall gave an alarming picture of the steady drift of Methodism away from the old standards of faith and practice established by the Wesleys. With the passing of the years this drift has increased to a rapid current, until now we find that almost the whole Methodist body has gone over to the side of Modernism. Indeed, one of their influential writers recently wrote that Methodism had moved "from the old to the new point of view with scarcely a jar." He goes on to say that "the transition has been made with so little commotion and such a lack of noise that many are rubbing their eyes and wondering where they really are."

More recently another Methodist minister, the Rev. "Bob" Shuler of Los Angeles, California, has been carrying on a strong campaign against the Modernism within the ranks of his denomination. Until quite recently he has professed to believe that the fundamentalists would eventually win out, and that Modernism, at least within the ranks of the Methodist church, would be defeated. But now he sorrowfully acknowledges that the enemy has gained the upper hand, and in the March number of his magazine he says:

"Eight years from this day there will be a united Methodism thoroughly committed to evolution, standing solidly for character salvation, victoriously bringing in a kingdom of eugenics, sanitation and uplift, while the Saviour of Wesley leads His armies by way of the fountains of the great cleansing, for 'He left not Himself without witness', and He will not. Just what movement will take the place of Methodism in evangelizing the world for Christ, I know not. But I am satisfied that He will raise Him up a movement."

I am sure that Mr. Shuler has come to the right view of the present situation. But this picture of the modern apostasy is also true

of England and the rest of the world; for the conditions prevailing in America have now become world-wide. And not alone is the Methodist denomination adrift. It is now "Protestantism Adrift," and this on a world-wide scale. The present sad confusion over the revision of the Prayer Book in England is an objective confirmation of these deplorable conditions. Not long ago a candidate for the ministry in one of the Nonconformist bodies in England, a young man who had gone through a theological course and was eminently fitted by education and every moral quality, was rejected by the examining board of his denomination because his theological views were "too old-fashioned." He still



A view of the St. Lawrence and the Lower city of Quebec, taken from a window of the Chateau Frontenac overlooking Dufferin Terrace.



(Photo by Miss Malkin.)

A quiet pool where hunters watch and wait.

believed in the old views about the inspiration of the Bible, the virgin birth, the literal resurrection of the body, and various other things that his "progressive" denomination had long since outgrown. Hence he was rejected as a candidate for the ministry because he really believed in the Bible in the old-fashioned way. Could anything be a more striking illustration of the fact that Protestantism in England is certainly adrift?

But Mr. Shuler is also right in saying that Christ will not leave Himself without witness in these days. He will surely raise up a strong evangelical movement to replace those churches like the Baptist and the Methodist denominations, which have lost their way amid the fogs and deceptions of these days and have, in many cases, abandoned almost every principle of true Christianity. Such a movement is surely now due, and if the coming of the Lord is actually near at hand this new movement must be the last, the ultimate Protestantism.

The prophecies of the Bible also point out a movement like this to arise in the last days just before the coming of the Lord. In connection with the startling proclamation that "Babylon the Great is fallen, is fallen," there is the statement that a proclamation of the Gospel is to be given "to every nation and kindred and tongue and people." And this proclamation of the Gospel makes an appeal to all people to "worship Him that made heaven, and earth, and

the sea, and the fountains of waters." Rev. 14:6-12.

It will be noted that this message which is due just before the coming of Christ, places a strong emphasis upon the worship of the Creator. How timely is such a message today, when even the Protestant churches have gone over to the heathenish doctrines of Evolution, when such cardinal truths as that of the fall of man, the hopeless nature of sin, salvation only through the death of Christ, have been discarded by those who proudly pose as "Modernists." Surely it is time that God should call this present generation back to the belief in Him as the Creator, and back to a belief in all the fundamental doctrines of the Scriptures.

Not only is a reform movement like this now due to the world, but we see its actual fulfilment in the great world-wide work of Seventh-day Adventism. This movement, which began in obscurity over half a century ago, is now conducting work in 119 countries, is issuing printed literature in 120 languages, while it is conducting evangelistic efforts orally in about 100 lan-

guages more. Essentially every country on the globe except Afghanistan and Tibet has already been entered. In fact, this comparatively small body of Christians is doing more actual foreign mission work than any other church, regardless of size.

Yes, Protestantism is adrift. But God has not left Himself without a witness. He is surely making the world ready for His last message of warning and entreaty, before the coming of His blessed Son, Jesus Christ. And He is getting ready a people all over the world who can give His last message, when the crisis of the ages arrives, and He wishes to sound the last solemn warning, "Babylon the Great is fallen, is fallen. . . . Come out of her My people; that ye partake not of her sins, and that ye receive not of her plagues."

Reader, where do you stand? In that day of days, will you be so entangled with the deceptions and the sophistries of Catholicism, or of Modernism, or of what-not, that you will not appreciate and heed this solemn final warning? But there will be a faithful few: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation which shall come on all the world to try them that dwell upon the earth."

Surely it is time for every intelligent Christian to get his bearings, lest in the final crisis he find that, with Protestantism adrift, he himself has also drifted so far from the old landmarks that he cannot return.

Interesting Admissions from an Evolutionist

OCCASIONALLY we have admissions from scientists that make interesting reading, especially for those who are not persuaded that the dogmas of Lyell, Darwin, Huxley, and other nineteenth-century evolutionists furnish us with conclusive evidence that the earth and all things connected with it, including man, came into existence and developed by natural processes. In other words these admissions make interesting reading for those who do not believe that the theory of evolution is true.

In the *Contemporary Review* for October of last year, H. Reinheimer has an article entitled "Science and Life," in which he rather unsparingly attacks some of the main theories of the nineteenth-century evolutionists. Mr. Reinheimer, however, is an evolutionist, and this fact makes his admissions the more interesting.

The following quotation consists of the first three paragraphs of his article:

"According to Huxley, science is trained and organized common sense. Modern science, however, is far, very far from fulfilling this condition. Nay, it is often the very opposite of common sense, as is here to some extent to be shown.

"With regard to Darwinism more particularly, Samuel Butler wrought better than he knew when he declared, some sixty years ago, that as soon as the world began to busy itself with evolution it said good-bye to common sense; that natural selection, discharged into the waters of the evolutionary controversy, acted like the secretions of the cuttlefish; that Darwin was heir to a discredited truth, and left behind him an accredited fallacy; and that it will take years to get the evolution theory out of the mess in which Darwin had left it. All that has happened since goes to justify Samuel Butler, whose genius gave him remarkable insight into evolutionary problems, as is now tardily recognized. At long last a return to common sense is under way. The world no longer believes in the infallibility of Darwin and Huxley; and, in the scientific camp itself, agnosticism is taking the place of the former dogmatism. The very foundations on which Darwin and Huxley built have been challenged, and the change that resulted is in the di-

rection of more modesty, which is all to the good. Biologists no longer talk grandiloquently about 'smashing the evolutionary machinery,' about opposing the natural process, although they still adhere to the more objectionable parts of the Darwinian cult.

"If the reader will consult that useful collective work, recently published, by thirteen eminent men ('Evolution in the Light of Modern Knowledge,' Blackie), he will find that, although adhesion to 'descent with modification' is pretty general, yet modern opinion is veering away from natural selection, which is today considered a barely creditable hypothesis. According to Professor Soddy, the distinguished physicist, who is a contributor to that work, we know more about the devolution of matter than about the evolution of species ('since there is no direct evidence of the change of one species into another'); and the idea of progressive development in time is wholly foreign to the facts of his side of science, for he sees no valid reason to connect the simple with the past and the complex with the future."

Another interesting paragraph from Mr. Reinheimer's article, and which we commend to the careful consideration of our readers, is as follows:

"I strongly insist that we have hitherto mistaken the abnormal phase of nature, the seamy side of biology, for the norm hidden under-

neath the notorious chaos; and it is chiefly in view of that defect that I find Darwinism unsatisfactory and consider a person, well grounded in the Scriptures, to be better oriented towards life than a person grounded more particularly on Darwinism."

Of course, we can well understand that Mr. Reinheimer, being an evolutionist, would not accept the Scriptures as the inspired, infallible Word of God, and would naturally consider that they had certain defects. But his contention that a person well grounded in the Scriptures is generally better oriented towards life than is a person grounded more particularly on Darwinism, is surely significant. The Scriptures, he says, "stand solid for righteousness; whereas Darwinism condones iniquity." It is the truth contained in this statement that is so damning to the whole theory of evolution.



Sir Francis Drake who circumnavigated the globe in the "Golden Hind" in 1577-80. At that time it took three years to travel around the world.



Editorial

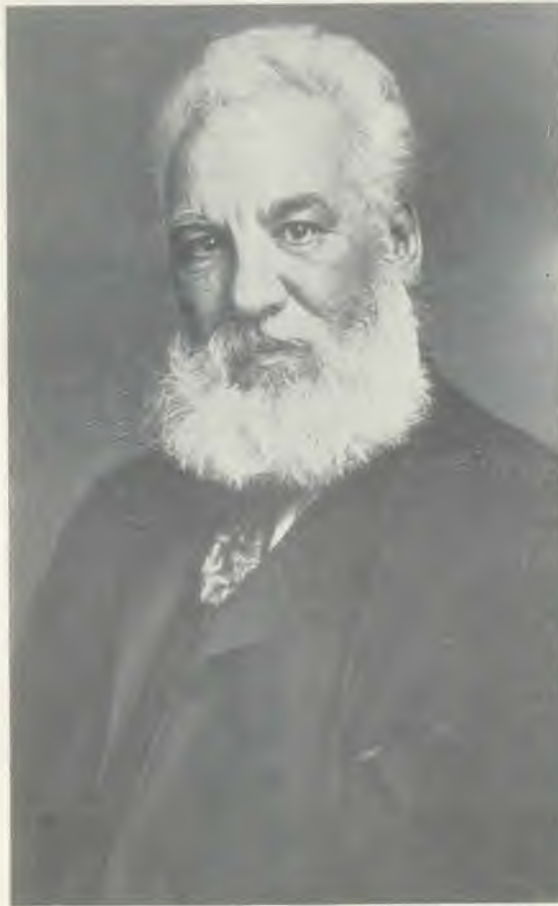
Undermining the Foundations

Builders especially understand the importance of a good foundation. A wise man builds his home upon a rock or firm foundation and to be careless about the foundation is an evidence of folly. "To err is human;" consequently many of the results of the most conscientious human effort are disappointing. Jesus once said to a company of zealous Jewish hearers: "Ye do greatly err, not knowing the Scriptures, nor the power of God." These words like all the teachings of Jesus not only express eternal truth but the principles have an application to all people in every age and country of the world. The whole course of human history shows that without the help of the revealed Word of God mankind is constantly groping in darkness and error. It is not a coincidence that always in every age it is the people who know and obey the Scriptures that are the leaders in civilization; and that stagnation and decay begin as soon as confidence in the Holy Scriptures is undermined. Of the cause of heathen darkness Paul says: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Romans 1:21-23.

There are other sacred books in the world besides the Scriptures; and these contain gems of

truth and often teach excellent moral ethics but none can ever be a substitute for the Word of God because outside of the gospel of Jesus there is no power to save from sin and its degrading effects. We pity the blindness of political Bolshevism and we have the same pity for Bolshevism in the pulpit; but whenever we find a professed Christian minister who uses his high calling to undermine confidence in the inspiration of any part of the Scriptures we cannot help feeling unutterably sad. The church that recognizes and tolerates such teaching as the following has surely lost its divine leadership. And yet this quotation was recently featured in a leading Canadian city daily over the name of a well-known Canadian clergyman.

"No thoughtful Christian, then, it seems to me, can read the book which is (very dubiously) entitled 'The Revelation of St. John the Divine' without a deep respect for the author (whoever he was) as a true shepherd of the flock of Christ and without being inspired by his adoration of the Crucified and his glorious assurance of the coming triumph of the Kingdom of God. Faith in the invincibility of righteousness perhaps never rose to a higher pitch. Our souls bow before this unknown Christian who, believing that the Roman power was about to stamp out what it thought to be a mischievous and anti-social superstition as one might put one's foot on a noxious, crawling insect, was, nevertheless, so assured of the supremacy of righteousness that in this destruction of the church on earth he saw only the beginning of the final triumph of the Crucified.



Alexander Graham Bell born in Scotland, invented the telephone in Brantford, Ontario. He lived for many years in the United States, but returned to Canada before his death. He rests in Nova Scotia, awaiting the resurrection call at the last trump.

"But what a triumph it is that he pictures!

"The book is full of vindictiveness and reeks with blood. No one can approve it in its entirety without repudiating the teaching of Jesus Christ.

"This book of the Revelation is to be read with reverence for the Christian things in it and for the un-Christian things deep thankfulness that no such book could be received by the church today, for no tinge of its spirit is found in the words of Jesus, 'Father, forgive them, for they know not what they do,' or in the dying prayer of the first Christian martyr, who had caught so freely His master's spirit, 'Lord, lay not this sin to their charge.'

"The prophecies of this book, it is certain, have never been fulfilled, and I think we must now say, never can be fulfilled. The book is not a prophecy. It is a dream, a nightmare."

The book of Revelation, like many other parts of the Scriptures, contains some things hard to understand. The same may be said of the writings of Paul which Peter, his fellow-labourer in the gospel declares that many wrest to their own destruction; but the first verse of the book which is a part of the historically accepted canon says that it is the revelation of Jesus Christ, and a blessing is pronounced upon those who read it and obey its teachings. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1: 3. And near its close a curse is pronounced upon those who discredit it. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19. It is not the spirit of Christ that leads men to tear down faith in the Scriptures.

Science and Faith

Christian faith has no fear of science, and the intelligent Christian has nothing but respect for scientific investigation and gratitude for its accomplishments in revealing truth and enlarging human knowledge. Scientists sometimes get beyond the proper sphere of science and enter the field of speculation and then their conclusions may or may not be science. The theories of "science falsely so called" are constantly changing; but true science is no more subject to change than the decalogue. Science is that kind of knowledge reached through the use of the natural senses by methods of observation and experiment and is always verifiable. The following quotation is well worded, clear and helpful.

"Science is a body of knowledge gained by pursuing certain methods of observation and experiment. It formulates in terms of the measurable, registrable, and verifiable. It gathers in all that can be caught



These two girls are children of a Ukrainian immigrant. They are dressed in quaint national costume but will soon learn the ways of Canada and become real Canadians.

by using a certain kind of net. But few of its devotees imagine that it is anything but partial. It is reliable so far as it goes, and it often approximates to reality, since we use it as a basis for predictions of certain kinds that come true, like the return of a comet. But it is an abstract kind of knowledge, pursued for particular purposes, and it deliberately adjusts the mesh of its net so that it catches only certain kinds of fish. We yield to none in our admiration for science, but we can not regard it as the only right of way to reality. It yields accurate descriptions and empirical formulae, but we can not regard these as more than a contribution to truth." *J. Arthur Thompson, in the Forum, September, 1927.*

Science concerns itself with natural material things. Into the realm of the spiritual it cannot enter. On the question of ultimate origin it is silent or uncertain because its proper method of research pro-

(Continued on page 30)



Dickson Patterson's portrait of Macdonald painted in 1885. Sir John A. Macdonald was Canada's first governor. He took an active part in all the conferences leading up to Confederation.



THE ORIGINAL
Confederation was first discussed at a conference in 1864. The table around which the delegates met was there. The table around which the delegates met in Regina, Saskatchewan. It was sent with other articles to the House before the organization of the



The picture shows Douglas Hains, of the Tourist Department of the C. P. R., handling a live Canadian timber wolf at the Sportsman's show in Boston. Canada was well represented there; the Federal Government, the National Parks and the Canadian railways all sent displays.



Thomas Hardy, O. M., laying out the Dorchester



CONFEDERATION TABLE
 The table at Charlottetown, Prince Edward Island, is still preserved in the parliament buildings. A conference met later at Quebec City is now in veneration to the Northwest Territories' Government of the newer Prairie Provinces.



AUSTRALIAN OPPOSITION LEADER
 Mr. Theodore, leader of the Australian Labour Party, which is the chief political force opposing the government of the Hon. Stanley Bruce, the present premier.



Memorial stone in the new
 Memorial School.



Canada's northland is not the barren uninhabitable waste that many have thought it to be. The winters are severe in northern Ontario; but aside from the mineral wealth the tourist finds it a delightful place to spend a summer vacation.

The Coming World Power

By WILLIAM H. BRANSON

THE Holy Scriptures differ from the so-called sacred writings of the heathen religious systems in that they foretell future events. The Bible abounds in prophetic utterances in which history has been outlined in advance; and the fact that these utterances have been fulfilled constitutes one of the strongest proofs of the inspiration of the Scriptures. In fact, the true God appeals to this as evidence that He is greater than the gods of the heathen. He declares: "I am God, and there is none else; I am God, and there is none like Me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all My pleasure." "Produce your cause, saith Jehovah; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and declare unto us what shall happen: declare ye the former things, what they are, that we may consider them, and know the latter end of them; or show us things to come. Declare the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." Isa. 41: 21-23. A. R. V.

Advance Information

In the second chapter of the book of Daniel we have one of many instances in which God has thus portrayed the future. Here, in fact, He has out-

lined the entire history of the world in advance. The minute fulfilment of this great line of prophecy constitutes one of the most profound evidences that there is a God, and that the Bible is inspired by Him, and is not a man-made book.

Through the providence of God, Daniel, among other captives from Jerusalem, was chosen by king Nebuchadnezzar to receive training in the learning of Babylon and was finally appointed to a position among the king's councillors. Though thus exalted in a heathen court, Daniel remained so steadfast in allegiance to Jehovah that he could be used by God to deliver His message to Nebuchadnezzar, and through him to the entire heathen world. But first God would destroy the confidence of Nebuchadnezzar in his soothsayers and astrologers, who professed to have access to sources of information not available to other men. He gave Nebuchadnezzar a dream, which he was unable to recall when he awoke.

Nebuchadnezzar thereupon sought the aid of his wise men, demanding that they both tell him the dream and interpret it. When they begged to be told the dream before attempting an explanation, he began to doubt their vaunted, supernatural knowledge and repeated his demands with threats. Again the wise men protested: "There is not a man upon the earth that can show the king's matter, forasmuch as no king, lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh." Dan. 2: 10, 11, A.R.V.

But when Daniel was called in before the king, he demonstrated that there is a God in heaven who reveals secrets, and who does communicate with His servants on earth, and that He was endeavouring through this dream to make known to Nebuchadnezzar what should come to pass in the latter days. (Dan. 2: 27, 28.)

Daniel then related the dream as it had been revealed to him in a night vision: "Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold,



Bolton Abbey, a residence of the Duke of Devonshire, where His Majesty King George went at the opening of the grouse shooting season this fall. He has more interest in Yorkshire than in Chicago. Possibly he never heard of Mayor Thompson of Chicago.

its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 31-35, A.R.V.

"This is the dream," continued Daniel, "and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; . . . thou art the head of gold." Dan. 2: 36-38, A.R.V.

Babylon was at that time the most powerful kingdom in the world. The symbol of gold to represent it had been used by Isaiah many years before, who called Babylon "The Golden City," or "The Exactress of Gold." Nebuchadnezzar, aware of the power of Babylon, had been wondering whether his empire would stand for ever. He no doubt expected that it would; but the captive prophet did not fail to declare to the king that his power and exaltation were given him by the God of heaven, and that in the future this same power would be given to other men as kings of other governments. His exact words were: "And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

Increase in Extent, Decrease in Character

The two kingdoms that successively followed Babylon were Medo-Persia and Greece. Medo-Persia was inferior to Babylon, just as silver is inferior to gold; and this decadence continued when Grecia came upon the stage of action. Perhaps this was manifested, not so much in the power attained by these respective kingdoms, as in the character of their rulers and their subjects.

But Grecia was not to be the last of the world's empires. There was to be still another represented by the iron legs of the image. Said the prophet Daniel: "And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush." Dan. 2: 40, A.R.V.

It will be recognized at once that this prediction of a fourth kingdom met complete fulfilment in the

rise and decline of the Roman Empire. The historian Gibbon, speaking of Rome, says, "The images of gold, or silver, or brass, that might serve to represent the nations and their kings were successively broken by the iron monarchy of Rome." The extent of this empire, and the greatness of its power are also described in the language of Gibbon: "But the empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of fierce barbarians, . . . or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive."—

Decline and Fall, chap. 3, par. 37.

Well did Rome fulfill the divine prediction that it would break in pieces and bruise and subdue all things. The Roman kings lifted

up their hands against Israel, and Jerusalem was finally destroyed by the armies of Titus in A.D. 70. More than a million Hebrews perished in the siege of Jerusalem, and many more were taken as prisoners to the city of Rome. Titus' triumphal return with these captives was graphically depicted on the walls of a great arch placed at the entrance of the Roman Forum. This arch still stands among the ruins of ancient Rome as a testimony to the cruel character of the hard-hearted emperors of the iron monarchy.

Thus Rome devoured and broke in pieces all the kingdoms that were opposed to it. But this was not to continue forever, since the prophet declared that the kingdom should be divided: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Dan. 2: 41, 42, A.R.V. True to the prophetic prediction, Rome finally began to decline and her division into ten kingdoms was completed A.D. 476, and several of these original kingdoms survive today in the modern nations of Europe.

Failure

Then an effort would be put forth to reunite the broken fragments of the Roman Empire. "And whereas thou sawest the iron mixed with miry clay,

*Is Modern Civilization
Responsible for our*

SUICIDES AND CRIMINALS

A New York scientist and physician says it is. Read the article under this title in the

January WATCHMAN

they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay." Dan. 2: 43, A.R.V. But the impossibility of success in this effort is indicated by the miry clay that was mixed with the iron. The rulers were to resort to intermarriage, but even this effort failed to reunite the kingdoms under one head. Charlemagne, Charles V, Louis XIV, Napoleon, and the German Kaiser have all tried to reunite these kingdoms, but their efforts have signally failed. We live now in the days of the divided state of Western Europe, and at a time when the miry-clay element of the kingdoms is strongly apparent.

This image of Nebuchadnezzar's dream begins with gold and ends with clay. Thus civilization declines instead of the world constantly growing better. The earth's first great kingdom began in glory. In contrast to the kingdoms of the world as we see them today, it was as gold compared with clay. Adam was the best specimen of manhood the world has seen. Eve was the best woman. In the days when Babylon controlled the earth, man was but little degenerated from his best, though the curse of sin was already undermining his physical vitality, and his spiritual power.

The decline has been gradual, perhaps, but sure; and today, instead of one great powerful nation ruling the world, we see the world swept by Bolshevism, anarchy, and crime. We are living in the clay state. The world is tottering to its fall. The armies of the earth are whetting their swords for the final struggle in which they will all go down together to rise no more.

World Dominion Restored

But there is to be another universal kingdom. This kingdom is represented in the dream by the little stone that the prophet says was cut out of the mountain without hands and smote the image upon its feet. This smiting will mark the final overthrow of earthly kingdoms, as the prophet declares in Dan. 2: 35, A.R.V.

Daniel leaves us in no doubt of what kingdom this is and who is its Ruler: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms,



(Photo by Miss Malkin.)

Water lilies in northern Ontario.

and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Dan. 2: 44, 45, A.R.V.

Here we have a definite prediction of the establishment of the universal kingdom of God. It is to overthrow and supplant all existing earthly kingdoms, and is to stand forever. The nations of this world are, therefore, not to be converted and their subjects transferred, becoming subjects of the kingdom of Christ, but the existing nations will suffer a complete overthrow, and only the people of the Most High, who receive eternal life of God through faith in Jesus Christ, will be admitted as subjects into this everlasting kingdom. This kingdom will be set up following the second coming of Jesus Christ to this world.

How To Maintain a Christian Experience

By C. F. McVAGH

MUCH has been said and written about how to start in Christian life and of the certainty that Christ accepts the sinner and forgives his sin as soon as he confesses and asks forgiveness. Many people, however, have a very real fear that if they should start successfully, they would not be able to endure to the end. The Lord has made just as definite provisions for growth in grace as He has for the new birth. If we follow His instructions, there is no reason why we should not trust God's promises as confidently for steadfastness in grace as we trust Him for the forgiveness of our sins. How do we know that the Lord forgives our sins? Because of His promise, "If we confess our sins, He is faithful and just to forgive us our sins,

and to cleanse us from all unrighteousness." We do not wait to feel that we are forgiven. We believe God's promise and accept forgiveness. After Christ has forgiven and cleansed from all the sins that are past, Satan will continue to tempt and sometimes cause us to stumble and fall. But nothing that can come to us ever takes the Lord by surprise and He will forgive every mistake, except the fatal one of turning away from His promises and spurning the help that He offers. We are ashamed when we fall, but the Lord remembers our frame that we are but dust. He pities and reaches out His hand to help us. He will forgive the sin if we only ask him to. "All that the Father giveth Me shall come to Me; and him that cometh to Me



Canadian cadets from Hamilton, Ontario, represented Canada at the Bisley meet of rifle teams.

I will in no wise cast out." John 6:37. Satan will try to discourage by telling us that we have stumbled so often that the Lord will not forgive. But Satan is a liar. "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7:8. God never turns away from the sinner. If there is a failure to realize the help of God, it is because the sinner turns away from God. A little child in learning to walk gets many a tumble, but it gets up courageously and tries again until finally by practice, it gains confidence and strength. How foolish it would be for the child to stay down simply because it has fallen down a number of times in succession. How much more foolish it is for the young Christian to say, "I have stumbled so often that there is no use of trying any more, I am just going to stay down and then I won't fall down any more." The apostle Paul said that he did not trust in himself, but in God, which raiseth the dead; and the same God who had delivered in the past, he trusted, not only for present deliverance, but also for deliverance in all the things that should come. See 2 Cor. 1:9, 10.

The reason that so many people fail in Christian experience is because they want so many other things more than they want a good Christian experience. If one wants to attain to proficiency in any art or profession, he must practice it and work at it. If we want to be Christians, we must work at it. One who would learn a language must study hard and practise what he learns. One becomes a skilled mechanic by study and practice. Just so, one becomes a strong, helpful Christian by following a definite course laid down in the word for our instruction. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Jesus said to those Jews that believed, "If ye continue in My word, then are ye My disciples indeed; And ye shall know the truth, and the truth shall make you free." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is our duty then to study the Word. We may not seem to remember very much of what we read, but it is our duty to read the Bible faithfully and to ask God to help us every day. It is the work of the Holy Spirit to bring to our remembrance the truths that we have read just when we need them. (John 14:26.) Jesus overcame the temptations of Satan in the wilderness because He could meet every one with "It is written." Read your Bible and pray daily. Go to church, Sabbath school and prayer meeting as regularly as possible. Whenever the

opportunity is afforded, testify. You may not be able to speak as easily as others; you may not have much to say, but stand up and take part in the meeting. There is real help in telling what the Lord has done for us. Thank Him over and over again for the forgiveness of sins. In Revelation 12:11 it is recorded, "And they overcame him by the blood of the Lamb, and by the word of their testimony." It is a fact that the things which we tell repeatedly are the things which fix themselves in our own memory and that affect our lives. Some people tell fables until they come to believe that they are true. How much more will the truth become a reality in our lives if it is constantly rehearsed at every convenient opportunity. Have you ever noticed that some people always have a story to tell that seems to fit any circumstance that can arise? How do these people remember all the stories? They remember them because they tell them. Other people never can remember even the apt illustrations that they have heard because they do not tell them, and they drop naturally out of their minds. Talk of the truth and tell of God's goodness and you will find that it becomes easier and easier and that you are gaining in Christian experience the longer you practise your profession.

Then work for others. The Lord has given to every man his work. He does not give to every man the same work, but He has something that everyone can do just where he is, no matter what the circumstances surrounding may be. Every child of Satan is a personal worker. The one who drinks liquor or uses tobacco is not will-

ing to practise the habit he has formed alone, but seeks to induce others to join him in it. So it is with all who become addicted to the habits of this world. They become agents in inducing others to engage in the same things that they have adopted. How much more should every child of God be a personal worker, seeking to get others to join him in the practices of life-giving truth. In short, we live a Christian experience and develop skill in its practice just as we do in any profession by working at it.

Christ is our Friend. That means everything we need. No want can be unsupplied. No sorrow can be uncomforted. No evil can overmaster us. For time and eternity we are safe. It will not be the streets of gold, and the gates of pearl, and the river and the trees, that will make heaven for us, it will be the companionship, the friendship of Christ. . . The consciousness that Christ is our Friend and we are His should check every evil thought, quell every bitter feeling, sweeten every emotion, and make all our life holy, true, and heavenly.—J. R. Miller.

Will the **DEAD** be **Resurrected?**

Do the Scriptures promise a literal resurrection of the body? And incidentally if the dead are not really dead of what use would be a resurrection? Be sure and read this article in the January WATCHMAN.

God's Spokesmen to Israel

Their qualifications, and their ministry to this generation as well as to God's chosen people.

THE Hebrew prophet is an arresting figure. Lonely, antagonizing kings and priests; austere, seeking no disciples; persecuted, invulnerable alike to bribes and threats; frequently passing on to martyrdom, master through the Spirit of every form of literary expression, a patriot filled with passionate love for Israel,—no men have appeared in human history more lofty in character or courage.

The prophet formed no part of the organized life of the Hebrew commonwealth. He bore no office which constituted him a prophet. The normal agency for the communication of the divine will in special emergencies lay in a promise to the priesthood:

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25: 22.

A Prophet

But communion with God is a spiritual act. The high priest had the *privilege* of that communion as representing the people before God, but that privilege of necessity supposed a high priest in happy, humble fellowship with God. Even the believer of today, who is in possession of the written Word of God, and who is indwelt by the Spirit of God, must himself be spiritual before he can comprehend the deeper meanings and messages of that Word. "He that is spiritual judgeth," 1 Cor. 2: 15, is still the inflexible condition. It was, therefore, when the priests became mere performers of a ritual, unspiritual, avaricious, conceiving the religion of Jehovah to lie in external acts and ceremonies, that prophets appeared. *The appearing in Israel of a prophet always meant that Jehovah had a controversy with His people.*

It is most instructive to note the qualifications of a prophet. In the beginning he was called the "man of God" (see 1 Sam. 2: 27). It was not a divinely bestowed designation. It was unconscious testimony of the people among whom he lived to

This article is from Dr. C. I. Scofield's book "What Do the Prophets Say?" It is taken from the Sunday School Times, September 10, 1927. We borrowed the title and main subtitle from the Editor of the Sunday School Times. The subtitles dividing the article are ours. We heartily endorse the suggestion in the title that the Hebrew prophets have a message for this generation as well as for their own. The book may be had from the Sunday School Times Co., Philadelphia, Pennsylvania. Price \$1.25. The commandments of God and the testimony of Jesus remain inseparably linked together to the close of the history of the church. (Rev. 12: 17.)—Editor.

his daily life and character.

Then this man of God came to be called the "seer," the man who could see (see 2 Sam. 24: 11.) Like Moses he "endured as seeing Him who is invisible." He was a man whose eyes God had opened (Num. 24: 3), and God could do that because he was "a man of God." And so, being God's man in Israel, and having for that reason the vision of God, he became a "prophet" — Jehovah's spokesman to Israel.

It has been well said that the Hebrew prophet was not primarily so much a foreteller as a forthteller—a fearless, inspired voice of rebuke, instruction in righteousness, exhortation, and warning. And this part of his ministry concerned not only the individual conscience of the Israelite, but even more the corporate life and conduct of Israel the nation. He was invariably a patriot burning with the conviction that to his nation had been given a priestly and spiritual relation to the Gentile nations as representing the one and only true God, and the blessedness of that people whose God was Jehovah. He knew that while nations rose and fell, the little commonwealth of Israel had but to abide in obedience and loyalty to her unseen King, to rest secure and invulnerable under His protection. (Ps. 89: 18.)

The primary ministry of the prophets, therefore,



was patriotic and intensely ethical. They saw peace for Israel only through righteousness (see Isa. 32: 17). Nothing else would answer. On that high condition and no other would Jehovah throw about the land which He had given to His people the invisible wall of His protection; on that condition and no other should the people be at peace among themselves; on that condition and no other might the individual Israelite be at peace in his own soul. In no part of the Scriptures does the ethical demand rise to greater heights.

Along with this inflexible demand for righteousness, the prophets revealed attributes and characteristics in God so lovely, so tender, so faithful, that to remain in ignorance of the prophetic writings is to deprive the soul of a vision of God which every man deeply needs.

The patriotic and ethical messages of the prophets fell upon ears grown dull of hearing. The little nation had become rich and ambitious. False prophets abounded, and then as now their message was, "Peace, peace." They were pleasantly optimistic while the true prophets were warning of judgment and captivity. To the sternest and most unsparing of His own prophets Jehovah said, "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." The people felt the power of Ezekiel and flocked to hear him, as we do today under like circumstances.

Warning and Prediction

It is then, when warnings and pleadings are unheeded, that *predictive* prophecy awakes, and the future is revealed. A familiar and striking illustration of this principle is the great "Immanuel" prediction of Isaiah 7: 10-14.

Under the menace of an impending invasion of Judah by Samaria, leagued with Syria, Isaiah sought to bring King Ahaz back to faith in Jehovah. He was given the unprecedented privilege of himself choosing a sign that might serve as a support to his faith. The king refused even to ask. And then came the burst of predictive prophecy, the supreme "sign," not to the apostate king, but to the "house of David;" the "sign" that made every maiden descendant of David from that time,—for the "sign" has no time-note,—the possible mother of the Messiah.

For Our Admonition

And these men, thus raised up of God, left to succeeding generations a body of writings unsurpassed



Joseph Wright, Jr., Canadian oarsman of the Argonaut Rowing Club, Toronto, who competed with distinction for the Diamond Sculls at Oxford.

if not unequalled in all literature, sacred or secular, in the great qualities of simplicity, directness, striking imagery, biting invective, and lofty splendour of eloquence. Authenticated by Jesus Christ and by the inspired writers of the New Testament; quoted, declared to be in many respects fulfilled, but holding also a far greater body of prediction as yet unfulfilled; called by the apostle Peter "a light that shineth in a dark place" to which we of this age "do well" that we "take heed"—there is yet a neglect of the prophetic writings which has no parallel in our attitude toward any other great and serious literature.

Culture, refinement, education — these are but other names for self-discipline. For culture is but the result of our so conducting ourselves that our highest powers may develop; refinement, of so restraining our lower impulses that our grossness disappears; and education, of so training the mind that our ideas march with order and precision to the duty to be performed or the crisis to be met. In the truest sense, then, we all may be cultured, refined, and educated; for no man can say that self-discipline is too expensive for him.

Notes From Seventh-day Adventist

ANNUAL COUNCIL

at Chattanooga, Tennessee

ONE of the biggest propositions of the convention was the appropriation of \$4,428,361.68 for foreign mission work during 1928. This is an increase of more than \$200,000 over the foreign mission expenditures of 1927.

Africa will receive \$295,175; the Far Eastern Division of the General Conference, \$813,753; the Inter-American Division, \$294,670; the South American Division, \$342,901; the Southern Asia Division, \$400,914; and the European Division, \$739,409. Of the total amount, \$81,268 will be devoted to educational and evangelistic work among the negroes of the Southern States. Oakwood Junior College, at Huntsville, Alabama, will receive \$20,268 of this amount.

The conference voted to hold its next annual meeting at Springfield, Massachusetts, September 24 to October 4 of next year. It was also voted to hold the quadrennial session of the General Conference in San Francisco, May 29 to June 14, 1930, when every nation in the world where Adventists are operating missions will be represented.

The denominational publishing houses are now circulating gospel literature in 131 languages, adding a new language every 60 days during the past three years.

Through the efforts of the Home Missionary Department a total of 70,000 old and young lay members of the church were engaged in some form of missionary work the past year, whose efforts were repaid in the conversion of 7,500 new believers. Vast quantities of clothing were given away, large boxes have been shipped to the Near East for the relief of suffering men, women and children, and to other parts of the world where destitution has come as a result of the war. Nearly 1,000,000 Bible readings were given, 1,500,000 missionary visits made; 12,500,000 pieces of literature circulated; 100,000 subscriptions to periodicals on gospel subjects taken; 750,000 books on the gospel distributed, and 345,000 missionary letters written, all by lay members.

In Europe last year a total of 1,100,000 Harvest Ingathering Papers, annual missions reports, were circulated. "Great Britain is the only country over there, where Adventists are allowed to circulate these magazines, yet the work of spreading the gospel through this means is being carried forward in many of the countries, in spite of these unjust and unwarranted prohibitions." Good results are coming through similar efforts put forth in India and South America.

A vast program is being carried forward in what is known as the Missions Extension Fund, in the in-

terest of publishing, educational and medical features. A site for a book depository has just been purchased in Constantinople; a new printing plant in Cairo, Egypt, in which a school is also being conducted; also a dispensary in Persia, while in Abyssinia a new printing plant has been started. The French printing plant near Paris has been enlarged, and \$100,000 has been expended for printing plants in Buenos Aires and Sao Paulo, South America; \$90,000 is invested in a publishing house in India. Through this fund, land has been purchased in nineteen countries; 13 institutions in North America have given printing machinery; twenty dispensaries have been erected and seventeen different schools in foreign lands have been helped.

The delegates also adopted a remarkably prepared statement on moral standards for the young people of the denomination, flaying the dance, theatres, ragtime and jazz, rouge and the lipstick, and "petting." The statement emphasized the belief of the leaders that they are far advanced into those days in which the Scriptures warn us of perilous conditions "because men love pleasure rather than God." The document will be circulated among the churches of the denomination throughout the world.

The convention also declared unanimously against the cigarette habit and the use of intoxicating liquors.

The recommendations urged:

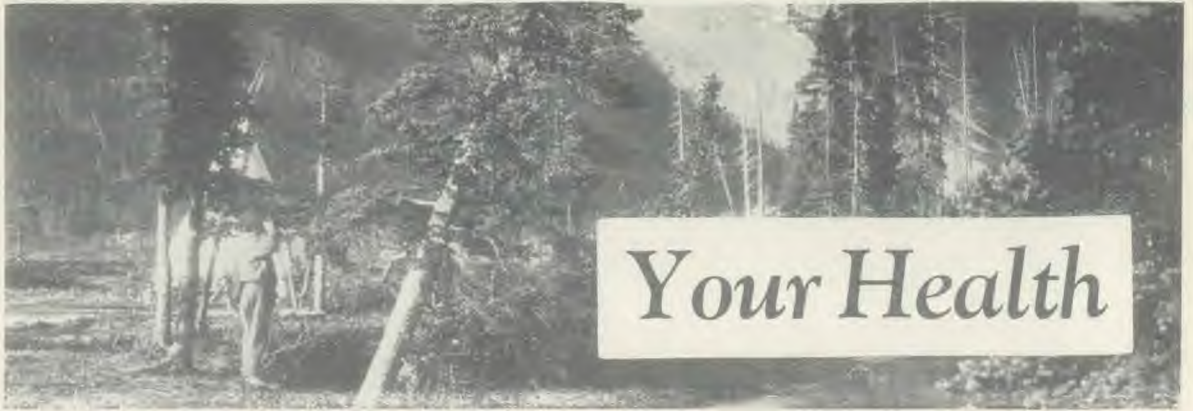
"(a) That conferences launch an active evangelistic program in an effort to reach the young people during 1928, presenting to them in a simple, constructive way the doctrines of the Advent message, including the fundamental truths of Christian experience.

"(b) That ministers rededicate themselves to God for this great task, giving themselves earnestly to prayer, Bible study, and a sympathetic consideration of the problems of youth.

"(c) That they encourage workers to put forth earnest efforts to become personally acquainted with every boy and girl, every young man and young woman in their fields of labour and spheres of activity, and by a sympathetic personal approach, endeavour to help them with their problems and lead them into a definite Christian experience.

"(d) That in connection with all evangelistic efforts in their behalf, young people be enlisted to co-operate through the local missionary society.

"(e) That suitable literature dealing with some of the social and spiritual problems be provided for the use of ministers and other workers in their personal work with young people."



Your Health

Fresh Air and Pure Blood

MRS. E. G. WHITE

THE knowledge that man is to be a temple for God, a habitation for the revealing of His glory, should be the highest incentive to the care and development of our physical powers. Fearfully and wonderfully has the Creator wrought in the human frame, and He bids us make it our study, understand its needs, and act our part in preserving it from harm and defilement.

In order to have good health, we must have good blood; for the blood is the current of life. It repairs waste, and nourishes the body. When supplied with the proper food elements and when cleansed and vitalized by contact with pure air, it carries life and vigour to every part of the system. The more perfect the circulation, the better will this work be accomplished. At every pulsation of the heart, the blood should make its way quickly and easily to all parts of the body. Its circulation should not be hindered by tight clothing or bands, or by insufficient clothing of the extremities. Whatever hinders the circulation, forces the blood back to the vital organs, producing congestion. Headache, cough, palpitation of the heart, or indigestion, is often the result.

Respiration

In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright colour, and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite, and renders digestion more perfect: and it induces sound, refreshing sleep.

The lungs should be allowed the greatest freedom possible. Their capacity is developed by free action; it diminishes if they are cramped and compressed. Hence the ill effects of the practice so common, especially in sedentary pursuits, of stooping at one's work. In this position it is impossible to breathe deeply. Superficial breathing soon becomes a habit, and the lungs lose their power to expand. . . .

The lungs are constantly throwing off impuri-

ties, and they need to be constantly supplied with fresh air. Impure air does not afford the necessary supply of oxygen, and the blood passes to the brain and other organs without being vitalized. Hence the necessity of thorough ventilation. To live in close, ill-ventilated rooms, where the air is dead and vitiated weakens the entire system. It becomes peculiarly sensitive to the influence of cold, and a slight exposure induces disease. It is close confinement indoors that makes many women pale and feeble. They breathe the same air over and over, until it becomes laden with poisonous matter thrown off through the lungs and pores; and impurities are thus conveyed back to the blood.

Ventilation and Sunlight

In the construction of buildings, whether for public purposes or as dwellings, care should be taken to provide for good ventilation and plenty of sunlight. Churches and schoolrooms are often faulty in this respect. Neglect of proper ventilation is responsible for much of the drowsiness and dullness that destroy the effect of many a sermon and makes the teacher's work toilsome and ineffective. . . .

Continuous ill health, serious diseases, and many deaths result from the dampness and malaria of low-lying, ill-drained situations.

In the building of houses it is especially important to secure thorough ventilation and plenty of sunlight. Let there be a current of air and an abundance of light in every room in the house. Sleeping rooms should be so arranged as to have a free circulation of air day and night. No room is fit to be occupied as a sleeping room unless it can be thrown open daily to the air and sunshine. In most countries bedrooms need to be supplied with conveniences for heating, that they may be thoroughly warmed and dried in cold or wet weather. . . .

In building, many make careful provision for their plants and flowers. The greenhouse or window devoted to their use is warm and sunny; for without warmth, air and sunshine, plants would not live and flourish. If these conditions are necessary to the life of plants, how much more necessary are they for our own health and that of our families and guests! —*The Ministry of Healing,* pp. 271-275.

Milk, the Indispensable Food for Children

The only foods intended for the exclusive nourishment of young animals are milk and eggs. Except the germ of seed, all other substances suitable for their nourishment are taken from partly or fully grown animal or plant structures. For this reason it would be expected that milk, eggs, and the germ of seed contain the vital elements for the maintenance of young life, and experiments tend to prove that they do. Unfortunately, eggs and seeds do not lend themselves to the early, exclusive feeding of the human infant. Therefore, the statement can not be challenged that for children under two years of age breast milk or other milk is an absolute necessity for proper nutrition, which will enable the coming generation not only to measure up to the past standards of healthy growth but to improve on them steadily. One urgent national problem is to see that every child in the United States gets his full quota of milk that is standard in purity and quality.

The necessity for milk in the diet of the child could well rest on its value as a calcium food alone. A recent study has shown a definite relation between the needs of growth and maintenance and the amount of calcium which must be available. It seems settled that for children between three and fourteen years of age the best storage of calcium occurs when a quart of milk is included in the daily diet. Not as good calcium storage is obtained on a pint and a half of milk a day as on a quart, nor is this absorption as good if part of the calcium of the food is obtained from vegetables instead of from milk.

Although the study mentioned in the preceding paragraph does not include children under three years of age, other studies of the use of calcium by infants and of the amount of milk taken by the average breast-fed infant make it proper to assume that the relative need of calcium is not less in infancy than in later childhood. The younger the child the more rapid the rate of growth, and probably the greater is the relative calcium requirement. Recent experimentation on animals would suggest that the amount of lime in the diet directly affects the size and weight of the bones.

Much less is known concerning the phosphorous needs of the body and the availability of the different forms of phosphorus in foods. The need for phosphorous of a child under six probably is adequately supplied if a quart of milk is included in his food daily.

Milk may be given to young children, as well as adults, in cooked forms, such as soups, weak cocoa, or flavoured milk shake. White sauce, milk gravy, creamed dishes, milk puddings, milk sherbets, and ice cream require milk in their composition. Milk is a valuable food in any form. If used as a drink, it should be taken near the end of the meal, for many children will not take sufficient other food if they fill themselves up first with milk. — *Children's Bureau, U. S. Dept. of Labour.*

Questions and Answers

[Questions on health topics sent by readers of the WATCHMAN, will be answered in this department by a competent physician.]

"Are adenoids diseased tissue?"

Adenoid tissue is normal. Every one should have it. What are known as adenoid growths, are overgrowths of adenoid tissue at the back of the throat, above the level of the uvula. Adenoid growths interfere with breathing, increase the danger and severity of colds, retard the progress at school, cause ear trouble, and misshape the mouth and face. They should be removed. The operation is simple and without danger.

"Baby catches cold easily. How can we prevent it?"

Remember that there are at least two important factors, or causes, in most colds—chilling, and infection or germs.

To avoid the danger of germs: never allow others to kiss baby. Never allow any one with a cold or sore throat or chronic catarrh to go near it.

To avoid chilling: Avoid drafts, unequal clothing, and going out from a stuffy room to the cold air without adding wraps. Be sure to dress lightly enough in warm weather. Do not dress baby for outdoors in cool weather, and then keep it on in the warm house for a quarter of an hour, else perspiration will be free, with resulting chill afterward. Go out as soon as it is dressed for outdoors.

"What iron preparation would you recommend for thin blood?"

I should recommend a preparation of spinach once a day with meals. Have it well cooked. Save the water in which it is cooked for soup. Spinach is the best, but any other green vegetable is good.

"I have a ringing or rumbling noise in my ears. It is getting to be annoying. I do not hear so well as formerly. What should I do about it?"

There are three possible causes. Ringing is sometimes caused by the accumulation of wax in the outer ear; sometimes by catarrh of the middle ear, probably following catarrh of the nose and throat; sometimes by disease of the internal ear.

You should go to an ear specialist, and have an examination in order to determine the proper treatment. If caused by the accumulation of wax, relief is a matter of a few minutes' treatment. Catarrh of the middle ear will require more persistent treatment; disease of the internal ear is not remedied by any treatment.

"Are bananas and vegetables at the same meal a good combination?"

This differs with individuals. For myself, I use no vegetables at breakfast, no fruit at dinner, and no vegetables at night.



THE HOME

*"Home the spot of earth supremely blest,
A dearer, sweeter spot than all the rest."*

The Heart of Billie

The warm heart of Billie beat faster as he watched for her. She was his little playmate, dimpled, rosy, sparkling eyed—just the right sort of comrade for a boy of eight glad summers, the kind that takes the sultriness out of the sultriest day and makes it alive with new ideas and delightful possibilities. Billie rested one bare foot and then the other upon the lower bar of the garden gate, and patiently and happily awaited the first glimpse of her following the well-worn, friendly path. Cordially the morning sunshine smiled into his freckled face and found a frankly radiant answer there.

A rude laugh carried clearly from across the road. "Billie's waiting for his g-u-r-l!" came in jesting tones. "Ha, ha! He's waiting for his g-u-r-l!"

A look of strange surprise spread over Billie's countenance, and for the moment the day lost all its brightness, the garden gate its joy.

Billie's mother, standing in her doorway, heard the merry taunt and laughter. She joined in it—thoughtlessly— or *should* we so excuse a mother, who must know how sensitive is the mind of a child, how delicate his feelings, and how pure his thoughts until, perchance, a suggestion from some maturer brain poisons the fine fibre of his nature?

Thus did they tease warm-hearted Billie, with a word, a laugh, a gesture, merely for their own amusement, never meaning any harm. But the small round chin of Billie each time dropped a little lower. The eyes showed less of childishness, held almost a look of shame; then he failed to meet his little playmate at the garden gate.

So the boy and the girl to whom the friendship should have meant so much of comradeship and and sympathy and pleasure, contributing most richly to a healthy, normal teen age, lost it all through no fault of their own; and in its place there grew a shyness, an awkward, shrinking—suspicious—feeling that was in itself unwholesome.

Legion is the heart of Billie! Legion is the little playmate! Let no thoughtless laughter poison their innocence.—*Irene Avery Judson.*

A Serpent Among the Books

One day a gentleman in India went into his library and took down a book from the shelves.

As he did so, he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body; and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books nowadays; they nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, the skill with which the characters are sculptured or grouped, by the gorgeousness of the wordpainting, and hardly feel the pin prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed, "Poisoned by serpents among the books!"

Let us watch against the serpents, and read only that which is healthful, instructive, and profitable.—*Selected.*

A Little Lad's Answer

Our little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long,
Out in the summer's noontide heat.
"I'm glad I'm home," he cried, and hung
His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.

"I wonder why," his auntie said,
"This little lad comes always here.
When there are many other homes
As nice as this and quite as near?"
He stood a moment deep in thought,
Then, with a love light in his eye,
He pointed where his mother sat,
And said: "She lives here, that is why."

With beaming face the mother heard;
Her mother-heart was very glad.
A true, sweet answer he had given,
That thoughtful, loving little lad.
And well I know that hosts of lads
Are just as loving, true, and dear;
That they would answer as he did:
" 'Tis home, for mother's living here."

As Others See It

He Died for You

There is turmoil, there is strife, you hear it o'er
and o'er.
It seems that Christ, the King of kings, is almost
at the door.
Something tells us,—let us heed,—the end is drawing
near;
But those who love the Lord our God, His coming
need not fear.

For God who gave His only Son to hang upon the
tree,
Will come to take His loved ones home, from sin
and sorrow free.
He'll bring us to the mansions fair, prepared for
us in heaven,
And then we'll sing the victor's song, and to Him
praise be given.

Yet there are those who have not heard and Satan
is their head;
He leads them through this world below, in his
own paths they tread.
"Enjoy yourself while you are young; O come,
let us be gay;
The shows are good," the tempter lures, "let's
pass the time away."

The toys the devil offers now will scarcely last
for time,
True lasting joy they cannot give, not even peace
of mind.
The Saviour gives you life indeed, He gives the
very best,
He bids you come to Him today, where weary find
sweet rest.

If you could see the Saviour now, on Calvary's
rugged tree,
You'd marvel that such priceless blood was shed
for you and me.
To Him you'd open now your heart, and humbly
take His name,
To ransom sinners just like you, from heaven to
earth He came.

—Ester Stewart.

A Sermon from Lindbergh

There was a sermon for chance takers in the Lindbergh homecoming to Minneapolis. The man who preached it is none other than Colonel Lindbergh himself—the man that braved the fog and sleet of the Atlantic, alone. And when you think of it, who better could utter such a sermon?

In arranging the details of the young birdman's journey from the Wold-Chamberlain field through Minneapolis to the St. Paul boundary, it was necessary to time the parade closely in advance in an effort to keep on schedule. In order that the thousands along the route might have better opportunity to see the famous guest, it was planned to rush him from the field to the starting point of the parade at high speed—sixty miles an hour—and thus enable

them to proceed at a slow rate through the city. But Colonel Lindbergh himself vetoed the the plan. He would not ride in an automobile at any such speed. Thirty-five miles an hour was his limit in a car, he made it known. He would take no chances. And that settled it.

What a rebuke that is for those who drive their cars at breakneck speed! Thousands of men, in Minnesota and the country over, who would vehemently declare themselves against "taking chances as Lindbergh does," will wrongheadedly go out, the next moment, and boastfully speed their cars over the roads, with constant peril to themselves and often to others.

But not for Lindbergh! He knows what control means. The youth who early in his flying days made a double parachute jump from his plane, high in the air, knowing his medium; the flier who once stood on a plane wing, holding to ropes, while the ship looped a loop; the birdman who, in emergencies while an air mail pilot, made four parachute leaps to safety, abandoning his planes with the philosophy that "there are many planes, but only one Lindbergh"—he knows so well the needs of preparedness, of complete knowledge of his task, and of fullest possible control of his own instruments, that he puts a 35-mile maximum on any motor car to which he will trust his life.

It is Lindbergh who takes no chances. He knows the limitations of control. —*Globe, September 8, 1927.*

\$1,434 Average Living Cost

It costs \$1,434 a year to support the average family of 4.88 persons, a survey of 25,000 typical American homes revealed, according to Miss Ina S. Lindman, food specialist and home economist.

Food constitutes the largest single item in the family budget, amounting to 38.2 per cent or \$547.78 a year. Clothing ranks next in expenditures with 16.6 per cent, or \$238.04. Outlay for shelter totals \$192 or 13.4 per cent, while \$75.90, or 5.3 per cent goes for fuel and light. The remaining 26.4 per cent, or \$358.57, is spent on amusements, doctor bills, and incidentals.

Home manufacture of many food commodities, it was found, is an important factor in reducing the cost of living. Preserving of fruits and vegetables in green glass jars for the pantry shelf cut \$700,000,000 off the nation's food bill last year, while home baking effected extensive economies.

The average income of American families, the survey showed, totalled \$1,513.—*Chicago Tribune.*

News Notes

—Because of the belief that the souls of ancestors are transferred to children, Eskimo natives do not punish their offspring.

—Tornadoes south of the equator move in a clockwise direction, while those north of the equator always twist counterclockwise.

—A summer school is conducted each year in the National University of Mexico, the oldest educational institution in the New World.

—American women spent four times as much last year for permanent waves as the United States Government did in building new ships.

—The first political speech of Abraham Lincoln, made in Sangamon County, Illinois, in 1832, when he was a candidate for the state legislature, contained only seventy-five words.

—The half-cent stamp is the lowest denomination of all adhesive postage stamps issued by the United States and the five-dollar stamp the largest.

—Before books became so generally used, persons fortunate enough to possess any guarded them closely, often chaining those containing business records to their ledge. Thus they came to be known as "ledgers."

—The Declaration of Independence of Switzerland was proclaimed the first of August, 1291, when the three cantons, Uri, Schwyz and Unterwalden broke away from Austria and formed the Swiss Confederation.

—The deepest hole in the earth is known as the Philippine Deep and is located in the Pacific Ocean east of the Philippine Islands. It is 32,089 feet deep, the bottom being more than six miles below the surface of the sea.

—The name of the race which built the pyramid of Cholula in Mexico, before the period of the Aztecs, is unknown today. The purpose of the pyramid is also unknown. Its base covers more than 1,500,000 square feet.

—In New York on the grave of a soldier of the War of 1812 is a wild flower unknown to the State of New York but native to Connecticut. It is believed that the flower sprang from a seed carried in the clothing of the soldier.

—Scientists have been unable to discover definitely the sleeping place of the whale. Since these animals can "hold their breath" for hours at a time under water, it is believed that they do so while asleep, waking occasionally and returning to the surface for a new breath.

—The new city directory shows the population of Greater Quebec at 175,000 and of Quebec proper at 128,000. The value of property is placed at \$100,883,259 out of which \$41,445,860 is exempt. The city itself owns property valued at \$5,850,000. The area of the city is only 5,820 acres.

Science and Faith

(Continued from page 15)

Faith is the only avenue into the unseen spiritual world. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1. "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.

Faith rests not so much upon human investigation as upon divine revelation. Faith begins with God and leads to a truer understanding of the meaning of the things that we see. Faith makes the life larger, fuller and more satisfactory and helpful by its assurance of immortality and a better world to come. Faith helps us to face the realities of this life with courage. There is no conflict between true faith and real science.

Measuring Canada's Greatness

Our Security

(Continued from page 9)

Bishop Oldham has beautifully expressed security of true Canadianism in the following words: "Canada first—not merely in breadth of expanse, and wealth of resources, but in things of the spirit; not merely in natural beauty, but also in ideals, principles and character." May we be guided by and may our prayer be similar to that of the poet philosopher of the Hebrews:

"Lord, thou hast been our dwelling place

In all generations.

Before the mountains were brought forth,

Or ever thou hadst formed the earth and the world,

Even from everlasting to everlasting, thou art God."

Canada cannot afford to lose its young men; neither can it afford to grow indifferent to those fundamentals that so distinctly mark all progressive nations of our globe. To the extent that the spirit of Christ permeates Canadian institutions; to the extent that Canada moulds the minds of its youth in a Christian atmosphere; to the extent that it remains an unboastful, unselfish, peace-and-liberty loving Dominion; to that extent will its greatness measure and its future years prosperously increase. To the extent that Christian fellowship is a dominating part of us, our flag will be the true emblem of our desires and hopes; the sign of our fraternity and brotherhood with the nations of earth.

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Contributing Editors

C. L. PADDOCK

S. A. RUSKJER

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Canadian

*Last night I stood where rivers meet
And listened to the lispings whispers
Of the prairie wind.
The solemn song stole soft and long
Across the hillside grasses;
And restless baby poplars with moonlit
wings,
Like sentinels against the northern sky,
Stood motionless and still.*

*The heaven's blue a secret had
And tried a thousand ways to make it
known.
The moon was like an archer's bow.
The stars were glittering gems.
The western clouds were clinging close*

*To tiny tints of rose-like red,
And northern lights were wandering out
With running yellow, green and white.
The birds of air refused to fly,
For nature's vespers had begun.*

*But hush! who dare this silence break, this
beauty mar?
Some farm boy from a distant pasture sang,
"O Canada, we'll stand on guard for thee."
No more. The shrill voice hushed its notes.
But echoes bore a harmony to my heart
And nature's beauty dared me raise my voice
To Him who made us and to the lad un-
known,
In, "Thank God I, too, am a Canadian."*

—Theo. G. Weis.