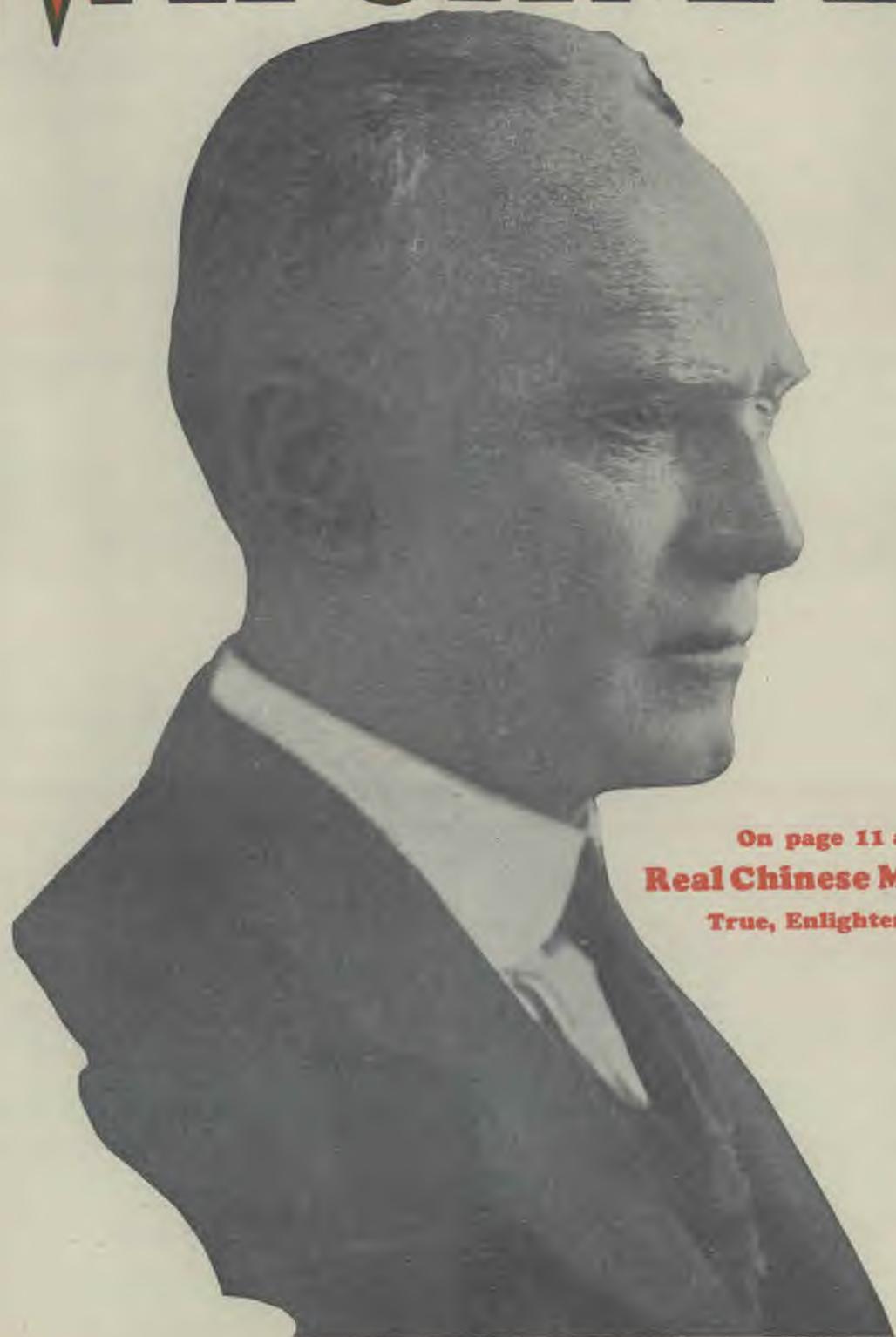


²The Canadian WATCHMAN



On page 11 a
Real Chinese Mystery
True, Enlightening

I'd Rather Be

*Not a captain or a prelate
In a ruffled dress parade
Where the crowd keeps pressing nearer
And the homage march is played.*

*Not the idol of the people,
Standing high on fashion's rim,
Cheered and shouldered for a moment
Then forgotten soul and limb.*

*Not a rich man 'mong the richest
With an ivy-mantled home,
With a day for each new pleasure
And an endless wood to roam.*

*These are passive human treasures
Added unto him who can
Look beyond the tinsel of it,
Be himself a better man.*

*Not for power, praise or riches
Would I join the gilded clan,
Rather far, be cold and hungry
But at heart a better man.*

—Theo. G. Weis.

JACK MINER NATURALIST

Canadian Author and Lecturer

By LEVI CHAUVIN

MUCH has been written about Jack Miner as a naturalist and conservationist, but the most remarkable and undisputed fact about Jack Miner's career as a bird lover and conservationist is that he is the man who originated the sanctuary idea for protecting, feeding and conserving the wild fowl of the continent. In these sanctuaries, artificial feeding is carried on and absolute safety is afforded the migratory waterfowl of the North American continent which winter in the southern part of the United States and spend the summer and breed in Canada.

Jack Miner's sanctuary dates back to 1904. Very few, if any, sanctuaries on the continent date back earlier than that and what has been accomplished is now known the world over, as a look over Jack Miner's mail will prove. In his mail, which comes in twice daily, you will find letters from Australia, New Zealand, Africa and many countries in Europe. The most recent is a letter from a count, formerly of Russia, now living in France, who having read Jack Miner's book entitled "Jack Miner and the Birds," has started a sanctuary in Northern Russia based on the Jack Miner principles. Thus, as I stated above, Jack Miner's achievements are not only nation-wide but world-wide.

Jack Miner is sixty-two years of age and, as he says in his book, was "born in the United States and made in Canada." His birthplace was at Dover Centre, Ohio, from which place he moved to Canada when but only thirteen years of age, with his parents. As the land in Essex county, Ontario, Canada, is very level, there was a huge market for drain tile and, his father being a drain tile manufacturer in the United States, Jack Miner followed that profession. When he grew to manhood, under financial difficulties, he started what he called "a one-horse tile yard," which he and his sons still operate. As the clay is excavated, the cavities are made into artificial ponds for the ducks and geese to find as havens of rest.

Being a poor man financially, Jack Miner often makes the remark that too much credit is given him personally in regard to his success in placing before the world a sanctuary which is an example

and demonstrates a decided way to protect birds from becoming extinct and yet increases the chance of the shooters of the community one mile away from the sanctuary. Jack Miner says, "The credit should be given Jack Miner and his friends, the emphasis on *friends*." It costs him now annually between five and six thousand dollars to feed the birds which congregate on his sanctuary, which money is raised by a grant of five hundred dollars from the Dominion Government, a four-hundred dollar grant from the provincial Government and the balance—four or five thousand dollars—by his lecture fees, royalty from sale of his book and donations from his wealthy friends, bird societies and clubs who contribute towards the cost of the food for the birds. All contributions are given without Jack Miner's asking for same as he says "I could steal easier than beg."

As a lecturer it is doubtful if any bird lover or conservationist has ever appeared before more people during the last fifteen or twenty years to deliver a lecture on birds than has this same Jack Miner. No doubt there are men who have appeared before as many clubs and societies but not the actual number of people attending. For instance, his lecture has filled the largest auditoriums in Canada, such as Massey Hall, Toronto, which has a seating capacity of over four thousand people. This he has filled on several occasions.

To explain more fully, I reproduce a clipping from a Winnipeg paper after his appearance there. It is as follows:

"Winnipeg had the good fortune to hear two



Wild geese at Jack Miner's bird sanctuary, Kingsville, Ontario.

famous men within one week. The great little Welshman, one of the world's greatest statesmen, David Lloyd George, spoke to eight thousand people, while about thirteen thousand men and women and children heard Canada's greatest bird man, Jack Miner. There is at least one characteristic strongly pronounced in both of these men—their love for and their trust and faith in their Creator."

Jack Miner has crossed the continent five times in three years, going as far as Alaska on one occasion and lecturing in the various cities. This travelling has allowed him to study bird life in each part and territory of Canada and the northern half of the United States.

Last winter it is estimated that in six weeks he spoke to over two hundred thousand school children during mornings and afternoons, holding meetings in large auditoriums in the same cities each night for adults. He has appeared before such societies as the American Camp Fire Club of America; the American Game Protective Association; Chestnut Hill Garden Club; Audubon Societies; Izaak Walton Leagues and practically all the leading bird protective clubs in Canada and the Northern States. Last spring he appeared as a speaker at the banquet of the National Convention of Izaak Walton League on the same program with the Hon. Herbert Hoover, Secretary of the United States. Mr. John Burnham, President of the American Game Protective Association, calls him "the Billy Sunday for the bird family of North America."

As an author, he wrote the book entitled "Jack Miner and the Birds," published by Reilly-Lee Company of Chicago, which, during the last five years, has had a record sale in the book stores throughout the country, thus making it necessary for several editions to be printed by the publishers. The profits derived from the sale of the book go to Jack Miner's bird fund. Comments have flooded his mail box from all over the world. Dr. William T. Hornaday's comment on same is as follows:

"'Jack Miner and the Birds.' This is its title and is a genuine one hundred per cent contribution to the practical and helpful literature of birds. It is *great*. Buy it and read every word of it for its most helpful bird-lore, its bird propagation, its bed-rock common sense about pests, bird protection, bird banding, bird migration and all the rest of it. The chapter on Quail is alone worth the whole price of the book. I hope five hundred thousand will be bought and read. (Signed) W. T. Hornaday."

Jack Miner is the only man on earth to catch and tag Canada wild geese to study their route of mi-



A FIVE-BARRED GRANDSTAND

Children at Southstoke, Wallingford Road, England, watching from a vantage place on the five-barred gate, the soldiers go by on their way to maneuvers. Happy childhood! too young to remember the last war or to worry about the next.

gration. He has thus given to the world facts as to the exact location where the Canada geese, which migrate through his territory, nest and winter, and where they are each season of the year. To do this he had to invent a unique trap which has proved a success to the extent that he has caught as many as three hundred geese at once which were kept only long enough in captivity for him to place an aluminium tag on their legs and liberate them.

Jack Miner also invented the now famous Jack Miner crow trap. Crows have increased in Canada by the countless thousands and are the cause of the song, insectivorous and other more valuable birds' decreasing to an alarming extent, to say nothing about the duck and game bird eggs the crow destroys. Jack Miner worked up a plan to reduce the crows, built and put into operation a crow trap which, if put into practice, will reduce the crows in any locality by the thousands. He has caught as many as five hundred and ten of these "nest robbers," as he calls them, at one catch. He says, "I would not want to see crows or any other bird become extinct, yet I would like to see their numbers reduced to the same extent that they have reduced our more valuable birds."

One thing which should make the people of the continent happy is the fact that Canada appreciates Jack Miner and his activities in this country. Recently *McLean's Magazine*, the largest magazine in Canada, arranged a vote among its subscribers as to who was the greatest living Canadian. Jack Miner's name ranked fifth, the other names ranking higher in the vote being those of men in the political world. The conservationists of Canada have paid a fitting tribute to Jack Miner while he is still in the land of the living in having started the Jack

Miner League of Canada, which is but two years of age, and is now going strong and doing the same work in Canada as that being done by the Izaak Walton League in the United States.

Not only does Canada appreciate Jack Miner, but also his little home town of Kingsville, Ontario. With only a population of two thousand inhabitants, it boasts that, when the geese are on the sanctuary and swans along its lake shore, the population of the little town on several days has swelled to fifteen thousand by people who have come to see the unique sight of North America.

On interviewing one of the citizens of the little town, I was informed that, when Jack Miner started his sanctuary and no shooting was allowed within one mile of its borders, all his friends who were shooters at once became his enemies. But when years rolled by and they have seen that Jack Miner's idea of a sanctuary increased their chances, now they have turned right about face and are back of him one hundred per cent because a Jack Miner sanctuary with no shooting within one mile of its borders brings the ducks and geese to that locality. Many a goose has been killed outside the safety zone of the sanctuary which never would have been seen were it not for the Jack Miner sanctuary in the vicinity.

A whole book containing Jack Miner's biography could be written, but one of the biggest things about Jack Miner is that he, now in his sixties, is, as he says, "cheerfully devoting the balance of his life in the interest of conservation, to benefit not only us but the rising and unborn generations." He

also says, "I have nothing on the sanctuary to commercialize in any way, manner, shape or form, and what money is donated to me by friends is used for buying food and maintaining my sanctuary."

Jack Miner has given the plans of his crow trap to the United States Government which, in turn, made blue prints and distributed same, free of charge, to all parties interested to the extent to build one. All the letters he receives reporting ducks and geese being killed are handed over to the Dominion Government which cares for and is keeping all reports on file at the parliament buildings. There is, therefore, as stated above, nothing he wants to commercialize.

Jack Miner at the present time is busy writing a book on his religion. When I asked him the greatest need in the world, his reply was: "More love and education and less bayonet-point compulsion."

God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready
hand:

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honour—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without
winking;

Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking.

—J. G. Holland



My Lady of Snows.

(Courtesy of C. P. R.)

The Seven Effects of Christ's Coming

By JOHN L. SHULER

MAN has tried to make his own golden age. Poetry has dreamed of it, and degraded it into a sensuous paradise. Patriots and publicists have drawn the vision of a golden age of liberty, equality, peace, and plenty, but have seen only anarchy, licence, and misery arise at the touch of their deceptive wand. Moralists have toiled for purity, justice, and virtue, only to see wickedness, crime, and shame increase with civilization.

Many Christian reformers have expected a temporal millennium, in which the gospel would be accepted by all the peoples of earth, and every land would become a holy, happy paradise of love and purity. But, alas! the lands that are most evangelized are sometimes the farthest from millennial piety or purity. If all the world were tomorrow to reach the condition to which Christian lands have attained in the three centuries since the Reformation, earth would still be a sight to break the heart of Him who died to redeem us.

Now let us inquire, Has Jesus something better for weary, hungry humanity than any of man's substitute millenniums? Does His coming promise any fulfilment of all these hopes and aspirations for a golden era? If it does, then the doctrine of the advent is sure to call forth a response from one of the most deep-seated and potent of human instincts. What does "the promise of His coming" mean to the human race and to the world?

The coming of Christ means the passing of the long, dark night of sin and the dawning of the perfect day.

The darkness of sin settled down upon this world as a consequence of the fall. This reign of sin is pictured in the Bible as "night," in contradistinction to the glorious reign of Christ in the new earth to come, known as "the day." (Rom. 13: 12; 1 Cor. 3: 13; Heb. 10: 25.) The dawning, or breaking, of "the day," the rising of the Sun of righteousness (Mal. 4: 2), is the second coming of Christ in the fullness of divine glory. His coming will bring the dawning of "the perfect day." (Prov. 4: 18.)

The better day cannot come until the Sun of righteousness arises with healing in His wings, and for this day the hearts of God's people yearn.

"Weeping may endure for a night, but joy cometh in the morning." Ps. 30: 5. Weeping, tears, and aching hearts among God's children will pass away with the night, and everlasting joy will rest upon their heads in the morning, when the Sun of righteousness ushers in the golden day. "God shall

wipe away all tears from their eyes; and there shall be no more . . . sorrow, nor crying." Rev. 21: 4. "O softest hand of everlasting love! O eyes forever brightened by the benediction of the touch of the Lord! O morning, cloudless, tearless, brilliant, balmy, and everlasting! O men, O brothers, bear the weeping! The night is short. The morning comes. In the night weeping is a lodger, in the morning joy is an everlasting mate."

The coming of Christ means that in due time this sin-cursed earth will be regenerated in righteousness.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10.

Sin and sinners will be destroyed. Then God will reconstruct the earth, and only the righteous will dwell there. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

What Peter says he looks for, John writes that he saw. "We look for . . . a new earth," says Peter; but John says, "I saw . . . a new earth" (Rev. 21: 1), and in the last two chapters of Revelation he gives a description of this new earth and its capital city, the New Jerusalem. Peter reveals this present earth as disappearing in flame and smoke, and John shows it reappearing in all the beauty and perfection of a new creation, to endure throughout eternity.

In that new earth there will be no sorrow, no trouble, no sickness, no pain, and no death. (Isa. 65: 17-23.) Every person there will be perfectly happy. Peace and plenty will always abide, and every inhabitant will live for ever. Then man's hopes of a golden age will find their happy fulfillment.

Thus the true golden age can come only when the everlasting kingdom of Christ is established in an earth free from sin. There can be no golden age on this earth until this New Jerusalem—the real golden city—comes down from heaven, as the capital of the earth made new. There can be no golden age until Christ comes and puts an end to sin. Then, when the smoke of the last conflict is lifted, holiness will cover the renovated earth as the waters cover the channels of the great deep.

It is customary for men to speak of any period of prosperity as a "golden age," but really the only golden age this earth has ever seen was a short one enjoyed by just two human beings. They were

Adam and Eve, in their primeval innocence, in the Garden of Eden. This was the only time that our earth was ever free from sin and death. And we need not expect ever to see a true golden age in this world again until Paradise is restored and Eden blooms again upon a regenerated earth.

Christ's coming means the end of strife and war. When Christ establishes His kingdom in this new earth, then the sceptre of peace will bear rule over the nations of men. Then nation will not lift up sword against nation, neither will they learn war any more. Then the earth will be no longer drenched with the blood of the slain. Then every man can sit securely and unmolested, with none to make him afraid.

Many are inquiring today, How may a settled peace be secured?—On the basis of the never-failing Word, we declare: No association of nations, no form of human government—autocracy, limited monarchy or republic—supplemented by ever so many peace conferences, will ever avail to bring final peace and good will on earth. No league of nations, no peace treaty, no peace conference, or any other human arrangement can take strife out of the natural heart of man. No plan that man can devise can bring permanent, universal peace to this stormtossed world.

This brings us face to face with this momentous truth: There is only one person who can bring true peace to this world, and that is He who is the Prince of peace. The world will never come to a lasting peace, save through the personal reign of the Prince of peace in an earth free from sin.

Christ's coming means the end of sickness and pain. In the blessed reign of our Christ in the earth made new no one will say, "I am sick." "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isa. 35:5. The bloom of health will rest upon every cheek, and in the freshness and vigour of eternal youth men will delight themselves in the exuberance of life.

Christ's coming means the end of poverty. Every inhabitant in His kingdom will enjoy plenty and prosperity. All His children will then be wealthy. No longer will there exist the extremes of society; no longer will men labour for a pittance of bread.

Today thousands of earth's inhabitants are compelled to struggle day after day to eke out a miserable existence. But Christ's coming holds out the blessed comfort of deliverance to the down-trodden and oppressed. When men reach the golden era of His reign, the struggle of the masses to keep the wolf from the door will be over for ever.

Christ's coming means release from the fear of death. When the Deliverer comes, "there shall be no more death." Rev. 21:4. In that blissful reign of Christ in the new earth, we shall witness no more tearful eyes, no more heaving breasts, no more open graves, no more yawning cemeteries. The fear of death and disease will for ever be banished from every heart. Death itself will be destroyed, and life, abounding and everlasting, will fill the



THE SAINTS' ETERNAL HOME

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away," Rev. 21:1.

fair expanse of the new creation, and bring joy to all.

Christ's coming means the ushering in of the most gladsome day of the ages.

Some people think that the coming of the Lord will be the worst thing that has ever happened. But, according to the Lord's plan, it will be the best time since the creation of the world, and blessed are those who will be privileged to have a part in it.

Joy filled the courts of heaven on that memorable day when the wonderful Babe of Bethlehem made His first advent into the world. The angelic messenger told the shepherds: "I bring you good tidings of great joy. . . . For unto you is born this day . . . a Saviour, which is Christ the Lord." Luke 2: 10, 11. Immediately there was with the angel a multitude of the heavenly host, and they were all praising God. The angels went into an ecstasy of joy when Jesus was born because they now saw a way for man to be saved. But the most rapturous moment of all time, both in heaven and on earth, will be when Jesus gathers all His saints to heaven at His second advent.

His return means everlasting joy to the righteous.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

Sorrow will be no more, and joy will be unconfined. The righteous will be in His presence where there "is fullness of joy," and at His right hand where "there are pleasures for evermore." Ps. 16: 11. There all blessings will be experienced, and perfect joy will find expression.

The greatest thrill of happiness that has ever swept over human souls will be ours when we ascend to heaven to be with Him, and to be done with sin and suffering forever! Then the righteous will see the fruits of their toil and enter into the joy of the Lord.

It will mean great joy to the angels, those ministering spirits and guardian messengers of the saints, when at that last day they gather all the converted ones to be with their Lord. (Matt. 24: 31.)

It will mean superlative joy to Jesus Christ when, as a result of His coming, the redeemed of all ages and all lands will stand before the throne, and He can present to the Father this blood-washed throng that no man can number (Rev. 7: 9), as the purchase of His own blood, saying, "Behold I and the children which God hath given Me." Heb. 2: 13.

He will present His people "faultless before the presence of His glory with exceeding joy." Jude 24. This reference here to the "exceeding joy" is that of Christ himself. This was "the joy" that was set before Him when He endured the cross and despised the shame. (Heb. 12: 2.)

Christ's coming will mean joy to all creation. Paul tells us that "the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 18: 19-22.

Everything in nature shared in the curse pronounced against our first parents on account of their sin. The coming of the Lord means that the curse will eventually be lifted, that all nature will be renovated and glorified, and that creation itself will be delivered from the bondage of corruption into the glorious liberty of the children of God.

The physical liberation and glorification of the children of God at Jesus' coming is the harbinger and earnest of all creation's liberation and beautification. When the saints appear with Jesus at His coming with glorified bodies, all surrounding creation will clap its hands for joy over this sample of its own coming liberation in the new creation.

Thus as the psalmist beheld the time of beauty and glory, the era of peace and joy, that the Redeemer would bring to this world, he called upon all nature to shout for joy, in contemplation of His coming.

"Let the floods clap their hands: let the hills be joyful together." "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for He cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Ps. 98: 8; 96: 12, 13.



Mummy in a good state of preservation of a priest of Luxor, Egypt, who may have lived in the day of Moses. The ancient Egyptians believed in re-incarnation and carefully preserved the bodies of their dead in preparation for the return of the soul. As one result the world's museums are filled with mummies. The doctrine of natural immortality of the soul lays the foundation for many grievous errors both ancient and modern.

Are Men Saved by the Law or the Gospel?

By F. M. WILCOX

WHAT relation exists between the law and the gospel in the plan of salvation? Were men saved by the law before Christ, and are they now saved by the gospel? Did God provide one means of salvation for Israel of old, and does He provide another means today?

There has been but one plan of salvation for all ages and all races of men since the entrance of sin. Christ is the Lamb slain from the foundation of the world. (Rev. 13:8.) His blood has availed for the sinner from the days of Adam to the present generation.

"Wherefore then serveth the law?" Gal. 3:19. What is its nature? Of what use is it in God's great plan?

The law is the transcript, or expression, of God's character. It was given to define the duties man owes to his Maker and to his fellow men. In the very nature of the case, as soon as God created an intelligence, there sprang into existence a law governing the relation of that intelligence to God. As soon as more than one such being was created, there sprang into existence a law governing the relation of those beings to each other.

This law was ordained unto life (Rom. 7:10), but its violation was sin (Rom. 7:7), and the penalty of the broken law was death. (Rom. 7:11.) The law could condemn, but could not save. It could point out sin, but could not save the transgressor from his sin, nor impart power to keep from future sinning. Hopeless indeed was man when he violated God's commandments and became an outlaw to the divine government. He was without Christ, the Sin-bearer. (Eph. 2:12.)

In infinite love and mercy Heaven provides for man a way of escape from the penalty of the law, from the doom of death. God furnishes a substitute, even Christ the righteous, to die in man's stead and take upon Himself the penalty of the broken law. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. By accepting Christ we are reconciled to God. We are

justified (made righteous) by His blood from the sins of the past; we are saved by His indwelling life from continuing in sin. (Rom. 5:8-10; Gal. 2:20.) Thus the gospel becomes "the power of God unto salvation to every one that believeth." Rom. 1:16; John 3:16.

This change is wrought by the divine agency of the Holy Spirit, the third person of the Trinity. It convinces us of sin, and leads us to the Sin-bearer. John 16:7-14.

Christ was a living expression of the righteousness of the law. In other words, the righteousness required by the law and the righteousness expressed in Christ are identical. Hence the law witnesses to the righteousness that is in Christ Jesus. Rom. 3:21, 22.

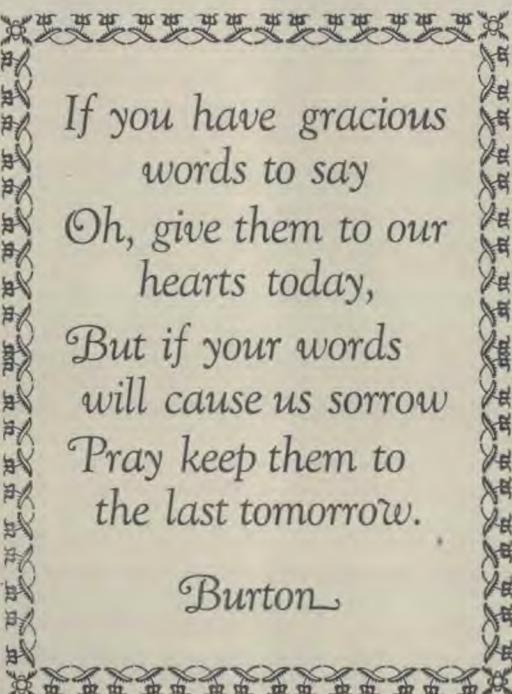
By Grace Are Ye Saved

It is not by the keeping of the law that one can earn the favour of God. Says the apostle Paul, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. The law points out sin. "Sin is the transgression of the law." 1 John 3:4. The apostle Paul says, "I had not known sin, but by the

law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7.

Jesus Christ came into this world to save men from sin. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. Salvation from sin, from the penalty of a transgressed law, does not give liberty to continue in transgression. "Shall we continue in sin, that grace may abound?" the apostle asks. Then he replies, "God forbid. How shall we, that are dead to sin, live any longer therein?" Romans 6:1, 2. In the new-covenant relationship, Christ writes the law of God on the heart of the believer. (Heb. 8:10.) By the power of the indwelling Christ the believer is then enabled to observe these holy precepts for "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me."

This illustrates the difference between the old covenant and the new. The law of God is the



basis of both the old and the new covenant. The old covenant was based upon the promises of the people (Ex. 24:3), and because of this it failed. The fault was not with the law, but with Israel, who thought they could keep the law in their own strength.

The new covenant is based upon better promises (Heb. 8:6), even the promises of God, who writes His law upon the heart of the believer, and by His Holy Spirit enables His children to express the law in their lives as the outward fruit of Christ's indwelling righteousness. (Heb. 8:8-12.)

In the old covenant the law is written on tables of stone. Religion is but an outward form. The service of God is galling bondage. In the new covenant relation the law is written on the heart and finds its natural expression in the life. Religion is the inspiration of the soul, the service of God a delight and joy.

Under the old covenant relation, man seeks to do good works in order to obtain righteousness. He seeks to put on righteousness from without. In the new covenant the righteous outward acts are the fruit springing from the heart filled with the indwelling Spirit.

The old covenant in a national sense belonged to the history of Israel of old, and as a national covenant served well its purpose. But he who today seeks righteousness by his own works, misses the mark and is under the bondage of the old covenant. In the new covenant and in Christ, the Mediator of that covenant, is our hope and life.

There was salvation in the old dispensation only in this new covenant experience. The new covenant is so called because it was confirmed by the blood of Christ (Gal. 3:15-17) long years after the confirmation of the old covenant by the blood of bulls and goats. (Ex. 24:6.) The new covenant is the everlasting covenant made with Abraham and confirmed to him and his seed, spiritual Israel, forever. (Ps. 105:8-11.)

"God . . . preached before the gospel unto Abraham" (Gal. 3:8), and "Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3. Abraham's great faith made him the father of the faithful, and all in Christ Jesus, even in the Christian dispensation, are counted as true Israelites, the spiritual seed of Abraham. (Gal. 3:29.)

Righteousness the Gift of God

"By the deeds of the law there shall no flesh be justified." "There is none righteous, no, not one;" "for all have sinned, and come short

of the glory of God." Rom. 3:20, 10, 23. Man is utterly incapable of himself of doing any good thing. No man can become his own saviour. Neither peace here nor eternal bliss in the world to come can be purchased by money, by meritorious deeds, by fastings, by penances, by sacrifices. The righteousness of Christ is a free gift to all who believe. It is given without money and without price, alike to rich and poor, to black and white, to learned and illiterate.

And no man can earn a place in the kingdom of God. None of the saved will be able to say, "I am here by my own righteous deeds, by my merit, by my genius." "The gift of God is eternal life," even as the gift of His dear Son. May we open our hearts to receive this priceless gift, permitting His grace to sanctify us, His Spirit to purge and purify us. The promise is to all, to you—"Whosoever will, let him take the water of life freely." Rev. 22:17.

The Moral and the Ceremonial Law

The great moral law of ten commandments should be distinguished from the ceremonial law. The first is called the royal law (James 2:8); was spoken by God and written by Him on stone, showing its enduring nature (Deut. 4:12, 13; Ex. 31:18); was placed in the ark (Ex. 40:20); is "perfect" (Ps. 19:7); is to "stand fast forever and ever" (Ps. 111:7, 8); was not destroyed by Christ, but magnified by Him (Matt. 5:17; Isa. 42:21); is the rule of judgment. (Eccl. 12:13, 14.)

The second, or ceremonial law, was "contained in ordinances" (Eph. 2:15); was spoken by Moses, and written by him in a book (Ex. 24:4, 7; Deut. 31:9; was placed in the side of the ark (Deut. 31:24-26); "made nothing perfect" (Heb. 7:19); was nailed to the cross, abolished by Christ, and taken out of the way by Christ. (Col. 2:14; Eph. 2:15.)

Each law had its sabbaths, or holy days. The law of ten commandments has a Sabbath which

(Continued on page 30)



The Mystery of the Yellow Dragon

A penetrating insight into the real causes, trends, and outcome of the great Chinese turmoil

By ROY FRANKLIN COTTRELL

THE Chinese are a marvelous people. Their history is unique and unparalleled. From "This Believing World," by Lewis Browne, we quote the following: "In an age when Athens was still a village and Rome was not yet built, when Britain was still outside the world, and Gaul was but a wilderness roamed by savages, China was already a civilized land where people rode round in carriages, lived in well-built houses, dressed in silk, wore leather shoes, sat on chairs, ate food from plates, measured time by a sun dial, and carried umbrellas."

Previous to the advent of steam navigation, the principal merchants and mariners in the Far East were Chinese. The records indicate that as early as the fourth century A.D., they had established regular intercourse between China, the Philippines, and Malaysia. For centuries their ships were the largest and finest that sailed the Indian and Chinese seas, some of them containing as many as sixty private cabins, thirteen waterproof cargo compartments, and carrying crews of from one hundred fifty to three hundred sailors.

During the intervening centuries, many Chinese merchants have located in the various islands, their present number in the Philippines being about 75,000. While they constitute less than one per cent of the population, they carry on eighty per cent of the commerce and industry; and more than fifty of them are rated as multimillionaires. In Malaysia, it is declared, these same shrewd money makers control ninety per cent of the mines and the estates; yet most singular to relate, the Chinese have no voice in the political affairs of these islands.

A People of Puzzle and Paradox

With all their wonderful history and heritage, the Chinese are somehow a people of puzzle and paradox. Someone has remarked that "China assays high-grade ore when it comes to brains." The young men and women of old Cathay give place to none in intellectual attainment; and among those who attend our universities are frequently found students of passionate genius and brilliant scholarship. Why, then, should China seem so backward a nation? Again, the land of the yellow dragon is a colossus in area and population, yet weak in power; in natural resources it possesses fabulous wealth, yet is miserably impoverished; countless millions of her people are industrious, yet pitifully destitute; they are generally honest and dependable in private business, yet unscrupulous and inefficient in public affairs; as merchants and traders they are unsurpassed, and in an open field no other business men seem able to stand before them, yet in the art of modern statecraft a majority of the leaders have apparently displayed little aptitude or talent for disinterested service. Here it is well to remember that the country is ancient, and the democratic idea only a babe. Who knows but a host of her statesmen may yet rise to distinction and honour?

The Key

To many of the baffling Chinese enigmas, Confucianism is the key. Born in the same century that gave Daniel to Israel, Buddha to India, and Zoroaster to Persia, Kung Fu Tzi (Confucius) arose as the great teacher of ancient Sinim, and throughout the intervening two and one-half



General Chang Tso-Lin, Manchurian dictator and head of the Northern forces in China's distracting and devastating civil war.



In this grotesque structure in one of the South Sea Islands of the Bismarck Archipelago, dwells the medicine man, the real master of his tribe. He combines witchcraft with a crude but canny knowledge of medicine. The grotesque architectural lines and decorations of his palace are supposed to help in keeping out evil spirits.

millenniums, his philosophy has dominated the life and thought of her countless millions. "Walk in the trodden paths," was one of his great maxims. There he himself walked, and there his followers continued to walk until but yesterday.

China's lofty sage constantly pointed backward to the legendary emperors, Yao and Shun, whom he regarded as peerless in wisdom and virtue. Theirs was the "golden age of China" when everyone was said to be so honest that doors were never locked, when lost valuables were always restored to their owners, when policemen and prisons were unnecessary, when teachers of eminent scholarship taught in all the schools, when the fine arts were developed to the highest state of excellence, and when physicians of consummate skill wrought the most marvelous cures. Instead of stimulating his people to climb toward a glorious future, he recited mystic tales of a gilded past. Instead of bidding them march along in the world procession, he told them that the procession itself was useless. So with faces turned toward the halcyon days of a dim and distant yore, the disciples of the sage have walked backwards, as it were, adown the centuries.

Second only to Confucius, Lao Dzi, the founder of Taoism, has profoundly influenced the people of old Cathay. According to his spiritual code, "wu

wei," or inactivity, as opposed to all the strenuous exertions of life, is accorded chief place among the jewels of human character. These two philosophies have served as a powerful narcotic, or anæsthetic; and unmindful of the rise and fall of empires, the discovery of new continents, or the mighty conquests of science, the yellow dragon slumbered on and on.

The Slumberous Spell Is Broken

Not because of mental weakness has their course been thus determined, but from deliberate choice. And so self-satisfied have they been in their leisurely, unprogressive jaunt along the ancestral footpaths that they erected walls of brick and walls of non-intercourse, lest the alien enter to disturb the blissful isolation.

But suddenly the spell has been broken. Young China, afforded the privileges of modern education, is shaking off the musty, padded garments of opiate philosophies. The Cantonese lead in the task of fumigation and innovation. They inaugurate a new order of things. Their victorious army astonishes the world. Commander-in-chief Chiang Kai Shek, announces that "China is awake and will no longer submit to domination by imperialistic nations." "We are resolved," he continues, "to set our people free and on a level with other races. . . . The powers cannot suppress the Chinese by means of warships, no matter how numerous. Right must win over might."

The Chinese Nationalist victories were celebrated in Moscow as though they were the triumphs of a Russian army itself. They echoed and reechoed throughout Asia. In India discontent is increasingly audible. Recently an Indian nationalist leader was loudly applauded when he appealed to his fellow countrymen to meet "the steel frame with the steel front."

Others Awake

Even so, the flounderings of the yellow dragon are firing the passions of native races throughout large areas of Asia and Africa. The white man's prestige and authority crumble. His leadership in world affairs is threatened. Is some other race to assume the ascendancy? What does it all mean? Statesmen are baffled; and were it not for the searchlight of divine prophecy focused upon the momentous events of today, the future would be but a great, dark unknown.

The Book of God speaks to the men and women of this generation in language that none should misunderstand. In the prophecy of the seven last plagues, some of the closing scenes of earth are vividly described. John the Revelator foresaw developments that were to prepare "the way of the kings of the east." Satanic spirits, he said in Rev. 16: 12, 14, 16, would "go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. . . . And he gathered them together unto a place called

in the Hebrew tongue Armageddon." This is doubtless identical with Megiddo (2 Chron. 35:22), located in Western Asia, a short distance north of Jerusalem.

Not only "the kings of the east," but those of "the whole world" are involved in the conflict terminating in Armageddon. Before the days that steam and electricity were harnessed for the service of man, such an assembling of armed forces would hardly have been possible; but now the globe has so shrunken in dimensions, and the political and commercial relationships are so complex, that no people live unto themselves. Our "neighbours" now embrace the world. An illustration of this is afforded by recent events in China, where the naval forces of many nations are gathered, constituting the most formidable armada ever seen in Asian waters. Why are they there? Because the war-spirit grips the millions of the awakened East.

Observe, then, how this unprecedented situation was long ago foretold by a prophet of God:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3:9-12.

Portents of the End

What a marvelous delineation of events now transpiring in Asia! Twenty-seven centuries have elapsed since that forecast was penned. For twenty-seven centuries the multitudes slept on, but now they awaken to "the sound of the trumpet, the alarm of war." Our generation witnesses wonderous changes in thought, in life, in science, in industry; and nowhere do these transformations stand in such amazing contrast to yesterday, as in the great cities of Asia.

These events are big with meaning. The convalescent strugglings of the yellow dragon, reverberating throughout Asia and the world, constitute a notable sign of the times; for immediately following this awakening of the erstwhile isolated and darkened nations, the prophecy continues, "Put ye in the sickle, for the harvest is ripe" — that harvest according to our Saviour being "the end of the world." (Joel 3:13; Matt. 13:39.)

Looking out upon the harvest fields of earth, the prophet then exclaims: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the

valley of decision." Joel 3:14. Yes, our Father's prophetic code is unmistakably clear. The storm clouds gather. Events now taking place throughout the Far East and the Near East confirm the inspiration of Scripture and proclaim to the world that the second coming of Christ is at hand.

The Last Hour

The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving Name
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,
O labourers, press in, press in!
And fill unto its utmost coasts
The vineyard of the Lord of hosts.

The fields are white to harvest. Weep,
O tardy workers! as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O work while it is called Today,
Constrained by love, endued with power,
O children, in this last, last hour!

—Selected.



A snapshot made in Moscow during an All-Russia conference of women. The hatless and plain-robed figure in the centre is Mme. Krupskaya, widow of the late Nikolai Lenin. She is an indefatigable worker for the spread of Red propaganda among the women of the nation.

Editorial

What Think Ye of Christ? Whose Son Is He?

Jesus of Nazareth is the central figure of Christianity. Without Christ there is no standard of Christianity, no sufficient power in the gospel. A Christless church is a delusion. In spite of all this there are today among church members professing His name many and conflicting ideas about Jesus. The question "What think ye of Christ?" is as old as the Christian era, for we read: "When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am?" Matt. 16:13. At another time He asked the Pharisees "What think ye of Christ? Whose son is He?" The answers then were as different and conflicting as they are now. Nearly all whether disciples, opponents or agnostics quite generally agree that Jesus was a good man.

This must be true or His teachings and example could have no helpful uplifting influence upon His followers. But careless readers of the New Testament ask what difference can it make to a person's morals whether he believes in the deity of Jesus or not? To such the question of belief in His virgin birth, physical resurrection and literal coming again are not essential to fellowship with God. But how do His own claims harmonize with such a view? For example "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35. These words bring us to a sharp well-defined decision between two opinions. There can be no third or middle ground. Either they are the words of the omnipotent all-seeing God or else they are the words of a short-sighted egotistical fool. Face to

face with such a statement and the claim of such a personality to be consistent we must either "remove our shoes" as Moses did at the burning bush and accept His Word as supernaturally inspired and authoritative or else discard the Scriptures as a chart and compass of religion altogether.

If we accept His claims then our relationship and fellowship with Him depend upon our attitude to the Word. There is no escape from this conclusion if we accept the premises that Jesus was a good man. This is clear from many of His recorded statements. "Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me seeth Him that sent Me. ... And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

And His endorsement of the writings of Moses is no less clear. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:45-47. Our faith in Jesus is made manifest by obedience to the Word. Rejection of the Word is rejection of Him. That is the reason that while we are saved by faith alone we are judged by the record made in heaven according to our works. Actions speak louder than words and so in the judgment we are not asked, What was your creed? but, What did you do? By works is faith made manifest.



PRESIDENT COOLIDGE ENROLLS IN THE RED CROSS ROLL CALL

Mrs. Coolidge is shown pinning the symbol on the President's lapel. President Coolidge's withdrawal from the 1928 presidential race dramatically opened the way for early widespread discussion of political candidates and policies in his party.



Miss Isabel MacDonald, daughter of the leader of the Labour Party in Britain. She is also an active worker in the party and reports say that she will stand for Parliament in the next general election.

Are Principles and Realities the Same?

Not long ago Premier Poincaré of France made a distinction between principles and realities. The occasion came in the midst of a debate in the Chamber of Deputies just prior to a vote of confidence. Some will contend that the premier's answer was evasive but it served his purpose cleverly and there is food for thought in the position expressed to serve a political purpose. The motion under discussion had to do with an increase in a certain class of pensions which the premier declared was impossible without increasing the budget income which he was unwilling to recommend. "Do you accept the principle?" asked the Socialists. "I do not accept principles; I only know realities," Monsieur Poincaré replied. "If we made a promise and did not keep it, it would be only a lie." This discussion calls attention to a truth that is not as generally recognized as it should be that so-called principles are not always or even incessantly practical. In spite of the oratory of would-be reformers we are compelled to face the realities of a sinful world. Jesus said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33. Jesus received in the individual life is the only remedy for sin. Sin is a reality and sin is responsible for many of the realities against which

we must struggle from the cradle to the grave. It was sin that shut our first parents out of Eden and sin still effectually bars the way to the realization of idealism in this world as surely as the grave puts an end to human activity. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8.

Real principles are only fully developed through the knowledge of Jehovah and the only way to tune in is through faith. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. Civilization tends to wreck itself because men turn away the realities and accept the impractical philosophies of men who know not God. There seems to be no other reasonable explanation of the revelations brought to light by the spade of the archaeologist in recent years. The evidence is multiplying that ancient nations possessed knowledge of certain sciences revealing some of our most modern discoveries. This gives emphasis to the prediction of Jesus: "As it was in the days of Noe, so shall it be also in the days of the Son of man."



Madame Charaoni Pacha, journalist, lecturer and mother, Egypt's foremost feminist leader. This modern Cleopatra led the movement for discarding the Mohammedan veil by her sisters in Egypt. In place of it she devised the veil coiffure shown in the photograph as the national headdress. In this the veil is worn over the hair and not the face. Through her efforts also a law has been enacted making the Egyptian husband and wife equal before the law.

Why the Name of Jesus Outlives

"All power is given unto me in heaven and in earth." Matt. 28:18.

THESE seem to me to be the most audacious, the most astonishing words that ever fell from mortal lips. We are told that "the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Who said these words? A Jewish peasant, a Jewish carpenter. This man was a carpenter—a poor man, who had never been educated in the schools. He was educated in the carpenter's shop. And then He took up preaching, and went about among the common people. Some said He was a man who did not keep good company. Some said He was crazy, and some said He had a devil, and some said He was a mover of sedition, and some said one thing and some said another. The general conclusion among people who were anybody, the scribes and Pharisees, the prominent men and the chief priests, was that He did not amount to very much anyway. There were a few people who followed Him, fishermen and tax gatherers and common people; but here this man, who we are told sometimes was just like any other man, who has been called an imposter and a deceiver,—who was finally hung up on a cross between two thieves, dying for these men,—saying, "All power is given unto Me in heaven and in earth." Just think of it, a carpenter says that! A man who did not stand well among the better classes of the community; — such a man as that says, "All power is given unto Me"—all authority, all ability, all efficiency, all power!

The Power of Nature

Did you ever think how much power there is on earth? There is the power of the wind. Do you know of anybody who can control that? There is the power of the waves. Do you know of anybody who can control or master them? There are the powers of nature: the heaving of the tides; the swelling of the seeds in the earth; the mighty upspringing that clothes the fields with grass. Think of the millions of glowing orbs that flame through the skies; think of this world rolling in its mighty orbit; think of the sun, sweeping on in its eternal pathway; think of the power that moves these things. Some people do not understand how the sun could be made to stand still. Well, if you will tell me what keeps it going, I will tell you how it was made to stand still. A man said to one who denied the divinity of Christ, "Could you say, 'I am the resurrection and the life'?" "Yes," said he.—"Well, could you make anybody believe it?"

The Unforgotten Name in History

He did have power to make Himself remembered on the earth. There were hundreds of millions of people living on the earth then—how many of them do you know? How many of them could you name? There were kings and princes, emperors, philosophers, poets. Now if you should leave out a little company of names you read when you read about Him, I do not believe a man here could name twelve persons who lived then. What has become of them? You remember Him. He did have power to keep His name before the public. The



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"All those who journey, soon or late
Must pass within the garden gate—
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who can not say,

Those of Earth's Mightiest Men



world has never forgotten that. They have tried to wipe His name out. They have tried to persecute it out of sight; but there is no continent where His name is not known. He is known more widely than Caesar. He is known more widely than Alexander. He is known more widely than any man that ever lived since God made this world. How many people will know anything about you a hundred years after you are dead? A great infidel died a few days ago; and they burned him up and put his ashes in a vase and have them yet. How many people will know anything about him a thousand years hence? Curious, isn't it that this dead Jew is so remembered? There have been thousands of Jews who have lived and died and the world has forgotten them. He had power to be remembered.

Founder of the Christian Era

He had power to be obeyed. Nebuchadnezzar was a great king. Do you know anybody who cares what Nebuchadnezzar did? Alexander was a great conqueror. Do you know anybody who cares what he commanded? Napoleon was a great conqueror. There are people on earth who remember him. Do you know anybody who cares what Napoleon said? He changed the map of Europe and the face of the world's governments; who cares for his commands now? How is it that He who hung on a Roman cross eighteen hundred years ago, He who, our skeptical friends tell us, is nothing but a dead Jew and a dead carpenter, how is it that he is obeyed today? There is not a king on earth who has such a sway as He has. There is not an emperor who ever lived that had such a host to bow to his commands.

He had power to make friends. You have been living in this world twenty, thirty, forty, fifty, sixty years. How many friends have you made? I don't mean how many would come and eat a big dinner if you would pay for it. I don't mean how many would drink as long as your money lasted,—but friends. I mean people who would go with you if a policeman walked on the other side. I mean people who would lend you money when you were hard up, and they did not believe they would get it back again. How many would go across the Atlantic to please you if you couldn't pay their fare? How many people would die for you? It is eighteen hundred years since any man has seen Jesus Christ. Not a man on earth ever heard his voice. Not a man on earth ever clasped his hand. Nobody has His autograph. Nobody ever saw His handwriting. But He has friends who have never gone back on Him. He has never lacked friends during all these centuries. Friends of every nation, of every clime, of every colour. Friends of every condition: in palaces and huts; in cottages and caves of the earth; friends everywhere. How is it that you come out with so few while He who hung between two thieves eighteen hundred years ago, has so many friends who never saw Him, who never heard Him, and yet know Him and love Him; who would lay down their lives for Him; who would go to the ends of the earth for Him; who would give the last dollar they have, who count nothing dear when He calls for them? You say that He is a dead Jew, do you? I never saw a live Jew who could do that. I never saw a live Gentile who could do that. What does this all mean? It means that "all power is given unto" Him. It means that He had power over the hearts of men that He grasps them and holds them by a bond which earth can never break.

His words live. He had power to make them live. A hundred

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'Not mine, but Thine'; who only pray,
'Let this cup pass,' and can not see
The purpose in Gethsemane.
Gethsemane! Gethsemane!
God help us through Gethsemane!'

years ago a man built this house. He used to preach the gospel, and write sermons, and some of them were printed. Somebody found an old book that had some of his words in it, and kept it as a kind of relic, but I don't think his words are known very well. Millions of people are talking, talking, talking until they tire everybody out, but nobody remembers a word that they have said. Books have been written and perished. Poems have been written, histories have been written, orations have been recorded, but they have perished; but He said, "Heaven and earth shall pass away, but My words shall not pass away." He never had a reporter for the *Jerusalem Journal* or the *Galilee Gazette*, taking down what He said to print in the next morning's paper, but His words remain. What if I should say, "My words shall not pass away"?

You have forgotten half I have said already, and you'll forget the other half before tomorrow morning, and go off telling what a poor memory you have. You never could remember a text. You could remember the price of beans and the price of butter. Your memory will hold the chaff but will not hold the wheat. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or "run out as leaking vessels." How many of these leaking vessels there are! Like an old vinegar barrel, as empty as air. Nobody has pulled the bung out, it looks all right, but it won't hold anything. There are lots of church-members like those old vinegar casks—they count all right; they show off all right; but oh, how dry they are inside! You know what to do with such an old cask. Wait until there are signs of a good, long rainstorm, get out the old barrel and put it under the spout, and let it rain into it about four days, and it will swell and soak; and it will hold water all right when it gets thoroughly soaked. And this is the way to treat a memory that cannot hold the Word of God. Shove it under the spout and let the Word of God come into your heart, and you will find that though heaven and earth pass away, His word shall not pass away.

The world still listens to what He said on the mount. Five-sixths of the inhabitants of the earth this day can read in their own tongues the story of Christ and His cross. The infidel can never root this out. He can scoff and sneer, and burn up Bibles, but the "Word of the Lord endureth forever." You have no power over the dead, but He called them from the silence of the tomb and bade them live. And these were only the specimens of what He could do. I was in the great Corn Ex-

change in London, once, and around upon a platform sat the men who dealt in corn and other grains. One had a little saucer of wheat; one had a cup of oats, another a handful of corn, and one a little of something else. You might have taken the whole away in a one-horse wagon; yet they sold millions of bushels every day. They sold by sample. Behind those little cups were the granaries of the world, and vessels crossing the oceans from every land. Behind them were the great elevators, filled with the treasures of the harvest. Behind them were the railway-trains loaded with grain. Behind them were the waving fields of wheat and corn, the fields of the mighty harvests; and all that they had to show was the little handful of wheat. It was only a sample. Jesus Christ raised one ruler's daughter from the grave. That was a sample. He is going to raise your daughter, by and by, and my daughter. He raised one widow's son; He is going to raise your son by and by. He raised one dead brother; He is going to raise your dead brother.

"All that are in the graves shall hear His voice and shall come forth," for He says, "I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." John 5: 28, 29; Rev. 1: 18.

Eighteen hundred years ago a little company of a dozen persons sat in an upper room around a table, ate some bread and drank from a cup, and the Master said, "Do this in remembrance of me." If you had been looking on, and, knowing that their leader would be betrayed, denied, forsaken by

all, had then been asked, "How often will they observe this?" you would have said, "They will never meet again." Eighteen hundred years have passed since then, and there has never been a year, there has not been a week, that some one has not obeyed that command; and today, in different lands, in different quarters of the earth, hundreds, thousands, millions of people gather, and with tearful eyes and tender hearts take the cup and break the bread in memory of Him who died on Calvary's cross.

My friends, you want to be on the strongest side; then be on the side of Christ. You want to be on the winning side; you want to be with the noble, the godly, and the good; this is the company you want to join. I tell you that opposition to Christ will cease by and by. Today men may mock Him; today men may despise Him; today men may reject Him and think it shame to be numbered with His followers; but a time is coming when He shall be Lord of all.

A sermon by H. L. Hastings, preached at Goshen Park Summer Assembly, Goshen, Massachusetts, August, 1809, only a few weeks before his death.

Spiritual Illiteracy

By W. C. LOVELESS

MANY Christian denominations are attempting to curb spiritual illiteracy through various social and young peoples' organizations, but the results are far from satisfactory. No one needs to be counted an alarmist who frankly faces these facts and truthfully reveals them to the people."

The whole world seems to be in a valley of indecision, and if we could mount some commanding peak and get a sweeping view of the world, we would see unrest and uncertainty lurking on all sides. That calmness that has so long characterized a people who are at peace with God has been substituted by self-sufficiency and self-interest. It appears as though the universe is adrift. Selfish interests and political expediency seem to have gained control. This spirit has become chronic, and today we find people groping around in the darkness and saying in their foolish hearts, "There is no God."

God's chosen young people are exempt from these dreadful conditions only by a close communion and a constant relation with the Father of all truth. It is true God has and is making a special call to the young people of this generation, but at the same time He wants more than a well-trained intellect. He demands a whole-hearted dedication and daily consecration. Men may not be able to detect the lack of spiritual qualifications and devotion, but remember, God never failed to call down His judgment on the unfaithful servants of the past. Neither will God fail to bring to light the unjust and unrighteous deeds in this time. Surely God is calling for an entire surrender to the finishing of the gospel message. These statements are not mere conceits of a rhetorical nature from which you may lull back in whatever species of luxury is near you and hang the curtain of contentment over your eyes and refuse this view of the valley of indecision. This does not solve the problem we are forced to face. If we turned the searchlight upon the social world, the discovery would be alarming. Social life is hanging only by a cord, and this cord is being worn threadbare by the indifference of people toward religion. The mind is almost content not to have a religion. So many people tumble over themselves to get something materialistic. Anything that has

wheels on it takes the place of worship, and we try to build up the crumbling social life with peace organizations and our own filthy economic rags.

Statistics say that the United States has thirty-one million five hundred thousand children under the age of fourteen. This is thirty per cent of the population. There are enough boys and girls under fourteen years of age in the United States to repopulate France; enough under fourteen to repopulate Canada almost four times. But the sad and alarming thing is that statistics tell us that more than twenty-seven millions of children and youth are not receiving any religious training at all. Protestant denominations are not alone in this neglect. Catholics also complain of the spiritual ignorance of their youth; New York City Jews complain that three-fourths of their children of school age, two hundred and six thousand in all, do not attend religious schools.

With these facts before us, need we be counted alarmists or pessimists who frankly face the facts and truthfully reveal them? Unless something is done to reestablish in the hearts and minds of the American youth their responsibility toward the things of righteousness, America must pay the price of a social breakdown. From this thirty-one million five hundred thousand young people will come the future making of a nation, presidents, legislators, judges, lawyers, teachers, preachers, inventors, fathers and mothers. They are the hope of America; the melting pot of the world's civilization. Our problem in Canada only differs in degree and size from that confronting the United States. In an article on "The Nation's Menace" William Matthew Holderly says, "Our public school system aims to make the child intelligent but it does not teach righteousness as such. Religion has little or no place in our public schools; the result is that we are raising our young people to live lives of spiritual illiteracy."

There is but one call today, which, if the world will hear will save it from its giddy plunge, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." For the same One who said, "Come now, and let us reason together," has also said "Let us hear the (Continued on page 30)



(Courtesy C. N. R.)
Falls in Mt. Robson Park.

What Is Unquenchable Fire?

By LLEWELLYN A. WILCOX

SOME one writes in to take sharp issue with the position we hold that the wicked are not to burn eternally. Although the Bible says plainly of them, they "shall perish," "they shall consume," "the moth shall eat them up like a garment," "the day that cometh shall burn them up," the wicked "shall not be," their very place "shall not be," "they shall be as though they had not been," yet there are those who can not seem to surrender their belief that as long as God is, the wicked are writhing in the torments of His eternal and implacable wrath. That must be a comforting doctrine, and an assuring picture of the love of God!

But some one asks, "How about such texts as Matthew 3: 12 and Mark 9: 43-49? How do you make them fit into your theory of the annihilation of the wicked?"

And I answer, The Bible is consistent with itself and not self-contradictory.

Matthew 3: 12 reads, "He will burn up the chaff with unquenchable fire." Do not forget, in passing, that He *burns it up*.

Mark 9: 43-48 contains the oft-recurring phrase: "Into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

The Greek word here translated hell is *Gehenna*. It comes from the Hebrew *Hinnom*, a valley south of Jerusalem, called also *Tophet*. This was the "city dump," where fires were always kept burning.

In the use of this phrase, Jesus is quoting Isaiah 66: 24, and there it is not immaterial souls nor live men, but carcasses upon which these elements of destruction are preying. The undying worm is a symbol of utter and complete destruction. (Isaiah 50: 9; 51: 8.) As long as there is anything to consume, it will live.

The fire that burns the wicked shall not be quenched. It is unquenchable. To quench is to put out, or to extinguish. No one will extinguish that conflagration. No one can. But a fire that is not quenched can go out of itself, when its work is done. If Jerusalem would not keep the Sabbath, the Lord threatened He would kindle a fire in the gates of Jerusalem, and it should not be quenched. (Jeremiah 17: 24-27.) In 2 Chronicles 36: 19, 21, we are told that this fire did come, and it "burnt the house of God," and "burnt all the palaces thereof with fire," "to fulfill the word of the Lord by the mouth of Jeremiah." That fire should not be quenched; but it is not burning yet.

"Everlasting Fire"

"Depart from Me, ye cursed, into everlasting fire." Matthew 25: 41. "There you are, Mr. Adventist," triumphantly announces the advocate of eternal torment. "There's scripture for it that you can not gainsay." We accept the challenge, and from the Bible answer it. Let us place with it another in the same chapter, which we shall answer first:

"These shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25: 46. This verse is an example of antithesis — the wicked over against the righteous, their fate as contrasted with the recompence of the good. If the reward of the faithful is life eternal, the punishment of the wicked is not life eternal. The punishment is the antithesis of the reward. "The wages of sin is death;" "sin, when it is finished, bringeth forth death;" "the soul that sinneth, it shall die," and death is not life. It is a parallel antithesis in the verse just quoted—Romans 6: 23. Put them side by side:

"The wages of sin is death"
"These shall go away into everlasting punishment"

"The gift of God is eternal life"
"The righteous into life eternal"



"Grace Darling" lighthouse on desolate Farne Island, off the Northumberland coast, England. The keepers are shown signalling to the crew of the relief boat, which reached the island in the face of storm and heavy seas, after the lighthouse had been isolated for more than a month.

Mark, Christ did not say, These shall go away into everlasting punishing, but, "These shall go away into everlasting punishment." And what is that everlasting punishment? Is it perpetual torment in hell-fire? No! Listen to 2 Thessalonians 1:9: "Who shall be punished with everlasting destruction." The fire is not endless, the process of punishing is not endless; but the punishment is everlasting destruction," — and everlasting destruction is not "eternal existence in conscious misery.

The Bible uses the words "eternal" and "everlasting" to indicate as long as a thing lasts.

By Genesis 17:7, 8, 13, 19; Exodus 40:15; Numbers 25:13; and Deuteronomy 33:27, it will be seen that the meaning is to be determined by that to which the word is applied. If applied to God, it means without end; if applied to a man's life, it means as long as he lives: So it is with "everlasting fire." It burns as long as there is anything left upon which it may feed. But that it does not rage and scorch and burn throughout ceaseless ages the Word of Truth takes care to explain in Jude 7: "Even as Sodom and Gomorrah, . . . are set forth for an example, suffering the vengeance of eternal fire." Are they burning yet? No. How long did they burn? Till they were consumed. "Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample, etc." 2 Peter 2:6. Everlasting fire burns until it burns out.

"Shall Be Tormented Day and Night Forever and Ever"

"The smoke of their torment ascendeth up forever and ever." Revelation 14:11.

"Reconcile these scriptures with your theory, if you can," you say.

And I answer, I have no theory to reconcile them with. I am contending only for the teaching of the Scripture. If the Scripture teaches "eternal extirpation" in one place and "never-ending torture" in another place, it is contradictory, and the atheists and modernists take the field. But the "Scripture can not be broken." No reconciliation is needed, for no lack of harmony exists. Definition only of Scripture terms is needed, not dogmatic definition, but the definition of the Scripture itself. What has just been said concerning the inspired use of the words translated "everlasting" and "eternal" is just as true of the word "forever."

Exodus 21:2-6: After a certain process by which a Hebrew servant was branded, "he shall serve him forever." But how could he serve after he was dead?

Jonah 2:6: "I went down to the bottoms of the mountains; the earth with her bars was about me forever," etc. This was Jonah's prayer in the fish's belly. But is he there yet?

1 Samuel 1:22: Hannah's wish was that her boy might serve the Lord in the temple and "there abide forever." In the 28th verse she says again, providing the explanation, "Therefore I have lent

him to the Lord; as long as he liveth he shall be lent to the Lord."

The unrighteous will suffer in literal fire—be sure of that—until the flames shall have everlasting destroyed them. Then the smoke of their torment ascends up forever and ever and is gone. Remember Psalm 37:10: "Yet a little while, and the wicked shall not be, yea, thou shall diligently consider his place, and it shall not be." And with the text in Revelation 14:11 place Psalm 37:20: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Try some time burning a piece of lamb fat in an exceedingly hot fire, as I have done; watch it go up in smoke; and ask yourself, as the last vestige of smoke arises from it, Where is the lamb fat now? and what becomes of the smoke? "The smoke of their torment ascendeth up forever and ever."

"To Live Is Christ, and To Die Is Gain"

In Philippians 1:20, Paul says that Christ shall be magnified in his body, "whether it be by life, or by death;" and therefore for him "to live is Christ, and to die is gain" for Christ. In either case God would be glorified. Therefore Paul says he does not know which to choose. If he lives, bonds and imprisonment await him; if he dies, he rests from his labours, and God is glorified. You have seen the picture of the ox standing between the plow and the altar, with the inscription beneath, "Ready for either." That was Paul, "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal body." It might be easier for him to lie down in death; his martyrdom might bring greater glory to the cause of his Lord. But Paul did earnestly and ardently desire a third thing,—"having a desire to depart, and to be with Christ; which is far better." He has just said, "To die is gain." But to be with Christ is more desirable, he declares. When did he expect to be with Christ? In 1 Thessalonians 4:13-18, he clearly tells us. Read this scripture again. When Christ comes in the clouds the second time, the righteous dead shall be raised, the righteous living shall be changed, and together they shall be caught up to meet the Lord in the air, "so shall we ever be with the Lord." The Greek word rendered "depart" has the same root as does the word "return" in Luke 12:36. The word "return" in that text clearly refers to the second coming of Christ. When the Saviour shall appear, to be living will be "Christ," to be "asleep in Jesus" will be "gain," for He "died for us, that, whether we wake or sleep, we should live together with Him."

In other words Paul says, I am willing to live for Christ; I would gladly lay down my life for Him, if it is best; I could wish rather to be translated without seeing death, as were Enoch and Elijah; but whether by resurrection or translation I get there, be it as God chooses, so long as I get where He is whom I love.

Mankind's Story of the Flood

TRADITIONAL memories of the flood are nearly universal. Dr. Riem of the Institute for Astronomical Calculation, Berlin, who has studied the subject for twenty years and in a recent book has published flood legends from more than three hundred sources, tells us that his collection is far from complete. In spite of much legendary obscurity, the main features of the Biblical narrative appear again and again.

In fifty-three cases, the cause of the flood is said to have been man's wickedness; in twenty-two, the anger of God. The ark appears seventy-two times as boat or ship. Twenty-three times men are warned to get ready for the coming disaster. Forty-two times a mountain is mentioned on which the ark landed. In ten cases the sending out of the birds from the ark is spoken of; in twenty-one, the rainbow appears, usually as a symbol of reconciliation. In thirty-one instances the flood story is associated with the creation story.

It will not do to say that these legends are indistinct survivals of missionary teaching. They are too wide-spread, and they antedate the missionary enterprise. Thus, an Indian chief said to one of the first Spaniards landing in Cuba: "Why should we fight? Are we not brothers? Do not you, as I, spring from the man who built the great ship and rescued our race?" And then after telling the story he described how the survivor of the flood cursed one of his sons who was saucy, and blessed the other. Most of the Amazon Indians have flood sagas. Hans Staden, in 1550, lived as a prisoner among the Tupinambu on the Brazilian coast for ten months. "They told me of a great flood which drowned all their ancestors, though some escaped in a ship; which I suppose must have been the deluge."

If these are memories of missionary tutoring, how is it that no recollection of Christ and the crucifixion and the resurrection has survived among these widely scattered nature-peoples? Only the earliest narratives of Genesis are recalled in their traditions.

The Gilgamesh Epos is familiar to all. In Hindu literature the Mahabarata represents the flood as a reconciling cleansing of the earth. Manu goes with seven *rishis*, or holy men, into a ship, taking all seeds and plants with him. The ship lands on the highest mountain of the Himawen. One of the Puranas adds that pairs of animals were also brought into the ark; the Bagavat Gita that when the flood subsided *eight persons* stepped out of the ship and prayed to Vishnu. The Chinese classics speak of "the great water." Ancient Egypt and Greece have their traditions. In memory of the Deucalion flood a festival was held in Athens yearly. Berossus even

affirmed that remains of the ark were to be seen in his day on a mountain in Armenia, which story Josephus repeated with references to Mnaseus, Nicolaus of Damascus, and an Egyptian writer on antiquities named Hieronymus.

The Mios and Nosis of West China have flood sagas, the Nashis preserving written accounts in their secret books. The Kols of India tell of a great flood which a single pair survived. To end it, God created a serpent which blew its soul up to heaven and became the rainbow, stopping further down pour. Karen of Burma, Changrai of Kambodia, Dyaks of Borneo, Bataks of Sumatra, the Toradja of the Celebes, Papuans (who declare that *eight* persons survived), black Australians—all these retain legends. Polynesia is especially rich in flood myths. The Fiji Islanders in the early days always had two great canoes ready in case the flood should recur.

Turning to the north, we find similar memories among the Lapps, the Wotjaks and Wogulen of Siberia, the Kamchatka peoples, the Eskimos. The Ostjak Noah when building his ark was much from home. His wife, in order to learn the cause of his absence, plied him with wine and beer (as Noah's daughters later did), and learned that the ship which had been building thirty years was now ready. British Columbia Indians connect Babel with the flood, declaring that before the deluge there was but one speech, afterward many. Guinea Negroes and the Hereros of Southwest Africa retain flood traditions. That of the Masai of Central Africa is remarkably accurate. It runs thus:

Tumbainot was a pious man and lover of God. God determined to destroy humanity because of the murder of Nambija. He told Tumbainot to build an ark of wood, and with his two wives and six sons and wives to enter it, bringing with them animals of every kind. He stored there a great mass of food. Then God sent the rain until all outside the ark perished. Tumbainot waited anxiously for the ceasing of the rain, for food was getting scarce. Finally it stopped, and Tumbainot sent out a dove, which returned at evening very tired. Some days later he sent out a vulture, the appearance of which on returning, showed that it had been eating carrion. Hence he knew that the water had subsided. He went out with the animals and saw four rainbows, which he interpreted as indicating that the wrath of God was assuaged.

It is curious that the Chippewas of our Northwest should put to their story the same mythical embroidery as the Masai of Central Africa. The raven, they say, did not return. It fed on dead bodies. But the dove came back with a shoot from a fir tree. The

vulture, which, according to Michoacan (Mexican) tradition, was sent out, also stayed to gorge on the dead, but the humming bird returned with a green twig.

The Crees insist that the red pipe-clay of Minnesota represents the remains of those perishing in the deluge. Among the Shawnees the creation story blends with the flood story: "The survivor made men out of clay and blew the breath of life into their nostrils." The Salinas say that a heavy stone was fastened to a kingfisher, which dived through the flood and brought up earth. Of this man was made and from his rib, woman. So the Mikushi of Guayana (South America) tell of the great Makunaima's creating man after finishing the earth's creation. When his handiwork awoke from deep sleep he found a woman standing by his side. The evil spirit Epel got control of the earth, and Makunaima sent a great flood, from which one man alone escaped in a boat. The rat, which he sent out to see if the water had fallen, came back with an ear of corn.

Mandan Indians, as the Athenians of Pericles' time, observe a day in memory of the flood, calling it "the great canoe." These ceremonies begin when the brook willow is in full leaf, for according to their tradition the branch that the bird brought back was willow. A medicine man relates how the country was overflowed with water and one man only was rescued,—in a great canoe on a high mountain, where he now lives. The Mandans have a boat in one of their villages to recall the one in which their ancestor escaped.

Among many North American tribes diving animals are substituted for the birds which Noah sent forth. So the rabbit-skin Indians tell of Kunyan, who built a great ship in anticipation of a flood. His neighbours laughed at him, promising to take to the trees if water came. He brought aboard birds and animals. When the flood rose it drowned all who had taken refuge in the tree-tops. The earth vanished. A muskrat was ordered to dive to see if he could find it. He came up half dead; tried again and saw the earth, but could not reach it. Then the beaver dived, remained under a long time, came up on his back and unconscious, but between his paws was a little mud. Kunyan breathed on this, and it began to grow, and from this beginning came the new earth.

Here is an outline of the Choctaw flood saga: Many ages in the past, Aba the good spirit appeared to the Choctaws and told them to build a great boat and put in all the birds and animals of the land, with food for many days. Then he showed them how to build it in a dry place, far from water. This seemed so unreasonable a proceeding that many lost faith, until finally only one family was left to finish the boat. People in passing would ask why so great a boat should be built so far from water. They replied because Aba so ordered.

When the boat was finished they went into the woods and swamps, and assembled all the animals, of each a pair. Then they called the birds, of each a pair also. Food was brought and stowed, and the people went aboard. The same night the rain poured down. Those outside started to build boats also, but it was too late. They all perished. On the fifth day the crow and the dove were told to fly out and seek land. They flew east, west, and south, but returned without finding any. Then the crow flew north, and came back with a magnolia leaf that it had found on a distant island.

These are but a few illustrations from the mass of ethnological data in Professor Riem's book. Two things should be noted. First, that no other historical event has so extensive an ethnological confirmation. Second, that this testimony is a striking proof of the unity of the race and its origin from a single pair. Coupled with the physical and geological evidence this ethnological evidence is

striking corroboration of the flood.

Those who know that the Bible is God's Word do not require any other "proof" or confirmation of what He declares is historical fact. But the true believer always welcomes other evidences of this sort, and we are living in a day when God is graciously permitting men to discover many indisputable facts in the realms of science, archaeology, geology, ethnology, and similar branches, which are seen to be in complete accord with the Bible. Surely God is doing all that He can to make it easy for men to believe His life-giving word and be saved.—*Sunday School Times*, July 30, 1927.

The true Christian is like the sun, which pursues its noiseless course, and everywhere leaves the effect of its beams in blessings upon the world around him.—*Luther*.



(Courtesy C. N. R.)
On the Skeena River, British Columbia.

What Is Predestination?

By MEADE MAC GUIRE

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

A Precious Doctrine

I have known people who almost shuddered at the mention of the word "predestination." I have known others who declared their conviction that they were predestinated to be lost, though they could not produce the slightest evidence from the Scriptures to support their belief. I know of no doctrine in the Bible that is more precious, nor one that is more clearly and simply presented than the truth of predestination.

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

The Scriptures use other words to teach the same truth. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself." Ephesians 1:4, 5.

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

Three times the Saviour uses the word

"elect" in the twenty-fourth chapter of Matthew. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." "There shall arise false christ, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Verses 21, 22, 24, 31.

It appears, therefore, that those whom God foreknew, He predestinated,—He chose them before the foundation of the world,—they are His elect. Surely this will be a question of vital interest if we can determine with certainty who these people are. Some one may declare at once that God foreknew every living person, and of course in a certain sense this is true, but not in the sense in which the word is used here. This we know because the scripture



Close-up camera view of a grizzly bear. (Courtesy C. N. R.)

says whom He foreknew He predestined, called, justified, and glorified, and that would mean that every person who ever lived would be eternally saved. But the Word of God teaches that many will refuse salvation, and will be eternally lost.

Wicked Ephesians Predestined

Some may wonder if the elect are a certain class who are "naturally good." In the first chapter of Ephesians, Paul wrote to the believers with the utmost confidence regarding their predestination. In the second chapter he tells what kind of people they were. "Wherefore remember, that ye being in time past gentiles in the flesh; . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Ephesians 2:11-13, 19.

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

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

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

"As in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22. Adam was perfect at his creation, but he fell through disobedience, and so became the head of a lost race. All who are born into his family must die. Christ came, made in the likeness of men, and through perfect obedience became the last Adam, the head of a new creation. This was a part of the divine plan of the ages. It was these children of the last Adam that God foreknew, and predestinated to be

conformed to the image of His Son. It is the Father's purpose that all who are born again shall be recreated in the very image of Jesus Christ.

A Matter of Choice

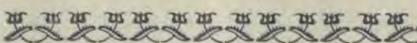
This matter of being born again is wholly a matter of choice on the part of each individual. It is not a question of accepting this or that doctrine or theory, or of uniting with this or that church. It is a miracle wrought by divine power in the heart in harmony with the desire and will of the individual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

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

We choose today and the judgment day merely fixes for eternity the choice we have made. Today Christ will in no wise cast out any repentant soul that calls upon Him. But soon the decree will go forth. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly;

and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12. Those who are found walking in the light that the Holy Spirit impresses upon the conscience will be found in Christ, elect, with all their sins forgiven. God does not will that any should perish. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. And when God writes up His people the psalmist says He will take into account where each one has been and how he related himself to his opportunities for light. "The Lord shall count, when He writeth up the people, that this man was born there." Ps. 87:6. The wicked who are finally destroyed root and branch perish because they refused to learn the way of life.

"Life without an eternity to follow is like a half-finished sentence, which has no meaning until the other half is added."



"Why Die Ahead of Time?"

Dr. Parrett is right, "we can't expect the preachers to save our souls and the doctors our bodies, without some effort on our part."

*Read his article in the
MARCH NUMBER*





Your Health

Just a Cold

MARENUS H. JENSEN, R.N.

WITHIN our bodies a constant warfare is being waged. The invaders are small, but mighty. The only hope we have of defeating them lies in keeping our national guard and natural resources up to par. If this is done, we are practically sure of victory. If it is neglected, defeat confronts us.

At this time of the year our allied enemies are not waging so active a warfare. The question naturally arises: If this be true, why so many bitter conflicts and even numerous battles won for the enemy? The answer is simple: When man wars with man and the struggle has been long and fierce, if either army enters camp and apparently becomes inactive, how does this affect the other army? You say they may become careless and indifferent, and neglect their natural defenses. That is true, and the same thing is true with us.

Winter retards the activity of bacteria — our enemies—to a marked degree. It is the ideal time for building up and strengthening our defenses by way of preparation for the long, hot summer, when the heat will take the vigour out of our forces, and render our foes more active.

But instead of recuperating our forces, we allow them to go off guard, and become scattered or congested. Either is apt to spell defeat. Our powers are weakened by inactivity. We do not get out in the open field, and drill, as it were, in hikes, outdoor games, camping out, and a dozen other activities which would put vim into our little army. On the other hand, we sleep in close, stuffy rooms, go to large gatherings where there is imperfect ventilation, sit by a hot fire and read for hours. None of these occupations call for real action. When this is done, what happens? The phagocytes, which we may term our national guard, are, as it were, off guard. And it does not take a military man to tell that such an army is far from its best. What does a wise general attempt to do? He first tries to restore order, and give his men elbow room in which to fight. He does this by first determining the cause and removing that if possible. His army is then

placed in array so as to be ready for battle.

This placing the army in array can be done just as effectively in the body as in the army. A very good way of doing this is by putting the feet and legs in hot water. This draws the blood from the congested areas down into the big blood vessels of the lower limbs, thus giving our little army fighting room. Another very efficient method is by the hot and cold spray. This puts the army into action at once. The hot water draws the blood to the surface, then a cold dash drives it back, thus sweeping out the waste and removing all impediments. It has been shown that after such a treatment the efficiency of the army has been raised about one third.

It is at this time of year that our militia is most likely to become congested, and now it is that our enemy is throwing out its skirmishing lines to harass and weaken our front. We do not recognize their deadly purpose, as would an old veteran of many battles. For in almost every place we go, we find people hacking, coughing, sneezing, spitting, and complaining of being "all in" or "down and out." Ask the trouble, and almost invariably receive the reply, "Oh, just a cold." Yet this insignificant cold is the forerunner, the skirmishing lines, of the strong and bitter enemy.

The two strongest confederates of this alliance are influenza and pneumonia. They lie in ambush till outlines have been weakened, then they rush in and try to take possession by storm, and the conflict usually lasts only a few days. Other members of the group attack such points as the tonsils, the bronchial tubes, the sinuses, and many other vital points. There is no end to the trouble they may cause.

This little enemy, "Just a cold," is not so harmless as we might think. Aside from paving the way for more serious trouble, it is responsible for more than twenty-five per cent of all absences from school. It costs large corporations thousands of dollars each year, because it renders their employees sluggish, and unfit to perform their duties properly. It deprives the poor of their daily bread, provides the patent medicine man with a limousine and plenty of ready cash, besides costing our government millions.

Yet there is no excuse for its gaining such a foothold. This little enemy is easily conquered at first. It is a matter of personal hygiene, where an ounce of prevention is worth a pound of cure. It cannot gain an entrance to our body if we eat, ventilate our rooms, and exercise properly. If we see to it that we do not take "just a cold," we shall avoid a host of ills.

The Ten Commandments for Long Life

And Postponement of Old Age

I. Live in the open air and sunshine. Take daily exercise,—walking and work.

II. Select a diet of fruit, nuts, milk, eggs, spinach, lettuce, and other vegetables. Cut out pastry, cake, and sweet puddings. (Flesh eating animals and men are short lived.)

III. Observe daily the cold morning bath. Use salt rub frequently. Take at least one warm bath weekly.

IV. Form the habit of securing one, and preferably two, evacuations of the bowels daily. Nothing contributes more to beauty of complexion. Whole wheat bread, figs, dates, prunes and all fresh fruits and vegetables contribute to this.

V. Retire early; rise early; sleep from six to eight hours in a well ventilated room.

VI. Avoid strong mental emotions: care, worry, grief,—expel them. Refuse to talk about or listen to unpleasant things. Keep happy.

VII. Plan definitely for one entire day's rest and change of occupation, mental and physical, each week.

VIII. "Keep the home fires burning." Cherish and manifest love for one another. Encourage order, obedience, frugality, economy, industry. A happy, well-ordered home is the citadel of health and long life.

IX. Avoid overheated rooms and large gatherings.

X. Trust firmly in God, believe that He is, and that nothing that concerns our welfare is too small for Him to notice.

How Much Makes a Man?

The physical culturist, the athlete, the prize fighter, or any one who devotes his entire attention to physical development, comes far short of making a man of himself.

The scholar, the scientist, the historian, or any one who devotes himself wholly to mental development lacks much of being all that he might be.

The idealist, the moralist, the deeply religious, the one of any cult or creed who thinks only of the spiritual side of life, also fails of becoming a complete man.

Man is more than a physical being; he is endowed

with a mind and with a spiritual life. His mind is contained in a physical body, and the two are inseparably related. Likewise is the spiritual life to be lived within the body; it cannot be disconnected from the mind or its influence.

We cannot entirely separate the three phases of the human being, and deal with each part independently. We can do this neither with regard to others nor with regard to ourselves.

If we ignore the connection that exists between the physical, the mental, and the spiritual, and devote ourselves to the undue development of one or another, it will be to the detriment of all. We lose not only that which we fail to develop of the one, but we lose also the benefit of the symmetrical development of all three. That is, the perfect development of a man is the one which includes body, soul, and spirit.

Those interested in health culture will do well to bear in mind the fact that good, sound common sense is necessary in reform, and that a quickened conscience and moral backbone are required to adopt its principles.

Educators may render their work easier and more lasting if they will remember that a sound mind dwells only in a sound body, and that "the fear of the Lord is the beginning of wisdom." Ps. 111: 10.

Of Jesus it is said, "The child grew, and waxed strong in spirit, filled with wisdom." Luke 2: 40.

In His life was exemplified the perfect threefold development.

Questions and Answers

Readers of the Watchman are invited to send questions on health topics.

Consulting physicians

D. H. Kress, M.D.

H. G. Burden, M.D.

"The health officer has informed my daughter, sixteen, that she has goiter, and that iodine will be furnished free (one-sixth grain in chocolate tablets, one or two tablets a week, to be taken during the school term and repeated yearly). What is your opinion of this treatment?"

Probably you are living in an endemic goiter district, that is, one where the water does not contain enough iodine, and a large percentage of the people who live there get goiter. The object of the treatment is to furnish the iodine which is absent from snow water but is present in most water, and the quantity of iodine usually given in such cases is perfectly harmless.

"Is mineral oil, two or three tablespoons daily, of any benefit to the body?"

Mineral oil is a laxative, and if a person needs a laxative, it serves a useful purpose, although in some cases I believe the result is better obtained by the use of natural laxative foods, such as whole-wheat bread and an abundance of green vegetables, fruits, etc. However, with the use of these, if a person still needs a laxative, mineral oil is a harmless one.



THE HOME

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

Strange, Isn't It?

When you see how quiet a drum can keep
When all the children are fast asleep,
You can hardly believe what a noise it can make
When all the children are wide awake.

It's the same with the shoes the children wear;
You never guess, now they're lying there
With the buttons undone and the laces untied.
How noisy they are when feet are inside.

And to see the children themselves lie there
With their faces still good from the evening prayer,
You would never guess all the tricks they play
And the mischief they get into every day.

—Selected.

Remember Your Mother

Her life has not been an easy one. Your father was a poor man; and from the day your mother married him, she stood faithfully by his side, doing her utmost to help build the home.

She worked not only the eight- or ten-hour day of the union, but the twenty-four-hour day of the devoted wife and mother.

She cooked and cleaned and scrubbed and patched and nursed from dawn until bedtime, and in the night was up and down getting drinks for thirsty lips, covering restless little sleepers, listening for croupy coughs.

She had time to listen to your stories of childhood fun and frolic and triumph. She had time to say the things that spurred on your ambition.

She never forgot to cook the dishes you liked.

She did without the dress she needed that you might not be ashamed of your clothes before your fellows.

Remember this—and oh, so much more!—while there is yet time, while she is living, to pay back to her in love and tenderness some of the debt you owe her. You can never pay it all, but you can pay down something on the account this very night.

Have you been writing mother some of those hurried, little, dutiful notes? Sit down tonight and write her a long letter, with plenty of appreciation and love in it. Send along a flower or two with it. The token will bring a flush of joy to her dear heart, and happiness to your own. And the angels will smile in adoration. *Write to her tonight.*

Coming Home

They got on at a little station away out in the desert in Arizona, a man and his wife, young, somewhere in the late twenties or early thirties. Nothing much to note about them: he was a plain, big, broad-shouldered Westerner, clad in khaki and leggings; she was a slighter form, a little thin in the face, and dressed neither shabbily nor elegantly. My casual glance passed by them, and forgot.

A long stretch of desert, and again we slowed to a stop at a cluster of cabins. The usual group of Mexican women and children appeared in the doors of the long, dull-red section house, fronted by a bare, packed yard. My Eastern, verdure-fed eyes were repelled.

But two passengers alighted; they were the man and woman who had gotten on at the previous station. I could not see them at first, close up to the train ahead; but I was watching the Mexican women as their eyes turned steadily upon the newcomers. Then, suddenly, smiles ran along the row of faces, like a line of dominoes falling down, and several of the women waved their hands; the Americans had evidently turned their eyes and their smiles upon them.

The train started, and the couple came into plain view. They were headed toward a little cottage surrounded with trees and vines and flowers. And as I spied them, there came running from the house three boys, two of them around the age of twelve, and one little fellow, maybe five. The big boys made a dive for the man, and tackled him with their arms around his waist; his arms slid over their shoulders. The little chap was clinging and swinging with both hands from the woman's right. Dad and mother! Been gone three whole days! Nobody but Maria and Pedro to keep the house. Now for some fun! Dad's home! Mother's back! I could almost hear their excited chatter above the roar of the train.

That's home-coming. That kind of welcome tells a story. There are some homes left in this old world still, some fathers, some mothers, who make companions of their children. There are a lot of them, thank God!

And the simple, common figures who a few minutes before had been nothing but fillers of car space, had become heroes in my mind.

Who has not felt how sadly sweet the dream of home, when far o'er sea or land we roam?

As Others See It

Service

You may grow to great riches and glory
 You may toil for yourself through the day
 You may write in your record and story
 The struggle you've met on the way;
 But vain is the fame that you boast of,
 And wasted the years that you scan,
 Your strength you have not made the most of
 If you've rendered no service to man.

If something of you isn't living
 Long after your spirit has fled;
 If your hand ceases toiling and giving
 The minute your body is dead,
 You have quitted this world as a debtor
 And failed in the infinite plan;
 If you leave not one roadway that's better,
 You have rendered no service to man.

You may work for the profits of labour
 And claim all its payments in gold;
 But then if you help not your neighbour,
 Your toil is both selfish and cold;
 If it brings no delight to another,
 No rest to an overworked clan,
 The earth shall your memory smother,
 For you've rendered no service to man.

For the things men are planning and doing
 Must be the joy of all.
 The sum of the goals we're pursuing
 Unselfishly world-wide must fall.
 And if nobody's burdens are lighter
 Than when your poor being began,
 You have dismally failed as a fighter,
 For you've rendered no service to man.

—Edgar A. Guest.

The Sufferings of Christ

The nearer we approach to them, the more we feel that the sufferings of Christ are unlike any other suffering; that He died the just for the unjust, the Holy One for sinners; and washed out with His blood the guilt of a fallen world. We bow down and adore the atoning sacrifice of boundless love. The mere idea of a divine-human Redeemer of the race from the thraldom of sin and death is surpassingly sublime and irresistibly attractive: how much more the actual reality! It is, indeed, a mystery which we cannot fully grasp; but a mystery so palpably divine and heavenly in its origin and character, so

blessed in its effects, that head and heart are constrained to bow in adoration and praise, and are filled with gratitude and joy. The passion and crucifixion of Jesus, like His whole character, stand without a parallel solitary and alone in their glory, and will ever continue to be what they have been for these nineteen hundred years to the noblest and best of men—the sacred theme of meditation, the exemplar of suffering virtue, the weapon against sin and Satan, the stimulus to gratitude and holiness, the source of comfort and peace.—“*The Person of Christ*,” Philip Schaff, D.D., LL.D., page 72.

Sir Henry Coward Denounces Dance Music

Jazz must be banned by the white races if they wish to maintain their prestige, said Sir Henry Coward, famous musician, addressing the Sheffield Rotary Club today. It was largely responsible for the lowering of pre-war standards and it must be tabooed in every shape and form until its baneful influence is gone.

“If we wish to avoid the fate of the great empires which have dominated and declined, including Egypt, Babylon, Greece and Rome,” he said, “we must see that our lotus eating does not take the place of working and that we do not allow jazz to pay fat dividends.

“Jazz is a low-type primitive music, founded on the crude rhythms suggested by the stamping of feet and clapping of hands. It puts an emphasis on the grotesque by the banging and clanging of pots, pans or any shimmering metallic substance, reinforced with special drums. It debases both music and instruments by making both farcical.

“The noble trombone is made to bray like an ass, guffaw like a village idiot and moan like a cow in distress. The silver-toned trumpet associated in poetry with seraphim is made to screech and produce sounds like drawing a nail on a slate, the tearing of calico or the wailing of a nocturnal tomcat.

“Jazz cannot be made anything but the essence of vulgarity. Popularization of jazz and its attendant immodest dances is lowering the prestige of the white races.” —N. Y. Times, September 20, 1927.

Calmness is the companion of fortitude. Calmness shows the absence of violent emotions. It is to presence of mind what laughter is to joy. It enables one to hold one's peace. Calmness is peace, contentment, easiness of mind, and self-repose.

News Notes

—A large forest of petrified wood has been found in a remote valley in Texas.

The dollar sign (\$) is believed to be a modified figure 8, denoting a 'piece of eight.'

—The silkworm and the honeybee are the only domesticated insects in the world.

—Foolscap paper is so called because a device of a fool's cap and bells was originally used as a watermark for paper of that size.

—A set of false teeth was presented to a London hospital by an old lady with the hope that some poor patient might use them.

—Since 1923 more than 45 per cent of the windmills of Holland have been removed or demolished.

—People in Sussex, England, once entertained the superstition that toothache could be avoided by putting the right stocking on before the left.

—Because of the curtailment of women's garments, the average weight of trunks carried by the travelling public has been reduced to eighty-five pounds.

—Forty-six inches of rainfall in twenty-four hours is the world record for a rainstorm and was established in July, 1911, at Baguio, Philippine Islands.

—King Alfonso of Spain has a private museum which contains all the weapons and other objects that from time to time have been employed in attempts to assassinate him.

—The long-held belief that snake charmers can cause snakes to leave their jungle haunts at the sound of music is a myth, according to the director of the Masteur Institute at Colombo, Ceylon.

—Umbrellas as screens against sunshine have been used since the days of the ancient Assyrians and Egyptians, but were first used in England as protection against the rain in the time of Queen Anne.

—Some 200 years ago men who were training to become naval officers were given quarters amidships on the lower deck. From this comes our term 'midshipmen' for cadets.

—There are enough Smiths in the United States to replace the entire population of any one of the following states: Maine, New Hampshire, Vermont, Rhode Island, Delaware, Florida, Oregon, Colorado or Utah.

—Wheat grains, 4000 years old, found in Egyptian tombs, were planted by a New South Wales farmer. They sprouted, grew very tall, and developed seven heads to a stalk. In pictures in Egyptian tombs wheat with several heads on a stalk is seen. Thus do even incidental discoveries corroborate the accuracy of such Bible stories as Pharaoh's dream of seven-eared grain. Gen. 41: 1-7.

—Winnipeg, Manitoba.—Canadian wheat serves Scottish taste in bread better than any other wheat in the world, according to Alexander McLeod, director of the Scottish Co-operative Wholesale Society, Glasgow, visiting here with two other members of the society. The visitors, who represent the largest buyers of Canadian wheat in Great Britain, spoke very highly of the Canadian system of inspection and sale of grain on the certificate.

Spiritual Illiteracy

(Continued from page 19)

conclusion of the whole matter; Fear God and keep His commandments, for this is the whole duty of man." And if we accept this duty, we will do all we can to finish God's work upon this earth. This is the only call given to young people that will bring a harvest that no one will be ashamed of. For the hand of time is too relentless and the hand of suffering too cruel to nurse back to health this old world, throbbing and hysterical in its last fever. We are asked to look for a "new heaven and a new earth that shall not pass away."

Are Men Saved By the Law or the Gospel?

(Continued from page 10)

points back to creation—a memorial of God's great power. (Ex. 20: 8-11.) The ceremonial law had sabbaths which pointed forward to Christ. (Lev. 23: 4, 7, 21, 32.) Israel were required in the old dispensation to keep these holy days "beside the Sabbath of the Lord." Verses 37, 38. The Sabbath of the fourth commandment of the decalogue is called "My holy day" (Isa. 58: 13), "the Sabbath of the Lord thy God." Ex. 20: 8-11. The ceremonial sabbaths were sometimes designated as "her sabbaths." Hosea 2: 11.

These ceremonial sabbaths were to cease. When the shadow met the substance, when type was fulfilled in antitype, these ceremonial sabbaths were done away in Christ, and no man is to judge us for not observing them as did Israel before the cross. (Col. 2: 14-17.)

Conversely, however, the Sabbath of the Lord, the Sabbath of the moral law, is of perpetual obligation, and should command the observance of God's children in every age.

The CANADIAN WATCHMAN

Vol. VIII February, 1928 No. 2

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

CANADIAN WATCHMAN PRESS
Oshawa, Ontario, CanadaC. F. McVAGH, *Editor**Contributing Editors*

C. L. PADDOK S. A. RUSKJER

Entered as second-class matter at the post-office,
Oshawa, Ontario, January, 1921.Subscription Rates: Single yearly subscription, \$2.00;
six-months' trial subscription, \$1.00; single copy, 25 cents.Change of Address: Please give both old and new ad-
dresses.Expiration: Unless renewed in advance, the magazine
stops at the expiration date given on the wrapper.No magazines are sent except on paid subscriptions,
so persons receiving the "Watchman" without having
subscribed may feel perfectly free to accept it.**In This Issue**

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Who's Your Doctor? —



YOU have picked out the best doctor in your community of course,—we all do that. If you live in the country he is a long distance from your home. If you reside in the city it is not always possible to get him on short notice for doctors are busy.

Suppose a Serious Accident Happened

in your home? What if little Nellie swallowed carbolic acid or Lysol? Would you know what to do to save her life? If you had to wait for the doctor to arrive it might be too late. In a time like that you long for **HELP AND ADVICE YOU CAN RELY UPON.**

Let Us Send a Specialist to Your Home

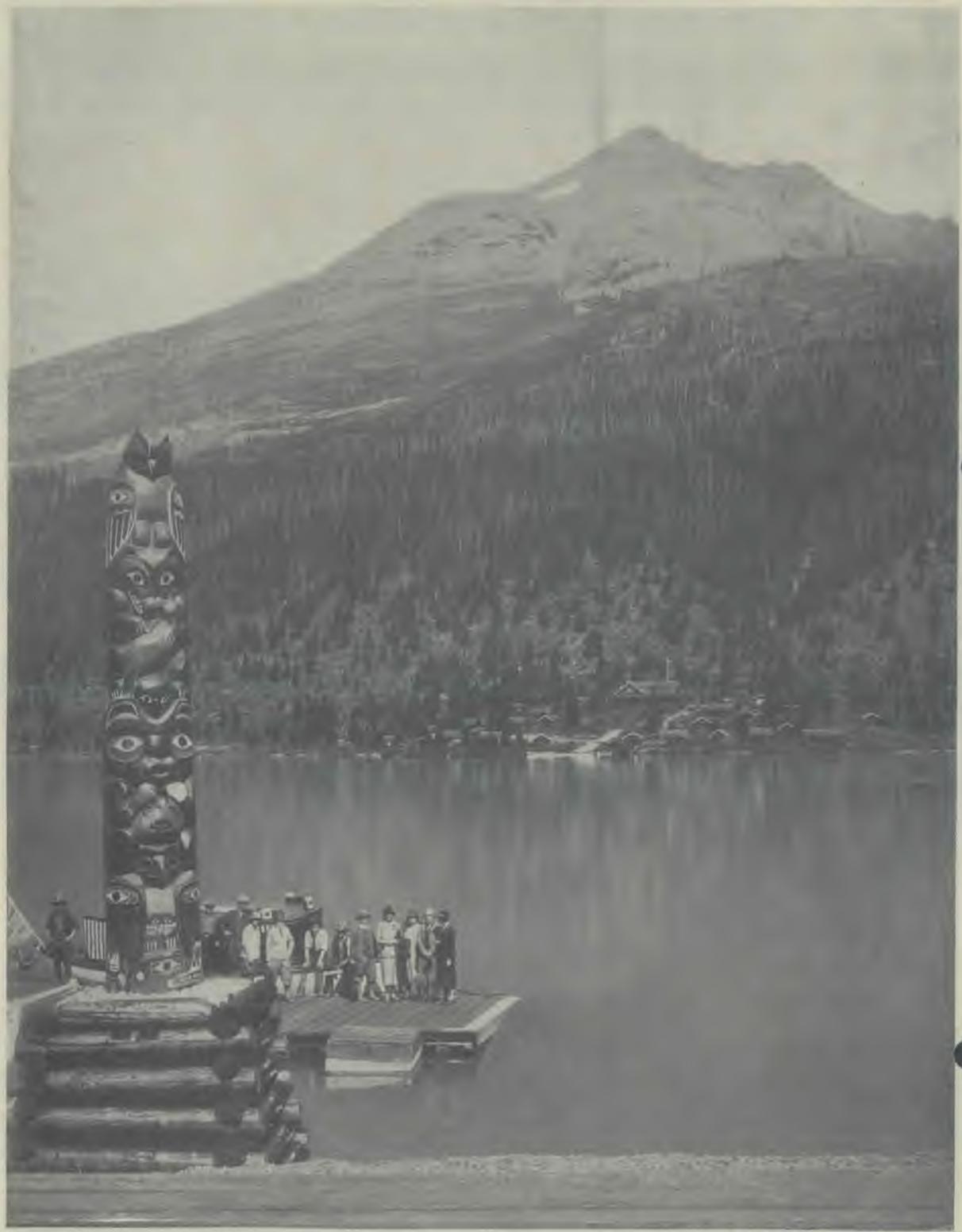
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(Photo by courtesy C. P. R.)

A view of the Canadian Pacific Railway's camp in the Rockies at Wapta, B.C., with an unusually large type of totem-pole in the foreground.