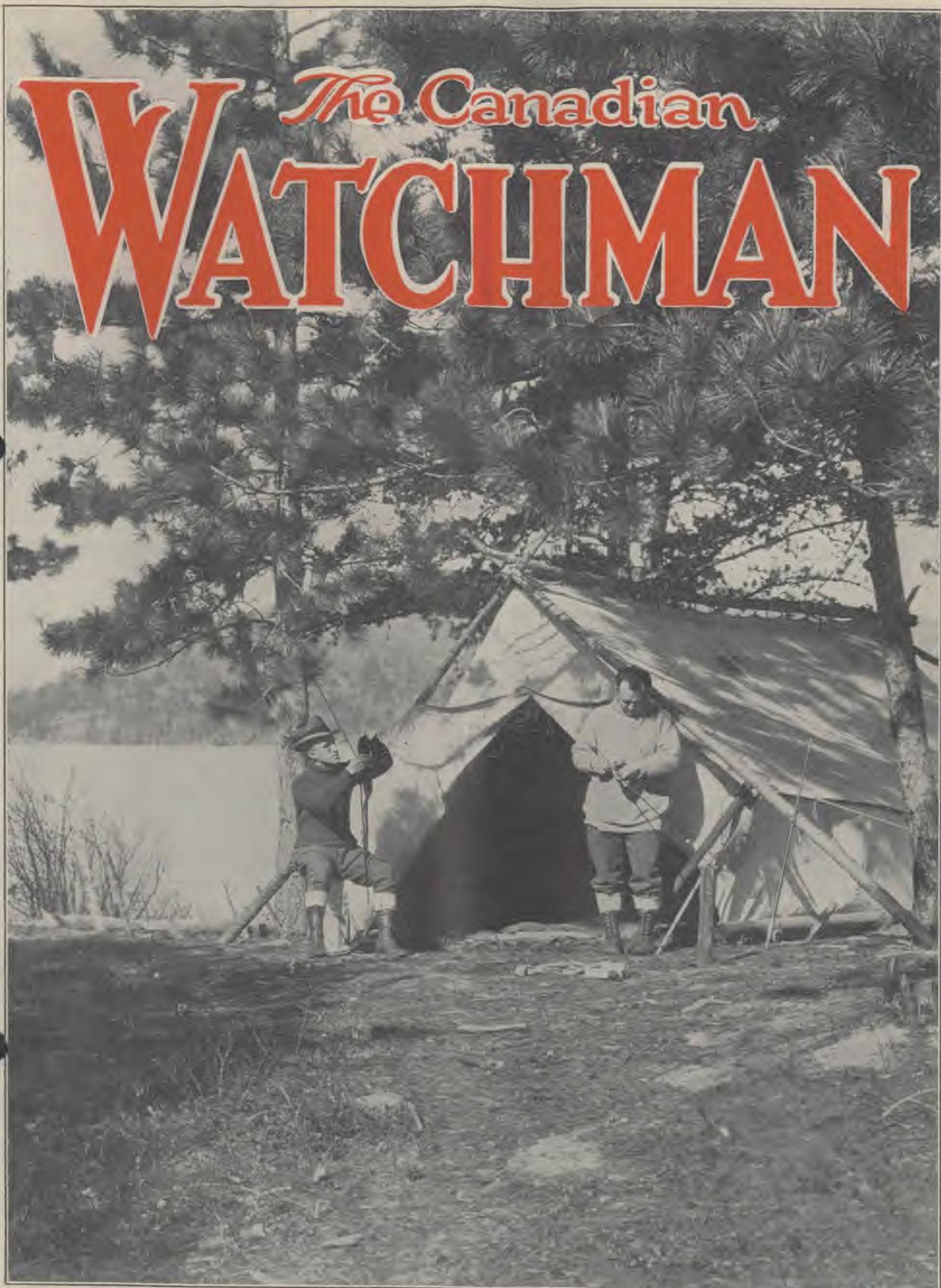


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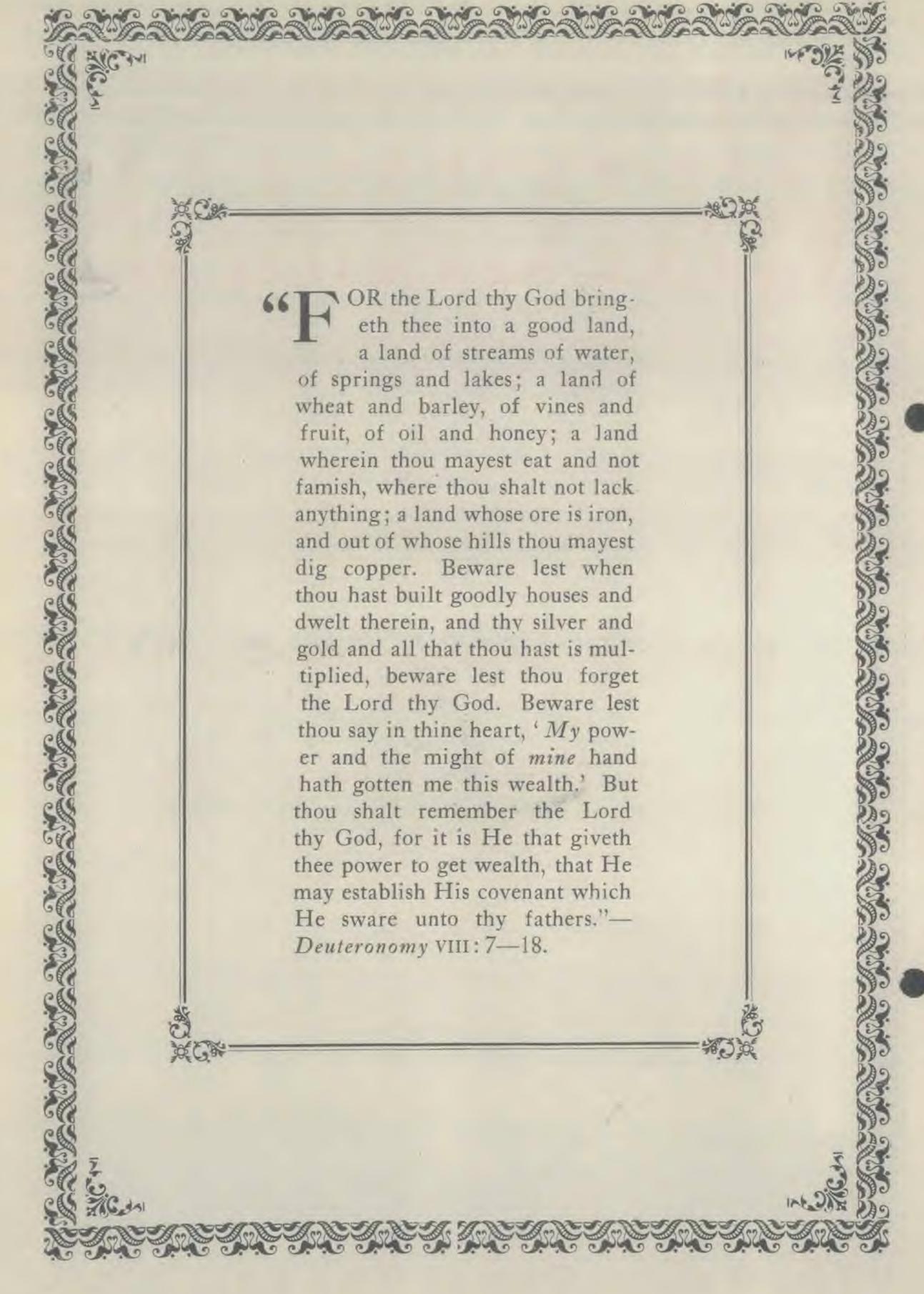
The Canadian WATCHMAN



ALGONQUIN PARK, ONTARIO. (Courtesy of Canadian National Railways.)

"The Storm Out of The East" Page 16

Oshawa, Ont., August, 25¢



“FOR the Lord thy God bring-
eth thee into a good land,
a land of streams of water,
of springs and lakes; a land of
wheat and barley, of vines and
fruit, of oil and honey; a land
wherein thou mayest eat and not
famish, where thou shalt not lack
anything; a land whose ore is iron,
and out of whose hills thou mayest
dig copper. Beware lest when
thou hast built goodly houses and
dwelt therein, and thy silver and
gold and all that thou hast is mul-
tiplied, beware lest thou forget
the Lord thy God. Beware lest
thou say in thine heart, ‘My pow-
er and the might of *mine* hand
hath gotten me this wealth.’ But
thou shalt remember the Lord
thy God, for it is He that giveth
thee power to get wealth, that He
may establish His covenant which
He sware unto thy fathers.”—
Deuteronomy VIII: 7—18.

The Basic Fundamental

An Appeal to Fundamentalists

By ONE OF THEM

As loyal subjects of Great Britain, we gladly "honour the king," and have regard for the fundamental laws of our country. As Christians we are bound to recognize Jehovah as a Sovereign whose just and righteous laws are to be obeyed by every loyal subject of His kingdom which "ruleth over all."

BY Fundamentalists I mean those who hold the Bible, from Genesis to the Revelation, to be the word of the most high God, the all-sufficient guide for the pilgrims of earth to the land eternal.

Who believe in Jesus Christ our Lord as the eternal Son of the living God;

Who believe in His pre-existence from the days of eternity, one with the Father, uncreated;

Who believe that He came to this earth, incarnated in the babe of Bethlehem, divinely begotten, very God and very man, Emmanuel, "God with us";

Who believe Him to be the Sent of God in our behalf, God tabernacling in the flesh, revealing God's will and way in the person of Jesus;

Who believe that He died, completing for us on the cross an all-sufficient vicarious sacrifice, once for all;

Who believe that the "same Jesus" who died on the cross of Calvary rose again, triumphant over sin and death, the resurrection and the life for all who believe;

Who by faith follow "this same Jesus" who "liveth, and was dead," ascended to God, glorified, on the right hand of the throne of the Majesty in the heavens, our great High Priest pleading in our behalf in response to our faith, the merits of His shed blood;

Who believe that "this same Jesus," who was born in Bethlehem and crucified on Calvary, reigns our Melchisedek King-Priest, and is coming again to raise the righteous dead, change the righteous living, and reign over His faithful forevermore.

Those who believe the above are Fundamentalists. They hold that living belief—faith—in these things is fundamental in Christianity, vital in character building.



Must Hold All or None

The yielding of any one of these fundamental facts leads to the yielding of others, till the soul is devitalized, breaks from its moorings, and is soon adrift on the troubled, turbulent sea, with no chart save human speculation, no divine-human Saviour to recreate and restore lost man.

Thank God for the simple, strong belief in the clearly taught verities of the Bible, every one of which is intertwined with, and leads to, all the rest, and finds the centre and circumference of all in the person of Jesus Christ, a pitiful, pardoning personal Saviour, able to save to the uttermost, and to keep the trusting soul to the end.

In my youthful doubting, I did not believe these or the Book but when the day came that I saw and knew the Bible to be God's Book, all the others came till I found to the joy of a once fainting, hopeless heart the Man of the Book, Jesus my Lord. So would He be to all who are straying.

The Basic Fundamental

I also found what is rarely stressed or taught among Fundamentalists, the sovereignty of God, the holy character of His government, its absolute perfection and hence its unchangeableness, vitality, and dependableness. By His grace I saw the vision expressed in the Scriptures: "Jehovah hath established His throne in the heavens; and His kingdom ruleth over all." Ps. 103:19.

I saw that the character of God's government is

expressed in His holy law. "Jehovah our God is holy," so also is His law; for "the law is holy." Ps. 99:9; Rom. 7:12. And the context left no question as to what law is meant; it is the law which declares, "Thou shalt not covet." Rom. 7:7; Ex. 20:17.

I found what all may find, that every moral attribute predicated of God is predicated of His law. Is He righteous? so also is His law. Is He just? His law is just. Is He good? His law is good; "perfect," "sure," "right," "pure," "clear," "true," "righteous altogether." His law, His precepts are "faithfulness," "righteousness," "founded forever." The references are too numerous to be given.

This law is the constitution of God's government, the fundamental law, the *summum genus* of law, depending on no other, derived from no other, the reflection of Jehovah's character in precept, the great Ten Words of Jehovah, written as soon as He had a centralized, organized church on earth, by His own finger on tables of enduring rock in contradistinction to all other laws of a derivative or temporary character. (Ex. 20:1-17; 24:12; 32:16; Deut. 10:1-6.) The Ten-Commandment law is in Jehovah's own words, "The law . . . which I have written." No other law, no other part of God's Book was ever so exalted, honoured, glorified. It is the expression in words of the relationship between God and His subjects. In the very nature of things, it is eternal.

This law I found is the law of the New Testament, the law upon which the Jew professedly rested, who knew God's will and approved the things excellent because he was "instructed," not out of tradition, but "out of the law;" who had in that law "the form of knowledge and of the truth." Rom. 2:17-22. No doubt is left as to what law is meant, for two precepts of that law are directly referred to, namely, the sixth and the seventh.

Equally strong testimony I found in James 2:8-12: "the royal law" of the great King; the law according to the Scripture—the Old Testament; "the law of liberty" to the justified; the law which prohibits by the two precepts cited, stealing and adultery; the law by which men will be judged, hence the divine rule of character. See also Rom. 2:12; Eccl. 12:13, 14.

The Unchangeable Law

"I, Jehovah, change not." Mal. 3:6. "With whom can be no variation, neither shadow that is cast by turning." James 1:17. The unchangeable God declares: "My covenant will I not break, nor alter the thing that is gone out of My lips." Psalm 89:34.

Does it refer to His mercy and promise?—Yes, but is His standard of righteousness less than the promise of which the law is the basis?

Again: "All His precepts are sure. They are established forever and ever; they are done ("made," margin) in truth and uprightness." Ps. 111:7, 8.

Among many other testimonies, take two scrip-

tures by Isaiah, the great prophet of the evangel and Jesus Christ our Lord, an echo of what He gave through the prophet: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished." Isa. 51:6.

It would be preeminently unnecessary, superfluous, to say the righteousness of God's personal character "shall not be abolished." That would mean the abolition of God as an apostate deity. The very thought is repulsive. But when we read that all His "commandments are righteousness," the thought is clear. God's commandments, His divinely spoken, His divinely graven-in-stone law, "shall not be abolished." The language is clear and admits of no uncertainty.

Righteousness Defined

The next expression of the prophet reiterates the thought and defines the "righteousness:" "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be forever, and My salvation unto all generations." Isa. 51:7, 8.

Here is the other scripture, found in the wonderful Sermon on the Mount, spoken by the One who gave the Decalogue and inspired the evangel prophet, the One who is "the same yesterday and today, yea and forever." Jesus seemed to see the vision of those who later would speak derogatory of God's law and try to make Him a party to the same; and therefore His words: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all things be accomplished." Matt. 5:17-20. To what law does the Master refer—To God's fundamental law, the Decalogue; for He forthwith cites two precepts of that law in illustration, "Thou shalt not kill," "Thou shalt not commit adultery"; and then shows their wondrous breadth and depth, so emphasizing their importance. See verses 21-32. Truly, "Thy commandment is exceeding broad."

How long shall the law endure?—Till all things foretold by the prophets be accomplished. When shall that be?—The prophets foretell that glad time of eternity when righteousness shall reign without end in a clean universe. We cannot measure eternity, and the law still holds to the smallest letter and the distinguishing point of a letter. Not until eternity passes will all things be accomplished. Therefore the law will hold regnant and vital in the loyal hearts of all throughout eternity—the law of life and love through Christ Jesus.

But did the Master fulfil the fundamental law?—He did; for the fulfilling of a moral law, a law

of character, is the perfect observance, the holy living, of the law. Did Jesus live the law?—Verily, in all its fullness. Did His living of that law abolish it? — The very question answers itself. Does the living of the law of this government abolish the law? God lived that law in Jesus Christ that Jesus might live it again in every submissive, trusting soul.

In the sinner, that law condemns, for he has no power to live it. To him it is "the law of sin and death," as set forth in Rom. 7:7 to 8:4. In the character of Christ Jesus, the personification of that law, the Living Law, the fundamental law of God, becomes "the law of the spirit of life in Christ Jesus."

The law to the truly instructed Christian is no longer a witness that condemns. (Rom. 3:19, 20; 4:15; 7:7); it is a blessed witness that the righteousness of God by faith in Jesus Christ is genuine. (Rom. 3:21, 22.) Jesus delighted to do the will of God because God's law is within His heart (Ps. 40:7, 8; John 4:34); and the Christian in whose heart Christ by His Spirit has written the same law (Heb. 8:10), will gladly say, "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

Shall We Be "Partial in the Law"?

To what in the law do the Fundamentalists ob-

ject? To the first, second, third, fifth, sixth, seventh, eighth, ninth, tenth?—No; not to any of these. The libertine might object to the seventh, the profane man to the third, the thief to the eighth. No fundamentalist would uphold the objection. See Ps. 50:1-3, 16-23.

There is but one precept left, the fourth, which enjoins the seventh day of the septenary cycle as God's rest day to be kept holy by His people, a memorial not of evolution, but of the creative God whose power is manifest still in the recreation of the soul of the sinner.

There it stands in the law as God gave it. He who would overthrow it must pass over three moral, eternal laws on the one side and six on the other before his God-defying hand can reach the Sabbath commandment. No mightier truths are taught in all God's book concerning His power to create and redeem, to save and sanctify, than cluster round the fourth commandment, divinely lived in the life of Jesus.

God's law is the basic fundamental. If there be no standard, why can man not be his own Saviour? "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" He cannot do justly who does not hold to God's just standard, His holy law. He cannot know mercy or kindness till he sees it

(Continued on page 30)



Masters George and Gerald, Princess Mary's two young sons.

Solving the Mysteries of Life

"The Lord God hath given me the tongue of the *learned*, that I should know how to speak a word in season to him that is weary."

By E. KOTZ

WE believe that this text speaks of Jesus. He doubtless was the most learned man, because never before Him or after Him did anybody speak as He spoke. (John 7:46.) He, who changed the water into wine knew more about *chemical laws* than anybody before or after Him. He, who saw Nathanael when human eyes could not have seen him, must have been familiar with *optical laws* not yet known to man. The Master who commanded the tempest to be still, proved that *all nature* is subject to His word. As Creator He used His "learned tongue" in bringing order out of chaos. (Gen. 1:3; Heb. 1:2.) By the same power of His word He fed the thousands, called the dead back to life, and is *still upholding all things*. (Heb. 1:3.) Surely there is no line of natural science on which the Lord could not have enlightened us had He intended to use His "learned tongue" for such purposes.

If we sit down and think over for a moment just a few of the mysteries of life, a burning desire comes into our heart for someone to disclose the secrets which are behind it all. For instance, isn't it wonderful to think that the *dead matter* which you eat as your food, soon afterwards is so transformed in the chemical laboratory of your body that it *begins to see* with your eye, *feel* with your finger-tips, *think* with your brain, and is being rushed through your veins in the form of new *life-giving blood*? Where is the chemist who could imitate this process? What are the laws that govern such a transformation?

What are those recently discovered mysterious rays which come to us from unknown sources way out in space? What are the mysterious radio waves? What is electricity? Of course, we know a great deal about the effect of electricity, but nobody has ever seen or clearly defined the mysterious power without which we would feel so helpless today.

On the front wall of the magnificent union station in Washington, D. C., we find this inscription: "Electricity, carrier of light and power, devourer of time and space, bearer of human speech over land and sea, greatest servant of man—*itself unknown*." What a challenge to our thirst for knowledge: *Itself unknown!*

If Jesus were living among us today some of us would be very eager to request Him to use His "learned tongue" in explaining these scientific mysteries. Of course, even in His day, men were just as keenly interested in some of these problems. But the Master was constantly aware of the fact that

in the short time He was to live with men He had to give them His very best. Now, the very best which Christ has to give His disciples is not scientific enlightenment, but *salvation of the soul*. That is why our text states "that the Lord gave Him the tongue of the learned that He might know how to speak a word in season *to him that is weary*." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. The Lord knew that with eternity before us, His children would have ample time to study the mysteries of creation and the laws that govern it, but while He was on earth He *wanted to help* those who were weary and tired; who were longing for spiritual comfort and help.

What is the last message of the coming King? Is it not a word in season to those who are weary, so that they may look up and lift up their heads, seeing that their redemption draweth nigh? (Luke 21:28.) Is this desire to help and encourage the tenor of *our* message to the world, or do we often present it in a criticizing and faultfinding spirit?

"A word in season to those who are weary." What a challenge to us, as Christians, to use our tongues rightly, "for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. Whenever we have an opportunity to help, uplift, and encourage, we should not remain silent, but speak. There are many weary souls all about us who would be helped on the way by a friendly smile, who are yearning for a sympathetic word. Do we not often use our tongues for all kinds of speech that is neither edifying nor encouraging and leave the helpful, kind words unspoken?

Unspoken Words

"The kindly words that rise within the heart,

And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.

The kindly word unspoken is a sin—

A sin that wraps itself in purest guise,
And tells the heart that, doubting, looks within,
That not in speech, but thought, the virtue lies.

"But 'tis not so; another heart may thirst

For that kind word, as Hagar in the wild —
Poor banished Hagar! — prayed a well might burst
From out the sand to save her parching child.
And loving eyes that cannot see the mind

Will watch the unexpected movement of the lips.

(Continued on page 30)

The "New" Atheism

Will It Overthrow the Christian Religion?

By A. S. MAXWELL

ATHEISM is as old as sin. We used the adjective "new" to suggest revival rather than something different in godlessness.

It is one of the paradoxes of our time that side by side with a great re-awakening of interest in matters of religion, disseminators of anti-religious doctrines are busier than ever. In this age of great enthusiasms some people are even becoming enthusiastic over atheism.

In Russia the coarse, blatant atheism of Bolshevism has blossomed into a fiendish anti-Christian campaign and borne fruit in the harsh persecution against the old state church. Moscow emissaries have carried the germs of this gross infidelity into the camps of Communism in all parts of the world; and in this fertile soil they have developed into a positive menace to all that Christianity and civilization have built up.

It is a great mistake, however, to suppose that the new zeal for atheism is confined to Bolsheviks. Unbelievable as it must seem to many, it is spreading with rapidity among all ranks of "intellectuals," scientists, college professors, school teachers, even ministers of religion.

Atheism in the Schools

In a recent issue of the *World's Work* there appeared an important article under the title "Atheism Rampant in Our Schools." It was an amazing revelation of the activities and ramifications of the American Association for the Advancement of Atheism. The object of this society, says the writer, is "to undermine the churches and drive God out of the schools." It "has succeeded in establishing chapters in twenty colleges and preparatory schools, has edged its way into three high schools and has founded a junior atheistic movement. 'The beauty of it,' said Freeman Hopwood, secretary of the atheist organization, in an interview, 'is that we have so many atheists in the college faculties in America. . . . They can't say much about it, as they would be thrown out, . . . but they encourage the students all they can.'"

An Ambitious Program

Although this association has only been organized about two years, it has embarked upon an ambitious program with nine objectives, as follows:

"All churches shall be taxed.

"Chaplains in Congress, legislatures, and in the army and navy shall be done away with.

"Appropriations of public money for sectarian use shall be stopped.

"The 'bootlegging' of the Bible and religion into the public schools of America shall cease.

"No religious festival or fast shall be recognized by the state.

"The Bible shall no longer be used to administer an oath.

"'Christian' morality shall be done away with. In its place shall be natural morality, equal rights, and impartial liberty.

"'In God We Trust' shall be taken off coins."

In the colleges the association has been busy organizing students into atheistic societies. The names chosen for these societies by the students are sufficient indication of the nature of the instruction they have received. At Rochester, N.Y., they chose "The Damned Souls"; in the University of Wisconsin they call themselves "The Circle of the Godless"; in the University of North Dakota, "The Legion of the Damned"; the Junior Atheists of Los Angeles call themselves "The Devil's Angels."

No God — No Heaven — No Hell

The Junior Atheist League is organized for the purpose of giving "godless children" a chance "to emancipate their companions from unreasonable religion. The League will remove boys and girls from the evil influence of the clergy. It will encourage them to protest against Bible reading and religious worship in public schools. . . . The League will free sons and daughters from the fear of hell and the hope of heaven."

The beliefs which the high school and college students are encouraged to consider by the inspirers of the movement, we read, may be summarized as follows: "There is no God. There is no heaven and no hell. Religion is worship of the supernatural and should be abolished. The church is a dangerous institution."

"Colleges are a fruitful field for us," said the secretary of the organization. The college publications are becoming more radical and outspoken. Our British schools and colleges are not exempt, and we need to maintain unceasing vigilance that our precious sons and daughters do not become contaminated with this insidious evil.

A letter to the *Christian* from one who signs himself "B.Sc." illustrates this forcibly:

"I have been teaching for more than twenty years



Canadian Pacific Air Express. The mysteries of yesterday are realities today.

in secondary schools in various parts of the country and have only on rare occasions found Scripture being taught by a master or mistress who believed in what was being read. I am now in a large school, with a staff of more than thirty, and, as far as I know, there are only two of us who believe that Jesus Christ was anything but a man. I hear prayers being read by men who jeer about it all in the common room. Any scripture lessons given—and these amount to one per week per form—are by such persons. Little wonder is it that our boys and girls leave school with not even a literary knowledge of the Bible, much less with any realization that it is the Word of God."

How atheists succeed in capturing the minds of students is revealed in a recent article in the *Independent*, where the question is raised:

"Why is it that a college education seems to upset rather than build up, the moral responsibility of our young men and women?"

By way of answer it is stated that "the majority of students reach college with a certain amount of inconvenient baggage in the way of tradition, religious doctrine, and a casual philosophy that is unexpressed and accepts life as it appears to be." The student, who is very young, "is set to study phil-

osophy, to attack the Bible with a doubt for every word, to dissect the New Testament with a keen eye for biological probabilities." He "learns in the course of four years that the whale didn't swallow Jonah, that the Bible is a record of questionable value, and that God Himself can be argued away with an ease that renders refutation ridiculous." These things are taught him, not directly, but insidiously. The story of the resurrection, for instance, is not denied, "but so many plausible explanations are given which ignore the miraculous that the student who clings to the bare word is looked upon by fellow students as narrow and rather superstitious. The college cynic and the student atheist are common campus ornaments, and each has a little following of admirers who call his contempt broadness and his cynicism intellect."

The writer hastens to state that college instructors do not try deliberately to instil germs of atheism, yet she adds that —

"The difficulty lies in the fact that the instructor is often too prone to state opinion for truth, to destroy an ancient dogma with a remark just as dogmatic, and not quite so old. . . . So the young student learns to sneer at the past. His knowledge is incomplete. He admires the smart, destructive

criticism of such men as Mencken, and takes them as his models in mocking everything he does not understand. He is too young to let his human sympathies help him. His God is a myth."

Atheistic propaganda is by no means confined to schools and colleges. At every opportunity it invades the public press and this to such an extent that the rank and file of the people have come to think that such views are orthodox because of their frequent repetition.

Evolution Atheism's Mainspring

Particularly is this true of the dogma of evolution—the mainspring of the new atheism. If Sir Arthur Keith tells the Royal Society that men *did* come from monkeys his remarks are blazoned forth to the world with glaring headlines, however flimsy and baseless his arguments may have been. No one stops to question the validity of his reasons, nor to measure the full effect of such flat denial of Bible teachings. No one seems to perceive how such statements blast at the foundations of Christianity by denying both the origin of sin and the need of a Saviour. All are accepted with enthusiasm and swallowed whole with a relish. No wonder the president of the American Association for the Advancement of Atheism said recently, "The scientists are a splendid help!"

Nor have those who still hold fast to the old Book anything to fear from either scientists or atheists. The Bible stands true. In the words of H. L. Hastings, "it is like a solid cube of granite." Infidels may turn it upside down, but it is right side up still. They may fire at it their heaviest broadsides, but it is like shooting boiled peas at Gibraltar. Again and again they have thought to have destroyed it completely by their criticism, but it has arisen to run faster than ever upon its mission of mercy to the world.

Advertised and placarded though it is, evolution cannot stand the test of unbiased investigation. Quoted as "fact," it is in reality fiction, a theory built upon a false geological foundation. Space forbids our entering fully into the argument, but to all who would know the truth, who are anxious to discover sound proof for the veracity of the Bible account of Creation and the Flood, we recommend the works of Professor George McCready Price, M.A. Professor Price has devoted his life to the study of geology in an independent way, refusing to follow the rut into which so many others have fallen for the sake of being "orthodox"—and seeking evidence, if evidence there was, and wherever it could be found, in support of the Word of God. His original work upon this subject is invaluable, and will be found in a series of books, the most important of which are "The New Geology," "Back to the Bible," "God's Two Books," "Evolutionary Geology," "The Phantom of Organic Evolution," "Poisoning Democracy," "Q.E.D.," etc. Other books dealing with the same subject, and giving additional arguments against the new atheism, are "Creation not Evolution," by A. L. Baker and F.

D. Nichol, and "In His Image," by the late William Jennings Bryan.

In so small a space we have been able only to touch the fringes of a great evil. The new atheism is indeed "rampant," silently searing the minds of youth in every land, blasting their lofty ideals and spoiling all that is beautiful in their hearts. Stripped of its "science" and "reason," in which it strides pompously through the halls of learning, it is seen in its nakedness as the deadly opponent of the gospel of Christ, an enemy of all righteousness.

Widespread and deeply rooted as it is, it presents to us another of the great issues of the age. How shall it be resisted? The situation calls for constant watchfulness. Perhaps the seeds of doubt have already taken root in our own hearts; perhaps we see them springing up in our sons and daughters. We cannot deal with them too soon. The only remedies are prayer and study. We must find out the facts about Creation and evolution—as they are at last available for us in the books mentioned above—and settle once and for all in our minds that the Word of God is true, and abundantly substantiated in history and nature. We must study with new zest. We must educate ourselves and our children, guiding their minds with special care along paths of righteousness and truth. Then we can return to the Bible with renewed interest, love, and loyalty and feeding upon its rich resources of spiritual sustenance, become built up anew in the faith of Jesus Christ. Unless we follow such a course there is grave danger that we also shall be engulfed in the rising tide of atheism and irreligion.

Fulfilling Scripture

As to the significance of this modern evil, the same Word of God which has enlightened us concerning the meaning of other great world movements, has a definite and unmistakable message.

In his charge to Timothy the Apostle Paul used this forceful language:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:1-5.

Today, then, when on all sides men are denying both the Creation and the Flood, when they are choosing the fable of evolution rather than admit the truths of the Bible, when higher criticism stalks high-handed in press and pulpit, and the grosser atheism surges through the lower elements of our populous cities, we may know that the words of the prophets are being fulfilled. They give us yet further evidence that the time of the end is here, that "the last days" are upon us.

Jesus, A Divine Human Saviour

He travelled the same road which we must travel, passed through the same temptations and trials, and can sympathize with us in every time of trouble and help us in every time of need.

By B. E. MANUEL, St. John's, Newfoundland

FORASMUCH then as the children are partakers of flesh and blood, He (Christ) also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in *all things it behooved Him to be made like unto His brethren*, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Heb. 2: 14-18.

From the foregoing scripture there is no room to doubt that in coming to earth, Jesus took upon Himself our nature. "He took on Him the seed of Abraham." He was "made like unto His brethren." He became human as we are. This was voluntary on His part. It was His choice. "He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the sceptre into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing."

"Wherefore when He cometh into the world, He saith, sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: . . . Then said I, Lo, I come . . . To do Thy will, O God." Heb. 10: 5-7.

He Was Human

In His human nature, Christ could have had no advantage above us. If He had He could not have been an example for us. As another has said: "If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are,' He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, 'I delight to do Thy will, O My God: yea, Thy law is within My heart.' Ps. 40: 8." He was tempted as we are, and, although He was divine as well as human, He never did, and never

could use His divine nature to help Himself, and still be man's example and saviour. Satan understood this when, in the wilderness of temptation, he suggested that He make the stones into bread and again when he told Him to cast Himself down from the pinnacle of the temple. The wily old serpent knew that He could do either but in doing so the plan of salvation would be marred. He met these temptations with a "thus saith the Lord" and set an example for us that we might overcome as He overcame.

And so it was all through His life on earth. He met life's trials as a man. He was often weary, and was refreshed with sleep. He was hungry and thirsty but He worked no miracles to relieve His own suffering. He who fed the multitude and brought water out of the rock to quench the thirst of more than two million people with their cattle, sat on Jacob's well longing for a drink of the cool water it contained, but He had no means of getting it, without using His divine power to help Himself. This He could never do and be an example for us. He was, we believe, without physical defect and was in the prime of young manhood when He fainted beneath the cross from mental and physical suffering. This reveals His humanity very strikingly.

He Was Divine

Christ, however, was not only human, He was also divine. He was and is both Son of God and Son of man in a sense that no other being ever was. He was human and in His humanity was mortal but no other human being could lay the claims to divinity that He did while here in the flesh, because no other human being was ever divine as He was. As we pointed out in our previous article: In taking humanity He did not yield up His divinity. He retained His divine nature but clothed it with humanity. He veiled His glory that we might behold God and not be destroyed. He was "God with us," "God manifested in the flesh." In Christ was manifested a marvellous combination of both the human and the divine nature.

Let us notice a few of the testimonies relative to His divine nature. The Baptist said: "And I saw, and bare record that this is the Son of God." "He that cometh *from above* is above all: . . . The Father loveth the Son, and hath *given all things into His hands*. He that believeth on the Son hath ever-

lasting life." John 1:34; 3:31-36. These words could not be spoken of any other than one who was divine.

Nathanael expressed his faith thus: "Thou art *the* Son of God; Thou art *the* King of Israel." John 1:49. Christ is not spoken of here as *a* Son of God in a general sense but in a very definite way He is "*the* Son of God." To pick out one from amongst a whole nation, who claimed to be sons of God, in a general way, and for Him to accept such honour is what embittered His enemies against Him. Christ repeatedly speaks of Himself as "*the* Son of God." No one can read the fifth chapter of the gospel by John, and believe it, without being profoundly impressed that Christ, in His divine nature, was as high above humanity as God the Father himself. He claims equality with Him in every way, and says: "That all men should honour the Son, even as they honour the Father." John 5:23. He said: "The Son can do nothing of Himself, but what He seeth the Father do." He immediately adds: "For what things soever He doeth, these also doeth the Son likewise." And furthermore He states: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." John 5:19-21. This shows the perfect unity of action of the Godhead. He did nothing contrary to or independent of the Father, but what He saw the Father do, that He did. There was perfect cooperation between Father and Son. They worked together as one. They were one in purpose. He said: "I and My Father are one." He assures us that He has the power to raise the dead even as the Father.

The Crowning Evidence of Divinity

Concerning John the Baptist Christ said: "Among them that are born of women there hath not risen



From the manger to Calvary His way was rough.

a greater than John the Baptist." Matt. 11:11. "But I have greater witness," He says, "than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. And the Father himself, which hath sent Me, hath borne witness of Me." John 5:36, 37. Here we have two witnesses referred to. The works which He did, and the Father's "voice from heaven saying, This is My beloved Son, in whom I am well pleased." Matt. 3:17. You will notice that Christ uses both to prove to the Jews His divine sonship. Then the works which Christ did, (His miracles) were an evidence of His divinity and we believe that the raising of Lazarus was the greatest of all miracles and "the crowning evidence of His

divinity." Other men have, however, been used of God to work miracles even raising the dead to life but this was never used by them or anyone else to prove that they were divine.

When the lame man was restored, at the temple gate, Peter said, to those who marvelled, "why look ye so earnestly on us as though by our own power or holiness we had made this man to walk?" Acts 3:12. But Christ never rebuked any for giving Him credit of having power to work miracles. He stood by the grave of one who had been dead four days and declared Himself to be "the resurrection and the life" and then made good His claim by calling the dead to life.

Christ claimed to have the power to forgive sin. The scribes with their keen reasoning said: "Who can forgive sins but God only?" to which He replied: "But that ye may know that the Son of man hath power on earth to forgive sins, He saith (to the sick of the palsy), I say unto thee, arise, and

take up thy bed, and go thy way into thine house." Mark 2:7, 10, 11.

While others have worked miracles in the name of Christ, He alone can forgive sin. The reason why Christ had this power is because He was God. He was the same blessed Saviour, while on earth, that He was before He came down from heaven. It was His divine right to forgive sins, and, although He has returned to the Father, He still has, dear reader, the power to forgive my sins and yours. "Neither is there salvation in any other." In His last prayer for His disciples, and for us, He said: "Father, the hour is come: glorify Thy Son, that Thy Son also may glorify Thee: As thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." John 17:1, 2. The power to give eternal life belonged to Christ alone. It was given to Him of the Father. He alone could, and still can, say, "Son, be of good cheer; thy sins be forgiven thee." Matt. 9:2.



PUBLIC GARDENS, HALIFAX.



Editorial

Outlawing War Will We Ever Have Permanent Peace?

The proposal of the United States Secretary of State Kellogg for a multilateral peace treaty outlawing war has been unconditionally accepted by Germany and Japan. France and Italy accept with reservations and the British government promises favourable action with the hearty approval of several dominion governments. The Archbishop of Canterbury in the House of Lords characterized the pact as "one of the most remarkable events in the history of civilization."

In this connection it will be recalled that just before the World War, the then United States Secretary of State Bryan had signed peace treaties with twenty-eight nations designed to end war, presenting each nation with a paper-weight plowshare made from old cannon on the theory that the time had come for the nations to beat their swords into plowshares, indicating Mr. Bryan's belief that this was in fulfilment of the prophecy of the second chapter of Isaiah and the fourth of Micah. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2: 1-4.

Fulfilling Prophecy

It was indeed a fulfilment of the prophecy but not exactly as Mr. Bryan expected. What the prophet really said was that in "the last days" "many people" would propose to abolish war. Many people are doing just that thing, and if peace treaties were more than scraps of paper in time of national crisis the grave of the war god, Mars, would have been dug with the pen of idealists long ago.

The prophet refers to the wellmeaning theorists

who indulge in these futile dreams of peace on the edge of a smouldering volcano as "soothsayers," and forewarns us that when this world wide peace movement is witnessed the great day of God is at hand—that day when "a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isaiah 2: 20-22.

This effort to introduce the millenium by peace treaties in the face of such world wide preparations for war as have never before been witnessed is simply a fulfilment of Jeremiah 6: 14, "Saying, Peace, peace; when there is no peace."

To those who ignore the plain statements of God's word and close their eyes to all the wickedness and corruption that is fast sweeping the world on to Armageddon and the judgments of God, the crashing of their house of cards will come as a terrible surprise. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." I Thess. 5: 2, 3.

The Awakening of the Orient

The word of God predicts just the opposite to what they are expecting: "For the Lord hath spoken it. 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 pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 8-14.

As one envisions the unrest in India with its three hundred millions, the awakening from the sleep of millenniums of China's four hundred millions fast becoming expert in the art of war, with Japan seizing the reins of military leadership in the Far East,

Soviet Russia heavily armed penetrating Asia and Europe with her propaganda, the Balkan States a powder magazine of terrifying possibilities, Mussolini, brandishing the sword of the Caesars, dreams of a greater Italy, Germany nursing her revenge till "der Tag" when reparations payments can be thrown off, Poland an armed camp to prevent benevolent assimilation once more, and France preparing for the inevitable eventualities, it is only too obvious that the heathen are surely awakening and that instead of permanent peace, the world faces the most gigantic and devastating struggle of all time which will end in the destruction of modern civilization and the setting up of the kingdom of God.

The significance of the present slogan of the Oriental nations, "Asia for the Asiatics" and the mutterings of a possible arousing of the hordes of Islam to a holy war to throw off the hated yoke of the so-called Christian nations of the Occident points to the final titanic struggle for racial supremacy when East meets West at Armageddon as civilization digs its grave with the sword at the very spot where the human race was cradled.

Will Civilization Destroy Itself?

Concerning the world outlook, Sir Edward Grey stated as his deliberate judgment that "If the world cannot organize against war, if war must go on, then all the nations can protect themselves henceforth only by using whatever destructive agencies they can invent, till the resources and inventions of science end by destroying the humanity they were meant to preserve."

A vivid picture of the disastrous effects of another World War was drawn by the pen of the editor of the *Memphis Commercial Appeal* in the issue of December 17, 1918 as follows:

"If the next war is to be next year, we will attempt to give you some idea of its character.

"Compared to the next war, the struggle which has just ended will be as a fight between children is to a struggle between giants.

"In the next war, cannon will be used that can accurately hurl shells a distance of forty miles. Forty miles is as far as your great-grandfather could ride in a day's journey when travelling on business of state.

"In the next war, shells weighing 2,100 pounds will be hurled from these cannon, and their destructive force will be twice as great as that of any shell now manufactured.

"In the next war a poison gas will be used which can penetrate wool and leather. One drop of this gas on the bare skin of the foot will destroy that member. A whiff of this gas will snuff out the life of him that breathes it. This gas can be hurled in shells, and the contents of one shell will kill everything that is living, animal or vegetable, within the area of five acres, and then will spread over other acres and do serious damage.

"In the next war the present aeroplanes will be as pygmies to the airships that will be made. These

ships will be armoured and will carry high-powered guns. They will carry machine guns and other guns from which will be fired armour-penetrating shells. These aeroplanes can lift containers of poison gas material weighing a ton. When these gas shells are dropped over a fortress, they will destroy every living thing within a 400-foot radius.

"In the next war these same aeroplanes will carry explosive shells, filled with chemicals, which will destroy the strongest fortification which men have dreamed of, and will tear holes in the ground into which a fair-sized skyscraper may be dropped.

"In the next war there will be machine guns which can fire five times as fast as the Browning of the last war, and there will be 75-centimeter guns which can fire as fast as the present Lewis gun.

"In the next war, electricity will play a part that will enable a man standing on the ground to communicate as easily with a man ten thousand feet in the air as it is now to speak across a room. In the next war there will be electrically-controlled dirigibles, kites, and aeroplanes which may be poised over any area, having no man attached to them and controllable from the ground.

"In the next war the tanks will be so perfected that machines having as much armour as a monitor can go over the country as easily as a Ford car now passes.

"In the next war there will be undersea craft with a steaming radius of five thousand miles. These craft can carry as much tonnage as a cruiser.

"They can come to the surface thirty miles away from a city and can shower that city with gas shells and with high-powered shells, and ten of these cruisers firing on a city can asphyxiate every man, woman, and child in it within a few hours.

"During the last war the Germans violated all international rules by the use of poison gases. The English and the French were loath to retaliate in kind, but at the close of the war the Americans had spent \$60,000,000 in manufacturing deadly gases alone.

"The world, then, by common consent, has accepted the use of poison gases, and the development of the destructive force of these gases is in its infancy.

"In the next war the progress of science in the knowledge of germs of disease will be made available for destructive uses.

"In the last war, Germany sent certain germs into Rumania which were destructive of animals. In the next war we shall see some ruthless but scientific power scattering cholera and meningitis germs throughout the armies of their enemies. By means of these germs the waters of the rivers and lakes can be polluted and will be polluted.

"In the next world war the wastage in men and material and money will be as great in one month as it has been in an entire year during the last war.

"The world war has put a staggering load of debt upon the shoulders of the people. It cannot be repudiated, it cannot be escaped. What is destroyed must be replaced, just as when a vacuum is

created it must, at some time later, be filled.

"The sufferings in the next war will be beyond the measure of even the man or woman who has gone through all the pains that, up to the present time, can possibly come to one.

"The next war will prostrate civilization and likely destroy it.

"After the next war, cities will be razed, forests will be destroyed, mines will be made useless, and the face of the earth will become as barren as the deserts of Asia where once there were smiling gardens, green trees, birds of beautiful plumage, and children bathing their little feet in the clear water of the rivulets which joyfully sent their contributions toward making the great rivers. After the next war the world will sleep for thousands of years awaiting the birth and growth of new things controlled by people of a new order of thought."

It is natural that statesmen should seek to avert war in the light of nearly six thousand years of human experience with wars, with their terrible toll of lives, their human wrecks, their devastated homes, their waste of resources, their burden of taxation to maintain competing armaments and their crushing war debts.

What men are prone to overlook is the fact that war and strife originate in the human heart with its selfseeking, its greed for gain, its malice and its desire for revenge, to say nothing of the professional soldier's ambition for fame. As long as such feelings exist in the human breast, wars are bound to come.

The only hope of the world lies in the coming of Christ, the Prince of Peace to judge the world, destroy the wicked, banish strife, and establish a kingdom that will endure eternally, whose subjects have been transformed by the grace of God so that they truly love their neighbours as themselves.

"The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations He hath made in the earth. *He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.*" Psalms 46: 6-10.

"But with righteousness shall He judge the poor,



New Air Port of London Opened. May these birds of the air be used only to bless and help mankind and not for his destruction.

and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. *They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" Isaiah 11: 4-9.

Only when the kingdom of the Prince of Peace is established will there be an everlasting peace.

M.

THE STORM

As Observed by our

FREEDOM

HERE have been great crises in past history but none comparable to the drama which is now being enacted in the Far East, upon the outcome of which depends the welfare, not only of a country or a section of the race, but of all mankind." In these striking words the late Paul S. Reinsch, experienced diplomat, student of Far Eastern affairs, and former United States Minister at Peking, prefaces his book entitled, "Intellectual and Political Currents in the Far East." Thus do men of world affairs characterize the movements now taking place throughout the Far East. Many men of vision see the storm forming on the distant horizon. Forces are being released which will soon shape themselves into a mighty whirlwind. Just how these forces will combine and where they will strike none can foretell, but all can see the danger to world peace that there is in the elements of unrest now found in the Far East.

The great wave of enlightenment which swept Europe off its feet in the latter years of the eighteenth century causing one revolution of the common people after another, has now inundated all Asia, and threatens to be a tide rising higher and higher among the common peoples of the Far East, which will soon be rolled back on Europe from whence it came. Thus does civilization work against itself. Thus do reforms swallow one another up. This is one of the greatest evidences that efforts of man have no avail in bringing the world to the dawn of peace. There is less likely to be peace in this age of enlightenment, luxury, and idealism than was had in the days of feudalism when humanity was crushed beneath the oppression of the divine right of kings. Thus do men improve themselves only to find that they are farther from their Utopian goal than hitherto.

Enlightenment can only bring in a period of unrest and discontent. Once awoken the grasping and selfish spirit of man to the possibilities of enrichment and power, and he immediately starts a campaign to enhance his position in the world. With the law of averages and balance of power, it means that one man's gain must be at another's expense. Thus do these literary reformations, these industrial revolutions, these social uplift campaigns release forces which react against the ideal motives which prompted them.

A most striking object lesson of the futile though idealistic efforts of men after a settlement of the problems of oppressed peoples, is given to us in the efforts of the late President Wilson following the World War. No man was ever more zealous in endeavouring to adjust the grievances of the weak nations against the great. It was his determination to go to Paris and settle these difficulties once and for all. His principle of self-determination sounded very good, not only in the ears of the oppressed peoples themselves, but in the ears of war-distraught Europe. Gladly would they be rid of the vexatious prob-



lems arising among the weak nations of earth. All were ready (or rather they thought they were) to let every nation stand on its own feet unhampered, and unbound. The war was a fight for democracy. The idealism that word was sounded far and wide. The peoples of the Orient were not loath to seize upon it.

The members of the Peace Conference were bareheaded and seated in their chairs before the touchy problem of the Far East. It came in the form of a petition from Japan asking that the Japanese be brought into the family of world nations on the basis of racial equality. "The Japanese delegates went to Paris with a mandate from the Japanese government, press, and people to present to the conference a claim for the recognition of racial and national equality."

"On the evening of February 13 Baron Makino presented the following amendment to be included in the original agreements, numbers six and seven (of Wilson's draft of the League). 'The equality of nations being a basic principle of the League of Nations'

UT OF THE EAST

anghai Correspondent

CK LEE



that the Japanese government and people feel poignant regret at the failure of the Commission to approve of their just demand for laying down a principle aiming at the adjustment of this longstanding grievance, a demand that is based upon a deep rooted national conviction. They will continue in their insistence for the adoption of this principle by the League." (Quotations from America's Aims and Asia's Aspirations, by Gallagher)

Japanese delegates went from the Peace Conference with little peace in their hearts though Japan was given the rights of Germany in Shantung in order to ease the keenness of the pain, and thereby China was greatly offended. The Japanese peoples were aroused. The results of the kindly desire of President Wilson to adjust the grievances of the world was to cause even more and greater grievances. Never has the world, and especially the Oriental world, been so filled with unrest, and ambitious hopes inimical to world peace as during this decade since the World War.

The peoples of Japan, China, and India, and even the smaller nations of the Far East have aroused themselves as never before, and demand after demand has been placed before the Great Powers which has caused many a western diplomat to lose a good night's rest. The doctrines of democracy, equality, international as well as social freedom, have released the tongues of ten thousand oriental orators, and one can hear them in any of these lands at any time of day shouting these ideals from the rooftops, and in the market places. Boys in their teens not taking time to complete their education because of the urgency of the cause, have joined 'preaching corps' who go about from village to village haranguing the illiterate upon the high destiny that awaits them if they will but arise and seize upon their heaven-born privileges.

False Hopes

The whole of Asia is seething with many a false hope. The Westerner is to be crushed. No more will he rule over Asia. Asia will arise and take her place in world affairs. We must arise and strike against the oppression that we have borne during past centuries. The foreigners must realize that they can no longer imperialize over the East. We are no more children sleeping under the heel of the Westerner. We must arise and stretch ourselves to our full height and let the Western race see our giant form, and then they will quaver before us.

Such are the thoughts forming in the breast of the awakened Orient, and who can honestly challenge their right to arise and shake off the shackles that have bound them these many years, shackles of superstition, of illiteracy, of racial lethargy, of foreign aggrandizement. Even as the peoples of France awakened to their high privilege through the wave of literary enlightenment that swept over them in the days of Louis XV, resulting in one of the greatest political upheavals that the world had seen

tions, the High Contracting Parties agree to accord, as soon as possible, to all allies, nationals of states, members of the League, equal and just treatment in every respect, making no distinction either in law or in fact, on account of their race or nationality."

This draft was only considered by a small committee, and "on the morning of February 14 Colonel House informed one of the Japanese delegates that the proposed supplementary agreements, with the Japanese amendment, had been dropped altogether." After the commission of the League of Nations Covenant had reported, Baron Makino arose and made a mild protest against the elimination of the Japanese amendment. He said in part, "It is our firm conviction that the enduring success of this great undertaking will depend much more on the hearty espousal and loyal adherence that the various peoples concerned would give to the noble ideals underlying the organization. . . . *If just and equal treatment is denied to certain nationals it would have the significance of a certain reflection on their quality and status. . . .* In closing, I feel it my duty to declare clearly on this occasion

up until that time, so will the great tide of enlightenment that is passing over the Far East be productive of continual unrest and revolution. Like the restless tossing of the ocean waves is the ceaseless agitation among the peoples of the earth.

The racial problems of the world, the social problems of every nation will continue to work for agitation and unrest until all men have obtained their just rights, and been made equal in law and in fact. But such a time is not to be realized in this state of the world. Corruption and selfishness so imbedded in the heart of man is the great stumbling block to the realization of the hopes of men. Men do wish peace, but they wish it only on their own selfish basis. Governments are willing to grant the principles of equality and democracy so long as it does not upset their position of advantage. So it is with the entrenched forces of privilege in the Far East. Privilege is quite ready to grant a code of principles, but it is loath to make any move to releasing its hold. On the other hand the peoples of the Orient are impatient at any delay in the carrying out of principles already recognized, but not realized. Thus the vicious circle is created. Such is the culmination of all efforts of man after peace. Surely the scripture was true when it stated, "We looked for peace, but no good came, and for a time of health, and behold trouble." But we have the reason for this anomaly, given us again in the scriptures of truth. "There is no peace, saith

the Lord, unto the wicked." Man with his inherent pride and selfishness is the greatest hindrance to his own plans.

Peace Problem Not Yet Solved

The problem of peace has not yet been solved. The present agitation of America and France for the outlawry of war among the nations of the West may be productive of a 'paper pact' all too easy of destruction at will, but the danger of war will ever be existent. Take it for granted, however, that the nations of the West are able to settle their grievances for a few years and call an "armament holiday," they have still to reckon with the storm arising out of the East. A couple of million men are under arms in China, a large number of whom are becoming expert in the manipulation of modern armaments. The battles in which men are being trained in this land are not 'sham battles,' but real ones in which shot and shell are being used to the destruction of tens of thousands every year. This experience will be used to a purpose some day when it will not be used in civil war, but in the inevitable international strife that will arise in the earth. Japan boasts of the third largest navy in the world, and her fighting force of men can match any other army in the world. India also has vast multitudes of fighting men albeit they are officered and directed by British men. Who can tell what side such men will take in any future conflagration which may



Ibn Saud who attacked Iraq, a British mandated territory recently, and brought the Far East into the limelight, and his officials.

at any time suddenly burst forth in the Far East.

While multitudes in the Far East desire peace and long for it, and while the masses care little about national and international policies so long as they can realize prosperity, yet the multitudes of political agitators swarming over the countryside of China, Japan and India, will not let the populace rest in indifference. Continual agitation is carried on among the simple people. The fires of rebellion are lighted by professional and unscrupulous revolutionary forerunners and are fanned into flames on most any pretext by a horde of restless adventurers. There are untold multitudes in these lands which can be led hither and yon at the beck of dominant leaders who hold out false promises.

Clouds on the Horizon

None need study into the situation in the Far East very deeply to realize that portents of a storm are arising on every hand. Furthermore the student of scripture can see these things as the fulfillment of divine prophecy. While men are working hard after peace, yet there are elements in the world that will not permit the realization of peace. This striking contrast of desire and realization was wonderfully portrayed in two portions of prophecy. Of the hope for peace we read, "And it shall come to pass in the last days . . . many people shall go and say, Come ye let us go up into the mountain of the Lord . . . and He will teach us His ways, and we will walk in His paths, . . . and He shall judge among many nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:2-4. Of the realization of these hopes we read "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near, let them come up: beat your plowshares into swords and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Peace will be

acclaimed. War will be realized. This is the record of the history we are now living out.

The Outlook

It is clear from Scripture that in the unrest that shall engulf the world in the last days, the Oriental world will act a large part. The present awakening and unrest in the Far East is preparing the peoples of the East for their part in the last drama of earth. One of the last acts before Christ shall come and deliver the world from war and self-destruction will be the Armageddon which men have long expected. We read that the spirits of devils, working miracles, will "go forth unto the kings of the whole world to gather them to the battle of that great day of God Almighty. . . . and He gathered them together into a place called in the Hebrew tongue, Armageddon." Rev. 16:14,16. Among the kings that shall be gathered will be the kings of the East, for we read that when the sixth angel poured out his vial on the great River Euphrates, "the water thereof was dried up that the way of the kings of the East might be prepared." Verse 12. There is no turning from the events that are about to take place. The prophecy is true, for God foreknew the way of men and nations. The political and social forces are shaping themselves to burst upon the world in the last great conflict. The storm clouds are even now gathering on the horizons of the world, but none so dark as those in the Eastern sky. Where shall we hide in the storm that is about to break?

You Will Enjoy

the story of

"A Haughty King and His PENKNIFE"

in the

September WATCHMAN

Thank God that scripture not only points out the dangers ahead, but it likewise holds out assurances of deliverance to all who heed its counsels. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." (Joel 3:16) "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness; seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

The storm is inevitable, but the deliverance of all those who trust in God is sure. It is time that all those who desire to enter the harbour of safety surrender their lives to the great Captain of our salvation. In His hands we are ever safe. In His good time He will bring us to the haven of peace. What joy, what rest this assurance brings to the heart of the Christian!

The Bible Declares in Emphatic Tones That Jesus Will Come Again

By C. P. BOLLMAN

YEA, verily, just as certainly as Christ once came to this world, an offering for sin, just that surely will He "come again" for the final salvation of His people; for so it is testified by patriarchs, prophets, and apostles, and so it is distinctly promised by our blessed Lord himself, which promise was subsequently reiterated to the disciples by holy angels shining with the light and glory of heaven itself.

Enoch, "the seventh from Adam," prophesied of this allimportant event, saying, "Behold, the Lord cometh with ten thousands of His saints." Jude 14.

In the depths of his sore affliction Job was cheered by the blessed hope of seeing in his resurrection body the Saviour in whom he trusted, and for whose coming, for the redemption of His people, he looked. Lifted out of himself, as it were, by his sublime faith, the suffering patriarch bore this testimony: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

Uttering that which was given by him by the Holy Ghost, the psalmist sings:

Our God shall come, and shall not keep silence:
A fire shall devour before Him,
And it shall be very tempestuous round about
Him.

He shall call to the heavens from above,
And to the earth, that He may judge His people.
Gather My saints together unto Me.

Ps. 50: 3-5, R.V.

Moved by the divine Spirit of prophecy, Isaiah declares: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord: we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 8, 9.

Looking down the centuries to our own day, the prophet Joel, moved by the Spirit of inspiration, testifies, saying, "The day of the Lord is at hand." And in view of this solemn truth he exhorts, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh." Joel 1: 15; 2: 1.

In like manner, contemplating the same event, and moved by the same divine Spirit, the prophet

Zephaniah gives this exhortation: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

"The Lord my God shall come, and all the saints with Thee," says Zechariah. "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." Zech. 14: 5, 9.

Looking forward to this same time, and to the same event, the prophet Malachi asks, "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap." Mal. 3: 2.

Apostles Tell of His Coming

The apostle Paul testifies, saying, "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28. And again he says, "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

The apostle Peter tells us "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3: 3. And this they do because "they willingly are ignorant" of the word and power of God. Verse 5.

But the unbelief of men can not change the purpose of God; and the apostle assures us that "the day of the Lord will come as a thief in the night." Verse 10. To whom that day will come as a thief, is made plain by the apostle Paul in these words: "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor

of darkness." 1 Thessalonians 5:1-5.

In thus testifying that the Lord will come again, or come "the second time," the apostles were only voicing the promise of our Saviour himself. Again and again had He told them of His second coming. And as the time approached for Him to be separated from His disciples, His teaching upon this subject became more direct and more plain. It was by the assurance of His return that He sought to cheer their hearts and prepare them in some degree for the ordeal through which they were to pass when He should be taken from them to be crucified. "Let not your heart be troubled," He said to them; "ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

These words would seem to be so definite that the disciples would not need to have them repeated, or emphasized. From our standpoint they left no room for further doubt or despondency. But plain as they were, He who gives "line upon line and precept upon precept" gave them something if possible still more definite and emphatic, and gave it at a time when it was needed even more than it was when He stood in the shadow of the cruel cross, namely, at the time He was separated from them and taken up into heaven, to be seen by them no more in bodily form until that day when He shall redeem that promise, "I will come again."

Angels Assure Disciples

The circumstances were such as to make the words of the angels an assurance never to be forgotten: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

These are only a few of the many scriptures in both the Old and the New Testament referring to



the second coming of our Lord. The promise of that coming is a golden thread running through the entire Scriptures, from Genesis to Revelation. In the Old Testament it is so entwined with prophecies of the first advent that the Jews failed to discriminate between the two events. But in the New Testament everything is clear and plain; and the promise, "I will come again," has ever been the guiding star of Christian hope. It is to this goal the apostle points the church when he says, "The grace of God . . . hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"'Tis the hope that I shall see Him
When in glory He appears,

'Tis the hope to hear His welcome,
That my fainting spirit cheers."

Of the promise upon which this "blessed hope" rests, our Lord himself says, "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35. And in the light of the unfolding events of prophecy, He gives this assurance to His remnant church: "He which testifieth these things saith, Surely I come quickly!" O that with unwavering faith and ardent love every heart might send back the joyful response, "Amen. Even so, come, Lord Jesus." Rev. 22:20.

An Inspiring Promise

"Lo, I am with you always, even unto the end of the world." Matt. 28:20.

There is hardly any other text of Scripture that inspires me so much as this promise of our Lord, that, though He was leaving the disciples, yet, through the presence of the Comforter, He would be with them always.

Most of us know the strange feelings that creep in when we move to a new city or district. We wonder whether we shall be able to get on as well as we did in the old home, whether we shall be able to get along with our new neighbours; but things are not half so bad if there is a friend living in the house across the street.

So it is with us in the world. Christ, our guide, has been here before us. He is thoroughly acquainted with every step of the way. He has suffered sorrow to a greater degree than we can understand. His temptations were such that they drew drops of sweat, as it were blood, yet He yielded not. His joy is complete when some wayward soul of earth looks unto Him for life. Through the Comforter—the Holy Spirit—Jesus is to be with us always.

Sometimes I stray into the fields of doubt and sorrow—doubt of myself or of my friends, doubt of my work; I wonder if the struggle is worth while. Then comes the thought, "Lo, I am with you." What child of God is not encouraged to a new and a better effort when he knows that the Master is here, realizes that Jesus is willing to help him to be an overcomer of the same things that He overcame, that his troubles, sorrows, and temptations are all understood by the One who has passed the way before—understood so well that He promises to stand by always—knowing that in man is no strength to win life's battles. Earthly friends may stay long, through many trials and reverses, but eventually they will fall away; but this Friend says, "Even unto the end."

Thousands upon thousands of people are always ready to stand for hours to greet a king or a prince, some country's queen or president—all total strangers to one another; but the Majesty of the universe, known to nearly all of us, must wait a more convenient season.—*Alexander Marshall.*

Question Corner

This column will be devoted to answering such questions on Bible topics as our readers may send in provided that the editors consider them of general interest.

Who was Cain's wife?

May we kindly suggest to our inquirer that more than one man has gotten into serious trouble by manifesting undue interest in other men's wives. Coming directly to the question we read in Gen. 3:20 that "Adam called his wife's name Eve; because she was the mother of all living."

Paul informed the Athenians that God "Hath made of one blood all nations of men." Acts 17:26. Plainly then, Cain married one of his own sisters, which was nothing uncommon even in the days of Abraham. (Gen. 12:13.) As the human race degenerated and physical blemishes and imbecility resulted from inbreeding, marriage with near relatives was forbidden in later times. (Lev. 18:6.)

Please explain Dr. S. Parkes Cadman's statement that the nine hundred eighty-seven years of Methuselah's life were really months instead of years.

We can not explain the statement, especially when we read in reference to Methuselah's father, Enoch, that he was 65 years old when Methuselah was born. (Gen. 5:21.) According to the learned doctor each year being only a month, Enoch was only five years and five months old when his son was born. In the same record, we find Abraham saying, "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" Gen. 17:17. Taking the measuring rod of a month for a year we have the aged patriarch lamenting that they were too old to have a son when he was scarcely eight years old, and the good wife less than eight.

We confess that we are too dull to understand, let alone explain, the juggling that makes a creation day in the first chapter of Genesis countless millions of years and that in the fifth chapter of the same record before the ink of the first chapter was hardly dry reduces the years of a man's life to months. When we consider that some of the giant redwoods of California have stood four thousand years and that the redeemed who partake of the tree of life, will live forever, why should men doubt the inspired record that men so recently descended from Adam who had partaken of the tree of life should live nearly a thousand years before the effects of sinful indulgence had reduced the vitality of the race.

Questions to be answered next month:

1. Please explain the statement of Isa. 65:20 that a child shall die an hundred years old.
2. What is the soul?



The HOME

*"Home is where there're
other hearts longing just
for you."*

Watch Your Step, Father!

Both privileges and responsibilities come with fatherhood

By MRS. V. J. FARNSWORTH

"There are times when the work seems weary;
there are days when toil is rough,
When your grinding occupation seems like drudgery enough.
There are hours of busy planning; there are schemes to figure out;
There are grave and sober moments of anxiety and doubt.
Oftentimes you leave your business with your mind perplexed with care,
When the clouds hang dark and heavy, and 'tis gloomy everywhere;
But the sunshine comes to cheer you out of skies of deepest blue
If there's just a little fellow waiting at the gate for you."

An Arkansas farmer bought two hundred forty-three acres of land for two hundred dollars. One day, while walking over the tract, he picked up a small stone which he thought might be valuable. It was examined by experts, who pronounced it a diamond.

The two-hundred-dollar farm was sold for thirty-six thousand dollars. Diamonds have been mined there worth more than four times the money paid by the second purchaser. Values still increase, and the mine bids fair to rival those of South Africa.

Children are treasures outvaluing the most costly gems. In the humblest home, a character may today be developing which will outshine the greatest and best on earth.

Much is said and written of the love and influence of the mother. She is rightly honoured and revered. But the faithful father is also worthy of honour and reverence.

It is a great privilege to be a father. He possesses tremendous power for either good or evil. The Christian father is the connecting link between God and his children. He is their earthly mediator. He

is the priest of the household. He is the houseband; he binds the family together.

A father understands his children as no other can. He knows their weaknesses. In them he sees his own failings reproduced. Parents who expect that their children will be an honour to them must themselves lead noble lives. The law of heredity is too little studied or understood. Every child is entitled to the best his father can give him. No other teacher can be as well qualified to deal with children as their own parents if they sense their responsibility and prepare to meet it. The true father will aim to make his children nobler than himself, to lift them above the plane of his own faulty living.

Many children by their weak and faulty characters are beseeching their fathers to live a higher, holier, unblemished life, and thus lift them to a higher plane, where they too can walk in unsullied purity. There would be fewer prodigal sons if there were fewer prodigal fathers. To devote his life to the uprearing of his children is the best earthly investment any father can make. It will surely bring back large dividends. Father, thank God if it is not yet too late to train your children to walk the royal path of life.

In "Quiet Talks on Home Ideals," S. D. Gordon truly says:

"Whatever a man might wish to have his child be, that he must be himself for long years before. And what he would not have the growing son to be, that he must not be. For the man gives himself out physically and mentally, habits and thoughts and purposes, to become another like himself. There are a great many men who are not fathers except in the barren technical and legal meaning. . . . Fatherhood does not begin at the birth of a

child. Its beginnings go as far back as a man is making his character by his habits of life."

Dr. David Starr Jordan declares:

"Fathers are quite as hard to train as boys. . . . The father can promote the plain virtues of sobriety, honesty, tolerance, and friendliness. The most effective way of teaching these virtues is to illustrate them in himself. . . . This is your problem in life—the problem vastly more important to you than any or all others. How will you meet it, as a man or as a fool? It is your problem today and every day, and the hour of your choice is the crisis in your history."

Why Not Father's Day?

"Mother's Day" is quite universally observed. We now have Father's Day as well, a day when father, who bears the heavier burdens of the family, is remembered and honoured. Father is as worthy of the children's love as is mother if he is a true father.

Only a father, with a tired face,
Coming home from the daily race,
Bringing little of gold or fame
To show how well he has played the game;
But glad in his heart that his own rejoice
To see him come and hear his voice.

Only a father, neither rich nor proud,
Merely one of the surging crowd;
Toiling, striving from day to day,
Facing whatever may come his way;
Silent, whenever the harsh condemn,
And bearing it all for the love of them.

Only a father, but he gives his all
To smooth the way for his children small;
Doing with courage stern and grim
The deeds that his father did for him.
This is the line that for him I pen —
Only a father, but the best of men.

—Author Unknown.

The absorbing distractions and attractions of modern life force men to be home-providers rather than home-abiders. Much of the training of the children is left to the mother, and the father is the breadwinner. Such relationship is one cause of estrangement between fathers and children.

A daughter went to her mother with the request that she ask a favour for her of her father.

"Why not ask him yourself?" the mother replied.

"I don't feel very well acquainted with him," was the daughter's answer.

A father misses much if he is not "well acquainted" with his children, if he is not their comrade and confidant as well as their bank to which they go for funds. Father can make no better investment than to devote his life to the rearing of his family in the nurture and admonition of the Lord. To him, as well as to the mother, the task is given. It costs, but it pays.

Such an investment calls for all that is best in



The real father is more than a breadwinner.

a man. From the moment he looks into the face of his firstborn, — yes, long before that moment, — there is a price to pay. The heart must be enlarged, ennobled, purified. There is no experience which can bring a man into closer touch with his Creator. His whole soul will cry out in its love and longing that he may not mar the wonderful trust committed to his keeping. This heart-longing can never be expressed in words.

Keeping Faith with Children

Luther Burbank, the plant wizard, thinks that most of the lawlessness and corruption starts with the early experiences of the child. He says: "Be dishonest with a child in word or look or deed, and you have started a grafter. Grafting, or stealing, — for that is the better word, — will never be taken up by a man whose formative years have been spent in an atmosphere of absolute honesty. A child knows instinctively whether you are true or dishonest in thought as well as in deed; you cannot escape. It may not always show its knowledge, but its judgment of you is unerring. Its life is stainless, open to receive all impressions, just as is the life of the plant, only far more pliant and responsive to influences. Upon the child, before the age of ten, we have an unparalleled opportunity to work; for nowhere else is there material so plastic."

Nothing can be more disastrous to a father's in-

fluence than for his children to learn that he is not strictly truthful. A story illustrating this principle is aptly told by Annie Porter Johnson in *American Motherhood*:

"Eight-year-old Bobby had been guilty of lying. The parents had tried many remedies to break this habit, but without success. Finally the boy was called to the sitting room for a conference with father and mother. He was playing ball, and the game was at the crucial stage.

"What d'ye want, father?" he panted.

"I want to talk to you, Bobby. Put your bat in the corner and sit down."

"Bobby obeyed with a sigh. He had a foreboding that something unusual was about to take place, or he might have argued the question. As it was, he glanced doubtfully at his father and mother. There was a discouraged, unhappy look on his mother's face, and in his father's eye he could plainly see a solemn determination that was not exactly reassuring.

"Bobby," began his father sorrowfully, "your mother complains that you have a very bad habit of telling lies. Don't you know, Bobby, that it is very wicked to tell lies?"

"Bobby swung his feet and chewed his tongue vigorously while his father propounded this question.

"What does mother tell 'em for, then?" he asked, squarely.

"Why, Bobby" — began his mother in horror.

"Yes, you do mother! you know you do," blurted Bobby stoutly.

"Robert," warned his father sternly; "be careful what—"

"She does, father, and so do you. You both do!"

"My son, be quiet at once! I shall have to punish —"

"Why, Bobby," interrupted his mother, "when did you ever hear me tell a lie?"

"You've told three today," he announced bluntly. "You said you'd whip me if I told another lie, and I told two just to see; an' you never whipped me at all. An' you said I couldn't have no cake if I run away, an' I run away, an' I got the cake all right. An' you told Mrs. Smith you'd be so glad if she'd come over, and afterward you said you hoped to goodness she wouldn't come, 'cause you didn't like her anyway. Ain't them lies?"

"Mother's eyes fell beneath Bobby's searching arraignment. 'Well, Bobby,' she stammered, 'I-I-didn't mean—'

"Well, mother, I didn't either," assented Bobby. He realized that he was getting the upper hand, and was ready for more worlds to conquer.

"Bobby's father spoke rather reproachfully. 'I am very much surprised, Lucy; very much surprised to hear—'

"You needn't scold her, father; you tell 'em too."

"Not another word, Bobby! not another word, or I shall punish you severely. When did I ever tell a lie?"

"You promised the preacher you'd go to church, and I heard you tell mother afterwards you told him that just to get rid of him, and didn't mean to go at all. An' you said if I'd weed the onion bed, you'd get me a new rubber ball. I worked awful hard, but you didn't get me any ball."

"Bobby's father looked at Bobby's mother sheepishly. 'I didn't think. I-I-forgot,' he stumbled.

"Bobby's bright eyes saw the mutually sheepish look pass between his father and mother, and he knew he was master of the situation.

"I forgot too," he replied. "I guess the whole family forgot," he added, glancing wistfully at the bat in the corner. As far as he was concerned, it was time for the conference to adjourn.

"That is all for this time, Bobby. You may go now," said Bobby's father, trying to look stern and parental.

"Bobby grabbed the bat, and with a whoop rushed out of the door.

"Then Bobby's father and mother had a conference in the sitting room all by themselves."

It will bear repeating that all promises to children must be carefully made and kept. If for any reason it is impossible to keep a promise, the reason must be explained, for children have a keen sense of justice which cannot safely be ignored. Frankness and fairness should enter into all dealings with them.

This story is told by Elizabeth Palmer Milbank:

"A little friend and neighbour, aged five years, came in to see me the other day. Shadows were in his eyes and his rosebud mouth drooped. I love the little chap for himself; I love him because for two years mother-love has been to him but a memory. So I welcomed him with a smile and a 'What's the matter with you, Billy-Boy?' but there was no answering smile, just a doleful 'I got somefin' drefel to tell you, Mrs. Mason."

"Something too 'drefel' to be said aloud evidently, for he climbed into my lap, put the drooping mouth close to my ear, and whispered, 'Mrs. Mason, my papa isn't a right promiser.' The hopeless, despairing tone made the confession tragic.

"Why, Billy-Boy, what do you mean?"

"He promised to bring me some candy, and he didn't do it."

"Oh, but he is such a busy man, dear. He just forgot it."

"Yes, he answered soberly, 'I thought about that. But he promised to make a swing, and he didn't do it.'

"I struggled to hold his faith. 'Billy, he probably didn't have the things ready to make a swing.'

"Yes, I thought about that, too. But he promised to take me uptown last night, and he didn't do it; and, in a tone of sorrowful finality, 'I know now he isn't a right promiser.'

"His voice broke on the last word and his blue eyes filled; but too manly to shed tears, he whistled to his dog and hurried away before I could make further excuses for the father who I also knew was 'not a right promiser.'"



Your Health

How To Eat To Win

Many a man has failed in life because of a lack of knowledge in regard to diet.

By D. H. KRESS, M.D.

BOBBY Jones, the champion golf player made this discovery. He was in the habit of eating heartily and finishing his meal with ice cream or some other delicacy when already he had enough, before engaging in the game. He found he was unable to put the ball as before. Finally, he made the discovery of his failure, and gave up this practice, discarding the delicacies, and as a result he became the world champion.

Many a man has failed in business because of an uncontrolled appetite, or because of some dietetic error unconsciously made. Many a one has failed too in his endeavour to lead a victorious Christian life for the same reason. It is practically impossible to have a sour stomach and a sweet disposition at the same time, or to be a good Christian with a splitting headache. Irritability which leads to hasty words may often be accounted for by making a little study of what, when, and how we eat. The divorce problem which is becoming a menace would in part be solved if attention were given to the food and drink served in the homes of the Canadian people. Man is composed of what he eats and what he drinks. Food is bodybuilding material.

Among the Germans there is a proverb which reads: "As he eateth, so is he." A Scotch adage, meaning the same, reads: "Every man hath lain in his own trencher." A trencher was a large wooden platter, on which food was prepared and served. This adage, therefore, meant that on the plate before them, they had the material with which they were building up brain, muscles, and nerves, and what they were physically could be determined by the food they habitually ate.

Referring to the Greek athletes, Paul, the apos-

tle, said: "They which run in a race run all, but *one* receiveth the prize." Then, in addressing the converts to Christianity, whose chief concern was the development of Christlikeness of character, he added: "So run, that *ye* may obtain." This was to be an object lesson to the Christian church for all time. Again referring to those who engaged in these sports, he said among them: "Every man that striveth for the mastery is temperate in *all* things. Now they do it," he added, "to obtain a corruptible crown; but we an incorruptible."

What men eat and drink determines not merely what they are physically, but it has much to do with what they are morally and even spiritually. When this is better understood, much more will be said from Christian pulpits in regard to the importance of eating and drinking to the glory of God, and greater reforms in eating and drinking will be witnessed among church members.

Professor Gauthier, a noted French physiologist, found that so long as white rats were fed on breads, they dwelt together in peace; but when fed on flesh, they became quarrelsome and destructive. His conclusion is that "a flesh diet is a more important factor in determining a violent disposition in any individual than the race to which he belongs." Better dispositions, and a sweeter atmosphere in our homes will result by cutting down the butcher's bill. Byron, the poet, said: "Flesh eating, makes me ferocious; the devil always comes with it until I starve him out." It is difficult, to say the least, for the best-intentioned men to live pure lives physically or morally if they feed largely on animal flesh.

Overeating is another factor which tends to

neutralize and make ineffective our best intentions or to develop a kindly disposition. There is no doubt that two thirds of the food consumed by the average Canadian would be sufficient for him. The one-third is superfluous and feeds the animal nature within. In some cases this excess is undigested and undergoes putrefaction, poisoning, instead of nourishing the system. These poisons disturb the mind. The healthiest and strongest and best-dispositioned men and women, it may be discovered, are to be found among those whose wants are not greater than their needs, and who eat sparingly even of wholesome, nutritious foods. From Jesus comes the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness." If we have made a failure of reaching our standard, physically, mentally, or morally, it would be well to do as did Bobby Jones, and make a study of what we are eating and drinking.

Guarding the Baby's Health

(Continued from last issue)

The nursing mother must guard her own condition of health, observing regularity of habits, eating proper food, getting sufficient sleep, and taking outdoor walks. If mother has constipation, baby is quite likely to have colic. Ascertain whether the milk is of proper quality. Carefully note baby's condition, with special attention to marked changes. The baby should gain from four to six ounces a week. A serious lack in this respect should receive prompt attention, with a proper modification of the mother's diet. Do not run the risk of experimenting. Baby's life is worth too much for that. Consult a good doctor.

Weaning the baby should be done gradually, giving him time to get used to new foods. Any disturbances, such as belching of gas, spitting up of food, or marked changes in bowel movements, should be signs for stopping the new food and returning to breast feeding. Do not wean the baby in the heat of summer if you can possibly avoid it.

Cow's milk has been found the food that most nearly approaches mother's milk for feeding the baby. However, not all babies are alike, and what agrees with one may not be suitable for another. If it is necessary to resort to manufactured infant foods, try to select only those of unquestioned reliability. Then carefully follow directions in preparing the food. Always use a fresh, clean vessel and a clean spoon. It is a great advantage to use only utensils that are reserved for this purpose.

Observe scrupulous cleanliness in the care of all utensils used. Wash feeding bottles as soon as emptied; and before using, cleanse with a solution of hot water and borax, one teaspoonful of borax to a pint of water. The nipples should be scrubbed

inside and out with a brush used for that purpose only, the hot borax solution being used.

It is not sufficient to make sure of getting milk that has been inspected and is guaranteed pure. Milk may be delivered to the home fresh and free from disease-producing germs, but that does not insure its remaining so. To have safe milk it must be kept safe. The mother's care of the milk in the home is necessary in order to keep it pure and wholesome. Milk should be kept covered, in freshly scalded vessels, and in a cool place. If there is any question as to the purity of the milk, it should be Pasteurized by heating for thirty minutes in a double boiler, at a temperature of 160° F. This destroys most disease-producing germs without affecting the nutritive qualities of the milk. It is highly important that milk be rapidly cooled after heating. Set the vessel of milk in a vessel of cold water on ice. This prevents the development of the germ spores that were not destroyed in the heating process, and that would soon increase in numbers if the milk were not cooled. Simple boiling is a safe measure.

The germs that cause summer disease flourish in milk or in preparations in which milk is used. Warmth is essential to their development, and they multiply remarkably fast in warm weather. They find ideal conditions for growth in the digestive tract of the baby, where both temperature and food are provided. Care must be exercised to prevent, as far as possible, their introduction to this favourable breeding place. Hence the importance of proper care of milk, and of all food preparations, and of all vessels used in connection therewith.

Milk is an ideal breeding place for the germs of tuberculosis, typhoid fever, diphtheria, scarlet fever, as well as of diarrhea. Proper Pasteurization will take care of these. It is a "safety first" measure well worth while.

Just bear in mind that the entrance of most germs to the body is by way of the mouth, and guard carefully this entrance. See that everything that is given the baby as food or drink is as germ free as possible.

The souring of milk is caused by germs, or bacteria, which change the milk sugar to lactic acid. Fresh, clean milk may have, to begin with, about 2,500 bacteria to the cubic centimeter (about fifteen drops). If the milk remains lukewarm, these will increase in a day to 500,000 or more. If the milk is kept cold, say at 40° F., the bacteria multiply very slowly. From 75° to 100° the bacteria multiply very rapidly.

The Second Summer Fear

There is a popular notion that the second summer of a baby's life is its special danger period. There is no physiological reason why the second summer should be more dangerous than the first. As baby grows older, gaining in health and strength, his chances for successfully combating disease improve, provided mother does her part. Any time

that she relaxes her care may become a dangerous period to her little one.

Mother may help baby through the summer by carefully observing the following simple principles of hygiene:

Give baby plenty of fresh air, day and night.

Keep him out of doors as much as possible.

Avoid the sun on hot days.

Keep baby cool and clean by bathing.

Give plenty of cooled, boiled water to drink.

Provide clean and light clothing.

Observe regularity in feeding.

Do not overfeed; in very hot weather baby needs less food but more to drink.

Breast milk is the best milk.

In very hot weather baby should nurse less often.

Secure fresh and pure market milk.

Sterilize the milk, and keep it clean and pure.

Boil nursing bottles as often as used.

Keep utensils scrupulously clean.

Keep flies away from baby and baby's bottle and food.

Stop food at once if an acute diarrhea begins.

If there is vomiting and fever, stop all food at once, and give only boiled water, and call a physician. This is important.

Not only is a baby nourished by the food which he takes, but the air which he breathes. This, therefore should be as fresh and as free from impurities as possible. Crowded and badly ventilated rooms and places where people congregate are best avoided. At home, the windows should be open day and night, but the baby must be protected from dampness and cold drafts.

vigour. Unless such a result follows a cold bath does more harm than good.

Start with moderately cold measures. Usually the mildest form would be a sponge bath. Later increase the effect by taking a shower bath, first warm, then cold, or cold alone if able to react. A cold tub bath may be used by the most vigorous, always combine with and follow the bath with rubbing and exercise. Regular use of a proper cold bath will increase the quality and colour of the blood and increase resistance to all disease.

Is Starch Good for Food?

Starch is a good food if it is supplied in a form easily digested. Raw starch is hard to digest. Cooked starch begins digestion in the mouth and if well chewed a large part of it is converted into malt sugar, the rest continues digestion in the intestine. An ounce of starch yields as much energy as an ounce of protein such as meat but is easier to digest and requires less work on the part of the liver; and contrary to protein, starch does not make any extra work for the kidneys. The digested starch enters the blood in the form of glucose, or grape sugar and in this form it furnishes the chief if not the only fuel used by muscles to do their work.

The body does best on a diet which yields 65 per cent

of its energy from starches and natural sugars.

The chief objection to eating large amounts of such starchy foods as white bread, macaroni, rice and peeled potatoes is that those foods have been robbed of very important vitamins and mineral salts which are necessary to maintain growth and repair of bone and muscle. Amounts in excess of the fuel demands of the body may cause a person to be overweight or may ferment in the digestive tract, causing auto intoxication and neuritis or rheumatism.

"Will mineral oil aid in preventing appendicitis? Will the use of mineral oil become a habit?"

Mineral oil may possibly aid in the prevention of appendicitis in cases where there is a tendency to constipation. But probably appendicitis is usually an infection carried down from some other infected spot, such as the tonsils. I do not think the use of mineral oil need become habitual, but it is somewhat expensive, and the same results can often be obtained by the use of laxative foods.

Next Month Dr. Burden will answer a request for the best treatment and diet for Bright's disease.

Ponce de Leon

is not the only one who has sought in vain for the fountain of perpetual youth.

If you would like to postpone old age, be sure to read Doctor Burden's message on

"The Science of Keeping Young"

in the September Number

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.

Of What Value Are Cold Baths?

The value of a cold bath lies in the tonic effect of short applications of cold to the skin. When the warm skin is quickly cooled by a cold bath nature responds by sending more blood to the part, thus warming the skin and causing a healthy glow. This at the same time draws the blood away from the internal organs which are thus relieved of congestion and at the same time the muscles of the body are supplied with more blood which adds to their

As Others See It

Baptists' World Congress

THE outstanding issue claiming the greatest interest, and arousing the highest enthusiasm, was the Modernist-Fundamentalist controversy, which forged to the front in spite of every desire and effort on the part of peaceably inclined officials and delegates to prevent it.

The Fundamentalist wing met in convention of the Baptist Bible Union at Jarvis Street church under the presidency of Dr. T. T. Shields, one of the militant defenders of the faith, just preceding the opening of the World Congress in the Toronto Exhibition buildings.

The Congress itself was thoroughly representative of Baptist work and progress in the whole world field. Some sixty-eight countries were represented, and the delegation ran into thousands, mostly ministerial, besides a small army of visitors, who did not hold delegate credentials.

Noted and eloquent speakers from various parts of the world stirred the vast audience to most responsive enthusiasm for Baptist principles and progress. Much space was given in the press to the doings of the Congress, at least one half the reports dealing with the aforementioned controversy.

Meetings were held every night of the Congress at Jarvis Street Baptist church, various speakers participating in criticism of the Modernist trend of the Congress, and setting forth Fundamentalist views. The climax was reached at a great meeting held in the new and spacious Yorkminster church, Tuesday p.m. This church seats several thousand, and was literally stormed by a host of delegates, to hear Dean Shailer Matthews of Chicago University and Professor Marshall of McMaster University, two of the most outspoken of the Modernists in the church.

These men were very incisive and clear-cut in their declarations, which at times aroused tremendous applause from the thousands of representative Baptists present.

Dr. Matthews said among other things of nearly equal interest: "To think that by raising the issues of the past, one can settle the issues of the present is the most utter futility."

"The denomination is going through one of those great changes by which progress is made."

"No longer can the denominational movement be made to rest upon a form of baptism."

These three statements by Dr. Matthews indicate the Modernist idea, first, of cutting loose from

the past, and fighting out our own battle on a new platform, which relegates the Protestantism of Jesus and the apostles, and of the Reformers of the sixteenth century to the scrap heap of discarded values, and moribund issues. As one of them has said: "We must not stir the ashes of a dead controversy" with emphasis on the "dead"; second, the recognition of a great change in the church which is welcomed by Modernists; third, a rapidly increasing disregard for the authority of Scripture, as the distinctive Baptist principle of baptism by immersion is less and less emphasized, while other principles less distinctive are urged to the front.

Tuesday evening we attended the anti-Congress meeting in Jarvis Street church, where Dr. Shailer Matthews' teachings were analyzed, and utterly repudiated as un- and even anti-Christian. A distinguished minister from England who was formerly Anglican, and has joined the Baptist Fundamentalists of Canada, declared that he never would have united with the Baptists of England, as they are so completely honeycombed with Modernism.

It was plain to an impartial observer, that the great Baptist denomination is in the hands of Modernists, and controlled by them, with a protesting but comparatively small minority of Fundamentalists being crowded out. Very few of the ministers of the Congress attended Dr. Shield's meetings, but they applauded the Modernists to the echo.

It is a sad picture to see the weakening on distinctive principles of truth upon the part of a great Protestant body which has held an advanced position in the past with reference to Bible truth. It is also sad to see the Fundamentalist minority refusing to advance still farther, as more light from the Scriptures is being revealed, preparing a people for the return of our Lord. Such is the sure result of refusal to follow the Protestant and Christian principle to its logical conclusion, of the rejection of all the traditions of men, and holding only to "the commandments of God and the faith of Jesus."—*F. W. Stray.*

"It is not a world for men to take their ease in; but a world for work. It is not a world for the selfish greed of gain, nor the selfish pantings of ambition, nor the selfish struggles of power; but a world for generous self-abandonment, for sacrifice and heroic toil. Only he shall be loved of God and honoured of men who is found to have accomplished something for human happiness and human good."

Current Comment

—By a vote of 266 to 220 the House of Commons has again rejected the revised prayer book because of its concessions to the Catholic party in the church. The next issue of the Watchman will give a careful survey of the conditions and issues involved which have stirred all England as it has never been stirred by questions of religion since the days of the Reformation.

—The sixth aeroplane to cross the Atlantic west to east, a Fokker, piloted by Wilmer Stultz, carried the first woman to successfully negotiate the flight, Miss Amelia Earhart, a Boston society girl and settlement worker.

—Nineteen hundred twenty-eight is destined to witness rapid advances in aviation. Captain George Wilkins has just been knighted for his feat in flying over the North Pole. The German-Irish fliers in the Bremen have succeeded in making the western trip across the North Atlantic. General Nobile with his crew of eighteen in the dirigible Italy dropped the papal cross on the North Pole but as we go to press is adrift on the ice packs of the Arctic with rescuers endeavouring to reach him by aeroplane. Now expeditions are planned to the South Pole. Air mail routes are now established between Montreal and Toronto, Ottawa and Rimouski. Across the border a forty-eight hour coast to coast passenger and mail service has been inaugurated by the Transcontinental Air Transport. Passengers will travel by train at night and by plane in the daytime.

—In some instances travel by air is cheaper than by land and water, and the ratio of accidents to passengers is favourable to the regular air service. Air passengers in Europe numbered tens of thousands last year and the figures this year will eclipse all previous records.

SOLVING THE MYSTERIES OF LIFE

(Continued from page 6)

Ah! can you let its cutting silence wind
Around that heart and scathe it like a whip?
"Unspoken words like treasures in a mine
Are valueless until we give them birth;
Like unfound gold their hidden beauties shine,
Which God has made to bless and gild the earth.
How sad 'twould be to see the master's hand
Strike glorious notes upon a voiceless lute!
But oh, what pain when, at God's own command,
A heart string thrills with kindness, but is mute!
"Then hide it not, the music of the soul,
Dear sympathy expressed with kindly voice,
But let it like a shining river roll
To deserts dry—to hearts that would rejoice.
Oh, let the symphony of kindly words
Sound for the poor, the friendless, and the weak,
And He will bless you! He who struck the chords
Will strike another when in turn you seek."

THE BASIC FUNDAMENTAL

(Continued from page 5)

in God's mercy to him the sinner. He cannot walk humbly with God unless he agrees with Him; and God is the God of the Sabbath, which "shall not be abolished."

Listen, Brother Fundamental, to my plea. These things are vital. Take God's way in all things. Let creeds crumble and fall before His Word. (Hosea 14:9.) "He that doeth the will of God abideth forever." 1 John 2:17. "He that abideth in Him ought himself also to walk even as He walked."

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain casket without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. . . . Flowers on the casket cast no fragrance backward over life's weary way.—G. W. Childs.



Miss Amelia Earhart the first woman to fly across the Atlantic, and her pilot Wilmer Stultz.

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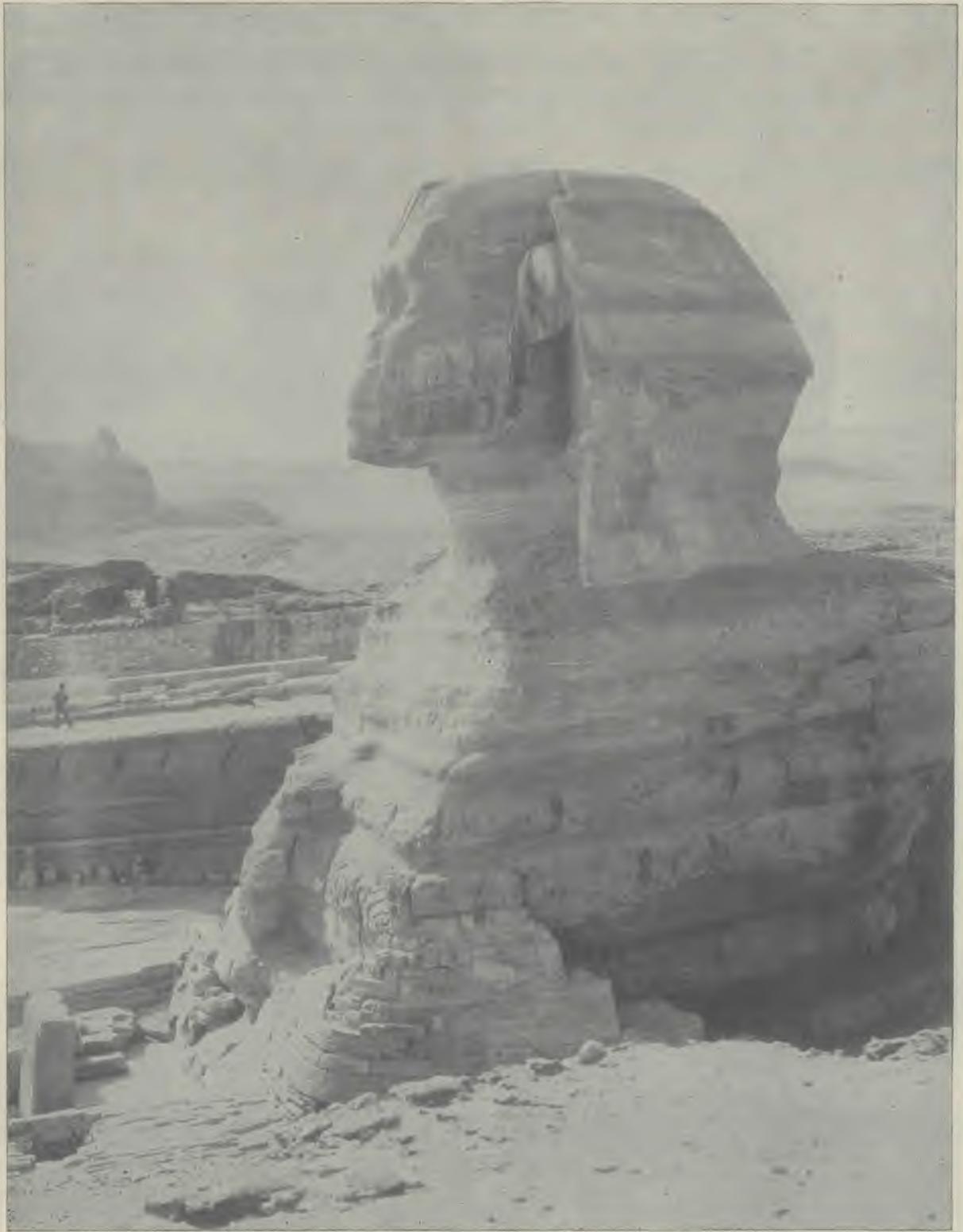
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