

The Canadian
WATCHMAN



ONE PLUS ONE EQUALS ONE

A message for homemakers — See Page 24

Oshawa, Ontario, March, 25c.

March Wind

By Roma Terry

*He raved, he roared, he howled, he screamed,
And burst his throat with rage it seemed.
He brandished wildly his great arms
To boast his strength, and dared the strong
To venture forth and prove him wrong.
Then more he roared, and every breath
Of awful anger spoke of death.
He whipped the sand dunes from their ease,
And twisted to the earth the trees,
And lashed the heavy, groaning seas.
Then rushing madly down the shore
He, shouting, hurled the bulwarks o'er.
Then, round a cottage by the sea
He reared and snorted at its peace,
And dashed the waters underneath.*

*Thus in his passion he rushed on
And raged until the rosy morn
Lulled him to quiet. Then he looked back
Along the shore and saw his path
Grim with the telling of his wrath.
And then he hung his head forlorn,
And drooped, and low and long he mourned.
Again he made his solemn vow,
No more would passion shade his brow.*

*And when the wind sobs softly now,
He's pining o'er a broken vow
And making it anew, I trow.*

Cross-Cutting the Church

The views of the man in the pew

By A. S. MAXWELL, our correspondent in London

WHAT shall we believe? That is the question on the lips of the man in the pew today.

He has been brought up from childhood according to the "Protestant Reformed" religion. All his life he has enjoyed the simplicity of the old-fashioned services in his place of worship.

Today a new minister has arrived. The parson has become a priest. Vestments, candles, pictures, incense and altar-lights appear. New doctrines are preached that savour of Romanism. The man in the pew is puzzled. What is he to believe? Is the priest right? Was his old parson wrong? If he does not like the Roman innovations what shall he do? Where shall he go?

Here is another church. There was a time when fervent evangelistic sermons were preached from its pulpit. The congregation was inspired by lessons from the old Book. The man in the pew was stirred week by week to holier living as he listened to the words of life. He accepted them as the word of God to his own soul.

But today a new minister has arrived. He preaches about evolution and philosophy and Shakespeare. He has no use for Genesis and can explain away all the miracles of the Old Testament with great felicity. Jonah he throws overboard again amid a splash of smiles, and Noah he consigns to a rubbish heap of Jewish myths and legends. He finds fault even with the New Testament, and, in fact, there is little of the Book which he does not seek to destroy with his "High Criticism."

Again the man in the pew is puzzled. What is he to believe? Can it be true that the Bible, after all, is merely a collection of fables? Has he placed his confidence in it in vain?

There are others looking on as the leaders of the church are tearing the old edifice to pieces. There is, for instance, the man in the armchair. Perhaps he does not go to church any more; but he is of a religious turn of mind. He wants to do right. He still asks God to make him good. He has a lingering respect for, and confidence in, the Book of his childhood.

A New Religion

At night he reads his newspaper — the solid parts he missed in the morning. He reads about "The New Commentary on Holy Scripture," contributed to by "the most learned and devout scholars of the Anglican Communion," and edited by

Bishop Gore. A pang of mingled disappointment, impotence, and despair, shoots through his heart. He reads such statements as these:

"*The Creation*: Genesis contains "no account of the real beginnings either of the earth itself or of man and human civilization upon it." We know, e.g., that the beginnings of the world and of mankind reach back to a remote antiquity, immeasurably earlier than that indicated in the carefully dated records of Genesis."

"*The Deluge*: 'That this story of a universal deluge covering the whole earth so as to submerge the highest mountains cannot be historical hardly needs demonstration . . . The ultimate origin of the legend is probably to be found in some disastrous flood in Babylon.'

"*Noah's Ark*: 'To collect pairs of animals from all quarters of the globe into one place would be a



The man in the pew is puzzled. "What shall we believe?" he inquires. "The minister of today contradicts the parson of yesterday."

manifest impossibility, even could an ark have been built capable of containing them.'

"*The Tower of Babel and the Confusion of Languages*: 'We know that differences of language are the result, not the cause, of the diversity of races.'

"*Methuselah's Enormous Age*: 'Longevity such as is here described is physiologically incompatible with the structure of the human body.'"

And when the man in the armchair has finished—if he can, for the whole book is permeated with this sort of Higher Criticism—he may be pardoned for wondering what there is left for him to believe.

It is a thousand pities that the church leaders of today are thus seeking to destroy men's faith in the Bible. They are literally cross-cutting the church. Like Samson, they are struggling with the very pillars of Christendom and civilization, and may yet bring the whole edifice down about their heads.

God's Word Endorses Forever

But is there yet ground for confidence? Despite all the assertions of the critics, may we still believe in the Bible?

If not, then we are in a sorry plight indeed. For if there was no creation, what of the Fall? And if no Fall, what of the whole plan of salvation built thereon? What then of Christ, and Christianity, and Christian missions, and all that goes with the preaching of the gospel? Has it all been a gigantic hoax for nineteen centuries?

It is largely a matter of faith. For ourselves—and we can but state our own convictions—we believe in a God who is almighty, a God of wonders. Believing that, all else becomes easy of understanding. Creation? 'Twas nothing to Him. The flood? Well within His power. Animals in the ark? Why not? Could He not call them? And was not the ark as large as a modern battleship anyway? The tabernacle in the wilderness? Did not God arrange for the Israelites to take the necessary materials from Egypt? Jonah and the whale? Not impossible to God; and have not men been swallowed by whales in our time and come forth alive?

The critics are wrong in their viewpoint. They have a theory of origins which they must support at all costs. Anything which stands in its way must be swept aside. Evolution has become to them a god, and no belief, no doctrine, no scripture, is too sacred to be offered up before its shrine.

But God still lives. His Book still marches on into every land. Millions upon millions of copies in a thousand languages are distributed every year. Stricken down by the critics it rises to run faster than ever through the world. The puzzled man in the pew—and the distressed man in the armchair—can still find light and guidance in its inspired pages. "The grass withereth and the flower fadeth"—yea, even the church itself may be sawn asunder by its faithless leaders—"but the Word of our God shall stand for ever."



The new Lord Nelson Hotel at Halifax. This new C. P. R. Hotel was recently opened by President Beatty.

Will RIGHT Take the Throne or the Scaffold?

The second of a series of articles on the Prophecies of Daniel

By F. W. STRAY, Moncton, N. B.

THE Scriptures reveal a controversy between Christ and Satan centring in the dominion of the world. Christ taught that evil proceeded from one person. Sin was begotten of one father, the devil.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

Satan claims the dominion of the world through the fall of man. "And the devil, taking Him up into an high mountain, shewed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore, wilt worship me, all shall be Thine." Luke 4:5-7.

While it may appear as though Satan has captured the world, yet he has never obtained complete and absolute dominion. He told only a half truth, and added a lie, in his brazen attempt to deceive Jesus. He has no power or authority to give the world to anyone. Listen to Daniel:

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Dan. 4:17.

Satan in the wilderness of temptation, was claiming the prerogative of the Most High, in the bestowal of earth's dominion. This is in line with the revelation of Lucifer's fall, who thus became Satan. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

We see from this scripture that Lucifer planned a throne above all others. "I will exalt my throne,"

and also to be the supreme object of worship and adoration. "I will sit also upon the mount of the congregation." His lying claim to supreme sovereignty in the earth was used in the temptation of Jesus to forward his chief ambition. "If thou therefore, wilt worship me."

The Most High who did not abdicate the throne in favour of Satan, has decreed that Christ should be worshipped by angels, which decree Satan was struggling to reverse. "When He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him." Heb. 1:6.

The Supreme Question

Who is to finally rule the earth, Christ or Satan? That is the supreme question. God has declared that it shall be His Son. "Yet have I set My King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Ps. 2:6-8.

Satan challenges the decree, claims the dominion, and by skilful deception or the exercise of ruthless force, would secure submission. To this end he has precipitated one crisis after another in the nations of the world in their relation to the people and cause of God.

This controversy forms the setting of the prophecy of Daniel. The purpose of the book is to encourage the people of God in hope and faith of the complete overthrow of Satan's scheme and sway, and the ultimate establishment of the kingdom of God on earth. The key text of the book is, "The Most High ruleth in the kingdom of men and giveth it to whomsoever He will." Its objective is to assure the people of God, and to serve notice upon Satan, and all his hosts, that "The God of heaven shall set up a kingdom which shall never be destroyed."

The book of Daniel furnishes the assurance of the final and ultimate answer of the Lord's prayer. "Thy kingdom come, Thy will be done in earth, as it is in heaven." This is why Jesus referred to Daniel in answering the disciples' question, "Tell us, when shall these things be? and what shall be the

sign of Thy coming, and of the end of the world?" Matt. 24: 3.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)" Matt. 24: 14, 15.

The prophecy of Daniel is in a very special sense, the "gospel of the kingdom." It contains abundant, convincing and conclusive evidence of the overthrow of Satan's usurped dominion upon earth, and the final triumph of Christ, the Messiah. Small wonder that Satan would lead the church, through modernist preachers to neglect and disbelieve Daniel, branding the book as spurious.

Israel's Darkest Hour

Dramatic beyond expression is the situation, when Daniel appears upon the scene. Centuries before in the providence of God, His church was

established in the promised land. Their capital city was "beautiful for situation, the joy of the whole earth." Jerusalem contained the temple of Solomon, in which the worship of God centred.

To the eastward another capital city of renown had been building through the centuries. Its foundations were laid when men began to multiply after the flood. Its founder was Nimrod. "Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel. (Margin, Babylon.)" Gen. 10:9, 10. This city had its temple, the temple of Belus, the sun god. Heathen Babylon was Satan's rival of Jerusalem, the city of God. Through the centuries Israel had become impregnated with the Babylonian cult. The church of God had been "replenished with soothsayers from the east." Idolatry had been established in the land, and its images set up in the very temple of God.

Warnings of prophets were disregarded, until at last, God delivered his ultimatum through Jeremiah. If Babylon should not be evicted from its stolen



LORD BYNG AT SCOTLAND YARD

The former commander of the Canadian Army in France now has assumed the duties of Commissioner of the Metropolitan Police of London. He is trying to keep right upon the throne in the great metropolis.

domicile in Israel's land, city and temple, then to Babylon should Israel go into exile and captivity. This was the sequel, and when Daniel steps upon the stage, it is seemingly the hour of Satan's triumph. Jerusalem is in ruins, the temple is burned, and its vessels of service have been transferred to the temple of Belus in Babylon.

The church of God, apostate and rebellious, has been led away captive, where they hang their harps upon the willows by the rivers of Babylon and weep when they remember Zion. To all appearance, God is defeated, His truth crushed out of the hearts of all His people, His work ruined, His kingdom on earth overthrown, and Satan established as earth's ruler through his vicar on Babylon's throne. Yet there was written in Jeremiah's prophecy, intermingled with warnings and denunciation and appeal, the promise of return and rebuilding and restoration after seventy years. This was the star of hope, in the dark gloom of seemingly utter ruin and defeat of the Lord.

Under Nebuchadnezzar, Babylon had risen to the proud eminence of mistress of the world. "Lady of kingdoms," the first predominant world empire. All kingdoms were provinces, and all kings, vassals. From this dizzy and solitary mountain peak of master of the world, Nebuchadnezzar surveyed the scene of his conquests. Little wonder that he "dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." Dan. 2:1.

Daniel afterward revealed the trend of the monarch's thought in these words, "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter." Dan. 2:29. No doubt God was troubling his spirit, as he surveyed his conquests, and sought to penetrate the veil of mystery shrouding the future of his empire.

Arising from his bed in the morning, he found



While they drank from golden vessels a hand wrote upon the wall the fate of the Babylonian kingdom. Earthly kingdoms will all pass away and God's eternal kingdom be established.

himself vainly trying to recall the vivid details of a dream, which had stirred him mightily in the night hours. He at once summoned the leaders of the various occult systems of Babylon, and demanded the dream and its interpretation. Under the king's threat of death and extermination, they failed. At this time Daniel requested an audience with the king. He arranged a special season of prayer with his three bosom companions, after which he was given the same dream as the king.

The dream was of an image composed of four metals, namely: gold, silver, brass and iron, and interpreted by the prophet to represent four predominant world empires. The first was in existence, Babylon, represented by the head of gold. Three were to succeed. After the lapse of twenty-five centuries, the historian of today witnesses to the fact of only four world empires beginning with Babylon,

(Continued on page 23)

No Calvary --- No Salvation

The Significance of the Cross

By W. W. PRESCOTT

WHAT tender associations cluster around that word Calvary! There justice and mercy met together. There sufferings triumphed and glories were assured. There the depths of divine compassion found expression, and the central mystery of the gospel was revealed. I invite you to come with me to the place which is called Calvary. Let us come with open minds and with subdued hearts, for there was enacted the most touching tragedy of all human history. And while we wait at the foot of the cross, let us pray that the Holy Spirit, who has been appointed to be the teacher of saving truth, will not only enlighten our minds, but also convey to our hearts with convicting power the lessons which Calvary ought to teach us.

There is no gospel of salvation apart from the cross. I state this as the expression of my own deepest conviction, the result of my own study of the word of God and my own personal experience. And so the apostle Paul writes: "The word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." 1 Cor. 1:18. The message of the cross is the good news, the blessed truth, that God in Christ has so dealt with sin that it need not any longer be a barrier between us and God, that the hindrance to the most intimate fellowship with God has been removed, and that the gift of life eternal has been brought within our reach. A crucified and risen Christ has wrought deliverance from both the guilt and the power of sin for every believing soul, and from the agony of Gethsemane comes the joy of salvation. What a wonderful gospel! What a compassionate Saviour!

The Offense of the Cross

But just here I am reminded of the blinding effect of sin upon the human heart, as I am conscious of the fact, so much emphasized in these later years, that the word of the cross is an unwelcome message to the modern mind. And why is this? What constitutes the offence, or the scandal, of the cross? Ah, it is because Christ crucified, the righteous and holy one suffering for the unrighteous and doing a work for us which it was impossible for us to do for ourselves, speaks to us with a convicting power of the terrible nature of sin and of our own dreadful guilt. The cross humbles the pride of man in the dust, calls for heartfelt confession of sin, and a

yielding of self to God with a sense of utter helplessness and dependence, and proclaims the absolute need of a Saviour. But all this offends the sense of self-sufficiency, and arouses antagonism in the natural heart, especially as it demands the admission of guilt. Because of its rebellion against a holy law, all the world has become guilty in God's sight, and atonement must be made for sin as guilt, and here is the scandal of the cross.

"This modern mind can easily confess its ignorance—is it not always seeking to abolish ignorance? It can confess its error—is it not forever committed to the search for truth? It can even confess its disease—did not Christianity come into the world to create doctors and nurses and comforters? It can confess its stupidity—are we not always glad to find out when we have made fools of ourselves? It can confess its feebleness—have we not dedicated ourselves to the worship of power? But its *guilt*? Never!"

To confess sin as guilt, to rely upon another for making atonement, to deny self, and to accept righteousness as an undeserved gift,—all this is abhorrent to the modern mind, which is committed to the principle of evolution in religion, and relies upon "resident forces" for the "progressive change" toward higher ideals. I am not given to pessimism, and I prefer to sound the note of courage and hope, but I must repeat and apply in my own experience the words of Jesus, "Apart from Me ye can do nothing." John 15:5.

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee.
O Lamb of God, I come, I come."

We are now at the place called Calvary. Here we behold a cross, and Jesus of Nazareth is nailed to it. Some are deriding Him, and some are weeping over Him. What has He done to bring upon Him this death of shame? Did not Pilate, the governor, before whom He was accused, say three times over, "I find no crime in Him"? John 18:38; 19:4, 6. Did He not go about from town to town healing the sick (Matt. 9:35), cleansing the lepers (Luke 17:11-14), casting out demons (Mark 1:34) and even raising the dead to life? Mark 5:41, 42; Luke 7:14, 15; John 11:43, 44. Did

He not preach the good tidings to the poor, (Matt. 11:5), and bring renewed hope to many a despairing heart? What cruel fate has thus brought Him to the cross between two thieves?

It seems paradoxical to say that it was His own deliberate choice which brought Him to Calvary, but so it was. According to the terms of the covenant made between the Father and the Son "before times eternal," it was mutually agreed that, in case man should yield to the temptation to sin, the Father would give the Son, and the Son would give Himself, and thus God in Christ would give Himself, for the redemption of humanity. And so "when the fullness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5); and Christ "gave Himself for our sins" (Gal. 1:4); and "Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God" (1 Peter 3:18). "Behold, the Lamb of God, that beareth the sin of the world." John 1:29.

Now it is just here that some modern philosophers assume the right to sit upon the judgment seat, and to decide that it is an immoral act to give up one to death for sins which another has committed. This sounds plausible, and some seem to think that it is a mark of superiority to declare that they will not accept any such arrangement, but that they themselves will meet the consequences of their own sins. All such worldly-wise reasoning is, however, the outcome of a very superficial view of the person and the atoning work of Christ. I think this will plainly appear, if we will give some further study to the facts as they have been revealed to us. Revelation is the sufficient answer to all false reasoning.

And first I affirm that the death of Christ was absolutely voluntary, and that there was, therefore, nothing immoral in the transaction. He "gave Himself." Gal. 1:4. He "loved me and gave Himself up for me." Gal. 2:20. He freely consented to death when in the garden He said to His Father, "Nevertheless not My will, but Thine, be done."

Luke 22:42. The record of His last moments upon the cross clearly indicate that not under compulsion but of His own free choice He surrendered His life, for we read: "Jesus cried again with a loud voice, and yielded up His spirit." Matt. 27:50. Under ordinary circumstances it often happened that days of suffering preceded death by crucifixion, but not so in this case; for while Jesus was still able to cry with a loud voice, He "gave up the ghost." Mark 15:39. Having fulfilled the last specification of prophecy, He declared to His Father, "It is finished: and He bowed His head, and gave up His spirit." John 19:30.

Furthermore, while it is true that those who demanded and secured His death are rightly held responsible for it, yet the fact remains that the Roman soldiers did not really take His life. His own words settle this matter: "Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father." John 10:17, 18.

We must not think of the Father as demanding the death of His Son as the means of appeasing His own anger and rendering Him propitious toward us. Such a conception of the atonement arises from a perverted view of the character of God, and of the relation between the Father and the Son. "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. "God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption." "God so loved the world that He gave." John 3:16.

Christ Our Representative

Again, it is asserted, with an air of finality, that it is contrary to justice for one to bear the punishment due to another. But is it not possible that this form of objection to the gospel of the grace of God is based upon a misapprehension of the facts in the case? I would not use the word "punishment" in any such connection. God did not punish Christ for our sins. Punishment implies moral



In the Cross of Christ

*In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime.*

*When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.*

*When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds new lustre to the day.*

*Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that through all time abide.*

Sir John Bowring.

responsibility, and personal guilt, but Christ was not responsible for our sins and had not incurred personal guilt. What then? Christ voluntarily assumed the penalty for sin and met it, but not as punishment. He freely took upon Himself the liabilities of a world bankrupt through sin, and He provided satisfaction for those liabilities; but He did not create the liabilities, and He was not punished as a bankrupt.

The heirs of the J. Ogden Armour estate recently discharged about eighteen million dollars of personal liabilities of the testator, sacrificing their own private fortune to do this, although there was no legal claim upon them, merely for the protection of the good name of the family; no one could set up the complaint that there was injustice in this act, since it was done voluntarily and not under pressure, and the parties concerned were universally lauded for their willingness to carry a family burden. I grant that this is only a feeble illustration, but it may suggest the wide difference between suffering a punishment due to another, and voluntarily paying the penalty involved in the conduct of another. God is not unjust. On the contrary, "righteousness and justice are the foundation of His throne." Ps. 97:2.

But there is another phase of this question which ought to receive consideration. Jesus of Nazareth was not an outside party who intervened between two other parties with whom He had no intimate relation. He was both the Son of God and the Son of man. When He assumed human nature, "the Word became flesh" (John 1:14), not simply a man, but generic man, the family, the race. The first Adam was the head, the representative, of the whole human family, and so what he did was reckoned as having been done by the family and involved the whole family, because of the solidarity of humanity.

This principle is recognized and asserted in the scriptural explanation of the universality of sin: "Through one man sin entered into the world, and death through sin; and so death passed upon all men, for that all sinned." Rom. 5:12. All sinned in the one man, Adam, because all were in him, just as Levi paid tithes when Abraham paid tithes, because he was in Abraham when Abraham paid tithes. Heb. 7:9, 10. But the first Adam "is a figure [or type] of Him that was to come" (Rom. 5:14);



There is no gospel of salvation apart from the cross.

and as the sin of the first Adam was not only an individual sin but also a racial sin, and therefore brought the penalty of death upon the whole family, so the death of the last Adam, the representative man, the head of the new humanity, was justly reckoned as the death of the whole family, and met the penalty involved in the representative sin of the first Adam.

This representative idea, this principle of solidarity, is fundamental in the gospel of salvation, as is plainly taught: "The love of Christ constraineth us; because we thus judge, that one died for [in behalf of, instead of] all, therefore all died." 2 Cor. 5:14. The law convinces us of sin, and assesses the penalty of death; but while I admit this,

I can meet the demand by asserting that I have already paid the penalty. How? In Christ, my representative. Although there may be a proper sense in which the word "substitute" can be used as applied to Christ in His death for us, yet I like the word "representative" better, as it seems to harmonize more clearly with the idea of the human relationship between Christ and the family for whom He died. In a certain sense, He was we, and so when He died, we died. I do not attempt to explain this revealed fact, but I do wish to emphasize the great benefit arising from it.

Consequences of Adam's Sin

But I can almost hear someone saying, "I do not think there is any justice in my being punished for the sin of Adam. I was not consulted, and had no choice in the matter." My answer is, No one has been, or ever will be, punished for the sin of Adam. This is the good news which it is my joy to proclaim. As the sin of Adam occurred apart from any choice on my part, so the penalty for that sin was paid apart from any choice on my part. The first Adam sinned; the last Adam died; holiness was satisfied; I am released from the penalty incurred by that sin. There is no basis for any charge of injustice.

In saying this I do not overlook the fact that I am suffering some of the consequences of the sin of Adam. But I distinguish between consequences and punishment, and I wish to add something about consequences. In His dealing with the problem of sin, God has not only thwarted the purpose of Satan, the author of sin, but has provided a salvation which lifts man to a far higher plane than Adam occupied at the first, and makes him a sharer in the blessings and privileges which are the inherent right of the only begotten Son of God, as we read: "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." Rev. 3:21.

Well might the apostle Paul exclaim, as these things were revealed to him: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." Rom. 8:18. And again: "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." 2 Cor. 4:17. Some of the consequences of the sin of Adam can be realized only in the glories of the eternal world, after the curse has been removed.

We are at the place called Calvary. There is a cross there. What do we see inscribed on that cross? If we look through human eyes alone, we shall read the title, "This is Jesus the king of the Jews." Matt. 27:37. But can we not read more than that? If our eyes are anointed with the heavenly eyesalve, we may discern the words "God is love." 1 John 4:8. The cross where God "spared not His Son, but delivered Him up for us all" (Rom. 8:32), reveals both the terrible meaning

of sin and the inmost nature of God — that "God is love."

But what further inscription do we read upon the cross? Is it not written in letters of blood, "The wages of sin is death"? Rom. 6:23. At the cross God's condemnation of sin was expressed in such terms as to startle every created being in the universe. The Son of God Himself, being voluntarily under the condemnation of sin, could not be spared, and so "Christ died for our sins." 1 Cor. 15:3. God could not abolish His own law of righteousness, but He could and did provide an atonement for it at infinite cost. The words of the late Dr. James Denney, of Scotland, are appropriate:

"The cross is the place at which the sinless One dies the death of the sinful; the place at which God's condemnation is borne by the innocent, that for those who commit themselves to Him there may be condemnation no more. I cannot read the New Testament in any other sense. I cannot see at the very heart of it anything but this — grace establishing the law, not in a 'forensic' sense, but in a spiritual sense; mercy revealed, not over judgment, but through it; justification disclosing not only the goodness but the severity of God; the cross inscribed, God is love, only because it is inscribed also, The wages of sin is death."

Such is the gospel of the cross.

We are still at the place called Calvary. Behold, three crosses are there. On the one in the centre we see Jesus of Nazareth, and on each side of Him a thief is crucified. "There they crucified Him, and the malefactors, one on the right hand and the other on the left." Luke 23:33. Is there any outward mark of distinction between Jesus in the centre and the other two? Yes, we note that He wears a crown of thorns. How shall we interpret this contemptuous fling at His claim that He is a king? Little did the Roman soldiers think when they mockingly crowned Him with the wreath of thorns, that they were acting their part in proclaiming the gospel of redemption; but we remember that thorns were the evidence of the curse, nature's testimony to sin, and the crown of thorns declared that He who is now "King of kings, and Lord of lords," bore the curse for us. This is another message from the cross. O wondrous love!

The mission of Christ did not end in merely a martyr's death, a disappointment, a failure. Oh, no! The cross is not a symbol of defeat, but of triumph. There death was abolished, and life and immortality were brought to light. O glorious victory!

We have been at the place called Calvary. What have we seen there? The mystery of redemption revealed; the love of God manifested; the justice of God vindicated; our salvation from sin assured. The glory of the cross pierces the dark shadows of a world in sin, and lights the way to heaven. The cross is our all-sufficient plea.

How Many Will Be Saved?

By L. C. SHEPARD, Winnipeg, Man.

WITHOUT doubt an instinctive desire to be saved rests in every human heart. But what about the sins that dwell there? Those who love sin and hang on to their sins many times reason that God is good and kind and so will not destroy any of His creatures.

One expressed it this way, "I believe the Lord loves us all more than I love my son, but do you think I'd cast my son in a fire no matter what he did? No, I would not, neither do I think God will do it." Such forget that life and death are set before us and that it is in our power to choose and that we decide our own destiny.

Others reason that someway or somehow everyone or practically everyone will eventually find a place in the home of glory. It is expressed in the

hackneyed phrase "Millions now living will never die." But all these are but the reasonings of man and God tells us that we are given over to vanity. Satan would be only too pleased to have us believe anything that would hold us in our sins until it is too late.

The best thing for all is to put aside their own opinions and consult God's Word. The Bible is explicit and we will do well to bring our life in harmony with that no matter what others say.

"Are There Few Saved?"

The vital question—whether it is few or many that are to be saved—is a very old one. It was a live issue in Christ's day, and is asked today also. As He was journeying along one day, He was asked,



The Hall of Remembrance, Ottawa. A section of the tablets in this beautiful chamber in the Parliament Buildings. To us as Christians is given the torch of truth to hold aloft.

"Lord, are there few that be saved?" Luke 13: 23.

While studying this matter, it is well to remember that God's heart of love yearns to gather in every soul and that the plan of salvation is broad enough and efficacious enough to embrace every man, woman, and child. The apostle Peter testifies that the Lord "is longsuffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

Jesus Died for All

Jesus included Judas in His plans and treated him in such a way that none of the other disciples ever suspected his true character; but he did not repent and was lost. Likewise God's program is of a dimension that there is room for all but it is only those who repent and have their sins washed away in the blood of Jesus that will ever stand on the sea of glass.

Coming back to our question, what is the testimony of history? Has it been the multitudes that have responded to the Lord's message and have had their names inscribed in the Book of Life? Before the flood Noah was instructed to prepare an ark and then the inspired record states "wherein few, that is, eight souls were saved." 1 Peter 3: 20. Then in the days of Lot but three escaped the destruction of Sodom. Jesus says that the last days are to be a parallel to the time of Noah and Lot.

How did Christ answer the question that day as He was travelling on the Jerusalem road? He said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13-14. There is the answer—it is the few as compared to the many.

The Lord is not arbitrary. Jesus died for all. His blood can save the many as well as the few. The many hear, they want to go in, even long to go in; but it is the few that find the way.

Why Many Are Lost

You ask, why is that? Well, the Saviour goes on and gives the reason. He says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24. The word "strive" is the key word to this answer. The Christian life is a battle and a march. To attain unto it takes fortitude and principle. One must have more than a desire. He must be seized by an overwhelming conviction. No idle drifting will reach the harbour. Constant watchfulness and earnest effort are imperative.

The great apostle Paul compares it to an athlete bending every nerve to win the prize. Even in worldly business, it is recognized that hard work, devotion to one's profession, and energy are necessary to acquire success. The apostle is surely right

in telling us that to reach the heavenly goal God requires fully as much of us in our spiritual attainments.

The picture that Jesus drew was one full of meaning in His day. The towns were walled and usually built on a rise of ground. As one looked out near the close of day, the labourers from the fields or belated travellers could be seen hastening up the rocky winding road toward the gate that they might enter before it was closed at the set of sun. To be inside meant home and rest; outside was to be the prey of wild beasts and robbers.

The thought of the multitudes today travelling the broad way brings sadness. Travelling down hill is effortless. There is room for all your ambitions, for pride, customs, associations, and beliefs. One can think and do as one pleases. Oh, how many have let the devil deceive them in thinking that there is no sorrow there. But it is well to constantly bear in mind that every wrong step, every yielding to perverted appetite, and every corrupt practice, has its pain, sorrow, and proportionate penalty even in this life.

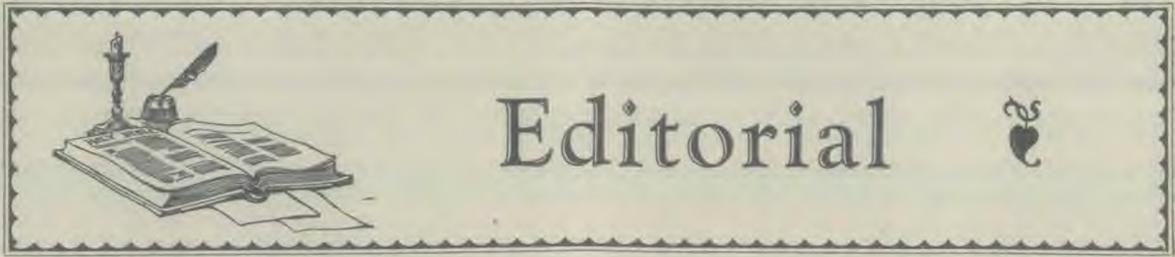
Moral Courage Essential

Few indeed there are in comparison who have the moral courage to stem the tide and journey on heaven's pathway. Jesus made it clear that it can not be done in our own strength. "Many," He said, "will seek to enter in, and shall not be able." Luke 13: 24. While you must work hard with fear and trembling, the Scriptures clearly state that "it is God which worketh in you both to will and to do of His good pleasure." Phil. 2: 13. In another epistle Paul tells how he accomplished it. He laboured "striving according to His (God's) working, which worketh in me mightily." Col. 1: 29.

This should give light and courage. How prone is youth today to hide behind the terrible evils of the present generation. It is true that we are living in evil days. The Bible corroborates that testimony. Nevertheless all should remember that the gospel light of this day supersedes that of any past age and we are better equipped to meet the wiles of the enemy. The Lord has promised special help and if we follow Paul's example in striving according to God's working and let Him work in us, victory is assured.

One of the marvels of the ages is the fact that thousands of youth today have enlisted under the banner of Prince Emmanuel and are a living spectacle to the world of the power there is in the gospel of Jesus of Nazareth to save and keep from sin, letting Him regulate every act of their lives and even "bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

Friend, where are you travelling? Are you travelling with the majority on the broad, crowded, downhill road to destruction; or are you pressing upward with the few on the narrow way that leads to life?



Why We Believe the Bible

THE fulfilment of prophecy is an outstanding evidence of the inspiration of the Bible. When the Kaiser requested of his chaplain proof that the Bible is the Book of God, the laconic reply was "Sire, the Jews."

Scattered over the earth, a byword, a hissing, and a proverb, and yet preserving their identity as a people for over eighteen hundred years, the Jews are a standing witness to the inspired prophecy of Moses recorded in Deuteronomy 28. Centuries and millenniums in advance, the Bible seers have recorded their predictions and not one has ever failed of fulfilment.

The finger of God is here. Back of the Bible writers is God who sees the end from the beginning, and who controls the destinies of men and of nations.

A Divine Harmony

The Bible is not one book, it is a collection of sixty-six books. The men who wrote it did not get their heads together and fix up a common story; they wrote during a period of fourteen centuries from the time that Moses on the plains of Midian wrote the book of Genesis or beginnings, till John, on the isle of Patmos, wrote the Revelation with its fitting climax.

Men from all walks of life contributed to the sacred volume; the shepherd, the fisherman, the gatherer of sycamore fruit, the publican, the law-giver, the scribe, the priest, the king on his throne, and yet all agree.

When Solomon's temple was erected, every stone was finished in the widely separated quarries. Yet when put in place they fitted so closely that the thin edge of a knife could not be inserted between them. Back of the individual workers in the quarries was the architect who gave to each workman his specifications. So with the great temple of God's eternal truth, the Holy Bible. Back of the men, scattered through the centuries, who wrote was the mind of God who planned it all and gave to each his part, agreeing so perfectly that the knife of skepticism has utterly failed to find an opening. The remarkable feature of it all is that the harmony becomes the more impressive as one searches beneath the surface.

From the day the Bible was first given to the world men have put forth every effort to get rid of it. Mockers have ridiculed it, learned men have

directed the shafts of philosophy against it, science falsely-so-called has sought to set nature in conflict with the Word of Nature's God, Modernism has sought to crucify the book in the house of its friends, rulers have endeavoured to crush it by the force of empires, bishops have burned the book with the people who read it. At times the whole world has been against it and only a tiny handful for it, but because there is in it the hiding of God's power, it has survived every attack and today in eight hundred tongues dispenses light and comfort and salvation as increasing millions read it the world around.

Confirmed by Buried Records of Past Ages

Just as the modern critics were getting in their deadly work and men who were set for the defense of the Bible turned traitors, the very stones cried out upholding the statements of Holy Writ and confounding its critics.

For millenniums the tombs of past civilizations failed to break silence. But with the discovery of the Rosetta Stone over a century ago with its three parallel sets of inscriptions,—Greek, demotic, and hieroglyphic,—a key was found to unlock the buried records of Egypt.

A little later, Sir Henry Rawlinson, devoting years to the inscriptions on the face of the Behistun rock and working back from the Persian to the parallel Babylonian and Assyrian inscriptions, secured the key to the records of ancient Babylon and Assyria. Simultaneously ancient cities of Bible record were unearthed and tens of thousands of records in stone and clay were secured in Egypt, Assyria, Babylon, Persia, and Palestine.

In not a single instance has the Bible record been impaired. On the other hand the charges of the critics have been shown to have been based on ignorance and the Bible has been vindicated.

The critics ridiculed the story of the building of the Egyptian treasure cities. Mortar, they said, was not used in Egypt. Unfortunately for the learned critics, Python and Rameses, the treasure cities, have been unearthed and mortar was used in laying the bricks. Nor is that all. The lower bricks are made with straw and higher up with stubble and the highest without either straw or stubble, a peculiar arrangement accounted for only on the basis of Moses' story. Rameses II has been definitely identified as the Pharaoh of the oppression.

Take another example. When Daniel was cast

into the critic's den, the story of Babylon's overthrow was picked to pieces. No such man as Belshazzar ever lived. Nabonadus was the last king of Babylon. But as the pick and the spade dug up the ruins of ancient Babylon, lo and behold, the records tell of Belshazzar the son of Nabonadus ruling jointly with him.

The critics were sure the writer of Daniel never was in Babylon or he would not have betrayed his ignorance of Babylonish building materials by mentioning the plaster on the wall over against the candlestick, for plaster was unknown in Babylon.

Again a magnificent palace is unearthed in old Babylon, and contrary to all previous findings, the walls are plastered, possibly the very plaster on which the bloodless hand traced the doom of a nation that gave itself over to materialism and turned its back on God.

Twenty-five years ago leading archeologists vociferously denied the existence of the Hittites to whom the Old Testament accords such prominence. The discovery by Winckler of the ancient ruins of the great Hittite city of Boghartz-Kor brings to light a Hittite empire with central power and vassal dependencies and a high order of civilization, fighting Rameses II to a draw and treating with Babylon and Egypt on equal terms.

Touching the New Testament, some critics boldly claimed that its Greek differed so materially from either classical or present day Greek as to be unworthy of consideration and could not have been written in the days of the apostles.

A little over a quarter of a century ago Grenfell and Hunt, digging around Oxyrhynchus and Tebtunis unearthed an enormous quantity of papyrus sheets, containing thousands of letters, essays, and contracts, written during the first and second centuries of the Christian era, and the Greek on this papyrus is practically identical with that of the New Testament.

Thus from the musty tombs of ancient civilization witnesses, speaking in long since forgotten tongues, come forth to proclaim the Bible true.

Consider the nations where Christianity has exerted a moulding influence in contrast with the heathen nations. The former are incomparably in advance in all that makes for progress and civilization. When the missionary carries the Bible to the heathen, cannibalism disappears, men no longer cast their bodies beneath the crushing wheels of Juggernaut, devil worship is renounced, girl babies are no longer cast into the baby ponds, and child widows are no longer burned on the husband's funeral pyre, as woman is lifted from the heathen level of the brute to her rightful place.

"Nobody reads that book any more where I come from" sneeringly remarked the trader to a South Sea Islander intently reading his Bible. "If you had come here before this book did, you would be roasting down yonder" was the simple reply of the untutored native. The trader was silenced. The Bible had changed things.

Soviet Russia with its rejection of God, the Bible and everything religious, especially marriage and the rights of property offers a refuge to free thinkers and skeptics, but somehow these gentlemen seem to prefer to stay around where the Bible makes things reasonably safe and decent to live.

Nobody ever heard of a criminal's being caught with a Bible in his possession. There are cases not a few where convicts were very glad to get hold of a Bible after they got behind the bars, and where the gospel of Christ has transformed them into sober, industrious, law abiding and respected men and women.

Working Miracles Today

Such was the experience of the murderer of nineteen men. Visited in a prison by the Christian widow of his latest victim, the lost chord deep down in his heart was touched by her kindly appeal as she told of the One who bore his sins on the cross. The man made a full confession, found peace with God, and the miraculous transformation in his life is exerting a powerful influence upon all who come in contact with him.

Years ago I knew a man who wrecked his life and his home through strong drink. Penniless and friendless, ragged and unkempt, with a touch of delirium tremens, the wretched man remembering the parable of the prodigal son, called upon God for mercy and deliverance, and was wondrously saved. When I visited my boyhood home many years later, not knowing of the changes that had come, I hardly recognized the well dressed man of affairs holding a responsible position with the government, owning a block of houses where once he could not keep a rent, a moral force in the community where he was once a despised outcast.

The Bible has been working just such miracles all through the centuries, converting many a blasphemer like John Bunyan into a mighty preacher of righteousness, and transforming many a Magdalene into an angel of mercy first in devotion to her Redeemer.

And, reader, whatever your trouble may be, however black the record of the past and hopeless the outlook, the gospel offers salvation to you full and free.

Following an address to a crowded hall in which the speaker seemed to have swept away the foundations of the Christian's faith, opportunity was given for questions. A gray-haired old woman arose and said, "Sir, I have followed the remains of my husband and my two boys—all I had—to the grave, supported by the Bible promise of meeting them in a better world. You have taken away my hope. What do you offer in its place?"

The infidel made no reply. He had nothing to offer. Until somebody produces a book that tames cannibals, reforms drunkards, delivers men from the guilt and power of sin, and gives incontrovertible assurance of life beyond the tomb, we prefer to cling to the blessed Book.

W.C.M.



Above — M. Clemenceau, France's Grand Old Man at home. This photograph was taken on his 87th birthday. The woman in the centre is his cook.

Top centre — Chateau Frontenac overlooking part of the lower town of Quebec.



(Court





(Canadian Pacific Railway.)



Above — Few men have been more in the public eye than King George during his serious illness.

Left — Crowds in front of Buckingham Palace. Grenadier guards leaving the palace after the changing of the guard.

Why Do the Majority of Christians Observe Sunday as a Day of Rest?

The Sabbath Question No. 3

By CHARLES THOMPSON

IN our article last month we presented the memorial of the creation of the world in six days, and the resting of the Creator upon the seventh day—facts upon which the Sabbath of Jehovah rests. After resting, God blessed and sanctified the day, thus making the seventh day His blessed, sanctified rest, or Sabbath day.

But we find another day, the first day of the week, being observed by the majority of Christian people, and for altogether another reason than that given for the keeping of the seventh day. It must, however, be agreed by all that if there is any divine command or Scriptural sanction for said observance, it will be found in the scriptures where the "first day of the week" is mentioned. Therefore we address ourselves in this article to such scriptures, giving them a candid examination in the setting where they are found.

As cited in a former article, the seven days mentioned in the first and second chapters of Genesis constitute the division of time into periods of seven days known as "the week." Mr. S. Bliss in his "Analysis of Sacred Chronology," page 10, says: "The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation, six days of labour and one of rest being wisely appointed for man's physical and spiritual well-being."

First Day a Work Day

Therefore the first day mentioned in Genesis 1:5 is the first day of the first week, and the inspired writer tells us what God did upon that day. He says, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening and the morning were the first day." Gen. 1:1-5

Here we have what God did upon the first day of the week. He began the creation of the heaven and the earth. Passing over the following five days

for brevity's sake, we note, in contrast, what God did upon the seventh day of this same first week of time; and the record is, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." Genesis 2:2. Therefore it is clear from the record given that these two days bounding the week are opposite in their nature. One, the first day, is a day of labour; the other, the seventh day, a day of rest; and the whole Bible testimony regarding these two days is in harmony with the record here given.

Sabbath Always a Rest Day

The sixteenth chapter of Exodus contains the brief history of how God fed His people with the manna. This He did week by week for forty years. The manna fell every day except the seventh day. On the sixth day a double portion fell, for this was the preparation day for the Sabbath. On the seventh day, which was the Sabbath, there was no manna.

Our purpose in mentioning this record here is to call attention to the fact that for forty years the week of seven days was the prominent thing before the people. The first five days were equal; the sixth day a divine provision was made and manifested, in order that the Sabbath could be kept in harmony with the example of the Creator upon the first seventh day of the first week; and here, as in Genesis 1:1-5, the first day of the week is a common working day. This conclusion is verified by the words of Jehovah himself in Exodus 20:9, 10. He says, "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

The prophet Ezekiel expresses the same thought regarding the days. In giving an account of the sanctuary services and the ordinances regulating the worship of the princes therein, he says, "Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened." Ezekiel 46:1. Here again we find the period of seven days referred to. Six of them are called working days, and one the Sabbath (the seventh day being the Sabbath). the first day, with all the rest of the six, are called working days. Thus we see that the

first day of the week throughout the Old Testament is a common working day. The Creator worked upon it, and He commands us to do the same. What is stated in the Old Testament is recognized by the New Testament writers. Where they find it necessary in giving their narrative of events to mention the first day of the week, it is spoken of as a day upon which to perform such work as is not permissible upon the Sabbath day.

Sunday in the New Testament

Luke's recital of the crucifixion and resurrection of our Lord gives the view held by the apostles at that time. He mentions three consecutive days,—the preparation day, the Sabbath, and the first day of the week. Speaking of the day upon which Jesus expired upon the cross, he says: "That day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." Luke 23:54-56; 24:1.

This shows that the disciples regarded the first day of the week the same as they did the sixth day—a day for doing work and performing labour that they would not do upon the Sabbath,—the day following the sixth, and previous to the first,—the seventh day "according to the commandment."

The same general thought is expressed by the evangelists Matthew, Mark, and John, in their mention of the first day of the week. (Matthew 28:1; Mark 16:1, 2; John 20:1, 19). Nothing is said or intimated by them regarding any change concerning this day or the people's attitude toward it, all stating what the attitude of the followers of Jesus was regarding His death and burial, and agreeing with the evangelist Luke in his more detailed statement referred to above.

We have left two references to the first day of the week, which we will notice briefly. In Acts 20:7, we are told, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Here we have an account of a religious meeting on the first day of the week. Paul preached until midnight, restored to life a man who had fallen from a third-story window, broke bread with the disciples, and at daylight departed for Assos. Nothing is said or intimated concerning any sanctity having been placed upon the day. The fact is simply recorded that Paul had a meeting, while his companions were pulling at the oars en route by boat to Assos, where Paul would join them by walking across the country after the meeting was ended. An incidental religious meeting upon any

day of the week does not clothe the day with sanctity or place responsibility upon others regarding their actions upon that day.

Breaking Bread Daily

In the second chapter of Acts we note the account of Pentecost and the days following: "They, continuing *daily* with one accord in the temple, and *breaking bread* from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church *daily* such as should be saved." Acts 2:46, 47.

If the apostle Paul's holding a religious meeting on the first day of the week and breaking bread made it a Sabbath, a sacred or holy day, would not the doing of the same thing by the other apostles,—holding religious meetings, *breaking bread*, and baptizing and receiving members into the church *daily*,—make every day a Sabbath and equally sacred? If not, why not?

"Oh," says one, "that proves too much!" True; and that which proves too much is no proof at all. Therefore we conclude that Acts 20:7 is no proof for first-day sacredness or that the requirements of Jehovah as to the seventh day were transferred to the first day. So to conclude would make Luke, in writing the book of Acts, inconsistent with his definite statements in his gospel.

Then again, we read regarding the action of our Saviour at the Last Supper with His disciples before He was betrayed and led away to be crucified: "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body." Matthew 26:26.

All are agreed, I presume, that this act was performed on Thursday. If Paul's breaking bread on the first day would make it ever afterwards a day to be religiously observed, what would or should be our attitude toward Thursday, after Jesus had broken bread on that day? To claim sanctity for the former and not for the latter shows the inconsistency of the argument, and the questionable sincerity of the one who makes such a claim.

Figuring Income Weekly

The one other place of mention is in 1 Cor. 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Nothing is said by the apostle about a religious meeting. He is "giving orders" concerning a collection for the saints. A religious meeting is a gathering of the saints, not a collection for the saints. Paul says, "Let every one . . . lay by him in store," showing this to have been a personal affair to be carried out by each one at home. Each one's
(Continued on page 30)

Our Bible Study

Signs of Our Lord's Return

By W. E. BEMENT

1. For what did Jesus rebuke the Pharisees and Sadducees?

"The Pharisees also with the Sadducees came, and tempting desired Him that He would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16: 1-3.

2. Had the Jewish people been given a sign?

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7: 14. Compare Matt. 1: 21-23.

Note: This is only one of many signs (Acts 2: 22) given to Israel in order that they might recognize and accept the Saviour. God's chosen people were not left in darkness concerning the time the Messiah should appear, the place where He should be born, or any phase of His earthly ministry.

3. What question did the disciples of Christ ask concerning His second coming?

"And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.

"In the Sun"

4. How, in part, did Jesus reply to their question?

"And there shall be signs in the sun, and in the moon, and in the stars . . ." Luke 21: 25.

5. What would be the sign in the sun?

"Immediately after the tribulation of those days shall the sun be darkened. . . ." Matt. 24: 29. See also Isa. 13: 10; Joel 2: 31; 3: 15; Rev. 6: 12.

Note: Notice that this sign comes at a specified time,—“immediately after the tribulation of those days.” Mark records it thus: “But in those days, after that tribulation,” etc. The tribulation is the result of persecution brought upon the people of God by a false religious system. It was to begin, according to the prophecy of Daniel seven, in 538 A. D. and extend 1260 years to 1798. From Matt. 24: 21, 22 we gather that these days of persecution would be shortened. Persecution practically ceased by 1776 as a result of the acceptance of the

principles of the Protestant Reformation and the suppression of the Jesuits. “In those days,” 538-1798, “after that tribulation,” ceasing 1776, would mean that between the years 1776 and 1798 this particular sign would occur.

6. Was this sign fulfilled?

“On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night.

“The causes of these phenomena are unknown. They certainly were not the result of eclipses.”—“*The Guide to Knowledge, or Repertory of Facts,*” edited by Robert Sears, p. 428.

7. What was the effect upon the people?

“Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbours to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meeting houses to call on God to preserve them.”—“*History of Weare, New Hampshire,*” 1735-1888, Wm. Little Lowell, Mass., p. 276.

"And in the Moon"

8. What sign was to be given in the moon?

“The moon shall not give her light,” Matt. 24: 29, part.

9. Have we evidence that this part of the Lord's prophecy was fulfilled?

“The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of

white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Our First Century*, by R. M. Devens, p. 94.

10. What other specification of prophecy do we see fulfilled in the description of the moon when it did appear?

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:31. Also Rev. 6:12.

Of the moon becoming as blood, Milo Boswick writes: "My father and mother, who were pious, thought the day of judgment was near. They sat up all night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual; but the moon, which was at the full, had the appearance of blood."

"And in the Stars"

11. What phenomenon was to take place in the stars?

"The stars shall fall from heaven." Matt. 24:29. "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

12. How accurately was this feature fulfilled?

On the night of November 12, and 13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs."—*History of Astronomy in the Nineteenth Century*, Agnes M. Clerke, p. 328.

"In many districts, the mass of the population were terror-struck, and the more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image—that of the stars of heaven falling to the earth, even as a fig tree casting her un-



THE FALLING STARS OF NOVEMBER 13, 1833.
One of the signs of the Lord's near return.

timely figs, when she is shaken of a mighty wind."—*The Gallery of Nature*, Rev. Thomas Milner, F.R.G.S., p. 140.

"We pronounce the raining fire which we saw on Wednesday morning last an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened."—*The Old Countryman*, New York, printed in the New York Star and quoted in the *Portland Evening Advertiser*, Nov. 26, 1833.

God ordained at creation that the heavenly bodies would be for signs (Gen. 1:14). He has given these signs far removed from earth, that multitudes might behold and believe, and that none would be able to attribute these phenomena to human invention. Other signs would appear on the earth; these will be taken up in another study.

THE CHURCH RESTORED

By W. C. YOUNG, Toronto, Ont.

IN our first article in this series of three, we called attention to the purity of the Christian church, at the time when He ascended up on high. The membership were found closely adhering to both the life and teachings of the Head of the Church even at the cost of persecution and martyrdom.

In our second article attention was called to the prophetic statement made in 2 Thess. 2:3-4, that Jesus would not return before there would come a falling away of the church and that falling away would be among the worshippers in the temple of God.

The same apostle (Paul) declared to the leaders of the church in his day that the means adopted by the enemy of souls to accomplish the fall of the church, would be by perverting the word of God, or turning aside from its precepts. (Acts 20:17, 28-32).

Innovations and perversions did creep into the tenets and practices of God's church as we found in our article entitled "The Church Fallen," hiding and covering up the lamp to our feet and light to our pathway, causing the followers to stumble and bring about that condition known in history as the Dark Ages.

With joy the membership of Christ's church welcomes and gladly heralds the declaration made by its Head, that He will again restore it to its purity with the washing of water by the Word, cleansing it from every perversion and presenting it to Himself a glorious church not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish. (Eph. 5:25-27). Then again the church will assume its original condition or standing, that of, "desirable," only the next time not even "a few things against thee" will be spoken of her.

A Progressive Reformation

It is not an accident, unless the providential leadings of God's Holy Spirit may be termed such, that Wycliffe, the morning star of the Reformation, gave the people a translation of the Holy Bible in the vernacular of the common people and in the same century (the sixteenth) God raised up that famous Bohemian, John Huss. Both had an influence in preparing for the messengers of the Lord such as Luther, Zwingli, Calvin, Knox and Cranmer and in the seventeenth century the work, influence, and message, of Charles and John Wesley each fulfilled its part in turning the mind of the church

from following the traditions of the fathers and turning them towards the teachings of Him who is the Way, the Truth, and the Life.

The apostle Paul has given us a splendid antidote for all errors and perverted truth in Acts 20:28-32 where he says, "I commend you to God and to the word of His grace which is able to build you up," and whilst in vision he saw the conditions prevailing in these latter days when so many diverse doctrines are being preached by the professed church, and he solemnly adjoins each teacher to preach the Word well, saying that some will not even endure sound doctrine, (2 Tim. 4:1-4) and mentions that these conditions will prevail in the last days.

A Commandment Keeping Church

Thus each reform finds the church washing away some of the traditions that are blinding the minds of men and replacing them with more and more of the word of God, until at last the remnant church, or last church, is developed and is described by the Revelation as, "keeping the commandments of God and having the testimony of Jesus Christ." Rev. 12:17.

Inspiration has put itself on record as not calling a people commandment keepers, who knowingly break any one of the ten, especially the Sabbath commandment. This can easily be seen by reading Ex. 16:4 and verses 27, 28 where God placed a test upon Israel to see which would be commandment keepers or commandment breakers.

The New Testament bears the same evidence that the breaking of one "point" of His law, places the transgressor in the sight of God on a par with one who has no regard for the mind or will of the Infinite, but feels free to substitute his own will. Even though he may daily pray, "Thy will be done in earth, as it is in heaven," yet the action sounds louder than the prayer.

Seventh-day Adventists accept fully the reform brought into the church by rejecting sprinkling and following the teaching and practice of our Saviour, burying the old man of sin by baptism in the watery grave.

We gladly follow the return to the word of His grace by Luther in teaching justification by faith, instead of works, and recognize the effectiveness of the sacrifice of Calvary.

The emphasis placed by the Wesleys upon the new birth, is recognized by this people as a positive teaching by Jesus and must enter into the life experience of the candidate for heaven. Without

it no matter how many times confirmed, we shall never see our Father's face.

As a people, we are fully satisfied that the injunction given the church at the Lord's supper, "Drink ye all of it" cannot be fulfilled by proxy, neither can the creature create his Creator. Hence we follow the instruction of Matthew 26:26, John 13:1-18, and 1 Cor. 11:23 in observing the ordinances of the Lord's house, every member partaking of the emblems of the broken body and spilled blood of our Lord in full Christian fellowship.

The fact that departure from "these sayings of Mine" has been so widespread may account for the lack of old time power in the church's ministry, because the promise, "Lo, I am with you alway" is based upon the faithfulness of the church to the teachings of Jesus Christ, her Lord. And only as the church returns to the purity of the faith may she hope for the return of the old time power.

WILL RIGHT TAKE THE THRONE OR THE SCAFFOLD?

(Continued from page 7)

then Persia, Grecia, Rome. The fourth was to be weakened, by the admixture of clay with iron. In the dream, a stone was seen smiting the image of this world's dominion upon its feet, and destroying it utterly. The stone then takes the place of the image and fills the earth, thus becoming the fifth world kingdom.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2:44, 45.

Now then, reader, hearken: do you not clearly see, that this image dream of Babylon's king, together with the prophet's interpretation, was God's ultimatum to Satan, that God would overthrow Babylon and every succeeding effort of Satan to establish his throne forever, and hold the dominion of the world? This, in face of the fact of God's earthly kingdom of Israel destroyed, and its people held captive by powerful Babylon. Hear the voice of Daniel, the captive prince of Judah, now God's prophet, as he speaks to the world monarch.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44.

Satan controlled kingdoms shall not stand. God's kingdom will be established in the end, no matter how dark the outlook to human eyes. If

ever there was a time when the poet's words would apply, it was when Daniel stood before Nebuchadnezzar.

"Careless seems the great avenger,
History's pages but record
One death grapple in the darkness,
Twixt false systems and His Word.

Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

Our next study will be "Satan's Answer to God's Ultimatum."

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.

B. H. of Devon Ranch, Heldon, Alberta, writes:
"Can you tell what are the five operations of the Lord?" See Ecclesiastics 17:5.

The quotation referred to indicates the five senses with which the Creator endowed man, namely, touch, smell, sight, hearing, and taste, which the writer of Ecclesiastics points out that man was given the use of and adds that man was given a sixth faculty, the power of understanding, and a seventh, the power of speech.

While there are some good things in the Apocrypha, neither the early fathers of the church nor the Protestant Reformers regarded it as inspired nor did the New Testament writers ever refer to any book in the Apocrypha. Family Bibles usually include the Apocryphal writings merely as a matter of interest.

C. W. of Tilt Cove, Notre Dame Bay, Newfoundland asks:

"Could the magicians work miracles?
Can anything be done by magical art now?"

Exodus 7:12 reads, "For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods."

The magical rods became serpents, but were lifeless. The devil cannot create life. Aaron's rod became a live serpent as indicated by its swallowing the magicians' rods, thereby manifesting the superior power of the God of Israel.

In our next issue we will print an account of the practice of magic in Eastern lands today.



The HOME

*"The children bring us back to God;
in eyes that dance and shine
Men read from day to day the proof
of love and power divine;
For them are fathers brave and good
and mothers fair and true,
For them is every cherished dream
and every deed we do."*



One Plus One Equals One

By A. W. SPALDING

HERE is nowhere else in human affairs such an experiment attempted as in marriage, where two persons of diverse origin, nature, and education are brought together in closest intimacy, to conduct a lifelong business under joint control. No wonder that, despite six thousand years of experience, it still remains literally an experiment. What the outcome will be in any case depends upon the training, the sense, and the love of the two who are involved.

Women's Rights

Who is the head of the house? Can there be really two heads, both controlling? Will there not, with the inevitable difference of opinion and judgment, come division, estrangement, and separation? Without doubt, that does come all too often. In the United States especially, the divorce courts are increasing their business year by year, until now there is one divorce for every seven marriages. Nor does the divorce list even begin to tell the story of matrimonial difficulties.

Is this increase due to the rise of feminine independence and the legal granting of women's rights? Is it necessary for peace and success that one party to the matrimonial union be placed in supreme authority? The promise of the bride to "obey" her husband has been dropped from the modern ritual. Is that, in its effect, the reason for the turbulence of the young home, and the resultant wrecking of its hopes? Is the solution a restoration of the idea that there is one head of the house, and that head the husband? And does that mean that the husband is to make all the important decisions and enforce obedience to them on the part of his wife? If so, can he, in this twentieth century? And if he can not, is the home doomed?

The idea that the husband is to be a tyrant in his household—a benevolent tyrant, perhaps, but none the less a despot—has never been justified by success. In the ages and the lands where the woman was the subject of her lord, there may have been fewer upheavals in households, but there was no more happiness. They "made a desert, and called it peace." The home is not built upon absolutism in government. Whatever the legal and social emancipation of woman has failed to show in benefits to matrimonial peace, it can not be hoped that a return to marital despotism would remedy the situation. The law of the home must be love and understanding. The husband and wife are not rivals, but partners. Their unity will be assured only by mutual recognition of each other's abilities, and by an equal love that subordinates selfish interests to the common aim.

Blaze and Radiance

When we start a fire, we are wont to throw upon it some coal oil, and the result is a fierce, high, rapid blaze. But whether our fire shall last depends upon whether, after the coal oil is consumed, the flame takes hold upon the wood beneath and eats down into it. If it fails to do this, the result is a blackened smudge. If it succeeds in doing this, there is not the high-flaming fire that began, but the heart of the log comes to glow with a lasting fire that diffuses warmth to all the room. Prenuptial love is the coal-oil blaze, high-flaming, ardent, even fierce, feeding upon the fluid emotions of youth. It is glorious to see and to feel. But if dependence is placed upon this experience alone, there will come an end, and that end is liable to be the blackened, smudged remains of a dead passion. If love is to live and grow throughout marriage, it

must go deeper than the love of youth. It must take hold upon the substance of life, it must penetrate the tough problems, the hard core of obstacles and difficulties; it must eat down into the heart of husband and wife. So love comes to be, not the spectacular flame of courtship, but the glowing coals of deep understanding and appreciation, of unity of purpose and oneness of life. Such love is lasting, and it gives warmth to all society.

A Testing Time

The early days of marriage are a severe test of love. Whether it shall be smothered by the clutter of perplexities, or shall be strengthened and fanned by the draft of difficulties, depends upon the attitude of husband and wife. As the young couple come face to face with the realities of their wedded life,—the means of support, the doing of daily tasks, the disillusionments as to each other's qualities,—the romance which enveloped their early love is in danger of being dissipated. Through their more intimate association they discover in each other defects of character which they had not before suspected. The only perfect one whom each thought to have discovered in the other, proves after all to be very much like the rest of the crowd; and disappointment is tempted to be expressed in words.

The Tie

The only power that can hold them through such temptations is a sincere, unselfish love. And right here is proved whether the love that each has had for the other is divinely pure or debased with human passion. Pure love is not directed to one's self, but to the other. Like the love of Christ, it will hold to the loved one through thick and thin, through trial and disappointment, even through rebuff and failure. And such love will redeem. Not passionate accusation, however true, not sulks and moodiness, however convenient, can effect a cure for faults and wrongs. But love, that, though it does not gloss over sins, yet holds out hope and assurance of support, that keeps the atmosphere of cheer and refuses to descend to bickering,—that love will win.

The marriage vow has united two in one, and forever, so long as time for each shall last. From that decision there is rightfully no turning aside. Let neither ever harbour the thought that in their union they have made a mistake. Life never is perfect; in every union there is bound to be some defect, and we can remedy it only by facing it, never by running away from it. Whatever disappointment there may be, determine to better it by drawing



The only power which can make two hearts beat as one is a pure unselfish love.

closer together, by helping each other. Let there be mutual forbearance, earnest love, and study to make the happiness of each other greater. Let the fire burn deep.

One in Two

There is one head of the house, and that head is the one who has been made from two. And unless this fusion of two into one occurs, there can be no harmony. But as the process of fusion goes on, there will come to be ever greater and greater harmony and unity of action. Normally, the husband, because of his work and because of his masculine characteristics, stands as the buffer between the home and the world, and in those relations he leads. But he is not independent; he is subject to the influence of his wife, and her counsel is of value to his course. The home is the kingdom of the wife, and there the husband is counselor more than executive. Mutual counsel, mutual forbearance, mutual courage, mutual love — these will solve all the problems of married life.

Hundreds of stars in the pretty sky;
 Hundreds of shells on the shore together;
 Hundreds of birds that go singing by,
 Hundreds of bees in the sunny weather.

Hundreds of dewdrops to greet the dawn;
 Hundreds of lambs in the purple clover;
 Hundreds of butterflies out on the lawn;
 But only one mother the wide world over.

—George Cooper.



Your Health

Teeth, Tonsils, and Child Health

By C. H. WOOLGAR, M.D., D.D.S.

THE care of the child's teeth should begin with the mother. Before the child is born the mother should be free from focal infection, for it has been proved that children are born with deformities because of focal infection of the mother during the first months of embryonic life. The mother's diet before the birth of the child should consist of fruits, grains, vegetables, and milk, for the child must have mineral salts and vitamins to construct bones and teeth. At the time of birth the crowns of temporary teeth are already formed. If the mother has had poor health and a deficient diet, the child's temporary teeth will be faulty and will decay early.

The child's first teeth are an indication of the diet and health of the mother. The child's diet has some effect on the temporary teeth, but much more effect on the permanent teeth. For the first few months of a child's life the diet should be the mother's milk. Later, fruits, fruit juice, and cereals may be added. Fruits should be used rather than sweets in early childhood, so as to promote general bodily health, in which the teeth share. If sweets are eaten at intervals and some remains about the teeth, an acid forms that causes decay of the teeth.

The young child should have his mouth washed and cleansed at regular times with warm water, to which has been added a little soda, applied with a soft cloth. When the child is about two years old, he should be taught to use a small child's toothbrush and a good tooth paste. The most suffering among public school children comes from their teeth; and the tonsils have second place. With abnormal children, conditions are even worse.

It is probable that if the well-born child had the

advantage of proper diet and mouth hygiene, he would be free from dental caries (tooth decay). After the age of three, the child should be taken to the dentist four times a year. In all our large cities there are dentists who work especially for children. At each visit the child's teeth are thoroughly cleaned and polished. Cavities being small are filled with little or no pain. So the child does not dread a visit to the dentist, and the work is more pleasant for both child and dentist. A child trained to make regular visits to the dentist, is forming a habit of great value to his appearance, and of vital importance to his health. A child with a mouth full of decayed teeth will not receive the same love and attention that he would with well-kept teeth. Missing teeth often affect the speech by making perfect pronunciation impossible. The child is thus often handicapped in his school work.

Small cavities in the teeth can be safely filled, but when decay is extensive and the tooth is giving pain, the only safe course for the child's health is to remove the tooth. A tooth which has been allowed to become an aching tooth, will form an abscess if allowed to remain in the mouth. Its early extraction may interfere with proper alignment of the permanent teeth, but the health of the child is more important than perfect alignment of the teeth. Systematic diseases occur in children with bad teeth just as in adults.

Another area of infection is the tonsils, which afford an ideal breeding place for bacteria. Tonsils may be infected by close association with those who have tonsil infection, by infection carried into the mouth by the hands, or from infected teeth. Inspection of the throat may reveal enlarged tonsils from which pus may be pressed. Sometimes the

tonsil is buried, and then it is difficult to express pus. If the anterior pillars are purplish red, the tonsils are doubtless infected. At one clinic ten thousand such tonsils have been removed, and all were found to be diseased. Whatever the cause of infection, all authorities agree that infected tonsils should be removed.

Infected teeth or infected tonsils may poison the nervous system, so that the child may display abnormal traits. He may be slow to learn or hard to manage. Investigations along this line have proved that it is a mistake to attempt to correct such children by punishment. The infection that is producing these conditions should by all means be removed.

A few cases are reported to illustrate the effects of infected teeth on the health:

Case 1: Girl, aged four years, first seen in autumn of 1926. Mother said child lacked interest in her play, and was short of breath and tired. Examination revealed heart trouble, normal tonsils, and four abscessed teeth. Three weeks after the teeth were removed the heart was normal. The child resumed play with other children. In mid-winter she entered a kindergarten school, and apparently remained normal.

Case 2: Young man, aged twenty, graduate of high school. First seen in spring of 1925. Two years previously he had had a severe attack of rheumatism, since which time he has had poor health. Examination revealed heart leakage, a normal throat, and five abscessed teeth. These teeth were removed. In the autumn of 1925 examination revealed some compensation of the heart. In 1927 examination showed no notable improvement since the previous examination. Since the removal of the abscessed teeth he had been free from rheumatism. Doubtless if he had had his abscessed teeth removed before 1923, he would have avoided the rheumatism and heart complication. Previous to his last examination his application for life insurance had been rejected. A bright, capable young man's future had been brightened by five abscessed teeth.

Abscessed teeth do not always cause pain or swelling, but the poison from such teeth is poured directly into the blood. It is not safe to say, "I will have my teeth or tonsils removed when they give me pain."

Case 3: Boy, aged seven years. In spring of 1927 he had measles, followed by kidney complication which lasted for several months. At this time the attention of the parents was called to a number of bad teeth and roots in the boy's mouth. These



"Flu" germs don't like fresh air. Live where the birds live, live out-of-doors; close housing is a fruitful source of infection.

teeth were removed, and the boy made a speedy recovery.

Such cases as these might be many times multiplied in number, and much could be said as to the serious results sometimes seen. They point to the fact that focal infection is a real thing and a large factor in health impairment. The efforts of doctors and dentists to educate the public as to the dangers involved are well in place.

The relation of sound teeth to the maintenance of good health and the part played by bad teeth in relation to poor health, make the care of the teeth a matter of utmost health importance. Well may attention be given to the few measures necessary to insure good teeth. Teach the child the regular use of the toothbrush. Let the dentist give timely attention to the teeth, with early correction of any trouble. It pays.

What to Do for the "Flu"

By A. W. HERR, B.S., M.D.

The great four and one-half year war was responsible for the loss on the field of battle of seven million lives. Immediately following the war, the Spanish Flu slew more in three months than was slain in the entire war. Twenty-eight per cent of the population were attacked. The average mortality throughout the country was about fifteen per cent.

The etiology of Flu termed the "disease of mystery" remains unknown. There has no specific germ yet been found.

So it becomes increasingly important to learn

measures of prevention. "An ounce of prevention is worth a pound of cure."

How the infection is carried is not known.

This from the Philadelphia *Record*: "Something is the matter with the germ theory, or the bluejackets are tougher than the rest of us. A 'poison squad' of one hundred sailors at Gallup Island, Boston, have used influenza germs as snuff, and as seasoning for their food, and have been injected with germ cultures, but have absolutely refused to develop influenza. On the contrary, their appetite increased and they manifested more vigorous health. Of course, the experiments will be continued. Those men have got to have influenza. The germ theory must and shall be maintained!" It seemingly was impossible that all of those engaged in the experiment were immune. The lesson we gather is that less hope can be held out that the disease will be conquered through battling the germ of the disease, an unknown quantity, than in building up the defenses of the body.

During an epidemic in some California towns in 1919 a person was subject to arrest if he appeared upon the streets without wearing a mask. Undoubtedly these persons thus muffled had their resistance reduced by depriving them of the maximum of fresh air, for these masked medivals were required to breathe their own breath over and over again. Face masks caused people to neglect other supposed paths of infection, such as soiled hands, common drinking cups, restaurant dishes, soda fountains, roller towels, infected foods, etc.

The disease was less prevalent in New York City where schools and theatres were allowed to remain open than in Boston, Philadelphia and Washington, where they were closed.

There are two factors in Flu and all other infectious diseases. One, the invading germ which may be known, as in diphtheria, typhoid, tuberculosis, or unknown, as in smallpox, measles and the Flu, but the other and most important factor is the condition of the soil at the time of invasion—the health of the patient or his reactive powers against disease. "First thing to do in order to avoid Flu is to become healthy and remain healthy." Germs must have soil favourable to their growth, otherwise they won't grow.

It is not the man who is enjoying pristine health, normal circulation and good elimination that as a rule, succumbs to the disease, but it is the man of low vitality, suffering local congestion, general depletion and poor circulation, caused by improper elimination and alimentation. The tissues of this

man prove a fruitful soil—a culture media for the rapid development of invading bacteria. "Chronic toxæmia is the basis of all chronic diseases. To treat the fever get rid of the toxæmia."

Keep up the fences and look to your defenses. Build up resistance. Fear and worry lower resistance.

As one principal preventive of the Flu don't catch cold; and you will not catch cold if you keep your blood stream and your tissues clean. It is essential that one have a certain amount of exercise out of doors daily, and a morning cool hand rub. Chilling lowers the resistance and bacteria find a ready entrance. A cold is caused by a chill on the surface of the body and resulting congestion of some internal organ: ordinarily the nervous system sets up a reaction and the blood is returned and caused

to flow in the capillaries in the skin in even greater quantities than before; but if these same nerves are benumbed by the presence of body poisons (auto-intoxication we call it), then they will lack the power to carry stimuli and the message will not be carried and delivered to the various membranes; so these membranes remain congested; repeated congestions mean chronic colds and catarrhs. A chronic cold means that the body is poisoned, that the nerves of reaction are blunted, that the vitality of the system is lowered, the bars are let down, the defenses fail; there is a germ invasion and a battle ensues. Then either the germs are victors or

If You Are a Parent

you will want to read Doctor Leiske's article in the *April Watchman*

on "Child Nutrition." Your child may have plenty of food but not the right kind of food. Malnutrition leads to serious troubles. We heartily recommend this valuable article to our readers.

they become victims of the leucocytes and phagocytes of the blood; here the invader is invaded and destroyed. So the best preparation to meet the Flu is to be "cold" proof and the best way not to catch cold is to build a wall of defense around the system by toning up the body, cleaning out the system, (the bowels are nearly always loaded) and keeping the system clean. Heading off a cold you most certainly and surely head off the Flu.

The germs must find a suitable habitat for rapid growth. They must have a prepared soil, in a depressed system. They flourish in a congested mucous membrane, a depressed glandular system and enervated body. Vital forces must first be lowered by improper habits of living, by gormandizing and the use of improper and over-cooked foods.

Raw foods are vitalized, they contain the enzymes which are necessary for bacterial control. The enzymes present in foods are necessary to aid in the work of cell digestion. Fruits particularly pineapple, grapefruit and apples are rich in enzymes, pectoses and pepsins and so are all the succulent vege-

(Continued on page 30)

As Others See It

King George's Religion

"That King George was well brought up goes without saying. Archbishops baptized him, confirmed him, married him, anointed him. Of course he goes to church.

"How can a king be sincere when his faith is imposed upon him? By his accession oath, King George has solemnly to swear that he is a 'faithful Protestant,' and until he swears, he does not receive the crown. Indeed, the law does not end there. Separated by the River Tweed, England and Scotland have each an established Church. The law requires that north of the Tweed the King be officially a Presbyterian, while south of the Tweed he is officially an Episcopalian. His belief in bishops thus depends upon whether he happens to be residing at Windsor or Balmoral.

"For some years this quiet monarch was overshadowed, first by his father and then by his son. In their resistance to jazz, to bobbed hair, and to absurdities of dress, and in their rigid boycott of divorce and scandal, the King and Queen were unpopular with the smart set and a subject of smiles among others. It was said that Queen Mary had no conversation and that King George was under her tutelage. The Court was humdrum. It was the Prince of Wales and later the Duchess of York in whom the world was interested.

"But gradually a somewhat different estimate of the sovereigns began to pervade the nation and the world. The king was confronted by an extraordinary series of crises. Yet through all these difficulties and dangers, the King and Queen continued their throne, sympathetic, assiduous, tactful, and imperturbable. They began to be trusted, and confidence developed into affection.

"Of the millions of words published about King George, I can not pretend to have seen everything. Nor has anybody else. But I have a fairly full record of his career, and I seem to find one positive hint alone, at any rate in print, of the clue to his immense personal influence. Some years ago he allowed it to be stated that, as a boy, he had promised his mother to read the Bible every day, and that he had kept the promise. That is the source of wisdom which has never failed him.

"If King George V had been a Bourbon, living at Versailles, every courtier would have witnessed these devotions. But in London there is a home within the palace which is as private as any other Englishman's castle. It is in that home where the

King and Queen breakfast alone that the Bible is read. It is He who sees in secret that rewards openly.

"If King George V has retained his joy in service, his smile, his tenderness to children, and, in a word, his character, it is because day by day the world around him was excluded from a realm within him over which there has reigned Another than he." — P. W. Wilson in *Christian Herald*, (New York).

Liquor Export at the Border

There are some who say that Canada should do nothing to stop the flow of liquor across her border into the United States. They say that the stopping of this traffic is solely the job of the United States and that Canada should assume no responsibility in connection with it.

Here are two nations, side by side, setting an example to the world by having between them an undefended boundary line thousands of miles long. Here are two nations exemplifying the good neighbourliness that can be maintained in a new world remote from a long-inherited militarism—demonstrating by practical example the new and better relationship that can exist between nations.

The United States prohibits the landing of liquor on her shores. Britain recognizes the existence of this law and frankly concedes an obligation resting upon her to respect it. Although she is the greatest of sea-powers and jealous of nothing so much as her rights at sea, Britain has conceded to the United States the right to search, outside the three-mile limit, to a distance of twelve miles, vessels suspected of being in the trade of smuggling liquor into that country, and, going still further, has conceded to the United States the right to send revenue cruisers into West Indian ports, there to search, with the approval of port authorities, vessels that have sought to elude search by entering these ports. If Britain deems it right and expedient to co-operate to this extent with the United States authority on the high seas and in British ports in the interests of good neighbourliness, it must be worth while for Canada to consider to what extent she, too, may justly co-operate.

It is a fatal partnership that exists between the Dominion of Canada and border dealers in contraband liquor and the Ottawa government should end it.—*Toronto Star*, January 9.

WHAT TO DO FOR THE "FLU"

(Continued from page 28)

tables as celery, lettuce, beet greens, radishes, carrots and onions. Plenty of raw food and leaf and stem vegetable salads will supply an abundance of pepsin, pectoses, enzymes, mineral salts and vitamins and these will inhibit and destroy all bacterial growth. Then to destroy the Flu germ, to keep up the body forces, to strengthen the system's defenses, eat plenty of vital foods. Cooked or devitalized foods more readily undergo fermentation and serve as better food for the culture of bacteria. Those who eat freely of cooked foods to the exclusion of vital foods are the ones who develop toxæmia. The live foods, those containing mineral salts, enzymes and vitamins, as fruits, salads and vegetables are alkaline and develop the alkalinity of the blood and thus overcome toxæmia by neutralizing the acid state—the acidosis.

Flu begins its ravages as we house up in the fall. Flu germs don't like fresh air. Live where the birds live, live out-of-doors; close housing is a fruitful source of infection. Bring the out-of-doors into your houses by adequately ventilating your living and sleeping rooms. Sleep with your head near an open window, wear few bed clothes by night and few other clothes by day.

If by chance you are exposed to wet or cold, when you get inside, immediately dry your feet, take a hot drink and a hot bath to equalize the circulation and thus keep well.

Drink plenty of water, avoid crowds, ventilate night and day, avoid fatigue and secure plenty of rest, especially give the stomach a little rest and time to recuperate from the previous meal. The stomach should be empty at bedtime.

"There is nothing so depressing and nerve annihilating as fear. Fear so weakens resistance that the Flu influence kills. Fear is a child of ignorance. Intelligence banishes fear."

WHY DO THE MAJORITY OF CHRISTIANS OBSERVE SUNDAY AS A DAY OF REST?

(Continued from page 19)

offering was to be upon the basis of the degree of prosperity he had enjoyed. This statement alone would show that work of a business nature—figuring profit and loss, estimating gains upon investments, acts forbidden by the commandments of Jehovah upon the Sabbath day—was to be entered into; and Paul no doubt ordered it done upon the first day, knowing it was not proper to do it upon the Sabbath.

Thus we search the Bible in vain for any sanctity connected with the first day of the week either in the Old Testament or in the New. Who, then, is responsible for the change in practice from the seventh to the first day of the week? This we will consider in our next article.

CURRENT COMMENT

—The sending of radio greetings by station KDKA of Pittsburgh late Christmas night to the members of the party of Commander Byrd near the South Pole and to Mounted Police and others in the Arctic circle, with return greetings from Byrd, is in marked contrast with conditions in 1847 when Sir John Franklin was lost in the frozen wastes of the Arctic and thirty years were required to locate the remains of the party.

—New Year's day a marvelous spectacle was seen in Turkey when every Turk between the ages of sixteen and forty who could not read and write hastened to enroll as a pupil in the day schools in obedience to the recent edict of Kemal Pasha. Ninety per cent of the Turkish population is illiterate. The Latin alphabet is being substituted for the Arabic and the two national broadcasting stations are devoting considerable attention to this educational campaign.

—The efforts of King Amanullah and Queen Souriya of Afghanistan to introduce Western reforms on their return from Europe precipitated a rebellion on the part of the Shinwari tribesmen who are fanatical Mohammedans, and who resent the banishing of the veil and the coming out in public of women together with the adoption of European clothes. The king was forced to flee and Habiullah the rebel leader, son of a water carrier, has seized the reigns of government. Amanullah is rallying his forces in an endeavour to recover.

—Mussolini has taken over seven of the thirteen port folios of the Italian Cabinet, so that he always has a majority. While his firm hand and ambitious policies have undoubtedly stabilized conditions in Italy and increased his prestige among the nations, one can only wonder what has become of the spirit of liberty of Mazzini and Garibaldi. With eight dictatorships, Greece, Hungary, Italy, Poland, Russia, Spain, Turkey, and Jugoslavia, in present operation in Europe, it would appear that the last war did not make the world safe for democracies.

—The United States Senate having confirmed by a vote of 85 to 1 the Kellogg Peace Pact supposed to outlaw war, immediately took up consideration of a bill to authorize immediate construction of fifteen warships, which reminds us of the prophecy of Jeremiah that the nations will be "saying 'Peace, peace,' when there is no peace." The treaty of Versailles has simply resulted in an armed truce.

The Canadian WATCHMAN

Vol. IX March, 1929 No. 3

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

CANADIAN WATCHMAN PRESS

Oshawa, Ontario, Canada

W. C. Moffett, *Editor*
C. L. Paddock, *Associate Editor*
S. A. Ruskjer, *Contributing Editor*

Entered as second-class matter at the Post Office, Oshawa, Ontario, January, 1921.

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

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

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

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

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—The River Jordan is to be harnessed for the production of hydro electric power and the village of Nazareth, the childhood home of Jesus, is to be lighted with electricity. The old order of things is passing.

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