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The Canadian

Watchman

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THE LAW OF GOD

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. 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, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbour.

X

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

The Canadian Watchman

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Editorial Comment

The Law of God

THE moral law embraced in the ten commandments is the constitution of the universe, the foundation of God's government, and is as unchangeable as the character of God, of which it is a transcript. The life of Jesus, as it is portrayed in the New Testament, is a perfect demonstration of complete fulfillment of the ten commandments in human life.

The pernicious doctrine of the abolition of the ten commandments at the cross, reveals a great lack of knowledge of the Scriptures, and is very largely responsible for the growing disregard of all law, which threatens the very existence of civilization. "By the law is the knowledge of sin." Rom. 3:20. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. "Where no law is, there is no transgression." Rom. 4:15. These texts show why it is impossible to maintain respect for civil law and at the same time trample God's law under foot. Antinomians often ignorantly, and sometimes wilfully, wrest the Scripture.

In addition to the moral law, Moses also wrote the ceremonial law, which was a shadow of things to come, a type of Christ, who actually takes away our sins. Of course these ceremonial types and shadows ceased to have any meaning after the true Lamb of God died for us on Calvary.

To illustrate the use of these two laws we quote:

"If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, . . . for his sin which he hath sinned. . . . And the priest shall make an atonement for him, and it shall be forgiven him." Lev. 4:27-31.

Here are two codes. First, there is a law which points out sin; and, second, there is a

law of sacrifice and priestly service, by which the Old Testament sinner acknowledged his sin, and showed his repentance and his faith in the coming Messiah. The first, the moral law, remains to point out sin; the second, the system of ceremonies which was a shadow of good things to come, ceased when Christ died on the cross and the veil of the temple was rent.

One other code is sometimes spoken of as the law, and that is the civil, national law of the Jews, violators of which were punished by temporal penalties, just as our civil law against murder punishes a wilful murderer by hanging. This penalty, however, was no part of the penalty for sin which God himself executes after the final judgment; and furthermore, the Jewish national law and its penalties ceased when the Jews ceased to be an independent nation, hundreds of years before the coming of Christ.

At a special service last week for university students, Dr. Simon Patten, formerly of the University of Pennsylvania, told his audience: "We are losing that consciousness of sin which was a tremendous force in the early ages of Christianity;" and Tertius, in "Outlook of the Church," in the *Toronto Globe* of Feb. 26, 1921, quotes the expression and very aptly comments:

"Why are we 'losing the consciousness of sin'? There must be, there is an explanation of these things, especially as they are characteristic of almost every class of people. The problem should be especially faced by preachers and teachers, though it is one for all Christians to ponder. Is one reason, perhaps the chief reason, the weakened sense of the authority of the Scriptures at the present day?"

We believe that Tertius has suggested the true cause, and that those who have been responsible for the weakening of the sense of the authority of the Scriptures generally, and of the law of God in particular, will bear a heavy responsibility in the judgment. They have opened flood-gates of violence and crime which

they are now unable to close or to control, and which threaten the foundations of both church and state.

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Canada and the United States

MUCH of the discussion as to whether Canada won recognition as a nation by her achievements during the war or whether these achievements simply called attention to a situation that had existed for a long time before the war, reveals a lack of knowledge of leading facts both in Canadian history and in the development of British colonial policy. Canada is a child of

the "Mother of Parliaments," but she is not a minor, and has set up house-keeping for herself. Like the United States, the big brother to the south of us, we are counted as an Anglo-Saxon nation; not because all the people are of Anglo-Saxon descent, nor because we all speak the same mother tongue, but because we have drawn our ideas of liberty, law, and the prerogatives of government from Great Britain.

The Canadian people have for decades been as free to shape their own national destiny, without hindrance from the mother country, as are the people of the United States. In private life it is neither practical nor advisable

for the children to live always under the parental roof and subject to parental authority. Sooner or later, under normal circumstances, the children marry and set up homes of their own. When this occurs, it is usually not necessary to fight with the parents over the right to establish and build up an independent home and family. On the other hand, it is wise to maintain the closest and friendliest relations with the parents,—to give patient and grateful attention to their advice and suggestions, even if that advice is not always followed, and to accept such help and co-operation as the parents willingly offer.

Loud words, mutual accusations, and a bloody family quarrel marked the setting up of house-keeping by the Thirteen Colonies. Canada set up house-keeping not less effectually, but more in accord with modern family ideas. We gladly acknowledge our share in the traditions of the British Empire, and because we have always been well and generously treated, we are constrained by an allegiance that, though purely sentimental, is stronger than bands of steel. The United States has developed a vigorous brand of Anglo-Saxon democracy, and we feel both pride and confi-



British & Colonial Press

THE KING AND HIS THREE SONS

British Monarchy is a Tried Guaranty of Constitutional Government

dence in such a big brother. On the other hand, Canada would gain nothing in the way of independence by political union with the United States.

We feel that British monarchy is one of the best guaranties of constitutional government, and that our parliamentary system of responsible government, as a reflector of the will of the people, is the equal of, if not superior to, any other system.

In Canada, we gratefully acknowledge our debt to Great Britain, and hope we shall always have the friendly regard of the United States. As long as the United States retains its groundwork of British law, its development of English speech and literature, and waves the red, white, and blue as its national colours, and sings "America" to the tune of "God Save the King," we have a right to feel that Canada's freedom from foreign invasion is guaranteed not only by her own growing power and the British navy but by the sympathy and material resources of our big brother and his Monroe Doctrine. If Anglo-Saxon cordiality should be broken by another family quarrel, resulting in an appeal to brute force instead of to the ideals of justice and liberty that found expression long ago in Magna Charta, then our modern civilization will vanish from the earth. Canada is not a minor, and her strong, vigorous voice will be heard more and more in the councils of the nations. World opinion is a factor that no nation can afford to ignore. National prestige does not rest upon population, square miles, or militarism so much as upon the industry, honesty, liberty, and proper respect for authority of the people of a nation.

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The Gospel versus Gambling

THERE is no harmony between the gospel of Jesus Christ and gambling. The gospel is based upon facts as enduring as eternity. It is simple, but plain and explicit. It leaves nothing to chance, but works according to law and makes provision for every possible circumstance of human experience and assigns an adequate reasonable cause for the results which we see and feel. On the other hand, chance is the god of the sceptic and the heathen. It is the only explanation that the ungodly have of the origin of the earth, of life upon the earth, yea, even of their own existence. It leaves them in the most hopeless doubt as to the future, and encourages excess of present indulgence of



International

In many countries gambling houses are openly advertised. In China these buildings are highly decorated. The one shown in this photograph is the finest gambling house in Canton. It is always open, and fortunes change hands here every day, for the Chinese are great lovers of games of chance.

greed and lust. The gospel, in harmony with nature, proclaims that the harvest must of necessity be of the same kind as the seed sown.

Experience teaches that real success in life is the result of industry, patience, and economy. Gold that comes in any other way is often a curse, seldom a blessing, and has a marked tendency to take wings and fly away as easily as it came. There is no royal road to health or to learning. All short cuts to wealth and games of chance naturally belong with heathenism, and the strong wave of the spirit of gambling, still sweeping the civilized world, is an unmistakable mark of the retrograde movement toward the heathenism that the war produced. It is not strange to see gambling indorsed and ad-

vertised in heathen China, but its growth in professed Christian lands can only be interpreted as a lowering of moral standards. The heathen may be excused for chasing after a pot of gold at the end of the rainbow, but the Christian should know better.

We will let one of the best-known gamblers in the world tell the rest:

"The next stage in many cases is the desire to win money. Either a man begins to neglect his business, or to borrow from his friends until his credit gives out—which it soon will do. Right here is where a man will show the stuff of which he is made. He will quit gambling, go to work, and become a man, or he will let his greed get the better of him, and go to lying and stealing to obtain money. He goes on until he either gets killed or goes to the penitentiary. There are only two possible finishes to a man like that—death or jail. . . .

"I never saw one [poker player] in my life who was not broke 90 per cent of the time; and, with few exceptions, when they die their friends have to bury them. So what do their wonderful brains get them? . . . I went into the biggest gamble of all—the stock exchange—and lost. . . . I know that the man who takes up the life of a gambler places a yoke around his neck just as effectually as though he were a slave. . . . The gambler is dead, but doesn't know it. He realizes it only after the best part of his life is gone."—*Scott Turner, "The Cherokee Kid," in American Magazine, December, 1920.*

The above is the awful testimony of a man who knows. Beware of greed, and do not be so silly as to envy the wicked the temporary possession of the unsatisfying dollars that they did not work like men for. There are things more worth while than money. An expensive house may not mean a happy home. Not having to work has hurried many a man to the grave; and after that comes the judgment.

* *

A Distinguished Canadian

OF the many honours that have come to Sir Gilbert Parker, he is particularly proud of the distinction of being the first man to call the attention of the literary world to Canada. Since he pioneered the way, Canada has produced two other writers of fiction who have become widely known—Basil King and Ralph Connor (Rev. Charles W. Gordon).

Sir Gilbert Parker was born in Ontario, but his literary ability was recognized in England and in the United States long before his books were read extensively in his native country. During the war he was director of American publicity, and for distinguished service was made a privy councillor and a baronet by the King. He had been previously knighted in recognition of his literary genius. Among his best-known works are "The Right of Way,"



Paul Thompson

The Right Honourable Sir Gilbert Parker

"The Seats of the Mighty," and "The World in the Crucible."

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Ku-Klux Klan

THERE is a sinister meaning to the agitation in the United States for a revival of the Ku-Klux Klan on an extended scale, to deal not only with the negro problem but with a mixed assemblage of races and religions. The plea is made in the northern states that some sort of patriotic vigilance committee is needed to combat Bolshevism and to make an assertion of Americanism against various foreign propagandists who have been causing no end of trouble. Unquestionably, the situation created by some of these unscrupulous agitators is bad, but the remedy proposed is worse than the disease; and worst of all, such diseases and remedies have a tendency to jump national boundaries. What they have in the United States today, we may have in Canada tomorrow.

Ideals, whether political or religious, that cannot be defended in the open by candid argument, are not worth saving. Vigilance committees are always inexcusable in communities where there are courts and laws. Every resort

to lynch law opens the flood-gates to ruffianism and bigotry, and brings the blush of shame to the cheek of honest citizens. The proposal to resuscitate the Ku-Klux Klan, substituting masked terrorism and mob law for open free discussion and fair jury trial, is a fearful reminder of the satanic methods of the Dark Ages, which we had fondly hoped were buried so deep under Christian civilization that we and our children would never again see the stake and its whole bloody round of accompaniments. A society whose members wear masks, and which advocates murder as a part of its creed, and preaches hatred and lawlessness, is not only a menace to any cause or country, but, as Cardinal Logue of Ireland says, is a breeder of "malice against all mankind."

In a country like Canada, which is divided in religion and is the home of many races, the agitator can always find many prejudices to work upon. The spirit that discriminates against and boycotts a neighbour because of his religious or political creed, is the spirit of the beast of Revelation 13: 16, 17.

Is there danger of a reign of intolerance? Even though at present all the better class of newspapers are condemning such a course, these very suggestions of the revival of the Ku-Klux Klan ought to make us think seriously. Why this trend of thought, and what may it logically lead to? Many of our readers are more or less familiar with the old Ku-Klux Klan of the lawless reconstruction days following the American Civil War. Griffith's play, "The Birth of a Nation," is largely responsible for popu-

lar sentiment concerning the Klan. Unfortunately, the novel and the drama have moulded public thought on many subjects. We say unfortunately, because it is characteristic of fiction to avoid the commonplace but practical realities, in favour of ideals and methods wholly at variance with a properly ordered, healthy, clean, happy life. Ideas received from such sources have brought shipwreck to many homes and lives.

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The Last Days of the Romanoffs

THE following synopsis is from the diary of M. Pierre Galliard, tutor of the czarevitch:

"In March, 1917, the imperial family was arrested at Tsarskoe Selo, and lived there under guard on the estate which had formerly belonged to them, until August of the same year. Religious activities made up a large part of the life of the prisoners at Tsarskoe Selo. At first they used to go to the dam in the park and break up the ice that stopped the flow of water; but as large crowds of curious people gathered to watch them, they were forbidden to go so far.

"The Czar and his wife were both much interested in the education of their son, and in the absence of other teachers they taught his classes regularly. In May they made garden. All worked happily and enthusiastically, and soon had a fine stand of vegetables, including five hundred cabbages. The Czar was always more than willing to engage in physical work. He shovelled snow in March as eagerly as he dug in the garden in May. He also obtained permission to cut the dry trees in the park, and laid in a good stock of firewood for the next winter. On Sunday, August 12, the thirteenth birthday of the czarevitch, the family were notified that they were to be transferred to Tobolsk, and at five o'clock the next morning they started by special train on their journey, which ended a few months later in their death at Ekaterinburg, at the eastern base of the Ural Mountains."

"The Ghosts"

This is a weird rock formation on the top of a mountain in the Rio Grande National forest, Colorado. It resembles the pictures we have seen of a meeting of the Ku-Klux Klan, in their white robes.



Kadel & Herbert

This photograph shows a "clip" from the remarkable motion pictures of the moon, made by an International



Film Service photographer through the great refractor telescope at Yerkes Observatory, Lake Geneva, Wisconsin.

International

Astronomy and the Bible

LUCAS A. REED, M. S.

WHEN, upon a cloudless, moonless night, we look above us into the overarching heavens, we are charmed by the spectacle of many points of light, scintillating and quivering in the deeps of the sky.

We say to ourselves: Can any one really tell us aught about these and how they came there? What is their purpose and what their destiny? Did they at some time come into being, or did they always exist? And what shall be their end, if any end for them there be?

It is true that science alone can partly answer some of these questions; yet some of the more important she cannot answer at all. But as we delve into these problems of astronomy, we discover that the Bible says something decisive about them. We find it speaking with authority in the realm of science. Thus we soon learn that both science and the Bible have something to say with reference to the answers; and as we carefully go to both for knowledge, we become consistent in our study of astronomy and the Bible.

For example, we ask, What is the origin of the universe? The scientist, unaided by the word, searches all parts of the universe that are available to his tests. He computes the

times or movements, the paths or directions, the powers or velocities, of the stars within the reach of his instruments. He multiplies instances. He compares one with another. He computes into the hundreds of years. He goes back in times past. He reckons forward into times to come.

When he has satisfied every element of the problem, which is to him wholly a mathematical one, he avers: "There is no danger of collision or of interference among any of the heavenly bodies. Though their paths cross, though their orbits often interweave, yet each heavenly body always moves in such a way and place as in no wise to jeopardize itself or its fellows. Everywhere is perfect order. So far as I can see, the universe may go on as it is to all eternity. And so far as I can reckon, it has been going on in this perfect way from all eternity."

SCIENCE AND THE BIBLE

But in making this last statement, the scientist has run into controversy with the word of God. He has contradicted the statements of the Bible. Thus we are shown that the Bible is the great guide, after all, in some of the important things of science.

In saying that the universe never had begin-

ning, the scientist denies the statement of Genesis, "In the beginning God created." The word admonishes us to look up and behold the manifestations of a mighty and orderly universe, but its appeal is to behold "who hath created these things." He "bringeth out their host by number;" that is to say, with mathematical precision and order. He so brought them out in the beginning—created them, or gave them existence. And He still continues to bring them out; that is, maintains their existence.

Or again, the scientist asserts that gravitation holds all the heavenly bodies in place, and the Bible shows that in this the scientist has not thought deep enough. We ask, What is gravitation? The scientist answers, Gravitation is the attraction between the particles of matter; it is the bond of relationship by which they are held together. But we press the question, What is this attraction? We find that his answer is merely a description of the thing, and really no explanation of it at all. "The attraction between particles of matter" is but another name for gravitation. What is gravitation—what is this attraction? How and why does it exist? In short, what causes the pull between the particles?

Sir Isaac Newton demonstrated the existence of the bond; yet he did not explain its mystery, but confessed to that mystery. He said that for a thing like gravitation to exist was apparently unreasonable. "How can anything be where it is not?" How can one world pull another world that is millions of miles away from it? How can it maintain an influence where it is not?

Science alone has no answer, and she has no suggestion of an answer. On a purely material basis, no adequate answer can ever be proposed. Therefore science does not pretend to answer, and she acknowledges that she does not.

But in the Bible, we learn that this power is the upholding power of the creative word. Heb. 1: 1-3. Thus the things that are made reveal the invisible things of God, "even His eternal power." Rom. 1: 20. Gravitation is the power of God

through Christ holding all things together; that is, making them "consist." Col. 1: 17. It is out of God's unfailing might that they endure. Isa. 40: 26.

Even those most interested in teaching and believing some other theory, have no real argument to offer against the plain statements of the word, except that some other explanation than that given in the Scriptures is more credible to them. One of the greatest exponents of evolution could swallow the preposterous idea that sometime in the remote ages of the past, life sprang from no-life. Believing such an unscientific, self-contradictory conception, he nevertheless admits that science can really present nothing against the Biblical idea of a personal Creator. We quote his words: "If, . . . in some indefinitely past remote æon, the cosmic process was set going by some entity possessed of intelligence and foresight, similar to our own in kind, however superior in degree; if . . . it is held that every event, not merely in our planetary speck, but in untold millions of other worlds, was foreknown before these worlds were,—scientific thought, so far as I know anything about it, has nothing to say against that hypothesis."—*Thomas Huxley, Fortnightly Review, November, 1892.* . . .

PERPETUAL MOTION

Again, the heavenly bodies are all in motion. That motion is unceasing from age to age. The average is constant. In the case of the rotation of the earth on its axis, causing day and night, there is not the slightest variation in velocity, not by the fraction of a second.

We know how difficult it is with us to maintain motion. We must have some supply of energy by which to accomplish it. But the



stars drive on through space with untiring power. Can they drive themselves? Even our automobiles, "self-moving machines," are in reality gasoline-moved machines. They must be constantly supplied with the source of energy; and after a given length of time, the mechanism breaks down. . . .

Then, too, there is the question, unanswered by science, concerning the mystery of radiant energy. The light of the stars shines on in unfailing lustre from age to age. What feeds the fiery flames?

And with all the rest of the marvels, we contemplate the wonder of the speed of light. It moves with the enormous rapidity of 186,000 miles a second. . . .

And the speed does not slacken with the distance travelled. A man or a horse travels slower as the distance increases, until without rest, motion ceases altogether, the energy is exhausted. But light is still speeding 186,000 miles a second when it has travelled a thousand years. Time or distance makes no change in its velocity.

There is a star yonder in the heavens. To come from it to us, light must travel day and night for a hundred years. When light left that star, it was travelling 186,000 miles a second; and when it reaches the earth after its century flight, it is still travelling 186,000 miles every second. There is no slowing up with the distance traversed.

A fact like this can never be explained on any purely material or mechanical basis. The cause of all this flow of unflagging energy lies far back beyond the measure of yardstick or balance arm, of telescope or prism glass.

God is the cause of

all, and He is invisible both to the eye of man and to the instruments that man may devise. Yet in the realm of spirit, we may seek and find Him. He may be discovered by the eye of faith. We may know Him not only as originator and upholder, but as God and Father. And finding and knowing Him, we find and have the life eternal.

Thus we see that the Bible and science should not be separated. Yet some may ask, In just what sense does the Bible aid in the study of science? . . .

NATURE AND REVELATION

Now, the Bible, we know, does not answer all the questions we might ask concerning nature. The Bible does not record the distance from here to the sun. It does not record the number of petals in a sweetbrier rose, nor does it describe the notes of a lark.

If these things are not found in the Bible, where are we to find them?—In nature, of course. It is nature's work to show forth facts. Nature is, indeed, but a cosmos of facts or realities. And facts can best be learned by observation, by acquaintance-ship with them. How could words present to you the song of the lark? How could descriptions reveal the tender, ravishing colour of the rose?

But though nature teaches us facts, great guiding principles, on the other hand, may be stated to us in words. And this is what the Bible does for us. The Bible contains the great principles that concern our salvation. We may study the facts of the natural world; but when we seek to formulate a principle that affects man's relation to his Creator, we at once

Easy Lessons

Did you ever read, on any page,
Though written with all the wisdom of age,
And all the truth of preaching,
Any lesson that taught you so plain
Content with your humble work and gain,
As the golden bee is teaching?

Do you suppose that a book can tell
Maxims of prudence, half so well
As the little ant, who is telling
To man, as she patiently goes and comes,
Bearing her precious grains and crumbs,
How want is kept from the dwelling?

There isn't a blossom under our feet,
But has some teaching, short and sweet,
That is richly worth the knowing;
And the roughest hedge, or the sharpest thorn,
Is blest with the power to guard or warn,
If we will but heed its showing.

So do not spoil your happy looks
By poring always over your books,
Written by scholars and sages;
For there's many a lesson in brooks or birds,
Told in plainer and prettier words
Than those in your printed pages.

And yet, I would not have you think
No wisdom comes through pen and ink,
And all books are dull and dreary;
For not all of life can be pleasant play,
Nor every day a holiday,
And tasks must be hard and weary.

And that is the very reason why
I would have you learn from earth and sky
Their lessons of good, and heed them:
For there our Father, with loving hand,
Writes truths that a child may understand,
So plain that a child can read them.

—Phebe Cary.

come within the jurisdiction of the word of God.

And we assert, without fear of successful contradiction, that wherever and however men draw conclusions regarding the relation between God and His creation, right there, always and forever, will be found something from God's

fact is conformity to truth. The Bible is "the truth," and nature consists of facts; and so there is perfect conformity between the Bible and nature. The facts of nature illustrate the truth of the Bible, and the Bible guides us in our contemplation of nature. Thus each illuminates the other.

The Bible gives us, if you please, the working hypothesis regarding all the fields of knowledge. If we attempt to unite truth with error, or good with evil, the statements of the word drive a line of cleavage between the two, separating them for us. Thus we are kept from being ensnared. We are saved from error, which is the perversion of truth; and we are saved from evil, which is the perversion of good.

The study of astronomy in the light of the Bible is therefore the only rational study of it. By a contemplation of God's word and His works, we shall rise to a measure of real knowledge. We shall constantly attain both wisdom and judgment. Thus we shall never lose reverence for God nor confidence in His word.

* * *

**Dr. Lyman Beecher's
Illustration**

"YOUNG gentlemen," said Dr. Beecher, pausing in the midst of a lecture on the Divine Decrees, and raising his spectacles over his forehead in a way he had when some extemporaneous thought struck him, "theology is mighty deep. It

has its calms and its storms, its joys and its dangers. And many weak souls, and some strong ones are wrecked because they venture too far without taking proper bearings. I go out myself sometimes, but I try to be careful. I walk along the shore, and pick out some sturdy old stump of a doctrine, which has stood there firmly for thousands of years and never pulled out. I make fast to that, and so when I miss my footing, I haul on the line. I don't know where I am, but I *know where that stump is*. I settled that point before I started."—*Selected*.



Shadow River, Quebec

word confirming or denying the human conclusion.

We find this statement to be infallibly true.

THE UNITY OF TRUTH

Fact is conformity to truth. When God stated the infinite truth of the word, He saw all the facts of the universe that lay within the meaning of that truth, and God's statement did not contradict a single truth, and there was not a fact in the universe left unexplained by the truth. Truth is conformity to fact, and

The Punishment of the Wicked

IRWIN D. RICHARDSON



RIGHT thinking helps to make good citizens. That which hinders the gospel tends toward anarchy. "The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble." Prov. 4:18, 19.

Notwithstanding the many years of preaching on this important subject, two great errors concerning the fate of the wicked still hinder the progress of the gospel. Extreme positions have been taken by different schools of theologians, and it seems to make but little difference to the devil which finds favour with the people, provided it obscures the truth and misrepresents God.

GOD'S JUSTICE AND MERCY

Of the two extreme positions held on the question of the punishment of the transgressor of God's law, one is that he will be cast into a lake of fire at death, and will continue to burn, in conscious misery, throughout the ceaseless ages of eternity; the other, in apparent revolt at such a thought, is that God is too merciful to punish those whom He has created in His own image, and that there is no punishment at all hereafter. Both these extremes are contrary to reason, pervert the Bible teaching, and hinder the gospel.

WHAT SAYS THE SCRIPTURE?

Let us consider for a few moments the character of God and His dealings with sinners, as revealed in the Scriptures. First, in John 3:16 we learn that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It seems clear from these words that God's love for the human race has been manifested in the strongest way possible, and that man is left a free moral agent to choose between eternal life and everlasting destruction. Again, in Exodus 34:6,7, we read that the Lord passed by Moses and proclaimed: "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." It seems plain from this text, that while God is merciful

and kind, yet He is just, and will not clear the guilty. Transgression of the ten commandments brings punishment just as truly as punishment would come to one who transgressed physical law by placing his hand upon a red-hot stove. Violation of any law brings its undesirable results.

It has been the studied purpose of Satan ever since he rebelled against the government of God, to represent the Deity as unjust. Probably he could have chosen no better teaching for the accomplishment of his purpose, than that God would punish transgressors in a lake of fire throughout endless ages. It is said that the father of Robert G. Ingersoll, the great American infidel, who was an early-day preacher, taught that there were in hell infants only a span long, burning in white heat. This teaching led young Ingersoll to have serious doubts, and finally to give himself over to unbelief; "for," said he, "if that is the kind of God my father worships, I hate Him." This extreme teaching has led thousands to turn from God to unbelief.

Many honest men have argued that God could not be even as just as the men who sit on our court benches, meteing out five years' imprisonment to one for stealing a horse and a death sentence to another for murder, if He should punish all alike in the same lake of fire throughout eternity. It is argued that a boy—reaching the age of accountability at, say twelve years—who cheated a little when playing marbles for keeps, who did not acknowledge Christ, and who died when he was thirteen years old, could not in human justice be punished as long and as severely as an old reprobate of the days of Noah, who lived in violent sin for nine hundred years, and opposed the work of God for at least the one hundred and twenty years of Noah's preaching. Neither should Cain be punished for five thousand years longer than the man who kills his brother in the year of our Lord 1921. Let it be emphasized that such irrational teaching makes sceptics, not Christians.

THE TEACHINGS OF JESUS

Let us study the teachings of Jesus Christ concerning this important subject. He says: "I, if I be lifted up from the earth, will draw

[not scare] all men unto Me." John 12:32. He inspired the apostle Paul to speak the following words:

"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

Thus we see that in the judgment, which must precede the giving of rewards, every one will be rewarded or punished according to the deeds done in the body. The judgment, which was still future in Paul's day, is God's pay-day, or day of settlement; and Paul tells us in Ro-

know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9.

It is also quite clearly set forth in 1 Thessalonians 4:15-18 that when Christ comes the second time with power and great glory and all the holy angels with Him, the righteous dead will be raised from their graves. This text also shows that then they, with the righteous who are living upon the earth at that time, will be taken to heaven. There they will live and reign with Christ for one thousand years. The



"He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:10.

mans 6:23 that the "wages of sin is death," and that "the gift of God is eternal life." To the righteous is given eternal life, and to the wicked eternal death. This view is substantiated by David, who wrote:

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." Ps. 37:10, 11.

PUNISHED WITH FIRE

Speaking of the wicked, Paul says:

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that

rest of the dead (the wicked) will not live again until the thousand years are finished. (See Rev. 20:4-6.) At the end of the thousand years the Lord metes out punishment to the unrighteous. According to John (Rev. 21:2), the holy city, New Jerusalem, comes "down from God out of heaven," at which time the wicked are raised.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city [New Jerusalem, containing the saints]; and fire came down from God out of heaven, and devoured them." "And the sea gave up the dead which were in it; and death and hell ["grave," margin] delivered up the dead

which were in them: and they were judged every man according to their works. And death and hell ["grave," margin] were cast into the lake of fire. This is the second death." Rev. 20: 9, 13, 14.

As there is no third resurrection, this must be the end of the wicked. The length of time that they will burn will of necessity have to be governed by the deeds done in the body. The young lad referred to above would perish very quickly in this lake of fire, while the old sinner of Noah's day would burn much longer, and the devil would be the last to die; but death is the final result.

Another important text on this subject is Malachi 4: 1-3:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble [not asbestos]: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

The apostle Peter says:

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things

shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 5-7, 10-13.

From the foregoing it is clearly manifest that the fires of the last day will rid the earth of sin and sinners, and will purify it. A new heavens and a new earth will appear, "wherein dwelleth righteousness," and once again one pulse of harmony will beat throughout the great universe of God.

TERMS APPARENTLY IRRECONCILABLE

"Unquenchable:" The fire will be unquenchable; for no one will be able to quench it until it shall have accomplished the purpose of God in consuming sin. Read Jeremiah 17: 27.

"Forever and ever:" It will burn just as long as there is anything to burn, or until the last sinner (the devil) shall have been reduced to ashes. Read Malachi 4: 1, 3.

"Eternal fire:" It is the eternal fire of God; for it will be produced by combining elements which will exist to eternity. We read in Isaiah 34: 8, 9: "It is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Read Jude 7 and 2 Peter 2: 6.

Oshawa, Ont.

THE BIBLE

I CARE NOT what the world may say, nor what its fashions be;
The Bible is "the Book of books," God's precious word to me.
I care not what the world can give, nor what its schools can teach;
The Bible sheds the word of light, man's darkened mind to reach.

Rank, wealth, and power may feed man's pride, and lift him up to fall;
The Bible leads him back to God, who loves and cares for all.
Vain speculations, falsely called the science of our day,
Fast multiply, through man's conceit, from God to lead astray.

But all along man's earthly course, mid peace, or joy, or strife,
The Bible tells to all who'll hear, "the way, the truth, the life."
The wisest, bravest, best of men, and nations most advanced,
Have followed where the Bible led; their joy it has enhanced.

And every phase of human life the Bible serves to bless;
With promise, if hard fortune frown; warning, if she caress.
The Bible is "the Book of books," God's precious word to me;
Its precept and its promise shall my daily study be.

—Rev. J. McCarty Duckwall, D.D., L. LL.

TWICE BORN

ANDREW C. GILBERT

SOME men are born once and die twice, while others are born twice and die once. "It is appointed unto men once to die, but after this the judgment." Heb. 9:27. "He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death." Rev. 2:11.

Heaven's chancery sends down the fiat, "Ye must be born again." John 3:7. This command embraces salvation and involves every human being; for every human being is an object of salvation: "For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11. And today "all men" are having the opportunity to hear the blessed news about Jesus Christ and His power to save from sin.

We do not receive salvation in the same manner in which we receive the right to a name, to title, property, or other earthly considerations. These come through the will of the flesh—the first birth. The divine command with respect to salvation is, "Ye must be born *again*;" that is, once more, the second time, and that through the will of the Spirit of God. We do not inherit the germ of eternal life in a natural way,

just as we receive physical life. "But all who have received Him, to them—that is, to those who trust in His name—He has given the privilege of becoming children of God; who were begotten as such not by human descent, nor through an impulse of their own nature, nor through the will of a human father, but from God." John 1:12,13, New Testament in Modern Speech, by Weymouth.

The command is not that we *ought* to be born again, but that we *must*. There is no other way by which we can make ourselves acceptable to the kingdom of God than by being "born again." It must be done.

Unless we are born again, we "cannot see the kingdom of God." John 3:3. This is not an arbitrary withholding of sight. It is not that we may not *want* to see, but it is simply impossible for a blind man to see. We are blinded by sin, and consequently *cannot see* afar off. 2 Peter 1:9. No man can "see the kingdom of God" and understand its beauties and privileges until he has undergone an operation performed by the divine Oculist, and had his eyes anointed with heavenly ointment. Rev. 3:18. Unless we are born again, we "cannot



Boston Photo News Co.

Nazareth from the Northeast

enter into the kingdom of God." John 3:5. This is not an arbitrary withholding of motive power so that a man "cannot." But the very nature of the case makes it impossible; for the unregenerate heart is dead—"dead in trespasses and sins." Eph. 2:1. The unconverted man is a slave. He is bound; he is shackled. He would like to go into the kingdom, but it is impossible; he *cannot* until he is freed.

Good resolutions, honest intentions, "square dealing" with our neighbours,—all these things and more are necessary, but cannot of themselves open the gate to the kingdom. These virtues, humanly speaking, must be more than the product or manifestations of policy and expediency; they must be the involuntary emanations of that profound experience—conversion—which is the basis of real Christianity. And unless this transformation—conversion—actually takes place in the life of the inquirer of the way to the kingdom, he will find it impossible either to see it or to enter therein.

It is easily apparent that this transformation, which is nothing less than a re-creation, a doing away with the old order, does not and cannot come from a development of inherent virtues, but rather from an infusion of divine grace—an outright gift from Jesus Christ.

The substitutionary death of Christ is the only available means of deliverance from sin. His death upon the cross and His victory over the grave, offer the only avenue of human escape from the horrors of sin. When man fell from his high estate, Christ, the Lamb of God, stepped underneath and accepted in Himself the full shock of the fall, so saving man from eternal ruin and death. Jesus received the full force of the blow of sin. He was slain by it. But, blessed be His name, He had the key to the grave, and so it was not possible for Him to be holden by it. He rose the third day, unlocked the house of the tomb, and with triumphant joy proclaimed, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18.

The plan of salvation provides an endless store of power to the believer. It does more than simply supply enough life for existence. Christ came to rescue us from death, but in so doing He provided a means by which we might have life, not sufficient just to keep us alive, but that we "might have it more abundantly" (John 10:10)—in "greater fullness" (Twentieth Century New Testament).

This abundant life is just what is needed by all Christians to enable them to rise triumphantly above the daily hindrances of sin. This life in "greater fullness" is the impartation of divine power to conquer in every hour of temptation. And this impartation of God's abundance in our behalf is not given in order purely to demonstrate the divineness of God and the goodness of His Christ, but it is given because of the fact that we are helpless and hopeless without it in the struggles with sin—that we cannot otherwise overcome.

Not to know by experience this superabundant life of God is merely to have a name to live. Rev. 3:1. Not to know by living experience that life of "greater fullness," which alone can bring victory over every sin, is to know only bitter disappointment and recurring defeat in the Christian life. Not to know this deeper experience of Christian living which the abundant life through Christ has for us, is to enjoy only one half of salvation. It is our privilege and duty to enjoy a full salvation so freely provided and offered in the abundant life of our Saviour Jesus Christ.

This power must be received from Jesus by faith and enjoyed by faith. This animating power rejuvenates the life, drives out the traits and vices of sin, and makes a "new man" out of an "old man" (Col. 3:8-10), a saint out of a sinner,—the soul is "born again." The new man in Christ Jesus is now able to see and to enter fully into the kingdom of grace; and, if true and loyal, he will finally be permitted to see and enter the kingdom of heavenly glory, where undimmed joys shall never pass away, and there shall be no more curse.

Calgary, Alta.

✱ ✱

Lovest thou God as thou oughtest? . . . Why shouldst thou hate then thy brother?
 Hateth he thee? forgive; for 'tis sweet to stammer one letter
 Of the Eternal's language,—on earth it is called forgiveness.
 Knowest thou Him who forgave with the crown of thorns on His temples?
 Earnestly prayed for His foes, for His murderers?
 Say, dost thou know Him?
 Ah! thou confessest His name, so follow likewise His example,
 Think of thy brother no ill, but throw a veil over his failings;
 Guide the erring aright, for the Good, the Heavenly Shepherd
 Took the lost lamb in His arms, and bore it back to its mother.
 This is the fruit of love, and it is by its fruits that we know it.

—Longfellow.

Babylon a Monument on Infidelity's Grave

GEORGE S. BELLEAU



MORE than two thousand five hundred years ago Daniel stood before King Nebuchadnezzar to interpret his dream of the great image—the image described in Daniel 2. After explaining the dream, in which the king saw an image whose head was of gold, whose breast and arms were of silver, thighs of brass, and legs of iron, with the feet part of iron and part of clay, Daniel said to Nebuchadnezzar, "Thou art this head of gold." Dan. 2:38. Isaiah calls Babylon "the golden city" (Isa. 14:4), which shows us that inspiration recognized the characteristics of Babylon and that no mistakes were made in interpreting the dream.

In "Rollin's Ancient History," book 3, chapter 1, section 1, we find a good description of Babylon. This city was laid out in a perfect square, surrounded by a wall 350 feet high and 87 feet thick, with a moat, or ditch, outside of the same cubic capacity. It had 50 streets, 25 running each way, each 150 feet in width and 15 miles long, paved with polished stones. It contained 225 square miles of inclosed surface, laid out in luxuriant pleasure grounds and gardens, interspersed with magnificent dwellings; the river Euphrates running through the centre, with a wall on either side, making 30 miles of river wall; 150 gates of solid brass; and hanging gardens rising terrace above terrace, until they equalled in height the walls themselves. Among the large buildings was the temple of Belus, three miles in circumference at the base; also, two royal palaces—one, three and one-half miles, the other eight miles, in circumference—connected with each other by a subterranean tunnel under the river Euphrates. Never before had the earth seen such a city, and never since has it seen its equal.

Inspiration prophesied, even when Babylon was at the height of its glory, that it should be wasted:

"O daughter of Babylon, who art to be wasted; happy shall he be, that rewardeth thee as thou hast served us." Ps. 137: 8, margin.

One hundred and thirty years before King Cyrus was born, and one hundred and fifty

years before his conquest of Babylon, God named him as the one who should overthrow Babylon:

"I am the Lord that maketh all things; . . . that saith of Cyrus, He is My shepherd, and shall perform all My pleasure." Isa. 44:24-28.

"Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Isa. 45: 1.

This prophecy was given before the captivity of Judah, long before the Median kingdom existed. Three or four generations lived and died between the prophet and the Persian prince. How did Isaiah know, more than a hundred years before Cyrus was born, the name this future conqueror should bear? Only through the inspiration of God could such a thing be known.

Did any one predict Bonaparte's conquest of Italy a century before his birth? Did ever statesman or Spiritism predict one century before his birth, that a conqueror born in the west of Italy should come from the north and possess Rome, and that his name should be Napoleon Bonaparte? Yet something similar to this is what Isaiah did:

"I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon My name." Isa. 41: 25.

Here we have the points of the compass from which Cyrus should come,—from the north and from the rising of the sun, the east. Cyrus was born in Persia, which was east of Babylon, and one historian speaks of it as the "land of the sunrising." At an early age Cyrus was removed to Media, which was north of Babylon; and it was from Media that Cyrus came upon Babylon. Thus we find the prophet foreseeing this king's Eastern birth, his march upon Babylon from the north, and that his name should be Cyrus, more than one hundred years before his birth. Can we doubt the hand of inspiration in this?

Babylon was pronounced impregnable. No methods of assault or siege known by the military science of that age were sufficient to cap-

Around the the C

1. For a synopsis of M. Ga
of the Romanoffs," page 5.

2. The housing problems of
five villages, are not as acute
This photograph shows a bed
in an old Arab village. Its
exclude snakes and scorpions.

3. Scenes like this are com
Seldom, however, do the sear
for the people living in the h
than the beggars. This is
nothing but make war for five

4. John Burroughs, the
the title, "Grand Old Man."
way home from Pasadena, Ca

5. The Beefeeders (yeomen
turesque uniforms, are here s
Lords prior to the opening
time-honoured search for gu
a formal precaution taken ev
"Gunpowder Plot" of Nov. 4
are also called Beefeeders.



U. & U.

1. The Czar's children resting from work in their garden on their family estate at Tsarskoe Selo. This photograph was taken in the spring of 1917, by M. Pierre Galliard, their French tutor. They are, from left to right, Olga, Alexis, Anastasia, and Tatiana.



International

2. An Open-air Bed-chamber in Egypt



International

3. Searching the Garbage Cans in V

World with Camera

rd's story see "Last Days

gypt, especially in the na-
in other parts of the world.
number of sun-baked mud,
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own entering the House of
arliament, to carry out the
powder or hidden plotters,
since the discovery of the
1605. The Tower wardens



Kadel & Herbert

5. The Beefeaters, Who Search the House of Lords for Hidden Explosives Before the King Enters Parliament



enna for Fragments of Food



Kadel & Herbert

4. John Burroughs, aged Eighty-four Years, Driving His Automobile

ture it. Yet the Lord said through Isaiah:

"I am the Lord . . . that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44: 24-28.



Bread Making in Syria

Cyrus took the city by a remarkable stratagem. He invented a novel way of marching his army into impregnable Babylon. If he could not march *over* the walls, he would march *under* them. He did this by a very simple expedient, when once thought of, but only he had the genius to think of it. He dug an immense canal around the walls, and turned the river Euphrates into it. Then he marched his army at dead of night, and in dead silence, under the walls in the vacant bed of the river. But this only brought him between the two other immense river walls inside. How to surmount these was the question. The indomitable general had provided scaling ladders for the purpose. But the God of Isaiah had done better for him than that. Cyrus found those gates which let the citizens down to the river in the daytime—"two-

leaved gates;" that is, folding gates—wide open.

Aristotle tells us that Babylon was more like a nation than a city:

"Babylon was more like a nation than a city, and it is said that when it was taken, some of its inhabitants did not hear of the capture till the third day."

We are now to see that a prophecy which could be chronicled in one verse of Scripture is enough to hold the whole world from rebuilding Babylon:

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. *It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.*" Isa. 13: 19-21.

More than seven hundred years before Christ, man was told that Babylon should never again be inhabited, once it was overthrown.

Alexander the Great made efforts to rebuild Babylon, and employed two thousand workmen for two months in clearing away the foundation of the temple of Belus, preparatory to accomplishing his purpose; but he died, and the scheme was abandoned.

Dr. Cyrus Hamlin, a missionary, thus repeats what a colonel in the Turkish army told him about his visit to Babylon:

"I am very fond of sport, and having heard that the ruins of Babylon abound in game, I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several others, and money being no object to me, I engaged a sheik and his followers to accompany



me, giving a large sum. We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds which cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tents. I went to the sheik and protested most strongly. I had engaged him for a week and was paying him most handsomely, and here he was starting off before our contract had scarcely begun.

"Nothing I could say, however, would induce him to remain. 'It isn't safe,' he said; 'no mortal flesh dare stay here after sunset. In the dark, ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them and becomes one of themselves.'

"Finally, when I could not persuade him, I said, 'Well, as it is I'm paying you more than I ought to, but if you'll stay I'll double it.'

"'No,' he said, 'I couldn't stay for all the money in the world. No mortal flesh has ever seen the sun go down on Babylon and lived to tell the tale. But I want to do what is right by you. We'll go off to a place about an hour distant and come back at daybreak.'

"And go they did, and my sport had to be given up."

What a testimony to the authenticity of the Scriptures this colonel gave!

"Shapeless heaps of rubbish cover for many an acre the face of the land. . . . On all sides, fragments of glass, marble, pottery, and inscribed brick are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and a hideous waste. Owls [which are of a large gray kind, and often found in flocks of nearly a hundred] start from the scanty thickets, and the foul jackal skulks through the furrows."—*Discoveries Among the Ruins of Nineveh and Babylon*, p. 413.

Here we have a nineteenth century picture of Babylon, and it corresponds exactly with what the prophecy said should be the conditions. What a monument over infidelity's grave Babylon is!

"Last eve I stood beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had,' said I,
'To wear and batter all these hammers so?'
'Just one,' said he; and then, with twinkling eye,
'The anvil wears the hammers out, you know.'

"And so, thought I, the anvil of God's word
For ages sceptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone."

Kingston, Ont.



A Syrian Girl at the Loom

The Kingship of Self-Control

At each moment of man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness; as he falls prostrate in hopeless subjection to any condition, to any environment, to any failure, he is a slave. . . . Alexander conquered the whole world except—Alexander. Emperor of the earth, he was the servile slave of his own passions. . . .

The individual can attain self-control in great things only through self-control in little things. He must study himself to discover what is the weak point in his armour, what is the element within him that ever keeps him from his fullest success. This is the characteristic upon which he should begin his exercise in self-control. Is it selfishness, vanity, cowardice, morbidness, temper, laziness, worry, mind-wandering, lack of purpose? . . . He must meet it each day as if his whole life were telescoped down to the single day before him. With no useless regret for the past, no useless worry for the future, he should live that day as if it were his only day,—the only day left for him to assert all that is best in him, the only day left for him to conquer all that is worst in him.

—William George Jordan.

The Gospel and the Printing Press

ELBERT M. FISHELL



HE first book printed with movable type was the Bible; and while the use of the printing press has been abused by evil-minded people, yet it has contributed much toward the triumphs of mission work during the last century.

In Daniel 12: 4 we read:

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

This prediction, made so many centuries ago, has met with striking fulfillment in this hour of great material and religious enlightenment; and one of the agencies contributing much toward the fulfillment of this prophecy has been the printing press. In addition to the spreading abroad of secular knowledge, by means of it—through the printed page—the gospel has been carried to nearly every "nation, and kindred, and tongue, and people."

Speaking of the printing press as a most effective agency in extending the "gospel of the kingdom," one authority has very pertinently written:

"The ministry of the press is not merely an auxiliary to which the Christian teacher can look to supplement his labours. It is an evangelistic agency, often penetrating farther, and delivering a more effective message, than any missionary could."

Mr. Arthur J. Brown, an authority on the influence of the press in foreign lands, writes thus:

"The mission press in Beirut, Syria, is probably doing as much as all other agencies combined to influence the Mohammedan world, for there the Bible is printed in the language that is spoken by two hundred million souls."

Martin Luther, in writing of the efficacy of the product of the press, said:

"Printing is the last and greatest gift by which God enables us to advance the things of the gospel. It is the last bright flame, manifesting itself just previous to the extinction of the world. Thanks be to God, it came before the last day came."

Thus we readily learn the opinion of those who have been active and prominent in setting in operation mighty evangelistic movements. To them the printing press was and is an indispensable instrumentality in effecting the end sought.

Seventh-day Adventists are numbered among those who believe that the printing press has come upon the stage of action in these last days

through the providence of God, in order that the light of truth may be quickly disseminated to earth's remotest bounds. As John Wesley believed, so do they believe, that the "whole world is their parish;" and they believe that the most practical way to preach the gospel to the world is by means of the printed page. To nearly every habitable part of the globe have their colporteurs been sent, carrying with them Bibles, portions of the Bible, and Christian literature in many other forms.

As early as 1845 Seventh-day Adventists began to employ the press as a means of diffusing the light of present truth; and ever since that time have been constantly increasing their publishing capacity, until now they have forty-three publishing houses established throughout the world. These houses are putting forth a constant stream of three thousand publications, in ninety-six different languages. During the last seventy-six or seventy-seven years this feature of their work has grown from a very small stream to a very great river.

In 1854 the total retail value of a copy of all the tracts and pamphlets published by the denomination amounted to only thirty-five cents. One copy of all their publications now would cost more than \$700.

During the year 1919 their total world sales amounted to \$5,278,000, and for the year 1920 it is estimated that they will aggregate \$6,500,000. Enough sales were made in Canada to furnish \$200,000 of that sum.

It is said that the Chinese *Signs of the Times*, published in Shanghai, China, has the largest circulation of any religious journal in Asia.

The world-wide program of this people for the next two or three years calls for an expenditure of nearly \$1,000,000 for publishing plant equipment and men for the fields beyond. The reason for such an outlay of funds is found in the insistent call from the people, which is, as Luther put it, "a call from God himself." The gospel must "first be published among all nations" (Mark 13: 10), as a "witness," and after that has been done, "then shall the end come" (Matt. 24: 14).

Oshawa, Ont.

"THE Lord gave the word: great was the company of those that published it." Ps. 68:11.



Alexandra Bay,
Thousand Islands

*"Clear was the heaven and blue, and May, with her cap crowned with roses,
Stood in her holiday dress in the fields, and the wind and the brooklet
Murmured gladness and peace, God's-peace! with lips rosy-tinted
Whispered the race of the flowers, and merry on balancing branches
Birds were singing their carol, a jubilant hymn to the Highest."*

Tea, Coffee, and Cocoa, Our Modern Beverages

DANIEL H. KRESS, M. D.



ARE they foods? Do they impart energy? To answer these questions it will be necessary to consider the definition of "food":

Food "must build up new tissue or repair old tissue." "Through its oxidation it must supply the energy which the body requires."

"Neither the food itself nor any of its products within the body can be injurious to the system, otherwise the substance is not a food, but a poison."

Nature affords the best definition of food. Nature provides food for the young of all mammalian animals and of birds. Before birds are hatched, they are nourished by the substances contained within the egg. Eggs are nature's food for young birds, and milk forms the food for young mammals. Both of these contain a nitrogenous substance (egg albumin, and milk

casein) and a carbonaceous substance represented in the egg by oil, which is contained in the yolk, and in milk by the cream and the milk sugar. Both eggs and milk also contain mineral solutions, which are placed there to build up the bones of the young growing animal.

If we were to make a chemical analysis of corn, barley, wheat, oats, rice, or any of the cereals, nuts, legumes, vegetables, or fruits, we should find that they contain the same substances that are found in milk and eggs, differing only in the proportions. Milk and eggs, cereals, fruits, legumes, nuts, and vegetables should therefore be classed as natural foods.

The use of stimulants is becoming so universal, especially in civilized countries, that for the welfare of the race it seems imperative that the

true nature of these drugs should be understood.

The word "stimulant" is derived from the Latin *stimulo*, *stimulatum*, meaning to goad or to urge on. A stimulant acts as a goad or a whip. It urges one on to do that which he feels disinclined to do.

By some, alcoholic beverages are employed for this purpose. Others, who are acquainted with the injurious nature of alcohol, resort to stimulating beverages against which there exists no popular prejudice.

When a person feels a lack of energy or feels ambitionless, a drink of wine or beer, a cup of tea or coffee, appears to impart new life. This has naturally led to the belief that beverages capable of exerting such decided effects must in some way impart energy. In France, mothers who are under this deception, may be seen pressing the wine bottle to the lips of their tender sickly infants. Beer is similarly employed in other countries, yet the food value of these beverages is practically nothing. Baron Liebig, a world-recognized authority in physiological chemistry, says:

"The amount of nutriment contained in a gallon of the best beer could be represented by the amount of flour that can be held on the point of a knife."

The beer drinker, judging from the feeling of well-being he experiences after indulging in his favourite beverage, is led to think that beer is especially nourishing and sustaining. It is difficult to convince him that the contrary is true, for does he not feel stronger after taking his usual glass of beer?

Tea and coffee apparently exert the same sustaining and strengthening influence. Yet they possess practically no nutriment. For instance, it would require all the nutritive properties contained in five hundred cups of the most nutritious tea to sustain a man for a period of twenty-four hours. Tea, then, cannot be reckoned as a food, and its popular use as a beverage is not due to its nutritive properties. "Wine is a mocker," not because it is wine, but because it is a poison and exerts a deceptive influence. What is true of wine is true of tea and coffee; it is true of all stimulants; and "whosoever is deceived thereby is not wise." Stimulants can in no sense be termed foods, and can never take the place of food. They do not impart energy nor build up or repair tissue. Man derives energy from food, not from stimulants.

The vegetable kingdom combines the lifeless, innutritious elements found in the air and the soil, the carbon and nitrogen, and organizes

and vitalizes them for man's use. In the fruits, grains, nuts, etc., energy is stored for man's sustenance. In the human body this stored-up energy is liberated and then utilized. When man subsists on the simple vitalized foods formed for his use, he need never experience a lack of energy, and therefore need never feel the want of a stimulant. A person who is in health should be bubbling over with energy, and never feel the need of a whip in the form of a stimulant.

The fact that stimulants are everywhere sought after is evidence that the vitality of the race is at a low ebb, and that men and women feel a lack of energy and the need of *something* to urge them on. Is it well, however, for one who lacks energy to resort to stimulants? The tired, worn-out horse, attempting to draw a heavy load, may be assisted by a whip and may appear greatly improved and strengthened thereby. But a horse in that state is not benefited by having the whip applied. To continue such treatment for any length of time would result in serious injury or death. The whip does not impart energy, it dissipates or draws upon the little that nature would wisely reserve for other and more important purposes. All the energy cannot be expended in mental or muscular work; the organism needs to hold in reserve a certain amount to supply the heart, that it may be enabled to pump the stream of life through the system. Some of the energy must supply the digestive organs, so that they may be able to digest the food. The functions of the liver, kidneys, etc., must also be sustained by it. To draw upon the supply held in reserve to carry forward the important work of these organs, must sooner or later result in serious injury, for upon their proper function the health of the entire body depends.

Should we examine the brain cells of a healthy person early in the morning, we should find them round and well filled with what are known as energy granules. After a hard day's work, there may be experienced a feeling of fatigue; could the brain cells then be examined again, we should hardly recognize them. Instead of being plump and filled with energy granules, we should find them smaller, less shapely, and possessing only a few energy granules.

When the brain cells are in this state, it is plain that mental and physical effort should cease, and that needed rest and sleep should be taken to enable the cells to be recharged. It has been observed, however, by users of stimulants that when this feeling of fatigue occurs,

a cup of tea or of some one of the other popular beverages apparently answers the same purpose as rest, for it imparts a feeling of strength and causes the tired feeling to disappear. The cup of tea adds no energy granules to the exhausted cells. It merely enables one to utilize for muscular or mental effort the few remaining.

The habitual users of stimulants never allow these cells an opportunity to become fully stored with energy; and therefore fullness of life is never experienced by them. The need of a stimulant is felt as soon as the effect of a previous dose has worn off. The stronger the stimulant used, the more of the reserve energy is dissipated, and naturally the more pronounced will be the state of depression and exhaustion that follows and the greater the craving for stimulants.

During the sleeping hours, the effect of the stimulant used the preceding day wears off, and on awakening, the person becomes conscious of his real energy poverty. This explains why users of stimulants awake in the morning feeling tired, unrefreshed, and exhausted. Many are unable to get out of bed without resorting to a cup of tea. They feel that they could much better dispense with breakfast than with the accustomed morning cup. It requires several hours for food to digest and for the energy stored up in it to be liberated, while stimulants afford an immediate supply of energy by drawing upon the partially depleted nerve cells.

It is evident that the slave of stimulants is conducting business on borrowed capital and must eventually become a mental and nervous wreck. The modern use of these beverages, no doubt accounts in part for the many nervous diseases now prevalent, and for the rapid increase of insanity.

Once having experienced that a cup of tea or coffee will enable one to do what otherwise could not be done, the temptation is great to resort to it again and again.

The constituent that is really responsible for the stimulation experienced by the tea and coffee drinker is an alkaloid, or poison, and is almost identical with others that we frown upon. Theine is derived from the tea leaf, caffeine from the coffee berry, theobromine from the cocoa-bean, strychnia from the seeds of nuxvomica, morphine from the poppy. These all act upon the nervous system in such a manner that one dose invites the second, the second invites the third, and the third *demand*s the fourth, etc. Thus these habits become fixed,

and we do not realize that we are slaves to them until we find that an effort has to be made to abandon their use.

Meat is considered an indispensable food, yet the nutritive value of meat is only about one third that of cereals, legumes, nuts, or dried sweet fruits. This erroneous estimate of meat as a force producer is due to the fact that meat contains uric acid or other acid wastes or poisons which produce stimulation. The weakness experienced by the meat eater upon discontinuing its use is the same that is felt by the user of other stimulants when attempting to abandon their use. Meat eating undoubtedly creates a craving for more powerful stimulants, and is therefore largely responsible for the use of tobacco, tea, coffee, and alcohol.

So long as man continues to subsist upon stimulating foods, the craving for stimulating drinks will continue to exist. The success of temperance reform depends, therefore, upon food reform, and lies largely in the hands of the women. Women may accomplish some good at the polls, but they can accomplish infinitely more in the home by encouraging the use of non-stimulating foods.

Dr. Lauder Brunton, of England, once a noted medical authority, said:

"Cookery is not only a powerful moral agent in regard to individuals, but it may be of great service in regenerating a nation. I believe that schools of cookery for the wives of workingmen in this country will do more to abolish drinking habits than any number of teetotal societies."

Dr. Haig, of London, points out that a flesh-free diet is bound to result in a decreased desire for alcoholic drinks, and he classes flesh meats with such stimulants as morphine, cocaine, and alcohol. He shows that flesh meat not only produces a craving for stimulants of every kind, but it also produces thirst by freeing the capillaries and allowing water to run out of the blood, while the alkaline salts of fruits and vegetables not only prevent this but introduce into the body a considerable amount of water in its best form. Thus one sees how it is that a non-flesh diet may defeat the craving for narcotics. The free use of fruits, at the close of a simple meal, will, in time, destroy all taste for tea, coffee, tobacco, or alcoholic drinks.

Ottawa, Ont.

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To murmur against death, in petulant defiance,
Is never for the best;
To will what God doth will, that is the only science
That gives us any rest.

—Longfellow.

THE COMING ONE

EDGAR T. RUSSELL



THE most important event to take place in this generation is the second coming of Christ. Compared with it, all other events pale into insignificance. To believers it will prove the fruition of their hope. It will also close the world's dark reign of sin. On His advent the eye of faith should be centred; and as the wise men were looking for the star of Bethlehem at the birth of the Saviour, so the eyes of believers should now be directed to the signs that give evidence of the soon coming of their dear Redeemer. They should be found "watching."



Why?—Because He is our Eldest Brother and our dearest Friend. Knowing all about our weaknesses, He is not ashamed to call us brethren. Heb. 2:11. When father and mother forsake us, and friends turn from us, the Lord will take us up. Ps. 27:10. He cares for us because He loves us with an everlasting love. Jer. 31:3. He so loved us that He "gave Himself for us." Titus 2:14. For our sakes He became poor, that we might become rich. 2 Cor. 8:9. He interlinked His divine nature with human nature, making it possible for us by faith to interlink our human nature with His divine nature. 2 Peter 1:4. He left glory, and by so doing, made it possible for us to inherit glory. He can never forget us, because He will ever bear the scars of the nails of Calvary. Isa. 49:16. With what intense longing we as Christians should look for-

ward to the return of our lovely and loving Redeemer, who has given such abundant evidence of His intense and everlasting love for us. Of all friends, Jesus is the best friend.

MANNER AND PURPOSE OF HIS COMING

The precious promise made His disciples just before His ascension, comes ringing down through the centuries to us today: "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. The message of the angels to His disciples at the time of His ascension was: "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. The One who was cradled in a manger, who was tempted in the wilderness, who forgave sins, who cleansed lepers, who raised the dead to life, who suffered in Gethsemane, who drank the bitter cup of suffering on the cross of Calvary, who ascended to the right hand of the Father,—that same blessed Jesus is coming again.

He is coming to take His people from this world of sin and death to heavenly mansions. He is coming without sin unto salvation. Heb. 9:28. He is coming to redeem them from death. Hosea 13:14. In that day those who are dead in Christ shall be made alive, and they will hail His coming with joy. Isa. 25:9. Then they will be privileged to rejoice that through faith in God they have gained the victory over death and over the grave. 1 Cor. 15:55. Being the children of the resurrection, they can die no more. Luke 20:36. All deformities will then be removed through the resurrection power of Jesus Christ. The eyes of the blind shall be opened, and the ears of the deaf unstopped. The lame man shall leap as an hart, and the tongue of the dumb shall sing. The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads. "They shall obtain joy and gladness, and sorrow and sighing shall flee away."

The DEITY of JESUS

STEMPLE WHITE



ILLIONS of people throughout the earth, including many professed Christians, do not believe in the deity of Jesus Christ. He who does not believe in the divinity of Jesus, cannot possibly understand the plan of salvation.

How can His divinity be proved?

The first promise of a Deliverer was made to our first parents in Eden. Gen 3:15. The Promised One must be born of a woman,—a carnal woman, mark you, one possessing our sinful flesh. Since Eve was the mother of all living, it is clear that the "Seed" must come through Adam. Thousands of years before Christ's birth the family tree of His genealogy was prophetically traced. The Seed should come through Abraham. Gen. 12:3; 22:18. But Abraham had two sons. True, but the promised Seed should come through Isaac. Gen. 21:12. Isaac had twin sons, and the Seed was to come through Jacob. Gen. 28:14. Jacob had twelve sons, but the Promised One was to come through Judah. Gen. 49:10.

Then the divine seer, peering far into the future, declared that "a Branch" should grow out of "the stem of Jesse." Isa. 11:1. Jesse had eight sons, but it was foretold that the Seed should come of the lineage of David (2 Sam. 7:12, 13; Ps. 132:11), and that, as David's Son, triumphing over death, He should build "the house of David," and eventually sit upon "the throne of David."

At Jesus' birth, myriads of holy angels, in an ecstasy of joy and gladness, announced His divinity. Luke 2:10, 11. Other angels, appearing as a bright star, miraculously guided the wise men to the Bethlehem manger, where lay the Babe who was born "King of the Jews." Matt. 2:1-12. On the banks of the Jordan, that prophet of whom Jesus later said, "Among them that are born of women there hath not risen a greater than John the Baptist," definitely pointed to Jesus of Nazareth as the long-promised "Lamb of God, which beareth away the sin of the world." John 1:29, margin, 36. At His baptism in the river Jordan (Matt. 3:17), and again on the mount of transfiguration (Matt. 17:5), the Father himself said in audible tones, "This is My beloved Son." Honest, truthful men and holy women boldly confessed, "Thou art the Christ, the Son of the living God." Matt. 16:13-16; John 11:27. When repeatedly pressed by the high priest with the question, "Art Thou the Christ,

the Son of the Blessed?" Jesus modestly answered, "I am." Mark 14:61, 62. Even the devils themselves, trembling before the Son of the living God, fearfully addressed Him as "the Holy One of God" (Mark 1:24), "Jesus, Thou Son of God" (Matt. 8:29), and "Thou art Christ the Son of God" (Luke 4:34, 41).

During the dying agonies of the Lamb of God on Calvary's cross, the sun refused to shine, the earth trembled in agony, and at His death the veil of the earthly temple was "rent in twain from the top to the bottom" (Luke 23:44, 46; Matt. 27:50-53), showing that the shadows of the remedial law had met the substance. After His death, those who had rejected Him, seeing how strangely nature had testified of His divinity, smote their breasts; and the centurion, with many others, unitedly cried out, "Truly this was the Son of God." Luke 23:47, 48; Matt. 27:54.

As certainly as Jesus was the Son of God, so certainly the grave could not hold in its power



*The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.*

—Whittier.

the Spotless One; for a prophecy (Isa. 53: 10, 11) had long before declared, "He shall prolong His days;" "He shall see of the travail of His soul, and shall be satisfied." Though the power of the iron monarchy was back of the sealed stone, and a strong military force guarded the sepulchre to prevent the body's being removed therefrom, God sent an angel to liberate His Son, before whose glorious presence the guard fell as dead men. Matt. 28: 1-10. The seal was broken, the stone was rolled away, and the Messiah was resurrected; and in His keeping today are the keys of death and of hell (the grave). Rev. 1: 18. At His glorious personal return to this earth, He will unlock the graves of His saints and crown them with life everlasting. 1 Thess. 4: 16-18; Matt. 16: 27; 1 Cor. 15: 51-57. He must also, at a later time, lock up all the ungodly in the eternal death of the "second death" grave. Mal. 4: 1; Rev. 20: 6, 5; Job 21: 30, 32. The portals of this "first death" grave will be opened by the Life-giver; and because of its certainty, this death which imprisons saint and sinner in the casket labeled "At Rest," is pictured all through the Scriptures as "sleep." The portals of the "second death" grave will never open again.

On the morning after the resurrection, as Jesus joined Cleopas and another disciple on the Emmaus road, and walked with them, their eyes were holden that they might not know Him. But He opened their eyes to His Messiahship, —not by any startling new sign, but through Moses and the prophets, the Holy Scriptures. Beginning with Genesis, and tracing the promises referring to the Messiah, from "Moses and all the prophets" and "the psalms" (Luke 24: 13-40) He convinced them of His divinity —convinced them by means of the Holy Scriptures. And those are the very Scriptures which, in connection with His life, continue to prove the divinity of Jesus Christ. And reader, as you ponder over the accompanying prophetic texts, which no doubt were clearly held before the eyes of those two disciples back there

that resurrection morning, may your heart burn within you as did theirs!

Nothing is more plain than that over and over again, in all sorts of ways, by implication and by direct statement, to all sorts of audiences, friends and foes, Christ reiterated this tremendous claim to have dwelt in the bosom of the Father.

Jesus Christ is that mystic ladder which was seen in the Bethel vision by Jacob, whose name was later changed to Israel. "Jesus" is the name of the Babe born of woman in the likeness of sinful flesh; and being the Son of God, this Son of man is the "Christ," the Ladder which reaches from the throne of God to this earth.

The Deity of Jesus Proved

Prophecy	Prophecy Fulfilled
Isaiah 9: 6, 7:	A Son to be born..... Matt. 1: 21
Isaiah 7: 14:	Of a virgin..... Matt. 1: 18
Micah 5: 2:	"In Bethlehem of Judea"..... Matt. 2: 1, 2
Jer. 31: 15:	Herod's massacre of the infants..... Matt. 2: 16-18
Hosea 11: 1:	"Out of Egypt have I called My Son"..... Matt. 2: 13-15
Dan. 9: 25, 26:	Messiah to be anointed..... Matt. 3: 16, 17
Isaiah 61: 1:	Sermon text reveals His life work..... Luke 4: 16, 17
Deut. 18: 15:	"A Prophet . . . like unto Me"..... Matt. 21: 11
Ps. 41: 9:	Betrayed by His "own familiar friend". Luke 22: 3-5
Zech. 11: 12, 13:	For "thirty pieces of silver"..... Matt. 26: 14-16
Zech. 13: 7:	Shepherd smitten; sheep scattered.... Matt. 26: 55, 56
Isaiah 50: 6:	Smitten, mocked, and spit upon..... Mark 15: 18-20
Isaiah 53: 7:	"As a lamb to the slaughter"..... John 19: 16-18
Ps. 22: 18:	Cast lots for His garments..... Mark 15: 24
Ps. 69: 21:	In His thirst they gave Him vinegar... John 19: 28-30
Ps. 22: 17:	He would keep all His bones..... John 19: 32, 33
Isaiah 53: 10, 11:	Would "prolong His days" after death. 1 Tim. 3: 16

Thus it is, in the *person* of His Son, God has adopted poor lost humanity, and will carry the believers into the highest heaven. Jesus is "the way, the truth, and the life," and "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. He is also the "one mediator between God and men." 1 Tim. 2: 5. Having been tempted in all points like as we are, yet without sin, He is able to save to the uttermost all who come unto Him in living faith. Jesus Christ is my personal Saviour from sin. Is He yours?

Winnipeg, Man.

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"Not till each loom is silent
And the shuttles cease to fly,
Shall God unroll the pattern
And explain the reason why
The dark threads were as needful,
In the Weaver's skilful hand,
As the threads of gold and silver
For the pattern which He planned."

A Remarkable Answer to Prayer

EUGENIA RALSTON

BETWEEN thirty-five and forty years ago there lived in the city of W., in northeastern Iowa, a devoted Christian woman, Mrs. S. by name. She was a widow, her husband having died before she was thirty years of age, leaving her with three small children, one of whom was a baby. Though far from strong, Mrs. S. preferred to labour for the support of her family rather than be dependent. So she opened a boarding house, and as she was a dear friend of mine, many a happy hour I spent under her roof.

One day there came to W. from a neighbouring city about forty miles distant, an old man whom Mrs. S. had known in her girlhood. Whether or not he knew that she lived in W. I cannot say. As it was, he became an inmate of her home. I first met him at church and afterward at her house. Like the old man whom Burns describes in one of his poems, he had seen the winter's sun "twice forty times return," and was very near—

"the wayside inn,
Where toil must cease and rest begin;"

but that independence which every one is so loath to relinquish, still ruled him. He had been living with his son, and fancying that his son's wife considered him a burden, he resolved to support himself. Accordingly, he secured the agency for a geographical map and went out to make his own living. As has been stated, he drifted into W., and into the home of my friend.

At that time I was living at my father's, three miles out in the country, and teaching the district school. One day, just as my eldest brother was preparing to go into W., the impression came to me, "Send that old man a dollar!" My wages were small,—if I remember correctly, only twenty dollars a month,—but without any demur, I wrote a note to Mrs. S., put it and a silver dollar into an envelope, and handed them to my brother to deliver, which he did.

A few days later I had occasion to go into the city, and of course went to the home of my friend. We had scarcely greeted each other when she asked, "What made you send that dollar?"

"I don't know," I replied rather carelessly; "why?"

And then she told me why. The old man had had no success in selling his maps. No one

wanted them; and he was too feeble to go from house to house, especially in the country. He had no money, and could not earn any. His independence vanished. There was one place he could call home, and he longed to go to it. The difficulty that loomed up before him was how to get there. But he was a sincere Christian, and like the little child that he had again become, out in the country he knelt down by the fence side and asked his heavenly Father for money enough to pay his way back to A. How he got it my readers already know.

When Mrs. S. had finished her story, we stood for a moment looking at each other, our eyes filled with tears. There had been such an evident answer to prayer that we could scarcely comprehend it.

The old man died soon after; and my dear friend, too, has long been sleeping. Perhaps of the three I received the most benefit from the little circumstance. The incident has been a beacon light on my pathway; for I know that there is a Power that answers prayer. "Man's extremity is God's opportunity," and the prayer of faith will bring an answer in some form; though—

"Sometimes the thing our life misses
Helps more than the thing which it gets."

Truly, "the angel of the Lord encampeth round about them that fear Him, and delivereth them." This story is true in every particular, and I have often wondered how the one who says in his heart, "There is no God," would explain the supernatural connected with it.

* * *

The Way of Friendship

LIZZIE M. GREGG

THE wise man stated a great truth in Proverbs 18:24: "A man that hath friends must show himself friendly." Those who are unsympathetic and selfish seldom find the world smiling kindly on them. Egotistical persons who care little about the happiness of others, are seldom held up as models of happiness.

Some people get too big to be human. Good fortune may have shined upon them; perhaps they have wealth, or prominent position; but when they fail to manifest interest in others, sooner or later life will become bitter. As we sow, so shall we reap.

Most men and women find keen enjoyment in lending a helping hand to those in distress. It does not take much effort to "brighten the

corner" sometimes. J. R. Miller says that to hear some persons' cheery "Good morning" makes one feel better all day. Solomon tells us that "a soft answer turneth away wrath." We are also admonished, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it," for "he becometh poor that dealeth with a slack hand."

It is not a difficult matter to lose our friends. We are warned that "he that repeateth a matter separateth very friends." This should certainly cause us to think seriously before telling all we know. How different from the "word fitly spoken," which is "like apples of gold in pictures of silver"! We must remember it is only "a fool" who "uttereth all his mind." We must not forget, either, that "faithful are the wounds of a friend," and that our best friend is the Man of Calvary, who will wound only that He may heal and save for a truer friendship than can ever be known here.

* *

The Sceptical Shoemaker

"I HAVE read," said the shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some one or another of the heathen writings."

"Will you abide by your own decision on two questions that I will put to you?" asked the Bible-reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time, and arrive quicker at the truth."

"Well," said the shoemaker, "out with it, and let us see if I can answer; there are but few things on which I cannot say something."

"Well, my friend," replied the reader, "my first question is: Suppose all men were Christians, such Christians as the Gospels represent Christ as being, what would be the state of society?"

He remained silent for some time, in deep thought, and then was constrained to say, "Well, if all men were really Christians, in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"O yes," he readily replied; "no man can deny the goodness of the system in practice. But now for the other question; perhaps I shall get on better with that; you have a chalk this time against me."

"Well, my next question is this: Suppose all men were infidels, what would then be the state of London and of the world?"

The shoemaker seemed still more perplexed, and remained a long time silent. At length he said, "You certainly have beaten me, for I never before saw the different effect each would have upon society; *I now see that where the Christian builds up, the infidel is pulling down.* I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop there. When first the reader called, he had to sit on an old dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; later they were removed to a better home in a cleaner street. Within, all was cheerful and happy. The father, no longer faithless, delighted in the company of his wife and children, all of whom were neatly dressed; and his chief happiness was to read and to speak to them of the things which belonged to their everlasting peace.

"Where the Christian builds, the infidel pulls down." Why is this? The fact cannot be denied. Infidel France wrote, "Death is an eternal sleep," above her cemeteries, and then tore down civilization, and quenched the light of humanity in seas of blood. And French communists in 1871, while arresting ecclesiastics, describing them as "servants of a person called God," dug down the foundations of law, order, peace, and truth, and with fire and sword destroyed their fellow men by thousands and made the streets of Paris red with blood.

The fruits of Christianity are as precious as those of infidelity are vile. Where the precepts of Christ have sway, war is unknown; robbery, dishonesty, intemperance, violence, and lust are forbidden; and under their benign influence, property is secure, life is sacred, poverty is provided for, sickness is pitied, infancy is nurtured, old age is revered, womanhood is cherished, and manhood is ennobled. Such are the fruits of true Christianity—and infidel virtues mostly spring from Christian roots. Scepticism cannot blot out a father's godly counsels nor a mother's fervent prayers. And as a result there are often traces of Christian principles where there is no Christian profession; as there are plenty of people who practise infidelity while they profess Christianity. Do not be deceived by names or professions.

Set genuine infidelity beside genuine Christianity; watch their fruits, then choose between the two.—*Selected.*

* *

Men of Character Needed

W. G. BELLEAU

THE great need of the world today is men with stability; men of character; men who will constantly stand for right principles; yes, men who will not compromise with sin, who will deal justly with all. It was Henry Clay who said, "I would rather be right than be President." Worthy sentiment indeed! Do we place fame, honour, riches, or reputation above the weightier things? or is right the pinnacle, acme, or zenith of our aim, our ambition, our goal in life? We may do wrong and by that means gain fame, but character is what counts. We should make character building the paramount objective in our life.

* *

The Price of a Man

GREECE legalized piracy and made captives slaves. Rome deified emperors and degraded the people. In classic Athens, when Demosthenes was delivering his eloquent orations, you could buy a man for \$30, half the price of an ordinary horse. Plato was exposed for sale in the slave market. Æsop, whose fables you read and study, was a slave. In Rome, when Christianity dawned upon the earth, a slave was worth about \$90. That was the price that Rome, with all her wealth, splendour, palaces, strength, and victories, put upon a man. You cannot buy a man in Rome for that price now. What has raised the price of humanity? "Oh," says one, "it is the progress of the ages that has made the difference." Very well. A friend of mine was in the Fiji islands about 1845. They have had just as much time to progress there as anywhere else, since they started from the monkeys, as some of our sceptical friends claim to have done. What was a man worth there one thousand eight hundred years this side of Rome? You could buy a man for a musket or for \$7. Put ordinary infidels on sale in the Fiji market at that time and they would have brought \$7 apiece. But you cannot buy a man there now for \$7, nor for seven million dollars. Why not? Twelve hundred Christian chapels tell why not. They have read that Book which says, "Ye were not redeemed with corruptible things, as silver and

gold, . . . but with the precious blood of Christ."

Now I judge that a book which raises the price of humanity in that way is *worth keeping for the good it has done*. "Progress" has not raised the value of humanity. The human race have had one thousand eight hundred years in which to make progress, and from Rome, where they sold a man for \$90, they came down to Fiji, where they sold a man for \$7.

That which has changed things in Fiji was not "progress;" it was salvation. It was not improvement, it was regeneration. It was not the gradual changing of apes into infidels, but it was the sudden changing of sinners into saints. There are men today preaching the gospel of Christ who, fifty years ago [about eighty years ago], sat at cannibal feasts. They have been changed, and all the "progress" of ten million ages would not work such a change as that. It has been done by the gospel, which is "the power of God unto salvation to every one that believeth."—*H. L. Hastings, in a lecture on "The World Without the Bible."*

* *

Wayside Lilies

EUGENE ROWELL

A THOUSAND lovely lilies shone
In gardens grandly fair;
The pride of palm, the frond of fern,
The red of rose, were there.
And gazing throngs whose lives were filled
With richly empty days
Looked on the lilies languidly
And gave them idle praise.

Beside a dreary desert way,
Pressed round by thorn and stone,
Meek in its unpraised loveliness,
One lily bloomed alone.
And there a wretched wanderer, lost
To all that's good in men,
Saw faith and purity and hope,
And lived and loved again.

O wayside lilies, Heaven-ordained
To bless mid common things!
One earthly Pilgrim called your bloom
More glorious than kings.
Let thousands praise your sisters proud
Amid the garden's glow—
We look to you beside our way
For blessing as we go.

Warwick E., Bermuda.

* *

No Time to Worry

HE was a wise man who said that he hadn't time to worry. In the daytime he was too busy, and at night he was too sleepy.—*Western Home Monthly.*

SEEN THROUGH OTHERS' EYES

The Sabbath in the New Testament

1. DURING the life of Christ the Sabbath was always observed by Him and His followers. He corrected the errors and false ideas which were held concerning it, but gave no hint that it was to be abrogated.

2. The book of Acts gives a connected history of the recognition and observance of the Sabbath by the apostles while they were organizing many of the churches spoken of in the New Testament. These references extend over a period of eight or nine years, the last of them being at least twenty years after the resurrection.

3. In all the history of the doings and teachings of the apostles, there is not the remotest reference to the abrogation of the Sabbath.

Had there been any change made or beginning to be made, or any authority for the abrogation of the Sabbath law, the apostles must have known it. To claim that there was, is therefore to charge them with studiously concealing the truth, and also with recognizing and calling a day the Sabbath which was not the Sabbath.

But some will say, "Christ and His apostles did all this simply as Jews." If this be true, then Christ lived and taught simply as a Jew and not as the Saviour of the world. On the contrary, He was at war with the false and extravagant notions of Judaism concerning questions of truth and duty. If Christ were not a "Christian," but a "Jew," what becomes of the system which He taught? If His followers who perilled all for Him and sealed their faith with their blood, were only Jews, or worse, were dissemblers, doing for the sake of policy that which Christians ought not to do, where shall Christians be found? The idea dies of its own inconsistency. More than this, Bible history repeatedly states that the Greeks were taught on the Sabbath, the same as the Jews; and in those churches where the Greek element predominated, there is no trace of any different teaching or custom on this point. The Jews kept up their national institutions, such as circumcision and the Passover, while all Christians accepted the Sabbath as a part of the law of God. Indeed, the popular outcry against

the Sabbath as "Jewish" savours more of prejudice and ignorance than of consistency and charity. Christ was in all respects, as regards nationality, a Jew. So were all the writers of the Old Testament and all the writers of the New Testament. God has given the world no word of inspiration from Gentile pen or Gentile lips. Is the Bible therefore "Jewish"? The Sabbath, if possible, is less Jewish than the Bible. It had its beginning long before a Jew was born. It is God's day, marked by His own example and sanctified by His blessing, for the race of man; it began when the race began, and can end only when the race shall cease to exist. Christ recognized it under the gospel as He recognized each of the other eternal laws with which it is associated in the decalogue; recognized them as the everlasting words of His Father, whose law He came to magnify and fulfill.—*The Sabbath Outlook*.

* *

American Opinion on Ireland

SOME American speeches bring to my mind a question I am always anxious to ask. Americans are very free with their criticism of our Irish government; but one is curious to know what their plan would be. An extreme party is endeavouring to set up a hostile state in Ireland. We remember what was done in the United States when the Southerners wished to do the same thing, but we have no other clue to their Irish policy, and that obviously is no precedent. Could either of the distinguished gentlemen who spoke on Friday give any indication as to what the American policy in Ireland would be?

Until we have such a clue, I think they should not criticize. I quite admit that in the speeches on Friday night there was no such criticism.—*Lord Rosebery, in London Times*.

The speeches referred to were by two Americans visiting in London.

* *

DECLARING peace and establishing peace are two different propositions in this era. Declaring war and getting a war going are much simpler matters.—*Winnipeg Free Press*.

OURS is not an aggressive nation. We want no territory, and we have no designs on other people. If other nations have the same attitude, it seems unreasonable not to believe that all would be willing to prove it by consenting to limit armaments. Unless some such move be made, we may well ask ourselves whether civilization does really reach a point where it begins to destroy itself, and whether we are thus doomed to go headlong down through destructive war to darkness and barbarism.—*John J. Pershing.*

* *

Juvenile Crime

It is very startling to learn that in 1917, 1918, and 1919 more than 20 per cent of the indictable crimes committed in Canada were committed by children under sixteen years of age! The war may have been largely to blame; it is customary to blame the war for everything. At the same time the freedom from parental control, and the general atmosphere of force which the war engendered, would be sure to have their effect upon the juvenile mind. Others will find the cause in the rise of the moving picture, with its constant suggestion of the nobility of the man who makes a living by fraud and violence. Whatever the reason, the fact remains; and it is one that should engage the very earnest attention of all. Something must certainly be done to put an end to such an intolerable state of affairs.—*St. Catharines Standard.*

* *

Women "Garnished like Savages," Says Bishop

LONDON, February 20 (by mail).—"Every self-respecting woman," said the Bishop of Durham, Rev. Dr. Henson, at Sunderland, "ought to be heartily ashamed of appearing in public with her person garnished with egret plumes and birds of paradise, like a savage Indian with the scalps of his victims."

"One can hardly imagine a grosser paradox than women kneeling at the altar rail to receive holy communion, with their heads carrying such trophies of callous cruelty."—*Kingston Standard, March 9, 1921.*

* *

THE more we meditate on the fact that 93 per cent of the nation's income is spent for war, the more sympathy we feel for conscientious objectors.—*Washington Herald.*

NEWS NOTES

—A new broom, addressed to "President Warren G. Harding," with the words, "Use it!" written on the reverse side of the address tag, was recently delivered at the White House by express.

—A dense, yellow, penetrating fog, so thick that some of the busses gave up in despair and stopped in the streets until it had cleared sufficiently for them to find their way, hung over the city of London recently.

—A purse of gold was recently presented to a landlord in Lynn, Massachusetts, by his tenants, who said he had a heart of gold. Although owners all about him had increased their rents, this landlord had not increased his prices in the last five years.

—Fur-seal hunting in the summer time off the coast of the state of Washington is restricted to the Quillayute, Ozette, and Makah tribes of Indians, whose rights are guaranteed by a treaty signed ten years ago by the United States, Great Britain, Russia, and Japan.

—A blue-winged teal was killed near Port of Spain, Trinidad, upon whose leg was found an aluminum leg-band showing the duck had been trapped at Lake Scugog, Ontario, last autumn. This practice of banding birds furnishes conservationists with much valuable information.

—The Rev. Dr. William Thomas Manning was recently elected bishop of the New York diocese of the Episcopal Church. Dr. Manning succeeds the late Bishop Burch. He was born in England in 1866, and came to the United States at the age of sixteen. He was graduated from the University of the South, at Sewanee, Tenn. Dr. Manning has been rector of Trinity Church, New York, since 1908.

—Dr. R. L. Shantz, agricultural explorer and botanist of the office of foreign seed and plant introduction, Department of Agriculture, United States, recently returned to Washington after a 9,000-mile trip through Africa in search of rare and new specimens of plant life. He brought back more than one thousand specimens, including many new fruit, nut, and forage plants. Dr. Shantz left New York in July, 1919, and travelled through the heart of Africa, sometimes one thousand miles inland.

The Siwash Rock

FROM E. Pauline Johnson's "Legends of Vancouver" we take the following:

"Unique, and so distinct from its surroundings as to suggest rather the handicraft of man than a whim of nature, it looms up at the entrance to the Narrows, a symmetrical column of solid grey stone. There are no similar formations within the range of vision, or indeed within many a day's paddle up and down the coast. Among all the wonders, the natural beauties that encircle Vancouver, the marvels of mountains, shaped into crouching lions and brooding beavers, the yawning canyons, the stupendous forest firs and cedars, Siwash Rock stands as distinct, as individual, as if dropped from another sphere. . . .

"My old tillicum [Chief Joe Capilano] lifted his paddle blade to point toward it. 'You know the story?' he asked. I shook my head (experience has taught me his love of silent replies, his moods of legend-telling). For a time we paddled slowly; the rock detached itself from its background of forest and shore, and it stood forth like a sentinel—erect, enduring, eternal.

"Do you think it stands straight—like a man?' he asked.

"Yes, like some noble-spirited, upright warrior," I replied.

"It is a man," he said, "and a warrior man, too; a man who fought for everything that was noble and upright."

"What do you regard as everything that is noble and upright, Chief?" I asked, curious as to his ideas. I shall not forget the reply; it was but two words—astounding, amazing words. He said simply:

"Clean fatherhood."

"Through my mind raced tumultuous recollections of numberless articles in yet numberless magazines, all dealing with the recent 'fad' of motherhood, but I had to hear from the lips of a Squamish Indian chief the only treatise on the nobility of 'clean fatherhood' that I have yet unearthed."

This is the legend of Siwash Rock:

Many, many years ago a young chief and his wife were expecting their firstborn. There was an old Indian custom that the parents of a coming child must swim until their flesh was so clear and clean that a wild animal could not scent their proximity. This young couple observed the custom, and the morning their child was born the father spent swimming in the Narrows.

"He must swim, swim, swim through this hour when his fatherhood was coming upon him. It was the law that he must be clean, spotlessly clean, so that when his child looked out upon the world it would have the chance to live its own life clean."

Four giants in a canoe—purporting to be the agents of Sagalie Tyee (God)—sought to defeat his purpose, but he defied them. Finally a faint baby cry drifted out across the waters, and then the tallest and strongest of the men arose, and with his arms stretched toward the rising sun, chanted:

"Because you have defied all things that came in your path, we promise this to you: You have defied what interferes with your child's chance for a clean life, you have lived as you wish your son to live, you have defied

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us when we would have stopped your swimming and hampered your child's future. You have placed that child's future before all things, and for this the Sagalie Tyee commands us to make you forever a pattern for your tribe. You shall never die, but you shall stand through all the thousands of years to come, where all eyes can see you. You shall live, live, live as an indestructible monument to Clean Fatherhood."

Miss Johnson thus tells the sequel:

"The four men lifted their paddles, and the handsome young chief swam inshore. As his feet touched the line where sea and land met, he was transformed into stone."



An honest man is the noblest work of God.
—Pope's "Essay on Man."

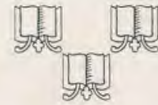
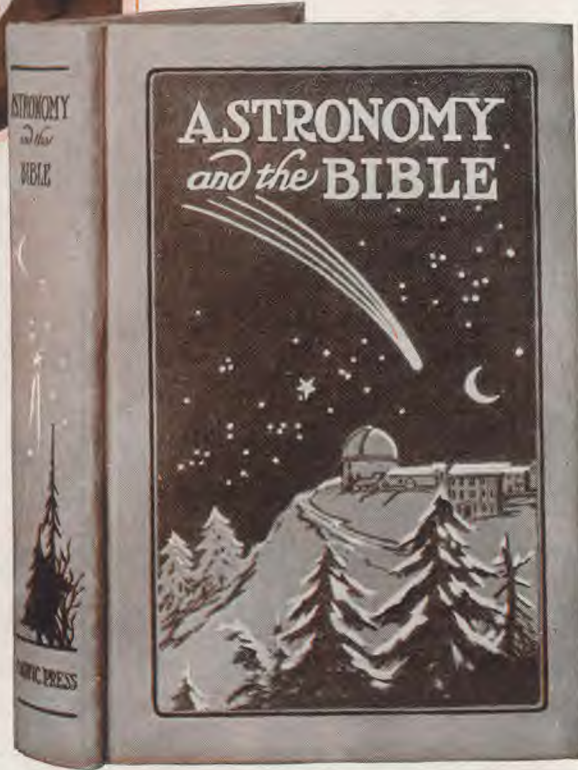


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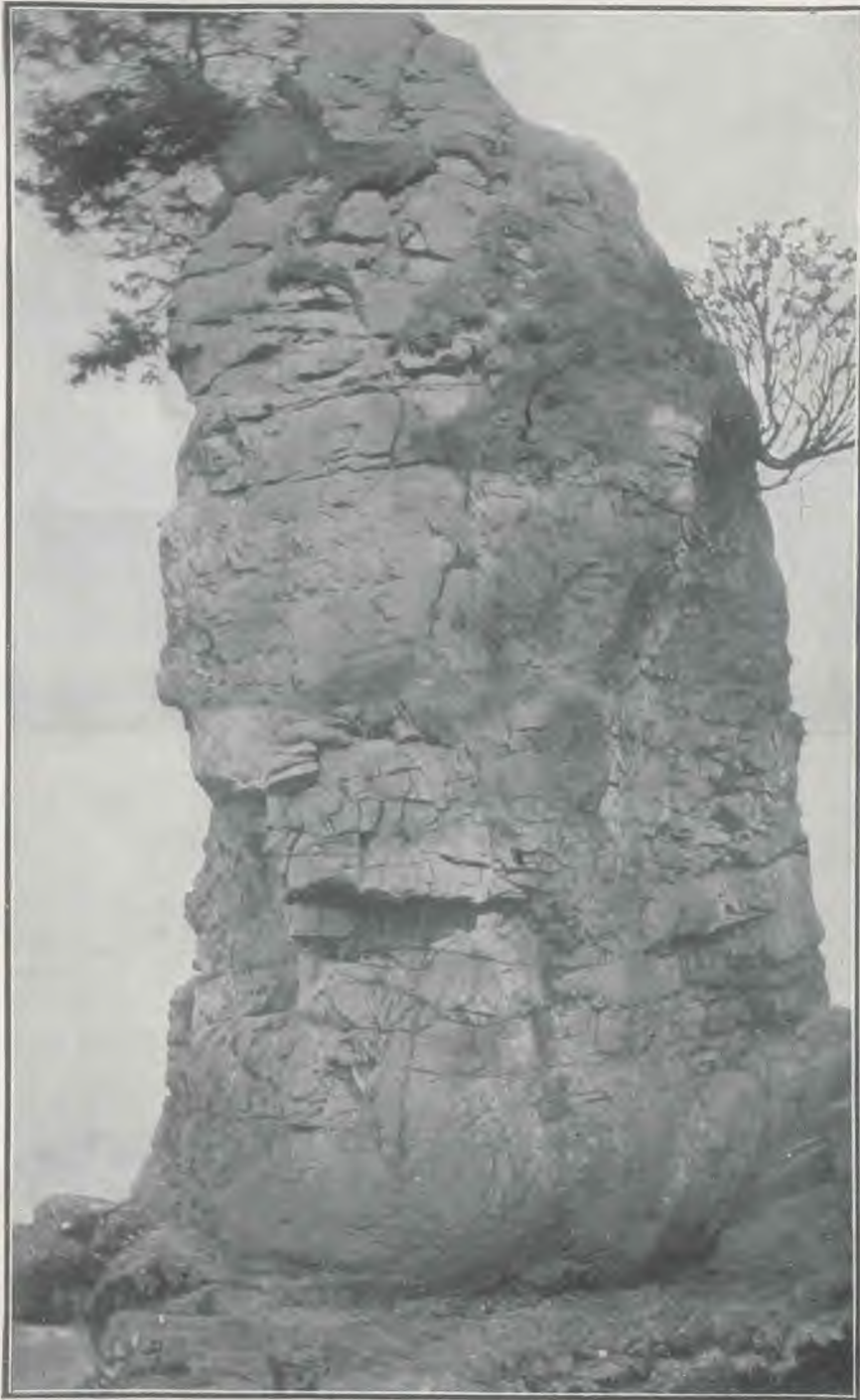
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Siwash Rock, Stanley Park, Vancouver, B. C. (see Indian legend, page 32)