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Merry Christmas to All Our Readers!

The Two Advents

CLARENCE R. MUNROE



Part 1

'Tis Christmas Eve.
Sending her last fleeting rays
Across the low Judean hills,
The setting sun, now molten gold,
Like some vast furnace of the ancient
gods,
Forges her mighty beams and sends
them forth
To light the pathway of the coming
night.

The shadows creep, now here now there;
A shepherd's call breaks in upon the night;
A bleating lamb frisks by, in haste
To gain the comfort of her stable bed.

In Bethlehem
Now day is done. The twinkling lights
Shine down the pathway to the crowded inn
That like a beacon to the storm-tossed ship
Bids welcome to the weary traveller. Within
the door,

Decked in a purple robe, with haughty air,
Lavish with gold like some rich Croesus,
A royal prince tells of his kingly sires;
And stately priests, with pious mien,
Seek out a place to offer evening prayers.

Ye little know, ye men of great renown,
Your chance upon this day to greet a King.

As twilight fades,
With halting step and slow, a lowly ass
Comes into view, and at the tavern door
A man and woman seek its sheltering walls.
The inn is full; its glittering wealth
Can find no place for Joseph and his wife.
Fear fills his noble heart, and her sweet face
Is clouded with a dark and nameless dread.

How sad the scene! No pitying eye to see,
They seek the shelter of a cattle shed,
While angels hide their faces from the earth.

Athwart the skies, an unknown star
Sends forth its beams; and learned men,
With eager eye and trembling hand, declare
That when the star is seen the Christ has come.
Then, following its lead, they travel on
To the humble birthplace of the Child.

'Tis midnight now.
Among the distant hills all hushed and still,
Beneath the star-flecked canopy of night,
Shepherds hold sweet converse with their God.

A rapturous note—
Far off at first—the trembling air
Waits for the wondering shepherds and
their flocks—

The voices of the heavenly minstrelsy.
And now the mighty host bursts into song;
Proclaims the Saviour of mankind is born.
All hail! for us redemption's day has dawned,
And heaven is emptied of its precious Gift!

Part 2

'Tis Christmas Eve.
Again the setting sun sinks in the west.
Her gory robes, draped o'er her lurid face,
Seem dripping with a tide of human blood;
While crimson fingers, pointing thwart the skies,
Strike terror to the heart of cringing man.

Like a swift dream,
Two thousand years have sped. Nations have reared
Their stately heads, and bowing to the dust,
Passed off the scene, while here and there
Tried souls have trod the pathway of their Lord.
Sweetly they sleep; He knows their resting place,
And Jesus soon will come to take them home.

Seek ye a sign?
As they, the learned men of old, their hoary heads
Deep buried in the tomes of Holy Writ,
Sought for a sign to know Messiah's birth?
Seek ye a sign? Behold a blood-drenched earth!
Ten million hearts are stilled; mad, lurid war
Has stalked with dripping sickle through the land
And gathered in a harvest of the dead.

Seek ye a sign? Then give a listening ear
To the low rumbling of the coming storm,
Like pent-up waters straining at their leash,
As frenzied Labour gathers all his strength
To strike a deadly blow at Capital.

Seek ye a sign?
Upon a thousand hills in heathen lands,
Unto the utmost islands of the sea,
From the ice-bound bulwarks of the North
Unto the torrid shores of India,
The gospel news has gone, until today
Scarcely a tongue exists that has not known
The name of Christ.

Seek ye a sign?
Like leaves of autumn, all the air is filled
With meaning signs,—the roaring waves;
The fear-filled hearts that quake with dread
As earth and heaven proclaim the mighty truth
That "even at the door" the King of kings
But pauses till on earth a saintly few
Give the last message to a dying world.
Then will the heavens, with a burst of light,
Reveal the coming of the Son of man.
Lo! even now a glimmering in the east
Bespeaks an early dawn; the lonely heart
Is cheered; the morning soon will break
And Jesus come. Again the earth shall hear
The angel choir; again the earth shall see
The advent of the Christ.

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Editorial Comment

Christmas

THOSE who follow the example of the Saviour in self-sacrifice for the good of others, will not lose their reward. Their joy and satisfaction in Christmas will be in proportion to the joy and blessing that they bring to the poor and the helpless. Self-indulgence and gluttony not only mar the holiday season, but lay the foundation for many ills. The custom of giving gifts at Christmas time to those from whom return gifts are expected, has been much abused and leads to extravagance, disappointment, vanity, and vexation of spirit. It is not easy to confine the exchange of gifts to the proper limits of our ability to give, and it is always disconcerting to find on Christmas morning a remembrance from a friend who has been overlooked. Then again, many of the holiday gifts received are found to be unsuitable, impractical, or duplicates. Also, the holiday occasion has been so commercialized that it imposes a financial burden upon many who are unable to bear it, and at the same time robs Christ-

mas of any special Christian significance, for good business and indulgence make it as popular with the Jewish merchant or with the unbeliever as with the professed Christian.

That a stated season of thanksgiving for the gift of the Son of God, and the dissemination of the spirit of giving to our less fortunate neighbours, is most commendable and highly beneficial, cannot be doubted. The introduction of the festival into the church in the early centuries was accompanied by good intentions, but

like all other man-made religious appointments, it has no power to change human nature, and selfishness has crowded into the background much of the intent. While it bears the name of our Saviour and is ostensibly set apart to commemorate His birth, it comes down to us, not by divine command nor indeed through unimpeachable channels, but, unfortunately, through traditions borrowed more from heathen mythology than from the New Testament records.

The Scripture does not reveal the day of Jesus'



The Flight into Egypt (see page 29)

birth. It does say that it was at a time when shepherds near Bethlehem were watching their sheep in the field. His birthplace and lineage are recorded in order to show that He was of the family of King David. The Israelites were led to keep strict genealogical records in order to show that all the prophecies concerning the lineage of Messiah were fulfilled. It is a remarkable fact that while the Jews failed to recognize Jesus of Nazareth as the Messiah, they have neglected their tribal records and genealogies and have ceased to offer the offerings typifying the Lamb of God. For this laxity they are unable to give any adequate explanation.

The date December 25 cannot possibly be the anniversary of the birth of Jesus; but it does coincide with the great annual festival of the sun worshippers, who celebrated about that time of the year the beginning of the lengthening of days in northern latitudes, which they interpreted as a victory of the sun god over the powers of darkness. The church in the early centuries sought to make

it easy for the heathen to accept Christ, by adopting and renaming or otherwise trying to Christianize popular pagan festivals.

Like *dies solis*, Christmas has an unquestioned heathen ancestry; but while it rests upon the same authority in the Christian church as Sunday, it does not, like the weekly festival, conflict with any divinely appointed institution.

Even after taking into account all that will be done by conscientious Christians for the increase of good cheer, we venture to say that many will look over an ill-chosen and duplicated assortment of ties, handkerchiefs, slippers, gloves, etc., all purchased by friends at advanced holiday prices, and breathe a sigh of relief that Christmas comes only once a year.

Shall Scientists Revise the Bible ?

IN the *Mail and Empire* of Sept. 9, 1921, there appeared in the report of the International Conference of Chemists, held in New York City, a suggestion attributed to Charles Baskerville, laboratory director of the College of New York City, that the Bible is out of date because of the productions of science in the past one hundred and fifty years and that the task of revising and improving this standard work of literature must be essentially the task

of science. No doubt many read this startling proposal without considering its full significance. The fact that this is much more than the opinion of a single educator and is in reality only one of many evidences of a widespread and growing change of sentiment with reference to the Bible, calls for a thorough awakening on the part of Christians to the meaning and influence of such a movement upon the church and upon society.

Another straw is furnished by Dr. Shailer Mathews in an article in the *In-*

dependent (New York) attacking the Baptist Home Missions Society Board for accepting a bequest of \$1,500,000 to which the donor had attached the following conditions:

"No part of the income from the gift can be used in paying for the expenses of missionaries or colporteurs who do not believe (1) In the inspiration and supreme authority of the Holy Scriptures; (2) In the Deity of our Lord Jesus Christ, His incarnation, His atoning death, His bodily resurrection, and His return; (3) That Baptist churches, composed of those who have been baptized into fellowship on a confession of their faith in Christ as their Redeemer and Lord, are commissioned to make their chief business the evangelization of the world."

Dr. Mathews says:

"If all this were simply an expression of divergent theologies it might be the cause for anxiety, though hardly for apprehension. What we really face, how-

A Christmas Carol

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!

And the star rains its fire while the Beautiful sing,
For the manger of Bethlehem cradles a king.

There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet boy
Is the Lord of the earth.

Ay! the star rains its fire and the Beautiful sing,
For the manger of Bethlehem cradles a king!

In the light of that star
Lie the ages imperaled;
And that song from afar
Has swept over the world.

Every heart is aflame, and the Beautiful sing
In the homes of the nations that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.

Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Saviour and King!

—J. G. Holland.

ever, is an organized and heavily financed propaganda against the teachings of modern science, the application of Christianity to social reconstruction, together with an attempt to control by the power of money the convictions and the message of the Christian evangelists and preachers. No amount of misrepresentation of opponents as disloyal to the fundamental growth of Christianity can obscure this fact. Evidence of this new movement has been gathering for several years. Its leaders make no concealment of their purposes. College and seminary faculties are being attacked and wherever possible removed under the guise of a loyalty to the Bible and hostility to radicalism."—Quoted in the *Literary Digest of Aug. 20, 1921.*

Modern science, if Dr. Mathews be accepted as its mouthpiece, is oversensitive about its

tories and blessings of increased knowledge of natural science.

The writers of Holy Writ stand above all ancient writers and philosophers in visualizing the progress and problems of these latter days. Christianity is in no sense antagonistic to science and progress, but Christians cannot be expected to stand by and say nothing in the face of unwarranted assumptions indulged in by some professed scientists. Christianity is still a living force, and as long as it is a living force the Bible will remain unchanged, for to



William Carey, English Oriental scholar, and the pioneer of modern missionary enterprise, translating the Bible into Bengali. During his lifetime he published the Bible and portions in many languages and dialects.

positions. Truth will stand investigation, and in the end will care for itself in spite of all opposition. However, before science undertakes to revise the Bible so as to make it harmonize with its teachings, it would be modest to wait until popular scientific teachings have a chance to stabilize for a century at least.

Scientific theories are constantly changing in order to keep in touch with newly discovered facts. On the other hand, the Bible has remained unchanged throughout the centuries of progress and is still in harmony with the most assured modern discoveries, and the fact that the Bible remains unchanged has not prevented Christianity from sharing in the vic-

change it simply means to destroy it so far as the gospel of our Lord Jesus Christ is concerned. In reply to the charge that the Bible is out of date and Christianity unprogressive, we cannot do better than quote in full an editorial from the *Globe*, entitled "Static and Dynamic:"

"These two words are often used today in their primary scientific meaning. A body that is static is a body at rest, in a state of equilibrium, possessing weight without motion. To be dynamic means to have energy or force, to be in a state of motion, with the possession of power.

"The words are often employed by many modern writers in a secondary sense, with special reference to Christianity, and a frequent mode of expression is that Christianity is not 'static,' but 'dynamic,' meaning that it is not something fixed, settled, unalterable, but that

it is marked by movement, progress, and development.

"This antithesis, however, is fallacious, for Christianity is both 'static' and 'dynamic,' and there is no incompatibility, still less contradiction, between these two aspects. On the contrary, it is in the harmonious combination of the two that some of the most essential and truly unique features of Christianity are to be seen.



Eamon de Valera, Sinn Fein Leader; born in New York City, and educated at the Christian Brothers' school. His father was Spanish, his mother Irish.

"The person of Christ is 'static.' He appeared in history at a given time and as a simple fact. This historic appearance of Christ is necessarily unalterable by any later influences. Then, as a consequence, His work, which He then accomplished, is 'static,' and not subject to any change. His character as sinless, His uniqueness as a teacher, His death as a sacrifice, His resurrection as a victory over death,—these are 'static' in the sense of being associated with history, and, as such, incapable of alteration or modification, because they are facts.

"The Bible is similarly 'static.' First the Old Testament, and then the New, came into existence in the course of history, and, whatever may be our view of the method and dates of their appearance, the Bible, as we have it, has been a complete book for centuries, and as such is most assuredly 'static,' with no addition and no subtraction. And the doctrine enshrined in the New Testament is significantly described as 'the faith once for all delivered.' Truth that is given 'once for all' is obviously 'static,'—incapable of change.

"But side by side with this, Christianity is also 'dynamic,' in that it is marked by ever-fresh meanings of the 'faith once for all delivered' and by ever-deepening experiences of the grace stored up and provided in Christ. The person of Christ has been more and more

understood through the ages as 'Very God of Very God.' His work of redemption has been considered and explored on various sides, and as a consequence has been realized, received, and enjoyed in a variety and fullness of meaning which at first was not contemplated by the early believers. The Bible has been studied and pondered in the course of the centuries in a remarkable way and has proved itself to be a perennial source of knowledge concerning God. The mere fact that scarcely a week passes without some book or pamphlet or article on the Bible seeing the light, is a striking testimony to its perpetual power.

"And so Christianity is both 'static' and 'dynamic,' old and new, settled and progressive, changeless and developing. This was the truth expressed by John Robinson of Leyden when he charged the Pilgrim Fathers to remember that 'the Lord has more truth yet to break forth out of His Holy Word.' The breaking forth of 'new truth' is the proof that Christianity is 'dynamic,' and that this will 'break forth' from 'His holy word' is the parallel truth of the gospel's being 'static.'

"It is the Holy Spirit who accomplishes this, for He brings forth things new and old from the storehouse of truth. He makes real to the hearts of men today what Jesus Christ did centuries ago. He guides into all



Mohammed Wali Khan, the First Representative of the Amir of Afghanistan to visit Washington, D. C.

truth by opening mind and heart to understand and receive the divine revelation contained in Scripture. To use a modern expression, the Holy Spirit makes the 'Jesus of history' become 'the Christ of experience.'

"And thus Christianity is at once primitive and modern, ancient and recent, steadfast to the past and suitable for the present. Development is inevitable, but

it is always in essential harmony with the 'faith once for all delivered.' Truth is not dim and distant, but clear and near, because of the constant work of the Holy Spirit, who is God's gift to every believer."

Whatever our readers may think of the politics of the editor of the *Globe*, there are very few laymen, or clergymen for that matter, who have stated the fundamentals of Christianity more forcefully and concisely than he does.

Idleness No Part of Heaven's Programme

THE popular belief that heaven is a place of idleness lies at the bottom of a philosophy that is driving the world on toward bankruptcy. With altogether too many this world would be heaven enough if they could only avoid work,



Gabriel Noradownaghian, who officially thanked the President and people of the United States for their noble work on behalf of Armenia.

A vagrant, George Whitman, sixty-two years old, charged at the Middlesex Sessions, England, with being an incorrigible rogue, is said to have remarked when arrested for begging: "I have not worked for eighteen years. Any

man is a fool to work when he can get his living as easy as I can."

This "incorrigible rogue" is the finished product of such a theory. Those who teach that idleness is a blessing and work a curse,



Miss Mary O'Toole, nominated by President Harding as Judge of the Municipal Court of the District of Columbia.

are enemies of mankind. Of course, not all who are tinctured with laziness become incorrigibly bad, but there is no doubt that laziness tends to physical, moral, and a spiritual degeneracy. No man ever made a success financially or attained to great results in any other line, who worked merely because he was forced to, or who worked with no higher aim than that after a time he could afford to be idle.

The shining examples of success in this world are persons who worked untiringly and persisted in working even after they had reached a goal where they might have remained idle had they chosen to do so. Men who work just as little as possible are poor sticks always, and range from that point down to "incorrigible rogues." Worth-while characters are those who work for work's sake and who learn to get more pleasure out of their work than from any lazy



A New York bank requires finger prints, in lieu of signatures, from patrons who are unable to sign their names.

indulgence that could be purchased with the money they get for their labour. The labourer is worthy of his hire; and freedom from doubt as to the surety of ordinary creature comforts for the labourer and his family, is the minimum of his dues.

Whether we are slaves or masters depends very largely on our mental attitude. Slaves work unwillingly and just as little as possible. Some are wage slaves. Some are slaves to business and slaves to money, as others are slaves to their habits. The Scripture teaches that the saints of old looked forward to a future life in a world where conditions would be different from conditions here only in the absence of sin:

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65:21, 22.

There will be no place for a lazy man in the new earth, any more than there will be for a self-indulgent fool or an "incorrigible rogue." Heaven is a place of constant activity, where every one has something to do.

One mischievous thing about the idle-heaven theory is the fact that it tends to put the mind to sleep and undermines the will to develop every faculty and to stretch every fibre in giving the gospel to the world. It tends to dry up both

liberality to missions and zeal for world evangelization.

The Tower of Babel

IN the book of Genesis we read that the unbelieving descendants of Noah essayed to build upon the plains of Shinar a tower whose top should reach up to heaven. In the brief record that has come down to us in Holy Scripture concerning this attempt, we are told that there were giants in the earth in those days—men of renown, of great physical and mental powers. Long before the flood they built cities and established colleges with chairs for scientific instruction in agriculture,

music, metallurgy, and other sciences. Among the talented instructors specifically named are Jabal and his brother Jubal, and Tubal-cain, all of the university of the city of Enoch. Gen. 4:17-22.

That appears to have been long before the so-called "stone age," and yet they must have had at that time a very intellectual state of civilization. Then, and later at the time of the building of the tower of Babel, they were able to unite their efforts by the free use of a common language, which also entails similar methods not only of expression but of thought. The ambitious plan of these ancient "high-brows" is thus stated:

"Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name." Gen. 11:4.



A new method of learning English—shaping the mouth by the aid of a mirror.

The term "highbrow" is not intended to throw any discredit upon education or scientific research, but is used in accordance with the definition of the learned Dr. A. C. Dixon, who once said, "A highbrow is an individual who has been educated beyond his intelligence." They left God out of their reckoning, and as a result their unity was lost; their city and tower came to naught; their civilization was ruined; and their descendants degraded themselves to a state of savagery.

In accounting for the origin of degenerates and the uncivilized peoples of his day and of ours, Paul wrote:

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. . . .

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1: 21-32.

From this dreadful abyss of sin the gospel has rescued some of the descendants of these transgressors, and upon the ruins of the past our present civilization has been built by men who accepted truth as it is harmoniously revealed by the love of God in nature and in the Scriptures. True science and true revelation must always agree. When there is disagreement, either the science must be false or else the revelation must be spurious or misinterpreted. What gives us such confidence in the Scriptures as a revelation from God, is the fact that while scientific theories are constantly changing and the Scriptures never change, yet these ancient writings are today in harmony with the most assured scientific fundamentals; and further, no tested scientific discovery has ever demonstrated the Scriptures to be in error.

The alarming thing about the whole situation is that today we have giants of human progress, who, disregarding God, have developed sufficient confidence in themselves to reach up, like the builders of the tower of Babel, to heaven

and try to uncover the secrets of heaven itself. That history may repeat itself, and that our present civilization may tumble down in ruins and prove as disappointing as the tower of masonry on the plains of Shinar, is beginning to haunt the minds of men of vision in different walks of life.

There is manifestly a limit to the knowledge that men can attain to in this life. A few years ago this limit was greatly underestimated, and things that are commonplace today were then generally thought to be either impossible or impractical. But Daniel's prophecy says that "knowledge shall be increased" in the last days. There is now no limit to what men imagine may be done. Again the mentality of the builders of Babel is abroad in the earth. Men today are not merely building towers of masonry to make a name for themselves; they essay to reach the mysteries of heaven itself, to establish communication with the planets, to talk with the spirits of the departed. In every way conceivable, men are trying to tear aside the veil that separates the seen from the unseen. Again we repeat, The mentality of the builders of Babel is with us; and their achievements have already reached substantial proportions. The modern tower of Babel is built upon the evolutionary theory. Its builders give no glory to God for the wonderful inventions and increase of knowledge, but seek only to make a name for themselves, and endeavour to dismiss from their minds any idea of God as the Creator and upholder of the universe.

It is time for the great gospel revival to be proclaimed in all nations, to prepare a people for the coming of Jesus Christ to destroy sin and sinners and establish everlasting righteousness in the earth. (See Rev. 14: 6, 7.) Our heavenly Father, who notes the sparrow's fall, watches over His own, and will, when the time comes, destroy the destroyers of peace. "The Lord came down to see the city and the tower, which the children of men builded." Gen. 11: 5.

He that changeth not, will surely again confound the presumption of godless men when the limits of human knowledge have been reached, as He did of old.

CHRIST never asks of us such busy labour
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oft-times counts a service most complete.
Then seek to please Him, whatso'er He bid thee—
Whether to do, or suffer, or lie still,
'Twill matter little by what path He leads thee
If in it all thou seek to do His will."

ZIONISM---the FALSE



ZIONISM is the most stupendous fallacy in Jewish history. I assert that it is wrong in principle, and impossible of realization; that it is unsound in its economics, fantastical in its politics, and sterile in its spiritual ideals.

Where it is not pathetically visionary, it is a cruel playing with the hopes of a people blindly seeking their way out of age-long miseries." So writes Henry Morgenthau, former American ambassador to Turkey, in the July number of the *World's Work*. He sets forth an illuminating evaluation of the Zionist movement.

Mr. Morgenthau speaks with authority, and also with sympathy. His many years of public labour in the discharge of high and honourable responsibilities in connection with the affairs of state, enable him to deal with this question with authority. And he appreciates in a very personal way the feelings and fervour and determination that come to one who sees any race oppressed and dealt unjustly by; "especially," says he, "the Jews, those of my blood and faith."

He further declares that "Zionism is a surrender, not a solution," and that the whole project is "based upon a literal acceptance of the promises made to the Jews by their prophets in the Old Testament, that Zion should be restored to them, and that they should resume their once glorious place as a peculiar people, singled out by God for His especial favour;" and that "most Jews accepted them in the physical sense," and that "they fed upon this glowing dream of earthly grandeur as a relief from the sordid realities of the daily life which they were compelled to lead."

CATCHING AT STRAWS

He continues:

"Zionism arose out of the miseries of the Jews. It was offered as a remedy, a release, a plan of action which would provide a road to happiness. This is the secret of its hold upon its

adherents. The promises which it offers are so dazzling that Jews everywhere have rushed to embrace its faith, without stopping to examine them closely, or to calculate whether they can be made good.

"Zionism is not a new idea, but it gained a fresh impetus following the outbreak of wholesale massacres in Russia beginning with Kiev and Kishiney, and all through that ghastly trail of bloodshed following the recrudescence of anti-Semitism. The Jews, in their agony and peril, sought afresh for a path toward safety. Zionism was then restated as the remedy. Theodore Herzl gained new power as its fiery apostle, and Jews the world over embraced the doctrine as a drowning man grasps at a straw. This largely accounts for the present intense agitation of the Zionists."



Street Scene in Modern Jerusalem

and the TRUE

ANDREW C. GILBERT

Then Mr. Morgenthau goes on to show the impossibility of the success of the undertakings of the Zionist movement from economic, political, and spiritual viewpoints. And in reference to the latter he says:

"Is Zionism a spiritual will-o'-the-wisp? I assert, with all the vigour of my most profound convictions, that it is."

We believe Mr. Morgenthau has submitted some very cogent reasons why the Zionist movement will not succeed. Eliminating every reason but one,—the spiritual,—we are con-

vinced that this *one* is sufficient to invalidate the whole scheme and foredoom its promoters to disappointment.

THE SPIRITUAL SUBSTANCE

The spiritual facts that enter into the prospects of Zionism, or the return of the Jews to Palestine, rest upon a solid basis in the Bible, which is the guide-book for both Jews and Protestants. And as we investigate this subject from the viewpoint of the promises of God to Israel, it is clear beyond a doubt that God never intended, after His rejection of the Jews as a nation many centuries ago, to re-establish another Jewish national home.

It will be noted that Mr. Morgenthau points out that it is the hardships and miseries, the persecutions and oppressions, of the Jews that have stimulated this intense desire to return to their own land. He also says that "Zionism is not a new idea." These two observations are true; for they are repeatedly expressed and implied in the Scriptures.

So ardently did the Jews of Christ's day hope for deliverance from the galling yoke of Roman servitude, that advantage was taken of every indication and utterance that might be construed to mean a secession from the Roman nation and a rebuilding of a Jewish state in original grandeur and power. Every expression made by Christ, every promise offered in the Bible that embraced the thought of spiritual restoration and rejuvenation only, was seized upon by the Jewish people, the leaders especially, and given a literal interpretation. This fact often led to their misunderstanding of Christ's mission to earth, and contributed largely to the creation of that vicious sentiment and public opinion that brought about His crucifixion and death.

This expectancy of national re-establishment of the Jews was so fully ingrained in the He-



Entry of General Allenby into Jerusalem

brew mind and thought of those days, that even the disciples of Christ were inclined to think there might be another erection of a literal kingdom. In the hour of keen disappointment because their Master and Lord had been slain, they said: "The chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel." Luke 24:20, 21. And again, after His resurrection they said: "Lord, wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6.

THE CAUSE OF REJECTION

It was in consequence of repeated disobedience and failure to respond to the recurring appeals of their God to turn from evil, that Israel was rejected as a favoured nation and "a peculiar people." The prophet who sorrowed more than any other over the sins and rebellion of his people, said: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Jer. 9:1.

Then his God speaks thus through him:

"Shall I not visit them for these things? saith the Lord: shall not My soul be avenged on such a nation as this? For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant." Verses 9-11.

Again the God of Israel speaks concerning His chosen people, who wilfully transgressed His commandments. Their cumulative rebellious spirit developed a condition that so estranged them from God that, as a nation, He was compelled to cast them off. He says:

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same. Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:25-27.

According to this fiat of Heaven, the Jews as a nation will be no more.

ALL ISRAEL SHALL BE SAVED

Yet, notwithstanding their rejection by God as a nation, all Israel will be saved. But they will not be saved because of national distinction or because of flesh and blood relationship. They will be saved as individuals. Every Israelite will be redeemed, provided he meets in

his own life the requirements of the divine standard as submitted in the Bible.

What it means to be a real Jew or a real Israelite is clearly pointed out in the Scriptures. We read:

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

"Behold an Israelite indeed, in whom is no guile!" John 1:47.

This is the divine conception of a real Jew. He is one who follows strictly the principles of righteousness in his own religious life, irrespective of disparities arising from political isolation, economic discriminations, social barriers, and religious peculiarities. He only is a true Jew, a loyal Israelite, who follows conscientiously in the footsteps of his and our spiritual forefathers, Abraham, Isaac, and Jacob, and says with the integrity of Joshua, "As for me and my house, we will serve the Lord." Joshua 24:15.

THE ISRAEL OF GOD TO BE EXALTED

There will come a time, it is true, when the Israel of God from every class and nation of this sinful earth, shall be planted in their own land, and His "elect shall long enjoy the work of their hands." There will come a time when the Israel of God of all ages, long cast down and oppressed, will find a glorious deliverance by the hand of their King and Saviour, the Messiah of God.

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn [because they are unprepared for the event], and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

This is the final gathering of God's people, and is the only "gathering of Israel" founded upon the Scripture. Then will come the glorious coronation day in the kingdom of God, when the walls of heavenly Zion shall resound with the voice of triumph from Israel free and redeemed. In this event is found the only and true answer to the Zionist question of today.

THE LAND OF ISRAEL

But the final consummation of this hope and of Israel's plan will not be a re-establishment in the circumscribed territory of ancient Palestine, whose land is worn, and niggard in its gifts and resources; where vegetation is sparse and dwarfed; where, if it should be made to

"blossom as the rose," it would require untold wealth and constant and untiring application of human genius and inventive skill in order to maintain it; no, not in this isolated corner of the globe will the true Israel work out that divine plan that will make her a praise in the earth. But the whole world shall be laid at her feet as the gift of God and the everlasting abode of His people.

Then shall be brought to pass the fulfilment of Daniel's prophecy concerning the gathering of God's people into their own land. Says that prophet:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms [the wicked nations of earth], and it shall stand forever." Dan. 2:44.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

THE REALITY OF ZIONISM

This is Zionism in its magnificent reality. Here is found in very truth the solution of that present popular Zionist movement which is built upon fancy, and is propagated by well-intentioned men and women who misunderstand the teachings and promises of the Bible concerning it. We bear no grudge against this issue when we say that it is certain to meet with failure; for it is not founded upon the rock of eternal truth.

The day is not far away when the reign of sin and sinners shall be broken forever. Then will our God, according to His promise, make a "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Not only Palestine, but the *whole earth* will be restored to the pristine beauty of Edenic days. Not only the Jews, or Israelites, as they are commonly known to us today, who have stood loyally by their God and all His commandments, to do them, but *all* who have loved God supremely in their lives and measured up to the opportunities of a deep spiritual life, shall be restored to their own land, and "shall go no more out."

There oppression will never find a place. There all will stand upon the same ground of equality—class and national, social and religious, barriers and distinctions gone forever. There "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are

passed away." There the tabernacle of God shall be with men, "and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God."

Calgary, Alta.

Spiritual Food

WILFRID G. BELLEAU

"FOR this cause came I into the world, that I should bear witness unto the truth." John 18:37. Jesus came to bear witness unto the truth. But what is truth? In John 17:17 we read, "Thy word is truth." Therefore God's word is truth, and Jesus came into this world to bear witness unto that same word. If Jesus thought it necessary to come to this world to bear witness unto the word, how can we be negligent in our attitude toward the Scriptures? Yet many people expect to lead a Christian life without partaking of spiritual food. It is as necessary that we read God's word to maintain a spiritual experience and existence as it is obligatory upon us to eat ordinary food daily for a physical existence. Why do we not read the divine book more?

I Shall Not Pass This Way Again

I SHALL NOT pass this way again;
The thought is full of sorrow;
The good I ought to do today,
I may not do tomorrow.
If I this moment should withhold
The help I might be giving,
Some soul may die, and I shall lose
The sweetest joy of living.

Only the present hour is mine;
I may not have another
In which to speak a kindly word,
Or help a fallen brother.
The path of life leads straight ahead;
I can retrace it never.
The daily record which I make
Will stand unchanged forever.

To cheer and comfort other souls,
And make their pathway brighter;
To lift the load from other hearts,
And make their burdens lighter;
This is the work we have to do;
It must not be neglected;
That we improve each passing hour,
Is of us all expected.

I shall not pass this way again.
O then, with high endeavour,
May I my life and service give
To Him who reigns forever!
Then will the failures of the past
No longer bring me sadness,
And His approving smile will fill
My heart with joy and gladness.

—The Burning Bush.

PRE

FREDERICK W.
JOHNSTON

The Egyptian Lotus

The beautiful sacred lily of the East blossomed this summer in a Canadian aquatic garden. This is the second time only that the lotus has blossomed in Canada, and this was owing largely to the phenomenally hot summer. It grew in the garden of A. E. Raynes, Tillsonburg, Ont.

"It springs from the mud, lifting its golden-hearted blossom high over the water, that it may open pure and spotless to the sun." Thus we, as free moral agents, through the power of the gospel may rise above our carnal surroundings and eventually find a place in the earth made new, there to bask forever in the rays of the Sun of Righteousness.



AMONG the many ramifications of Scriptural exegesis there exists no theme more difficult for many to understand than the doctrine of predestination. Wrong conclusions have been drawn through a misunderstanding of the term itself, and an application has been made of it altogether foreign to the teaching of the Bible. Thus many have entertained the idea that only a few are predestined to be saved, while the great majority will be lost irrespective of any effort on their part to reverse the situation. This view dishonours God, limits the power of the gospel, and leaves only fatalism, with its stagnating influence, as the doom

of mankind. Our God has appointed no one to wrath, "but to obtain salvation through our Lord Jesus Christ."

BELIEVE AND LIVE

The Scriptures, however, reveal the fact that "whosoever will" may come and "take the water of life freely." The divine commission is, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. And we have this testimony from Paul: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16. These and similar expressions are found throughout the Bible, proving clearly the fact that no exceptions are

DESTINATION

made—that all mankind can be saved if they will.

The question now arises: Why, then, are not all saved? To this we reply in the words of Christ: "Ye will not come to Me, that ye might have life." John 5:40. And this is why "many are called, but few chosen;" for only those are chosen who are willing to accept. Therefore, the failure on the part of the majority to gain eternal life, will be due not to the inefficacy of the gospel, nor to any arbitrary decree of the Almighty limiting salvation to a few, but rather to the unwillingness of men and women to repent and accept Christ.

CHOOSE LIFE

What, then, is the Bible view of predestination, and how does it harmonize with the truth of a free gospel? The answer is plain: All *righteous* persons are predestined to be saved; all *sinners* are predestined to be lost. Does not the Bible everywhere prescribe a glorious reward for the saints of God? And does it not also prescribe eternal destruction for the sinner? We answer in the affirmative. Nor is it necessary to produce the multiplicity of texts that confirm these very ideas, for all are more or less familiar with the testimony of the Bible regarding these very truths.

But do we not read in the Bible that "all have sinned"? Rom. 3:23. And since all sinners are predestined to destruction, does this not prove that, all by nature being sinners, all are predestined to be lost? Yes; and so long as any man *remains a sinner*, he is classed with those who are predestined to be destroyed.

What, then, must you do to be saved? The answer is evident: Cease to be a sinner, and become a righteous man or woman; for then you will pass from one predestined class to another which is predestined to be saved. And this very privilege, you can see, is within the reach of every individual; so choose you this day which predestined class you desire to become a member of. If you remain a sinner, you are predestined to be lost. If you cease sinning and become righteous, you are then predestined to be saved. It remains for you to decide.

SAVED BY HIS LIFE

But how can we cease to be sinners?—Only by the confession and the putting away of sin. But remember: We are not saved by what is taken away from us, but rather by what is given to us after the taking away of our sins. True, we who are *alienated* from the life of God by sin, are *reconciled* to God by the death of Christ, but the word of the Lord informs us that we are "saved by His life." His life of righteousness is reckoned as ours at conversion, and by virtue of this we ourselves become righteous in the sight of God. Ceasing, therefore, to be sinners and becoming righteous instead, our predestination is changed.

But how is this predestination to eternal life made possible? Because of sin the death penalty rested upon man, for the law of God was broken. The penalty could not be removed; the demands of a broken law must be met; "the wages of sin is death." Death, therefore, was demanded of every individual, for "all have sinned." Consequently, only one thing remained, since



The Clock Tower at Berne, Switzerland
"Nae man can tether time or tide."—Burns.

the penalty for sin could not be cancelled; and that was to find a substitute to die in place of the sinner. And the substitute needs must be a man in order to take man's place. But God looked for a man, and "He saw that there was no man." Therefore "His arm brought salvation unto him," and "God so loved the world, that He gave His only begotten Son." So Christ died *for us*.

But before the Son of God could take man's place, it was first of all necessary that He become a man. And this is why our Lord took upon Him human nature,—not human nature, however, as it was before man sinned, nor even immediately after our first parents sinned, but rather sinful nature as it was after four thousand years of sinfulness. Thus, by taking sinful nature in its lowest possible condition, He could be tempted in all points like as we are; yet He never sinned. Instead, He overcame every temptation to sin, and became in manhood a perfect human being through suffering. And being made perfect, He became the Captain of our eternal salvation. Having met the necessary requirements for a substitute, He was now ready to be offered on the cross and to die in man's stead. Christ, therefore, died for all.

WHY ARE NOT ALL SAVED?

If, therefore, He died for all, why are not all saved? Suppose, for illustration, you go to a store to buy goods. As soon as you pay the price, the goods are yours. The clerk, however, consents to deliver them as soon as possible. In the meantime you go home, to await their arrival. Who, we inquire, is responsible for those goods, even though you have bought them, if they are not delivered? The answer is clear: The party who has them in charge. Now notice the application. Christ bought

your sins; therefore the sins are His. You are held accountable for them as long as they remain undelivered. Deliver the goods, and you are no longer held responsible for them. Why not give them up and be clear before God? You cannot be justified in the eyes of any man with another man's goods in your possession, especially when you refuse to deliver them. Let us neglect this no longer.

But after having delivered up our sins to Christ, we must accept Him as our personal Saviour. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1. 12. Becoming, therefore, a son or daughter of God, we enter into family relationship with Him, and become heirs of all that the Father is in possession of.

May the Lord help us all to accept Him now, and finally to be saved in the eternal kingdom.

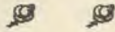
Calgary, Alta.

STRENGTH is the glory of manhood. Yet it is not easy to be strong—it is easier to be weak and to drift. It is easier for the boy in school not to work hard to get his lessons, but to let them go, and then at the last depend on some other boy to help him through. It is easier, when something happens to make you irritable, just to fly into a temper and to say bitter words, than it is to keep quiet and self-controlled. It is easier when you are with other young people, and they are about to do something that you know to be unworthy, just to go with them, than it is to say, "I cannot do this wickedness against God." It is easier to be weak than to be strong. But we know where weakness leads us in the end.—"The Glory of the Commonplace," pp. 4, 5.



John Bassett Moore, of the United States, was elected by the Council of the League of Nations as one of the eleven judges of the Permanent Court of International Justice. The other members of this august body are: Viscount Robert Finlay, of Great Britain; Dr. Yorozu Oda, of Japan; Dr. Andre Weiss, of France; Commendatore Dionisio Ancilotti, of Italy; Dr. Ruy Barbosa, of Brazil; Dr. B. T. C. Loder, of Holland; Dr. Antonio S. de Bustamante, of Cuba; Judge L. Nyholm, of Denmark; Dr. Max Huber, of Switzerland; and Rafael Altamira y Crevea, of Spain.

How to Cure the Cigarette Habit



DANIEL H. KRESS, M.D.



HE first step in giving up the cigarette is to give it up. This must be done after having counted the cost, and regardless of consequences. Many fail because they never really reach this point.

Then keep away from smokers and a tobacco-smoke-laden atmosphere for about three weeks. After each meal, for one week, rinse out the mouth with a quarter-of-one-per-cent solution of silver nitrate. This creates a distaste for tobacco smoke, and will relieve throat irritation.

Purchase five cents' worth of gentian root (or camomile blossoms) and chew it during the day when the desire to smoke appears, swallowing the fluid.

To assist in eliminating the poison, take a dose composed of half a teaspoonful each of Rochelle salts and cream of tartar each morning before breakfast for one week. If possible take a Turkish bath, or a good sweat bath of some kind, twice during the first two weeks; and each morning take a hot and cold spray, or plunge into a cold bath, and follow by a vigorous towel rubbing. Drink water freely.

Keep out in the open air as much as possible. Exercise, as brisk walking, rowing, etc., is beneficial. Keep the mind occupied.

The greatest aid will be found in a change of dietetic habits. Smokers are usually fond of highly seasoned foods and stimulating drinks, and I have discovered that the intensity of their craving for the smoke depends upon how liberally they use such foods and drinks.

It is necessary to give up the use of pepper, mustard, the liberal use of salt, and the use of coffee and tea, and also the free use of meats.

The following diet will be found to aid greatly in getting rid of the craving. If followed carefully, the discovery will be made, by



Indians at Fort Providence, near Great Slave Lake. White men learned to smoke tobacco from the Indians.

the end of the first week, that the craving has materially lessened, and by the end of the third week it is not unusual to find that the craving has entirely disappeared. With this assurance held out, the effort is certainly worth a trial.

For a period of two or three weeks make use almost wholly of cereal foods, as shredded wheat biscuits, Kellogg's toasted wheat biscuits, Krumbles, puffed wheat, rice in any form, whole-wheat bread, rye or Graham bread, etc., with milk and cream, buttermilk, cottage cheese, nuts (well masticated). At the close of the meal use fresh subacids, as oranges, peaches, pears, apples, pineapples, grapefruit. Figs, dates, and raisins are indicated; also apple sauce, canned blueberries, canned cherries, etc., and in the place of coffee or tea, grape juice or water may be used. Highly seasoned foods and stimulating drinks should be avoided, as they are sometimes responsible for the craving for cigarettes.

A patient who had used tobacco for forty-two years, after adopting this treatment for three months, wrote: "It seems wonderful to me that I now have no craving for tobacco or drink."

Another writes: "I am glad to say I have not used tobacco in any form for three weeks, and have no desire for it."

Still another, after four weeks, says: "The desire for smoking has entirely disappeared. I have increased in weight, and considerably in strength. My mind is clearer, not being doped. I am exceedingly glad I quit."

No victory has ever been won without a conflict and fight. Divine aid is promised those who strive lawfully, and victory is assured.—*National W. C. T. U. Leaflet.*



An Afghan Delegate to the Moscow Internationale



S.S. "Aquitania," Queen of the Seas, Side by Side with
in Which Shackleton Will Explore the South Polar S

Around the World



Lord Northcliffe's Headquarters in Washington, D. C.,
During the Limitation of Armaments Conference



Amundsen and the Baby Esquimaux That
He Adopted During His Last Trip North



with the Camera



Why Is the Sabbath Disregarded?

WILLIAM A. WESTWORTH

WHEN we thoroughly understand how much spiritual power is wrapped up in the institution, the Sabbath of the fourth commandment of the decalogue, we are more and more at a loss to understand how it is that there is an almost universal disregard for this day of God's choosing.

The Sabbath stands as a token of God's power as creator; it stands as a pledge of His power to save men from sin, and He himself has given it as the pledge of His power to sanctify His children and fit them for a home with Him throughout eternity. And yet, in spite of all this, men seem ever ready to accept the institution of Sunday as the Sabbath, apparently taking it for granted that there must be some divine authority for the observance of the first day of the week as the Christian Sabbath. When we consider that there is no Scriptural authority for the Sunday institution; when we realize that Jesus and His disciples, so far as any Bible proof is concerned, all kept the seventh day Sabbath; when we realize that Sunday, as the Sabbath, was not instituted nor accepted in the church until centuries this side of Christ, we are surely at a loss to understand how the Sabbath of God's choosing, with all His blessing, could be supplanted by a day that has no divine pedigree,—by a day, too, whose religious associations, reaching back many centuries before Christ, are wholly connected with pagan worship,—by a day that stands out prominently as the one day set aside to enable the pagans to do homage to the sun under his several ancient names.

If we go back to the early records of the Bible, we shall find that sun worship, as indicated, was one of the most prominent sins marking the early days of this world's history. It seems as if men, forgetting God as their creator, their deliverer, and sanctifier; forgetting that He had told them very distinctly to "remember the Sabbath day to keep it holy," and having left Him, in their intense desire to worship something began to seek for the most prominent object they could find upon which to bestow

their homage. The sun, giving warmth and light and beauty to the earth, and by these qualities causing life to spring forth, was apparently the biggest thing that they could comprehend. And so we find that Sunday was established as a day upon which the sun could be worshipped, and was called "the day of the sun."

As we trace back the leading forms of worship in old Chaldea, in Egypt, among the Latins, the Greeks, and the Assyrians, and even in India, we find that the sun was worshipped under the names of Jupiter, Apollo, Ra, and many others. In Job 31: 26-28 is to be found a definite indication that away back in Job's time men were worshipping the sun. Again, from Ezekiel 8: 15, 16 we learn that God classes the worshipping of the sun as one of the greatest abominations.

Sunday as a day of worship comes down to us as a relic of paganism. Each day of the week was devoted to the worship of some god. Sunday was the first day, and as the sun was the biggest and brightest thing of which men were cognizant, they gave it the place of honour; and upon that first day of the week the pagan world looked to the sun as the chief among the deities. In the Schaff-Herzog Encyclopedia of Religious Knowledge, Volume IV, article "Sunday," we find the following:

"Sunday (*dies solis*, of the Roman calendar, 'day of the sun,' because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The 'sun' of Latin adoration they interpreted as 'Sun of Righteousness.' . . . No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."

The pagan world was worshipping the sun. When Jesus was on earth, Apollo, the sun god, was supreme; but when the power of the gospel began to prevail, men began to leave the rites and ceremonies and formalities of the dying paganism, and yield themselves to the pleadings of the Spirit of God. But after a little while, as the gospel advanced and as the truth concerning Jesus grew in power, the persecution which had attended the apostolic church in its early history became less and less severe. Mul-

titudes joined the Christian church, and we find that the simplicity of the Christ-life and the plain, unadulterated truths of the gospel soon began to be forgotten in the desire of men to be prominent and to heap to themselves riches and honour. The apostle Paul said that the "mys-

happened. These days, which were set apart for pious exercises, were squandered away in indolence, voluptuousness, and criminal pursuits, and were less consecrated to the service of God, than employed in the indulgence of sinful passions."—*Mosheim's Ecclesiastical History, Vol. 1, part 2, chap. 4.*

And this took place in the church! Then



Beautiful Venice—the Rialto and the Grand Canal

tery of iniquity" was already working in his time.

It was not long after the time of the apostles before the struggle for power among the leaders of the early church caused them to adopt many pagan practices in their desire to gain power and prestige and to gather to themselves many whose early training had infected them with heathen practices and superstitions.

Thus we find that an element of paganism was introduced into the church of the living God. Mosheim bears testimony as follows:

"The increase of these festivals would not have been offensive to the wise and the good, if Christians had employed the time they took up, in promoting their spiritual interests, and in forming habits of sanctity and virtue. But the contrary

came Constantine, the first so-called Christian emperor, who was, indeed, a politician. It was good politics for him to profess Christianity; for he had heard the death-knell of paganism; he saw that it was on the decline. He realized that Christianity was in the ascendancy, and, as a politician, he set himself to bring the conflicting elements of Christianity and paganism together. Regarding this, and

regarding the efforts of Constantine artfully to balance himself between paganism and Christianity, Gibbon, the great historian, in his "Decline and Fall of the Roman Empire," thus speaks:

"He artfully balanced the hopes and fears of his subjects, by publishing in the same year two edicts: the first of which enjoined the solemn observance of Sunday, and the second



Girls' School for Natives—Seventh-day Adventist Mission, Sierra Leone, Africa

directed the regular consultation of the Aruspices."—*Volume II, chap. 20, par. 2.*

I quote again, from the Rev. George Elliott's prize essay on the Sabbath:

"To fully understand the provisions of this legislation, the peculiar position of Constantine must be taken into consideration. He was not free himself from all remains of heathen superstition. It seems certain that before his conversion, he had been particularly devoted to the worship of Apollo, the sun god. The problem before him was to legislate for the new faith in such a manner as not to seem entirely inconsistent with his old practices, and not to come in conflict with the prejudices of his pagan subjects. These thoughts serve to explain the peculiarities of the decrees. He names a day, not the Lord's Day, but the day of the sun, the heathen designation, and thus at once seeks to identify it with his former Apollo worship. He excepts the country from the operation of the law, and thus avoids collision with his heathen subjects."

This is simply to say that when Constantine was leaning toward Christianity, and claiming to be a Christian, he must not do anything that would hurt the feelings of his pagan subjects, and that he did not want to be entirely inconsistent with his old position; that is, he wanted to be a pagan when he was helping the pagans, and appear to be a Christian when he was helping the Christians. So, between the two, he named Sunday as a holy day.

Now we come to the first law ever given for the enforcement of Sunday, and we quote the first edict that was ever given for this purpose, so far as we have any record of it:

"On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time.)"—*Code of Justinian, lib. 3, tit. 12, 3; cited in "History of the Christian Church," Philip Schaff, D.D., Vol. III, chap. 5, sec. 75, p. 380.*

Sometime between the years 343 and 381 A. D., a council of the church was called at Laodicea, and there a stringent law was passed by the church stating that Christians should not "Judaize;" and from that time on Sunday grew in prominence.

Constantine had now begun to direct in church affairs. He had brought the church into prominence by professing Christianity. He was now a church leader, and was obliged to do something to appease his pagan subjects, so he attempted to induce the church to rest on the first day of the week, and thus make it casier for all the pagans to accept Christianity and enter the church. And now the day of

Page twenty

the sun became the day of the "Sun of Righteousness."

Thus we see Sunday established, and the Sabbath of the Lord gradually forgotten as the pagan day began to take its place.

The intense hatred against the Jews which was fostered in the church of the early centuries made it more and more easy to eliminate the Sabbath; for the Jews still clung to the observance of the day which God had given them. So many pagans accepted Christianity and joined the church that it was very easy for them to alter their sentiment relative to Sunday, provided the same day was kept in the Christian church that they had been accustomed to keep in their former worship—paganism.

Finally, the Sabbath was crushed by sheer force, and the pagan day was instituted, and the church, led by the Roman bishop, espoused the cause of Sunday in its entirety, for by this time Rome had been constituted the supreme church.

Now we bring the criminal into court and ask him, "Are you the guilty one? Did you authorize the change of the Sabbath?" What does he say? Does the Church of Rome attempt to account for the change as the other churches of Christendom do? No. These churches tell us that Sunday came to be observed as a holy day because Christ rose from the dead on that day, or because His apostles changed the day of the Sabbath, or something of that kind. But will the Church of Rome say that? The Church of Rome comes forward and says: "We changed the day; we are the people." They confess to the fact. They say, "We have the power, and all Protestants recognize our power by doing as we command."

Let us examine some recognized Roman Catholic authority. In "A Doctrinal Catechism," published by that church, we read:

"Question—Have you any other proofs that they are not guided by the Scripture?"

"Answer—Yes; so many, that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture and profess more that is nowhere discoverable in that divine book.

"Ques.—Give some examples of both.

"Ans.—They should, if the Scripture were their only rule, wash the feet of one another, according to the command of Christ, in the thirteenth chapter of St. John;—they should keep, not the Sunday, but the Saturday, according to the commandment, 'Remember thou keep holy the Sabbath day;' for this commandment has not, in Scripture, been changed or abrogated."—*Page 101.*

On page 174 of this same work, are the following question and answer:

"Question—Have you any other way of proving that the church has power to institute festivals of precept?"

"Answer—Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

Many other Catholic authorities might be quoted, but they are all in harmony with those already produced. There is absolutely no dissonance of opinion among Roman Catholic writers. They all claim that the fact that they have changed the observance of the Sabbath from Saturday, the seventh day of the week, to Sunday, the first day of the week, is a mark of their ecclesiastical power and authority. From the time the Church of Rome was established as supreme over every conflicting element

in the church, Rome has stood strongly for the observance of Sunday as opposed to the Sabbath of the Bible.

No other church claims to have made the change. The Bible gives no intimation that any day would ever take the place of the Sabbath of the fourth commandment. Then, inasmuch as the Church of Rome alone assumes the authority for the change, we are compelled to acknowledge the act to be solely that of the Papal Church and that Sunday is the offspring of her power.

The question as it comes to us today is a question of loyalty. It is a question as to whether we will stand for God and God's truth, or yield obedience to the Church of Rome in direct opposition to the demands of the law of God. "Choose ye this day whom ye will serve."

The Guardian Angel

'Tis a thought that I love to cherish,
That to every child of earth
Is a guardian angel given,
From the hour of his mortal birth,—

An angel to walk beside him
Along life's devious way,
With gentle, silent guiding,
Lest his erring feet should stray,—

An angel in shining garments,
From the court of our gracious King;
To heaven, his high commission,
That human soul to bring.

If he yield to that holy teacher,
Through life, what'er betide,
The angel of light and glory
Will ever with him abide.

No terror can e'er appall him,
Nor danger his heart dismay;
The angel guard beside him,
His shield by night and day.

The angel is keeping record,
Too often by us forgot,
Not of word and action only,
But of motive and secret thought.

He enters, with smile of gladness,
Each noble effort in;
And often, alas! with sadness,
The record of soil and sin.

Swiftly, the heart's petition
He bears to the gate of heaven,
Returning with blessings laden,
Or the pledge of sins forgiven.

When at last the weary pilgrim
Is wrapped in death's long sleep,
At his lowly grave the angel
Will a tireless vigil keep.

At the trumpet's call awaking,
He will come from the prison land;
And still by its gloomy portal
Will the watching angel stand,

With loving arms to unfold him,
And with the ransomed band
Bear him on shining pinions
To the immortal land.

Oh, then, mid the joys of heaven,
I hope the face to see
Of the angel to whom it was given
To tread life's path for me.

And we'll tell in song and story
The praise of redeeming love,
As we dwell in the home in glory,
The city of light above.

—Mary A. Davis.

Will the

STEMPLE WHITE

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13.



"I will come again." John 14:3.

DOES the Bible teach that the whole world is to be converted? Is the world growing better? The Holy Scriptures very clearly answer these questions, and present-day conditions strikingly harmonize with the words of these Scriptures of truth.

In His sermon on the mount, Jesus said for all time in this present evil world: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. At the flood only eight souls were saved; and, commenting upon this, Jesus said, "As it was in the days of Noe, so shall it

be also in the days of the Son of man." Luke 17: 26. When Sodom, Gomorrah, Zeboim, and Admah, those populous, pleasure-loving cities of the plain, were destroyed by fire from heaven, a type of the final destruction of all the ungodly (see 2 Peter 2: 6), only four souls escaped the common doom, and only three of those escaped with their lives. "Likewise also as it was in the days of Lot," said Jesus, "even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30.

Elijah, who was afterward translated without seeing death, stood alone for the word of God when the prophets of the sun god Baal were numbered by the hundreds. With all His miraculous power and loving ministry, the sinless Messiah did not convert Jerusalem, but instead was crucified by her inhabitants outside the city walls. Jesus came into the world, that the world through Him *might* be saved, and whosoever believeth in Him *shall not perish*. John 3: 16, 17. Each soul is offered, through the gospel of the Son of God, an eternal second life, and each soul has an eternal "second death" to shun. Rom. 6: 23. But God will never force the will. Man is a free moral agent.

TRUTH UNPOPULAR

All the Reformers well understood the truth once stated by Wendell Phillips:

"No man in the pulpit or on the platform can be true to the truth and at the same time be popular with his generation."

John Calvin said:

World Be Converted?

"There is no reason why any person should expect the conversion of the world."

Concerning the world-conversion fable, Martin Luther said:

"This is a falsehood forged by Satan. . . . Beware, therefore, of this delusion."

John Wesley said:

"If many go with you, as sure as God is true, both they and you are going to hell. . . . Are many wise, many rich, many mighty, or noble travelling with you in the same way? By this token, without going any farther, you know it does not lead to life."

Dr. Adam Clarke said:

"Probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when, the earth having been burned up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God, and righteousness alone shall dwell in them."

Matthew Henry declared:

"Bad it is, and bad it will be, and worst of all just before Christ's coming."

How particularly emphatically does the New Testament teach this! Paul gives a most vivid and dramatic description of the "perilous times" of these "last days" in 2 Timothy 3: 1-7, and the daily press is but a recording commentary showing to all the world prophetic fulfilment. Verse 13 declares that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." In James 5: 1-9 is a most remarkable prophetic forecast of the present industrial struggle,—that which occupies the centre of the stage today in all the world,—and the "brethren" are counselled to "be patient," and to "stablish" their hearts, "for the coming of the Lord draweth nigh." In the words of Jesus, "fear not, *little flock*; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

It is only because of utter ignorance of the Scriptures that this false "peace-and-safety" cry of "live-as-you-please-you-will-be-saved-anyway" has been so extensively promulgated. It is a very near relative to a later "cunningly devised fable" known as "future probation." In fact, the whole Babylonian family, those accepting the traditions of men in place of the Holy Scriptures, are deathly afraid to look the ten command-

ments squarely in the face. "Sin is the transgression of the law." 1 John 3: 4. "The soul that sinneth, it shall die." Eze. 18: 4, 20. In Jesus' own post-ascension special, in Revelation 6: 15-17,—in all Bibles, in all versions, in all languages,—we are told that at His personal appearing to reap the earth, the popular, wealthy, mighty, scoffing masses of humanity, many of whom have fondly anticipated a second and easier chance, will be most miserably, disappointingly, and remorsefully surprised.

HARVEST REVEALS BOTH CHAFF AND WHEAT

Jesus declared: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." Matt. 13: 40. Revelation 20: 8 compares the numbers of the ungodly who will be lost, to the "sand of the sea." By the way, who ever saw the wheat bin larger than the straw pile?

Many, like King Saul, will lose their "crown of life" because they "feared the people." The wise son of the very "neighbour" who took Saul's throne, has sent ringing down through the ages the sensible advice, "Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12: 13. The infallible, eternal word of God is the only true and safe foundation upon which to build. Christians should, however, work with as much indefatigable zeal, love, and tenderness as they would if the whole world were going to be converted. Hence, let the good work of seed sowing go on. Let us at it—all at it—always at it, and always in earnest; for the promise of a sure crop cheers the worker. (See Isa. 55: 10, 11.)

Winnipeg, Man.



The Common Method of Carting in the East, as Seen in Singapore



The sunken gardens in the rear of the Pan-American Building, Washington, D. C., contain some of the rarest specimens of plant life in America. The water lily shown in this photograph is known as the *Victoria regia* lily, and was discovered in Bolivia in 1801. In South America some of the leaves grow to be five feet in diameter, the edges turning up from five to seven inches. They are used by the natives as rafts. The flower opens at dusk and closes at sunrise.

THE PURPOSE OF PAIN

ARTHUR W. HERR, M.D.

HOW many people do you know who have never nursed an aching back, head, or tooth? How many have you met who have never suffered some sort of pain? Indeed, you will not need to go far from your own doorway to discover some one who is out of sorts physically, somehow, somewhere. Pain is universally known, and like the poor, is ever present with us. At every stage of existence we have pain and its interpretations. To the newborn babe pain is colic—a crying colic; to the boy who has crawled through the hedge fence into Neighbour Jones' orchard, pain is also colic—green-apple colic; to sister it is a headache; poor mother calls it neuralgia; daddy, backache; and grandfather terms it gout. The philosopher defines it as "excessive pleasure."

Pain in colic is caused by pressure from within upon the sensitive nerve endings in the bowel wall. Pain in a headache is blood pressure upon the nerves of the scalp; in toothache, the pressure of exudate or blood on the nerve root; in neuralgia, a cry of the nerve for food, a protest against the toxins irritating it. Pain is irritation or pressure upon sensitive nerve endings.

Pain is profitable; it exists for our benefit, for our salvation. It is nature's warning, her note of alarm that something has gone wrong with the machinery within, that the integrity of the body is threatened, that law is being transgressed. Nature at first endeavours to teach us her law by giving a gentle warning,—a tired feeling,—using pain as a last resort. Pain is a red flag flung out to tell us of dan-

ger, of sickness ahead; to stop! look! listen! This bodyguard, this warning sentry, is our friend, giving us due notice of the approach of foes. It would be to our advantage to listen to it and to give prompt heed to its advice—advice given in the bonds of friendship.

Were it not for the ministry of pain, we might become possessed of an ailment that would increase without our knowledge of its existence until health and even life were endangered. If we neglect the tooth that refuses to ache when processes of decay have begun, our system will be open to infection and blood poisoning; lymph channels may carry septic material to remote parts of the body and set up septic processes there under more favourable environment; and how frequently remote and obscure disorders are relieved by the extraction of an infected dental root. The toothache is telling us to pay a visit to the dentist immediately. An aching head is telling us—yes, shouting it in our ears!—that we need more sleep, or less food, or greater elimination, or that we need more fresh air or an ocular examination.

One would be considered foolish in the extreme to ask that a red light telling of danger ahead in his pathway be taken away while the obstruction in the road remained. But this is what patients suffering pain want done, and what physicians in their prescribing and administration of drugs often do. They dispense pain killers to get rid of the danger signal of pain, without removing the cause of pain. Remove the cause, and nature will take down her signal. There will then be no need of it.

It is the law of nature that transgressors shall suffer pain, and that ignorance will not excuse the transgressor. Place your finger in the fire and it will burn, pray as you will. Fall from a building, and you will break a bone, however pious you may be, for nature's law is a part of God's law. But there is forgiveness for the transgressor, in that nature provides a new skin for the burned finger, and mending for the broken bone; for nature has implanted in

us a healing power, the *vis medicatrix natura*, the healing power of nature. Pain is to the body what the violated conscience is to the soul. It is a blessing in disguise.

The cause of pain must be sought for and removed. In the interim apply the hot fomentation; this acts by drawing the blood to the surface vessels, thus relieving the congested internal organ of its surplus blood. It also relieves the sensitive nerves. Heat will relieve pain more effectually than opium. Heat is a splint to pain, and can be applied in various ways. Hot sponging or a hot water bottle will answer the purpose. Then, too, we have the radiant heat of the electric lamp or of an arc light. Focussed sunlight is another form of heat that may be applied. A current of hot air driven to the ear will generally relieve earache. Hot air will relieve the pains of rheumatism; or the alternate hot and cold application, which has an intensifying action upon the circulation, may be made use of. A small ice bag over a part—for instance, the appendix—will serve to contract engorged vessels and stop pain. In appendicitis this can be resorted to at the time the patient is being given a hot blanket pack, the one treatment contracting and the other depleting vessels in the appendix by engorging surface vessels. When the disease is taken in time and these treatments vigorously and persistently applied, food at the same time being withheld and attention given to proper and thorough elimination, few cases will advance to the stage where a surgical operation will be required. For pelvic troubles there are the hot sitz-bath and the hot enema.

A rest to the part affected is essential, as, for instance, strapping the chest in pleurisy. Position in bed also counts for much; and rest to the mind is important. A Christian Science healer says to his patient, "There is no pain." He endeavours by assertion to develop and keep this idea before the victim of pain; and there is more than a grain of truth in the teachings of Christian Science; for they are based upon the fact that the mind wonderfully influences



"There is beauty beneath us, around, above,
And Nature whispers, 'God is love.'"

bodily actions. Patients often present themselves before a doctor with some imaginary ill from which they suffer as much or more pain than from a real disease. Take, for instance, a heart lesion. A careful examination is instituted. Heart, lungs, stomach, and pelvic organs are systematically questioned, and as likely as not it will be found that the heart symptoms are reflex, that the digestive disorders are producing noxious and annoying gases which press upward on the diaphragm and thus disturb the heart, producing the subjective symptoms. The patient is placed for a few days upon a rigid regimen of diet; digestion improves, the gases of putrefaction and fermentation no longer form, pressure upon the diaphragm is relieved, and presto! the "heart disease" is cured.

A patient may be suffering from real pain and possess a real cause for it; but even then he possesses power in a degree to neutralize it. This is based on the fact that the mind cannot entertain two ideas at the same time, that it cannot concentrate upon more than one thought at a time. Pain is of the mind. Pain is referred from the part injured to the brain; therefore, if the mind can be controlled, we can sidetrack the pain. Dr. Bates, of New York City, suggests the plan of substituting one absorbing thought (of pain) for another absorbing thought. He requires the patient to close and cover the eyes and then concentrate his mind upon the colour black. As long as the patient's mind is fully concentrated, his pain is wholly relieved; certainly a useful temporary splint to pain while permanent relief is being sought by the removal of the cause of the pain.

Pain is not disease; it is a warning of disease. We cure disease by removing the cause. We should learn to reason from cause to effect. Wrong habits of life are the cause; disease is the effect. Right habits adopted and rigorously followed tend toward health and a life free and painless.

Ministry in Obscurity

Not long since in a great city an aged Christian woman closed her earthly life. She had lived always in very plain circumstances. She

had enjoyed only the most ordinary privileges of education. She had no peculiar gift for any distinct form of Christian activity. . . . But for sixty of her eighty years she had been a true, earnest, and sincere Christian. She had been a faithful wife, and a loving, self-denying mother. She had brought up her family in the fear of the Lord. She had lived a quiet, patient, gentle life.

About her coffin there sat a large circle of her descendants—her own children and grandchildren. Her life story was a record, not of any great deeds, nor of any fine things done,



A Tokyo policeman putting up a sign of warning to the public against the usual summer epidemic of cholera. The placard is issued by the health authorities, and gives the simple rules to follow to prevent the spread of cholera. The value of the sanitary code taught by Moses, and preserved in the Old Testament, is now recognized by science in all civilized countries. Truth does not become obsolete with age.

but of eighty years of plain, simple, lowly, Christlike goodness. . . .

Such a ministry of goodness is within the reach of every Christian. It requires no brilliant gifts, no great wealth. It is a ministry which the plainest and the lowliest may fulfil. Then its influence is incalculable.—*The Glory of the Commonplace*, pp. 223, 224.

WHEN you are angry, the less you say the better. Words spoken in a fit of temper very seldom occasion agreeable thoughts the morning after. And if it is advisable to put a seal on your lips till your fit of anger passes, it is even more important to avoid the writing desk. A harsh word may be forgotten, but an unkind letter lives in the memory of its recipient indefinitely.—*Selected*.

Charity---What Is It?

CHARITY is love, the great duty of man,—supreme love to God, and equal love to man. “Thou shalt love the Lord thy God with all thy heart.” “Thou shalt love thy neighbour as thyself.” Matt. 22: 37, 38.

If we love God we will keep His commandments: “For this is the love of God, that we keep His commandments: and His commandments are not grievous.” 1 John 5:3. If we love men, we shall not only not injure them, but shall seek their good, their highest good, even their eternal salvation.

The Lord has said, “In all things that I have said unto you be circumspect” (Ex. 23: 13); that is, do exactly what I say. Is it charity to our neighbour to tell him he need not be very particular in his obedience to God—that you can have charity for him, a charity that encourages him in whatever course he chooses to take in his professed service to God? Not at all. “Charity suffereth long, and is kind;” but it “rejoiceth not in iniquity, but rejoiceth in the truth.” The law of God is the truth, and iniquity is its transgression. “Thy law is the truth.” Charity rejoices in the law of God; it delights in it. Its language is, “How love I Thy law!” It cannot encourage its transgression. The law of God is law; it is not license; it gives no countenance to looseness.

But the popular charity of the present day speaks in this way: “We can fellowship all denominations. It makes no difference what your faith and practice are; if you only love God, you may serve Him as you choose.” Says one: “The Sabbath question is of very little importance. You may keep the seventh day, and I can receive you into the church. I would keep it if I lived in a community where every one kept it.”

Is it a matter of little importance whether we obey God or not? whether we do what He has said, or something else? Who has given man the right to trifle with God’s law? to say to his neighbour, “You may do this or that,—whatever you choose,—and all will be well”? Is this charity to our neighbour, to whom God has said in substance, “In all that I command thee be circumspect”? Far from it! Charity to him would be to teach him to obey God, that he might be saved. If God requires a thing of us, He requires it. There is no choosing notes in His requirements; if men introduce them, it makes discord. That man who would keep the seventh day if he lived where all kept it, ought

to keep it where he is. His own mouth testifies against him; and the marvel is that he does not know it.

Men offer a choice between three or four “modes of baptism.” This is thought to be liberal and charitable. It gives the liberty of choice; but who has the right to give such license? Christian baptism is one: “One Lord, one faith, one baptism.” Who says there are three modes? If immersion is baptism, sprinkling is not. The best authorities give “immersion” as the definition of baptism. If they are correct, to be baptized by sprinkling is equivalent to being immersed by sprinkling. Immersion and sprinkling are two different things. There is no record that God has given man a choice between them. Who has a right to do so? Is it charitable to teach men that they are at liberty to choose between different courses of action, when God has not said so? He has cautioned man to be circumspect in all that He has commanded him. Who is it that says the contrary—that we need not be circumspect, but may choose for ourselves?

True charity does not consist in countenancing every form and shade of error, in excusing and encouraging men in their departures from the word of God, and in making no difference between the truth and those fables and inventions by which it is made of no importance and of none effect. True charity honours the word of God, and exhorts all to abide by its authority, and warns of the danger of disregarding it.

But the objector says, “We do not all understand that word alike.” If those who desire to understand it, that they may do its requirements, cannot, of course the word is at fault; but true charity will not take this ground: it will charge the fault to men rather than to the Author of the Bible. Let men obey the precepts of Scripture as they are given, and these differences will cease to be. Charity would have all obey and live.—*R. F. Cottrell, in Signs of the Times.*

Where Heaven Is

WE must not make the mistake of thinking that Christian work consists merely in devotions and acts of worship. A minister preached one day about heaven, and his sermon was greatly enjoyed by his people. Next morning a wealthy member of the church met the pastor and spoke warmly of the discourse. “That was a good sermon about heaven,” he said.

"But you did not tell us where heaven is."

"O," said the minister, "I can tell you now. Do you see yonder hilltop? In a cottage there, is a member of our church. She is sick in one bed, and her two children are sick in another bed. I have just come from her house. There is not a lump of coal, nor a stick of wood, nor a loaf of bread, nor any flour in that house. If you will go down town and buy some provisions and some coal, and send them to that home, and then go yourself to the house and read the twenty-third psalm beside the woman's sick-bed, and kneel and pray with her, you will know where heaven is."

Next morning the man met his pastor again, and said, "You were right—I found heaven." In the place of worship we learn of heaven's joy and happiness; out in the fields of need we find heaven in service of love.—*The Glory of the Commonplace*, pp. 105, 106.

We may have here the earnest of our future home.

For Me

ELFIE DEER

O FOR the voice of angels,
That I might sweetly sing
The praises of my Saviour,
Our great and heavenly King!
He stooped so low to save me;
For me was crucified;
His matchless love forgave me,
A wretch who should have died.

For me He suffered, bled, and died;
For me, who all His laws defied;
And then, with tender, pitying grace,
He bade me look upon His face.
I looked, O praise His holy name!
My soul has lost its guilty stain.
O wondrous stream, so pure and free,
That flowed for me on Calvary!

Personality as an Asset

WALT WHITMAN said, "A man is not all included between his hat and his boots;" the atmosphere he radiates, the impression his personality conveys to that something in one which is not influenced by externals, is everything.

Personality is the most important of all human assets. Our success, our popularity, our happiness, our power for good or evil, everything depends on it. Money is not the only riches. There is a possible wealth of personality which would make money look ridiculous in comparison. No matter how poor a person may be he can cultivate a personality that will make him welcome where the mere money millionaire cannot enter.

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The qualities which go to make up a charming personality, are kindness, magnanimity, cordiality, tolerance, sympathy, unselfishness, self-confidence, and cheerfulness. These are the qualities that attract, that win our admiration and love. Any one who wills may develop them.—*The New Success*, adapted.

Don't Try to Do Too Much

THERE is too much rapid transit about our mode of life. We waste our energies instead of husbanding them. We make unwarranted drafts on our physical and mental capitals. We seem dissatisfied with gradual and natural growth. We would make short cuts to success, fame, and power. We do not grant ourselves sufficient recreation.

Our meals are eaten in a hurry. Our nights as well as our days are devoted to the pursuit of our respective aims. We put too high a commercial value on time.

The business man wants to become a merchant prince at one bound. The man of affairs seeks to extend his influence over too wide an area. The scholar would win fame in one day. The child must get into college before it is really fit to do college work.

In every sphere of activity we attempt entirely too much. Whom does our speed benefit? No one. The pace kills. It kills in a twofold manner. It kills the very purpose we would subserve, and ourselves.

Gradual growth is the spirit of the divine law. Who that hurries along, without occasional rest, does not incur physical weakness, nervous exhaustion, and sometimes even premature death?

More lives are wrecked, more minds unbalanced, and more homes destroyed by over-exertion than by any other cause. The larger the community the greater the speed of living. Making the most of life does not mean crowding accomplishments into life at the sacrifice of life's pleasures.—*Selected*.

Happiness

NEITHER wealth nor fame, nor prominent position, nor all that the world can bestow has the faintest power to give happiness. And conversely, neither has the absence of all these the faintest power to withhold it; for that true and abiding and only possible success that insures happiness is the success of character and of spiritual achievement.

Possessions have no conceivable relation to happiness, for happiness lies solely in response, and in sympathetic companionship; in the realm of the affections and the sympathies; in love, in sacrifice, in all sweet and tender and holy relations; and without these, all that the universe holds is powerless to afford happiness, and with these, all that it holds is powerless to destroy it.

One owes to the world his best efforts, his achievements which contribute to the benefit of humanity; but his personal success and happiness are not conditional upon these.

They belong to the purely spiritual realm. They are of that order of the immortal life which the world cannot give, neither can it take away.—*Selected.*

"The Flight into Egypt"

(See page 1.)

CONCERNING the circle which appears about the head of Jesus in many classic paintings, the following quotation may be of interest to our readers:

"There is yet another remarkable characteristic of these pictures worthy of notice, and that is the nimbus or peculiar circle of light that frequently encompasses the head of the Roman Madonna. With this circle the heads of the so-called figures of Christ are also frequently surrounded. Whence could such a device have originated? In the case of our Lord, if His head had been merely surrounded with rays, there might have been some pretence for saying that that was borrowed from the Evangelic narrative, where it is stated that on the holy mount His face became resplendent with light. But where, in the whole compass of Scripture, do we ever read that His head was surrounded with a disk, or a circle of light?

"But what will be searched for in vain in the word of God, is found in the artistic representations of the great gods and goddesses of Babylon. The disk, and particularly the circle, were the well-known symbols of the sun-divinity, and figured largely in the symbolism of the East. With the circle or the disk the head of the sun-divinity was encompassed. The same was the case in Pagan Rome. Apollo, as the child of the sun, was often thus represented. The goddesses that claimed kindred with the sun were equally entitled to be adorned with the nimbus or luminous circle."—*Alexander Hislop, in "The Two Babylons," p. 87.*

Pleasure in Small Quantities

HALF the joy of life comes from getting the good out of things as we go along. Some of us are always putting off our enjoyments. After a while we expect to take a rest, see a friend, or read a book. But after a while never comes. The good time we are looking forward to lies as far ahead as ever. All life is spent in meaning to overtake and enjoy it. Meanwhile we toil, drudge, and grow old, pass-

ing by with an unseeing eye the happiness we might get out of every day.

Yes, every sordid, commonplace day has its wealth of enjoyment for us, if we only take the trouble to get it out.

There are dozens of simple pleasures which we might enjoy. Ten minutes every day with a fascinating book; fifteen minutes of bright, intelligent conversation with the home folks on some other subject than the sordid details of making ends meet; a few minutes in an art gallery, just to look at one picture,—these are some of the little every-day happinesses we might take, and don't, not because we are too poor, but because we haven't thought them worth while. We are too busy aiming at some big, expensive pleasure in the future.

Make up your mind, then, that the big pleasure will always elude you. We shall never enjoy life until we learn to enjoy the little happiness of every commonplace day as we go along.—*Christian Age.*

Pessimism versus Optimism

No one is defeated until he gives up.

That man has failed who has not been able to keep a good opinion of himself.

Hard times has a good many relatives. It is the twin brother of the blues.

The most dangerous force in this country is the fortune with no character behind it.

What the superior man seeks is in himself; what the small man seeks is in others.—*Selected.*

Give

SEE the rivers flowing
Downward to the sea,
Pouring all their treasures
Bountiful and free,—
Yet, to help their giving,
Hidden springs arise;
Or, if need be, showers
Feed them from the skies.

Watch the princely flowers
Their rich fragrance spread,
Load the air with perfumes,
From their beauty shed,—
Yet their lavish spending
Leaves them not in dearth,
With fresh life replenished
By their mother earth.

Give thy heart's best treasures;
From fair nature learn;
Give thy love, and ask not,
Wait not a return.
And the more thou spendest
From thy little store,
With a double bounty,
God will give thee more.

—*Adelaide A. Procter.*

SEEN THROUGH OTHERS' EYES

The Devil

MEN don't believe in the devil now as their fathers used to do;
They've forced the door of the broadest creed to let his majesty through.
There isn't a print from his cloven foot, or a fiery dart from his bow,
To be found on earth or in air today, for the world has voted so.

But who is it mixes the fatal draught that palsies heart and brain
And loads the bier each passing year with ten hundred thousand slain?
Who blights the bloom of the land today with the fiery breath of hell?
If the devil isn't and never was, won't somebody rise and tell?

Who dogs the step of the toiling saint and digs the pit for his feet,
And sows the tares in the field of time wherever God sows His wheat?
The devil is voted not to be, and of course the thing is true;
But who is doing the kind of work the devil alone should do?

We are told he doesn't go about as a roaring lion now,
But whom shall we hold responsible for the never-ending row
To be heard in church, in home, and state, to earth's remotest bound,
If the devil by unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow, and show
How the frauds and crimes of a single day spring up?
We want to know.
The devil was fairly voted out, and of course the devil's gone;
But simple people would like to know who carries his business on.

—A. J. Hough.

Traitors

WHEN men enter the ministry they take solemn vows. These vows are taken publicly and are supposed to be sacred and inviolate. They are assumed in connection with the most sacred service ever committed to men—a service which relates to the eternal interests of men.

Men are not supposed to take these vows lightly. They are supposed to have meditated and prayed and to have solemn convictions concerning the matter, and to have had a call from God for this special service.

Thank God so many men have been true to their vows and have gladly yielded their lives in the carrying out of the purpose of service. Thank God for the harvest that has

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followed the ministry of true men during all the history of the church.

But some men seem to have a trifling regard for their vows, claiming the right to interpret them as they please, and then putting such a construction upon them that they are made to mean the very opposite. In some cases, these men turn around and attack the very essential truths involved in their vows.

Were they members of a club or political party or secret organization, they would never be allowed to hold their positions; but in the church, where they are supposed to minister the word of God and to represent Him in their ministry to the people, they are allowed to violate their vows with impunity.

In other organizations they would be expelled and tagged as lacking the first fundamental principles of honesty; but in the church it is different. They rely upon the kindly hearts of the people, lord it over them, and laugh at any one who dares to question their integrity.

Were they officers in the army or navy they would be court-martialed and shot; but in the church,—these men are such good men; such sweet, affable men; such good mixers! They certainly are good mixers, for they mix truth and error so wondrously that the people cannot distinguish between them. Notice how these good, sweet men always find a place on the committees which enable them to guide the affairs of the church along the smooth places. They are never very definite as to what the Bible teaches, but are very definite as to what they think, and what the scholars think.

Why should any man who has forsaken the faith, who no longer believes that the Bible means what it says,—why should he take the money of the saints at the same time that he takes advantage of their credulity? But this is true of many a man in the ministry today, as we know to our sorrow.—*King's Business, September, 1921.*

Importance of Promptness

SAID a successful business man the other day: "Do you want to know why I increase my business every year and my friend across the way is glad to make ends meet? I'll explain in a nutshell. I'm prompt and he isn't. I'm down

at this desk before my manager comes to consult me.

"I never start a day's work without planning, and the only way to plan is to begin promptly. I've been in our friend's office many a time, and what do I find there? He is usually hunting for something among the rubbish in his desk, where there are bushels of letters and papers piled up.

"Yet he is always hurrying, pushing, and driving his employees, telling them that everything is behind and urging them to get through with more work. Everything is in confusion, and why? Just because the man at the helm delays. He is not prompt. I'm always calm and cool. It does not matter how hard business is pressing, because I give myself time to find out what I've got to do, and then I go ahead and do it."—*Montreal Standard, Sept. 10, 1921.*

Begin to Work Hard Today

WE are forever going to begin work in earnest tomorrow, and we are never satisfied with the job we've got, and we perform the labour involved in it in only a half-hearted manner; but we are going to work in dead earnest when we get a job to suit us.

The fact is that tomorrow, when we get to it, will be to us as today is to us now. We shan't feel any more like work; and that other job, when we come in actual contact with it and see it close at hand, won't suit us any better than the one we have now does.

The truth is that we are dawdlers and shy of work, and are trying to get along just as easy as we can. We hate to pitch in and go at things.

The time for us to work is now, not tomorrow, and the job for us to secure is the one we've got. Do your work completely and thoroughly, and you'll be astonished to find what chances there are in it; and everybody that knows about your work, or is in any way concerned or affected by it, will be delighted to see it well done—everybody likes to see a job, whatever it is, well done—and pleased with the doer; and there's money in it for you.

It isn't the job that makes success; it's the man.—*Selected.*

"TAKE care that the face which looks out from your mirror in the morning is a pleasant face. You may not see it again all day, but others will."

NEWS NOTES

—A resolution in favour of English, rather than Esperanto, as the international language, was passed by the Third Scandinavian Peace Congress at Copenhagen last week.

—Although thirteen million tons of shipping was sunk during the war, through enemy action, there are eleven million tons more of merchant shipping in the world in 1921 than in 1914.

—Compulsory voting is written into the Czecho-Slovakia constitution. Every man and woman who is eligible to vote must do so or go to jail. As a result the will of the people is faithfully recorded.

—According to a canvass made by the Japanese anti-militarist leaders, 93 per cent of the people in fifteen cities in Japan favour an arrangement looking to disarmament by international concerted action.

—The productivity of the banana is much greater than that of other food-bearing plants. One acre, under scientific cultivation, will annually produce seventeen thousand pounds of bananas. There are more than sixty known varieties of the banana, with a great variation in character.

—Nevada can, perhaps, boast of the most crooked river on the continent. This is the Humboldt River. Although it is only eight miles long, it is so very crooked that at thirty-three different places its curves are within one hundred feet of each other. The Southern Pacific Railway crosses it twenty-eight times.

—On June 21 the inky-black bottom of a fourteen-hundred-foot mine at Sombrerete, Mexico, is suddenly flooded with sunlight. It is an annual event, as the mine is on the line of the tropic of cancer, and at noon of each June 21 the sun is vertically above the excavation and lights up the shaft to the bottom.

—In the budget debate of the Vienna municipal council it was stated that in the nine years which had elapsed since 1912 Vienna had lost over half a million inhabitants and has now reached the 1905 level. Decreased births and increased deaths are stated to be the cause of the decline. The population is now 1,842,000.

—A Grimsby boy aged fourteen years, pleaded "guilty" at a children's court to committing seven burglaries. It was stated that in several cases he got money and spent it at a sports and pastimes shop. He said he had seen "cracksmen" at the pictures. He got up at four in the morning, committed the burglaries, and returned to bed. His parents said they had never had trouble with him.

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Publishers' Announcement

WITH this issue the CANADIAN WATCHMAN Magazine completes the first year of its existence. It has won several thousand constant and appreciative readers. The prospects are bright for a constantly increasing circulation. This fact, together with a reduction in the price of paper, enables us to lower the annual subscription rate to only \$2.00.

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a tract of land to be used as a cemetery. On this land was erected the "Free Meeting House." The visitor may read on a tablet at the entrance:

"1821-1921

"This building, named the 'Free Meeting House,' was erected by the people of Moncton as a place of public worship for all denominations of Christians, and during the century it has been the early home of nearly every church in the city."

IN the city of Moncton, N. B., at the head of Steadman Street, stands an interesting landmark. The records show that a century ago Ichabod Lewis and Solomon Trites, trustees, paid to William and Hannah Steadman the sum of £20 for

The building has been occupied and kept in repair for the past twenty-eight years by the Seventh-day Adventists. Long may the peace and religious liberty for which it stands bless the people of Moncton and of Canada!

ONE HUNDRED YEARS!

ON the other side of America, close to the waters of the Pacific Ocean, there was dedicated on September 5, a massive concrete arch. This gateway, which stands on the international boundary line, partly on Canadian soil, at White Rock, B. C., and partly on United States soil, at Blaine, Washington, commemorates a century of peace between Great Britain and the United States. On the Canadian front of the arch is inscribed, "Brethren Dwelling Together in Unity," and on the United States front is inscribed, "Children of a Common Mother." The doors bear the inscriptions, "Open for a Hundred Years," and, "May These Doors Never Be Closed." The "Peace Portal" preaches an eloquent sermon on disarmament and on the practical operation of international friendship. The editor of the *Literary Digest* very aptly said:

"If the dove of peace has a permanent home, it is probably somewhere along the three-thousand-mile line of lake and river and imaginary fence that

separates the Dominion of Canada from the United States."

This long boundary line, without a fort or gun stationed to guard it, is an object lesson to the world. It shows that differences may be settled peaceably.

