

The Canadian

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Watchman Magazine

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25c.



MT. ASSINIBOINE, CANADIAN ROCKIES

Who Hath Weighed the Mountains in Scales?

(See "The Power of Gravitation," page 8)

The Gospel According to You

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*There's a sweet old story translated for man,
But writ in the long, long ago,---
The "gospel according to Mark, Luke, and John,"
Of Christ and His mission below!*

*Men read and admire that gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do they think,
Of the gospel "according to you"?*

*'Tis a wonderful story, that gospel of love,
As it shines in the Christ-life divine;
And O, that its truth might be told once again
In the story of your life and mine!*

*Unselfishness mirrors in every scene,
Love blossoms on every sod,
And back from its visions the heart comes to tell
The wonderful goodness of God.*

*You are writing each day a letter to men;
Take care that the writing is true;
'Tis the only gospel that many will read,---
The gospel "according to you"!*

---R. Hare.

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Editorial Comment

New Year Resolutions

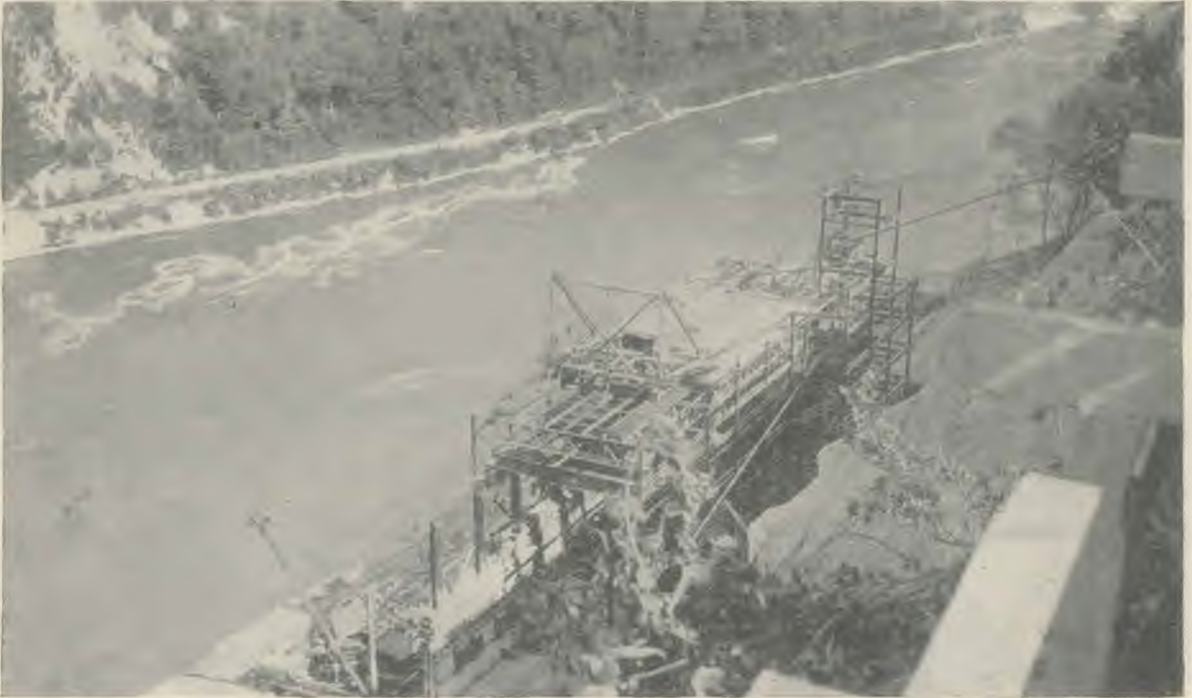
THE year 1921, with its opportunities, is gone never to return. Its toll of pain, injustice, disappointment, and failure will soon be forgotten, covered from our eyes by a merciful Providence with the blanket of oblivion. Even its noblest achievements will soon be only a memory adorning the pages of history as do the triumphs of generations of men long dead. It is a mistake, however, to conclude that the past has no influence on the present, for its experiences help to produce the men and women of today—some dwarfed and enfeebled, others inspired, strong, and courageous. Consciously or unconsciously, the past is woven into the characters of today, and this must ever be so until the great judgment day puts everything in its proper setting and irons out all the inequalities that sin has brought into the world. The following impressive description of the judgment was given by the apostle John, after his wonderful vision on the isle of Patmos:

"I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:11, 12.

It seems natural for the great mass of humanity to stand for a few days at the beginning of each year reviewing past failures, contemplating future opportunities, and expressing that inward desire for something better, which God has implanted in every heart, in resolutions not to repeat the mistakes of the past. These New Year resolutions usually have a short-lived efficiency, because willingness of the spirit is overcome by weakness of the flesh. If human history and natural science teach any lesson at all, it is that life comes only from antecedent life and that no great permanent moral uplifts have ever been accomplished either in an individual or in a nation or age without the help of that mysterious power of



Jesus in the Carpenter's Shop at Nazareth



Power House, Chippawa Unit of Hydro Development

God which inheres in the gospel of our Lord Jesus Christ.

The apostle Paul said of the humiliating weakness of his own resolutions: "For the good that I would I do not: but the evil which I would not, that I do. . . . O wretched man that I am! who shall deliver me from the body of this death?" And when he had discovered the secret of power over the flesh, he answered his own question and joyously exclaimed, "I thank God through our Lord Jesus Christ."

The year 1922 is before us, its three hundred and sixty-five days set with golden opportunities. The glorious gospel power is available to all. Whosoever will, may come and take of the water of life freely. The greatest need of

the world is ten-commandment standards of morality made effective by the power of the everlasting gospel. If Christians would fully recognize this fact and unite in consecrated effort, following the example of Jesus, a solution of many of the most perplexing social and political problems that vex mankind would speedily be found.



A Marvellous Age

THE wonderful inventions of this generation fulfil the predictions of the Bible prophets and also give added interest to the question of how Daniel and the other prophets were able to picture so accurately events long future in their day.

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Each succeeding age seeks to leave to posterity monuments of its power and accomplishments. In Asia Minor there is an insignificant mound which tradition says marks the spot where the descendants of Noah, shortly after the deluge, essayed to build on the plains of Shinar a tower whose top should reach up to heaven. Later, the Egyptians built the pyramids, which still stand as one of the most co-



Section of Chippawa Canal



Fore Bay, Chippawa Development of Ontario Hydro-Electric System

lossal and marvellous feats of human engineering in existence. In some things ancient civilizations rivalled our own. The supreme superiority of modern engineering perhaps may be largely ascribed to the harnessing of that still unexplained and almost uncanny power which we call electricity.

This is distinctively the age of electricity, and no doubt electricity will provide more and more of our light, heat, and power. Last month saw the completion of the Chippawa Power Canal. This Chippawa-Queenston development was recommended by the Hydro-electric Power Commission of Ontario in 1915. It was formally authorized by the Ontario Legislature in 1916, and preliminary work was begun in May, 1917. The canal is twelve and a half miles long and forty-eight feet wide. The maximum depth of cut is one hundred and forty-five feet, of which eighty-five feet is through solid rock. It is substantially lined with concrete and is practically indestructible, and after the initial cost, should operate for centuries with hardly any outlay for repairs. Aqueducts not so efficiently built have been in operation in Italy for more than two thousand years.

The Chippawa-Queenston Canal is, with its proposed ten units, having a combined capacity of nearly 700,000 horse-power, the largest hy-

draulic power development in the world. As an engineering feat, it ranks with the greatest wonders of the world.

Nature made up for our lack of coal deposits in Ontario by giving abundant water power, which will, in turn, supply fuel in the cleanest and most convenient form. It is estimated that when the Chippawa plant is used to its capacity, power can be furnished for less than half the cost of power produced from steam coal. One very gratifying consideration is the fact that this tremendous store of electrical energy is available for use in the homes of the people not only in the cities of Ontario, but throughout the country. Another important feature is the possibility which it presents of greatly improving and cheapening the trans-



Section of Chippawa Canal

portation of farm products from the producers to the consumers. Electrical transportation will give a larger number of farmers easy access to good city markets and thus greatly stimulate trade and prosperity. The development of cheap water power into electrical energy offers wonderful possibilities, not only to industry in Ontario, but to all Canada.

Christian Science Demonstrations

THE editor of the CANADIAN WATCHMAN MAGAZINE lays no claim to infallibility, and has no monopoly of truth. It is our aim to present truth as we understand it, fearlessly, but without prejudice or ill will. Our columns are not open to theological debate, nor do we give space to articles written merely in opposition to the viewpoint expressed by writers in the articles published. We do invite correspondence, suggestions, questions, and criticism. A courteous reply will be returned to every communication, and correction will be cheerfully made whenever we are shown to be in error. Only questions and answers of general interest will be published.

The following letter, from one who speaks for the Christian Scientists of Ontario, is published in full, not because we feel that we misrepresented our neighbours, but rather in an endeavour to avoid misunderstanding, and to make it clear why we cannot accept the Christian Science viewpoint:

"TO THE EDITOR OF THE CANADIAN WATCHMAN:

"Your editorial article on Christian Science in the October number of the WATCHMAN, accompanied by an illustration showing the edifice of the Mother Church in Boston, shows a desire for thoughtful consideration of the subject which merits appreciation. Certain of your statements, however, are so radically opposed to the Christian Science viewpoint and teaching that I would ask permission to reply to them.

"First, you state that Christian Science is not Christian, but is a metaphysical philosophy which was current in the Orient for ages before the Christian era.

"The difference between Christianity, as taught and practised by Jesus, and Oriental metaphysical philosophy is shown in the practical effects produced in the lives of men. The Founder of Christianity was the most practical teacher in the world's history. He was able to prove every statement He made. Christian Science relies on the teachings of Jesus and fulfils His commands, thus proving its identity with Christianity and its superiority over mere philosophy. For proof of this, Christian Scientists invite investigation of many thousands of cases of healing and reformation.

"Secondly, you assert that Christian Science is not Christian because it does not accept certain doctrines enunciated by many Christian theologians. In this connection you specify three separate grounds for your conclusion: (1) That Christian Science bears no relation to the plan of salvation as laid down in the Christian Scriptures; (2) That it denies the vicarious atonement of Jesus; (3) That it rejects the second

chapter of Genesis and other portions of the Scriptures. Dealing with these points in their order, I would answer them as follows:

"(1) Christian Science fully accepts all that Jesus said about Himself and His plan of salvation, even though it does not agree with all of the many and various views thereof which have been taught by Christian theologians. Because of this full acceptance, and as a result thereof in practice, Christian Scientists present to the world the 'signs following' mentioned in Mark 16:20.

"(2) Christian Science gives the correct Christian teaching about the atonement. It shows that the sinner cannot be reformed by relying upon the vicarious effort of another, but by overcoming sin through divine power. When sin is destroyed in the individual, the atonement (at-one-ment) is demonstrated in the fruits of righteousness. In this again results are shown as conclusive.

"(3) It is not correct to say that Christian Science rejects the second chapter of Genesis, or any other portion of the Christian Scriptures. The Christian Science text-book, 'Science and Health with Key to the Scriptures,' by Mary Baker Eddy, gives the spiritual meaning in its interpretation of the Bible. In the book of Genesis there are two different and opposing accounts of creation. The first account describes man as made in the image and likeness of God, Spirit. The second chapter describes the human, material, imperfect conception of creation—the opposite of the spiritual. 'Science and Health' points out that two opposite statements cannot be true and that the spiritual is the correct and scientific explanation. Regarding the position Christian Science takes toward the Scriptures as a whole, I quote from 'Science and Health' (page 497) the following tenet of our faith:

"As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

"In the third place, you say that Christian Science is not science because it denies the reality of pain and other material manifestations.

"If Christian Science offered nothing more convincing than mere verbal denial of the reality of pain and other material manifestations of discord, your contention would be reasonable. But when Christian Scientists can point to multiplying instances of pain and disease absolutely destroyed, it must be admitted that the unreality of these manifestations has been proven, and that the method of abolishing them is effective and therefore scientific.

"Sincerely yours,

"WM. T. FINNEY,

"Christian Science Committee on
Publication for Ontario.

"Toronto, Nov. 21, 1921."

For the benefit of those who do not have access to our editorial in the CANADIAN WATCHMAN of October, 1921, we will say that we gave full credit to Christian Scientists as good moral conscientious people, and to the genius of Mrs. Mary Baker Eddy in explaining, adopting, and applying an old metaphysical philosophy to modern conditions. We did not say that none of the members of the Christian Scientist organization were Christians, but that their system of belief was misnamed. It is a philosophy of life, but in the ordinary meaning of terms, is neither Christian nor science. It is not Christian according to the standard of the Scripture, for it denies the vicarious atonement

of Christ and ignores or rejects the account of creation as given in the second chapter of Genesis. And it is not science, because it denies material manifestations and evidences of the senses, with which science deals. If Jesus Christ is not verily the Son of God; if He was not the only man without a human father who was ever born of a woman; if He did not die in the sinner's place; and if the merits of His right-doing are not imputed to the believer; then even the system called by His name is itself only a philosophy.

Our conception of Scripture teaching will not permit us to accept such manifestations as our brother calls attention to in his letter as being conclusive proof of a divine commission. Signs such as spiritual and physical healing should follow the preaching of the gospel, but signs and wonders alone are not enough. Our Saviour said that false christs and false prophets should appear in the last days and should show great signs and wonders, so that if it were possible they would deceive the very elect. Matt. 24:24. And these signs and wonders may come through an apparently beneficent messenger, for Paul says that Satan sometimes appears as an angel of light and his ministers as ministers of righteousness. 2 Cor. 11:13-15.

We cannot accept as spiritual an explanation of the Bible that conflicts with what it says according to the ordinary use and meaning of the words of the text. Mr. Finney is entitled to believe the explanations of the vicarious atonement and of the second chapter of Genesis that he sets forth in his letter, and we have no disposition to impugn his honesty or his motives, but we fail utterly to see how he proves that Christian Scientists accept in the ordinary meaning of the words either the doctrine of

the vicarious atonement or the record of Genesis 2. And even if we admit fully the reality of the manifestations of victory over pain and disease through Christian Science methods, we would still have the indisputable fact that other metaphysical healers can also present demonstrations.

Christian Scientists are not the only mental healers. Many Christians have faith in divine healing, but Christ nowhere in the New Testament says anything that would warrant His followers in accepting miracles as *prima facie* evidence of the divine commission of a worker of miracles. The first satanic deception, as recorded in the Scripture, was attended by demonstrations. Mother Eve saw demonstrations that convinced her that she could be benefited by disobeying the literal command of God. Signs and demonstrations are all right in their proper place, but they are not the proofs of a Christian experience, and they are not the evidences that are most reliable.



Harukishi Nakamura, of Brooklyn, N. Y. By what some people claim is supernatural power, this Japanese healer is credited with curing children and adults from the effects of infantile paralysis and all sorts of "incurable diseases." One well-known correspondent called upon the healer at his office, and said that she met many people there who could testify to the wonderful healing power of the Oriental.

Oshawa's Grand Old Man

ROBERT McLAUGHLIN sleeps, but the great Canadian industry that he started lives and grows. And the story of his victory

over obstacles and trials that are common to mankind is an inspiration to others and belongs to Canada and to the world.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

A true son of Canada, he was born near Peterboro, Ont., Nov. 18, 1835. Of hardy, pioneer stock, he saw the beginning and the development of Canada's industrial life. After an active, useful, and successful career which exceeded the "threescore years and ten" and

"by reason of strength fourscore years," he passed to rest at the age of eighty-five years, Nov. 23, 1921. Death came not as the result of the inroads of disease, but rather as the autumn leaf ripens and falls at the close of its season. Mr. McLaughlin's longevity may be attributed to his temperate regular habits; clean, progressive mind; and cultivated cheerful disposition, coupled with a reverent faith in God. In spite of the fact that he had his faults, his struggles, and temptations, as well as his victories and his successes, he deserves the title "Oshawa's Grand Old Man."

He was broad-minded and tolerant, a supporter of missions and other efforts for the uplift of humanity, thus sharing the fruit of his own success.

"No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose)
The bosom of his Father and his God."

When a young man on a fifty-acre farm, his mechanical genius began to manifest itself, and he supplied his neighbours with axe handles, whiffletrees, and other handmade products of the forest. Later he sold his farm and opened a small carriage shop at Enniskillen, Ont. His business grew, as did his reputation for good workmanship. The demand for McLaughlin buggies and cutters finally led him, in 1879,

to move to a larger place with better shipping facilities, and he established a factory at Oshawa. In 1893 Mr. McLaughlin reorganized his business, taking into partnership his two sons, Mr. George W. and Mr. R. S.

McLaughlin. Changes in methods of transportation in the early years of the twentieth century led to a further reorganization and enlargement in 1907, when, under the name of the McLaughlin Motor Car Company, Ltd., the firm began the manufacture of automobiles. The management of the new organization passed to the sons of Mr. McLaughlin, associated with Mr. Oliver Hezzelwood, but Robert McLaughlin, at that time

seventy-seven years of age, entered enthusiastically into the new venture as a director of the Motor Car Company. The McLaughlin Carriage Co. and its successors, the McLaughlin Motor Car Co. and the Chevrolet Motor Co., are now merged, as units, in the General Motors of Canada, Ltd., equipped to supply many needs of modern life.

Within certain limits, success and failure in life are governed by fixed laws. Little did Mr. Robert McLaughlin think that the enterprise he began would be associated with one of the largest business institutions in the world. Nor did his sons realize the part they would be called upon to play in the world's industrial problems.



Group of Automobile Factories at Oshawa—Units of the General Motors of Canada, Ltd.



1870 Type of McLaughlin Buggy

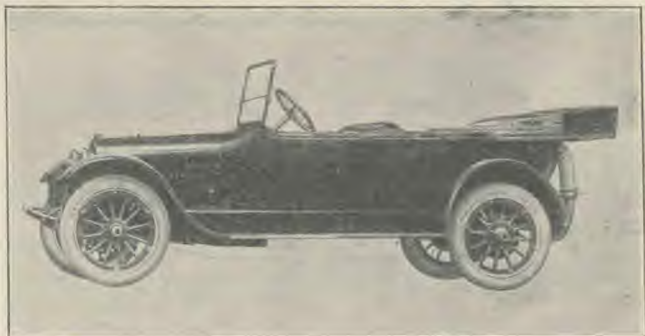
One of the writers for this magazine had the pleasure of using in far-off India a McLaughlin buggy, donated by the manufacturers to the Bengali Mission.



His home and its surroundings present a pleasing combination of simplicity and good taste.

1920 Model of McLaughlin Automobile

It is more than probable that Nahum, the prophet (Nahum 2: 4), in his vision of chariots with flaming torches, that ran like the lightning, saw, among other inventions, the automobile.





THE POWER of

LUCAS A.



THE work of Sir Isaac Newton in ascertaining that there is in the universe a mysterious force acting between all particles of matter, regardless of how remote, and his work in measuring the pull of this power between

given bodies, is something no man should belittle. What he accomplished speaks for itself in the gigantic results that have followed.

Yet this was but a development of things already grasped by the inquiring mind of man. For years, men had used pumps; but had they been told that the mechanism of the pump, thoroughly understood, would explain the force operating between the heavenly bodies, the announcement would have been met with absolute incredulity. Yet solving the problem of the pump led to the discovery of the fact that air has weight; and from this, men came to the conclusion that all things have weight. But this is universal gravitation, only put in other words.

"Out of pumps grew the discussion about nature's abhorrence of a vacuum; and then it was discovered that nature does not abhor a vacuum, but that air has weight; and that notion paved the way for the doctrine that all matter has weight, and that the force which produces weight is coextensive with the universe,—in short, to the theory of universal gravitation and endless force."—*Thomas Huxley.*

We have found in the word an announcement that air has weight. Since the truth of a co-extensive force lies in that revelation, it follows that so far, at least, gravity is pointed out. But the Scriptures are plainer and more explicit regarding gravity than this; for that there is such a force is more than once declared.

The Bible places before us a very striking picture. The apothecary, in filling a prescription, or in compounding a mixture, first measures out the materials. He then knows in just what proportion the ingredients are used, and the combined weight of the whole.

That such a picture with reference to the Creator should be given us in the word of God ages before the so-called discovery of Newton, is most significant. The Creator is represented

as weighing out and measuring, when He establish-

ed the universe, all the elements that enter into it. He is represented as knowing the weight of all the different parts of the earth, even as a man knows the weight of the parcels he places in the scales.

"For He looketh to the ends of the earth, and seeth under the whole heaven." Why does the Creator do this?—"To make the weight for the winds; and He weigheth the waters by measure." Job 28:24, 25. "He made a law for the rain, and a way for the sounding storms." Job 28:26, Douay Version. Again: "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Isa. 40:12.

This is but one aspect of the great law of gravitation. Scientists now see that any atom of the universe is assigned to its place with a recognition of what effect it will have on every other atom, and what effect every other atom will have upon it. With all other parts of the universe as they are, and the earth's orbit of the size and in the relative position that it is, the weight of the earth could not be increased or made less without most serious consequences not only to the earth but to the whole universe.

Let us look more closely at this matter for a moment. Suppose the earth to have its present distance from the sun, and its present orbital velocity of motion.

According to the first law of motion, a moving body left to itself moves forever in a straight line, with a uniform velocity.

Now the earth has been set in motion with a velocity of about eleven hundred miles a minute. But as has been said, if left to itself, the earth would move in a straight line.

However, the earth does not move in a straight line, but instead, moves in a path nearly circular, or what is called a closed orbit. The attraction of the sun is the force that deflects the earth from a straight path and gives it this orbital direction.

GRAVITATION



REED, M.S.

But the attraction of the sun is determined, outside of the sun itself, by the amount of matter in the earth. If there were somewhat less matter in the earth than there is—that is, if the earth weighed slightly less than it does now—its orbital velocity being as now, the attractive power exerted by the sun would be weaker than it is now, and the earth would not be sufficiently deflected to move in a closed orbit around the sun.

With every revolution, the earth would be farther away from the sun, until at last, breaking away from the sun's control, it would fly out on a career of its own into the wilds of space.

If, on the other hand, the earth weighed slightly more than it does at present, and its orbital velocity were unchanged from what it is now, the attractive power of the sun would be greater than it is at present, and the earth would be deflected inside of its present orbit.

At each revolution, it would approach nearer and nearer the sun, until eventually, with a frightful speed, it would crash into the great central luminary.

But either of these supposed circumstances could but work ruin with all other parts of the solar system. And what happens in the solar system must be felt to the outermost bounds of the unfathomable universe. If one member suffers, all others must suffer with it.

The universe, grand and infinite as it is in its expanse, nevertheless is a unit. And it is made a unit by this power which acts between all its component parts. This force is the hand of God, so to speak, which holds each element of the whole in its relative place, and guides all in their infinite paths.

The word declares that, even as men have now found, the earth hangs on *nothing*. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job 26:7. But it is just as explicit in declaring that the earth is nevertheless upheld. Furthermore, it declares that all things as well are upheld. And it even affirms how the earth and all things are upheld. Scientists are right in

attributing this work to a force. So the Bible attributes it; but the Bible goes a step farther, and gives the cause and origin of this force, ascribing it to the word of Almighty God: "Upholding all things by the word of His power." Heb. 1:3.

When we read the scriptures in Isaiah where God is represented as measuring the waters, meting out the heavens, comprehending the dust of the earth, and weighing the mountains and the hills; when we read that He not only measured these, but determined their specific gravity and total weight (Job 28:25; 38:4-7; Hab. 3:6), we are so struck with the greatness of the Creator, that all other ideas in the Scriptures seem to fade out of view. We find it so great a revelation of God, that we stop with that revelation, and go no farther. But that is not all there is in the disclosure. As we have seen, the fundamental truth of universal gravity is included in the greater revelation of God.

When, on the other hand, we study what science has done, we see only the great revelation of gravity; and looking no farther, we fail to see a revelation of God. But it was not designed that, having seen the workings of infinite power, we should cease our investigations, until we had come to the all-sufficient source of that infinite power.

Thus viewing the *word*, we have seen the God of power, but have failed to study the workings of that power; and viewing the workings of that power, we have failed to perceive the God of the power. Which mistake is the greater, we need not discuss. God meant us to make neither. A free knowledge of God must in time lead us to a knowledge of His workings; and an ignorance of God, as in the Dark Ages, must produce ignorance of His workings—that is, stagnation in science and in scientific researches.

But let no one think that any theory of gravitation will be complete which leaves out of consideration the great Primal Cause. That there are absurdities as well as things beyond human conception in the hypothesis scientists have adopted with reference to this power, all scientists know.

How some of them feel about these difficulties is well stated in the following words:

"We must not imagine the word 'attract' to mean too much. It merely states the fact that there is a tendency for the bodies to move toward each other, without including or implying any explanation of the fact. So far, no explanation has appeared which is less difficult to comprehend than the fact itself. Whether bodies are drawn together by some outside action, or pushed together; or whether they themselves can act across space with mathematical intelligence, — in what way it is that 'attraction' comes about,—is still unknown,—apparently as inscrutable as the very nature and constitution of an atom of matter itself; it is simply a fundamental fact."
—Young's "General Astronomy."



The created universe is suspended in space by the power of God.

The Bible has its part in revealing the truth of the attraction that is called gravitation. It declares:

1. That there is such a power [Heb. 1:3]:
2. That it upholds all things; and—
3. That the causative agent is the word of God.

On these three points it stands, above all science and scientific research; and it always must, in the very nature of the case, so stand. Science only shows its utter folly and weakness when it attempts to enter this domain of the word with any other doctrines and philosophies.

But in that matter of the study of gravity, science has its lawful and helpful place. There are some facts involved in the great principle announced in the word. Just what these facts are cannot be ascertained by a study of the word alone, or by the word at all; they are not there revealed. Only the truth is there revealed; the facts are revealed elsewhere. The facts must be found by a study of the works. And only by a study of the works can they be found.

The facts which science may discover and announce, and which, indeed, it has found and made known, are two: namely, that this force of attraction between particles is (1) directly proportioned to the mass of the attracting particles, and (2) inversely proportioned to the

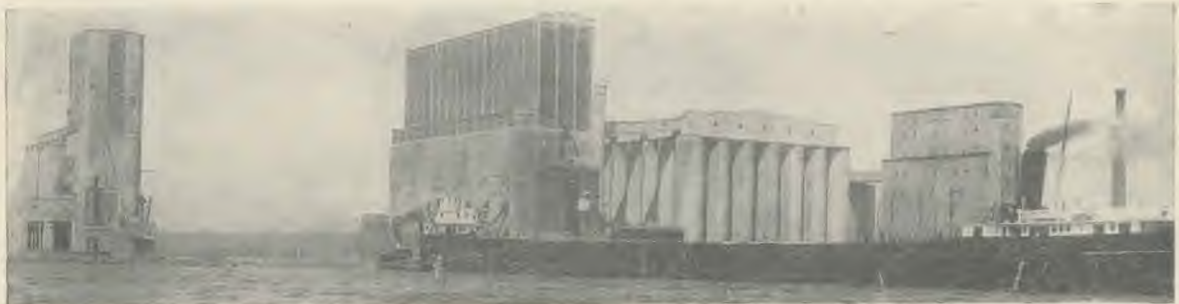
square of the distance between them. The first fact may be stated thus: The power acting between bodies of equal mass increases when the number of particles is increased, and decreases when the number of particles decreases. That is, the power acting is

always proportioned to the number or mass of the particles it acts upon.

As to the second fact: When we increase the distance between particles, we decrease the pull between them; and when we decrease the distance between particles, we increase the pull. That is, the pull is inversely proportioned to the square of the distance between the things pulled.

These two facts, and what they mean, are well stated by Henry White Warren, D.D. We make a slight change in the wording, to fit our purpose:

"The laws governing this attraction are two. When these particles are associated together, the attraction is in proportion to the mass. A given mass pulls twice as much as one half the size, because there is twice as much to pull. And a given mass is pulled twice as much as one half as large, because there is twice as much to be pulled. A man who weighs one hundred and fifty pounds on the earth might weigh a ton and a half on a body as large as the sun. That is one law of attraction; and the other is, that masses attract inversely as



Man's handiwork requires a material foundation.

the square of distance between them. Absence affects friendships that have a material basis. If a body like the earth pulls a man one hundred and fifty pounds at the surface, or four thousand miles from the centre, it will pull the same man one fourth as much at twice the distance. That is, he will weigh, by a spring balance, thirty-seven and a half pounds at eight thousand miles from the centre and nine pounds six ounces at sixteen thousand miles from the centre, and he will weigh or be pulled by the earth one twenty-fourth of a pound at the distance of the moon. But the moon would be large enough and near enough to pull twenty-four pounds on the same man, so the earth could not draw him away. Thus the two laws of attraction are: (1) Gravity is proportioned to the quantity of matter; and (2) The force of gravity varies inversely as the square of the distance from the centre of the attracting body."

Now these two facts belong to the domain of science. Men are left entirely free to know all that they may be able to discover regarding these. The Bible is utterly silent relative to them.

But to the three points which revelation declares, science is allowed to add all that it may by way of illustration. Man is invited to re-echo the words of God by working. The Bible says (1) that there is a universal force acting in the universe, and (2) that it upholds all things, and (3) that it is due to the power of the word of God. Science may in any legitimate manner reaffirm and re-echo these truths of God. But the two facts discoverable by science, the Bible in no way attempts to state or name. In other words, the word invites confirmation of its statements, but leaves science entirely free in the investigations which belong to its own peculiar domain.

Thus there are two fields of knowledge,—one for revelation, the other for science. There should be no conflict between them. Each is helpful to the other, and each sheds light upon the other.

And this is an example of all other fields of knowledge. God has done His part, and done it so well that no man can in truth condemn or amend it. He gives man also a part to act, and a field of knowledge to work, to which the word will give him infinite aid, but in which he is left by it profoundly free. And as man labours, acting well his part, he may some day come to know that he is even thus a labourer together with God, and that in this wider knowledge lies a broader liberty.—*"Astronomy and the Bible," pp. 53-62.*

None Other Name

Who but Jesus Christ has ever addressed himself to the work of the salvation of the world? Who but Jesus Christ has ever effected anything worthy in that direction? Who but

Jesus Christ has ever satisfied the needs and longings of a single human soul? Certainly not the philosophers, nor the kings and conquerors, nor the founders of heathen religions. Moses never undertook to save the world; Mohammed, though he claimed to have received celestial revelations, never set himself forward as the saviour of mankind. Confucius only claimed to be a teacher of morality, Mohammed to be a prophet; but Jesus declared that He was the Light of the world, the Saviour of sinners, the Judge of mankind. "Will ye also go away?" said Christ to His disciples. "Lord, to whom shall we go?" answered Peter, "Thou hast the words of eternal life; and we believe and are sure that Thou art that Christ, the Son of the living God." To whom shall the sinful, the self-accusing, the miserable, the lost and perishing, turn? To whom but to Thee? for, as Peter says to his Jewish judges later on, "There is none other name under heaven given among men, whereby we must be saved."

Time, which tests all things, has proved the truth of this. No religion but Christianity possesses the power to heal the plague of sin, to satisfy the claims of conscience, to produce the unselfish love which devotes itself to the service of mankind. Other methods have been tried, but they will not work. In recent times this has received a striking illustration in the failure of the non-Christian efforts of Mrs. Besant and others, to create the spirit of unselfishness among the working classes in the East End of London.

Concerning this failure Mrs. Besant says:

"Ever more and more had been growing on me the feeling that something more than I had was needed for the cure of social ills. The Socialistic position sufficed me on the economic side; but where to gain the *inspiration, the motive* which should lead to the realization of the brotherhood of man? *Our efforts to organize bands of unselfish workers had failed.* Much indeed had been done; but there was not a real movement of self-sacrificing devotion, in which men worked for love's sake only, and asked but to give, not to take. Where was the material for the noble social order, where the hewn stones for the building of the Temple of Man? A great despair would oppress me as I sought for such a movement and found it not."

This conclusion was reached after fifteen years' advocacy of Free Thought and Socialism, and the attempt to raise the sunken masses by these means. Such failures, and history is full of them, shut us up to Christ. His religion is "not in word, but in power." It does what nothing else can do. It renews the heart. It creates within the soul a spring of pure unselfish love, which overflows in labours for the highest welfare of all mankind.—*H. Grattan Guinness, D.D., in "On This Rock."*

A World of Law-Breakers

ORVA LEE ICE

"Because of the prevalent disregard of God's law the love of the great majority will grow cold." Matt. 24:12, New Testament in Modern Speech, Weymouth.



HERE are many panaceas offered today for the sicknesses of the world—leagues and pacts for peace, religions, doctrines, interchurch movements, new party planks and new parties, conventions and elections; and they seem in the main either to have failed or to be about to fail, and apparently not because the disease is incurable, but because the diagnosis of the world's case has been wrong. We have theories evolutionary, revolutionary, and demolitionary; and at least one of every kind has been tried out but to fail. It is not because the medicines are not good. They no doubt are just the remedy for certain ills; but the diagnosis being wrong, the medicines do not apply.

One of the major causes of the world's disease is "the prevalent disregard of God's law." The enemy has foisted a tacit revolution against God's government and against His law. There has been a manifest setting aside of the precepts of God and a setting up of the laws of individual convenience. It is a kind of what-ever-is-convenient-is-right theory. Mankind has become very bold toward God and cowardly toward man. Rather than incur the enmity of man by a breach of fashion, man would incur the displeasure of God by a breach of His law. Reputation at present weighs more than character. There are diligent students striving to show themselves approved unto man rather than unto God. Fashion plates are studied with a great deal more diligence than is God's law. How mercurial and sensitive man's happiness and peace when man's commendations blow hot or cold! How unresponsive toward the living God!

From the foundation of the world, God set down His ten words as the rule of life. These rules were written by the finger of God. As we have the Bible today, the ten commandments are the only part of the inspired Book which God himself actually wrote. Inspiration tells us that "the law of the Lord is perfect." Ps. 19:7. It is complete as He wrote and gave it. These ten laws were not given on the part of the Deity to be arbitrary or despotic. They were given in love—because in the keeping

of them "there is great reward." Ps. 19:11.

SPECIFIC ANTIDOTES FOR THE WORLD'S ILLS

Take the commandments one by one, and see in them the consummate wisdom in warning mankind against some of the prevalent crimes rampant in society. "Thou shalt not kill." Why? Because if we do, some despotic ogre will decapitate us or broil us over a flame of hell? No; but because it is for our best good morally, physically, and socially not to kill one another. How happy many hearts would be this day if that precept had been faithfully observed! It was given in the hope that man would keep its injunction and have happiness and peace.

"Thou shalt not steal." Why so? Is it because some unseen omnipotent Thor will strike us through with a thunderbolt if we dare do so? No! What patron of society does not know that it is for the best good of mankind not to steal? Is it not obvious that this was given to build up and maintain the peace and prosperity of God's creatures?

"Thou shalt not covet thy neighbour's wife." Why not? If I do, are there molten rivers of lead to swallow me up? A God of love knew that it would be best for His children to obey this command. And who is there but knows that it is just "the prevalent disregard" of such of God's ten precepts, that is causing the upheaval in present society, and giving big headlines in our dailies, and themes for immoral "movies"?

Love, not despotism, gave these laws. It must not be regarded as imperative, but persuasive. Have we always looked at the penalty instead of the love, at the fearfulness of our God rather than the interest He has in us? Have we been trying all the time to escape God's wrath, or have we seen His overflowing love? "The statutes of the Lord are right, rejoicing the heart. . . . Moreover by them is Thy servant warned: and in keeping of them there is great reward." Ps. 19:8, 11. Every command in the decalogue is a warning sign to keep us out of the pit of discontent, the slough of despond, and the valley of threshing. Listen

to the God of love calling out: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and Thy righteousness as the waves of the sea." Isa. 48: 18. The world has been looking for, fighting for, and planning for peace; but there is no peace to the nation that disregards God's commandments. If every individual would put into practice the commandments of Jehovah, immediately the chief ills of the world would vanish away.

THE CHURCH AND GOD'S LAW

If the world is out of joint now, with only a part of God's creation out of harmony with His law, one cannot help but wonder what would be the condition if the rest of the creation were out of harmony too; for everything, from the mote that sports in the sunbeam to the worlds above, is under law.

To augment "the prevalent disregard of God's law" in society, there are those in the church who teach that God's law has been abrogated. On the one hand we have the servants of the world disregarding the God-written law; and on the other hand, the "servants of God" loudly declaring its abrogation. Yet by God's own mouth is given the testimony that only in the keeping of His commandments is there peace. And here is our world grasping, groping, and praying for peace. But there is no use to pray to God for peace and at the same time flagrantly disregard His law. God's of stone would hear as well; for it is written, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9. Is it any wonder, then, that our world is in chaos morally, socially, and politically?

Then if God be true, as long as the world disowns the moral law, and the church claims that it is of no effect, the waters of this world will be troubled by winds of war, commotion, hatred, and strife. As long as the world ignores the fifth commandment—"Honour thy

father and thy mother"—and the church gives assent to its abrogation, there will be poor-farms and county houses for "the old man" and "the old woman," and breaches of wills, and jealousy among children, and there can be no peace in the world. As long as the world ignores the sixth commandment—"Thou shalt not kill"—and the church even claims that it has been disavowed, there will be murders, and wars, and funerals, and hatred, and policemen, and jails, and there can be no peace in the world. As long as the world revels in the breach of the seventh commandment, and the church holds it void, there will be adultery, lasciviousness, and prostitution, and parentless children, and orphan homes, and foul disease, and there can be no peace in the world. As long as the world winks at the eighth statute, and the church holds it of no effect, we shall see robberies, and profiteering, and high prices, and "food famines," and gambling, and obviously there can be no peace in the world. As long as the world transgresses the ninth and tenth laws, and the church preaches them out, there will be divorces, and broken hearts and homes, and household jealousies, and there can be no peace in the world. "The wicked are like the

How Religions Help

The temptations in an English or American city are light as compared with the awful downward tug in heathen lands. Drunkenness, gambling, impurity, prevail in terrible degree, and the youth are without the power of resistance that heredity, environment, and moral ideas provide here; and their dangers are accentuated by the despair of their native religion.

Confucius says to the drowning man, "Profit by your experience;" Buddha says, "Struggle on;" Hinduism, "You will have a chance in another life;" Mohammed, "Whether you sink or swim, it is the will of God." Jesus alone stoops and says, "Take My hand."—John R. Mott.

troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

THE ONLY REMEDY

But on the other hand—and here comes the real remedy the world must take before it ever convalesces—when the world gives its heart of stone over to the rulership of the God of love, and the church upholds the God-written law, and all together we get into harmony with its immutable precepts, then, Theophilus, we shall have peace on the earth, and good will among men; for is it not written: "Great peace have they which love Thy law: and nothing shall offend them"? Ps. 119: 165.

Will the Reign of Death



THE International Bible Students' Association, followers of the late Pastor C. T. Russell, are sending their lecturers into the cities, where they speak at widely advertised free public meetings on the striking subject, "Millions Now Living Will Never Die." They have also

issued a booklet, written by J. F. Rutherford, which has the same statement as a title.

They teach that 1925 will mark the end of the reign of death on this earth until after the millennium, when the few incorrigibles will be executed. They teach also that the great majority of those who live until after 1925 will be saved:

"Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then, based upon the promises set forth in the divine word, we must reach the positive and indisputable conclusion that millions now living will never die."—*"Millions Now Living Will Never Die,"* p. 101.

In the booklet just referred to, the writer speaks thus of Pastor Russell:

"In 1898 Pastor Russell, the greatest Bible student of modern times, . . ."—*Page 21.*

We will now quote from one of Pastor Russell's books, and as we do so we will let the reader judge whether he was the greatest of modern Bible students, or one whose conclusions were most unreliable:

"We consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the kingdom of God, will be accomplished by the end of A. D. 1914."—*"Studies in the Scriptures," Millennium Dawn Series, edition of 1902, Vol. II, p. 99.*

It is now 1921; Pastor Russell is dead; death is claiming its millions annually; the kingdoms of this world are still in existence; and if since 1914 we have been living in the "full establishment of the kingdom of God" on earth, it is but a cruel mockery of all we looked forward to when we prayed, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Pastor Russell arrived at the date 1914 for the ending of "the kingdoms of this world," by what he called "jubilee cycles," or "jubilee calculations;" and so certain was he of this date and the events which would then occur,

"It is appointed unto men once to die, but after this the judgment." Heb. 9:27.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and

that he published many statements like the following:

"The full end of the times of the Gentiles, *i. e.*, the full end of their lease of dominion, will be reached in A. D. 1914; and that date will be the farthest limit of the rule of imperfect men."—*Id.*, pp. 76, 77.

"Sometime before the end of A. D. 1914 the last member of the divinely recognized church of Christ, the 'royal priesthood,' 'the body of Christ,' will be glorified with the Head."—*Id.*, p. 77.

While it is true that the World War began in 1914, which coincides with Pastor Russell's end-of-the-world date, yet seven years later none of the events of the foregoing predictions have come to pass.

Concerning the effect of failure on the part of his theories to materialize, Pastor Russell wrote thus in an article in his paper, the *Watch Tower*, of Oct. 1, 1907:

"But let us suppose a case far from our expectations [*italics the author's*]: Suppose that A. D. 1914 should pass with the world's affairs all serene and with evidence that the 'very elect' had not all been 'changed,' and without the restoration of natural Israel to favour under the new covenant. What then? Would not that prove our chronology wrong? *Yes, surely!* And would not that prove a keen disappointment? Indeed it would! *It would work irreparable wreck to the parallel dispensations and Israel's double, and to the jubilee calculations, and to the prophecy of the 2300 days of Daniel, and to the epoch called 'Gentile times,' and to the 1260, 1290, and 1335 days. . . . None of these would be available longer. What a blow that would be!*"

Pastor Russell declared that the "jubilee calculations" would be no longer available after 1914 if the "very elect" had not all "been changed." Now comes J. F. Rutherford, one of the "very elect" who was not "changed" in 1914, neither has been since, declaring in 1921 that Pastor Russell was "the greatest Bible student of modern times," and bases his 1925 prophecy on the jubilee calculations which Pastor Russell declared would be "irreparably wrecked" if all the elect were not "changed" in 1914.

We quote from Mr. Rutherford's "Millions Now Living Will Never Die," pages 90, 91:

"An understanding of the jubilee system which Jehovah inaugurated with Israel throws a great light

Cease in 1925?

Frederick W. Stray



holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20: 5, 6.

upon the immediate future events. The Scriptures clearly show that Israel, while God dealt with them for more than eighteen centuries, was a typical people. Their law was typical, foreshadowing greater and better things to come. The Lord commanded Moses to institute the Sabbath system the year that Israel entered the land of Canaan, which was 1575 years before A. D. 1 (Lev. 25:1-12), and that every fiftieth year should be unto them a year of jubilee. This was done on the tenth day of the seventh month, the day of atonement. "And ye shall hallow the fiftieth year and proclaim freedom throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you and ye shall return every man unto his possessions and ye shall return every man unto his family." Other scriptures show that there were to be seventy jubilees kept. (Jer. 25:11; 2 Chron. 36:17-21.) A simple calculation of these jubilees brings us to this important fact: Seventy jubilees of fifty years each would be a total of 3,500 years. That period of time beginning 1575 before A. D. 1 of necessity would end in the fall of the year 1925, at which time the type ends and the great antitype must begin. What, then, should we expect to take place? In the type there must be a full restoration; therefore the great antitype must mark the beginning of restoration of all things. The chief thing to be restored is the human race to life; and since other scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob, and other faithful ones of old, and that these will have the first favour, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth."

As Pastor Russell, "the greatest Bible student of modern times," according to J. F. Rutherford, declared that the jubilee calculations would not now be "available," why is Mr. Rutherford using the jubilee chronology to prove that the same things would come to pass in 1925 that Pastor Russell predicted for 1914?

If Mr. Russell failed utterly in his prophecies based on the jubilees, and he "the greatest Bible student of modern times," according to Mr. Rutherford, we have all the greater reason to conclude that what Mr. Rutherford, the lesser Bible student, prophesies, based on

the same jubilees, will also fail. The truth of the matter is that, as a basis of chronology to determine "end-of-the-world" events, the jubilees of Israel have no more significance Scripturally than had Queen Victoria's jubilee as a date from which to prophesy the German invasion of Belgium.

In the "jubilee" quotation from the pen of Mr. Rutherford, already cited, notice this:

"Other scriptures show that there were to be seventy jubilees kept. (Jer. 25:11; 2 Chron. 36:17-21.)"

Let us examine these two texts that Mr. Rutherford uses to prove the existence of seventy jubilees which were to end in 1925 A. D.

We will first notice Jeremiah 25:11:

"These nations shall serve the king of Babylon seventy years."

The Jews were led away to Babylon, and while there this same seventy-year period of Jeremiah was studied:

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet that He would accomplish seventy years in the desolations of Jerusalem." Dan. 9:1,2.

Daniel understood that it meant seventy literal years of captivity for the Jews.

The other Scripture reference given by Mr.



More than three thousand soldiers sleep in the British Military Cemetery near Boulogne, France.



1



2



4

AROUND THE WORLD

1. Compulsory labour in Bulgaria. This photo shows the ages of thirty-one and thirty-seven, summer of 1914. 2. David Lloyd George and his granddaughter, Downing St., London. 3. Viscount Bryce, distinguished historian. 4. Sir Harry Lauder and Mrs. Lauder, Weather Bureau, and his device for automatically recording the direction of the rain. 5. A flying machine that can fly in any direction—the invention of a Chicago man.

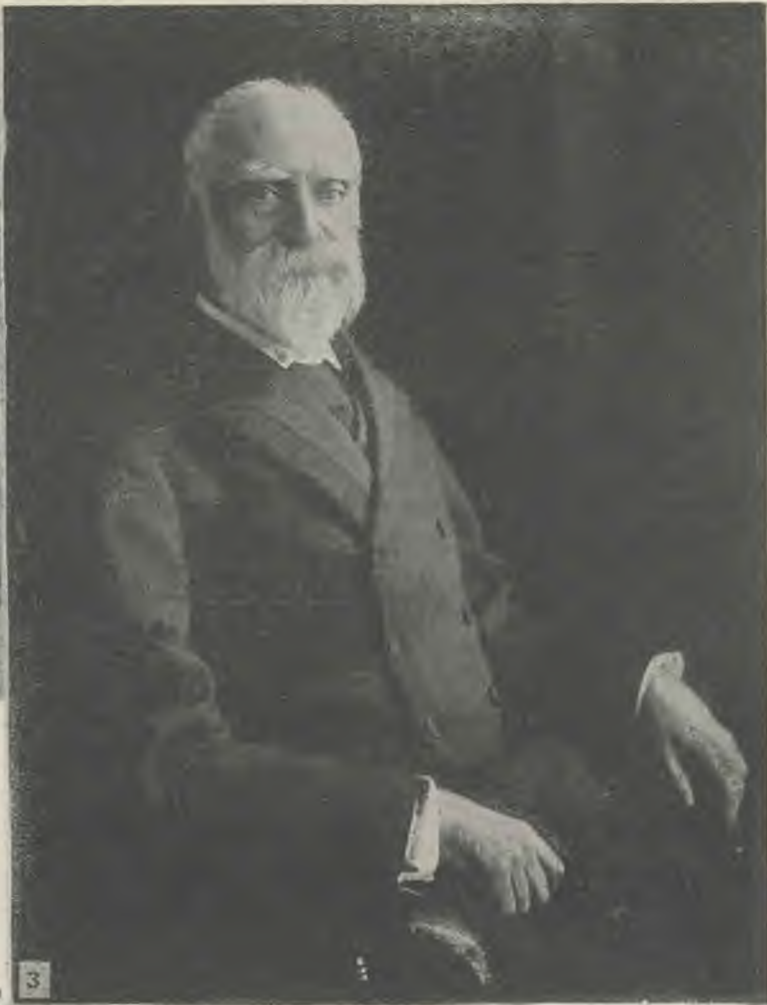


5



WITH THE CAMERA

... shows citizens of all classes, between
... reconstruction work in Sofia, the capi-
... ter. Family group photographed at 10
... tish British scholar, diplomat, and his-
... S. P. Fergusson, of the United States
... measuring the fall of snow and hail, as well
... horizontal blades revolving in opposite



Rutherford as a "jubilee" text pointing to 1925, is 2 Chronicles 36:17-21:

"Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; He gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

We will also notice the next two verses:

"Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up." Verses 22, 23.

To fulfil the seventy-year captivity-and-restoration prophecy of Jeremiah, the Lord stirred up Cyrus to make an emancipation proclamation in favour of the Jewish captives. This was what Daniel prayed for when he studied Jeremiah; and his prayer was answered.

If Daniel was wrong, and the author of Second Chronicles was wrong, in their interpretation and application of these seventy-year prophecies of Jeremiah—in applying them to the restoration of the Jews at that time; and if Mr. Rutherford is right, then 2 Chronicles 36:22 should be revised to fit the Rutherford theology about as follows:

"Now in the first year of General Byng, Governor-general of Canada, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of J. F. Rutherford, of the International Bible Students' Association, to make a proclamation, and put it also in writing, saying, 'Millions Now Living Will Never Die!'"

If 1925 passes as did 1914, and the governments of earth are still in the hands of fallible men, will our friends acknowledge that they have been deluded, or will they again revise their calculations? Time will tell.



Vlamertinghe British Military Cemetery, Belgium. A number of Canadians are buried in this cemetery.

When He Crowns His Own in Glory

WHEN our Lord descends from heaven with His
"mighty" angel band,

And that day comes on the prayerless like a snare,
Then He'll gather all His loved ones from the sea and
from the land.

When He crowns His own in glory, we'd be there.

When the Lord makes up His jewels, bright and ra-
diant from the grave,

Looks of sweetness, robes of brightness, they will
wear.

When He comes in might and grandeur all His waiting
ones to save,—

When He crowns His own in glory, we'd be there.

Well, that morning is approaching; soon the Prince of
Peace will come.

Then to meet His smile, and plaudit, let's prepare;
So that when the angels waft us to our sweet immortal
home,—

When He crowns His own in glory, we'll be there.

In that bright and awful morning then will come the
solemn end,

When God's meek and patient children Christ will
spare;

Then will you and I, dear brother, each be found His
faithful friend—

When He crowns His own in glory—and be there?

Yes, our Lord is coming quickly, fairer, brighter, than
the sun;

And His saints will gladly meet Him in the air.
Then they'll share His smile and welcome; yes, His sweet
and true, "Well done."

When He crowns His own in glory, we'd be there.

Saints immortal, glad, triumphant, shout, "O death,
where is thy sting?"

Then with Christ to New Jerusalem repair,
There to bow before the Father when presented by their
King.

When He crowns His own in glory, we'd be there.

—N. W. Vincent.

Our Refuge

"God is our refuge and strength,

A very present help in trouble.

Therefore will we not fear, though the earth
do change,

And though the mountains be moved in the
heart of the seas;

Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling
thereof.

"There is a river, the streams whereof make
glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be
moved:

God shall help her, and that right early.
The nations raged, the kingdoms were moved:
He uttered His voice, the earth melted.
The Lord of hosts is with us;
The God of Jacob is our refuge.

"Come, behold the works of the Lord,
What desolations He hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear
in sunder;

He burneth the chariots in the fire.

Be still, and know that I am God:

I will be exalted among the nations, I will be
exalted in the earth.

The Lord of hosts is with us;

The God of Jacob is our refuge."

Psalms 46, R.V.

The Blessing of a Song

"WHAT a friend we have in Jesus!"

Sang a little child one day,
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care.
Sweetly rang out baby's treble,
"All our sins and griefs to bear."

She was pointing out the Saviour,
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn she turned to God,
Asking Christ to take her burden,
As He was the sinner's Lord.

Jesus was the only refuge;
He could take her sin and care;
And He blessed the weary woman
When she came to Him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.

—Youth's Instructor, 1893.

The Reliable Man

HERE'S to the steadfast, reliable man,
The man with the tongue that's true,
Who won't promise to do any more than he can,
But who'll do what he says he'll do.

He may not be clever; he's often quite blunt,
Without either polish or air;
But, though it's not in him to "put up a front,"
When you need him he's always there.

So here's to the man on whom one can rely,
And here's to his lasting success!
May his species continue to multiply
And his shadow never grow less!

—Noble May.



Market Scene in Baroda, India

“The Gates of Hell Shall Not Prevail Against It”

WILLIAM R. FRENCH

[The writer of this article spent several years in India as a missionary.—Ed.]

THESE words were spoken by Jesus to Peter; but the thought expressed by them was not new, and Jesus' use of them was to recall to the minds of the disciples not one but many Old Testament prophecies concerning the Messiah. On one occasion, when Jesus was speaking to two of His disciples about the Old Testament prophecies concerning Himself, He said, “O fools, and slow of heart to believe all that the prophets have spoken.” Many things are foretold in the Old Testament concerning Jesus, and I am sure that He marvels as much today as He did when here on the earth, at our slowness to believe all that the prophets have written. Our slowness to perceive is due in a large measure to the fact that we, like His disciples, are fools (unlearned); if we only were learned, we would not be so slow to understand and believe.

The Old Testament contains the daily programme of Jesus while He was here on earth, and He got many of His words from it, as is the case with the words which constitute the title of this article. He said: “These are the words which I spake unto you, while I was yet with you, that all things *must be fulfilled*, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me.” It was necessary for Him to fulfil all these prophecies in order to establish faith in His Messiahship. For this reason, while He was hanging on the cross, He spoke the words, “I thirst.” “Jesus knowing that all things were now accomplished [fulfilled], *that the scripture might be fulfilled*, saith, I thirst.” John 19:28. This was the last prophecy in that programme of Jesus, and it had to be fulfilled, that the Scripture might stand, and so He said, “I thirst.” Then they gave Him vinegar to drink, thus fulfilling a

prophecy found in the Psalms. Jesus never expects any one to believe in Him without evidence upon which to rest his faith. He himself said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13:19. Fulfilled prophecy is therefore the proof of His Messiahship and divinity.

OBJECT LESSONS AND SYMBOLS

The prophecies of the Bible are given in various ways,—some by means of symbols, some by parables, some by allegories, and some by object lessons. It is with this latter form that I wish especially to deal in this article.

Jonah was a type of Christ, and therefore a prophecy. Matt. 12:39, 40. He was himself, together with his actions, a prophecy of Christ. The children who were born to Isaiah were for signs (Isa. 8:18); that is, they were prophecies. Can any of my readers explain Matthew 2:23 by telling me where in the Old Testament prophecy I will find it foretold that Jesus was to be a Nazarene? Where do our artists get their authority for always picturing Jesus with long hair, as a Nazarite? The answer must be that both Samuel and Samson, being Nazarites, were types of Christ and therefore prophecies by means of an object lesson. Samson's miraculous birth and remarkable strength were not products of human skill or magic, and were not given to him for self-glory, but as a prophecy of Him who was to have a miraculous birth and was to be the strong Man who should enter into the strong man's house and spoil his goods. Matt. 12:28, 29; Luke 11:21, 22.

THE GATES OF HELL

I am now prepared to discuss my subject in the light of Old Testament prophecy. The first mention of "gate of his enemies" (gates of hell) is found in Genesis 22:17, 18, and the words are used in a prophecy of Christ; for the seed of Abraham who was to possess the "gate of His enemies," was Christ. Gal. 3:16, 8, 9. His enemy is plainly declared to be Satan. Matt. 13:25, 37, 39. Thus it is shown that the words of Jesus were only a reference to, or quotation from, a prophecy found in the book of Genesis, and constitute a prophecy that the gates of Satan, or of hell, should inclose Him, but not prevail against Him; that He should prevail over them. In other words, He would enter the enemy's territory and gain control over it for Himself; for to possess the gate of an enemy meant in Bible times to rule over that enemy. In the gate, or entrance, to every city was the judgment seat, where the court

was held. (See Gen. 19:1, 9, from which the inference is drawn that Lot sat in the gate of Sodom as a judge. See also 2 Sam. 15:2, where it is stated that Absalom stood beside the gate and judged Israel. When Boaz would get the judgment of the elders concerning Ruth, he went up to the gate of the city. Ruth 4:1, 2.)

SAMSON AND THE PHILISTINES

This possession of the "gate of His enemies" is foretold most beautifully by an experience of Samson's, who went down to Gaza because he loved an impure woman, and was locked into the city by the authorities by means of great iron gates. Thinking him securely inclosed, they watched and waited, saying, "In the morning when it is day, we shall kill him." Samson arose at midnight and carried off the gates of his enemies, the Philistines of Gaza, and took them more than forty miles away, to the top of a mountain in Hebron. He was then in possession of the gates of his enemy, and so securely was he in possession of them that, humanly speaking, they were irrecoverable. This was a prophecy of Jesus, and was partially fulfilled when Jesus came into this world, into His enemy's territory, because He loved an impure woman, the church. Eze. 16; Eph. 5:25. He was slain and securely locked in His enemy's prison house, the grave, where He was watched over by a Roman guard. But such surveillance was of no avail. He came forth from the grave; for it was not possible for Him to be holden by death, nor was it possible for the gate of His enemy to prevail against Him.

He is now described as having the "keys of hell and of death." He is now the gatekeeper, possessing the gate of His enemy, and is only awaiting the proper time and place, the *midnight of this world*, to arise, insert the keys, open the prison house of the grave, and give a glorious resurrection to all His sleeping saints.

The Scripture says: "The last enemy that shall be destroyed is death." 1 Cor. 15:26. No man has power to do this but He who was miraculously born the Seed of the woman, He who was to possess the "gate of His enemies." This power was invested in neither apostle, pope, nor prelate, but rests with the wonderfully strong Man, Christ Jesus, who is the "King of glory, . . . strong and mighty, the Lord mighty in battle." He will soon come and save us. The midnight of this world is upon us; but it will soon be broken by the rising up of Jesus, who will carry off the gates of His enemy, take unto Him His great power, and reign.

MAN MADE IN THE

HOW vastly different is the sublime account of the creation of man from the scientific conjectures of the present time! The Mosaic account of the creation is discounted by the sceptical speculations of science and higher criticism. Men whose names are not worth remembering, oppose their infidel fancies and shallow dicta against the words of the ever-living God—words which have been revered through millenniums and have ploughed their way through centuries of unbelief.

According to the science of evolution, creation began with a "speck of protoplasm," some atom of "transparent jelly," or "monad," somewhere away down under the tenantless sea, in the mud, so small that it would be barely visible under the microscope. By a process of evolution through numberless ages of a past eternity this "organism without organs," this "structureless structure," evolved itself into mollusks, oysters, tadpoles, fishes, frogs, monkeys, etc., and finally man appeared on the stage of being. Man thus came from the simian stem direct. Those who believe this, must expect to find their ancestry in the zoological gardens; but the writer is not looking for his ancestry in the cages of monkeys and apes. The awful and sublime "Scriptures of truth" declare that man was formed from dust by the plastic hand of God, made in the very image of his Creator. There was no evolving. God spoke, and "it was."

How degrading to both God and man are the infidel teachings of false science and higher criticism! How much better to believe the noble, dignified account of man's creation as given in Holy Writ! "It introduces man upon the earth in the character of the king of the world, made immediately by God's hand, in God's image."

But the claim is put forth that as the Creator breathed into the nostrils of Adam the breath of life, he thus becoming a "living soul," this conveyed to him the attri-

"God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:26-7.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

bute of immortality. But notice the language: "The Lord God formed man of the dust of the ground." That which was formed from the ground was not the house in which the man was to tabernacle, but was the real man himself. Those who believe in the immortal-soul theory, claim that the soul is the real man; but the real man was formed from the dust, and life was given him by the breath of the Almighty.

To claim, as some do, that the words, "breathed into his nostrils the breath of life," prove the immortality of the soul, leads to an inevitable but most shocking conclusion. Of the time of the flood we read:

"All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping



A lovely woodland road. Nature still reflects the glory of her Creator.

IMAGE OF GOD

George B. Thompson

thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died." Gen. 7:21,22.

The psalmist declares:

"Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust." Ps. 104:29.

If the term "breath of life" means that man has an immortal, deathless spirit, it would mean the same when applied to the animal kingdom, and all creatures would thus be made immortal. That which proves too much, must be abandoned as untenable.

We have the benefit of a special comment by the apostle Paul concerning the meaning of the phrase "living soul:"

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy; the second Man is the Lord from heaven." 1 Cor. 15:44-47.

The following quotation is to the point:

"The apostle's argument is lost in the misleading English version. The English reader must understand that the word translated 'natural' in verse 46 (*psuchicon*), is an adjective formed from the noun *psuche*, translated 'soul' in the phrase 'living soul,' of the Greek version of Genesis. It is as if our word 'soul' stood for 'animal,' and we had such an adjective as 'soulical' formed from it. The comment of the apostle then becomes clear. 'There is a *soulical* or animal body, and there is a *spiritual* body. And so it is written, The first man Adam was made a living soul, or animal (a phrase distinctly applied in the Scripture

to the brutes); the last Adam was made a *life-giving spirit*. The first man was of the earth, a man of dust; the second Man is the Lord from heaven."—*Life of Christ*, page 91.

The term "living soul" is not a term equivalent to "immortal soul." It means simply a living being, or man. The fish of the sea are spoken of as "living souls" (Rev. 16:3), but we are not to conclude that they are immortal, or deathless, for we are told that under the pouring out of the second plague they all *die*.

That man was not clothed with the attributes of immortality, and therefore with an endless life, is clear from the fact that the Lord, in order that sin might not be perpetuated throughout all eternity, cut off man's access to the tree of life as soon as he sinned:

"The Lord God said, Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:22-24.

Man was not, therefore, immortal. In order to live forever, he must be permitted to eat of the tree of life. Not one of the human family has ever passed this "flaming sword," consequently there is not an immortal sinner on earth today.

"This is the record, that God hath given to us eternal life, and this life is in His Son, He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11,12.

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:3,4.

Our hope of life is through Jesus, who came that we might have life, and "have it more abundantly." John 10:10. Immortality will be bestowed at the resurrection, but upon the righteous only. (See 1 Cor. 15:51-54.) Paul says that Jesus "hath brought life and immortality to light through the gospel," that we are to "seek for" it and "put on immortality." From this it is evident that man does not naturally possess it.



Men and women whose minds are darkened often degrade the image of God.

The Secret of Length of Days and Usefulness

III

DANIEL H. KRESS, M.D.

III

DURING the Dark Ages very little was said by the church regarding temperance or health or the need of cleanliness. The church, it was thought, had to do with matters purely spiritual.

The time was when utter neglect of the body was regarded as an evidence of true piety. The most filthy saints were looked upon as objects of adoration. It could truthfully be said of that period that darkness covered the earth and "gross darkness the people." Gradually we have been emerging from these superstitions. The epidemic diseases which prevailed to such an alarming extent during that period, we now know were due chiefly to filth and unsanitary conditions. It is estimated that during the eighteenth century, more than fifty million people in Europe perished of one disease alone. In those days it was not uncommon for the church to appoint seasons of prayer and fasting, but in spite of these the epidemics continued to exact their toll. There was no abatement of disease; the people perished for lack of knowledge.

But God heard and answered those prayers that ascended to Him. He stayed those plagues by imparting to the people a knowledge of their causes. To the prophet Daniel it was said, "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Since the time spoken of as "the time of the end," God in His mercy has permitted light to shine forth on earth's inhabitants. It was the "open book" that dispelled the darkness. Men found that God was not the author of disease. We ascertained that those epidemic diseases were due to certain specific organisms, popularly known as germs, and that these organisms flourished only where filth existed.



John Burroughs at the Age of Eighty-four

We also discovered that by preventing the spread of the seeds, or germs, of disease, it was possible to prevent those epidemics. As a result of the enforcement of this knowledge, many of those diseases are now practically a thing of the past. It would now be considered a disgrace to any civilized community to be visited by an epidemic of yellow fever, cholera, smallpox, or the plague. By suppressing these epidemic diseases we have succeeded in keeping alive the weakly infants and children and the physically degenerate adults, who formerly were weeded out by them, and have thus succeeded in increasing the average length of life.

People still die, but not of germ diseases as formerly. Most of the deaths are now due to constitutional diseases. There are fewer today who reach the age of one hundred years, or even fifty, than formerly, when those epidemic diseases were common; but chronic invalidism is rapidly on the increase. There never existed a greater need for doctors, nurses, sanitariums, insane asylums, etc., than at present. There are three million people lying on beds of sickness in the United States alone, at this very moment.

Men and women die at an age when they really should enter upon the period of their greatest usefulness. Man should be at his best at the age of sixty or seventy years; and I see no reason why his usefulness should not continue to the age of eighty, or even ninety. But

as a rule, at the age of forty or fifty, evidences appear indicating that usefulness is on the decline. The glands and the various organs of the body which should be able to do their work well for a century, from overwork and abuse are disabled prematurely, and degeneracy of the body rapidly follows. The diseases which today are carrying off the greatest number of people are heart failure, apoplexy, diabetes, cancer, and Bright's disease. These are *diseases of degeneracy*.

These diseases are due to ignorance just as truly as were the epidemic diseases of the Dark Ages. God never designed that men should be cut off prematurely. Each one should live out the full measure of his days. It is God's wish that man should live long and enjoy life while he lives. This is expressed in the words, "I wish above all things that thou mayest prosper and be in health." 3 John 2.

Thus far science has given a great deal of attention to the spread of the germs, or seeds, of disease; yet little has been said about the soil. We seem to have forgotten that seed, in order to grow, must have suitable soil. If the tissue soil is kept clean and free from filth, there is no danger that any of these diseases will prevail, for all germ diseases thrive only in filth. The same conditions which render the soil outside the body fit for seed, render the soil within it fit. Personal hygiene is therefore of greater importance than public hygiene. While the latter makes clean the outside, the former makes clean the inside, and thus maintains the barriers of body defence.

Many of the deaths ascribed to tuberculosis, to pneumonia, to Bright's disease, to heart failure, or to apoplexy have really been due to the use of beer or tobacco, or to other wrong habits of living, which lower the vitality of the tissue and thus prepare the tissue soil for germs. These habits also wear out the glands prematurely, and bring about degeneracy of all the organs and tissues of the body. The beer drinker's chances for recovery from germ diseases are always poor, and protection from germs of disease will not greatly prolong his life, since germs weed out only the unfit and physically degenerate, who, if allowed to live, would die prematurely. On such, germs seem to feel they have a priority claim.

The time was when beer and wine were considered essential to the maintenance of health. The searchlight of science has revealed this to be a superstition belonging to the Dark Ages. It is true the beer drinker often has the appearance of health, but he is not well. His tissues

are always degenerate, and as a result he dies early in life, even if afforded protection from germs of disease. No free user of beer ever lives to a ripe old age. The same may be said of the cigarette fiend. He never lives out much more than half his allotted days. The glutton also dies early in life. The one who fails to appreciate the value of pure air, and is content to spend eight or nine hours of the twenty-four in an ill-ventilated, stuffy bedroom and one half the remainder in a closed office, is certain to die prematurely. Inactivity, or lack of physical exercise, also favours the retention of impurities and eventually brings about tissue degeneracy.

Greater reforms must be witnessed in these respects in order to experience fullness of life and a life of usefulness to a ripe old age. To ancient Israel, God, when leading them out of Egypt and away from the Egyptian habits and practices, said, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:19. These are the words God commands to be spoken to the people for all time. "The curse causeless shall not come." The man who takes care of his stomach during the first fifty years of his life, will find that during the next fifty years the stomach will take care of him. There is no reason why such a one should die prematurely.

What Do You Hear?

THIS story is told of John Burroughs. Walking one day down Fifth Avenue, New York, past a building in course of construction, he said, "I hear a cricket." He stepped up to a pile of dirt, picked up a rock, and found the cricket.

The friend with whom he was walking said to him, "Of all the people that have passed that pile today you are the only one who heard the chirp of the cricket."

Mr. Burroughs laughed. "But if I were to drop a dollar on the pavement, every one within reach would stop and listen."

What do you hear as you walk along through life? Is it the clear, sweet call to noble living and high service? Or is it the sordid ring of low and selfish things that catch your ear? Through long years of faithful, careful study Mr. Burroughs had trained his ear to hear the chirp of that tiny cricket on the busy city street. You can train your ear to hear the fine things of life.—*Young People*.

The Lifeboat's Last Turn

H. L. HASTINGS

IT'S the last turn she'll make," said William to his friend, as they stood on the cliff and watched the lifeboat as she was bringing to the shore a part of the crew and passengers of a wrecked vessel. "It's her last turn, for the storm has so increased that ere they reach the wreck again she will have gone to pieces."

It is a sad sight to look upon a vessel helpless amid the rocks, and broken by the fury of the waves. It is still more sad to know that those foaming waters will be the winding-sheet of loved and loving ones, and that though we may pity, yet we cannot save them. But even these are trifling horrors compared with those that hang about a lost and shipwrecked world.

Six thousand years ago this world, misguided by a treacherous pilot, and misled by a wrecker's baleful lights, left the true course of obedience and blessing, to sail upon the dark and treacherous billows of sin and unbelief. The voyage has been one of peril. God's curse has smitten where His blessing smiled; and rocks and shoals, and quicksands and dangers, have been thick on every hand. The storms of blood and crime and tyranny and anarchy, the tempests of calamity, distress, and indignation, have beat upon this weary world, till it lies helpless and hard by the lee-shore of perdition. She has gained no peaceful port, for peace is not bestowed upon a world of sin. And every signal for a pilot has only brought to her some treacherous foe; and every effort to gain a harbour has only left her farther from the heavenly port.

The world is lost, ruined, wrecked, without God and without hope. And the storms give

no tokens of abatement, nor are there signs of sunnier skies or calmer waters. The world must go down—down amid the engulfing billows of destruction and perdition, down amid the dissolving fury of nature's final fires. And men who cling to it shall share its doom. Brave hearts, strong hands, wise heads, cannot avert the dire calamities that mark "the day of judgment and perdition of ungodly men."

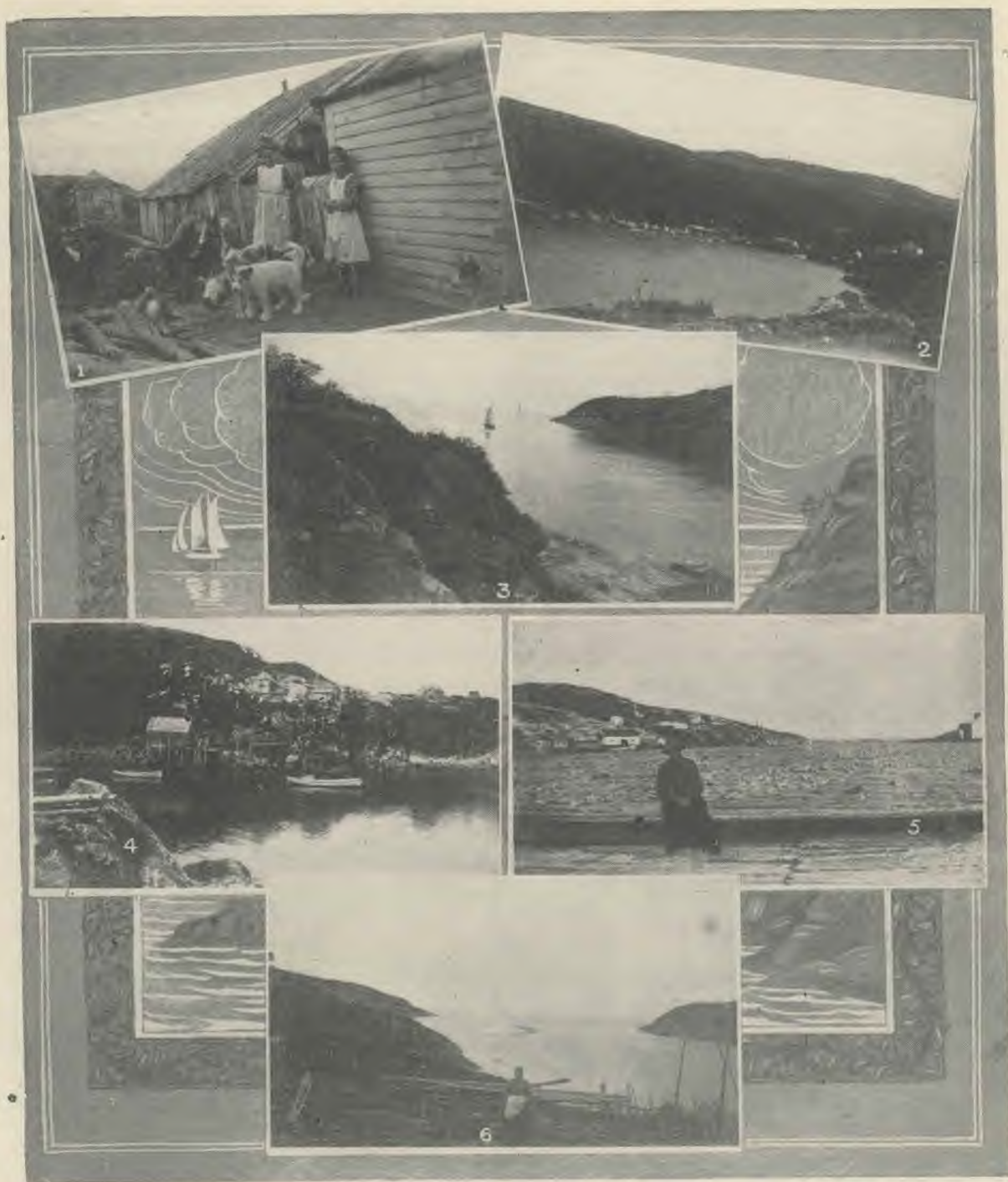
But yet, thank God, there is hope; hope for perishing man, even in this world that lieth in the "wicked one," and that is reserved unto fire against the coming judgment day; for, though the ruined vessel, with her costly freight, must sink, yet her perishing passengers may be rescued from the shattered wreck.

The launched lifeboat of God's mercy is tossing amid the white-capped waves; the Captain of salvation directs it in its course; it mounts the fiercest billows, and rocks lightly amid the hugest waves; it skims the waters like a sea bird, and defies the fury of the storm. No burden can sink it, no shock can shatter it, no surge can overwhelm it, no rock

can destroy it. Manned by a crew that know no fear and dread no danger, it hangs about this ruined, sinking world, to take her passengers to land. In it there is room enough for all who will come. And to every passenger on board this fire-doomed world, the invitation goes out, "Come on board the lifeboat and be saved. Money cannot buy a passage, labour cannot earn one, tears cannot procure one, toils cannot deserve one, honours give no right to claim one; but you may come on board and welcome; the passage is free, without money and without price. Wealth did not induce the



Dr. W. T. Grenfell, Missionary to Labrador



1. Puppies at play with a group of children. 2. Lower end of the village of Deepwater Creek. 3. Looking out to sea, with a fish "flake" in the foreground. 4. Another view of Deepwater Creek. 5. The fish "flake" at Battle Harbour, Labrador. Note the salted codfish spread to dry. 6. A woman in her Labrador garden.

Captain of salvation to peril all for you. Grace, not pay, was the motive, and thanks, not reward, must be the return."

And there is room enough for all; but you

must leave your luggage all behind. The life-boat carries no freight! The miser's money, the worldling's wealth, the fop's fashions, the drunkard's jug, the sinner's lusts, the Pharisee's

self-righteousness, the formalist's good works, the rafts you have been building, the spars you have clung to, the life-preservers you have invented, all must go by the board. The lifeboat will take *you*, and nothing more. You must trust in that, and nothing besides. Christ must be all or nothing to your ruined soul.

Room is plenty, but time is scant. The hours glide swiftly by. Death hastens, and judgment now of a long time lingereth not, and damnation slumbereth not. The lifeboat's last turn will be made, no man can tell how soon. In such an hour as we think not "the Son of man cometh." There will be an end of calling and refusing, and an end of entreaties and hardening the heart against them. The last day will come, and with it comes the Christian's joy, the sinner's doom. And before that day shall break in storm and thunder on the world, there will be other "last things."

There will be the last scoff, the last mockery, the last sinful jest, the last careless hour. There will be the last scene of riot, the last day of pleasure, the last nightly revel. There will be the last meeting, the last sermon, the last exhortation, the last warning, the last fervent prayer, the last solemn song. And then—

"O then, the judgment throne!
O then, the last hope gone!"

Today may be the lifeboat's last turn for you. These words may be your last invitation. Oh, let it not be in vain! I beseech you, come on board the lifeboat! Trust your all in Jesus' hands. Come and be saved. But you must leave the world. You must forsake the wreck. Time presses. You must make the final choice. You cannot cling to the wreck and yet be saved in the lifeboat. You cannot serve God and mammon. You cannot have the friendship of the world, for it is enmity with God. You must forsake all to follow Christ. Will you do it? Will you leave all and live, or keep all and perish?

God will not destroy a lost world unwarned. The long-suffering of God is salvation to guilty men. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Friend, beware how you reject God's invitation. Beware how you cling to a shipwrecked world till the lifeboat makes her last turn, lands her passengers on the heavenly shore, and leaves you to wail and perish amid the terrors of the day of final doom. "Behold, now is the accepted time; behold, now is the day of salvation."—*Selected.*

The Second Coming of Christ

WILFRID G. BELLEAU

EVERY Christian's thoughts should be centred upon the second coming of Christ. Our every motive in life should be actuated by this great truth. Infidels say that there is no Christ. Eventually they go without hope to Christless graves. On the other hand, to the Christian the name "Saviour" is indispensable. Though atheists, agnostics, and scoffers mock at our belief in a coming King, nevertheless He is soon coming. Whether we are prepared to meet Him or not, will not alter the time of His arrival. Whether or not we are willing to have Him come, will not change the situation any. I repeat, Jesus is soon coming again. Are you ready?

In John 14:3 we read: "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." The only condition mentioned as to whether Christ would come again or not is, "If I go." But we know that He has gone. Therefore the logical conclusion is that He will come again. No candid person can help but see that Jesus has promised to come again. Moreover, He changeth not. Therefore we have conclusive evidence of His return.

HE WILL COME AGAIN

In addition to Jesus' testimony relative to His return, we have the testimony of a host of other witnesses, and throughout the whole Christian era men have had faith in His second coming.

Angels testified to His coming back to this earth:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

John said:

"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7.

Paul, the apostle to the Gentiles, testified:

"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16.

Of the many other disciples who looked forward to Christ's return, we shall consider only a few. Martin Luther, a great leader in the Protestant Reformation, said:

"God will not be able to bear this wicked world much longer, *but will come*, with the dreadful day, and chastise the scorers of His word."

D. L. Moody testified:

"We have the same authority for the second coming of Christ that we have for His birth, His death, and

His resurrection. The time of our redemption draweth nigh."—*Moody at Home*, pp. 176-178.

John Knox, Scotland's Reformer, proclaimed in 1554:

"Has not the Lord Jesus, in spite of Satan's malice, carried up our flesh into heaven? And shall He not return? We know that He shall return, and that with expedition."

Angels, disciples, the Reformers, and other Christians testify to Christ's return. The Moslems and Sudras, who are not Christians, are at present looking for a Saviour. The "Record of Christian Work," in speaking of the Moslems of India, states:

"Their interest in the Scriptures has been stimulated by the war, which suggests 'last times' to them. Many are expecting the advent of Jesus."

In the *Missionary Review of the World*, we read:

"The Sudra, or farmer caste of India, expect a Saviour of the world to appear in the near future."

Friends, is it not plain and conclusive that Jesus of Nazareth is soon coming again? Even the heathen foresee the event. This being the case, how important that we know the manner of His coming! I say "important," for unless we know the manner of His coming, we shall not be ready to meet Him. Jesus was rejected by the Jews because He did not come in great splendour and with much ado, as they expected. It is imperative that we know the manner of His return, so that we shall not make the same mistake that the Jews made, and hence be disappointed. We shall then have accepted or rejected Him ere He comes. Only those who are looking for Him will be ready when He appears. Those who will not be looking for Him will have rejected Him already.

His coming will be visible: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," and "every eye shall see Him." It will not be possible to mistake the event. It will not take place in the desert, nor secretly, but "every eye shall see Him."

THERE SHALL BE FALSE CHRISTS AND FALSE PROPHETS

According to a Denver (Colorado) paper bearing the date Dec. 29, 1920, a man by the name of Joshua Sykes appeared and styled himself king of heaven and earth. But we knew that he was not Christ, because he did not come in the manner foretold in the Scriptures. Again: in a Bangor (Maine) paper dated Sept. 11, 1920, it was stated that six men and eighteen women were wandering about, expecting eventually to arrive in Palestine in time to wit-

ness the second coming of Christ. Friends, it is impossible to be deceived if we read God's word. Christ's coming will be an event that will be seen by all, and will not be confined to the locality of Palestine.

Another futile search for Christ comes to my mind. An old couple in Dakota, a few years ago, were looking for Jesus to come. Every one said that He was in the desert. One night there was a great commotion in the town. It was said that Jesus was on the other side of the churchyard. This old couple, scantily clothed, went in search of Him. The next morning they were found frozen to death. Friends, "if any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. 24:23. Simultaneously all will know when He comes: "Every eye shall see Him." Matthew 25:31 reads: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." The instruction is so definite that it will be impossible to mistake the event when it takes place.

Upon the authority of the divine word of God, I maintain that Jesus is soon coming again. He will come in the clouds of heaven, with "all the holy angels," and His coming will be visible to all. Throughout the entire Christian era Christians have testified of His return. The heathen are now looking for Him. Can you doubt His soon coming? Are you ready? Christ will be expected by only a few; hence, only a few will be prepared to meet Him.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Practically every one has now heard of Jesus. Missionaries are rapidly penetrating all lands. Indeed His coming is near: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2-4. O may we all be prepared for the greatest event of the ages! We shall then repeat the blessed words, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9.

CONFIDE ye aye in Providence,
For Providence is kind,
And bear ye a' life's changes
Wi' a calm and tranquil mind.
Though pressed and hemmed on every side,
Hae faith and ye'll win through,
For ilka blade o' grass keeps
Its ain drap o' dew."

SEEN THROUGH OTHERS' EYES

Don't Take Your Troubles to Bed

You may labour your fill, friend of mine, if you will;
You may worry a bit if you must;
You may treat your affairs as a series of cares;
You may live on a scrap and a crust;
But when the day's done, put it out of your head;
Don't take your troubles to bed!

You may batter your way through the thick of the fray,
You may sweat, you may cry, you may grunt;
You may be a dunce if you must, but this rule
Should ever be kept at the front,—
Don't fight with your pillow, but lay down your head
And kick every worryment out of the bed!

That friend or that foe (which he is I don't know)
Whose name we have spoken as Death,
Hovers close to your side, while you run or you ride,
And he envies the warmth of your breath;
But he turns him away with a shake of his head,
When he finds that you don't take your troubles
to bed.

—E. V. Cooke, in *Saturday Evening Post*.

The Resurrection of Christ

THE attempts of incredulity to explain away the resurrection of Christ have met with dismal failure. No theory has ever been invented by the fertile brain of man which can account in any non-miraculous sense for the facts we have here to deal with. The Jews took the lead in denying the resurrection, by circulating the falsehood that the disciples had come by night and stolen the body of Jesus. This view, which regards the apostles and early Christian witnesses as immoral plotters, conscious liars, and barefaced impostors, has long been abandoned as disproved by their demonstrated sincerity and holiness, men who were the foes of falsehood in every shape and form.

The "visionary hypothesis," that the appearance of Christ to His apostles and others as risen from the dead were deceptive and unreal, is disproved by the case of Thomas, who was commanded to touch the wounds in His hands and His side; and by "the rush of conviction" produced by the command. It is utterly disproved by the copious recorded utterances of Christ after His resurrection; . . . teachings which, "beginning at Moses and all the prophets," expounded to the wondering disciples "the things concerning Himself."

The sceptical hypothesis, that the story of Christ's resurrection was only a myth developed in the second century when the actual facts had faded from the memory of the church, is utterly

disproved by the testimony of Paul's four undisputed epistles, confessedly written within the lifetime of those who claimed to have witnessed the event. Driven to desperation, a section of Rationalists have put forward the view that Christ did not die on the cross, that He was taken down from the cross and buried while alive, and that on the third day He crept forth from the tomb, and was seen by some of His disciples, only to withdraw from their view and die of His wounds in secret, and be buried again in an unknown grave. But even such sceptics as Strauss have pointed out the incredibility of any such explanation of the facts. "One who had thus crept forth half dead from the grave," says Strauss, "and crawled about, a sickly patient, who had need of medical and surgical assistance, of nursing and strengthening, but who notwithstanding finally succumbed to His sufferings, could never have given the disciples the impression that He was the Conqueror over the grave and death, and the Prince of life. Such a recovery could only have weakened, or at best given a pathetic tinge, to the impression which He had made upon them by His life and death; but it cannot possibly have changed their sorrow into ecstasy, and raised their reverence into worship."—*H. Grattan Guinness, D.D., in "On This Rock," pp. 81-83.*

Civil Sunday Laws

THE CRUX of the whole discussion over the Sunday blue laws should be found in the fact that there is no divine law for the observance of Sunday. There are at the present time many human laws requiring Sunday observance, and these human Sunday laws may be found scattered through the pages of history, even back to very remote times. But the truth stands out as a lone, conspicuous, towering mountain peak, that there is but one divine Sabbath law. The law that the infinite Jehovah proclaimed from Sinai, defining the Sabbath and prescribing the manner of its observance, is the one and only divine precept. It says clearly that the seventh day—Saturday—is the Sabbath.

This controversy, then, over the Sunday question involves something more than mere

human legislation and mere human factors. It involves, with all its startling significance, the setting aside of the one supreme law of Jehovah, in favour of a man-made institution.

Can there be any doubt where the great God himself will stand in this controversy? Is it not perfectly clear that He will stand on the side of His own law? And does not the conviction strike deep into one's soul that He will maintain the authority of the commandments that He so majestically proclaimed from Mt. Sinai?—*Religious Liberty Association.*

Beautiful Words

A PRIZE was once offered to pupils of the Public Speaking Club of America, a New York institution, for a list of the twenty-five most beautiful words in the English language. Words were judged according to their beauty of sound and beauty of meaning. Sixty-five persons submitted lists. The prize was won by James Shea, a lawyer of the city.

Mr. Shea's list contained twenty-one accepted words. The judges objected to the word "grace" because of the harshness of the "g," and the "j" in "justice" disqualified that word. "Truth" was discarded because of its metallic sound. The following is a list of Mr. Shea's accepted words:

Melody, nobility, splendour, sympathy, adoration, heaven, virtue, eloquence, love, divine, innocence, hope, modesty, harmony, faith, happiness, joy, purity, honour, liberty, radiance.—*Selected.*

If the stars should appear one night in a thousand years, how would men believe and adore and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these preachers of beauty, and light the universe with their admonishing smile.—*Ralph Waldo Emerson.*

It is an ugly world. Offend
 Good people, how they wrangle!
 The manners that they never mend!
 The characters they mangle!
 They eat and drink and scheme and plod,
 And go to church on Sunday;
 And many are afraid of God—
 And more of Mrs. Grundy.

—*Frederick Locker.*

GENIUS has a twin brother by the name of Persevere.—*The New Success.*

NEWS NOTES

—In most parts of China it is contrary to etiquette for husband and wife ever to appear together in public.

—Mrs. Jessie Brown, who has lived at Hendon (England) for twenty-five years, recently celebrated her one-hundredth birthday. A niece gave her a birthday cake surrounded by one hundred candles. An aunt of hers, who lived to the age of one hundred and five, died through falling over a cat.

—A gramophone dealer stated in a case at East Ham (England) police court that a box of gramophone records, which he had placed on the floor in a crowded district railway train, was stolen from him. An hour after he reached home a youth entered his shop with the missing records and asked him to buy them.

—The yak, or woolly ox, of Tibet, is to be raised in Alaska and the Yukon country. The yak has been domesticated for centuries, and its haunts are the snow-covered highlands of Tibet, thousands of feet above the sea. The animal eats a coarse wiry grass, and compares favourably with range cattle in weight. The wool and hide are valuable.

—Milk is now put up and sold in solid form in Holland. It is made into little cubes, which readily dissolve in coffee, tea, or other fluids. After the cream has been removed, the milk is reduced by heat to dryness, then powdered and mixed with the cream, the materials being pressed into blocks. The cubes remain fresh a long time, and are recommended for use in regions where milk is hard to obtain.

—Belgian lace making, after sustaining several crises of which the late war does not seem to have been the worst, is again flourishing. The designs are becoming more and more beautiful. Artistic research is assisting the craftswoman. There are in Belgium at present some two hundred lace schools under the supervision of the convents. Only the cheap and quickly made articles are turned out by the factories. The superior kinds are still turned out by the individual women who graduate from the convent schools. To married women lace making is a side occupation which they follow in addition to their household duties.

—A bird sanctuary for great black-backed gulls has been established at Lake George, Nova Scotia.

—The ability to read and write is one of the requirements of voters in the republic of Portugal.

—The Dutch government will rebuild and present to France the French city of Lens. Before the war Lens had 24,000 inhabitants.

—Recent elaborate experiments have proved that houseflies are attracted to rooms papered in bright yellow. They do not seem to care for green, blue, or orange, and dislike red very much.

—A scheme is on foot to acquire Bunker Hill in the northwest district of London, and to erect on the summit of the hill a monument inscribed with the names of the regiments and commanding officers of the English and American armies who fought side by side in the late war.

—The new library building of the University of Louvain will be much larger and more costly than the one destroyed by the Germans. The building is the gift of contributors in the United States, and the books will be presented by people of all countries. The building will shelter more than one million volumes when completed.

—Now that whale meat is extensively used for food, no part of the animal is wasted. A whale which was caught off the Kyuquot Whaling Station on the west coast of Vancouver Island, will yield about one thousand pounds of juicy steak, twenty-five barrels of oil, one and one-half tons of bone, and about two tons of fertilizer.

—A plant known as devil's bur, is causing trouble to motorists in California and Arizona. The plant produces spiny seeds which puncture the tires and are then carried on and planted many miles from the parent vine. It is a native of Southern Europe, and is thought to have been introduced through burs in the fleece of sheep imported to the United States.

—The longest telephone cable in existence is one recently laid between East Prussia and the German mainland. To avoid international difficulties from overland telegraph and telephone lines, this cable has been laid around the wedge-shaped territory assigned to Poland. It is one hundred miles long. Every one and one-half miles a water stop has been built to localize any entrance of water into the cable.

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—Severe earthquakes in New Zealand have ruined the roads near Auckland. Nothing can be done to provide roads that will not break with the earth's crust. Volcanic workings are constantly going on underground.

—Within twenty minutes after a crime is reported in Pittsburgh, the police throughout the United States and Canada will have news of the deed and descriptions of the criminals. The Pittsburgh police department has made arrangements for a powerful transmitting "set," and by flashing the details of crimes to the authorities of other cities they hope to capture many fugitives who might otherwise escape.

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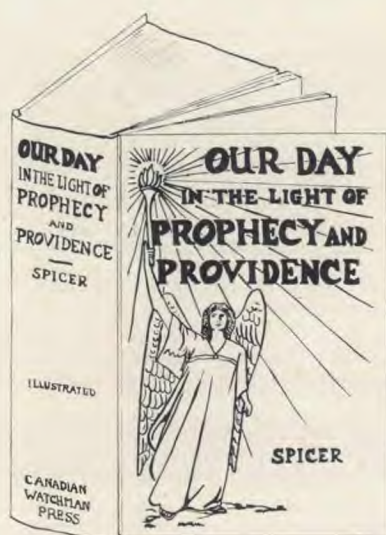
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The Laurier Ottawa Residence

THE Ottawa home of Sir Wilfrid Laurier has by a clause in the will of Lady Laurier, who died Nov. 1, 1921, become the property of the Liberal Party for the use of Hon. W. L. Mackenzie King and future leaders of the Liberal Party of Canada as an official residence. In making the bequest Lady Laurier doubtless carried out the wish of her distinguished husband. They had no children. A part of the will reads, "This residence having been given us by political friends of my husband, I am of the opinion that it ought to return to the Liberal Party represented by its leader, the said Mackenzie King, to be used by him as his official residence." This would seem to place upon the Hon. Mackenzie King the responsibility of selecting some good woman to preside over his home.

If Sir Wilfrid Laurier selected Mackenzie King to be his successor, events have justified his choice. Ability to estimate men, to foresee the needs of Canada, and to interpret the mind of the people are factors that kept the Old Liberal Chieftain in power so long.

