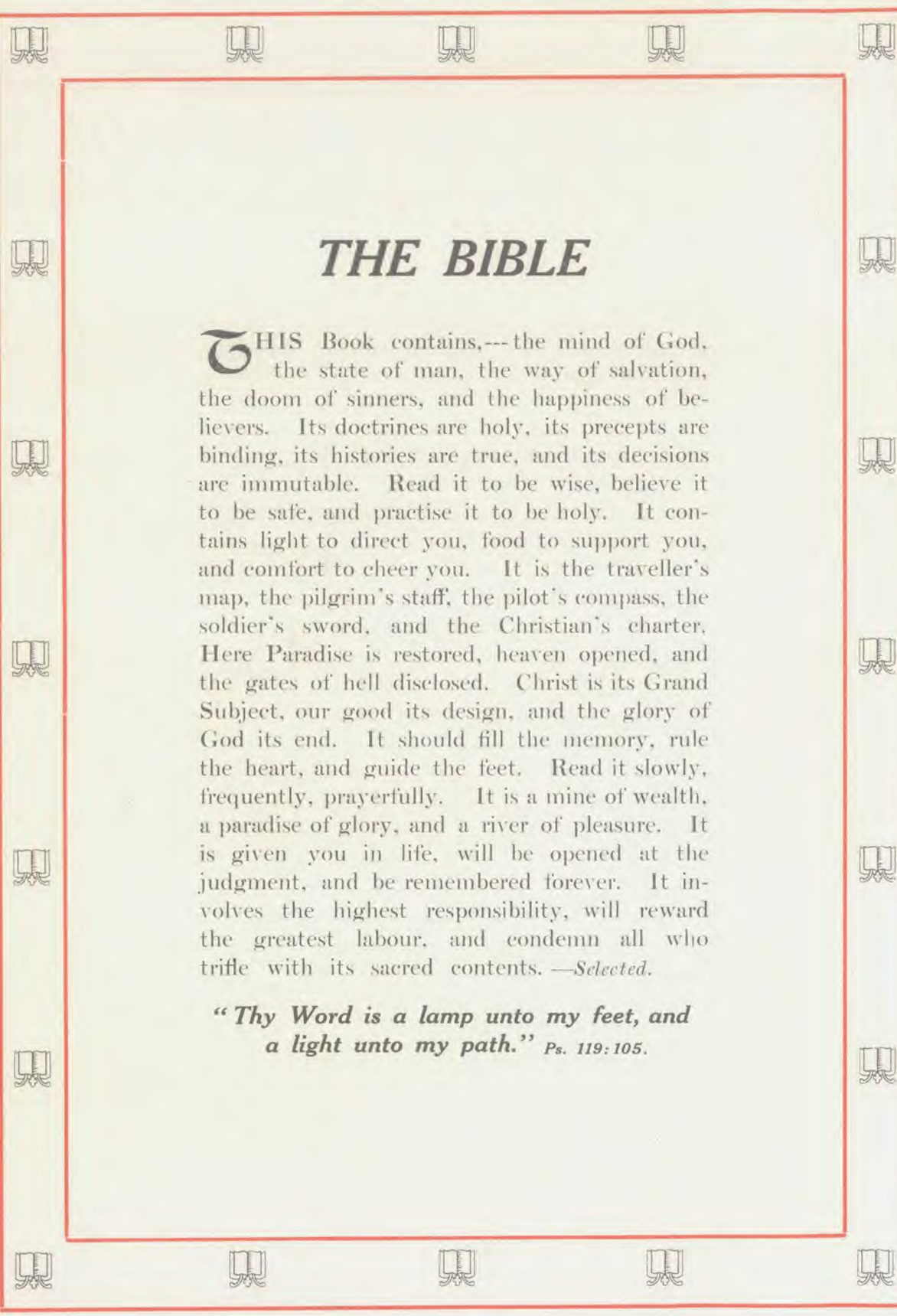


The Canadian
Watchman
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H. R. H. PRINCESS MARY



THE BIBLE

THIS Book contains,--- the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its Grand Subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labour, and condemn all who trifle with its sacred contents. —*Selected.*

“Thy Word is a lamp unto my feet, and a light unto my path.” Ps. 119:105.

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Editorial Comment

Finding the Book

NEGLECT of the Bible has always lead to spiritual indifference and backsliding, to weakness and formality in the church, and to national decay and disintegration. Commenting on the failure of mankind to profit by the lessons of history, Jesus said to two of His disciples, "O fools, and slow of heart to believe all that the prophets have spoken!" Generally it is not till God's judgments begin to confound the wisdom of the world that the people learn righteousness. (See Isa. 26: 9.) It is also true that every great revival of righteousness, liberty, and progress has been preceded by a turning of the people to the Book of the law. A notable example of the stagnating and disintegrating influence of rejection and neglect of the Holy Scriptures and of the marvellous transformation brought about by a return to the word, is recorded in the history of ancient Israel:

"Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. . . . And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king." 2 Kings 22: 8-10.

"The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. . . . And he put down the idolatrous priests, whom the kings of Judah had

ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." 2 Kings 23:3-5.

"Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and



MT. STEPHEN, BRITISH COLUMBIA

"Thy righteousness is like the great mountains: . . . O Lord, Thou preservest man and beast." Ps. 36:6.

in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." Verses 24, 25.

Because of this whole-hearted turning to the truth on the part of the king and the people, prosperity returned to Judah during the days of King Josiah. But after his death the people again lapsed into wickedness, and were carried captives into Babylon.

It was a revival of interest in and obedience to the Scriptures that was the secret of the power of the apostolic church, which, in the face of prejudice and political opposition, conquered paganism.

In the sixteenth century Luther, like Hilkiah, found the book of the law in the house of the Lord. And it was the discovery and unchaining of the Bible by Luther that produced the great Reformation. After every such revival there has been a tendency to fall away from the principles of obedience and a gradual relapse into the old conditions, and this, in time,

brought about a renewal of judgments upon the people. Out of the fiery scourge through which the world has just passed, at least one good result has come. The best people in all nations are now inaugurating plans to popularize Bible study. It is this rediscovery of the tremendous influence of the Book upon the lives of men and nations that is the most encouraging post-war development. The leaders in this movement are ministers, educators, writers, statesmen, and scientists.

The following from a great secular journal is an example:

"Priests, atheists, sceptics, devotees, agnostics, and evangelists are generally agreed that the Authorized Version of the English Bible is the best example of English literature that the world has ever seen. It combines the noblest elevations of thought, aspiration, imagination, passion, and religion with simplicity of diction.

"Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than from all other books put together. It is a revelation of divinity and of humanity; it contains the loftiest



Chesterfield House, South Audley Street. Princess Mary's Future London Home

religious aspiration along with a candid representation of all that is earthly, sensual, and devilish. I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women more accurately charted than in the works of any modern novelist or playwright. You can learn more about human nature by reading the Bible, than by living in New York."—*William Lyon Phelps, in Ladies' Home Journal, November, 1921.*

Men are beginning to recognize that peace and prosperity on earth are dependent upon the influence of ten-commandment righteousness in the hearts of the people, and the prophecies clearly indicate that this is no ordinary revival; that we have indeed come to the climax of the struggle of the ages. The last great revival will prepare a people for the coming of the Lord, and the rest for final destruction. Unfortunately, in spite of all efforts, the great masses of people in all nations show but little inclination to give earnest heed to the gospel warnings, but rather are intent upon that which only increases vanity and vexation of spirit and is no solid foundation for happiness and prosperity. The future, however, is bright for those who love righteousness and who will yield their lives to the moulding influence of the power that is in the word.

Princess Mary

THE announcement of her engagement to Viscount Lascelles has aroused an extraordinary and widespread interest in Princess Mary. Marriage is an important event in any life, and a bride-to-be is always a centre of interest to her friends. Naturally, a royal bride would be interesting, and a glance at the photograph on our front cover is enough to convince any one that the Princess is a very prepossessing



The Future Home of Princess Mary—the Green Drawing-room

young woman quite apart from her royal birth-right. Moreover, her good taste, tact, and modest, womanly qualities have already endeared her to the people. As the Prince of Wales has in a wider sphere, so has Princess Mary in her sphere, acted an important part in popularizing British monarchy and in winning the confidence and affection of the British people.

It is especially gratifying that she has chosen a life companion in the good old-fashioned way that makes for the recognition of marriage as a God-given institution for the purpose of establishing homes, rather than as a mere matter of convenience or fashion. Her marriage to an Englishman of her choice, rather than to a member of some European royal family for political reasons, is pleasing, and every loyal British subject will join us in wishing her a happy married life and a home after God's order. It is the very human qualities and



THE FIANCÉE OF PRINCESS MARY

Viscount Lascelles, D.S.O., eldest son of the Earl of Harewood.

characteristics of the House of Windsor that have won for them the confidence and affection of the British people of all classes and have made the Crown a real influence for unity and stability at a time when thrones are crumbling elsewhere.

Princess Victoria Alexandra Alice Mary, third child and only daughter of the King and Queen, was born April 25, 1897, in York Cottage, Sandringham, England. Her education, under private tutors, has been broad and practical. At the same time, she has been allowed to develop naturally, by having little girls of her own age to play and study with her. She plays and sings well and is quite a linguist. It is said that she excels in history and geography, but has no talent for drawing or painting and hates mathematics, also that she is an adept at needlework, enjoys outdoor life and sports, and is fond of animal pets. She takes great delight in riding and driving horses, being a born horsewoman in every respect.

A story is told of an American, who, seeing her driving a spirited pair of grey horses on Deeside, asked who she was, and on being told,

was incredulous, saying he was sure it was a professional driver and not a royal princess.

Her Royal Highness has been trained to devote half an hour each morning to Scripture lessons and reading, and she is far more familiar with the life of the mass of the people than many of less exalted birth. She has mingled freely with the people on the streets and listened to their opinions, and her sympathies have always been directed to careful consideration for all the people. Early in the war she and a company of friends took training in first aid; and later on, Princess Mary took up regular duties as a V.A.D. nurse at the Children's Hospital, Great Ormond Street, where she served with devotion and skill. Since the war she has taken part in numerous public functions, in connection with which she has made several charming little speeches.

Her first order for her trousseau was placed with the Officers' Families Industries, a war charity organization in London.

Lord Lascelles

HENRY GEORGE CHARLES VISCOUNT LASCELLES is the eldest son of the Earl and Countess of Harewood. He was born Sept. 9, 1882, went to school at Eton and Sandhurst, and obtained a commission in the Grenadier Guards. From 1907 to 1911 he was in Canada as A.D.C. to the Governor-general. When the war broke out, Lord Lascelles rejoined his old battalion, the 3rd Grenadier Guards, as a lieutenant. He remained with it to the end of the war, being in command at the end, and marched with it to Cologne. He received the D.S.O. with bar and the French *Croix de Guerre*, and was wounded three times and gassed once. He is one of the wealthiest men in England.

It is rumoured that when Princess Mary becomes the wife of Lord Lascelles she may follow the example of her aunt when she married the late Duke of Fife, in declining the dowry of \$150,000, and the annuity of \$30,000, from the Consolidated Fund, to which she, as daughter of the reigning monarch, would by precedent be entitled at the time of her marriage. While it is not generally known, this Consolidated Fund, from which Parliament from time to time votes allowances to the up-keep of royalty, does not come from the taxes paid by the people, but from the income of the private estates of the reigning family that were surrendered to the Government for administration early in the reign of Queen Victoria. Thus

British royalty for the past three generations has not been a financial tax, but rather an asset, to the British Government, as the Consolidated Fund from the income of the Crown estates now more than meets Parliament's appropriations to royalty. The London *Daily Mail* reports that the wedding will take place at Westminster Abbey February 28.

Arabs in Palestine

WE have, at various times, presented articles on the Zionist movement from different viewpoints; and have repeatedly called attention to the fact that the majority of the present inhabitants of Palestine are Arabs, and further, that Jerusalem is not only the holy place of the Jews, but that it contains also places hallowed by the traditions of Christianity and Mohammedanism. The following, by Mousa Pasha Kazim El Husseini, from the London *Times* of

Dec. 23, 1921, sets forth so authoritatively and concisely the viewpoint of the Arabs, that we publish it in full:

"Great Britain accepted the mandate for Palestine on behalf of the Allies as a trust for civilization and for the welfare of the inhabitants of the country. Surely the inhabitants of the country are those people who live in it, and not future immigrants. The present population of Palestine is Arab, and the introduction of an alien people against the express wishes of the inhabitants does not enhance their welfare, especially when this superimposed element aims at the conversion of Palestine into a Jewish state.

"The Arabs have set forth their policy which they believe is in keeping with the spirit of the Covenant of the League of Nations, and with the promises made to them by the British Government, and demand:

"1. That a national government be created in Palestine which shall be responsible to a parliament elected by those inhabitants of the country who lived there before the war—namely, Moslems, Christians, and Jews.

"2. The abolition of the present Zionist policy in Palestine; and that the regulation of emigration be controlled by this national government, which is the best judge of the country's capacity to support newcomers.

"3. That the holy places for all religions be left in the entire control of their present guardians, and that neither the national parliament nor any other authority be allowed to effect any changes therein.

"4. That a local *gendarmerie* be created for policing purposes, the expenses for this body to be met by the Palestine government."

The New Cabinet

THE new government consists of the Hon. Mackenzie King, Premier, and nineteen other cabinet ministers. By provinces they are divided as follows:

From Nova Scotia, 2; New Brunswick, 1; Prince Edward Island, 1; Quebec, 6; Ontario, the Premier and 5 others; Saskatchewan, 1; Alberta, 1; British Columbia, 1;

Religiously, Premier King is a Presbyterian, and his Cabinet consists of seven Roman Catholics and twelve Protestants. Divided by occupations, there are seven lawyers, three newspaper men, four farmers, two manufacturers, one business man, one Labour man, and one physician.

Altogether, it seems fairly representative of Canadian thought and interests.



The Future Home of Princess Mary—Top of the Grand Staircase

The RENT VEIL

WILLIAM A. WESTWORTH



IGHT is falling. Amid the blackness that clothes the heavens—a blackness so intense as to compel the feeling that it is supernatural—the crowds have gathered to the temple. It is the Passover feast. From every part of Jewry, the faithful have gathered in this great convocation, which has ever been held so dear to the Hebrew heart. Strange sights this day has witnessed; and many a citizen of old Jerusalem, and many a visitor, too, called to attend the feast, has seen no sleep for two full days.

Startled by the angry, shouting mob that went down to Gethsemane and there arrested the Man of Galilee, they have followed, and have witnessed much that was strange and fascinating, but withal full of sadness and freighted with misgivings. They have seen Him dragged to Pilate's hall; they have seen Him hurried across the city to Herod's palace; they have watched Him returned to the procurator; they have beheld Him mocked, scourged, buffeted, spit upon, disgraced, tortured. They have seen Him fall beneath the weight of the cross that cruel hands had forced upon Him; they have inquisitively pressed forward to see His sorrows; they have heard the nails driven that nailed Him to the tree; and, crowded back by the Roman guard, they have seen His agonies and heard His cries; and as the heavens were closing out the light that hallowed His thornpierced brow, they have hastened to the temple, there to partake in the Passover service, and at least make a brave show of their piety, and perchance do penance for even their acquiescence in the diabolical crime which the day has seen.

DOUBTS AND MISGIVINGS

In the temple courts, a hum of muffled voices tells that many are seriously questioning the part the priests have played in bringing to His death this Man who had brought sunshine and joy, health and rejoicing, to so many of their homes. Muttered criticisms show that there are many who cannot reconcile the brutal conviction urged by these servants of the sanctuary, with the teachings of the Scriptures. And the priests themselves, cognizant of the meaning of the covert looks cast upon them, and mindful of the intent of the darkened visages that are everywhere about them, are doing their utmost to prove to any who will listen to them,

that the events of the day have nothing to do with God's plan, and that the part they have played is strictly in harmony with the everlasting law of righteousness.

BREATHLESS SILENCE

And now the ceremony of the evening is commenced. After the usual introductions, the high priest himself, with all the dignity that his exalted office commands, is to officiate. The Passover lamb is brought before him. Innocent itself, it must needs die for the people. A lamb without blemish, the trembling victim must yield its life. With knife upraised, he pauses a moment, the more to command the attention of each eye. And how the multitude watch his every move,—this man who but a few short hours before, they had seen before Pilate urging to His death the Christ of Galilee; this man who had called upon them to demand that nothing less than crucifixion be meted to Jesus; this man who had so loudly claimed that it was naught but God's service he did in sending to His death the Carpenter of Nazareth! Now, as the highest connection with Heaven, he stands, the centrepiece of this intense scene. He is ready to strike the blow. They wait in silence.

AN UNSEEN PRESENCE

Suddenly they are all aware that an unseen presence is with them. This appreciation of a supernatural power in their midst affects the high priest and moves him mightily. His hand, uplifted to strike to its death the struggling lamb, seems to be powerless to move. With eyes staring, frightened, bewildered, wild, he seeks the cause of the awful hush that fills the holy temple. But no presence is seen. It is only felt. All know that it is there, and all wonder what it means.

With one accord every eye turns toward the wondrous veil that hangs behind the high priest. Magnificent in its construction, it has always been held in great veneration. This veil, gorgeous in its embroidery work, intertwined with golden threads, is all that has intervened between them and the manifested presence of God. Just beyond it, was the holy Shekinah. None had ever dared to enter within its portals, save only the high priest, who once each year had gone to make atonement for the sins of Israel. But now an unseen hand lays hold

thereon, and the veil is rent from top to bottom. Thunder crashes in heavens of inky blackness; the earth trembles violently; the knife drops from the hands of the priest, and the entire gathering flees before an awful presence.

THE END OF CEREMONIALISM

No more are hidden the secrets of the holiest place; no more is there to be any marked distinction to hold the penitent away from God, and give him access only through an earthly mediator. As the body of the Saviour had been broken, so the veil, a symbol of His flesh, was rent. As through His sacrifice man was accorded free access to the throne of grace, so now all separation, even in the earthly sanctuary, is abolished. The rites and ceremonies through which man had had access to the mercy-seat were henceforth to be things of the past. The endless formalities of the ceremonial law were nailed to the cross; and the veil thus rent stood a mute witness that henceforth man could go directly to the Father's throne, and that no more was to be seen the spectacle of the innocent dying for the guilty, as was ever the case when the lamb was slain for the iniquity of the sinner.

Type had met antitype. Down through the centuries, God had been trying to teach man the heinousness of sin. Ever He had tried

to impress upon man how unjust sin was, and how unjust it made man. The only remedy to save man from the consequences of sin was that Christ, the innocent sacrifice, should pay the penalty in place of man. Day after day, the slaughter of the lamb, the goat, the little dove, was designed to impress on man how unfair it was that the pure should perish for the disobedient.

THE LAW ESTABLISHED

Now Christ had died; the penalty had been paid. That law which He said He had added because man had refused to obey Him and had broken the law of ten commandments, which were first given to draw each one nearer to God, was now taken out of the way and nailed to the cross. Henceforth there was to be no need of ceremonies, rites, and shadowy forms; no more shedding of blood; for the great sacrifice had been made. The endless rite, the imperfect shadow, is forever put away; and now, by the new and living way, we can all come near, very near, to "the Lamb of God, which taketh away the sin of the world." We can find access to the throne, and, drawing near in the full assurance of faith, can be made partakers of the divine nature. So we understand how the law of ceremonies, with its sacrifices, its feasts, its rites and formalities, its multitude of technical obligations, all imposed upon the Israelite



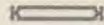
The Mosque of Omar, on the site of the Temple at Jerusalem. Failure to recognize the Lamb of God brought disaster and disappointment to Jewish hopes.

"till the time of reformation," is abolished. The veil is rent. The shadow is passed. The sacrifice on Calvary stands forth as the consummating substance of the Old Testament ceremonial system.

The altar has met Calvary, and the cross has forever superseded the ritual of the cere-

monial law. The faith of the penitent grasps the power of the indwelling Christ. And thus empowered, we keep His commandments, and thereby show our love and appreciation of the fullness of His sacrifice; for "this is the love of God, that we keep His commandments: and His commandments are not grievous."

MELROSE ABBEY



IF thou wouldst view fair Melrose aright,
Go visit it by the pale moonlight;
For the gay beams of lightsome day
Gild, but to flout, the ruins grey.
When the broken arches are black in night,
And each shafted oriel glimmers white;
When the cold light's uncertain shower
Streams on the ruined central tower;
When buttress and buttress, alternately,

Seem framed of ebon and ivory;
When silver edges the imagery,
And the scrolls that teach thee to live and die;
When distant Tweed is heard to rave,
And the owlet to hoot o'er the dead man's grave,
Then go—but go alone the while—
Then view St. David's ruined pile;
And, home returning, soothly swear,
Was never scene so sad and fair!

—Scott, in "The Lay of the Last Minstrel."



MELROSE ABBEY

This abbey is considered the finest ruin in Scotland. It was founded by David I in the twelfth century, though what remains is almost entirely of the fifteenth century. The south front is still beautiful. Sir Walter Scott has immortalized the east window in "The Lay of the Last Minstrel," but the south window, with its flowing tracery, is even finer. The ruin, now the property of the Duke of Buccleuch, is carefully preserved.

The Employments and Enjoyments of Heaven

HOWARD J.
CAPMAN



NE thing is distinctly certain, that the strength of citizenship in any empire depends largely on the employment, and consequent contentment and enjoyment, afforded the majority of its people. No healthy person could be satisfied to live in a place of complete idleness. Really, one's happiness depends on congenial employment. In any land where widespread unemployment exists, the nation faces distress, unrest, and revolution.

Heaven is not simply a place where there is nothing to do. "But," says one, "heaven will be a place of eternal rest from toil and drudgery." It is true that in heaven no one will weary of labour; but do not confuse rest with idleness. Rest fits one for larger service, greater responsibilities. The purpose of a vacation is to help regain energy and strength to resume a weightier task, a busier life. Heaven is not a place of holy idleness, but rather of intense activity. The expressions, "His servants shall serve Him," "day and night before the throne," signify an active, employed, working condition rather than a useless, slothful loss of time in sluggish inaction.

Undoubtedly the capabilities developed here will prepare for diligent service yonder. If one delights in loving service for God here, his joy and devotion will be increased in heaven to the full. Our life here is a sort of apprenticeship to fit us for the greater and more useful life beyond. One who has wasted time, opportunities, and talents here, could find little contentment in the joy of service and life in heaven. The wasting of our powers here unfits us for the occupied life above.

If a girl has failed in her mother's house to learn the art of home-making—the most magnificent art in the world!—it becomes a calamity when she, as a bride, enters her new home. If she has no ability in the kitchen, she has little chance to make a home enjoyable for herself and at least one other. It may not take wisdom to appreciate good cooking, but it does take a certain amount of knowledge, and a good deal of real experience, to make even simple dishes palatable. The point is that the things learned in the old home are those retained

and developed when she enters her new world. Many things she may learn at home, yet many remain to be learned in the building of the new home. So our life here is the preparatory school to help us when we enter the new life in the new earth.

One glorious employment there, will be the use of our powers of worship. Heaven is not a place of prolonged vacation, nor one where aversion to labour is felt; it is a place of usefulness in the work of our heavenly Master. How glorious to hearken to His lips, to be His servants, to enjoy heaven because we shall be in His employ! Employ and enjoy,—a sort of euphony that is more than sound! Truly, enjoyment grows out of employment. No man who is a man, can be content while unoccupied; for idleness brings misery like that which the man who has been busy in the enjoyment of his life work, feels in solitary confinement.

Our conception of heaven is coloured by our experience here. We ask one who has endured much suffering, who has battled with disease all his life, what he thinks about heaven. "Oh," he says, "heaven will be a place where there'll be no sickness nor pain." And that is true. Heaven will be sweeter for the sorrows of earth. Heaven will be not only a healthful place, but a busy place. The powers of the mind will be continually occupied in ascribing praise and glory to Him; the blessings of health will be perpetuated by access to the fruits from the tree of life; the art of home-making will be exercised in the keeping of the mansions prepared in our Father's house; the desire for scenery and beauty will be gratified as we promenaded the golden streets of the New Jerusalem, and listen to the harmonies and melodies of heaven's choir. In a word, we have this assurance: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64:4. In the beginning our first parents saw in Eden God's plan for mankind. Since sin entered, there has been no Eden in this world. But when men's hearts have been changed and sin is abolished, God's plan will be carried out.

London, Ont.

That BOOK of JONAH!

WILLIAM ROBERT FRENCH



HAT book of Jonah," is the way critics of the Bible and also many professed Christians sneeringly speak of the prophecy of Jonah, as if it were quite a joke that such a story should be found in our inspired Book. The book of Jonah holds a unique place among the minor prophecies of the Bible, filling a place in the inspired prophetic programme of the life of Jesus which none other does. I think that most persons who jest about it as a great fish story and poke fun at those who believe that Jonah really existed and was swallowed by a whale, do so because they lack information, and an understanding of its true meaning. Let unbelievers jest; but may no Christian ever do so, or even show amusement at the jests of others.

JONAH ACCEPTED BY CHRIST

To reject the book of Jonah and doubt its inspiration is equivalent to a denial of Christ and a refusal to believe His words. To claim belief in Christ, and at the same time doubt, and jest at, the inspiration of the book of Jonah, is an inexplorable and glaring inconsistency and contradiction. Jesus called Jonah a prophet, and said that Jonah was three days and three nights in the whale's belly (Matt. 12: 39, 40), thus placing divine approval upon the book. To accept Christ means to accept the record of Jonah; to reject Jonah is to reject Christ, and this I am sure no Christian is prepared to do. Some may say, "If you accept the book of Jonah, then why do you not accept the whole of the Apocrypha?" From the foregoing logic, the answer is plain: no Apocryphal book was ever honoured or sanctioned by reference to, or quotation from, its contents by Jesus.

The key to the understanding and significance of the book of Jonah is furnished us by Christ. When He was asked to give a sign of His divinity, He said, "There shall no sign be given to it [that generation], but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 39, 40. Thus, according to divine interpretation, the book is a prophecy of the burial and resurrection of Jesus, and His fulfilment of its predictions is a proof of His Messiahship.

Critics of the Bible say that its story is a departure from the facts of nature; for say they, "No whale can swallow a man, and therefore the account is incredible." The resurrection of Jesus was a fact just as much at variance with nature. On one occasion, Jesus said to the Sadducees, "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22: 29. The same divine power that caused Jesus to be raised from the dead contrary to nature, caused Jonah to be swallowed by a whale and to be vomited forth, in type of Christ's resurrection.

IN THE HEART OF THE EARTH

Many efforts have been made to harmonize the facts with the record, as much the duration of Jesus' interment as the swallowing of Jonah by a whale. Jonah in the whale typified Christ in the "heart of the earth," according to Jesus. In a strictly literal sense, Jesus was never in the heart of the earth; that is, the centre of it. "In the heart of the earth" is here used in an accommodated and symbolic sense, to indicate how fully Jesus was in the power of Satan from the time when He said to the mob in the garden of Gethsemane, "This is your hour and the power of darkness." A few words of explanation will make its meaning clear.

SYMBOL OF SATAN AND HIS KINGDOM

A whale is used in the Bible as a symbol of the same thing; *i. e.*, of Satan and his kingdom. In proof of the assertion that a whale is used to represent Satan and his kingdom, see Ezekiel 32: 2, margin; 29: 3. (See also Ps. 74: 13, 14, margin.) These texts show conclusively that the symbols, whale, leviathan, dragon, and serpent, are used synonymously in the Scriptures. According to Revelation 12: 3, 9, Satan and his kingdom is symbolized by a dragon, or serpent. In this latter scripture the red dragon with seven heads and ten horns symbolizes Pagan Rome, which sought to devour the Christ-child as soon as He was born. Satan's kingdom began with Babylon, or Assyria, under Nimrod, which was the first kingdom to be represented by a dragon, or serpent. (See Isa. 27: 1; 30: 6; Jer. 8: 17.) Afterward Egypt was represented by the same symbol. Eze. 29: 3; 32: 2. Then Babylon under Nebuchadnezzar was so represented. Jer. 51: 34; 46: 22,

26. After Babylon, the next kingdom to be so symbolized was Medo-Persia. Jer. 51:28, 37; Isa. 13:22; compare with Dan. 5:25-31. It may be argued that in these passages in Jeremiah and Isaiah the word "dragons" is not used in a symbolic sense in relation to ancient Babylon; but by a comparison with Jeremiah 10:22, where similar language is used, it is evident that reference is made to Judea's being overrun with the Babylonians.

A LESSON FROM HISTORY

When God had a literal kingdom in the earth, the dragon's (Satan's) kingdoms sought to swallow it up. (See Jer. 51:34; 8:16, 17.) This figure was used of Israel when they were swallowed up by Babylon; and when they came out of Babylon, the exit was compared to being vomited up. (See Jer. 51:44, 45.) When God had a literal kingdom (Israel), Satan had a literal kingdom, represented by a dragon; and now that God has a church instead in the earth, Satan also has a church, which is likewise represented by a dragon. Rev. 13:1-8. That church was to continue 1260 years, during which time she was likened to a dragon trying to swallow up the true church. (See Rev. 12:6, 14, 15, 17.) She so completely succeeds in this that God says in His last message to His church, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. His people must come out of spiritual Babylon.

When Israel was swallowed up by Babylon, it was the god "Bel" of Babylon that was represented by a serpent. Jer. 51:44. Bel, or Baal—namely, Satan—is used throughout the Scriptures as an antagonistic deity to the God of heaven. This dragon church is represented as deriving her power and authority from Satan.

It is not the purpose of this article to discuss this church; and I have only cited all these proofs to show that Satan and his kingdom is represented by, or likened to, a whale, or dragon, so that you may see the full meaning of the expressions, "Jonas in the whale," and "Jesus in the heart of the earth." Jesus came

into Satan's kingdom, this world (John 12:31), entered the strong man's (Satan's) house (grave; see Isa. 14:17-19; Luke 11:21, 22), and bound the strong man. During the time of His trial, crucifixion, and burial, Christ yielded Himself into the hand of the powers of earth, and they did what they would to Him, and, figuratively speaking, swallowed Him up. This time began when, as Judas left the upper chamber on the night of the betrayal of Christ, Jesus told him, "That thou doest, do quickly." Nothing could be done to Him till His hour had come (John 7:30; 8:20) and God from above permitted it (John 19:11). This hour came on Thursday night, and began with the permission given to Judas. (See John 13:1.) When the armed mob came to arrest Jesus, He said to them, "When I was daily with you in the temple, ye stretched forth no hands against Me: but *this is your hour, and the power of darkness.*" Luke 22:53.



William Robert French

With fiendish delight Satan, who is "the power of darkness," welcomed this hour when the Son of God was given into his hands. He tortured, maligned, scourged, reproached, spit upon, and finally crucified and entombed the Son of God. A Roman (dragon) seal secured the stone closing the mouth of the sepulchre, and a Roman (dragon or whale) guard surrounded that tomb so that He should not come forth. But Satan's efforts were futile. It was impossible to retain the innocent Jesus. As the sick and nauseated is unable to restrain his vomit, so Satan, being unable to retain the Innocent One, vomited Him forth from the tomb, and He ascended to His Father. As Jonah, after being vomited forth by the whale, went on his mission to save the Ninevites, so Jesus began His work of saving a lost world. As Nineveh was saved by deep, heartfelt repentance and a turning to God, so may the inhabitants of this world return to God and be saved. Thus "that book of Jonah," part of "all Scripture. . . given by inspiration of God," holds forth the gospel in type, and shadows forth the way of eternal life.

Oshawa, Ont.

The Greatest Living Force in the World

*The Personal Testimony
of a Famous Doctor*

HORACE G. FRANKS



HERE are many people, unfortunately, in the world today who regard the Bible as a spent force, who look upon it as an out-of-date book.

This growing doubt in the word of God, moreover, is not confined to those who walk the streets or who sit in the church pews; it has spread, in fact, to the pulpit and study of the preacher, producing a deplorable and dangerous situation. It is with more than usual pleasure, therefore, that we notice a very striking personal testimony to the Bible from a doctor who holds a position almost unique in his profession. Dr. Howard Kelly is described by one writer as "a remarkable man," and without doubt the degrees he has gained from the Universities of Edinburgh, Aberdeen, Washington, and Pennsylvania entitle him to rank as a scholar of the first order. Moreover, for twenty years he has been a university professor with a place among the highest in Europe and America. At least a dozen important societies in England, Scotland, Ireland, America, Italy, France, Austria, and Germany have welcomed him to membership as a master of his particular branch of surgery, so that he speaks as a scientist, as a student, and as a teacher when he outspokenly declares his appreciation of and his love for the Book of God. To quote in part what Dr. Kelly says:

"I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolutely dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers and have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions.

"I was once profoundly disturbed in the traditional faith in which I was brought up, by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archæology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain. So I floundered on for some years, trying, as some of my higher critical friends are trying today, to continue to use the Bible as the word of God, and at the same time hold it to be of composite authorship, a curious

and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet I myself was shivering out in the cold.

"One day it occurred to me to see what the Book had to say about itself. As a short, but not perhaps the best method, I took a concordance and looked out 'word,' when I found that the Bible claimed from one end to the other to be the authoritative word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting it to conditions. I found that Christ himself invites men (John 7:17) to do this.

WHAT I NOW BELIEVE

"I now believe the Bible to be the inspired word of God, inspired in a sense utterly different from that of any merely human book. I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary; that all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin, the Son of God himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world.

"I believe he who thus receives Jesus Christ as his Saviour is born again spiritually, as definitely as in his first birth, and, so born spiritually, has new privileges, appetites, and affections; that he is one body with Christ the Head, and will live with Him forever. I believe no man can save himself by good works, or what is known as a 'moral' life, such works being but the necessary fruits and evidence of the faith within.

"Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the prince of all the kingdoms of the world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

WHY I NOW BELIEVE

"Perhaps one of my strongest reasons for believing the Bible, is that it reveals to me, as no other book in the world can do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide, knowing it, not to believe it.

WHAT IT MEANS TO ME

"What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father or mother. It takes away the fear of

death. I can put God's assertions and command above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and reasoning of men as folly opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true."

This is a remarkable tribute to the Bible and to Christianity. It is an honest, praiseworthy, and absolutely safe creed, and should inspire and encourage every one who reads it. It is a plain and definite outline of the Christian faith, undiluted by the dirty water of atheism and untinged with the opiates of doubt and infidelity. And it is just such Christianity as this that works the miracles in the modern mission field.

A SAD MIGRATION

Yet the "higher criticism," which is theological scepticism, has found its way into the mission fields, and is there working out its campaign of destruction. This is particularly so in China, where the saintly men and women who have left all to preach the gospel of Christ are now face to face not only with the difficulties and doubts that come from heathenism but also with the doubt and criticism that come from this heathenism masquerading under the guise of Christianity. The missionaries in China, however, know that their work is powerless without an authoritative Bible; they know also that a diluted Christianity and an emasculated gospel have no missionary force; so they have formed a Bible Union, to join which members of all denominations are being invited. As justification for building this wall against the on-coming flood of infidelity, the following statement has been issued:

"For some years past those missionaries who have been standing true to 'the faith once for all delivered' have had increasing conviction that they must come together in fellowship as a public testimony to the Chinese Christians. No one but God knows all the facts and factors that led up to the definite action taken last summer at Kuling in the organizing of the movement now called the 'Bible Union of China.' Its beginnings certainly run back for many years past. But Sunday school workers will be interested to know of certain facts leading toward this new movement that occurred in connection with Bible study text-books in China."

The "facts" enumerated in the paragraphs that follow the above introduction are astonishing, and demonstrate in a remarkable way that poisoned spiritual food is being fed to thousands attending mission schools in China. The text-books used in these schools and colleges—books selected and approved by the Religious Education Committee of the China Christian Education Association—deny the deity, miracles, life, work, words, and resurrection of

Christ; express the greatest doubt as to whether we can believe any of the Bible; and, indeed, strip the divine entirely out of the inspired Book. As one illustration, we reproduce the following extraordinary statement from one of their books, "The Story of Our Bible," which is surely significant in a land of idol worship:

"It will probably be agreed that the second commandment, forbidding images, while no doubt a wise provision in those days, is not in any way binding today."

In view of such teaching it surely is no wonder that those missionaries who are seeking to preach the true gospel are binding themselves together in a Bible Union. As Dr. Kelly pointed out in his personal testimony, the Bible is the greatest living force in the world today, and as such is the only weapon which will prove successful in capturing the strongholds of heathen China or any other nation in heathendom, or even in holding the strongholds of Christianity against the attacks of infidelity and heathenism.

Let us therefore thank God for the Bible and for the fearless men who, in these days of scepticism, are willing to uphold the standard of God's truth.

Melbourne, Australia.

Shining

Are you shining for Jesus, dear one,
So that the holy light
May enter the hearts of others,
And make them glad and bright?
Have you spoken a word for Jesus,
And told to some around,
Who do not care about Him,
What a Saviour you have found?
Have you lifted the lamp for others,
That has guided your own glad feet?
Have you echoed the loving message,
That seemed to you so sweet?

Are you shining for Jesus, dear one?
Or is there a little sigh
That the lamp His love has lighted
Does not burn clear and high?
Is the heavenly crown that waits you,
Still, still without a star,
Because your light was hidden
And sent no rays afar?
Do you feel you have not loved Him
With a love right brave and loyal,
But have faintly fought, and followed
His banner bright and royal?

—Frances Ridley Havergal.

THERE never did and never will exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.—Selected.

The Lord's Day Act of Heaven

D. J. C. BARRETT

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

THIS commandment enshrined in the bosom of God's law is explicit and unequivocal in its solemn import and interpretation. The word "remember" prefacing the fourth commandment plainly indicates it was of binding and sacred obligation before its Sinaitic pronouncement. It was instituted and enacted and was of binding force at the creation of the world. At Sinai it became a matter of eternal record in the annals of human history, transcribed, as it was, on the tables of stone by the finger of God. Time cannot erase it, theology cannot disannul it, jurisprudence cannot improve upon it, revise it, or repeal it; it is as eternal and immutable as God's throne. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

This enactment—the Lord's Day Act of heaven—sets apart a specific, a particular, a definite day. It is *the seventh*, not *a seventh* day, as is often misconstrued and misinterpreted. Why cavil over language that is simple, plain, and definite? The letter and intent of the law is as exact as God can make it. Who dares to involve these plain infallible words of God in uncertainty, and subject them to "doubtful disputations"? The same canons of interpretation applied to this commandment that we apply to any legal code, conclusively settle the question once and for all time—the *seventh day is here meant* and no other day. This commandment does not furnish one scintilla of evidence or authority or sanction or option for the observance of any other day, but repudiates such interpretation with the plenary authority of "Judge," "Lawgiver," "King,"—Jesus, the Christ.

The same divine authority that blessed, sanctified, and hallowed the seventh day as "the Sabbath of the Lord thy God," legally and spiritually defines the six days—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday—as secular, or working days. This is their

divine status, in their regular recurrence, and it will remain so eternally. In our modern civilization the holy day of God is the busiest day of the week. Surely we see that this is a violation, a subversion, a rejection, of the Lord's Day Act of heaven. Let us approach this commandment with the same candour and honesty with which we approach the other nine, and I am confident we will be convinced and convicted that God intends we should keep holy His day—the seventh day, "the Sabbath of the Lord our God."

Observe its designation—"the seventh day is the Sabbath of the Lord thy God." It is God's Sabbath; it is the day upon which Jesus rested during His earthly life, and which He still keeps holy. I read nowhere in the Bible of a repeal by God of His law, or of a change of His day. You may scrutinize every syllable of the inspired word, and you will be convinced the thunders of Sinai still reverberate throughout the universe with immutable emphasis. A certain Bible writer styles it, "My holy day," "the holy of the Lord, honourable" (Isa. 58:13); and its apocalyptic title is, "the Lord's day." Rev. 1:10.

Again: Jesus, in confirmation and defence of what He said through the prophets, pertinently and consistently stated: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. He is still Lord of the Sabbath, and let us acknowledge His lordship.

The reason for the institution is concisely stated: "For in six days the Lord made heaven and earth." It is the Dominion Day of the weekly cycle of the earth. As one logically puts it: "The reason remaining, the obligation remains." It is the divine reminder of the creative act of God in bringing into existence this world; and if its spirit and letter had been consistently obeyed, we should not witness the sad spectacle of the doctrine of evolution

threatening and undermining the fundamentals and essential principles of the gospel of Jesus Christ. What a penalty the human race is suffering for its wilful rejection of the divine code!

"Wherefore the Lord blessed the Sabbath day, and hallowed it." Beloved, can we read these solemn words and not comprehend their meaning? It appeals to the writer as a travesty on common sense to ask such a question. It is the "blessed" day of God. It is the holy day of God. It is the "holy day of obligation" for humanity. Dear reader, do not venture the responsibility of "adding unto," or "taking away from," the words of this Lord's Day Act. It is a life and death issue. We read:

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for

whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Ex. 31:12-16.

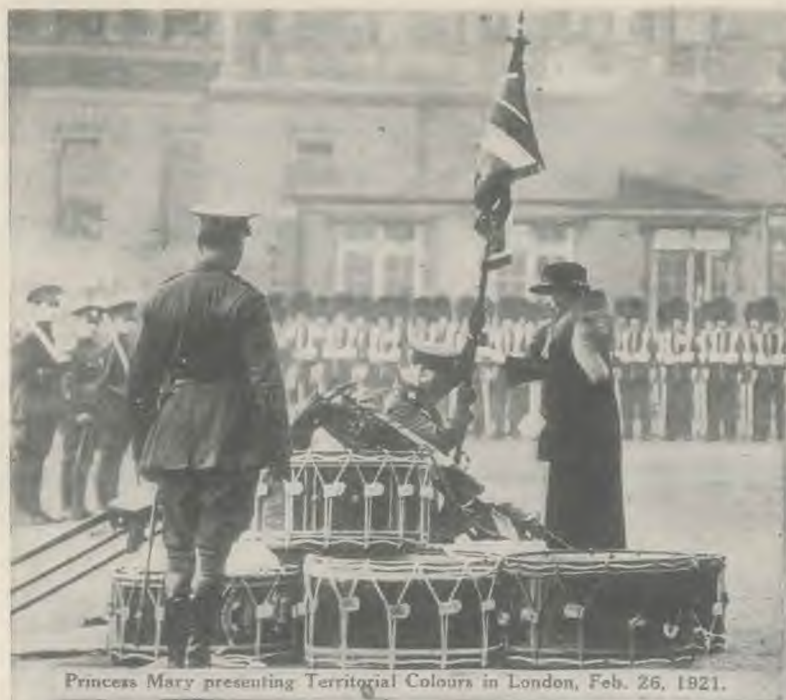
Man legislates "holy days of obligation," under penalty, and millions bow to his authority. Shall we withhold obedience, fealty, and loyalty to the divine Lawgiver, and expect a way of escape? The answer is irrevocable and certain. Let us observe His holy day, bow to His authority, keep all His precepts diligently, and we shall be assured of an abundant entrance into the kingdom of God.

"God is not dumb, that He should speak no more;
If thou hast wanderings in the wilderness
And findest not Sinai, 'tis thy soul is poor;
There towers the mountain of the Voice no less,
Which whoso seeks shall find; but he who bends,
Intent on manna still and mortal ends,
Sees it not, neither hears its thundered lore."

Ottawa, Ont.



A Lighthouse off Holyhead, Great Britain



Princess Mary presenting Territorial Colours in London, Feb. 26, 1921.



Westminster Abbey, where Princess Mary was married.



Princess Marie Jose of Belgium, who is to be a bridesmaid at the wedding of Princess Mary.

Around the World



Aerial view of London. In the foreground: Houses of Parliament on the River Thames.



...lady will be married.

with the Camera



London.
...left; Westminster Abbey on the right.



H. J. J. Crilly, L. F. Yoemans, and C. H. Sealy were chums at Vimy Ridge in 1916, when they made a solemn pact for a reunion five years later if they survived the war. They met in Winnipeg in 1921.



Miss Marian Irwin, member of the executive committee of the Women's Peace Association of Japan. Her father was a Philadelphian, a descendant of Benjamin Franklin; her mother a Japanese.

Three Things



H. L. HASTINGS



THERE are three things included in the complete salvation of the souls of men,—justification, or the pardon of past sins through the forbearing mercy of God; sanctification, or the purification of the soul by obeying the truth, through the power of the Holy Ghost; and glorification, or the transformation of the entire man, body, soul, and spirit, into the immortal image of the glorified Redeemer, when He shall appear the second time.

Justification is deliverance from the guilt of sin. Sanctification is deliverance from the dominion and power of sin. Glorification is deliverance from the entire curse of sin, from pain, sorrow, infirmity, and death.

Pardon, or justification, is the blotting out of the dark records of the sinful past; sanctification is the transformation and purification of present Christian character and life; and glorification introduces men to the blessings of the ever-brightening future, when Christ, who is our life, shall appear, and we also shall "appear with Him in glory."

The order of the succession of these three things is of divine appointment, and is unchangeable. It has its reason and cause in the facts, and in the very nature of the case. They are placed as they are, because there is no other way to place them. Pardon is for the penitent, sanctification is for the pardoned, and glorification is for the sanctified. No unpardoned man can be sanctified, no un sanctified man can be glorified. These three things form one golden chain which reaches from the depths of sorrow to the heights of bliss; from the bondage of Satan to the throne of God.

But though they form one chain, yet they are separate links, and a knowledge of this fact is

important to all who would know the truth as it is in Jesus.

Pardon does not necessarily change man's nature. A pardoned rebel may be a rebel still. A man may be changed before, or after, or by means of a pardon, but pardon in itself is considered simply the forgiveness, or cancellation, of the sins committed through all the dark and dreary past, so that for them there is no account to be rendered and no punishment to be endured.

But a pardon were useless if it were but a prelude to fresh crimes. Unless there is sanctification, pardon is bestowed in vain. On the other hand, sanctification without pardon is impossible. No attempts at reformation could prove effectual, nor could any imaginable or possible change in man prepare him for the eternal glory, so long as the guilt of all his former crimes lay on his conscience, unrepented of, unconfessed, unpurged, and unforgiven.

Here many sinners stumble and fall. They seek sanctification before they are justified, and talk of glory before they are forgiven. They try to "be good," to reform, and to do better, but they refuse to come first as humble penitents to Jesus' feet, and receive peace and pardon at His hands. They are not willing to "obtain mercy" first, and afterward "grace to help in time of need;" they wish the grace alone, and would willingly dispense with the mercy that must precede it. They wish a work done in them before anything has been done for them. But the true servants of God can say, first, "Come near, all ye that fear the Lord, and I will tell you what the Lord hath done for my soul." And then they can say, "I labour according to the energy that worketh in me mightily."

Justification is something done *for* us by God's grace and love. Sanctification is something done *in* us by God's Spirit and word. Glorification is something done *to* us by God's mighty *power*. Justification changes our condition from rebels to friends; sanctification changes our nature from sinners to saints; and glorification changes our whole being from mortality to immortality.

In pardon we are helpless; we can only receive. In sanctification and obedience we "work out" that salvation which God worketh in us, "both to *will* and to *do* of His good pleasure." Hence it is said, "Ye have purified yourselves by obeying the truth through the Spirit;" but it is nowhere said, "Ye have pardoned yourselves, or forgiven yourselves;" for "who can forgive sins but God only?"

In justification the sinner can do nothing. He must simply accept what God has done for him, believe what God has promised to him, and receive what God has bestowed upon him. In sanctification he must obey the truth through the Spirit, and yield to the control of the grace of God. In glorification "Christ shall change our vile body, that it may be fashioned like unto His glorious body, according to the energy whereby *He* is able to subdue all things unto Himself."

Hence the message of the Lord to the *sinner* is concerning pardon. It is justification by faith. It is free forgiveness. It is mercy which endureth forever. To the *pardoned* one the Holy Ghost speaks of sanctification and a righteous life, and the chosen saints and *holy brethren* are taught by the grace of God to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." He who talks of holiness without pardon talks vainly. He who talks of glorification and speaks lightly of sanctification, knows little of the ways of God. The Lord gives grace and glory. But grace comes first, and glory

will never be lavished where the grace is received in vain.

The words of Jesus Christ to sinners are warnings and invitations; nothing more. There are no long discussions, intricate directions, or obscure distinctions; but there is one constant, loving, joyful proclamation, the substance of which is summed up in one single word—"Come!"

"Come unto Me, all ye that labour."

"If any man thirst, let him come unto Me, and drink."

"All things are now ready—come!"

"Suffer the little children to come unto Me."

"The Spirit and the bride say, Come."

"And let him that heareth say, Come."

"And whosoever will, let him come."

"Ye will not come unto Me that ye might have life."

The message is not "do," but "come." It is not "try," but "come." It is not "reform," but "come." It is not "improve," but "come." All through the gospel, like the swell of silver trumpets or the echo of the bells of joy, is heard the Saviour's blessed invitation—"Come!" The feast is ready; come and eat it. The water is gushing; come and drink it. The pardon is proffered; come and take it. The love is free; come and enjoy it. And to believe all this, and to act as if you believed it, is to have faith,—to believe to the "saving of the soul."

Do this, O weary wanderer, and you shall be saved. Say with the prodigal, "I will arise and go unto my Father." Cry like the publican, "God be merciful to me a sinner." Plead like blind Bartimeus, "Thou Son of David, have mercy on me." Say with the poet,

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

"Him that cometh to Me, I will in no wise cast out."—*Selected.*



Baptizing in the River Jordan



Have Ye Received the



HERE are altogether too many strange and erroneous conceptions concerning the Holy Ghost, even among very religious people. Many there are who boldly deny that there is any Holy Ghost; some think that only a few favoured ones may receive it; and still others seem to think that the evidence of being "baptized with the latter rain" is in having happy flights of feeling, in shouting "Hallelujah!" jabbering away in a strange tongue unknown to themselves or to any one else, or in taking part in other undignified and often foolish performances. The truth of the matter is, every believer should expect to receive a measure of the Holy Spirit, which, in turn, is given to him to enable him to keep the commandments of God, and give him divine power to labour and witness for Jesus.

No one in the world can ever clearly explain the nature of the Holy Spirit; nor is this necessary. There are mysteries all about us. No one can really explain electricity, though man has harnessed it, and we all use it. Fire, water, the germination of seed,—all are mysteries to us; yet all enjoy the blessings of fire and water. If the farmers should decide never to plant another seed until they had learned the secrets of germination, the race would starve. We all know that when the breath of life leaves man at death, the body is lifeless. And all other animate creatures breathe the same life-breath that man does. Eccl. 3:19. While the breath is a mystery to us, yet we know that it is not an entity or personality that lives on independent of the body.

At his physical, or first birth, man cannot live without the "breath of the spirit of life." Gen. 7:22, margin. God breathed into the nostrils of the first man "the breath of life." Gen. 2:7. The spiritual man, or the man who has experienced the second, or "born-from above," birth, cannot live the spiritual life without the Holy Spirit. Nicodemus marvelled that a man must be born again, of water and Spirit, before he can enter the kingdom of God. Jesus told him not to marvel at it. Too many leaders in Israel today are as certainly uninformed on the subject as was Nicodemus. As the Master explained to him (John 3:1-10), the wind cannot be seen, but its effects can be seen. We can feel the wind, too, even though we cannot see it. "So is every one that is born of the Spirit."

The Holy Ghost is the Holy Spirit with fuller power. In all ages past, men of God have received the Holy Spirit to enable them to obey and witness for the truth. Enoch before the flood and Elijah after the deluge were translated without seeing death. But since the incarnation of the Son of God, and since His death, resurrection, and translation, the same Holy Spirit which was promised to the church as the Comforter, or vicar of our absent Lord and Intercessor, is spoken of as the Holy Ghost. Only in the New Testament is this expression found. This is why the Holy Ghost was not yet given before the ascension of Jesus. Then at Pentecost, like the sound of a mighty rushing wind, the Holy Ghost was given to all the assembled believers in such a manner as to teach that Spirit-filled believers would be lighted (endued with power) from on high, and that the Holy Ghost, using the Scriptures of truth as its two-edged sword, would witness through the tongues of the believers.

In fact, the disciples were told to tarry at Jerusalem until they should be endued with power from on high. Power is turned on only for service. Holy power is turned on only for holy service. Each believer is given Holy Ghost power, that he may obey and do service for the Master. The church is likened to the body, of which every believer is a member. In 1 Corinthians 12:7 we are clearly told "that the manifestation of the Spirit is given to every man to profit;" and while there are special gifts in the church, even as there are special organs of the body, yet every member of the body of Christ has a measure of the life power of the Holy Ghost, which will be manifested in the life of that believer in some phase of Christian service. In other words, every Christian believer has one or more of the gifts of the Holy Spirit, and if a Christian has not the Spirit of Christ, he is none of His. He is dead if he has no life; and if he has life, there will be some fruit borne to the glory of God.

Again, in the Scriptures the "breath of the spirit of life" is spoken of as the "ghost" of life. For instance, in Genesis 25:8 we read of faithful Abraham, that, as he died, he "gave up the ghost." The unfaithful Ananias also "gave up the ghost." Acts 5:5. Even of Jesus we read thus concerning His death: He "yielded up the ghost." Matt. 27:50. Even as our Creator breathed into the nostrils of

Holy Ghost?

STEMPLE WHITE



the first man the "ghost" of life that he might live the physical life, and as at our first birth the same "ghost" of life is given us that we may live the physical life, even so our Creator-Redeemer "breathed" on the collective body of believers back there, and said, "Receive ye the *Holy Ghost*." John 20:21, 22. And as believers today are "born again" into the kingdom of God, to grow up into men and women for Christ, at their new birth they are given a measure of the Holy Ghost, to enable them to live the spiritual life. Thus, in the words of Dr. A. J. Gordon, "the Spirit is the breath of God in the body of His church."

In the days of the apostles it was generally understood that believers, properly instructed before baptism, were born of the Spirit at the time they were born of water. Consequently, Paul was very much surprised to find twelve baptized adults who were altogether unacquainted with the Holy Ghost. Acts 19:1-7. He thoroughly instructed them; and they were rebaptized, and received the Holy Ghost. Since the Holy Spirit is the "earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:14), woe unto him who has not the Spirit of God! To the Corinthian brethren Paul wrote: "Test yourselves to discover whether you are true believers: put your own selves under examination. Or do you not know that Jesus Christ is within you, unless you are insincere?" 2 Cor. 13:5, Weymouth's New Testament in Modern Speech.

If we need more iron in our blood (which is the life), we must eat food that has iron in it. Even so, the more we eat the words of God, which are Spirit and life, the more we grow in the grace and knowledge of God. The Bible-filled man is apt to be the Spirit-filled man. We are especially instructed, "Ask ye of the Lord rain in the time of the latter rain;" and are told, "So the Lord shall make bright clouds and give them showers of rain, to *every one grass* in the field." Zech. 10:1. And that power for service will be manifested in every member of the body. But Christ's body will not be deformed. It will grow up into full and uniform stature. All will not run to "unknown tongue." Neither will there be any division among its members.

The clearest evidence that a person has received the Holy Ghost is that he will gladly, cheerfully, and meekly walk in all the light of Holy Scripture. He will keep all the command-

ments of God, will obey the ordinances of his Master, will return to the Lord his tithe, will sacrifice for the finishing of the Lord's work in the earth, will love the brethren and attend church services, and, in a word, will desire in all things to be another perfect copy of "the Word made flesh."

Have you received the Holy Ghost? A complete consecration, a refilling of your present-sized hand for service, will but adjust the belt in the divine machinery onto the wheel that will bring you more power. But one cherished sin will neutralize all the power of the gospel. The submissive, humble, prayerful, studious, active man of God is a man of power for good.

Winnipeg, Man.

Be Careful What You Say

In speaking of a person's faults,
Pray don't forget your own;
Remember those with homes of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To try my own defects to cure
Before of others' tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember, curses sometimes, like
Our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own.

—Joseph Kronthal.

THE darkest day in any man's earthly career is that wherein he first fancies that there is some easier way of earning a dollar than by squarely earning it. He has lost his way through this moral labyrinth and must henceforth wander as chance may dictate.—*Horace Greeley*.



ANY men who regard Spiritism as coming from a satanic source, make an exception of the case of Saul's calling for the dead Samuel. They claim that this is the only instance in the Bible where the dead have returned. After having studied the subject, we cannot acknowledge this as an exception, for the Scriptures say, "The dead know not anything." Eccl. 9: 5, 6.

We must note several things in this record of the experience of Saul in seeking a message from the dead prophet. The Lord refused to give him an answer through the channels of communication which God himself had established: "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

1 Sam. 28: 6. Saul then tried to secure the information from a source that God had expressly forbidden to be used: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19: 31.

Saul, contrary to the Lord's direct command, went to a woman who had a familiar spirit, thus voluntarily placing himself on Satan's ground, and submitting to his influence. The séance which followed is the exact counterpart of modern séances. It was held "at night," as you will notice: "Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night." 1 Sam. 28: 8. Darkness is the element in which the evil angels, or spirits, do

SPIRITISM

GEORGE S. BELLEAU



Tablet over the Unknown Soldier's Grave, Westminster Abbey

their most effectual work. (See Jude 6.)

Saul told the medium that he wished to see Samuel. The medium saw Samuel, just as mediums now see those who are called for. The same evil spirit that impersonated Samuel, told the medium who her caller was. The conversation was between the medium and Saul, or there would have been no occasion for the presence of the medium. Saul did not see anything, but from the woman's description of the appearance she saw, Saul recognized Samuel as he had known him.

Saul confessed that God had departed from him: "Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed

from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do." 1 Sam. 28: 15. Saul therefore resorted to one who professed to deal with evil spirits, although he himself, under God's command, had driven all such spirit mediums from the country: "Saul had put away those that had familiar spirits, and the wizards, out of the land." Verse 3.

The great question now is, Was Samuel actually present at the interview with Saul?

"If, as claimed by some, Samuel was in heaven, he must have been summoned thence, either by the power of God or by that of Satan. None can believe for a moment that Satan had power to call the holy prophet of God from heaven to honour the incantations of an abandoned woman. Nor can we conclude that God

summoned him to the witch's cave; for the Lord had already refused to communicate with Saul, by dreams, by Urim, or by prophets. These were God's own appointed mediums of communication, and He did not pass them by to deliver the message through the agent of Satan.

"The message itself is sufficient evidence of its origin. Its object was not to lead Saul to repentance, but to urge him on to ruin; and this is not the work of God, but of Satan. Furthermore, the act of Saul in consulting a sorceress is cited in Scripture as one reason why he was rejected by God and abandoned to destruction: 'Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord; therefore He slew him, and turned the kingdom unto David the son of Jesse.' 1 Chron. 10:13,14. Here it is distinctly stated that Saul inquired of the familiar spirit, not of the Lord. He did not communicate with Samuel, the prophet of God; but through the sorceress he held intercourse with Satan. Satan could not present the real Samuel, but he did present a counterfeit, that served his purpose of deception."—"*Patriarchs and Prophets*," p. 683.

Many today, like Saul, go from the Spiritualistic séance to a suicide's grave. Saul's ex-

perience, far from being an exception to the rule, is a warning that his example is one to be shunned rather than to be followed. Reader, if you have been investigating or playing with Spiritism, will you not, before it is too late, accept Jesus Christ and the Bible truth that "the dead know not anything" ?

It may not be too late to escape now, but tomorrow you may be charmed by evil spirits. Then you are lost. Any communication with these evil spirits shuts one out from fellowship with Christ. "I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10: 20, 21.

Rio de Janeiro, Brazil.

WHEN all the world is young, lad,
And all the trees are green;
And every goose a swan, lad,
And every lass a queen;
Then hey for boot and horse, lad,
And round the world away!
Young blood must have its course, lad,
And every dog his day.

When all the world is old, lad,
And all the trees are brown;
And all the sport is stale, lad,
And all the wheels run down;
Creep home, and take your place there,
The spent and maimed among;
God grant you find one face there
You loved when all was young.

—Charles Kingsley.



Winter Sport in Canada

Would You Like to Live a Hundred Years?

DANIEL H. KRESS, M.D.

SELDOM do we hear of any one's attaining the ripe age of ninety and nine years. Men who do reach that age we expect to find decrepit and useless. Dr. Stephen Smith, of New York, is an exception. He has recently celebrated his ninety-ninth birthday. The doctor, instead of being a withered old man dependent upon charity, is still engaged in active work. Fifty years ago he, associated with some others, organized the American Public Health Association in New York City. During this interval he has held some very important positions in the government. He has always been an active and energetic worker. The doctor attributes his long and active life to the fact that he has always been simple in his habits of eating, not so much from choice as from necessity, for he was naturally frail, and during the first fifty years of his life had digestive disturbances which compelled him to live almost exclusively on bread and milk. He says that during this period of fifty years he had to take care of his stomach, and that since then the stomach has taken care of him. To one who inquired of him the secret of longevity his advice naturally was: "Take care of your stomach the first fifty years of your life, and the stomach will take care of you the second fifty years." It has worked out thus in his case.

Of course the doctor has been abstemious in other respects, never having indulged in intoxicants of any kind, nor in the use of tobacco, tea, or coffee. He is practically an abstainer from meats of all kinds. It is true we occasionally hear of men reaching old age in spite of the fact that they are careless in habits of eating and drinking. They may have used tobacco the greater part of their lives. These are exceptions, however. They are always men who are in possession of a robust constitution by inheritance. They have their temperate forefathers to thank for it. But usually we find that such persons, after the age of seventy,



Sergt. George Richardson, V.C., aged ninety, an Irishman of Toronto, is the oldest holder of the Victoria Cross in the world. He won his V.C. in India in 1858.

merely have a name to live; they are dead so far as being of any service to others is concerned.

I recall that some years ago a doctor friend of mine heard of a man in San Francisco who was said to have reached the age of one hundred years and to have been a smoker for more than seventy-five of them. On one of his visits to California, the doctor concluded to seek out this remarkable old man. He found the street and number of the house. As he approached the dwelling, he beheld a shrivelled old man sitting on the doorstep, with the stem of a short, dark-coloured clay pipe in his mouth. He was blind and deaf, and had been for years. For more than thirty years he had been unable to work, and during this time was a dependent. From the appearance of his skin the doctor concluded that the man was not really living, but was pickled—in nicotine.

In San Francisco at that time there was living another man who had reached the age of one hundred and two years. He was a familiar figure on the street, and was known as Captain Diamond. This man the doctor also looked up

and examined. He told me the captain had the appearance of a youth of sixty years. His step was still elastic. His arteries gave little evidence of arterio-sclerosis. They were still soft and elastic. The doctor told me he saw no reason why the captain should not live another twenty years. He died, however, at the age of one hundred and ten.

In speaking of himself at the age of one hundred and two, the captain said:

"I am now in the enjoyment of as good health as when in my thirties, forties, or fifties. I do not have one disturbing pain, not a joint ailing from rheumatism, not a languid feeling of the nervous system, not a sign of heavy hearing, not so much as a dim vision, and I feel as if I could hold the handles of a prairie plough day in and day out, from the beginning to the end of the year. My experience has justified the opinion that it is possible for man to live into the second century of this life and enjoy it all the way through with a bound of rising youth, retaining every faculty and enjoying every experience."

At the age of one hundred and six he planned to walk from San Francisco to Los Angeles, a distance of more than three hundred miles, but his friends interfered and finally persuaded him not to undertake it. There was quite a contrast between these two California centenarians. The captain was not pickled. He was actually alive, and very much so. He used neither tea nor coffee and ate no meat of any kind. For sixty years his food consisted of breads, grains, fruits, nuts, and vegetables, with a liberal allowance of pure olive oil. He attributed his remarkable health to the fact that he was a total abstainer from alcohol, tobacco, tea, coffee, and flesh foods.

Dr. Smith, in speaking of his own habits of life, said:

"In the last forty years I have become an addict to natural foods,—grains, vegetables, and fruits. Only occasionally do I eat meat, and my health has been better than ever before. Neither fresh air, nor physical culture can prolong life to any great extent if one persists in eating the wrong kind of food."

Recently attention was called by the Associated Press to two men—twins—who had just celebrated their ninetieth birthday and were still well preserved and in health. This being the first time I had ever heard of such a remarkable event, I thought I would write and ascertain some facts concerning the habits of these twin brothers. I received the following reply on Oct. 25, 1921:

"In reply to your letter regarding Mr. Joel and Mr. James Cheatwood's early life and habits, would say: From infancy up they have been very simple in their habits of living. They have never used intoxicating drinks of any kind, not even coffee. Neither one of them has ever smoked or chewed tobacco. They are no meat eaters. They seldom touch it. They go to bed early and rise early, and do not sleep long hours. In

early life they ate mostly milk and coarse bread. They are great jokers, and have always been of a cheerful disposition."

Their long life is no happen so. They have lived long because they have lived well.

Ninety-two is not an extreme old age, and yet few reach it and retain their usefulness. Dr. James C. Greenbough, formerly president of the Massachusetts Agricultural College and later principal of Westfield State Normal School, recently celebrated his ninety-second birthday at his home in Westfield, Massachusetts. When asked about his dietetic habits, he replied:

"As far as tea and coffee are concerned, I have not used either for some time. I had been drinking quite a lot of coffee when I met an officer of the United States Army. The officer said, 'I have discontinued coffee. I know soldiers who can't start the day right without a cup of good coffee, and I don't think an officer of the United States Army should be dependent on a cup of coffee to enable him to do his best work.' That set me thinking, and I decided the officer was right. I stopped using coffee."

The *Toronto Globe* of Oct. 6, 1921, contained an interesting account of another centenarian. It says:

"William Groves, Renfrew's centenarian, died at his home here this evening after a brief illness due to an attack of bronchitis and *la grippe*. He was taken ill owing to the sudden change of temperature, and, on account of his advanced age, was unable to rally. Up to the time of this attack he had never been seriously ill, and friends hoped, he would live for many years yet. Mr. Groves was born in Newton Barry, Ireland, on July 12, 1820, and had lived under five British sovereigns. Mr. Groves never used tobacco in his life."

We find that old age is not a mere happen so. It comes as a reward of temperate and simple habits of life. In the useful life of John Wesley, and his remarkable health in old age, we have another beautiful illustration of the reward that will surely crown those who are temperate. In 1747, John Wesley wrote to the bishop of London, "Thanks be to God, since the time I gave up the use of flesh meat and wine, I have been delivered from all physical ills." According to Dr. Stephens' "History of Methodism," these are some of the questions Wesley required his preachers to answer:

"Are you temperate in all things? To take, for instance, food: Do you use only that kind and that degree which are best for both soul and body? Do you see the necessity of this? Do you eat no flesh suppers, no late suppers? These naturally tend to destroy healthy body. Do you eat not more than three meals a day? Do you take no more food than is necessary at each meal? You may know if you do, by the load at the stomach, by the drowsiness or heaviness, and in a while, by weak or bad nerves."

It is said that Wesley did not inherit a robust constitution, and during his youth had many attacks of severe illness. While he was

very temperate in all his habits, he did not reap the full benefit of his abstemious life until after he reached the age of forty. At the age of sixty-eight, in writing of himself, he said:

"From ten to thirteen or fourteen, I had little but bread to eat, and not a great plenty of that. I believe that this was so far from hurting me that it laid the foundation of lasting health. When I grew up, I chose to eat sparingly and drink water."

At the age of eighty-one he wrote:

"Today I entered my eighty-second year, and found myself just as strong to labour and as fit for exercise of body and mind as I was forty years ago."

A year later he said:

"I am a wonder to myself. It is now twelve years since I have felt any sensation of weariness."

Plain living is always associated with high

less than fifty years of age, to live so simply that his friends predicted he would die of starvation. At the age of nearly one hundred he was able to perceive beauties in nature that, when younger and his life was debauched by various irregularities, he never dreamed had an existence.

An Expensive Bible

THE Gutenberg Bible, the first book ever printed from movable type, was sold at a public auction of Robert Hoe's books, in New York, to Henry E. Huntington, of Los Angeles, for \$35,000. This Bible was printed about 1450.

Fortunately, the real value of the Bible is not in its age, its style of binding or type, but in

the words of life contained therein. Christ says, "The words that I speak unto you, they are Spirit, and they are life."

When Peter was in Samaria and doing wonderful things through the power of the Holy Ghost, Simon the magician came and offered him money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter rebuked him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with

money." Acts 8:20. Salvation is free.

It is a piece of great good fortune that one may own the first printed copy of the Bible, even though it costs a large sum; but fortunately the possession of a copy of this wonderful Book does not depend upon the ability to pay a large price; its teachings and promises are free to all.—*Exchange*.

A REALLY great man is known by three signs—generosity in the design, humanity in the execution, and moderation in success.—*Bismarck*.



John Wesley's Chapel, City Road, London

thinking. A truly healthy body is the natural companion of a healthy mind. However good the quality of mind may be, unless the body is in tune the mind will be cramped in its work. A sickly man sees everything darkly. His vision of life is blurred. He sees the mud instead of the stars, the thorns and the briars in place of the lilies, the pinks, and the roses. He has a jaundiced view of life.

"I never knew, until I grew old, that this world was so beautiful," said Carnaro, the Venetian centenarian, who, to rid himself of a condition which threatened his life, began, when

The Colporteur in Canada

W. B. COOPER, M.A., D.D.

THE colporteur is a Bible-seller and Bible-spreader. His aim is to persuade people to possess a Bible of their own. Treasuring the Book for what it has proved to be to him, he is set on getting everybody else to explore it for themselves. He is neither teacher nor preacher, but a humble witness to the experimental value of the Bible, and an eager advocate for what it can do for every candid reader of its contents.

In doing this he carries the Bible with him translated into a hundred tongues; and can draw on the central stores for copies in over four hundred more. The Society exists in order that every one may have the Bible in his mother tongue. He is the right hand of the Bible Society.

The toil involved in carrying out his mission is sometimes great; but love of the task makes labour light. There is none of "love's labour lost." He carries an atmosphere about him that helps him to succeed. Here is a recent incident: He meets a man and asks him whether he will not buy a Bible in his own language. The man's eyesight is so poor, however, that he cannot read. Ready-witted, the colporteur puts his own glasses on the man, whereupon the man can read with ease, and is overjoyed. He is led away hotfoot to an optician, where he gets a pair of similar glasses for a dollar. It is not the mere purchase of a Bible that we record, but that man's unlooked for happiness of possession through the unlooked for thoughtfulness of a passing Bible-seller.

That is the spirit of the work.

At another time the colporteur catches the attention of a group by singing a verse or two in their mother tongue. The flood-gates of feeling are open at once. He tells them he can give them the story of stories in the tongue of their childhood. No persuasion is needed. Eagerly they buy copies of their own.

What use is made of books so bought? If any one thinks them simply the novelty of a day, how greatly he misjudges human nature! If he could see them afterward, thumbed, marked, and crumpled, he would be ashamed of his scepticism. Still more, if he were to visit homes transformed since the power of the Book came to be felt, he would be quick to acclaim the silent reformation wrought.

All over this land the colporteur is at work; and with results much the same. See him on the prairie or in the mountain valley tracking out the Hebrew, the Doukhobor, or the Ukrainian. Everywhere his object is the same. In his mind is no thought of propaganda or of proselytism, but of this—to share with them the wonderful words of life. When that is done, his work is done. Now it is for the Christian church to reap where he has sown. He is also at the seaports to welcome the newcomers in this way, when they arrive strangers in a strange land. Many an immigrant sets out for his new home, like Joseph's brethren, richer than he knows.

Last year the Bible Society in Canada expended upon colportage the sum of \$42,000.

There are Canadians not a few who have found a way of carrying this work to foreign lands. They have colporteurs at their own expense working in China, Korea, India, and North Africa; and from time to time they hear of the work so done in their stead. Acknowledgments of these reports often show the joy derived from work done far away by deputy. We cite one acknowledgment: "I cannot tell you how grateful I was to receive this report, as it is exactly the kind of information I was hoping for. My great desire is to have some one who will not only sell Bibles but who will also be a soul-winner, and from the letter from Dr. Bondfield I am led to conclude that that is the kind of man Mr. K'Ang is."



John Wesley's Pulpit

Boys Who Succeeded

HERE is a long list from a recent periodical, of poor boys who rose from humble circumstances and became famous:

Charles Dickens was a label sticker in a shoe-blackening factory.

Michael Faraday, the famous chemist and physicist, was a journeyman bookbinder, the son of a blacksmith.

Benjamin Franklin was a journeyman printer, the son of a tallow-chandler.

Giuseppe Garibaldi, whom Italians revere as their liberator, was the son of a sailor, and was at various times a candle maker and a small farmer.

Ben Jonson, on whose grave in Westminster Abbey is the famous inscription, "O rare Ben Jonson!" was a poor boy, the stepson of a bricklayer.

Napoleon was a penniless second lieutenant in 1785; in 1804 he was crowned an emperor.

Samuel Richardson, one of the first famous novelists, was a journeyman printer, the son of a carpenter.

William Shakespeare was the son of a glover in a little country town; both his grandfathers were husbandmen.—*Selected.*

When Days Grow Long

EUGENE ROWELL

As days grow longer, spring again returns.

There's power in this thought to comfort me.

'Tis winter still, but in the lengthening days

I know the nearness of bright days to be.

And though earth's days of sin are growing long,

While death and grief and bitterness are here,

Their very length brings hope through all their

gloom—

When days grow long, the spring is very near.

Warwick E., Bermuda.

Put This in Your Bible

HERE is a handy table, which it would be well to cut out or copy for reference in your Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.

Page twenty-eight

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was a gallon and two pints.

An omer was six pints.—*Pleasant Hours.*

Moral Deposit

CHARACTER is the moral deposit of a lifetime; it is the sum total of thousands of unremembered acts of thought and of feeling. Sometimes we have foolishly imagined that by one tremendous victory we gained mastery over evil, and that everything was decided in that one plucky, decisive fight. Experienced Christians, however, know that our victory is not won in any one dashing campaign, but rather that it comes only after hundreds of annoying skirmishes and attacks.

Not that we are to underestimate the deep significance of some of our victories. There are conquests we make which are magnificent achievements, and tremendously strengthen us for coming days. But character is ultimately a habit, and the Christian character is the habit of doing Christ-like things. We have all heard young Christians tell of their keen struggles, but it is fairly generally recognized that doing right becomes easier and more natural as the believer grows in spiritual strength. To do the right thing becomes an instinct, stronger than any momentary impulse. It becomes the law of life.

The Indians who lived on this continent before the white man came, had strange beliefs, and one of them was that when one man slew another the physical strength of the slain entered into the slayer. It was a crude belief, but we can invest it with a very beautiful spiritual meaning. Whenever we overcome evil, we become stronger. Every temptation overcome, every evil mastered, means that we are stronger to meet succeeding trials; for it certainly is true that—

"Each victory will help you
Some other to win."

—*Selected.*

"SELF-CONTROL will succeed with one talent where self-indulgence will fail with ten."



Mrs. Sidney Small, re-elected to the Toronto city council, and the first woman to serve on the Toronto Board of Health. She recently visited Washington, D. C., and brought back an invitation to the women of Canada from the National League of Women Voters of the United States, to take part in the Pan-American Conference, scheduled for April.



Miss Agnes McPhail, Canada's first woman M.P. She was elected as a Progressive to the House of Commons from the riding of Southeast Grey, Ontario. Rules of the House require members to remove their hats when addressing the Chair. It is understood, however, that Miss McPhail will be permitted to address the Chair with her head covered, if she so desires.

The World's Weights and Measures

A VERY important, though little known to the general public, international institution is the International Bureau of Weights and Measures, located at Sevres, near Paris, France. It is there that the standards of weights and measures for nearly all the important countries of the world are determined. The bureau was established in 1875 by a group of leading nations, including the United States. Delicate instruments, invented by famous scientists, are used in the determination of the standards, and years have been spent in research in connection with this very important work, without the knowledge of which, international intercourse, as we know it today, could not exist. The metric system is used in the work of the bureau, and though neither Canada nor the United States has adopted the metric system, they have adopted many of the standards issued by

the bureau. Prof. C. E. Guillaume, one of the world's foremost authorities on weights and measures and winner of the 1920 Nobel Prize for Physics, is director of the bureau.—*Selected.*



If we are sincere Christians, we cannot be indifferent or inactive. We will work and pray for those we dislike, till we learn to love them, though we do not love some of their ways. Brother and Sister Queer will receive a smile, a handshake, and a kind word. We will cease to shun or pass them by. Thus we shall become a power over others for good. If we do this individually, the home and the church of God will rapidly spring into power; and the influence will go out to the neighbours and the regions beyond, and even our enemies may be brought into the fold and to God, and some of them be "stars in our crown of rejoicing" through the eternal years.—*Selected.*

SEEN THROUGH OTHERS' EYES

The Undertow

You hadn't ought to blame a man for things he hasn't done,

For books he hasn't written or for fights he hasn't won.
The waters may look placid on the surface all around,
And yet there may be undertow a-keeping of him down.

Since the days of Eve and Adam, when the fight of life began,

It ain't been safe, my brethren, for to lightly judge a man.

He may be tryin' faithful for to make his life a-go,
And yet his legs get tangled in the treacherous undertow.

He may not lack in learning an' he may not want for brains;

He may be always workin' with the patientest of pains,
And yet go unrewarded; and my friends, how can we know

What heights he might a-climbed to but for the undertow?

Don't blame a man for failing to achieve a laurel crown,
Until you're sure the undertow ain't dragging of him down.

—Selected.

An Agnostic Generation

WE have heard a great deal in recent times of the new world that we were going to build; especially during the war we heard a great deal about the new world that was going to replace the old when the war to end war had come to an end. I wonder how ready we are to believe in that at the present moment.

At present there is every sign of a disintegration rather than a building up. We shall never build up properly unless we face facts. It is an absolutely certain fact that the standards have been lowered in a great many directions. There are signs on every side of the breaking down of standards, and the reason can, I think, be attributed to one very simple cause.

For more than a quarter of a century now the intellect of Europe has been almost entirely agnostic. Our intellectuals have either been engaged in a destruction of old faiths, or, if they were constructive, their efforts were limited to making our civic or national life more efficient economically. . . .

Our intellectuals, of that particular kind that I have been describing, have stultified their own science by implying that the greater can be produced from the less. Again and again you will find that implication behind their work.

They have whittled away the whole universe by explaining every stage of it as the product

from something lower,—man from the ape, ape from the fish, the fish from the protoplasm, and, finally, the solemn discussion as to whether the gulf between the protoplasm and nothing at all may not one day be bridged by that very science which depends on the axiom that the greater cannot be produced by the less.

It is no use talking about progress, if it is all going to fizzle out with the life of the race on this planet. The conventions and customs even that hold us together will go at last, when we may look for the end of what we have called our civilization.—*Alfred Noyes, in Washington Times, Feb. 1, 1921.*

Sunday Is Catholic

RELIGION is not the stopping of Sunday baseball, or golf, or tennis. It is not an unreasoning, unending cry for the sanctity of the Sabbath. The Sabbath passed with the Jewish dispensation. Sunday, the day we recognize, is the antithesis of the Sabbath as held by the Jews of the Old Testament. There is a commandment which says the Sabbath should be kept holy, but not even Dr. Bowlby wants to stop the mails of a Saturday, and if he would stop them on a Sunday he must look elsewhere for an argument or a justification. This authority is and can only be the Catholic Church, for from the beginning of the Christian era to 1524 there was but one church, and no Protestants at all. During those years something must have been done sometime about this matter of Sabbath observance. Either that or all the world was in dreadful sin, and doomed to lie in Tophet. Dr. Bowlby can sit on whichever horn he chooses. But the reverend doctor may not believe in hell or an infinite justice any more than in some other wholesome truths. Keep holy the Sunday, is the teaching of the Catholic Church, and Catholics keep it holy by rendering to God the things that are God's. After that, Cæsar gets his proportion. Every Catholic goes to mass on Sundays, and having made his acknowledgment to his Creator, he spends the rest of the day in recreation. And God wishes him to have this recreation. If a recreation is harmless *per se*, how can it become an evil or an agency for evil simply because it is indulged in on Sunday? Such an argument does not

condone doing unnecessary servile work, but in these days many things are necessary which were not so in the past. The messengers of Father Abraham could walk or carry their letters on a camel's back, but New York mail for California must travel by rail or plane. And this does not deny one day of rest in seven. The argument is for Sunday amusement for those who toil the other six days and can find no other time for recreation.—*America (Catholic)*, April 16, 1921.

The Commandments Still Operative

THERE is one code and constitution, with some thousands of years' continuous test, which has never been repealed or even amended. This is called the Ten Commandments. The "new commandment" that we love one another did not amend the code. It merely indicated a way of obeying it. It is orthodox to say that it cannot be amended, and the commandments will be fruitlessly defied if we make legal offences of what are not moral offences. . . . We need not trouble ourselves to reinstitute the ten commandments. They are still there, and it is sufficient if we obey them.—*Wall Street Journal*, May 28, 1921.

Baptists and Catholics

DR. E. Y. MULLINS thus tersely describes the distinction between Baptists and Roman Catholics:

Democracy versus autocracy; individual versus a closed ecclesiastical system; regeneration by the Holy Spirit versus regeneration by baptism; the direct relation of the soul to God versus the indirect; believer's baptism versus infant baptism; the priesthood of all believers versus a priesthood who are custodians of divine grace; the New Testament versus tradition and an infallible Pope; personal faith versus proxy faith,—in a word, Christ and His free salvation on the one side and the church and its sacramental salvation on the other. There is no middle ground. Baptists are right or Catholics are right.—*Watchman-Examiner*, quoted in *Missionary Review of the World*, March, 1921.

FAME is a vapour, popularity an accident, riches take wings, those who cheer today will curse tomorrow; only one thing endures—character.—*Horace Greeley*.

NEWS NOTES

—Rich penguin and seal colonies have been discovered on Graham Island, in the North Pacific, off the coast of British Columbia.

—Inventors connected with the Krupp works in Germany have brought forth a new metal known as platinum steel, which is being used successfully as a substitute for platinum, gold, and silver in the filling of teeth.

—Commercial aviation has become so important in France that there is published a monthly time-table of air services operating in France and allied countries, giving such information as the time of departure and arrival, type of plane employed, routes, weight of luggage allowed, rates, and so forth.

—A British oil concern is using the airplane to locate oil in Venezuela. Oil-bearing lands in that part of the world are distinguished by the partial destruction of vegetation, and photographs are taken of all likely looking sections of the country, as well as means of approach by waterways or forest paths.

—Two youths, aged seventeen and eighteen, who were charged at the Middlesex Sessions (England) with breaking into a pavilion and stealing a tobacco pouch, were said by the court missionary to have been influenced for the bad by seeing so-called adventures on the films. They had in their possession a complete outfit of burglar's tools. The chairman put the youths on probation for twelve months on condition that they did not attend the cinema in future.

—Rumania went into the war shaped very much like an old boot, with a remarkably thin ankle section, and emerged a rounded-out, compact, roughly circular nation of nearly three times its former size. Its area in 1914 was 53,489 square miles. With the recent additions of Transylvania, Bukowina, Bessarabia, it now includes, according to estimates made by the map experts of the Matthews-Northrup Works, 122,282 square miles of territory. Its population has been increased, by the same treaties which enlarged its geographical domain, from 7,771,341 to 17,393,149. Rumania is one country, at least, which seems to be pretty well satisfied with the outcome of the war.

(Concluded from last page of cover.)

interest—the difference between this rate and that at which the funds could be ordinarily employed constitutes what is practically an additional charge on its circulation. Canadian gold coinage is 90 per cent fine gold, with 10 per cent alloy; silver coinage, 80 per cent fine silver and 20 per cent alloy.

To prevent the Central Gold Reserve from being drawn out and shipped abroad in payment of imported merchandise, the government has placed temporary restrictions on the export of gold coin and bullion from Canada. That is the reason you cannot, at present, go

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to the bank and demand gold for your paper money. Unless it is renewed, the ban on the export of gold will come to an end July 1, 1922.

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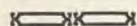
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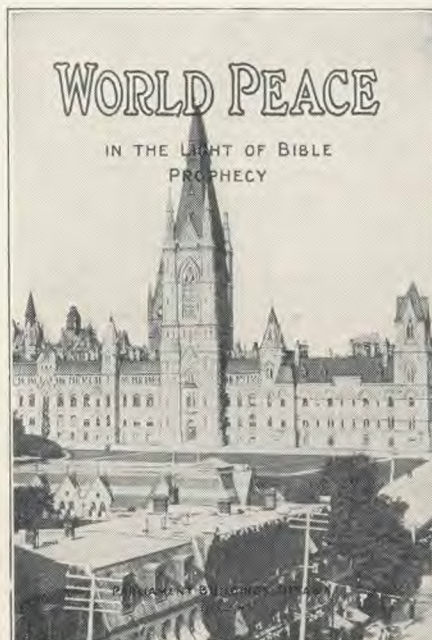
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The first bank in the Mackenzie District, N. W. T., was opened at Fort Smith, on the Slave River, June 10, 1921. B. Beyer, the manager, is the third from the left—bareheaded.

Canadian Money

THE majority of people have very hazy ideas about banking and about the basis of issue and redemption of Canadian bank notes. Some European countries have printed paper money in such volume that it has become almost as worthless as so much waste paper. Our government has safeguarded the interests of both labour and capital by restricting the volume of paper money and providing for its ultimate redemption in gold of specified amount and fineness. Strictly speaking, paper money is not money at all, but only a promise to pay gold of a specific standard of fineness to the bearer.

A Canadian bank may issue its own notes up to an amount not exceeding the aggregate of its unimpaired paid-up capital and its deposit in the Central Gold Reserve. During the crop-moving period—September 1 to February 28, inclusive—it may issue its notes in excess of this to an amount not exceeding 15 per cent of its combined unimpaired paid-up capital and reserve fund; on this, excess interest is paid to the government.

The bank is required to pay a tax of 1 per cent on that part of its circulation which is in excess of its deposit in the Central Gold Reserve; further than that, it has to deposit 5 per cent of the amount of its total circulation in the Bank Circulation Redemption Fund, on which it obtains 3 per cent

(Continued on page 32)