

The Canadian

Watchman

Magazine



H. Def.

MATTHEW TWENTY FOUR.

H. De Flauter.

Con. spirito.

a tempo, cresc.

1 The com - ing of the Sav - ior is draw - ing near at hand We soon shall hear the trump - et
 2 The ris - ing sun be dark - ened the moon with - hold her light The stars shall fall from heav - en
 3 The trus - ts are a ful - fill - ment of his pro - phet - ic will The rich man grow - ing rich - er
 4 The church and world u - ni - ted re - lig - ion grow - ing cold They say "since the cre - a - tion
 5 Oh broth - er are you wait - ing and watch - ing for the time When Christ shall come in glo - ry

sound - ing thro' the land He tells of signs and won - ders the world may know and then
 with an awe in - spir - ing sight The earth shall reel and trem - ble and fear pos - sess all men
 the poor man poor - er still Un - til their cries have en - tered the ears of Christ and then
 all things are as of old " They do not heed the warn - ing that Christ has given to them
 and un - jes - ty sub - lime Then put a - way your doubt - ing, your un - be - lief and sin

dim. **CHORUS. Con spirito.**
 He is com - ing, yes He's com - ing back a - gain.
 For He's com - ing, yes He's com - ing back a - gain. This gen - er - a - tion
 He is com - ing, yes He's com - ing back a - gain.
 That He's com - ing, quick - ly com - ing back a - gain.
 For He's com - ing, sure - ly com - ing back a - gain.

zutti. *a tempo.*
 shall not pass till all things be ful - filled, this is the bless - ed prom - ise

that Christ to us hath willed, the twen - ty - fourth of Math - ew tells all things are at hand.

rit. *alleg.* *rit.*
 His com - ing's near, we soon shall hear the trump - et, in the land.
 so ve - ry near

While attending the dedication of a new church at Middlefield, Ohio, January, 1905, and while Eld. H. H. Burkholder was preaching about the "Blessed Hope" Jac. 24: 1-5, the composer, under the inspiration of the Holy Spirit wrote the words of the following beautiful and thrilling song, and with his wife sang it at the dedicatory services. May it be an inspiration and encouragement to all who may be so happy as to possess a copy or hear it sung.
 Pastor D. E. Lindsay, Toledo, O

Successfully sung by N. J. Hoffman

The Canadian Watchman

Vol. II

Oshawa, Ont., September, 1922

No. 9

Editorial Comment

The Old Landmarks

IN these days of progress, change, and unrest, it is profitable to ponder the words of the wise man: "Remove not the ancient landmark, which thy fathers have set." Prov. 22: 28. This does not mean to encourage stagnation, for the same Spirit that was in Solomon inspired Paul to write: "Prove all things; hold fast that which is good." 1 Thess. 5: 21. Progress is surest and safest along lines that give proper respect to the discoveries and achievements of the past.

The danger today is that men who are endeavouring to bring about needed reform will, in their zeal, overlook the lessons of human experience. Principles do not change. Methods change; customs change; forms of government and everything that is based on human theories change; but God lives. His law is unchangeable. The Bible and the gospel remain the same. There is a solid foundation of truth, justice, and morality that underlies all our civilization, and no matter what abuses may exist, the remedy does not consist in destroying the safeguards to life, property, and the pursuit of happiness which our fathers have set up.

It is quite probable that established governments and the law fail to protect equally

the rights of all. It is even possible that a good law may, in some exceptional case, work a hardship upon an honest and innocent individual, and yet every sane person will say that in spite of delays and abuses in the administration of justice it is better always to let the law take its course than to resort to private vengeance, mob action, and anarchy. Under the British flag constitutional methods of correcting abuses and bringing about needed reforms are open to all, and those who advocate the use of violence in bringing about changes in government are enemies of society and should be so regarded and treated by all good citizens.

Endurance is the test of principles. Civilization is a growth, and the full results of the character building of one generation are seen in the lives of their children and children's children. We, today, are still reaping the fruits of the work of the reformers of the past. What are we doing for our children? The lawless tendencies of our age are the logical outgrowth of disregard for the ten commandments. Any theory that weakens the confidence of the people in the "law of God" is dangerous, for it undermines not only the gospel, but both parental and civil authority. We are also seeing the results of the "no law" theory that



Soldiers' Memorial: Clock Tower at Niagara-on-the-Lake

has crept in and widely corrupted Protestant theology, especially during the last half century.

Good Words for John Wesley

IN an address at a luncheon given on behalf of the restoration fund of Wesley's Chapel, Premier Lloyd George eulogized John Wesley as undoubtedly the greatest religious leader the Anglo-Saxon race has ever produced, and the "Methodist movement" as the greatest religious movement of the past two hundred and fifty years. In part, he said, "The Methodist movement gave a new spiritual life to England, and it civilized Wales." The British premier cited the influence of Wesley and his work as an explanation of the differences in viewpoint of the European nations. He said: "I never realize the effect which Methodism has had on our national character so clearly as when I attend international conferences. It has given a different outlook to the British and Americans from the outlook of the Continentals." Faith stabilizes men and nations.

No doubt Wesley and Methodism contributed much to the development of that character that has helped Britain to weather storms that have proved disastrous to her Continental neighbours. Wesley stood for faith in, and obedience to, the Bible; and loyalty to the Bible and zeal for its translation and distribution in all the world has had no small part in advancing the Anglo-Saxon people to the

world position which they occupy. In his lifetime John Wesley neither sought nor gained the approbation of the great men of earth. He was persecuted, mobbed, and ridiculed then, but in the face of it all he stood for truth and sought only for the approbation of his God and for courage to present the word of God boldly. The power of the great message which he bore,

of free grace and justification and sanctification by faith, made the man Wesley great in the eyes of the generations that have had a chance to mark its influence upon nations. It would, however, be unfair to attribute all of Britain's greatness to Wesley.

God used Wesley and the Methodists even as He has used other men of faith,—leaders in the Anglican, Presbyterian, Baptist, and all the evangelical churches,—each one of whom emphasized some great Bible truth.

What is needed today is a revival of the spirit that actuated the leaders of the Reformation movement in Britain,—men who will stand for ten-commandment righteousness and the faith of Jesus as these noble men stood, unmoved

by widespread scorn and condemnation. And men who aspire to the mantle of Wesley must be willing to forego the commendation of men until after their life struggles are over. What a pity that those who have faith and vision cannot receive, during the progress of their struggles, some of the encouraging words and praise that succeeding generations so freely and gladly accord to them! Men who witness for God, who lead out of the broad way of sin into



Photograph by S. T. Bartlett Courtesy *Christian Guardian*

JOHN WESLEY

From the portrait painted by J. W. L. Forste, R.A.C.

the unpopular straight and narrow way of life, will always meet opposition and persecution. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 12, 13.

As long as sin remains, men will still continue to garnish the tombs of the prophets, while too often they neglect the living witnesses for God; and as surely as that age needed Wesley, so surely God has a special message for today. Where are the preachers with a message—"meat in due season"—for our time?



Money

THE majority of people seem to be dissatisfied with either the volume or the kind of money that is available for their use. Those who never have the privilege of handling much money are apt to envy the rich and to regard the lack of money as the chief obstacle to their happiness. On the other hand, those who have an abundance of money find that there are many of the most desirable things in life that money will not buy. We are perhaps all familiar with the old saying,

"If health were a thing that money could buy,
The rich would live and the poor would die;"

but innumerable witnesses could be called who would testify that the mere possession of money is no guarantee to ease, health, happiness, or even peace of



John Wesley's Chapel, City Road, London

mind. The multimillionaire who said, "I am accounted of men to have attained a fair share of this world's goods. It has cost me anxious days and sleepless nights, and I have had my board and my clothes," merely learned by sad experience the truth of the Saviour's words when He said, "The life is more than meat, and the body is more than raiment;" "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

But it is useless to moralize with a man who is hungry and in need of material help. He often quite naturally thinks that money is all the help he needs, because with money he can satisfy his immediate wants. Many people who have very hazy ideas of banking and finance fully agree with "Mutt and Jeff" that our present system of currency, for some reason which they do not quite understand, lacks both "elasticity" and "adhesiveness."

Thomas A. Edison, Henry Ford, and scores of lesser lights have set their



John Wesley's Pulpit

minds to work to improve both our money standards and the methods of issuing and distributing money. Recent experience has shown that the unlimited issue of irredeemable paper money, as in Soviet Russia, makes the paper of no value—merely a “scrap of paper.” In Russia you can get a million roubles for very little effort, only to find that your million roubles will buy just as little as they cost. Unless the government stamp insures redemption of paper currency in something of commercial value, it soon loses all worth as a medium of exchange.

The poet Burns aptly expresses the relationship of the government stamp to the gold by comparing the stamp to the title bestowed upon a public servant:

“The rank is but the guinea's stamp,
The man's the godd for a' that.”

Primitive peoples have had various things as standards of value, and for a time the Greeks used iron money. Some ancient coins were



Mr. and Mrs. Piano and their daughter on board ship, bound for a visit to Italy. Twenty years ago Angelo Piano was one of the penniless steerage passengers that left Italy for America. Today he is a millionaire. He found America a land of opportunity.

stamped with the figure of a pig or a cow, indicating that the coin represented the value of the animal, just as some propose today a coin or note representing the value of a day's labour or a bushel of wheat or a ton of hay. It is desirable that the standard, whatever it may be, shall not only have an intrinsic market value aside from its value as money, but that the market value shall not fluctuate too much; and human experience, as shown by history, demonstrates that gold and silver have formed the basis of all money standards that have been found practical or that have endured for any length of time.

Gold is first mentioned in the Bible in Genesis 2:12. Later it is said of Abraham that he “was very rich in cattle, in silver, and in gold.” Gen. 13:2. And when he purchased the cave of Machpelah for a burying-place, he “weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.” Gen. 23:16. In the kingdom of Israel gold and silver shekels were the standards of value, and gold and silver coins were generally current in Greece, Rome, and practically all civilized nations down to the outbreak of the World War. Coins, in the early stages of their existence, passed by weight. Both Hebrew and Greek writers bear witness to this fact. Aristotle points out that it was “afterwards determined in value by men putting a stamp upon it, in order that it might save them the trouble of weighing it.”



Wesleyan Methodist Church, Hamilton, Bermuda

As It Was in the Days of Noah

Up to the present time no money has ever been found satisfactory that does not have an intrinsic value apart from the stamp upon it.

The English pound sterling was originally based on the value of twelve ounces of silver. Paper money represents credit, and is satisfactory as a medium of exchange only as it is redeemable in something of value. It is extremely doubtful whether any better standards of value will be found than the gold and silver which have served and proved most practical in all ages of the past. No amount of juggling can make everybody rich. Death, taxes, and poverty are unavoidable. They will always be with us, as surely as the judgment is before us.

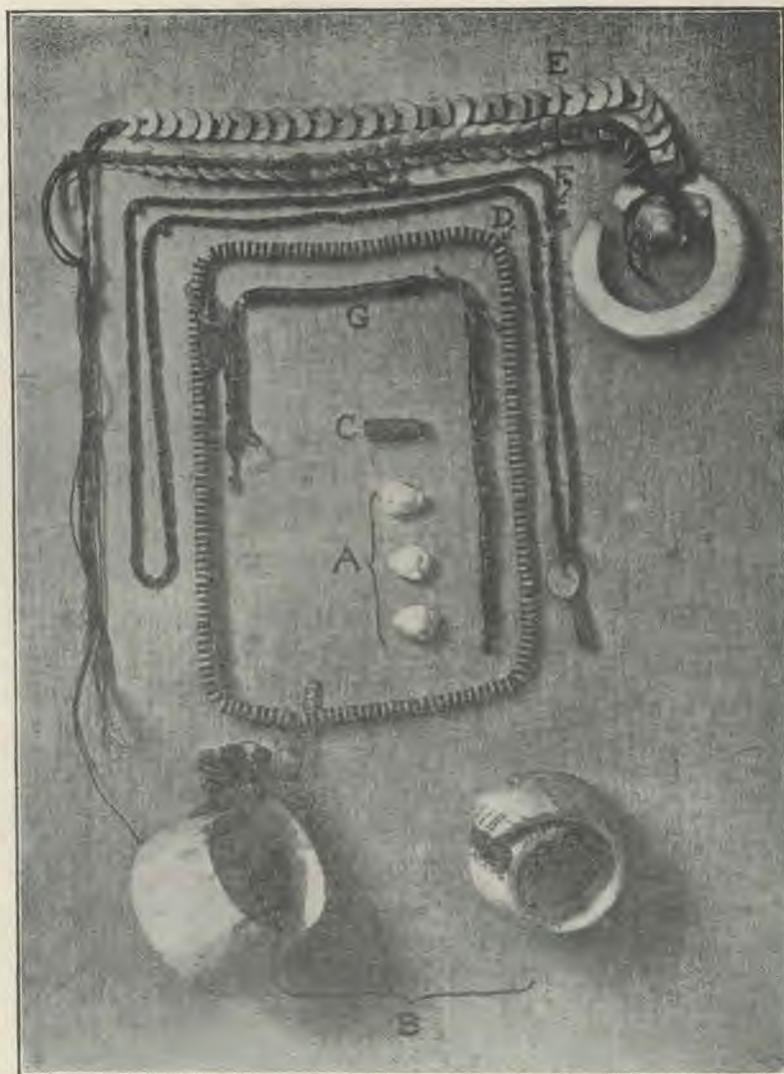
Lord Clifford of Chudleigh, in an interesting article in the London *Daily Mail*, shows by an array of statistics that the average income of all bread-winners, including the incomes of all classes, rich and poor, in England has never varied £15 during any period of ten years, and never in the whole century would the average income have amounted to £175 a year if the money had been divided equally and there had been no wealthy classes. If that is so, it is quite clear that such an equal distribution would not serve the best interests of labour, for production would soon fall to a point where starvation would face a large part of the population.

Our industrial system and our money system both fail miserably of meeting our ideals in service, but before we destroy what we have, some one should arise and propose something that is better and that demonstrations show will be workable. Our troubles do not arise so much from our money system, as from human selfishness and greed. No system will cure that. The gospel can control it, but nothing but destruction of sin and wilful sinners at the second advent of our Lord and Saviour will cure it.

In one of His sermons to His disciples about His own second coming in glory to execute judgment upon the destroyers of the earth, Jesus said:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. . . . Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

We do not believe that Jesus was a pessimist. Neither can we believe that He was deceived or that He was indulging in mere rhetorical figures of speech when He used these words nearly two thousand years ago. He saw a



Some Early Forms of Money

picture of life still future that paralleled exactly one that was long past, but the record of which was carefully preserved. The record in Genesis reads:

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

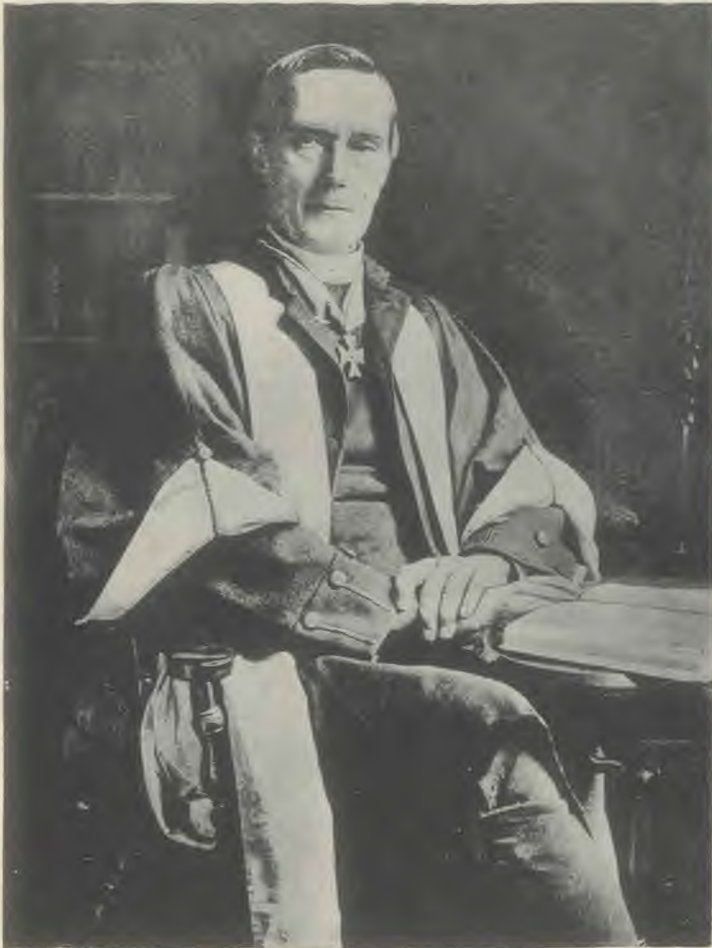
"God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the

private revenge has seldom been countenanced in civilized lands. In the last few years, however, violence has increased alarmingly, and the idea is gaining wider credence that violence is a justifiable method of righting wrongs or of gaining national, class, or personal ends. In industrial struggles violence and murder are becoming more and more common, and the masses of the people are being taught by radical agitators that murder of oppressors is a shorter cut to liberty and justice than constitutional methods.

If this thing keeps up, how long will it be until the world is filled with violence again? "Be patient, brethren, unto the coming of the Lord." It is refreshing to hear President Harding, of the United States, declare that as long as he is President, he will never pardon a criminal who is guilty of preaching the destruction of the government by force. Senator Lodge, in supporting the President's stand, taken before a delegation who came to petition for a general amnesty for all political prisoners, sets forth some plain truths in the following words:

"My position is simply that which every patriotic American must hold. I have always believed unswervingly in law and order, which are the foundations of our government. Without them we cannot have a free republic. The laws made by the people and their representatives must always be obeyed and enforced. Order must be maintained, for without it nations fall into anarchy, the worst of tyrannies."

The declaration of one of the condemned murderers of Field-Marshal Sir Henry Wilson, in London, that in killing in cold blood a man who differed with him politically he would not be regarded as a murderer by his race, is a vile insinuation against the Christianity and the sanity of the whole Irish race everywhere. Such things only tend to make Ireland a stench in the nostrils of civilization. The plea for action in favour of these same murderers (sent to but ignored by British labour leaders) from representatives of the Bolshevik régime in Russia, is consistent, for the official records recently published by the Soviet papers show that 1,766,118 persons have been executed in Russia since the Soviets came into



Very Rev. William Ralph Inge, D.D., Dean of St. Paul's since 1911. In his writings he is extremely critical of modern days and modern ways.

earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Verses 12, 13.

The climax of wickedness was reached when nearly all the people in the days of Noah began to seek their ends by violence, and through them the earth was filled with violence. There have always been violent and bloody men in the world, but their ways were not generally approved. War is a barbarous and ruinous method of settling national differences, and

power. The list is made up as follows, without going into odd numbers:

Schoolmasters, teachers, and physicians, 16,000; officers and privates, 314,000; police officers, police, and soldiers, 59,000; workmen and peasants, 1,000,000; landowners, 12,000; various individuals, 355,000.

Such is the blood cost of the Soviet experiment. The men responsible are certainly destroyers of the earth. Unless there shall come a great reaction against violence as an instrument for bringing about social and political reforms, it will not be long until the condition described in Noah's day will be repeated in our day. But there is a bright side to the outlook. The increase of open violence will awaken and unite those whose hearts are right to restrain the violent and also to cry unto God "day and night" for deliverance. The Lord will not come in the clouds of heaven and all the holy angels with Him to destroy sin and everything connected with it, until every honest heart has responded to the gospel:

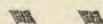
"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

And not until then. And when sin is destroyed and Eden is restored, we shall see the reign of righteousness that philosophers have dreamed of and holy men of God have seen in



Reginald Dunn and Joseph O'Sullivan, condemned in "Old Bailey" for the murder of Field-Marshal Wilson. Dunn declared that his race would not think of him as a murderer. At first they gave their names as James Connolly and James O'Brien.

vision—the Utopia of the idealists—outdone a thousandfold. And best of all, the prophet says that affliction shall not rise a second time: "What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time." Nahum 1:9.



Is It Worth While?

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart—that we war to the knife?
God pity us all in our pitiful strife!

God pity us all as we jostle each other!
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the
heather,
Pierced to the heart. Words are keener than steel,
And mightier far for woe or for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We gave him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in the dust at his side?

Look at the roses saluting each other,
Look at the herds all at peace on the plain,
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain,
Shamed by the beast that goes down on the plain.

Is it worth while that we battle to humble
Some poor fellow-soldier down into the dust?
God pity us all! Time eftsoons will tumble
All of us together, like leaves in a gust,
Humbled indeed into the dust.

—Joaquin Miller.



Courtesy Canadian National Railways

The Reversing Falls, St. John, N. B. The fall under the bridge reverses with the ebb and flow of the tide.

*The Fall
of Man*



*The First
Advent*

The Deluge

*The Second
Advent*

Four Great Crises in Earth's History

ALEXANDER RITCHIE

Crisis IV: The Second Advent



HE mission of Christ to this world at His first advent was like the opening of a great fountain in a thirsty land. His holy life and teachings were as a great lump of leaven suddenly thrust into the middle of the world's meal.

And the commission of Christ to His disciples to go and teach all nations—"teaching them to observe all things whatsoever I have commanded you"—led them to carry this heavenly leaven to all quarters of the earth.

Christ faithfully warned His followers of the kind of reception they would meet as they went out into the world to preach His gospel. He said:

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. . . . And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved." Matt. 10: 16-22.

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16: 2.

Persecution of the Apostolic Church

"And sure enough, as the disciples went forth promulgating the teachings of Christ, they met precisely the sort of reception Christ had said they would meet. They were accused of speaking blasphemous words against the temple and the law; of teaching "customs which are not lawful;" of turning "the world upside down," etc. But in spite of persecution, the church of Christ grew in numbers and in-

fluence. Many died for their faith. But "the blood of the martyrs was the seed of the church." The devil became alarmed at the loss of his worldly subjects as tens of thousands gave up the service of sin and accepted Christ. Then the great adversary cunningly entered the church, corrupted the purity of its doctrine, and worked through the counterfeit thus formed. He installed proud, worldly-wise men in the offices of this counterfeit church, and gave them high-sounding titles, taken from the pagan mysteries of ancient Babylon's religion. This false church set up great "councils" all over the civilized world, and did just what Christ said it would do; viz., delivered His faithful followers "up to the councils."

These councils, and other wicked authorities under Satan's leadership, condemned the true believers to death as heretics. Their blood flowed like water, until at least fifty millions of Christ's loyal followers were cruelly slain. And the deluded men who shed all this innocent blood posed as ministers of Christ, both in church and state, and declared that in performing this bloody work they were doing God service, precisely as Christ had foretold that they would do.

When Cain slew his brother Abel, God declared, "The voice of thy brother's blood crieth unto Me from the ground." Gen. 4: 10. If the blood of one righteous man thus cried to God for vengeance upon his murderer, how vastly more must the blood of fifty million slaughtered saints cry unto God for vengeance.

Yea, the New Testament records the cry of the murdered saints to the great Judge. In the sixth chapter of Revelation we read:

"When He had opened the fifth seal, I saw under the altar [i.e., under the earth. "The altar is upon earth, not in heaven," says Dr. Adam Clarke, the great Methodist commentator] the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Verses 9, 10.

When these martyred souls referred to in Revelation cried unto God for justice, we are told that "it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Verse 11.

The great persecutions of the past ages of the Christian era were the things that Christ predicted when He said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. That fearful time when it was a crime to obey God, or to possess His word, or to preach His pure gospel, lasted for more than one thousand two hundred years. And yet the souls under the altar, who cry to God for vengeance, are told to rest a little longer, until their fellow-servants who are to be killed as they were, have been slain.

Persecution of the Remnant Church Predicted

Then there is to be another persecution for religion's sake before the end of time? Most certainly there is, if the Bible is true:

"The dragon [the devil—Rev. 12:9] was wroth with the woman [the church—Jer. 6:2], and went to make war with the remnant of her seed [the last "little flock" of true believers], which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

There is no possibility of misunderstanding that statement. It is very explicit that the last true church of Jesus Christ on the earth will keep all of God the Father's commandments, as well as believe His Son's gospel.

This last persecution will be followed by the last punishments that men in their present state will receive. Upon the men—the last

generation of rebels—who, despite all past warnings against such conduct, will not permit their fellow-men to obey the great Creator's law in the world He made, and redeemed by the blood of His dear Son, the Lord declares He will pour out all the righteous wrath of which He is capable. It is upon the men who refuse to obey the commandments of God but who consent to obey the rival commandments of men that the "wine of the wrath of God," unmingled with mercy, is finally poured.

The Mark of the Beast

Like the Pharisees at the time of Christ's first advent, the Pharisees who live and rule men's consciences at His second coming will "transgress the commandment of God" by their traditions, making "the commandment of God of none effect" by their tradition, "teaching for doctrines the commandments of men." (See Matt. 15:1-9.) The recognition and acceptance of these man-made ordinances in the last days is precisely what constitutes "the mark of the beast," against which



Lot and His Family Fleeing from Sodom

the most fearful warning in all God's word is directed:

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire



Three Veteran Ministers of the Presbyterian Church in Canada: Rev. Robert McQueen, Kirkwell, Ont.; Dr. A. B. Baird, Winnipeg, Man.; and Dr. Andrew Henderson, Earlswood, Sask.

and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

Judgment by Fire

In Noah's day men were very wicked, and God swept them from the earth with a flood of water. But after all the ages of gospel light, and the many warnings God has given men against false worship, the guilt of the last generation of sinners is accounted so much greater than that of the antediluvians that the great Judge of the earth prescribes *fire* instead of *water* as a fitting means of punishment for their sin.

Many scriptures agree in their testimony on this point. The inspired psalmist declares:

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50:3.

Isaiah says of that time:

"Therefore the inhabitants of the earth are burned, and few men left." Isa. 24:6.

"Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66:15, 16.

The great apostle and prophet Paul says:

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9.

Finally, Peter, often called "the prince of the apostles," declares with absolute assurance:

"The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:7-10.

The Righteous Delivered

Then follows the great and solemn question which is the logical deduction from such tremendous premises:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Verses 11, 12.



The Prince of Wales Conversing with Buddhist Priests at Mandalay, Burma

The prophet Isaiah asks this vital question:

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33: 14.

Then he answers his own question, under the power of the Holy Spirit:

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Verses 15, 16.

The last great crisis before this old world is dissolution by fire; every one, both righteous and wicked, must pass through it. The wicked, being naturally likened to "wood, hay, stubble," will be utterly consumed by the glory of God at His appearing:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

But God knows how to make His children waterproof, as He did Noah; and lionproof, as He did Daniel; and fireproof, as He did Daniel's companions, Shadrach, Meshach, and

Abednego, in Nebuchadnezzar's fiery furnace.

Affliction Not to Arise Again

In that soon-coming day, when the heavens shall ignite, when the mountains shall burn and the hills melt, God's children will be perfectly safe.

At the second advent of our Lord, the same glory that destroys sinners will give immortality to all "whose heart is perfect toward Him." Nothing will be destroyed except that which, if preserved, would carry over into the new earth that is to rise from the ashes of this old sin-cursed earth, the very things that have spoiled and filled it with sorrow and violence. The earth that "now is" is doomed to a destruction more complete than that caused by the deluge in the days of Noah, for after it, the prophet says, "affliction shall not rise up the second time."

Vancouver, B. C.

"My life is a brief, brief thing,
I am here for a little space,
And while I stay,
I would like, if I may,
To brighten and better the place."



INTERNATIONAL BROTHERHOOD



Andrew C. Gilbert

AND there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 14, 27.

This is a wonderful promise. It is held out as the reward that is to be the eternal gift of the waiting church of our God. Those who have been long sojourning in this vale of tears and heartaches, will calm their souls forever in the literal realization of this promised hope. Those who have felt the poignant griefs that sin has thrust into their hearts, will rejoice evermore in the realities of an earth made new. Those who have walked the highway of this sin-cursed world, and have felt poverty and famine, with all their attendant horrors, will be glad when, as the result of their faithfulness to duty and right, these adversities are lost forever in the forgotten past, and they are permitted to feast upon the luxuries of the new earth, which shall never again be blighted with distress and woe. What a magnificent hope! What transcendent joy will thrill the soul when it is known that the footfall of sin shall be heard no more, and none of its manifestations shall ever again haunt the soul!

The Time Is at Hand

This is the prospect before us, and its verities will soon be ours. All the prophecies of the Book of God that pertain to the time of the establishing of this "everlasting kingdom," have been fulfilled, or are in process of fulfillment. The coming of this kingdom and the coronation of its King, are as sure as is the immutable word of our God. Therefore, the wayworn travellers through this world may rest in the joys of faith, and await with confidence

the end of the journey, where shall be found the eternal homeland.

This gift to the church will be bestowed at the time of the literal second coming of Christ. In many of the scriptures that deal with the coming of the Lord and the abode of the redeemed, we find these two facts closely associated. The coming of Christ in glory is the introduction of the saints to the changing scenes that will bring about the re-creation of this world as the home "wherein dwelleth righteousness." (See 2 Peter 3: 10-14.)

Neither Evolution nor Revolution

This blest estate is not the result of a change in earth's political economies, nor the outcome of careful international adjustments. It is not the product of a change in social relationships and religious ideals through civil legislation. It is not the consequence of evolutionary migration of man from one step of goodness upward to another by means of inherent effort. These are not the causes of the wonderful contrast between the present picture of earthly tragic scenes and those portrayed by prophetic seers of long ago. When the Lord appears the second time, in flaming fire, to take vengeance on them that know not God and who have opposed His work of salvation,—this prepares the way for the rebuilding of the everlasting kingdom. This work of preparation will, so to speak, cover a thousand years.

At the coming of Christ all the wicked are slain, and His saints are taken to heaven. There they will remain for one thousand years. During this period the earth will lie desolate. After the millennium—one thousand years—the earth will be rejuvenated, and made to blossom with the pristine splendour of Edenic days. Then will begin the eternal reign upon this earth—a reign of righteousness with the redeemed.

Free Grace

The postmillennial doctrine of the world's conversion and of the spiritual reign of Christ for a thousand years was not held by the apostolic church. This is an error, and it

crept into the teachings of the church at the time many other unbiblical doctrines were permitted in its worship.

The God of heaven is very merciful and offers to all freely the riches of His divine grace. No more could be done than is now being done for man's salvation. The Lord is not willing that any should perish. Everywhere He is sending forth the heavenly call, beckoning men to turn to Him for help to get ready for the end. If men do not accept now, in this time of probation when opportunities for salvation are so abundant, they will not accept the blessings of grace no matter how frequently recurring might be the opportunities of the future.

Prepare Now

There is no indication in the Scriptures that there will be a universal conversion, and that Christ is to dwell upon this earth for a thousand years before He ushers in His reign of glory. But the Bible does contain many positive statements which show that both the righteous and the wicked will live together until the harvest, which is the end of the world of sin. (See Matt. 13: 37-43.)



Solomon Dabinski, age eighteen, reached America from his home in Wloclawek, Poland, via Holland, in the steerage of the steamship "Polonia." He could not read, write, or speak English, but he was willing to learn. He was recently informed that he was the winner of the bronze medal awarded by the National Society of Colonial Daughters of Washington for the best patriotic essay in English.



S. Howard Voshell, American; Zenzo Shimizu, Japanese: Anglo-Japanese champion team tennis players.

The time to prepare for that eternal home, the earth made new, is now. The time to make good our claim to an estate in that heavenly country, is now. The time to become acquainted with the principles that underlie the government of Canaan's land, is now. The time to learn the conditions embraced in the promises upon which we may have right to a place in that kingdom that shall never pass away, is now. Then, when the King of kings shall come to take possession, His beloved children, "the saints, will go forth upon the new earth, not as servants or aliens, but as lawful heirs to the heavenly estate and proprietors of the soil." God's plan for world dominion by a righteous international brotherhood provides for the removal of selfishness by changing human nature, and for the recompense of all righteous sufferers from injustice in the ages of the past.

Calgary, Alta.

Fulfilled Prophecy's Challenge



Juiz de Fora, Brazil, where the young Canadian writer of this article is stationed as a missionary.

IN the book of Daniel we find a series of prophecies that have met with the most startling fulfilment. No other book of the Bible has been as much attacked, yet today it stands like the Rock of Ages. Its great lines of prophecy are a proof of its inspiration. The higher critic but repeats the statements of the heathen Porphyry, who lived in the third century, when he contends that the book of Daniel is a forgery.

"The book of Daniel has been completely vindicated. The prophet wrote the book and its magnificent prophecies in Babylon. All doubt as to that has been forever removed, and men who still repeat the infidel oppositions against the book, oppositions of a past generation, must be branded as ignorant or considered the wilful enemies of the Bible."—Arno C. Gaebelstein, in *"The Fundamentals."*

The vision of the great image of Daniel 2 has been a comfort to God's people for the last twenty-four centuries. It gives the as-

surance that God rules in the kingdoms of men, and that when the great monarchies of the world have run their course, the kingdom of Christ will overthrow them all and continue forever. The time of this vision was in "the second year of the reign of Nebuchadnezzar;" that is, as sole monarch, after having previously reigned two years conjointly with his father, Nabopolassar.

King Nebuchadnezzar had a dream one night, and in the morning it had departed from him. He called his wise men to tell him his forgotten dream. These heathen men acknowledged that the gods of Babylon could not do this; that such power lay only in the hands of "the Gods, whose dwelling is not with flesh." Heathenism confessed its powerlessness, and the king gave command that all his wise men should be destroyed. God had four representatives at the Babylonian court, and one of these, Daniel, asked for time, and promised "that he would show the king the interpretation." The king granted his request, and Daniel and his three companions prayed to God for wisdom and understanding. God heard their prayers and in the night vision made the dream known to Daniel.

When the prophet appeared before the king, he said: "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass." And the vision that Daniel then explained foretold the history of our globe, including the Great War of our day and events still in the future.

Daniel recalled the dream to the mind of the king. He had seen a great image whose "head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." The king saw a stone, "cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." The stone became a great mountain and filled the whole earth.

In the interpretation, Daniel said to Nebuchadnezzar, "Thou art this head of gold." History shows how fitly the golden head symbolized the Babylonian Kingdom at that time. Years before, a prophet had described it as "the glory of kingdoms, the beauty of the Chaldees' excellency." Isa. 13:19. In another place Isaiah speaks of Babylon as "the

to the Unbeliever

GEORGE S. BELLEAU

golden city." Isa. 14:4. Nebuchadnezzar's day was the golden age of the Babylonian Kingdom. No other city so gorgeous as its capital has ever stood on earth. And Nebuchadnezzar was the great leader in its conquests, and the beautifier and builder of its walls and palaces. One tablet, speaking of his buildings, reads as follows:

"Those portals
for the astonishment of multitudes of
people
with beauty I adorned.
In order that the battle storm
to Ingur-Bel
the wall of Babylon might not reach;
what no king before me had done."
—*East India House Inscription.*

Herodotus gives us more light on this golden kingdom:

"There is also another temple below, within the precinct at Babylon; in it is a large golden statue of Jupiter (Bel) seated, and near it is placed a large table of gold, the throne also and the step are of gold, which together weigh eight hundred talents, as the Chaldeans affirm. . . . There was also at that time within the precincts of this temple a statue of solid gold, twelve cubits high: I, indeed, did not see it; I only relate what is said by the Chaldeans. Darius, son of Hystaspes, formed a design to take away this statue, but dared not do so; but Xerxes, son of Darius, took it, and killed the priest who forbade him to remove it."—*Herodotus, book 1, pars. 178-183; Cary's translation, pp. 77-79. Everyman's Library edition.*

After reading these testimonies from history, we acknowledge to Babylon, "Thou art this head of gold."

With the writing on the wall that memorable night of Belshazzar's feast, Babylon passed into history, and Medo-Persia, the arms-and-

breast-of-silver kingdom, took the world dominion away from it.



"At the feast of Belshazzar and a thousand of his lords,
While they drank from golden vessels, as the Book of truth records,
In the night as they revelled in the royal palace hall,
They were seized with consternation, at the hand upon the wall.
See the brave captive Daniel as he stood before the throng,
And rebuked the haughty monarch for his mighty deeds of wrong;
As he read out the writing, 'twas the doom of one and all;
For the kingdom now 'is finished,' said the hand upon the wall.
All our deeds are recorded; there's a hand that's writing now;
Sinner, give your heart to Jesus, to His royal mandate bow;
For the day is fast approaching, it must come to one and all,
When the sinner's condemnation will be written on the wall."

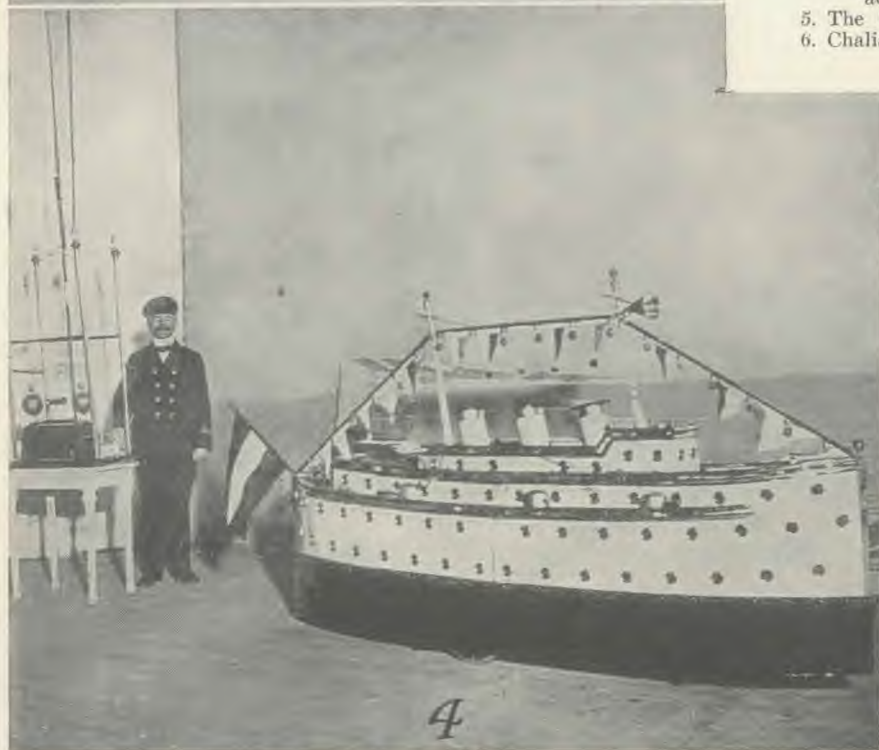


Said Daniel,
"After thee shall arise another kingdom inferior to thee." Babylon was succeeded by Medo-Persia. As silver is inferior to gold, so was Medo-Persia inferior to Babylon. But it, too, must come to an end, and at the battle of Arbela the crown of Cyrus passed to Alexander the Great, the ruler of the



Around the World

1. Premiers Poincaré of France and Lloyd George
2. The British Parliament Buildings, London
3. Picturesque Dwelling of Madame Boutencroft, who was prosperous
4. A Wireless-controlled Boat, invented by a German, which crossed the Atlantic without a crew
5. The Crown Prince of Abyssinia and His Family
6. Chaliapin, Famous Russian Singer





With the Camera

in Council in London

near Soissons. Before the war Madame
an, who claims that it can be steered



"third kingdom of brass," which was to "bear rule over all the earth"—Grecia.

Alexander was never defeated, and finished almost every war in one or two battles.

"To sum up Alexander's fortune and power in a word, he acquired as much of the earth as he saw, and died while he was devising means to capture the rest."
—*Appian, on Alexander's Ambition.*

"Vain in his hopes, the youth had grasped at all,
And his vast thought took in the vanquished ball."

Gausson says:

"Death in a moment silences that commanding voice which made the earth to tremble; and he for whom, the evening before, the world seemed too small, is inclosed in a tomb of porphyry, lately found in Egypt, and now in the British Museum."

The fourth universal empire was Rome. Said the prophet: "The fourth kingdom shall be strong as iron." Dan. 2:40. The Roman Empire was fitly represented by iron, as well because of its immense strength as because of the sternness, hardness, and valour of its people, and the vigour, perseverance, and oppressive consequences of its military achievements. It was an iron yoke to which it subjected the nations. The infidel historian of the Roman Empire says:

"The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."—*History of the Decline and Fall of the Roman Empire,* Edward Gibbon, chap. 38.

We find that Israel before Christ's birth, and the Christian church after Christ, believed that Rome was symbolized by the iron part of Nebuchadnezzar's image. Newton says:

"The Roman Empire to be the fourth kingdom of Daniel, was believed by the church of Israel both before and in our Saviour's time; received by the disciples of the apostles and the whole Christian church for the first four hundred years, without any known contradiction."

Daniel continued:

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Dan. 2:41, 42.

Even while the Roman Empire was still intact, the believers in Daniel's prophecy recognized that it was to be divided. Newton quotes Hippolytus, who lived at the beginning of the third century:

"Who then are these but the Romans? which same is the iron, the kingdom which now standeth. For its legs, said he, are of iron. After this, then, what remaineth, beloved, save the toes of the feet of the image,

wherein part shall be of iron and part of clay, being mixed one with another?"

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:43. How clearly can the fulfilment of this part of the prophecy be seen in our day! The rulers of these ten nations that came out of the Roman Empire at its division, are all related. Poor human beings have married and intermarried with the hope of securing peace. Yet a few years ago, in the Great War that has been called a "family quarrel" by many, it was proved that no matter how much they marry and intermarry they will not cleave one to the other. Such men as Bismarck, Charlemagne, Napoleon, and others dreamed of another universal empire; and so there will be, but not as they hoped. The inspired word says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44.

The reader of history cannot fail to see that all the nations have followed the course outlined by Daniel to Nebuchadnezzar twenty-four centuries ago. We cannot do otherwise than believe in the truthfulness of the fulfilled part of this prophecy; so why should we refuse to credit the remainder? As verily as has been fulfilled in detail all that was foretold by each symbol of the entire image, so also shall God's everlasting and universal kingdom be set up in the days of the present monarchies. The stone is about to hit the image on the feet and thus bring to an end the kingdoms of this world.

"Look for the way-marks as you journey on.
Look for the way-marks, passing one by one.
Down through the ages, past the kingdoms four—
Where are we standing? Look the way-marks o'er.

"First the Assyrian Kingdom ruled the world;
Then Medo-Persia's banners were unfurled;
And after Greece held universal sway,
Rome seized the scepter; where are we today?—

"Down in the feet of iron and of clay;
Weak and divided, soon to pass away.
What will the next great glorious drama be?—
Christ and His coming, and eternity."

Juiz de Fora, Brazil.

THERE is a tremendous power in character when added to ability. A great many youths think that ability is everything, that if a man has brain power he can accomplish most anything; but he is a light-weight man, no matter how able, if he does not add character to his ability.—*Selected.*

The Weapons of Our Warfare

Mrs. Myrta E. Steward

THE weapons of our warfare are not carnal"—worldly. Civil law and governmental enactments are no part of our armament. Our weapon is "the sword of the Spirit, which is the word of God." Eph. 6:17. A worthy man is jealous of his word, as a part of himself. God is jealous. Ex. 20:5. This jealousy is the rightful claim of justice, and God is just.

The Word of God

The word of God is limitless in power. "By the word of the Lord were the heavens made; and all the host of them." "He spake, and it was." Ps. 33:6, 9. Note the evolution of this earth, as recorded in Genesis 1, where we learn that God spake and it was. Said He, "Let there be light;" and the Bible says, "There was light." Again He said, "Let the earth bring forth grass;" and it was so. Earth was at once clothed with beauty, from lovely, fragrant flowers to lofty trees bearing fruits.

We are positive that material objects exist all about us; we know there must have been a first cause; we call that cause God. He who could create the world at all, could as easily do it instantly as to be incalculable ages about it. Exodus 20:11 tells us that it was done in a continuous succession of literal days.

After having called the heavenly worlds into existence, the Creator manifested His infinite ability by placing each in the midst of manifold and complicated attractions; fixed them all in their places, where they still "stand fast"—no collisions among them.

Overwhelmingly mysterious are these attractions. The sun is drawing the earth to itself at the rate of more than one thousand miles a minute. One would think it must have been absorbed by the sun long ago; but there is an opposing power, caused by the revolution of the earth on its axis, called centrifugal force, which would throw the earth off into space. This, together with the attraction of gravitation from the sun, keeps the earth in place. Besides these two mighty movements, the earth is rushing swiftly through space in connection with the sun and all the heavenly bodies, and yet it "stands fast."

What are these mighty forces? What is gravitation? Science has no answer. The Bible informs us. Referring to Christ, the

apostle declares that He is "upholding all things by the word of His power." Heb. 1:3. Amazing word of God!

The goodness of the Lord is manifest in a constant miracle, for the benefit of His creatures. Miserable indeed would life be, were we conscious of these mighty movements, never stopping for a moment. We feel at perfect rest. What a debt of gratitude, love, and reverence do we owe our Creator! yet instead, some are "exalting themselves against God!"

"Mighty through God to the pulling down of strongholds." Witness the downfall of superstitions in heathen countries when they receive the Bible. Note the pulling down of priestcraft strongholds in lands that had been trod under foot by papal rule; and in place of these strongholds, watch the quick erection of edifices marvellous in their improvements. Another stronghold,—with one stroke of the sword of the Lord, the declaration that "the dead know not anything," Spiritualism falls!

Evolution

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God." A striking picture is this, of modern evolution and its companion, higher criticism! Evolutionists themselves acknowledge that their theories are hypotheses. "They soar high and still higher, and rest on nothing." They exalt themselves against God by denying His instantaneous creative power, attributing the creation of the world to slow developments. To make this agree, they tear out of the Book of God whatever disagrees with evolution's baseless theories. Daring presumption! As well destroy the whole book, for when one doubts a single passage, all the others lose their significance and authority. Only a tattered thing,—only *part* of the Sacred Volume, that precious Book that contains the knowledge of God and His will to mankind,—is given to man. Evolution tries hard to hide the knowledge of God.

Result of Candid Investigation

But there are honest souls on earth, men who study the Bible for itself, without preconceived opinions and prejudices. The result is a *whole Bible*. "Every thought" of the honest man is brought into captivity to the Scriptures, ending in glad "obedience to Christ."

“We Beheld His Glory”

Frederick W. Stray

JESUS of Nazareth died when thirty-three years of age, after only three and one-half years of public ministry, and yet His life has exercised by far the greatest influence upon the world of any man's in history. He was born in the Augustan age of the Roman Empire, when Cæsar sent forth his decree that all the world should pay tribute to him. He was born in a stable, of a mother whose station in life was so humble that they would not make room for her in the inn. He went on from this humble birth, to rejection by His own people and a legal execution at the hands of a Roman governor. Jesus ascended no throne here upon earth, nor made any attempt to do so; He led no insurrection; He was not a soldier, neither laid He any claim to being a statesman. Yet in after years those most intimately associated with Him were able to look back upon that three and one-half years, and say, “We beheld His glory.” John 1:14. Today, nearly two thousand years later, Cæsar is forgotten and Christ is remembered.

The Glory of God

The glory of the Cæsars is departed, but the glory of the Christ whom they crucified, remains. Go to the frozen regions of the far North; meet the Esquimau as he emerges from his icy home, and ask him about Augustus Cæsar; he has never heard of him; but speak the name of Jesus, and instantly you may clasp hands with a brother Christian. Visit the Dark Continent,—Uganda, the Kongo, Kaffirland, or any of its other countries,—there very few have ever heard of the glory of Augustus Cæsar, who sat upon the throne of world dominion when Jesus was born in very humble quarters at Bethlehem; but at the name of Jesus, multitudes all the way from the Cape to Cairo, throughout the whole length and breadth of Africa will bow the knee and confess “Jesus Christ

is Lord, to the glory of God the Father.”

What is it that men admire in Jesus? What is the secret of His power over the hearts of men?—“We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” John 1:14. Then His glory which captivates mankind, whether it be man, woman, or child, Caucasian, Zulu, Patagonian, Esquimau, Oriental, or Occidental, is the glory of grace and truth. We will now investigate the glory of His “grace,” leaving “truth” till another time.

“Full of grace”—divine favour toward man, undeserved by man; hence grace is best defined as “unmerited favour.” “We [His disciples] beheld His glory,” they wrote in letters which have become by translation and distribution the inheritance of the whole world. If we are to behold His glory of grace, we must take our place by the side of those first disciples, and see it manifested toward them. What sort of men were those disciples? Five of the books of the New Testament tell us,—the Gospels of Matthew, Mark, Luke, and John, and the Acts of the Apostles. The first four reveal the dispositions of those men while Jesus was making His experiment of grace upon them, and the fifth reveals their actions after the experiment had succeeded upon eleven out of twelve.

Transformed by Grace

Strange as it may seem to us who think of the apostles only as the stars of Christianity because of their later experiences, we find recorded in the first four books of the New Testament the acts of a band of men who made it very hard for their Teacher because of their serious disagreement with His teaching in their everyday life and practice. We conclude from the study of the lives of those men before the great outpouring at Pentecost, that Jesus did not select the most promising material for His ex-



periment of grace; but that, harmonious with His plan from the manger birth to the cross of shame, everything was most unfavourable for Him from the human viewpoint.

One of the chief errors in the minds of those disciples from the day they "forsook all, and followed Him," until He ascended to heaven, was the traditional Jewish idea that Messiah would overthrow their enemies and place the Jews at the head of the nations; that Cæsar would yield his throne to Christ, and the seat of world dominion would be transferred from Rome to Jerusalem. Even after the crucifixion and the resurrection, the last thing they said to Him on earth was to ask the question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6. His miracles convinced them that He had the power to overthrow the enemies of the Jewish nation; and therefore they continued to look forward to the day when as His nearest friends they should be elevated to positions of world importance and honour. This was the cause of much strife and contention among them; they were much concerned as to who should occupy the chief positions, and each one was very jealous of any special attention that Jesus might bestow upon another of their number.

Tenacity of Tradition

This idea of a temporal kingdom prompted the expression of disappointment made by one of the two as they conversed with the Stranger on the way to Emmaus after the crucifixion: "We trusted that it had been He which should have redeemed Israel." Luke 24:21. No wonder the Saviour, after three and one-half years of seemingly unsuccessful effort to correct this false idea, said, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" Verses 25, 26.

It was this false conception of the kingdom that Messiah was to establish that led the mother of the sons of Zebedee, accompanied by the young men, to come to Jesus with the request, "Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom." Matt. 20:20-24. This was as if they were asking to be premier and chancellor of the world empire of the Jews



which was to supersede the Roman dominion. Because of this the rest of the disciples were very angry, for each wished to occupy the chief place himself: "When the ten heard it, they were moved with indignation against the two brethren." There are frequent allusions in

the Gospels to their conflicts over this matter:

"He came to Capernaum: and being in the house He asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest." Mark 9:33, 34.

Depths of Mercy

The Holy Spirit has mercifully refused to record all their hard speeches in these quarrels.

Any one who thoughtfully studies the lives of the twelve as recorded in the Gospels, must conclude that Jesus had about Him a band of men who were very slow to believe His full message, who were jealous of one another and in frequent quarrels, finally capping it all, after the most solemn assurances of loyalty, by their betrayal, denial, and desertion of Him in the crisis hour of His life:

"Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples." Matt. 26:35.

"Then all the disciples forsook Him, and fled." Matt. 26:56.

The Lord Jesus saw all these things in those men during His years of association with them and knew what they would lead to, but "having loved His own which were in the world, He loved them unto the end." John 13:1. Loving them, He faithfully forewarned them, and in this warning the glory of His grace was revealed.

In the original New Testament Greek Scriptures there are no chapter divisions; the chapters have been arranged in modern times for convenience. Sometimes, as in John 13 and 14, chapter divisions have been made where apparently there is no change of scene or person. What follows seems to be but a continuation of what has gone before. It is plain that Jesus was with all His disciples at the Last Supper, as recorded in John 13. There was no change until Judas went out, leaving the eleven with Christ, who continued His conversation with them until the close of chapter 14, when He said, "Arise, let us go hence."

After the departure of Judas, Christ told them He was about to leave them, and they, not understanding, expressed a desire to go with Him, which He denied. John thus tells the story:

"Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice. Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place

for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." John 13:37, 38; 14:1-4.

Here is a marvellous exhibition of grace—unmerited favour. He foretells the disloyalty and treason of Peter; but tells him not to be discouraged, commends his faith in God, appeals to him to believe in Him, tells him that His purpose in going away is to prepare a place for him so that they can always be together. This warning and promise were given to Peter in the presence of the other ten, for Thomas said, "We know not whither Thou goest; and how can we know the way?" Verse 5.

Peter's Repentance

After Peter's cowardly and defiant denial, "the Lord turned and looked upon" him. "And Peter remembered the word of the Lord, how He had said unto Him, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly." Luke 22:61, 62. There had been no denunciation when Jesus foretold Peter's lack of fidelity; only words of comfort and encouragement had fallen from the Master's lips. And in the look of Jesus there was no anger, no "I told you so" air; it was a look of tender, loving friendship. Thus Jesus looked him into another man. Then it was that the "goodness of God" led Peter to repentance. Then it was that Simon really became Peter, a rock, against which the gates of hell were not able to prevail. Peter remembered "how the Lord had said;" and the Lord remembered it, too, by sending a special message to Peter immediately after His resurrection: "Tell His disciples and Peter that He goeth before you into Galilee." Mark 16:7.

The other disciples were all present when these warnings and promises were given. They, too, "forsook Him, and fled." They witnessed the wonderful manifestation of His grace toward Peter, and experienced it themselves. Therefore John, long years afterward, writing of the glory of Christ in the beginning as co-Creator with the Father (John 1:1-10), finished the thought of creation with a few strokes of the pen, and burst forth, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Ottawa, Ont.

RELIGION, if in heavenly truths attired,
Needs only to be seen to be admired. . . .
Religion does not censure nor exclude
Unnumbered pleasures, harmlessly pursued.

—Cowper.

THE TRANSFIGURATION

Two Men Who Have Been to Heaven

HAROLD M. S. RICHARDS



HE life of Jesus is the world's supreme biography. It transcends in interest and best-selling

"Jesus, thou joy of loving hearts!
Thou fount of life! Thou light of men!
From the best bliss that earth imparts,
We turn unfilled to Thee again."

attraction any other writing of man. This is true because Jesus was the most interesting and important being who ever lived on earth. The record contains the "wonderfully simple and yet simply wonderful" outline of one who was Son of man, tempted on all points as we are, and Son of God, to remind us of what we may become in Him. And in the very heart of it all is the record of the transfiguration.

A Startling Prophecy Speedily Fulfilled

"The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. . . . A bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him." Matt. 16: 27 to 17: 5.

According to the scripture, the transfiguration was the fulfilment of Christ's prediction that some of His disciples should live to see Him coming in His kingdom. The parallel passage, Luke 9: 26-36, sustains this, and gives the added information that the wonderful scene occurred while Jesus was engaged in prayer, and that the subject of conversation between the Lord and the two glorified men of heaven was His approaching "decease which He should accomplish at Jerusalem."

Jesus desired that these three disciples should witness a manifestation of His divinity that in the hour of His supreme agony might comfort them with the knowledge that He was of a surety the Son of God and that His shameful death was a part of the plan of redemption.

A Great Object Lesson

But further than this, they were given a view of the coming of Christ in glory to take

the sceptre of world dominion. Moses, upon the mount of transfiguration, was a witness to Christ's victory over sin and death. Refused admittance into the Promised Land fifteen centuries before, because of his sin at Meribah (Deut. 32: 51), he passed under the dominion of death.

And had he not high honour,—
The hillside for his pall;
To lie in state, while angels wait,
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in the grave?"

Thus beautifully has the poet pictured the burial of Moses. But the grave was not to be forever his bed of rest. Christ himself called him forth to life, though Satan, the tempter, claimed him because of his sin. Jude 9; Rom. 5: 14. He who never "opens the door of his prisoners homeward" was forced to yield to Him who has the keys of the grave; and Moses, a resurrected man, could thus—

"Stand, with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God."

On the mount of glory he represented those who shall come forth from the grave at the resurrection of the just, when the Lord shall appear the second time and "the dead in Christ shall rise first." 1 Thess. 4: 16.

A Man Who Never Died

Elijah, who had never tasted death, having been translated to heaven centuries before (2 Kings 2: 11), represented those who will be living upon the earth at Christ's second coming, and who will be "changed, in a moment, in the twinkling of an eye, at the last trump," when "this mortal must put on immortality," and "this corruptible must put on incorruption." 1 Cor. 15: 51-53.

Jesus was clothed with the light of heaven, as He will appear when He shall come "the second time without sin unto salvation." Heb. 9: 28; Mark 8: 38.

The Saviour's promise to the disciples, that some of them should see with mortal eyes the

glories of the future kingdom, was now fulfilled, and one of them has passed on to others and to us this personal testimony, based upon his view of the transfiguration scene:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." 2 Peter 1:16-18.

May we all who contemplate the Lord Jesus Christ, have part in the glory that is so soon to be revealed.

Ottawa, Ont.

Sunday Observance

GEORGE B. THOMPSON

NO scripture is more frequently quoted in support of Sunday sacredness than 1 Corinthians 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

This text does not state that the day is holy, neither does it contain any command for its religious observance. These very points that are absolutely necessary to make it the Sabbath are all omitted. But because the phrase, "first day of the week," is found in the text, those who keep Sunday clutch wildly at it, and pretend to see in it evidence for resting upon that day. "Here," say they, "we have the record of a religious meeting held on the first day. The Corinthian church, by command of Paul, assembled together in the synagogue, and a public collection was taken up."

The Bible is ransacked in search of testimony to sustain their practice of Sunday observance, but none is found. They seek a divine command, or the example of Jesus or of the disciples, but their search is futile. They look for instances of religious gatherings, but none appear, except an occasion when Paul is said to have preached upon that day. Acts 20:7. But at last, finding a text in which Paul exhorts his brethren at Corinth to make up a collection for the poor saints at Jerusalem, they seize upon it, and, lo and behold, they have the record of a religious meeting! and, presto, the Sabbath which God blessed, has become secular, and Sunday holy! A re-

markable transmutation indeed! Such ecclesiastical prestidigitation is truly astonishing.

Such fallacious reasoning as this would not be recognized in support of anything but Sunday sacredness. Though worse than nothing, this is all the kind of proof it can have. Yet, instead of this being a public assembly, it is just the reverse. The collection was to be laid up at home. In proof of this we submit the following:

Greenfield translates the term "by him," "with one's self, i.e., at home." Two Latin versions render it, "apud se—with one's self; at home." Three French translations, "chez soi—at his own house; at home." The German of Luther, "bei sich selbst—by himself; at home." The Spanish of Felipe Scio, "en su casa—in his own house." The Syriac, "Let every one of you lay aside and preserve at home." Albert Barnes, in his notes, says, "Let him designate a certain portion; let him do this by himself when he is at home, when he can calmly look at the evidence of his prosperity."

Testimony of like import might be multiplied indefinitely, but the above is sufficient to show clearly the meaning of the text. Instead of enjoining rest, it commands work. The brethren having laboured during the entire week, there was neither time nor opportunity before the Sabbath began for an examination of accounts to ascertain the degree of prosperity experienced during the week. But after having kept the seventh day holy and having rested "according to the commandment," on the "first day of the week," before they commenced the regular work of another week, they were to engage in the secular work of determining how much God had prospered them in temporal matters during the week then past, and lay by accordingly, that when Paul came, they could hand him the amount without delay.

The epistle of First Corinthians was written nearly thirty years after the alleged change of the Sabbath. This scripture is the only one in which Paul mentions the first day of the week, and it is worthy of notice that it contains a precept stating how we should observe the day, but that it contains nothing relative to the sacredness of the day. Instead, Paul commands the Corinthian brethren to work, to attend to secular affairs, to examine accounts pertaining to worldly prosperity, and has thus distinctly classified it among the "six working days." (See Eze. 46:1.) And this is apostolic example. Let none fail to note it.

Thus another text that is brought forward to prove the divine appointment of Sunday, turns King's evidence, condemns its observance, and bids us *labour*.

Reader, there is no scripture that tells you to keep Sunday. But there is a command of perpetual and universal obligation which bids you keep the seventh day, the day that Jesus sanctified and kept. (See Ex. 20:8-11; John 15:10.)

The "Cares of This Life"

ALL around us are people who find it impossible to "make both ends meet." City life complicates greatly the problem of existence, and in spite of the enormous increase in wealth, the perplexities connected with food and clothing and lodging weigh more heavily than ever upon the multitudes.

The Saviour foresaw this condition. He knew that at the very time when men's minds ought to be concentrated on getting ready for His return in glory, there would be danger that earthly worries would absorb the interest and shut out everything else. Therefore He said: "Take heed to yourselves, lest at any time your hearts be overcharged with . . . cares of this life, and so that day come upon you unawares." Luke 21:34.

As a matter of fact, thousands of Christians are excusing themselves from Christian service on this very ground. They are doing the very thing against which Christ uttered His warning. They cannot give money because they need all they have to feed and clothe themselves and their families. They cannot give time or labour. These are all taken up already with looking after temporal necessities. Their hearts are more than charged with the cares of this life; they cannot *think* of anything else.

The Lord has recognized the danger that threatens us in connection with the supplying of our temporal wants, and in the tendency to be overcharged with earthly cares, and He has a plan by which we may escape the danger.

His plan is this. He says to us, "You look after My interests, put My kingdom first and My righteousness, and take no thought for anything else. On My part, I will undertake to look after your interests, and to see that you have all you need." The plan is fully laid out in Matthew 6:25-34. It is very explicitly worded, and food and clothing are especially mentioned in the guaranty.

Now, it is plain that if God looks after our temporal necessities, we are set free to look after His kingdom. We can put in all our time, means, and strength, without any fear that we or our families will suffer thereby. Indeed, the more we devote ourselves to God's kingdom, the more He is bound by His agreement to supply all our needs.

This does not apply to ministers only. Every worker in office, farm, or workshop can be a missionary, preaching Christ by his life and work as well as by being a Christian teacher. The man who reveals Christ in all he does, is working full time for the kingdom of God. If in his work he is asked to dishonour Christ, he will put the kingdom first, and leave the consequences with God.

Such a man will recognize that all the money he receives comes from God, although it comes through a human channel. In the use of these means he will continue to put the kingdom first. Therefore he will first return to God His tenth as an acknowledgment that every good thing comes from Him. Matt. 7:8-12.

Then in procuring food and clothing with the balance, he will still remember that his work in life is to advance his Master's kingdom. He will clothe himself and family as God's servants should be clothed. He will buy such food as God's servants should eat, seeking only strength for true service. He will buy such books as the servant of God needs, for whether he eats or drinks, or whatsoever he does, it is to be all to the glory of God. 1 Cor. 10:31.

In this way every penny spent on the family will be spent for the maintenance of Christian workers, and will thus be invested in gospel work. The balance of his income is available for the extension of the kingdom of God.

Such a man will never be overcharged with the cares of this life, for he leaves that burden with the Lord. Even if famine came into the land, his supply would not fail, for God cannot deny Himself. God's servant can always sing:

"For though the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the Lord,
I will joy in the God of my salvation."

Hab. 3:17, 18, R.V.

Thus God's servant is not only saved from all present worry and assured of a generous supply for all his needs, but he has also made for himself a most practical provision for a "rainy day."—*Selected*.



MR. FRANK MILL'S LILY POND AND FLOWER GARDEN IN SASKATOON, SASK.

The plot of ground containing the lily pond was a potato patch last year, and on the twenty-fourth of May, this year, there was only a cement tank there. This gives an idea of what can be done on the Western prairies, and also of the rapid growth in the summer.

“Tomorrow”



Go thy way for this time; when I have a convenient season, I will call for thee.” So said Felix to Paul the prisoner; and Felix trembled, for, knowing his own unrighteousness, his conscience told him that he could not face the judgment to come.

My friend, are you like Felix? Have you trembled as he did, and, like him, banished your fears until a convenient season? Let me tell you of a gentleman who was very much like Felix. His fond wife was like Paul; she often besought him to turn now to Jesus, the Saviour; but there was always something in the way—business today, pleasure tomorrow; it was always, “I pray thee have me excused.” Years passed by, and at length the loving counsellor was called away by death. Surely, at such a time, one would think, he would have been in earnest.

Before his wife departed, she laid upon her sister a most solemn charge, that she would take up the cause of her husband, and plead with him to strive to enter in at the narrow gate that leadeth unto life.

Faithful to her charge, the sister of the departed wife oftentimes besought this gentleman to come to Jesus. She reminded him of her who was gone, and her words of exhortation. “Oh,” said he, “I will come to Jesus, but not today; today I am very busy; there are certain things which really must be attended to; after these are done I will come.” “Boast not thyself of tomorrow,” reader; “sufficient unto the day is the evil thereof.”

“Tomorrow” he was laid on his sick-bed—the bed of death. The doctor was speedily called, and when he reached the bedside, his grave countenance revealed the solemn fact. “Sir,” said he to the sufferer, “I will not trifle with you; you have but a few hours at most to live.”

“What!” cried the dying man, “I dare not die; I cannot die; I am not ready!”

“Sir,” replied the Christian doctor, “I pray you do not spend in useless remorse the short period of your life that remains; today, while it is called today, there is mercy; turn now to Jesus; believe in Him now; come now, just as you are, with all your sins, with all

your delays, and you shall be saved even *now*."

"No, no," said the wretched man, in agony; "no, I cannot die; I am not ready to die to-day."

"I beseech you," said the doctor, "to look away from yourself, forget the past, turn to God now; you have but a little moment left to you. Oh, do not waste the last opportunity which God in His mercy gives you."

However, all was in vain; every effort, every entreaty to lead this man to look to Jesus and live, was fruitless. His voice grew fainter and feebler; the burning fever that had so suddenly laid him low, overcame him; the trifler with God's love and with his soul's interests was dead. He died uttering such words as these, "Too late—not ready."

Thus dies the refuser of mercy, the man who waits for a convenient season; and, when once in the grasp of death, Satan says, "Too late now," just as he had said in lifetime, "Too soon now." Ah! in the black future there are no more warnings, no more gospel, no more loving counsels from friends and relatives—no, naught but a dreadful day of judgment and perdition of ungodly men. Be warned, dear reader; be you also ready, for the time is short. What will it profit you to say to your soul, "Eat, drink, and be merry," when God says, "Thou fool, this night thy soul shall be required of thee"? There is no more eating and drinking, no more making merry, when life is past. "In thy lifetime" the question must be settled, Have you your good things now? or having faith in God, are you expecting a better, a heavenly country? Harken to the sweet words of mercy, "Now is the accepted time; today is the day of salvation." Do not wait for the time of adversity; come *now*. Do not wait for self-improvement; come *now*. Do not wait till you feel more of the love of God; come *now*. Do not wait until that particular business is settled; come *now*. Jesus says, "Come;" come *now*.

There is *now* no condemnation for those who are in Christ Jesus, for all is finished, and Jesus

is risen from the grave. He who knew no sin was made sin for us, says one apostle, "that we might be made the righteousness of God in Him." 2 Cor. 5:21. Another says, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." 1 Peter 3:18. Then, emphatically, is not *now* the accepted time? Nothing has to be done *by* the sinner first, because all that God could do has been done *for* the sinner. There is "the righteousness of God" for you if you will believe in Jesus: "we are justified by faith," not on the principle of works; and this faith in Jesus gives us "peace with God through our Lord Jesus Christ," "who was delivered for our offences, and was raised again for our justification." Rom. 5:1; 4:25. And in Romans 3:24 Paul says we are "justified freely by His grace through the redemption that is in Christ Jesus." Then, in the face of eternity, which is so near at hand for you—in the presence of all God's grace for the sinner, is not *now* the time? There is no promise for tomorrow—none; but for today, unlimited mercy, free, full salvation.

The decision of obedience or rebellion, repentance or impenitence, pardon or condemnation, salvation or perdition, turns really upon a point of time. It is here that men

hesitate, refuse, and perish at the end. God says, "Repent." The sinner answers, "I mean to." "Believe." "Yes, I intend to." "Prepare to meet thy God." "Such is my purpose." "Turn ye, for why will ye die?" "I intend to turn before the hour of death." "Whatever thy hand findeth to do, do it with thy might." "Yes, I believe that is the best way, and I intend to be zealous for God sometime." "Now is the accepted time." "No, not *now*."

"Today is the day of salvation." "I must attend to other concerns today."

TOO BUSY

Too busy to read the Bible,
 Too busy to wait and pray,
 Too busy to speak out kindly
 To some one by the way!
 Too busy with care and struggle
 To think of the life to come,
 Too busy building mansions
 To plan for the heavenly home!
 Too busy to help a brother
 Who faces the winter blast,
 Too busy to share his burden
 When self in the balance is cast!
 Too busy for all that is holy
 On earth beneath the sky,
 Too busy to serve the Master,
 But—not too busy to die!

—Robert Hare.

"Seek ye *first* the kingdom of God, and His righteousness."

"But tomorrow will do as well, or next month, or next year."

"Today if ye hear His voice, harden not your hearts."

"Go Thy way for this time; when I have a convenient season, I will call for Thee."

Here is the fatal error. Men perish because they will not have salvation today. They are doomed and damned because they defer that which they dare not reject.

They postpone, they wait, they *neglect*. Alas, "how shall we escape, if we neglect so great salvation?" Reader, you want salvation; you intend to have it. I have one question for you to consider, and this is—When?—*Selected.*

A Faithful Saying

THERE are many sayings which are neither true nor faithful. There are sayings which embody selfishness and wrong. There are sayings which contradict the principles of everlasting truth. There are sayings which it were better had never been spoken, heard, or heeded in the world.

But there is one saying, a faithful saying,—more literally a faithful word,—which is worthy to be accepted by all, and believed by everybody; namely, "that Christ Jesus came into the world to save sinners;" and the apostle Paul ranks himself as chief among those sinners that were thus to be saved.

But who are they whose miseries, or necessities, or calamities brought Christ Jesus into the world on their behalf; and what is the work He proposes to accomplish for them? Who are the "sinners" that Jesus came to save?

The answer of inspiration is that "all have sinned, and come short of the glory of God." Rom. 3: 23. "There is none that doeth good, no, not one." Ps. 14: 3; 53: 3; Rom. 3: 12. "All we like sheep have gone astray; we have turned every one to his own way." Isa. 53: 6. "They are all gone out of the way" (Rom. 3: 12), and "there is none righteous, no, not one" (Rom. 3: 10). This is the truth according to the Scriptures, and the experiences of mankind confirm all these declarations.

Not only does the Scripture declare that all have sinned, but the fact is obvious and indisputable to us all. There is not a man with whom we are acquainted, who has not sinned.

Each man for himself knows that he is a sinner; and if he denies it he is a liar (1 Kings 8: 46) or a fool. There is no middle ground here. And every man knows that others sin, and charges them with it, or believes it concerning them.

"Sin is the transgression of the law." 1 John 3: 4. We have all transgressed it, so we are all sinners. In thought, in word, or in deed, we have violated the principles of divine government, and the expressed will of the divine Governor, whether written upon tables of stone, engraven upon the hearts and consciences of men, or inwrought in the very constitution of nature; and, since all have done this, all are sinners.

"All unrighteousness is sin." 1 John 5: 17. Righteousness is rightness, or straightness. If a thing is not straight, it is crooked: if it is not right, it is wrong. A right line is a straight line. A righteous man lives a right, or straight life. All unrighteousness is opposed to the straightness, or rightness, which God requires. Christians are to shine as lights



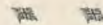
Cliffs of Bonaventure Island, off the Gaspé Peninsula, in the Bay of Chaleur

in the world "in the midst of a crooked and perverse nation." Phil. 2:15. The unrighteous walk crookedly—not honestly, uprightly, and straightly. Many who bear the name of Christ are included in this class. They are crooked, uncertain, and unreliable. They do not move in right lines. There are many curves in their tracks, and some of them very sharp ones. You cannot tell today what their course may be tomorrow. They are unrighteous, and they are sinners, for "all unrighteousness is sin." . . .

God counts all mankind as sinners, either penitent or impenitent. He may perceive many grades, but He has only two kinds of men. He puts all sinners in one class. If this were for punishment they might perhaps complain, but as it is for pardon there can be no reasonable objection to this classification, and so God has "concluded all under sin," that He might have mercy upon all. Gal. 3:22. A man cannot be pardoned till he is proved or confessed to be a sinner. When guilt is denied, pardon is spurned. But God, viewing the

universal sinfulness of men as a fact beyond dispute, counts the whole race as sinners, guilty, wretched, helpless, and condemned, and so offers pardon, mercy, and free salvation to them all.

Such are the persons that Christ Jesus came into the world to save,—the sinful, the guilty, the condemned, the helpless, and the lost. These were they whose miseries moved His pity, whose needs aroused His love and brought Him down from heaven, not to do His own will, nor to seek His own pleasure, but to save the ruined, and the perishing sons of men. And this is the "faithful saying" that is so "worthy of all acceptance,"—"Christ Jesus came into the world to save sinners" who had broken His law, despised His mercy, refused His grace, and trampled His words beneath their feet. Shall we not listen to a saying so wonderful as this? Shall not such an announcement awaken the deepest interest in every heart? Shall we not give earnest heed to such a faithful saying, and accept it as a word of hope and comfort to the ruined and the lost?—*Selected.*



The Spider's Thread

SPEAKING of the phenomena of spider life, a lecturer said: "The spider's thread is made up of innumerable threads, or fibres. Each one of these threads is estimated to be one millionth of a hair in thickness. Three kinds of thread are spun. One, for the radiating or spoke lines of the web, is of great strength. The cross-lines, or what a sailor might call ratlines, are finer and are tenacious; that is, they have upon them little specks, or globules, of a very sticky gum. These specks are put on with even interspaces. They are set quite thickly along the line, and are what in the first instance catch and hold the wings of the fly. Once caught in this fashion, the prey is held securely by threads flung over it somewhat in the manner of a lasso. The third kind of silk is that which the spider throws out in a mass or flood, by which it suddenly envelops any prey of which it is somewhat afraid, as, for example, a wasp. A scientific experimenter once drew out of the body of a single spider 3,480 yards of thread, or spider silk—a length little short of two miles. Silk may be woven of spider's thread, and it is more glossy and brilliant than that of the silkworm, being of a golden colour. An enthusiastic entomologist is said to have secured enough of it for the weaving of a suit of clothes for Louis XIV."—*New York Advocate.*



Another rock wall of Bonaventure. Every ledge and crevice is covered with sea birds.

SEEN THROUGH OTHERS' EYES

Life in the States

PIERCED by the Pin Trust.
Chilled by the Ice Trust.
Roasted by the Coal Trust.
Soaked by the Soap Trust.
Doped by the Drug Trust.
(W)rapped by the Paper Trust.
Bullied by the Beef Trust.
Lighted by the Oil Trust.
Squeezed by the Corset Trust.
Soured by the Pickle Trust.

—*Birmingham Herald.*

The Man Who Sings

GIVE us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its power of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright.—*Thomas Carlyle.*

A Man-Made Theocracy

THE *Christian Statesman*, National Reform organ, says: "Our Lord rules the universe, and yet some Christians are afraid to let Him rule the United States of America."

The *Statesman* has not stated the matter fairly. The Christians referred to are not afraid to let the Lord rule the United States of America, but they are very much afraid to let the National Reformers rule the United States as the self-appointed vicegerents of the Lord. That which is to be feared is a man-made theocracy, the very thing the National Reformers are trying to establish. The only real theocracy ever known in this world since the fall, ended with Zedekiah. Said the Lord through His prophet:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose

right it is; and I will give it Him." *Eze. 21: 25-27.*

Christ is the one "whose right it is," but He does not take "the throne of His father David" until He comes the second time, for thus it is written in the Scriptures of truth:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." *Matt. 25: 31.*

Any so-called political rule of Jesus Christ in any nation before that time, can in the very nature of the case be only a sham and counterfeit.—*Liberty Magazine, Third Quarter, 1922.*

President Harding on Religious Liberty and Religious Intolerance

EVERY citizen of the United States ought to be interested in the remarkable address President Harding delivered to the Bible class of the Calvary Baptist Church, on the proper relations of the citizen to the state. The President has become alarmed by the growth of "religious intolerance which exists among many of our citizens," as well as by the laxity of morals. He holds these tendencies "to be a menace to the very liberties we boast and cherish."

We are glad to let our readers have the benefit of the more striking portions, as printed in the *Congressional Record* of March 25:

"Mr. Chairman and gentlemen of the class, it is a very great pleasure to be associated with you tonight, to utter greetings and commend the great work your class is doing. . . .

"Your class reveals a pursuit of religious activity of inestimable value and interest, and challenges the too prevalent impression that the pursuit of the Christian religion is always solemn and lacking in the charm which is so desirable in our social life. It is a very simple discovery, but there are far too few discoverers, that the Bible is the most fascinating study in all our literature, and the lessons taught are the most helpful which may be brought into our daily lives.

"There is no relationship here between church and state. Religious liberty has its unalterable place, along with civil and human liberty, in the very foundation of the Republic. Therein is shown the farseeing vision of the immortal founders, and we are a better people and a better Republic because there is that freedom.

"I fear it is forgotten sometimes. In the experiences of a year in the Presidency there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish.

"In spite of our complete divorcement of church and state, quite in harmony with our religious freedom,

there is an important relationship between church and nation, because no nation can prosper, no nation can survive, if it ever forgets Almighty God. I have believed that religious reverence has played a very influential and helpful part in the matchless American achievement, and I wish it ever to abide. If I were to utter a prayer for the Republic tonight, it would be to reconsecrate us in religious devotion and make us abidingly a God-fearing, God-loving people.

"I do not fail to recall that the religious life makes for the simple life, and it would be like a divine benediction to restore the simpler life in this Republic."

—*Liberty Magazine, Third Quarter, 1922.*

Unbiased Testimony

BAPTIST: Dr. E. T. Hiscox, in a paper read before a New York ministers' conference, held Nov. 13, 1893, said:

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said. . . that the Sabbath was transferred from the seventh to the first day of the week. . . I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not."

LUTHERAN: Article 28 of the "Augsburg Confession" reads:

"They [the Catholics] allege the Sabbath changed into Sunday, the Lord's Day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day.

"Great, they say, is the power and the authority of the church, since it dispensed with one of the ten commandments."

PROTESTANT EPISCOPAL: Bishop Seymour, in his book, "Why We Keep Sunday," states:

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, catholic, apostolic church of Christ."

CHRISTIAN: Prof. N. Summerbell, Antioch (Ohio) College, in "History of the Christians," page 418, says:

"The Roman Church has reversed the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day."

ROMAN CATHOLIC: The *Catholic Mirror*, Cardinal Gibbons' official organ, of Sept. 23, 1893, contained the following:

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . The Christian Sabbath is, therefore, to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."

"BUILD a little fence of trust
Around today;
Fill the space with living work,
And therein stay;
Look not through the sheltering bars
Upon tomorrow;
God will help thee bear what comes
Of joy or sorrow."

Sunday Sports Backed by English Clergy

THINK of it! Just think of it! The clergy of England are busily engaged organizing Sunday amateur sports, mainly for the lower middle class and the poor, the idea being that the upper and middle classes take care of it for themselves.

A letter published in the current number of *St. Jude-on-the-Hill Parish Magazine* from Dr. H. R. Gamble, the Dean of Exeter, to the vicar, the Rev. B. G. Bouchier, denotes how the proposal for Sunday games is supported by the clergy. The dean writes:

"I gather that you are receiving many clerical letters on the subject of 'Sunday Observance,' and your action in permitting Sunday games. So I may as well write to say with what satisfaction I have heard of the steps which you have taken.

"There is nothing more important—if we are to have a Christian Sunday at all—than to teach the people the true grounds of Sunday observance as opposed to the fallacies of Puritanism.

"I may say that I have just given my consent to the cathedral choir boys' playing cricket on Sunday afternoons after service."

A London vicar writing on the question points out that the youth of England might do far worse than play on Sunday. In fact, they are doing worse, and that is the reason the Church of England is taking up the question in such a whole-hearted manner. The rich and the middle classes have their tennis clubs and the golf links, but the poor and the middle classes have nothing. So it is that they flock by thousands to the parks and open spaces on Sundays, listening to revolutionary speakers, atheist orators, and weird lectures on strange cults; while between times the boys ogle the girls and the girls flirt with the boys.

The choice is not between Sunday games and the church or the Sunday school, but between Sunday recreation and something else that makes for the deterioration of the human character. The dull Sunday in England is now taboo. The bright Sunday is not less religious, but more so, according to the clergy. "We do not wish," says the vicar, "for professional sport on Sunday; in fact, anything that leads to unnecessary labour is wrong and undemocratic, but Sunday can only become beneficially religious when it becomes a joy day. The boy who can be taught to pass the ball and take the umpire's decision with a smiling face has learned something of the best in Christianity—the *sine qua non* of a gentleman."—*Saturday Night, July 8, 1922.*

NEWS NOTES

The CANADIAN WATCHMAN Magazine

Vol. II Oshawa, Ont., September, 1922 No. 9
Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS
Oshawa, Ontario, Canada

Price, \$2.00 a year, in advance Single copy, 25 cents
C. F. McVagh, Editor

Entered as second-class matter at the post-office, Oshawa, Ont., January, 1921.

—At Vimy Ridge the Canadian churches will erect a memorial Protestant church in honour of the many Canadian soldiers who fell in such numbers there and in the surrounding country. The church will be placed in charge of the *Société Centrale Evangelique* of France, which will be able to resume the work which it carried on from Lens before the war.

—In Times Square, New York City, a dentist has opened an all-night office, in response to the great demand for one who can serve night workers and those who have to be relieved at night from bad toothache. The office is opened at midnight and closed at five in the morning, and he and his assistants are kept busy every minute of the time.

—Dr. Hyslop, one of the prominent physicians of England, speaking before the British Medical Association, recently said: "The best medicine which my practice has discovered is prayer. The exercise of prayer in those who habitually practise it must be regarded by us doctors as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves."

—It is reported from Mexico that the widow of the late President Carranza, with her whole family, has joined the Methodist church in Monterey. She signalized her entrance into the church by presenting to the mission there a two-story building to be used as a school. Her husband was sharply opposed to Catholicism but never identified himself with the Protestants.

—The ruins of ancient Carthage are soon to be dug up by a Franco-American archeological expedition. The remains of the three earliest Christian churches, which lie beneath many feet of dust and *débris*, will soon be uncovered, and the finds, it is believed, will be more important as far as the history of early Christianity is concerned, than are those of Rome or Constantinople.

—Unemployed persons in Switzerland are given a federal allowance of 6 francs 50 centimes per day. In Switzerland this makes a very meager day's allowance; but, if he slips across the border into Germany, the person

Table of Contents

	Page
Editorial Comment - - - - -	-
The Old Landmarks	-
Good Words for John Wesley	-
Money	-
As It Was in the Days of Noah	-
-	1-7
Is It Worth While? (poetry)—	-
<i>Joaquin Miller</i>	7
Four Great Crises in Earth's History—Crisis	-
IV: The Second Advent—	-
<i>Alexander Ritchie</i>	8
International Brotherhood—	-
<i>Andrew C. Gilbert</i>	12
Fulfilled Prophecy's Challenge to the Unbeliever—	-
<i>George S. Belleau</i>	14
The Weapons of Our Warfare—	-
<i>Mrs. Myrta E. Steward</i>	19
"We Beheld His Glory"—	-
<i>Frederick W. Stray</i>	20
The Transfiguration—	-
<i>Harold M. S. Richards</i>	23
Sunday Observance—	-
<i>George B. Thompson</i>	24
The "Cares of This Life"—	-
<i>Selected</i>	25
"Tomorrow"—	-
<i>Selected</i>	26
Too Busy (poetry)—	-
<i>Robert Hare</i>	27
A Faithful Saying—	-
<i>Selected</i>	28
The Spider's Thread—	-
<i>Selected</i>	29
Seen Through Others' Eyes	30
News Notes	32

can exchange this sum for 350 marks, and get a good living at a comfortable hotel. It was discovered that many have been doing this instead of looking for work.

—Jaffa, Palestine, is to have a big harbour, located opposite the Joppa of Bible times. Plans have been formulated to expend the vast sum of \$7,000,000 on this harbour, giving the city facilities that will enable steamers and vessels of all sizes to dock right at the shore. At present, when the weather is at all rough, it is impossible for ships to come within three miles of the shore.



A Message for You

in

“The Life That Wins”

“‘Dr. Elliot,’ began a New York banker, when he and his pastor were seated for a quiet heart-to-heart talk, ‘I am an unhappy, disappointed man.’

“This was a bit surprising to the minister. To him, the banker had always appeared well satisfied. He had been unusually successful in business; he had a charming family, and everything to make life comfortable and satisfying. Everything, did I say? No, not everything. There was one thing he lacked.

“‘What is your trouble?’ asked the minister quietly.

“‘My trouble,’ continued the banker, with a deep-drawn sigh, ‘is that although I am a Christian, I have never let God have His way with me. He called me to preach, when I was a young man in college. Oh, there is no mistaking it! I knew then, and I know now, that it was His call. But I wanted to make money and reach an independent position; and so I turned a deaf ear to His call and went my own way. After graduation, I plunged into money-making, and I have amassed what even men in New York call a fortune; but it doesn’t satisfy. I am dissatisfied, and thoroughly unhappy.’

“I am wondering if the fires of discontent are smouldering in your breast today! Is there a deep unsatisfied longing in your heart?”

Thus begins the first chapter of this charming little volume, “The Life That Wins,” one of the latest products of our presses. It is written by Matilda Erickson Andross, the author of “Alone with God.” It will be read by adherents of all denominations with equal satisfaction and pleasure.

\$1.15 POSTPAID

Heralds of the King

*OUR LORD'S PROPHECY OF HIS SECOND ADVENT
A VERSE-BY-VERSE STUDY OF MATTHEW 24*

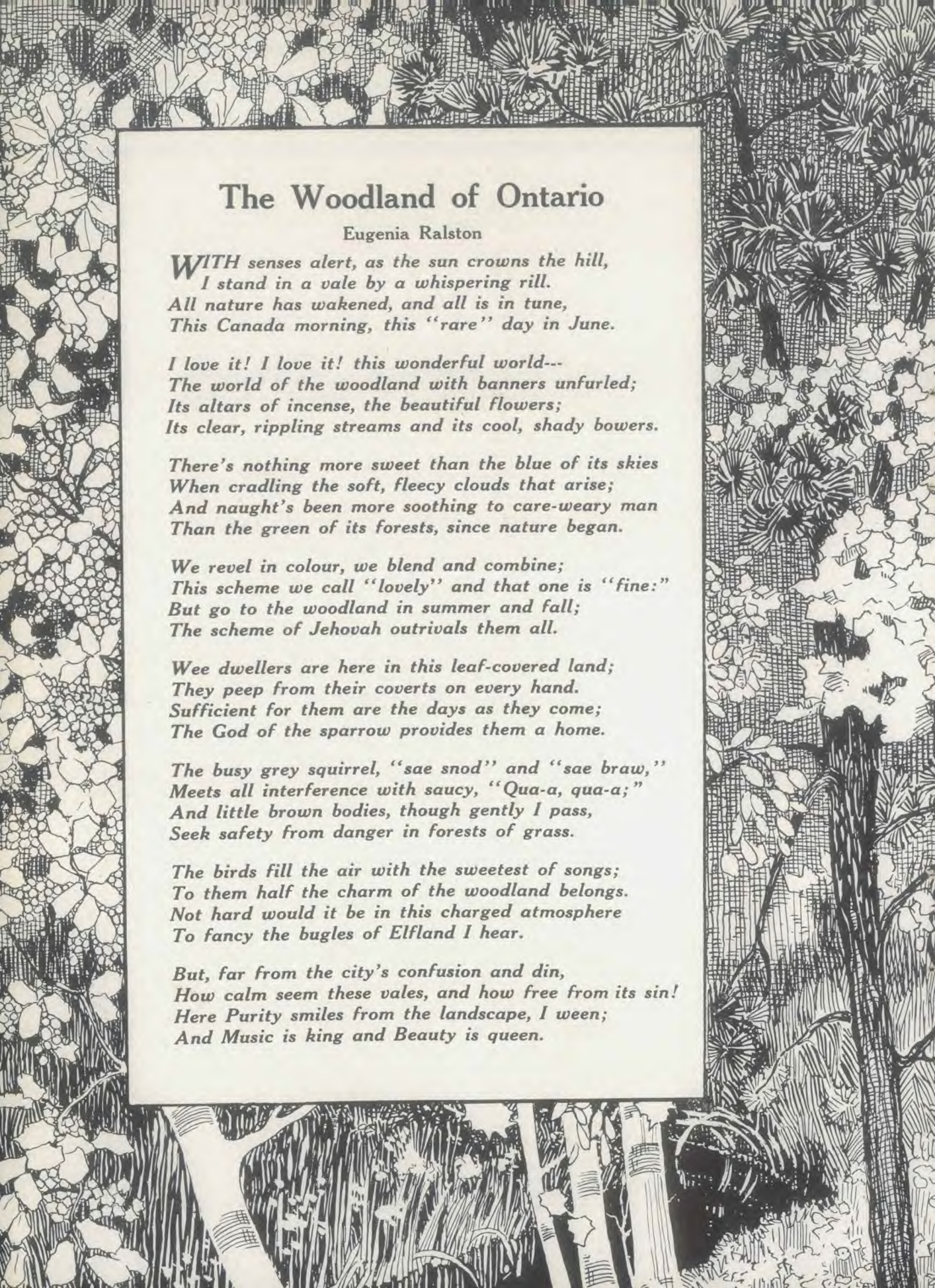
The coming of Christ has been the hope of the church for nearly two thousand years, and this book will bring comfort to thousands of troubled souls groping in the darkness of doubt and error.

It is a great book on a wonderful subject; a book you and your neighbours should have. Although but recently off the press, the book has already had a large circulation.

Order from Our Nearest Agency or from the
CANADIAN WATCHMAN PRESS
OSHAWA, ONTARIO



*In Paper Covers
Only 30 Cents
Postpaid*



The Woodland of Ontario

Eugenia Ralston

*WITH senses alert, as the sun crowns the hill,
I stand in a vale by a whispering rill.
All nature has wakened, and all is in tune,
This Canada morning, this "rare" day in June.*

*I love it! I love it! this wonderful world--
The world of the woodland with banners unfurled;
Its altars of incense, the beautiful flowers;
Its clear, rippling streams and its cool, shady bowers.*

*There's nothing more sweet than the blue of its skies
When cradling the soft, fleecy clouds that arise;
And naught's been more soothing to care-weary man
Than the green of its forests, since nature began.*

*We revel in colour, we blend and combine;
This scheme we call "lovely" and that one is "fine:"
But go to the woodland in summer and fall;
The scheme of Jehovah outrivals them all.*

*Wee dwellers are here in this leaf-covered land;
They peep from their coverts on every hand.
Sufficient for them are the days as they come;
The God of the sparrow provides them a home.*

*The busy grey squirrel, "sae snod" and "sae braw,"
Meets all interference with saucy, "Qua-a, qua-a;"
And little brown bodies, though gently I pass,
Seek safety from danger in forests of grass.*

*The birds fill the air with the sweetest of songs;
To them half the charm of the woodland belongs.
Not hard would it be in this charged atmosphere
To fancy the bugles of Elfland I hear.*

*But, far from the city's confusion and din,
How calm seem these vales, and how free from its sin!
Here Purity smiles from the landscape, I ween;
And Music is king and Beauty is queen.*