

The Canadian
Watchman
Magazine



WHY DIDN'T GOD DESTROY SATAN?--- See page 6

"They Remembered Not His Hand"

ALEXANDER RITCHIE

MY God, how glad Thou makest me
Whene'er Thy Holy Word I take
To learn of earth's nativity,
The story true Thy Spirit spake!

I see the mighty orb of day
Rejoice each morn to run his race;
The moon, that nightly wends its way
Across the trackless realms of space.

I see the stars, whose diamond rays
Bedeck the sable crown of night;
The clouds, that sail their windy ways,
And meteors flashing fiery light.

I hear the thunder's solemn peal,
When lightnings give the signal flash;
The earthquake makes the earth to reel,
And seashores feel the ocean's lash.

And as I look and hear and feel,
I long to read the mystery;
To know the "cause"--undo the seal
That holds the cosmic history.

I search the scrolls of ancient lore,
The treasures of the Magian days,
To find among their classic store
The origin of nature's ways.

I urge my quest through endless rows
Of volumes modern, up-to-date;
I scan their theoretic prose,
But still an explanation wait.

And then, awearied with my quest
Among the myriad words of men,
I fly, like Noah's dove, to rest
Within the Ark of Truth again,--

Thy Holy Word,--which safely keeps
Its tenants in Thy perfect peace,
While tossing on life's stormy deeps;
'Tis there my doubts and wanderings cease.

There, by the light of heavenly rays
Which shine divinely clear and fair;
In David's† God-breathed roundelays
I find the wondrous secret--there.

'Twas not by means of men's design
That sun and moon and stars appeared;

But earth and sea, with plant and vine,
Were by a glorious hand upreared.

His hand spread out the molten sky,
His fingers wove Orion's bands,
His fists the mightiest winds defy,
And oceans lie within His hands.

And yet, though vast His heavenly dower
Of might and skill and wisdom be,
His love's as great as all His power,
And brought Him down to Calvary.

Those glorious hands that made the sun,
The moon, the stars, the ground I tread;
When sin had left me lost, undone,
Were bruised and mangled in my stead.

O wondrous thought, beyond our ken --
The Lord of hosts by "dogs"; assailed!
O love beyond both tongue and pen --
The hands that guide the planets -- nailed!

But now those hands, which then were tied,
Are stronger than they were before;
For Christ the Lord is glorified;
He lives to taste of death no more!

And on those wounded, tender palms,
Are graven deep the names of those
Who seek from sin and its alarms,
Within the Saviour's arms, repose.

And when the tempted saint would drown,
And feels he can no longer stand,
He is "not utterly cast down;"
The Lord upholds him with His hand.

And when affliction dims my sight,
And I am nearing death's dark land,
"The entrance of Thy word gives light,"
For all "my times are in Thy hand."

O Lord, upon my sinful heart
Display Thy fingers' matchless skill;
Of Thine own nature make me part,
And in me all Thy law fulfil.

Then, when Thy perfect church shall be
"A crown of glory in Thy hand,"
"A royal diadem" for Thee,
O may I then before Thee stand!

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Editorial Comment

What Is Wrong with the Church?

ON page thirty we reprint from the *Christian Guardian* an article by Rev. C. H. Huestis, giving a synopsis of answers received to this question from men in different walks of life. Whatever we may think of the value of indiscriminate criticism obtained by the methods used by Mr. Huestis, it will be generally admitted that a great change has taken place during the last half century, and that the church is not today the community centre of influence that it was a few decades ago. A smaller proportion of the people in every community are regular churchgoers, and fewer able young men in our colleges are looking to the ministry as the avenue to a successful and useful career. Mr. Huestis is at least to be commended for trying to find the cause. If we can find the cause, there is hope of also finding the remedy.

Most of the people who complain are doing little or nothing to help the situation. It is somewhat as Josh Billings said about critics of the weather, "Everybody complains, but nobody does anything." What is wrong with the church concerns every citizen, and as church members we are all individually responsible for our part in making the church what it is. Before we criticize too sharply, let us ask ourselves what we are doing to make the

church better. The church can be made better only by making the people better, and if professed Christians would seek to live in the church their ideals of what the Christian church should be, the perplexity that inspires the question, What is wrong with the church? might be dispelled. Some who would invoke the penalty of civil law to enforce the ordinances of the church, have lost the way and abandoned Jesus as their example and leader. Neither heresy nor indifference are corrected by civil penalties, but intolerance breeds hypocrisy, or else develops strife and martyrs. The church does not need restraint of competition by the help of civil law nearly so much as it needs spiritual converting power; and that

comes from above. Converting power is found only in the Word of God. A great danger today lies in a tendency on the part of the church and the ministry to forget the Master's commission to preach the Word, and turn to serving tables, only to find that while they are treating human symptoms, sin fastens itself upon the vitals of society. A civilization that ignores God sinks in selfishness and indulgence fostered by either ignorance of or indifference to the just claims of the Creator upon His created children. Paul says that the last days will be dangerous because men and women love pleasure



John Roach Straton of Calvary Baptist Church, New York, Broadcasting His Sunday Sermon



Prince Andrew of Greece, brother of the late King Constantine. Prince Andrew narrowly escaped a death sentence by court-martial after the revolution that deposed his brother. Exiled from Greece, Prince Andrew recently visited America, but makes his home in England.

more than they love God—have a form of godliness but deny the power thereof. A spiritual revival, the greatest need of the church, would be promoted by preaching ten-commandment morality. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. This is the way those who are ready for the greatest event in history are described by inspiration. Where are they?

Wars

The following quotation from the editor of a great Canadian city daily is worth emphasizing:

"It is said that 'wars are fought by boys, suffered by women, and paid for by posterity.' It may be added that they are usually started by men old enough to know better."

Nations are always guilty of folly when they act on the principle that "might makes right" and ignore the fundamentals of Christianity and the influence of world opinion. So far from learning the lessons of history, men seem more bent than ever upon the attempt to demonstrate the brutal superiority of some nation over all others. Europe and the world are suffering from the almost unrestrained paroxysms of mad nationalism. Patriotism is a



Allied Destroyers as Policemen in the Bosphorus Guarding Constantinople; the Pointed Steeples of the Sultan's Mosque in the Foreground



REFUGEES FROM CHANAK IN DARDANELLES NEUTRAL ZONE

When war seemed imminent, two barge loads of refugees, of both Greek and Turkish nationality, were taken to Maudos. Owing to lack of accommodation in that little town, the barges had to anchor offshore with their passengers.

virtue that should be fostered in every legitimate way, but so far the world has not learned the lesson that violence and greed only beget hatred and revenge. What is gained by the sword is ultimately lost by the sword, or to use the Saviour's words, "They that take the sword shall perish with the sword." History knows no notable exception to this rule; and yet, despite our boasts of Christian civilization, no nation has ever had the wisdom and courage to adopt the golden rule as the basis of its foreign policy. Wilson's fourteen points have been cast aside as a piece of impractical idealism, but it is hard to see wherein the post-war conditions could have been worse in any country if a little such idealism had been allowed to influence the making of the Treaty of Versailles.

The next war always begins where the last one left off. If Germany had dealt mercifully, not to say fairly, with defeated France in 1870, there might have been no war in 1914, but by her foolish policy of trying to aggrandize herself by aggression against others, Germany made a war of revenge a certainty sometime. And in the hour of her triumph in battle, France is pursuing a course that seethes her fallen foe in hatred that will some day break through every barrier of security that French statesmen by diplomacy and arms can cast about her. No nation can live and prosper by trampling her neighbour underfoot. National interests conflict, but alliances shift and cannot be relied upon for the promotion of



The Duke of Abercorn, the First Governor-General of Northern Ireland



Officers of "The Jolly Young Men's Club," a Jewish organization in New York City. Members of this club must be ninety years of age or more. Front row, left to right: Rev. Joachim Kurantman, 91; Abraham Posner, 90; Abraham Feldman, 107; Chaim Rothstein, 91. Centre row, left to right: Samuel Roseman, 91; David Seider, 90; Kalman Abramowitz, 95; Morris Bassler, 95; Morris Norman, 99. Top row, left to right: Mendel Lerner, 92; Israel Jacobs, 92; Ephraim Glickenstein, 95.

national aspirations. That nation is most secure whose foreign policy is based on the recognition of fair play,—on the right of other peoples to live and prosper.

"For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord."



Old Testament Hygiene

ONE of the strangest inconsistencies of religious thinking is the fact that men accept readily as true science, theories that not only never have been proved, but that are questioned and disputed in the courts of science itself. Will some one who rejects the inspiration of the books of Moses and the account of creation as given in Genesis, give us some reasonable explanation of the singular accuracy of Moses' references upon all such subjects as modern scientific research has been able to enlighten by

demonstrations? Take, for example, the references in the Old Testament to anatomy and hygiene. Modern medicine has made surprisingly little advancement beyond principles known in Moses' day. The following quotation should raise in the mind of any thoughtful reader questions which demand a rational explanation before we boast of evolutionary human progress. We are profoundly convinced that science would make much more rapid and steady progress if it accepted by faith as its major premises the truths revealed by God in the Holy Scriptures:

"Though the Bible often speaks of disease and remedy, yet the illusions, deceptions, and gross errors of anatomy, physiology, and pathology, as formerly taught, nowhere appear upon its pages. This, it must be acknowledged, is at least singular. But more than this: the various hints and directions of the Bible, its sanitary regulations, the isolation of the sick, the washing, the sprinkling, the external applications, and the various moral and religious injunctions in their bearing upon health, and the treatment of sicknesses, are confessed to be in harmony with what is most recent and approved.

"To be sure, the average old-school physician of a



Monument to the Memory of Cardinal Taschereau, Canada's First Cardinal

century ago would have blandly smiled at our simplicity, had it been suggested to him that his methods would be improved by following the Bible hints. 'What did Moses know about medical science?' would have been his reply. But Moses, judged by recent standards, seems to have known much, or at least to have written well. A few illustrations are in point. 'The life [sustenance] of the flesh is in the blood' (Lev. 17:11, 14; compare Gen. 9:4), are the words of Moses; but they are also the words of modern medical science. And if all that is implied in this fact had been felt, and acted upon, there would have been less blood-letting by the medical profession during the last three thousand years. The effort now in the ordinary run of disease, as everybody knows, is to keep up both the quantity and quality of the blood.

"'Out of the heart are the issues of life' (Prov. 4: 23), is from the book of Proverbs, and, taken in connection with Leviticus 17:11, 14, affords at least a hint of the fact discovered by Harvey in 1616, that the blood circulates through the human system, proceeding from the heart, and propelled by its muscular energy.

"So, too, the artificial production of sleep during surgical operations is thought to be a modern discovery; but it was long ago hinted at in the book of Genesis: 'And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof.' Gen. 2:21. Here was a suggestion which, had it been followed, might have hastened what has been a very serviceable though tardy scientific discovery.

"The medical profession now announces these directions for the preservation of health: 'Be free from anxiety; be occupied; be temperate.' These injunctions, however, are but an echo of 'Diligent in business,' 'Take no [anxious] thought for the morrow,' and be

'temperate in all things.' By following these Bible requirements, much, perhaps half, of the sickness of the world would be prevented.

"Then, too, the law which requires rest one day in seven from ordinary pursuits is now admitted to be founded in a physiological necessity. And in order to save our fields from exhaustion, and our bodies from prostration, it may become necessary to re-enact, or at least re-observe, the sabbatical year of the Mosaic code; that is, if our hard-worked professional and business men would one year in seven take relief from mental strain, nervous prostration among them would not much longer be known.

"There are other matters enjoined in the ceremonial law, hardly suitable, perhaps, to be presented in a popular treatise, which nevertheless are coming to be acknowledged as of great importance. To the sanitary excellence of those regulations, the general health of the Jewish race is recognized as a standing witness. Dr. Richardson, in his work entitled 'Diseases of Modern Life,' after speaking of the fact that the Jews, though persecuted and oppressed by every form of tyranny, enduring what no other people have been able to endure, are still potent and on the increase, uses this language: 'From some cause or causes, the Jewish race presents an endurance against disease that does not belong to other portions of the civilized communities amongst which its members dwell.' We presume no reader need be told that this singular condition of the Jewish race is attributed by medical authorities to its obedience to those health and religious regulations enjoined in the Bible."—*The Bible and the Nineteenth Century*, by L. T. Townsend, D.D., pp. 36-42.



"A MIND content both crown and kingdom is."

Why Didn't God Destroy



SATAN?

Frederick W.
Johnston

And Thus Prevent Six Thousand Years of Woe

THIS is a question frequently raised by rational human beings, and one which should receive a proper answer. Human reasoning charges God with the varied multiplicity of human irregularities, and with the national and international troubles extending all over the world. But shall we charge God with responsibility for the crimes of human beings—with murder and theft and other such evils?

Is God to Blame?

If God is to blame, then man is no longer guilty. But who, may we ask, shall declare the world guiltless and lay the blame on a sinless God? Such logic is shameful; for if an earthly court of justice finds a criminal guilty, does it allow the criminal to lay the blame on an innocent person? Nay verily, we say. Very well; similarly, God is not responsible for sin and the general corruption of the world. Far from it; the persons who commit the crimes are alone responsible.

When God created man He made him a *responsible* being, with the power of choice, and freedom to choose either good or evil. If God had made man just like a machine, with no power to choose, then God would indeed be accountable for sin. But since He made man a rational being, with a will free to choose between right and wrong, then man alone, not God, is the guilty one.

The Power of Choice

And let it be noted that this power of choice was established in Eden before man sinned, and before Satan came into the garden of Eden. Remember, also, that when God created man He made him perfect—innocent—not a sinner. Man, therefore, had an advantage in being able to live uprightly; whereas, if God had made him an imperfect being, He could not have expected him to be other than a sinner. And man did not sin by being caught unawares; for while good and evil were presented to him, God told

him of the evil and the consequences of disobedience. Man, therefore, sinned with his eyes open; he had been warned against the results of disobedience beforehand. Again: God did nothing unjust when He reserved one tree in His orchard for Himself, even if He did not fence it off from the others, as long as He provided an abundance of other trees with plenty of fruit thereon. Has not any husbandman a right to reserve one tree for himself? and is it fair to hedge it about and express distrust of the caretaker? You will reasonably answer, No. Then God did right in making a reservation for Himself.

But Satan, it is true, is behind the scenes of evil. He it was, beyond question, who tempted our first parents to partake of the forbidden fruit. Yet while Satan did wrong in trying to make Eve disobedient, Adam and Eve and all others of the human race, when they as sane beings consent to be the tools of Satan, are also accountable for their sin, and thereby become voluntary servants to Satan. (See Rom. 6:16.)

When and How Did Satan Originate?

Before answering the question, Why did not God destroy Satan? we might answer another interesting question; namely, Who is this adversary Satan? where did he originate? It is believed by many the world over that Satan is some hideous monstrosity of nature, with horns and hoofs and a serpent-like tail. It is also believed that his home is in hell, and that his principal avocation is prodding the wicked with a pitchfork and delighting in the agonizing screams of the lost. Many peculiar titles are given to this being; such as "the black man," "Old Harry," "Old Nick," etc.

But this modern description does not fit Satan. He was at one time an angel of superior excellence and glory—a cherub named Lucifer, who once overshadowed the mercy-seat in heaven, as is proved by Ezekiel 28:12-15. But iniquity entered his heart, and

verse 17 tells us how it came about. Because of his beauty he became vain and self-opinionated, and consequently grew jealous of God and endeavoured to exalt himself above God. Isa. 14: 12-14. As a result of all this he began to sow discord among the angelic hosts. Secretly and silently he worked, till one third of them were led astray, and war was declared in heaven. Rev. 12: 7-9. Thus some of the angels "kept not their first estate," and were cast out. Jude 6. Although heaven rejoiced when Satan was overthrown, yet woe was pronounced on the inhabitants of earth because of his coming among them. Rev. 12: 12.

The question might arise in this connection as to what Satan is now doing. Many have the idea that the devil is in hell torturing the wicked. But this is not so. Rather do we find him roaming through the earth seeking to devour whomsoever he can. (See 1 Peter 5: 8; Job 1: 6, 7.) We are therefore wisely exhorted to resist him, and the record declares that, so treated, he will flee. James 4: 7. Thus Christ resisted Satan at the time of His temptation in the wilderness. Matt. 4: 11. And as Satan fled from Christ when resisted by the word, so will he flee from the Christian. Heavenly angels will then minister to the tempted one (Heb. 1: 14), as we find them doing on various occasions to Daniel, the three Hebrews, the apostles, and others.

Satan to Be Destroyed

Now comes the question, Why did not God destroy Satan and thus prevent six thousand years of woe? The answer is plain. If he had been destroyed before he sinned, the condemnation would have been unjust; for then there was no reason for such a course; even though God knew he would sin, yet He could not exercise any prejudice against him for something he had not done. God had to treat him as He treats all created beings. Again: if God had destroyed him immediately after he sinned, no mercy would have been shown him; no opportunity would have been given

him to repent. Even though God knew he would not repent, it was necessary to give him an opportunity, nevertheless, in order that the responsibility for non-repentance might become Satan's. Furthermore, if God had destroyed him before Satan's true character was revealed, the angels would have reasoned that God was too hasty and tyrannical, and their service thenceforth would have been one of fear instead of love. So, in order to vindicate His own righteous character, He allows Satan to develop his true nature and plans; and when the time comes for Satan to be destroyed, the universe will be satisfied that God is right and Satan wrong.

And Satan will be destroyed. The purpose of the manifestation of the Son of God in the flesh was to destroy not only the "works of the devil" (1 John 3: 8) but through death to destroy him that has the "power of death, that is, the devil" (Heb. 2: 14). (See also Eze. 28: 17-19.) The time is still future, however, at the close of the millennium. (See Rev. 20: 1-3, 7-10.) This will be the last scene in the drama of sin. With sin and its author annihilated, a new order of things will be

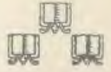


introduced (Rev. 21: 4, 5), and the one who overcomes sin and Satan will not be hurt at the second death (verse 8). Let us get rid of sin in God's way (1 John 1: 9; Prov. 28: 13), and be among those who will be saved in the eternal kingdom.

Edmonton, Alta.

"EXPERIENCE teaches education to be practical."

What Ails the World?



Andrew C. Gilbert



"What Ails the World?" is the title of an article that appeared in the September (1922) number of the *North American Review*. It was written by the Rev. Martin J. Scott, S.J. His observations

are both interesting and profitable:

"The world is an invalid today more than ever. What ails it? World specialists are prescribing various remedies for its cure. In vain. They neither diagnose its disease nor are capable of prescribing for it. Physicians have a phrase which illustrates the remedies and efforts of various governments to heal the world of its present illness. They call a prescription used by certain doctors a shot-gun prescription; it is hoped that some of the many ingredients may hit the mark. There are other physicians who, instead of attacking the cause of an illness, prescribe for its various symptoms.

"It is not advisable ordinarily for a physician to prescribe for himself. It is also inadvisable for him to prescribe for one of his own family who is seriously ill, for the reason that, being over-interested in the patient, he is apt to regard conditions too favourably or too unfavourably. The great difficulty with the world today is that it is prescribing for its own illness. It is a truism to say that mankind is selfish, and that nations are as selfish as the individuals who compose them. If selfish governments meet in council, they will most likely prescribe a shot-gun remedy.

"Man wants justice; yes. But generally he wants it for himself. Justice requires that man or nation subordinate personal or national advantages to right and truth. That means frequently the sacrifice of personal or national interests. And 'there's the rub.' In the council of nations, each government is inclined to seek its own interests. Hence, only a partial or temporary agreement may be effected. But compromise never cures. It simply covers. What will cure?—Justice. And how is justice to be attained?—By rising above interested and selfish aims. And what will enable governments to rise above such aims?—Nothing which

mere worldly policy will offer, because the world is selfish. The power so to rise must come from above. Human nature cannot rise above its own level unaided.

"Justice among individuals is maintained by laws. How is it to be maintained among nations?—Either by force or law. 'By force' means war, the very thing we seek to avoid. 'By law' means by an authority

which can legislate for nations as government does for individuals. Where is that authority? No merely human authority exists for such legislation. Nations may combine and make a pact, and create an authority, but such authority rests on selfish agreement, and its foundation is sand.

"Is there no hope, then? There is. The Author of human nature, knowing its limitations, has provided. In the old law the voice of God proclaimed from Sinai the law which makes for individual and national peace. In the new law Christ supplemented the divine authority of Jehovah by His message of peace to men of good will. He came the Prince of Peace. His laws will bring peace among people and among nations. He is the Great Physician of mankind. He prescribes for welfare here and hereafter. He is the World Ruler. His is the only super-government.

"In proportion as God and His justice are acknowledged and respected by governments, will the world have peace. What government is to people, that, and a great deal more, God is to the governments themselves. And because governments do not respect God and His justice, wars result. Governments will be selfish to the end of the world, and

wars will continue to the end. One power alone is capable of restraining that selfishness. But it calls for good will on man's part. That power is the World Ruler, God. If His rule, which is justice, is acknowledged by the nations, they will have peace, not otherwise. But expediency, not justice, is the policy of governments. Hence God is ruled out of the councils of nations. Therefore, the world after Versailles was upside down and remains so. God was excluded from that gathering of governments. And peace was excluded too."

Mr. Scott sets forth clearly that selfishness is the fundamental reason for the degenerate condition of the world today. It is selfishness



Andrew C. Gilbert on Board the "Princess Charlotte," at Vancouver, B. C.

that rules the hearts of men instead of the divine principles of mercy, justice, and integrity. The covetous, grasping spirit of the age is responsible for the hatred that is animating, to a large extent, every human association.

If men understood or appreciated their obligations to a benign Providence, if they realized their accountability to a Supreme Ruler, there would be much less of the bitterness, animosity, greed, and avarice which are eating away at the vitals of the nations of the world. But so long as men know not Jehovah, and will not be obedient to the words of heavenly admonition, there will be scarcely a limit to their vauntings of self and the cravings of their uncontrolled passions.

This writer endeavours to show that the gateway to world peace and justice is the recognition by the civil government of certain principles and policies offered to the world by and through the power of church organization. He submits that the Roman Catholic Church is the avenue of world tranquillity. He says:

"One third of the world was in slavery before the Catholic Church gradually enfranchised them. Things do not merely happen. It is not civilization which has brought justice and liberty into the world. Civilization was at its height in the pagan Roman Empire when justice and freedom were trampled underfoot. It was



Princess Yolanda, eldest daughter of the king and queen of Italy, who is said to be one of the most beautiful of European princesses.



Count Charles Calvi di Bergolo, the Italian cavalry captain whom the Princess Yolanda preferred to all others.

the Catholic Church preaching the justice and brotherhood proclaimed by Christ which brought about respect for justice and freedom for the individual. . . .

"The Catholic Church gave us justice and freedom, and it can give us peace. . . . The Catholic Church gave us the ideals of justice and brotherhood which the modern world cherishes.

"When the Papacy, the much abused and much misunderstood Papacy, was supreme, it time and again prevented war. It used its mighty power to check acts of injustice on the throne, to make hostile rulers listen to reason, to halt the hand of the powerful aggressor, and in various ways to make justice reign instead of force. It was the one super-power among nations in the ages of faith, and on the whole that power was employed for the maintenance of peace by upholding the law of right and the brotherhood of man."

In dealing with the remedy for our world ills, Mr. Scott correctly asserts that it is found in "a return to spiritual values." But after presenting carefully how the Catholic Church "ritual abounds" with religious activities that

are intended to impress upon the minds of its "adherents the reality of spiritual values," he asserts in his concluding statements:

"It will be seen, therefore, that there is no power on earth more active or effective for peace than the Catholic Church, which always upholds legitimate authority."

It is not desired in any way to depreciate the efforts of the Roman Catholic Church or the efforts of any other denomination to do its utmost to alleviate the ills of this troubled world. It is the essential duty of every person to render his best to displace the woes of the human family with the facts of peace and prosperity, of confidence and honesty. But to accomplish this through a governmental recognition of any one denomination is to establish a class distinction that leads ultimately to religious legislation. This, in the end, would be a thousand times worse than the physical, ethical, and moral woes that now afflict mankind.

The principles of Jesus Christ, which are the principles of justice and mercy, and which are the principles that all nations of the world ought to recognize if they would have an end to all wars and bitter strivings and evil machinations, are to be clearly enunciated by every religious body that lays any claim to the fundamentals of salvation. Every denomination which purports to be effective for the good of the human race in preaching Christ and His supreme and unalterable law of justice, is under bounden duty to make these principles known to an afflicted human race.

"The greatest need of the world today is that the peoples of the earth accept the ten commandments as binding upon human beings everywhere and in every relation in life, and that they get a clear vision of the meaning of the life and death of Christ, the Son of God. That need can be filled only by painstaking study of the Scriptures in the Sabbath school, in the church, and in the home."—Henry C. Wallace, Secretary of Agriculture, United States.

But these principles are not to be made known through coercive means of governmental legislation, but through the only rightful means of moral persuasion. To establish any church, or to permit any church to establish itself, as the monitor for the nations, logically means to enforce the standards of that church by the arm of the civil law. This would be religious persecution, and would constitute an offence of the highest order. There would be many Christian citizens who, for conscientious rea-

sons, would not subscribe to such legislation. There are many honest and conscientious men who do not believe in Jesus Christ and God the Father as deities of worship. To compel the consciences of one or both classes would be a flagrant crime and a wilful sin. To enter the realm of conscience and dethrone the right of a man to think and believe as he wishes in spiritual matters or non-spiritual matters would be to commit the worst of violations of right, and to set up the most vicious of tyrannies. No civil power enforces the principles of justice and honesty because they are the teachings of some church. They are civil principles so far as the civil power is concerned, and their violation involves a civil penalty only.

Bad as are the political and social morals of the world today, they can never be cured by religio-political legislation. The only safe prescription for the ills of a sin-sick world is salvation through Jesus Christ, administered through the avenue of individual conviction as the result of teaching by moral persuasion. This is the duty of the church; and this is her only legitimate means of rescue.

When a church organization seeks to arm herself with the power of the state for the advancement of her ends, beware! When a denomination submits that its moral power is so weak and that it has become enfeebled through lack of the Holy Spirit (the only holy quickening influence), and therefore seeks recourse to the power of civil legislation in order to make herself felt, beware! She is not a dependable spiritual guide; for the Spirit of God has departed from her, and "Ichabod" is written on the doorposts of her temples. Her substitute for moral suasion is but a will-o'-the-wisp leading elusively on into the fogs and bogs of complete deception and irretrievable ruin—a ruin of both church and state.

Vancouver, B. C.

It is well to have system in our work, but not to be so bound by system that it becomes a hindrance rather than a help. One may become so systematized as to lose all liberty of action. Rules are for expediting work, but when the rule becomes more important than the work itself it has outlived its usefulness—yea, it has become a clog.—Selected.



The Three Heavens

Are There Degrees of Reward in Heaven?

John L. Shuler



HERE has been a great deal of vain speculation in regard to the number of heavens that will constitute the home of the saved at last, the claim being made that there will be different degrees of reward, and that each person will go to the heaven for which he has fitted himself while on earth. Mohammed taught that there are seven heavens, composed respectively of silver, gold, diamonds, emeralds, adamant, carbuncles, and (the last) of glorious divine light. But with this subject, as with all other religious subjects, one ounce of revelation is worth more than a ton of speculation. There is no other way to obtain reliable information about heaven than by divine inspiration. No one knows anything about heaven except God; consequently, if we want to find out anything about it, we must turn to the inspired Scriptures.

Paul Visits the "Third Heaven"

In 2 Corinthians 12:2 Paul tells us that on one occasion he was caught up in the spirit to "the third heaven." This is conclusive proof that there are three heavens. If I tell you that Mr. Jones lives in the third house from the corner of a certain street, you know then that you will pass two houses before you reach the Jones house. So when Paul tells us that he was caught up to the third heaven, we know that he passed through two heavens before he reached the third. Now, what are these three heavens? What does our Guidebook say?

There are many texts in the Bible which speak of these different heavens. Genesis 1:6-8 tells us of the creation of the first heaven on the second day of creation week. At that time the whole surface of the earth was covered with water, for the dry land was not made till the third day. The whole earth was nothing but a boundless, trackless sea. There was nothing in sight but water. Resting upon this water were great masses of vapour, or what we call clouds. While the Lord was recounting His wonderful works to Job, He told him that back in the

beginning, when He first created this world, the clouds were the garments of the sea. Job 38:4-9. These masses of vapour were lying upon the sea, as our garments rest upon our bodies.

This vapour, of course, was simply water in a misty form. Job refers to this when he says, "He bindeth up the waters in His thick clouds." Job 26:8. In Genesis 1:6-8 we also read of two kinds of waters; namely, the waters that covered the earth, and the waters in the clouds that lay upon this great sea. The record tells us that God made an expansion, or firmament, in the midst of these waters, to divide the waters in the clouds, or the great masses of vapour, from the waters of the sea which covered the earth.

The Atmospheric Heaven

Thus it was that God created the air, or the atmosphere which surrounds this planet. The air being heavier than the vapour, it bore the masses of vapour upward to form the clouds.

So the atmosphere was the expansion that divided the waters above in the clouds from the waters beneath in the sea. And now note that God called this expansion "heaven."





Harry Chin, first Chinese to pass test for flying license in U. S. A. He is a student at Curtis Aviation School.

"And God called the firmament heaven. And the evening and the morning were the second day." Gen. 1:8.

Here, then, is the first heaven. We call this the aerial heaven, from the Latin word *aër*, which means air. This first heaven, consisting of the atmosphere which surrounds this planet, is the "heaven" in which the birds fly (Gen. 1:20; Jer. 8:7), the "heavens" where the clouds float (Jer. 10:13), the "heaven" from which the rain and snow descend (Isa. 55:10).

This first heaven will pass away some day. Jesus says, "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35. This text has puzzled some people. They have said, "If heaven is the eternal abode of the saints, then what will happen to them when the 'heaven shall pass away'?" This query is easily answered. The heaven here spoken of is the first heaven. Note how clearly this point is explained by the following scripture: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1. When God makes the earth new, wherein the righteous shall dwell throughout the eternal ages, then He will make a new, pure, clean at-

mosphere to surround it, which will be absolutely free from every taint of sin and disease. Therefore the prophet saw a new heaven and a new earth after the first heaven and the first earth had passed away.

An understanding of this subject of the first, or aerial, heaven helps us to understand those texts which speak of the time when the heavens shall be no more (Job 14:12), when the heavens shall depart as a scroll (Rev. 6:14), when the heavens shall pass away with a great noise (2 Peter 3:10). All these refer to the passing away of the first heaven in the time of the regeneration of the earth.

The Starry Heaven

The second heaven is that region where the sun, moon, and stars swing around in their orbits. We call this heaven the "stellar" heaven, from the Latin word *stella*, meaning star. David speaks of this second heaven in the beautiful nineteenth psalm. He says: "The heavens declare the glory of God; and the firmament showeth His handiwork. . . . In them hath He set a tabernacle for the sun." Verses 1-6.

These planetary and solar bodies in the second heaven are called in Matthew 24:29, "the powers of the heavens;" and many times the moon is called "the queen of heaven."

The "Third Heaven"

The third heaven is the highest heaven, the "heaven of heavens" (1 Kings 8:27); God's "holy habitation," the "dwelling place" of the Monarch of the universe (Deut. 26:15; 2 Chron. 6:33).

This third heaven is Paradise. Some may wonder on what evidence this statement is based. Perhaps we can do no better than to use the old mathematical axiom, "Things equal to the same thing are equal to each other." For example:

Ten cents equal one dime.
Two nickels equal one dime.
Therefore two nickels equal ten cents.

Using 2 Corinthians 12:2-4 as authority, we may state:

The third heaven equals the place to which Paul was caught up in vision.

Paradise equals the place to which Paul was taken in his revelation.

Therefore we conclude that the third heaven is Paradise.

This third heaven is the place to which Jesus went at His ascension. He went up "far

above all heavens." Eph. 4:10. He ascended to the heaven of heavens. This is the place to which He will take His saints at His second advent. "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." John 14:1-3.

Jesus entered the third heaven as our forerunner. Heb. 6:20. He went there to open the way for us. The Saviour longs to have His people with Him in Paradise. His prayer is, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17:24. He is anxiously looking forward to the day when He shall return to the earth, to gather to Himself His dearest treasure, His sleeping and living saints, those whom He purchased with His own precious blood. Then He will take them to those blessed mansions that He has prepared for them in the heavenly Paradise, the New Jerusalem. The last recorded words of Jesus in His word are, "Surely I come quickly." And His saints, who have all looked forward with great anticipation to that day when they should be caught up to meet the Lord in the air, to be forever with Him, in their hearts have responded with the prayer, "Even so, come, Lord Jesus."

Thus the Bible picture of the three heavens is spread out before us:

First: The aerial heaven, the atmosphere surrounding our world, which is supposed to extend to the height of forty-five miles above the earth.

Second: Far above this, the stellar heaven, where, two hundred and forty thousand miles distant, stands the moon; ninety-five million miles away the sun; and thousands of millions of miles out in distant space, countless fixed stars.

Third: Far beyond the starry sky, the third heaven, Paradise, where God the Father and Jesus His Son, with an innumerable company of angels, dwell; where the New Jerusalem is; and where the saints will be taken to spend the millennium—where they will reign with Jesus for one thousand years.

May it be our good fortune at last to be among that blessed company there.

The Word of God

O PRECIOUS Book! with heart all filled with love
And gratitude for heaven's best gift to man,
I'll read thy sacred message from above,
And bless my Saviour for salvation's plan.

And while upon thy sacred page I look,
I find revealed the love of God to me;
I find a hope of heaven within this book;
I find a Saviour and a Calvary.

So let me ever follow in thy light,
And from thy sacred precepts ne'er depart;
Let God's own Spirit guide in paths of right,
Illume my mind and consecrate my heart.

And when at last the sands of life are run,
And to the weary end the path is trod,
O may I reach, when every task is done,
The heaven I read of in the Word of God!

—Mrs. L. D. Avery-Stuttle.



Hélène, Crown Princess of Rumania, Eldest Daughter of Former King Constantine of Greece

The Bible

as a *Text-book on*

Spiritualism

Alfred Lee Rowell



HERE are three possible viewpoints from which to consider spirit phenomena:

1. The position that there are no spirits of any kind, and that all mediums are "fakes;" that there is no hereafter.

2. The belief that the spirits who communicate through mediums are evil spirits, or evil angels, and not the spirits of the dead.

3. The belief that these spirits are the spirits of the departed dead, who still live on in another world, or sphere.

One who accepts either of the last two positions may also believe that some mediums are tricksters and sleight-of-hand performers.

Those who hold any of these views,—that is, those who give any consideration whatever to the question,—are divided into two classes as regards the doctrine of the immortality of the soul. One class believes that the soul of man is immortal, and can never die; the other class believes that man has no immortal soul. This without any distinction of belief or disbelief in the Bible. Among those who believe in soul immortality, some believe that these souls, or spirits, can come back, after death, and communicate with the living; others believe that this is impossible, and that spirit communications are either false, or that they proceed from evil angels. Among those who do not hold that the soul of man is immortal, there are those who disbelieve in spirits of any kind, and who maintain that there can be no communications; and there are those who believe that the communications are the work of evil spirits.

What Does the Bible Teach?

Among those who believe in the immortal soul of man, there are those who believe in the

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This man claims that spirit warning saved him from financial disaster, and he has been widely cited by Spiritualists as having one of the most remarkable psychic experiences on record.

Bible, and there are those who do not. The same is true of those who do not believe in the immortality of the soul. Some of the believers in Spiritualism, professing to believe the Bible, attempt to establish their doctrines upon a Scriptural foundation; they hold that the Bible teaches Spiritualism. Other Spiritualists, professing disbelief in the Bible, take the opposite position. Some of those who do not believe in Spiritualism, maintain that the Bible condemns it; while others hold that the Bible upholds Spiritualism, and they, therefore, refuse to believe either one. Some of those who believe the Bible, cite Spiritualism as a proof of the inspiration and truth of the Bible; some of those who disbelieve it, cite Spiritualism as a proof of the soundness of their position. As regards the Bible, then, it is more a question of what the Bible teaches on this subject, than a question of belief or disbelief in that teaching.

The record of the creation of man tells us that God formed man out of the dust of the earth; that He breathed into his nostrils the breath of life; and that man became a living soul. (See Gen. 2:7.) In the first recorded words of God to man, He said, "In the day that thou eatest thereof thou shalt surely die." Verse 17. The prophet Ezekiel says that the

soul that sinneth shall die. Eze. 18: 20. Texts might be multiplied, teaching the same thing, but these are enough to show that the Bible does not teach the immortality of the soul.

Man Is Mortal

Concerning the spirit of man, Job makes spirit and breath synonymous. Job 27: 3; 33: 4. The Bible plainly teaches that there is nothing immortal about man in his present condition, for we read of a time in the future when "this mortal shall put on immortality." 1 Cor. 15: 53. We are also told that God "only hath immortality." 1 Tim. 6: 16.

This alone would make it very apparent that the Bible teaches that it is impossible for the spirits of the dead to communicate with the living; for if there is no part of man which survives the death of his body, then it is manifestly impossible for him to come back to the living with a message. However, it does not stop here. We read that when a man dies, his thoughts perish (Ps. 146: 4); that the dead have no part in anything that is done under the sun; that they know not anything (Eccl. 9: 5, 6); and that they cannot come back (Job 7: 9, 10).

To go back to the record in Genesis, we find that Satan, disguised as a serpent, persuaded Eve that she would not die as a result of sin. Gen. 3: 1-5. This affords the only Scriptural foundation for the belief that man is possessed of an immortal soul. Those who believe that the dead can communicate with the living must believe that there is some part of man which does not die; but they have nothing in the Bible upon which to base their belief except the sophistry of the serpent in Eden.

Good Angels and Evil Angels

On the other hand, the Bible does teach the possibility of communion with evil spirits, and its teaching is against holding such communion. In the Old Testament, the prohibitions are distinct and emphatic. (See Lev. 19: 31; 20: 6; etc.) In the New Testament the teaching is also against the practice. The damsel who was possessed of a spirit of divination, and followed Paul and Silas (Acts 16: 16-18), was evidently in touch with a spirit not in keeping with the doctrines and beliefs of Christianity, for Paul commanded this spirit, in the name of Christ, to come out of her.

This also shows what the Bible presents as the nature and source of all such spirit communications. They are undoubtedly regarded as the work of Satan. His first message to Eve

in the garden paved the way for all that should follow. If he can persuade mankind that man has an immortal, never-dying soul, then the way is open for the belief that the spirits of the dead can come back. If Satan can simulate the appearance of the dead, and apparently bring messages from them, then he can the more easily induce a belief in the immortality of the soul. The two go hand in hand, and both go back to the one characterized by Christ as the father of lies. Hence the Scriptural prohibitions and denunciations.

It is evident from this that, for one who holds the Bible to be the Word of God, there is only one safe position in regard to Spiritualism, and that is the belief that there are spirit communications, and that these are the work of Satan and his agents. If one believes that there are no spirits, and therefore no communications, and it can be demonstrated to him that the communications and the spirits are real, he is ready to believe that the spirits are those of the dead. If he believes that the souls of the dead are alive, he is quite prepared to believe that the communications come from this source, and that the doctrine that advocates their return is the truth.

In addition to its teaching as to the nature of the thing, the Bible also contains prophecies concerning the working of Satan. In His great prophecy, Christ says that there shall arise false Christs and false prophets. We are told that Christ's second coming would be preceded by a special activity on the part of Satan (2 Thess. 2: 9-11), and he is accredited with the power of being able to transform himself into an angel of light (2 Cor. 11: 14).

To the Law and to the Testimony

Present conditions indicate that these prophecies, together with others relating to the same subject, and others on different subjects, are being fulfilled. The nature and teachings of Spiritualism indicate that the Bible characterization of it is true. These things all bear witness to the truth of the Bible, and establish it and its teachings as the only safeguard against the deceptions of the forces of evil. We must take our position with the prophet of old, who says: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20.



Around the World

(Left

Lady Byng

Great popular demonstration
against the Ruhr invasion

Mrs. Wintringham, M.P., on

The Chinese junk "Amoy"
having crossed the Pacific Ocean
required eighty-seven days

Edmonton school children
Links so as to spell the words, "A"
their Excellencies' first visit to





with the Camera

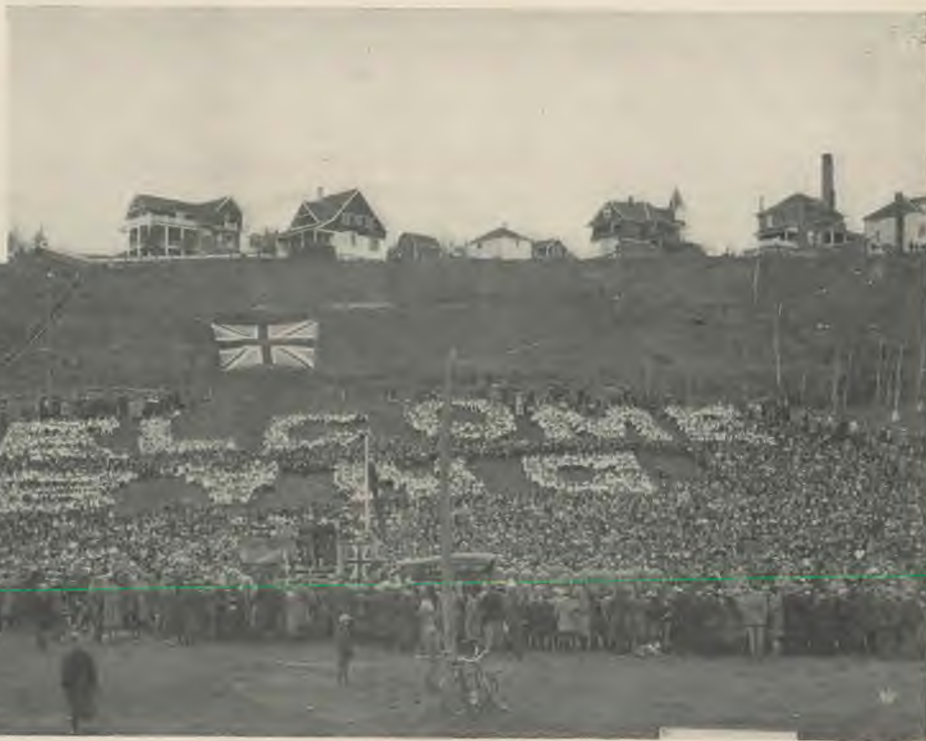
(Right)

in Berlin, Germany, protesting

England

Victoria Harbour, B. C., after
from Shanghai, China. The voyage

anged on the Municipal Golf
welcome Byng," on the occasion of
the capital of Alberta last year



THE SEAL of GOD



John O. Corliss



Q Jesus said, "Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription?"

NOTHING seems more definitely set forth in Scripture than the fact of an existing medium called the "seal of God." As employed in civil usage, a seal is an attachment to an official document to give it authority. For example, if John Brown, Thomas Jones, or any other person should have an official position, his simple signature appended to an official document issued by him, without his seal of office attached, would not be sufficient, since his birth-right title could not distinguish him from others having the same name, and so could not identify him as the one having authority to issue the document. It is therefore obvious why an official seal is necessary for the maintenance of established authority—to protect against any who might issue false claims to the coveted position.

The same necessity is apparent in guarding heavenly authority against false pretensions, from the fact that there are "gods many, and lords many" (1 Cor. 8:5), whose followers are ever ready to claim for them divine rights and privileges in dogmatic methods. One apostle early warned the church that a time would come when a man of sin would arise to oppose God's authority by so elevating himself in influence before men as to arrogate to himself the prerogatives of God. 2 Thess. 2:3, 4. It matters not at this point in the study just *where* this scripture finds its fulfilment. It is cited here simply to show that even the authority of heaven could be jeopardized had not some distinctive mark or sign been established by which to know the one true God from any and all pretenders to divine authority and power.

But the course of this treacherous contestant for divine honours, whoever he may prove to be, was earlier set forth in figure by an ancient prophet. Under the symbol of a widely extended and victorious horn power, it was predicted that it would "speak great words against the Most High," and even go so far beyond this in opposition as to attempt a change in the established times of the law itself. Dan. 7:25. But why this attack upon the law and its requirements, in addition to railing against the name of Jehovah?—Evidently to challenge the authority of its Author more strongly.

Is God's Seal Discoverable?

The question then presents itself for consideration: Does the law of ten commandments contain any statement showing the Author's authority for its delivery and moral demands? If not, how is it to be known from whom it proceeds, and what degree of responsibility rests upon humanity regarding its use? A careful analysis of its different sections certainly ought to settle the doubt, if there be one. Let us investigate.

Its first order is simple and direct, without any hint of legitimate authority behind it. It plainly says: "Thou shalt have no other gods before Me." Ex. 20:3. The "me" here introduced is not even contrasted with others in an effort to prove the Author's higher standing. The second demand is similar to the first, advancing but a single step toward the desired information. In it the Speaker does allude to Himself as Israel's Leader, but as a "jealous God," who will surely visit retribution upon

them for any touch of iniquity they may harbour. Yet in all this, no definite statement of His authority for doing so is issued. And so with the third precept, which forbids using the Speaker's name in a vain way. But any open announcement of authority for such demands is deferred.

In view of such delay, how were those idol-blinded people, recently rescued from Egyptian serfdom and animal worship, to know who their mighty Deliverer was, and by what authority He thus commanded their loyal devotion? Had the divine Statute-maker proceeded no farther in revealing Himself to those darkened minds, they, and succeeding generations, might never have been able to distinguish between Him and the former gods of Egypt. But it was not in accordance with the divine purpose thus to leave the people in ignorance. So after having made such strong demands regarding their relative duties, He proceeded to show His warrant for specifying these distinctive precepts.

Connected with Sabbath Observance

But He led up to this revelation through the introduction of yet another mandate, which was an order to observe the weekly rest day that He had set apart at the close of creation week. The reason for this requirement, He said, was that they might remember Him as Creator of the universe. This memorial day was designed, therefore, to fasten in their minds His creative power, and so distinguish Him from any other claimant to divine power. In other words, the weekly Sabbath would be to its observers the seal of God's divine authority, as the only true God over all peoples.

Indeed, this was the understanding given to all of God's earthly representatives. Ezekiel was thus instructed about the time of Israel's deliverance from Babylonian captivity, in these words: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. This plainly establishes the fact that the object of Sabbath observance was to constitute it a token or mark upon mankind, by which to show their knowledge of the one God who bestows their blessings.

Should any one arise, therefore, seeking to put himself in the place of God, as it was predicted would come to pass, the most natural and expected thing for that power to do, would be first of all, to seek annulment, or some decisive change, of that part of the law containing the sign or seal of Jehovah's authority.

The prophet, as before shown, in these words: "He shall . . . think to change times and laws" (Dan. 7:25), declared that this very thing would be done.

A Significant Admission

Has any power sought to do such a thing? To place the application of this prediction unmistakably, one must gather such confessional testimony as will settle the question beyond a doubt. The following statement from a work entitled "A Study of the Catholic Religion," will furnish guidance to the settlement of this interesting investigation.

On page 294, the author, Rev. Charles Coppen, S.J., says:

"At first the Lord appointed the last day of the week to be this day of worship; and He called it the Sabbath, or day of rest, because it was to commemorate the end of the creation."

On page 318, the author tells *why* the day of weekly rest was changed to the first day. Referring to the foregoing quotation, he says:

"We have seen that God in the old law had appointed the last day of the week, the Sabbath, to be specially consecrated to His honour. No power but God's could have dispensed with this obligation. We do not read that Christ did so; on the contrary, we know that He observed it Himself. And yet we also know that the Church abolished the obligation of keeping that day, and in its stead instituted the observance of the Lord's Day, the first day of the week. This fact by itself shows that the Church from the beginning claimed the fulness of power to have been committed to her, to legislate in God's name for the followers of Christ."

Here, then, by its own acknowledgment, we find a power haughtily assuming authority to make laws for the church "in God's name." To make good this claim to divine authority, it admits having changed the Sabbath of the heaven-sent law, which it says none but divine power could do, and offers that act as proof of its right to "sit in the temple of God," as the source of heavenly wisdom, from whence all must seek it, rather than through conference with the Creator of heaven and earth.

A Predicted Change

One encouraging feature, however, about such an apparently hopeless situation is that the prophet declares this usurping power should hold its dominion but a limited time, when the heavenly court would decree its power annulled, and that it should be brought to an early end. Dan. 7:25, 26. Just when the specified limitation was to end we can only infer from what another prophet has said. Speaking with reference to a people who would be awaiting the Lord's return to earth, he says:

"Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him." Isa. 8:16, 17.

This scripture undoubtedly points to the time when the Lord is near to come for the redemption of His people from earth's sorrows and final woe. Then a divine call will be issued for all believers in the coming event, to replace the overlooked and disregarded seal of God in His law, as a token of their desire for a closer union with the One from whom they have been ignorantly estranged, and thus be made ready to meet the Master in peace. 1 John 3:2. The recognition of this need brings the co-operation of the Spirit of God, to transfer the seal of God's name to the foreheads and hearts of yearners as their passport to the heavenly mansions. Eph. 4:30; John 14:1-3.

The Only Way Open

The necessity for such operation is found in the fact that the name of Jehovah is the one consideration of mercy (Ps. 23:3), and the only current mark acceptable at the gate of heaven. A human, earthly name is not known there, so the name of God has been made the "strong tower" of safety, through Christ, into which one may run toward the elevated position of innocence and salvation. Prov. 18:10. Indeed, so important is this name for heavenly recognition, that the Saviour creates the sinner anew into a veritable son of God (Eph. 4:24), through the agency of a "new birth" (John 3:5), and then by the great gospel commission, authorizes His ministers to place the name of God upon them as a baptismal legacy (Matt. 28:19, 20).

So this mark of God's name, to be taken by waiting believers in the soon coming of their Lord, will be the very one employed by the divine law delivered upon Sinai, to indicate the authority of Jehovah as Creator of heaven and earth. To appreciate this favour, one has but to hear the voice of Heaven instructing the angels commissioned to close up the scenes of earth. These four beings were seen in vision by the seer of Patmos. They were awaiting the final word that should send them on their mission of destruction, when another angel fresh from the throne of heaven, called to them to wait a little longer, until a certain number more of God's saints could be sealed in their foreheads. Rev. 7:1-3.

The work of these angels being completed, the Master is seen coming in the clouds of

heaven, to gather His own from the spoils of a fallen, ruined world. With His appearance, His voice is heard saying, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Passing to the climax of the eternal purpose, we discover the Lord Jesus standing upon "the mount Sion" with His redeemed thousands, all of whom have the Father's name written in their foreheads. Rev. 14:1.

This is the end of the controversy between sin and righteousness, between the name of Satan and that of Jehovah God. On which side will the reader be found? May his choice be a wise one.

Fulfilment

THERE is a sea—a quiet sea,
Beyond the farthest line,
Where all my ships that went astray,
Where all my dreams of yesterday,
And all the things that were to be—
Are mine!

There is a land—a quiet land,
Beyond the setting sun,
Where every task in which I quailed,
And all wherein my courage failed,
Where all the good my spirit planned,
Is done!

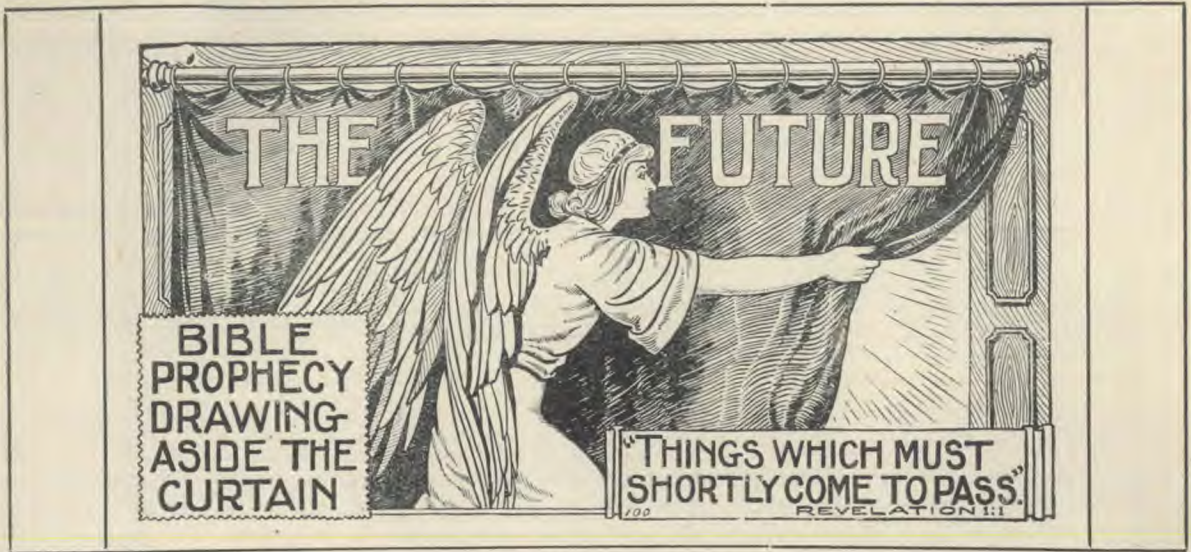
There is a hope—a quiet hope,
Within my heart instilled,
That if, undaunted, on I sail,
This guiding star shall never pale,
But shine within my labour's scope,
Fulfilled!

And there's a tide—a quiet tide,
Flowing toward a goal—
That sweeps by every humble shore,
And at its fullest ebbs no more;
And on that final swell shall ride—
My soul!

—Selected.

CHEERINESS is a thing to be more profoundly grateful for than all that genius ever inspired or talent ever accomplished. Next best to natural, spontaneous cheeriness, is deliberate, intended and persistent cheeriness, which we can create, can cultivate, and can so foster and cherish that after a few years the world will never suspect that it was not a hereditary gift. —Selected.

BLESSED is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it, and will follow it. —Selected.



The Way of the Lord Prepared

Benjamin M. Heald



HERE are well-defined Bible prophecies that foretell not only the second advent of Christ, but also that the way will be prepared for His coming. We are living "in the day of His preparation." Current events and national tendencies are culminating in that crisis. The twentieth century is the most remarkable and progressive and the most startling in human history. Never was history made more rapidly than today. Organized governments are crumbling. Modern civilization is collapsing. Riots and revolutions are on every side. "Men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth."

The world-wide unrest, the struggle between capital and labour, divorce, white slavery, the increase of disasters, floods, cyclones, earthquakes, volcanic activities, and the rapid increase of pests, diseases, and insanity, are harbingers of the great day of God Almighty.

There is an awakening. We are becoming more serious in our thinking. The prospects of another war have a sobering effect upon us. But what is the meaning of these significant days? There is but one answer. This is the "day of His preparation" spoken of by the prophet Nahum.

Aside from these abnormal conditions, there are three essential developments that have pre-

pared and facilitated the way for the coming King. They are exploration, transportation, and world missions.

Exploration

That the gospel of the kingdom may be preached to every nation, kindred, tongue, and people in this generation, it has become necessary for all parts of the earth to be explored. At the beginning of the nineteenth century but little was known of the earth's surface. Less than one half of the world was known to civilization. At that time the United States had a population less than the present population of New York City, and they lived east of the Alleghenies. At the dawn of the nineteenth century our vast western regions were inhabited by wild savages. South America was as much unknown as Central Africa; Asia was but little known to Europe; China was a closed country; and Japan and Korea were hermit kingdoms. Africa was almost wholly unexplored, and but few of the islands of the sea had been discovered. That every nook and corner of the earth might be reached, efforts have been put forth to explore even the north and south poles. Two hundred ships have been crushed in the ice, four thousand lives lost, and one hundred million dollars expended in an effort to reach the former.

What does all this mean? It means that

the gospel of the kingdom *must* go to all the world, and all the world *must* be explored to make this possible. Great mountains have been tunnelled, deep valleys elevated, plains traversed, and rivers forded, that the entire earth's surface might be known to the heralds of the cross.

Transportation

"Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. We have come to the fulfilment of this prophecy. How could the gospel be proclaimed to earth's remotest bounds if the way of the Lord were not prepared? For thousands of years there was no advancement made in knowledge or improvement. Suddenly, at the dawn of the nineteenth century, the world awoke from its slumber. Look back; consider the past century! One hundred years ago there was not a foot of railway on the planet; there was not a steam train, steamboat, automobile, or motorcycle to carry the gospel. Now all the oceans are ploughed by magnificent boats, deserts are crossed by automobiles and motorcycles, and mountains are winged by aeroplanes. God is using the submarine cable, aeroplanes, radio, fleets of ships, and a network of railways to carry out His command, "Go ye into all the world, and preach the gospel to every creature." The "time of the end" is upon us. These many facilities are crammed into this generation to prepare man for the "day of the Lord."

Missions

Speaking of world-wide missions and the marvellous means which God is using to prepare the way for the second coming of the Son of man, the late Dr. Arthur T. Pierson said:

"Most countries shut out Christian missions by organized opposition so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyrs' graves. But, as the little band advanced, on every hand, the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population."

The present generation is witnessing the finishing of "the mystery of God" in the earth. Rev. 10:7.

Christ, in speaking of "the mystery of God," said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." One

of the greatest evidences we have that this will be fulfilled in this generation is the fact that as never before the gospel of the kingdom has gone "to every nation, and kindred, and tongue, and people." Rev. 14:6,7.

The Archbishop of Canterbury, one of England's noble divines, once said:

"The place of missions in the life of the church must be the central place, and none other. . . . Secure for that thought a true place in our plans and policy and prayers, and it may well be that there are some standing here tonight who shall not taste death 'till they see [in a way we know not now] the kingdom of God come with power."

The question before us today is, Are we forever to pray, "Thy kingdom come," and the "kingdom" never come? Is the kingdom any nearer now than it was a century ago? In a paper read by Dr. George Sherwood Eddy before the National Missionary Congress in Washington, D. C., in 1916, this question was graphically answered. Dr. Eddy said in part:

"More marked than intellectual, political, and social awakening is the great moral and spiritual awakening. . . . Look at the change in one hundred years! We had not so many missions in the work as would fill the first section of these seats; today we have an army of twenty-four thousand, the Bible in more than five hundred languages; then, a little handful of mission schools; today three thousand colleges and schools across Asia and the non-Christian worlds, training a million and a half future leaders in every department of thought in Asiatic life: . . . a hundred years ago not a Protestant missionary in Korea or Japan, not ten in China, and but a little handful in India; today about three hundred thousand Christians in Korea, and a half million in China, and one million six hundred and seventeen in India. The kingdom is coming!"

While a century ago the countries previously mentioned were anti-Christian, anti-reform, caste-ridden, and conservative; today they are wide open to the influences of Christianity, and a forward movement for evangelism is on.

Certainly the way of the Lord is being prepared in the earth! Today religious liberty is enjoyed among the nations of earth. Today the oceans and seas are surveyed for our floating palaces to reach every port of entry. Today the highways of travel form a network that makes almost every village accessible. Today the atmosphere is saturated with radio messages. Any schoolboy can erect an aërial and receive messages from far-away broadcasting stations. The day of the Lord is being prepared by these twentieth century developments. No one can doubt this. The vital question, "Am I prepared to meet the Eternal Judge of all?" confronts every human being. Surely, today is the day of our salvation; now is the accepted time.



For the Sake of That Boy

Daniel H. Kress, M.D.

BOYS are influenced by example more than by precept. They smoke because they see their superiors smoke. One little fellow, upon being asked by a juvenile court officer, "Why do you smoke?" replied, "Because I want to *smell like a man.*" Boys smoke because men smoke. They consider it a manly accomplishment. This being so, as men we should set an example before the boys worthy of imitation.

Several years ago, at the close of a lecture given by me at a high school, the boys came forward and said, "Doctor, what you said appeals to us, but why is it that doctors smoke cigarettes?" All I could say was that doctors are human, and possess the same frailties other men possess; that they know better than they do.

That same afternoon I was introduced to a physician on the street as he was in the act of rolling a cigarette. He looked up at me and apologetically remarked, "Well, Doctor, if I had a boy I would not smoke."

I said to him, "But Doctor, other men have boys. The influence you exert on other boys is as great as it would be on your own if you had one."

For the sake of other men's boys as well as their own, men ought not to smoke. The boys are not so much at fault as are men of influence, to whom they naturally and unconsciously look as guides. They will do as those men *do*, regardless of the good advice they may receive

to the contrary. There is truth as well as poetry in the lines:

"'Twas a sheep, not a lamb, that strayed away
In the parable Jesus told,—
A grown-up sheep that had gone astray
From ninety and nine in the fold.

"Out in the meadows, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back in the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

"And why for the sheep should we earnestly long,
And as earnestly hope and pray?—
Because there is danger, if they go wrong,
They will lead the young lambs astray.

"For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long,
Till the lambs are as wrong as they.

"And so with the sheep we earnestly plead,
For the sake of the lambs today;
If the lambs are lost, what a terrible cost
Some sheep may have to pay!"

A few years ago the pastor of one of the most aristocratic churches in Chicago called me up on the phone and asked if he might make an appointment with me for that afternoon. He said he felt some concern about the advance cigarettes were making among the men in his church.

When he arrived at my office he said, "To be frank, Doctor, I feel more concern about myself than I do about my church members who smoke. I am a smoker," he continued. "I am not a heavy smoker, but I enjoy a good

cigar. I know my example is wrong. When fathers attempt to persuade their boys not to smoke, they are met with the retort, 'But papa, the pastor smokes.' I am up against it. Now, Doctor, what can I do? When I attempt to give up smoking I get nervous, and as cross as a bear, and I cannot sleep. Is it really safe for me to give up my smokes? I thought possibly it would injure my health."

I assured him it was perfectly safe, and that those disagreeable symptoms would soon disappear; that it was, in fact, unsafe not to give up his smokes.

One month later, before a meeting of Protestant ministers, he related his experience, and expressed his determination never to smoke again. In concluding his remarks, he said, "Gentlemen, I know that some of you smoke. Give it up. It does not pay." For the sake of the boys he tried to influence for good, he gave up his cigars. Should every minister of the gospel, every educator, and every man of influence do as did this Chicago pastor, smoking among boys would soon be at an end.

Should some of the appeals that have come to me from parents in behalf of their boys come to these men, I feel certain many of them would follow the example of this good Chicago pastor. A letter or two may be of help to such.

A mother, in appealing for help, wrote:

"My boy was as fine and bright a boy as one would meet anywhere until he commenced this habit. It seems to have changed his entire disposition. He cannot study, and has given up his music, in which he was previously much interested. He has had to give up school. He will go without clothes to buy cigarettes. He is my only boy, and I had hoped much for him. I felt I could not give him up. This, and this only, is my excuse for troubling you with my affairs. I have been on the lookout for something or some one to help me. My prayers, though constant, seem to do no good; and in the meantime the years go by, and he is wrecking his young life as well as mine."

Another mother, in describing her boy, says:

"He was a bright, healthy boy, full of life and ambition; but now he is a wreck. I have had him at a medical institution for treatment, but on his return he went at it again. It has destroyed his body and weakened his will power. Now, Doctor, is there anything I can do more than I am doing? I feel it will kill me to see my only boy destroyed by this stuff. Could there not be something done that would cause our government to enact a law which would forbid the raising and making and selling of the stuff? I do not see how our government can let this destroying evil continue. Do you think a change of climate would help him any? Do they smoke as heavily in the Eastern States? He wants to quit, but does not seem to have the will power to do it. I have been thinking of taking him to Colorado or Montana. I shall appreciate any advice you can give me."

The following appeal concerning another boy is also pathetic:

"I am writing for advice concerning a young man who is a slave to cigarettes. He is nineteen years of age, the son of a minister, and his mother is a refined and intelligent woman. They have means to give him every opportunity, and have done so as far as he would make any effort to avail himself of them. He has been a victim of this habit for three years, and is rapidly growing worse. He refuses to get up until nearly noon, is surly, disrespectful, and disagreeable. He stays out late at night. He went to — Military Academy last year, and was expelled for cigarette smoking. His parents are heart-broken, and do not know what to do next. He is literally killing his mother. What would you advise in his case? Are there institutions where he could be forcibly detained? He would not remain of his own accord. They do not wish to send him to any reformatory or penal institution, where he would be disgraced, or perhaps made worse by association with those who at least are no better than himself. They have appealed to me, and I feel the necessity of having the counsel of those who have had a long and wide experience. The case is extreme, and rapidly growing worse. If anything can be done, it must be done soon."

It is well known by judges of juvenile courts that the increase of crime and the increase of cigarette smoking among boys go hand in hand. It is true that all cigarette-smoking boys do not become criminals, but practically all youthful criminals are cigarette smokers.

At one of my clinics a boy was brought to me for treatment. He had the appearance of a boy about nine years of age, but was actually thirteen. He was a defective, physically, mentally, and morally. The nurse who assisted me said to him, "How old are you?"

He replied, "Fourteen."

She next asked, "How long have you smoked?"

"Since I was two years old."

"Who taught you to smoke?" she then inquired.

"My brother," the boy replied.

With considerable emphasis she added, "Your brother? Your brother ought to be in jail."

The boy innocently replied, "He is."

The boy who begins to smoke early in life becomes a defective nine times out of ten. He drops behind in his school work, and eventually out of school. He is unreliable, and not in demand anywhere. He has no more disposition to work than he had in school to study. Live, of course, he must, and money he must obtain by some means in order to live. This naturally leads to the easiest way of getting it and to crime. In the twelve-year-old cigarette-smoking boy we have the criminal in the making. The finished product is found in our jails and penitentiaries.

I said to a Chicago detective a few years ago when the city was terrorized by young automobile bandits, "Have you not observed

that in nearly every case these young criminals are cigarette fiends?"

He looked at me a moment, and then replied, "In every case, without an exception."

To some, such a statement may appear extreme, but it is not. Since then, whenever I have heard of a dastardly crime committed by a youth, I have made it a point to ascertain if he was a cigarette fiend. In every case, without an exception, I have found it to be so. Hudson Maxim is right. He says of the cigarette, "It is a maker of invalids, criminals, and fools, not of men."

We enact rigid laws to shut out of our country defectives, criminals, and degenerates, while at the same time we are by law sanctioning an evil which is producing defectives and criminals. In the interest of our nation's future, we shall soon be compelled to put a stop to the sale of cigarettes, and possibly of tobacco in all its various forms, to boys. If we do not, "the makings of the nation" (as the cigarette is termed by the tobacco interests) will surely prove to be the un-"making of the nation."

Much headway will not be made until men willing to set the pace, for the sake of helping the boys, will stop the use of cigarettes and tobacco in all its forms. At the close of a lecture given in Chicago, a bright boy about twelve years of age stepped forward, accompanied by his father and mother. The boy wanted to sign a pledge that he would never smoke. Having no pledge with me, I drew up a pledge and the boy signed it, while the father and mother stood by. The father's heart was touched; tears were in his eyes as he said, "Doctor, let me have that pledge; I want to add my name. To aid my boy I must set an example worthy of imitation." That father was willing for the sake of his boy to give up his cigar. I have seen neither father nor boy since, but I feel certain so long as the father will stick to his pledge there will be no danger of that boy's being led astray by the example of other boys.

For the sake of that boy of yours, or for the sake of our neighbour's boy, let us as men give up our smokes, and laws prohibiting the sale of cigarettes to minors will not be needed.

Caught in the Undertow

WHILE spending a holiday in the country, a gentleman warned his son not to go out of his depth while bathing in the river. "The surface looks very fair and sparkling, but there is

a strong current beneath, that will prove too strong for you," he said.

"How do you know, father?" asked the boy.

"I have tried it," was the reply. "It nearly overcame me, but, being a strong swimmer, I managed to escape."

The boy at first followed his father's advice and kept near the bank, but at length, deceived by the calm appearance of the water, he began to venture out farther.

"You had better not go out there!" cried his boy friend. "My father knows the river well, and he says the undertow is very dangerous."

"Oh, I'm only going a little way!" said the lad. "If I find it dangerous, I'll come back." And he started vigorously for the middle of the river.

His companion, watching him, saw him suddenly throw up his arms and cry for help, then he sank. The undertow had got him.

When we disregard the advice and instruction given us in the Bible, we get out of our depth, and are caught in the undertow of sin and destruction.—*Selected.*

A Health Creed

My body is the temple of my soul, therefore I will keep my body clean within and without.

I will breathe pure air, and I will live in the sunlight.

I will do no act that might endanger the health of others.

I will try to learn and practise the rules of healthful living.

I will work and play and rest at the right time and in the right way, so that my mind will be strong and my body healthy, and so that I will lead a useful life and be an honour to my parents, to my friends, and to my country.—*Exchange.*

Life

TAKE life like a man. Take it just as though it were—as it is—an earnest, vital, essential affair. Take it just as though you personally were born to the task of performing a merry part in it—as though the world had waited for your coming. Take it as though it were a grand opportunity to do and to achieve, to carry forward great and good schemes, to help and cheer a suffering, weary, it may be a heart-broken, brother.—*Selected.*



STRAIGHTENING OUT MRS. PERKINS

(Concluded)

REUBEN GREENE

[This is one of a series of articles on the experiences of a Canadian family. It is a true story, a chapter from life, as related to the author by Mrs. Campwell herself. A few small changes in names have been made in order to screen the identity of the principals, who might object to publicity. The whole interesting story, told in five articles in the WATCHMAN MAGAZINE, may be had in pamphlet form from the Canadian Watchman Press, Oshawa, Ont.—Editor.]

SUMMER had gone, not officially, but in reality. It was early September, and a faint tinge of autumn chill was in the air. The water was still blue, but the beach was deserted. The trees were not yet clothed in the brilliant red, orange, and yellow which are the glory of a New England October; but here and there a few leaves had turned, appearing, as human beings sometimes do, eager to hasten the season. The grass was still green, although it had lost the freshness and the velvety sheen of earlier months.

The weekly Bible study had long since become a fixture at the Campwell home. Mrs. Perkins had found the entire family deeply interested, and frequently a neighbour or two joined the little circle.

One night they were gathered as usual about the dining-room table, and were just beginning the study, when the doorbell rang. A moment later Mrs. Campwell ushered in the Rev. Dr. May. She was equal to the situation.

"You're just in time, Doctor, we're having a Bible study," she said, and presented him to the others.

The clergyman looked his surprise.

"This is very interesting, I'm sure," he remarked somewhat uncertainly, and added, "I wish I might find more of my communicants so engaged."

"This is a weekly affair with us," Mrs. Campwell explained, after her visitor had seated himself a trifle stiffly. "Mrs. Perkins is our teacher."

"Indeed!" Having thus spoken, he favoured the widow with a curious stare. She returned his gaze unflinchingly.

"I fear I am an inefficient teacher," she said lightly.

"She's the best Bible student I've ever met," declared Mr. Campwell, who never

hesitated long about saying what he thought.

Dr. May ignored the last remark, and turned to Mrs. Campwell.

"We have missed you very much at our services," he said. "You haven't forsaken us altogether, have you?"

That was the question she had been dreading, and yet, in a way, she was almost glad that he had asked it, because she wanted him to have a fair chance to defend his position in the presence of Mrs. Perkins. She knew she was about to wound or offend him, but there was no way around it, so she replied bravely:

"I am afraid I have, in a way, Dr. May. You see, I have decided to keep the Sabbath."

The effect of this simple announcement was tremendous. It was news to every one there, even to Mrs. Perkins. For weeks Mrs. Campwell had refused to go to church on Sunday; but although she had attended church at Boston several times on Saturday, she had not made a final decision. Mrs. Perkins' eyes grew moist with love and thankfulness. Angus and the children looked at her in astonishment. Dr. May was perplexed for a moment.

"What do you mean, Mrs. Campwell?" he asked. "Don't we all keep the Sabbath?"

"No," she answered calmly, in her seriously sweet voice. "I am convinced that Saturday, the seventh day of the week, is 'the Sabbath of the Lord thy God.'"

A dull red glowed in the minister's face, as he recognized the import of her words.

"So you have become a Seventh-day Adventist," he commented bitterly. "You prefer the Mosaic law to the kingdom of grace."

"I have learned many things since I talked with you last, Dr. May," she replied, not the least ruffled. "I have learned that the Sabbath was instituted in the garden of Eden, that it is as old as the marriage sacrament, as old as the world itself. I have learned that the

Sabbath is the fourth precept in the law of God, and had nothing whatever to do with the law of Moses."

The light of battle glinted in the clergyman's eyes.

"Some one has been misleading you," he declared warmly. "We are not under the law; we are under grace."

"When have we not been under grace?" she demanded to know. "Adam, the first man, sinned. Do you think Adam will be saved?"

Dr. May fidgeted in his chair. "Possibly," he answered. "That is not for us to say."

"Well, how about David? Surely the Bible teaches that God accepted David."

Mrs. Perkins was watching the duel with the keenest interest. Her dark eyes, burning with intensity, never left her pupil's face.

"Suppose I am willing to admit that David is a saved man, what does that prove?" the preacher asked.

"What saved him?"

"Faith in Jesus Christ."

"Yes," agreed Mrs. Campwell, hitching her chair forward in her earnestness, "faith in the grace, in the blood, of Jesus Christ. David was saved and Adam was saved because the grace of God was sufficient to forgive their sins, and to plan a way of escape, through the sacrifice of His Son. Grace, abundance of grace on God's part, made the death of Jesus Christ a possibility. Therefore sinners have been under grace since Adam fell, although it was not clearly understood until Jesus brought it to light."

"That's right," put in Mr. Campwell.

"You know," Mrs. Campwell continued, addressing her words directly to the minister, "that sin is the transgression of the law. You know that grace does not excuse or permit sin. You know that the world is full of sin today, therefore there must be violation of the law everywhere."

The blood had receded from Dr. May's face, leaving it quite pale.

"Isn't there danger, Mrs. Campwell, of placing your opinion, or," with a glance at Mrs. Perkins, "the opinion of your teacher, above the decisions and instructions of the church? The church, recognizing that the crucifixion and resurrection of our Lord marks a new era in the history of mankind, has, under the guidance of the Holy Spirit and the instruction of the early Fathers, ordained that we keep holy the first day of the week. As for the Mosaic law, Jesus himself exclaimed as He died upon the cross, 'It is finished.'"

Mrs. Campwell flushed a little under the clergyman's words, but her voice remained cool and steady.

"I am not trying to follow the dictates of the church, but what the Bible commands," she replied. "Neither Jesus nor the apostles gave any command or instruction regarding a change of the Sabbath. I do not believe the church had or has a right to alter a command of the Creator. He declared that the Sabbath was given as a memorial of creation. You change, not only the day, but also the reason for keeping it.

"Do you not know why Jesus said, 'It is finished'? It was because the real Lamb of God was being offered to take the place of the lambs and other animals which the Jews had been sacrificing daily for years, and which were merely symbols of Christ. The whole Jewish ceremony—the slaying of animals, the burning of incense, the candlestick, and all the rest—simply typified the work that Jesus was to do in behalf of mankind. With His death, the necessity for all those rites ended. That is why He cried, 'It is finished,' and that is why the veil of the temple was rent asunder. The rending of that sacred curtain between the holy and the most holy place, showed that the round of service which had been carried on so long in the temple, was over."

As she stopped speaking, Dr. May turned to Mrs. Perkins, and said, with a sarcastic smile, "You have found a ready pupil."

For one long moment their eyes met, his, blue, angry, hard; hers, dark, calm, unfathomable.

"When He, the Spirit of truth, is come, He will guide you into all truth," she quoted.

The blue eyes wavered, broke, and went back to the other woman who had replied to him so fearlessly.

"And now, Mrs. Campwell, I suppose you will be warning all your neighbours to get ready for the end of the world, as Miller did about a hundred years ago," he said, speaking slowly and coldly.

Angus moved into the picture again. "I think you'd do better if you did a little warning yourself," he declared. "Before the World War, you preachers were telling us that war was a thing of the past, and now you keep on telling us that the world is getting better. Why don't you warn your flock to get ready for Christ's coming?"

"Because it's absurd," the minister replied, his voice throaty with anger. "Alarmists like you Adventists do more harm than any other class of people in the world."

"Isaiah, Jeremiah, and all the prophets, even Jesus and Paul, were alarmists," Mrs. Perkins remarked, her cool voice entering the heated discussion like a newly born ocean breeze on a hot day. "What do you do, Doctor, with the 283 texts of the New Testament that, collectively, teach the literal, visible return of the Lord Jesus Christ?"

"There are no such texts," he answered crisply. "Christ does come again in two ways,—once when we accept Him, and again at death."

"Then would you mind explaining just this one text to me: 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven?' Acts 1:11."

"That Being who ascended, Doctor, was Jesus, the real, visible Jesus—the Jesus that Thomas handled in order to become convinced of his Lord's resurrection. Now the text says, 'This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven.' That language seems to me as plain as human speech can possibly be. Please explain it."

The Rev. Dr. May arose.

"I see no reason for continuing this discussion," he announced rather loftily. "I am sorry, Mrs. Campwell, that you insist on being swayed by these fanatics. Some day, I feel sure, you will see the foolishness of it all, and we shall be glad to welcome you back into the fold. Goodnight."

He bowed gravely and went out.

Six Months Later

Winter had passed again, although the snow still lay in patches on the north side of the hills and in the depth of the cool woods. Along the newly opened brooks the pussy-willows were flowering; and everywhere the inaudible awakening of spring life was apparent.

In Winthrop, the wind was still keen from over the sea, but robins were singing at the dawn, and thousands of buds were beginning to swell with the promise of the resurrection. Under the eaves, the grass was green already, and the good New England housewives were preparing for the strenuous days of spring house cleaning.

It was Saturday morning; and Mrs. Van Ness, her arms full of bundles, was slowly

climbing the long hill from town. Halfway up she met the Campwell family—Angus, his wife, and the children—walking briskly down. Mrs. Van Ness paused, glad for an opportunity of resting.

"Well," she exclaimed by way of greeting, "here's the whole family, and all dressed up. It's too early for the theatre, and you haven't any baggage, so you must be going to have a picture taken."



"No," Mrs. Campwell explained with a smile, "we are going to Boston to church. We have to leave here early to get there in time for the Sabbath school."

"Church! Sabbath school!" ejaculated Mrs. Van Ness in astonishment. "What is it, a convention?"

"No; the Seventh-day Adventists have their services in Boston every Saturday."

Mrs. Van Ness' amazement deepened.

"You don't mean to tell me that you all have turned Advents?" she demanded, her eyes wide open.

"Yes, we're all keeping the Sabbath," Mrs. Campwell answered. "I have been baptized, and Mr. Campwell and the children are going to be in just a little while."

Words failed the old resident, and seeing her inability to talk, Mrs. Campwell went on: "Why, yes, didn't you know it? We've been going in every Sabbath for a long time."

Mrs. Van Ness found her voice. "Every Saturday you mean," she said icily. "Every Saturday, like the Jews."

Angus and the children had walked slowly ahead, leaving Mrs. Campwell to finish or abandon the discussion as she saw fit.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," she quoted. "I used to feel just the way you do, Mrs. Van Ness; but I have studied the Bible, and I have found out that there is no Scriptural authority at all for keeping Sunday. I must obey God, not man. That is why I am going to church today."

A whistle sounded up the track, and glancing toward the station, a little distance away, Mrs. Campwell saw her husband and the children beckoning to her wildly.

"Good-by," she said hastily. "Come over, and we will have a Bible study together."

With this parting word, and an unspoken prayer that God would guide her neighbour into the light of Bible truth, she hastened to join her husband and children. As the train sped onward toward Boston, she mused upon the strange but kind Providence which had brought them from their little Canadian village to find, not only a home, but a fuller, clearer knowledge of the Scriptures and the will of God in Winthrop by the sea.

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Happiness

CARRIE STRAY

HAPPINESS is defined by one author as "the soul's calm sunshine." It is a good subject to think and to talk about. There is no Eden in this world; but in spite of sin, there is still much beauty, and we can bear our trials better if we make the most of our blessings. "I think we simply forget to be sunny and glad, and instead of looking out we look in, and become discouraged with ourselves. Naturally, we will, because there is nothing in and of our own lives to make us happy. But there is much, so much, around us that should make us glad. Think of the great possibilities of the future, not of the failures of your past; of the joys of tomorrow, not of the mistakes you made this morning.

I like this little clipping I found one day, and I have kept it in my Bible ever since: "Far away there in the sunshine are my highest aspirations. I cannot reach them now, but I can look up and follow where they lead."

Sometimes we hear it said, "O what's the use?" in such a dejected sort of way that one would really think something terrible had hap-

pened to that person; and then we find that it hasn't happened at all, but that the person is afraid it will, and therefore sighs. "You are never a failure until you believe yourself to be one," and then there's not much hope unless you change your mind about yourself. And that is just as true of happiness.

"Talk happiness every chance you get,
And talk it good and strong;
Look for it in the by-ways
As you grimly pass along.
Perhaps it is a stranger now,
Whose visit never comes;
But talk it! and soon you'll find
That you and Happiness are chums."

Then, too, we need confidence in Christ, the source of all true joy, because without Him controlling our heart's emotions, we become wavering and our feelings depend on circumstances. When they change, we change.

Just a short quotation from the book, "Character:"

"There are some natures so happily constituted that they can find good in everything. There is no sky so black but they can discover a gleam of sunshine issuing through it from some quarter or another. Such happy natures are to be envied. They have a beam in the eye,—a beam of pleasure, gladness, religious cheerfulness, philosophy, call it what you will. Sunshine is about their hearts, and their mind gilds with its own hues all that it looks upon."

If our hearts are imbued with sunshine, then things about us will look sunny too.

Finally, the most appropriate, the best, way of expressing the happiness which is in the soul, is by a sunny smile.

"A smile is such a little thing,
And yet it means so much,
For those whose way is rough and steep,
Would miss its magic touch.

"It's like a tonic to the sick,
And sunshine to the sad;
So scatter smiles along the miles,
To make this old world glad."

Oshawa, Ont.

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EDISON, when asked his definition of genius, answered: "Two per cent is genius and 98 per cent is hard work." And when the great inventor was asked, on another occasion, "Mr. Edison, don't you believe that genius is inspiration?" he replied, "No! genius is perspiration."
—Thayer.

☞ ☞

BELIEVE in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with today. Teach yourself to be practical and up to date and sensible. You cannot fail.—Selected.

Seen Through Others' Eyes

True Friendship

"A FRIEND in need," my neighbour said to me,
"A friend indeed is what I mean to be;
In time of trouble I will come to you,
And in the hour of need you'll find me true."

I thought a bit, and took him by the hand;
"My friend," said I, "you do not understand
The inner meaning of that simple rhyme,
'A friend is what the heart needs all the time.'"

—Selected.

What's Wrong with the Church?

THAT something is wrong with the church is a fact which nobody can deny. If one has any doubt about the matter, all he need do is to read the church announcements in the Saturday evening dailies of any city in Canada, and mark the frantic effort to get people to come to church on Sunday, and he will come to the conclusion that for some reason or other the churches are fighting with their backs against the wall; and the situation in rural districts is even worse than in the cities. What's wrong with the church?

With the hope of getting a partial answer to this question, I sent out in October of last year a personal letter to some four hundred representative men and women in Alberta. These men and women represented all classes and occupations. My list of names was not selected by myself, as I was desirous of keeping the personal equation as far as possible out of the investigation, but by boards of trade for business and professional men, the U. F. A. for the farmers, and the labour organizations for labour leaders. In my inquiry I asked two questions: 1. What is your personal attitude toward the Christian church? 2. What is your frank opinion as to the position of men today with relation to the church?

I have received at the present writing, something over one hundred replies, and they are still coming in. They constitute a valuable contribution to a vexed problem of our time, which I am trying to work up into a publication. In the meantime, this short article is written to fulfil a promise to give through the *Christian Guardian* some of the results of my study. The following observations will be interesting:

1. Practically all my correspondents took

the matter seriously; some of the letters are confessions of faith. Though I had intimated that it was not necessary that they sign their letters, there was only one anonymous contribution. The editor of the *Calgary Albertan* not only gave me a personal letter, but also made a religious survey of his staff of fifty-five members. There was evidently a desire on the part of all to assist in a real inquiry.

2. There was practically no criticism of the church because the ministers were tainted with modernism or higher criticism and did not preach the "old gospel;" indeed, many of the writers found fault with the church because it had not paid more respect to the outcome of modern scientific investigation, as will be seen later on.

3. The concensus of opinion of the writers was that the attitude of men today toward the church is to be expressed in one word, "indifference." There was no hostility to the church expressed or implied even by the labour leaders who contributed to the study. The opinion was that even among men and women who attend church there was little vital interest, certainly not such as the men had in board of trade meetings or Rotary luncheons, and the women in society functions. And why this indifference? because men and women are so wrapped up in material affairs that they have lost interest in the spiritual values?—By no means. If there was one thing more than another which was manifest in this correspondence it was that man is incurably religious, for not more than two or three of my correspondents confess that they are not interested in religion. What then? One man expresses the opinion that the church is like an owl, which cannot see plainly in the daylight, or something which might be defined, as Mr. Lloyd George did the Conservative policy a few weeks ago, "a yawn." Then, he says, the church must become either dynamic or negligible; it cannot remain static. That is a strong way of putting the general feeling of my correspondents, to wit, that the church is not on its job.

The following are some of the reasons given for the failure of the church. I have selected them from among many others because each of them was given by at least 10 per cent of the letters I received:

1. The preaching of today is not in the language of modern people and the terminology of theology connotes no reality to modern minds. One man, a prominent lawyer, said that men didn't go to church because they couldn't understand what the minister was talking about, and confessed that as his difficulty.

2. The church had failed to make use of the results of modern scientific investigation for the enlargement and enrichment of community and individual life. It had even failed to capitalize the strong social enthusiasms of the day by organizing men around spiritual ideas, and this had to be done outside the church by Rotary and other like organizations.

3. There was strong criticism of the attitude of the church during the war in that it failed to utter one word of rebuke, but on the other hand both churches and ministers became recruiting agents for the army and preached a message of hate instead of that of the Prince of Peace.

4. No criticism appeared more often than this, namely, that the church seemed to have lost faith in regenerative forces for the reform and deliverance of man, and was relying to a greater and greater extent upon statutory legislation to make people good.

5. The church lacked leadership. Men were fumbling everywhere for God, but there was no one to show them the way. Many of the church's ministers did not command the respect of the business and professional men of their community; moreover they lived in a different world and were not awake to men's real spiritual needs.

6. The church had failed to rebuke the anti-social acts of men in big business, because these men contributed to the funds of the church. Besides, the church was too other-worldly in its preaching. Men and women were not interested in the life to come, but the life now and here. The Western man and woman were builders; they wanted to make a better world, and the church had no programme.

The church, it is true, had passed fine resolutions looking to a new social order, based, not upon competition, but upon fraternity, but nothing had come of them. In the struggles of labour for justice in recent years the church had never once taken the side of the worker. This was the burden of a number of the letters from labour leaders, but the accusation was by no means confined to them.

7. Lastly, and this is interesting in view of the effort being made in some quarters to stay the union of the Canadian churches, there was

a general condemnation of sectarianism, that parasite, as one writer puts it, which "thrives on dogmatism and is the twin brother of nationalism, the father of conflict and wars."—*C. H. Huestis, in the Christian Guardian, March, 21, 1923.*

University Club, Vancouver, B. C.



Ennobling Influence of War Questioned

"THERE has been a great deal of talk of the ennobling influence of war, of the fact that people henceforth could never be content with the old standard of living. But today people look in vain for the fulfilment of those hopes. Instead, there are increasing social and economic difficulties and a somewhat alarming challenge to authority in every department of life, from the family to the whole body politic." Thus said Principal Rev. A. H. McGreer, M.C., of Bishop's College, Lennoxville, speaking here yesterday in Christ Church Cathedral.

Continuing, he said, "War is not magic, it has no power to touch men's impulses and wills. It may degrade; it may uplift; it all depends upon the man. It all depends upon the attitude of mind."

The speaker reviewed the revolution of thought during the nineteenth century and its inclination to materialism and scepticism.

A return to the Christian faith is the only solution of the problems of the day and the basis of real optimism and hope for the world. Only by spiritual and intellectual struggle, he said, will society regain its footing.—*Montreal Star, Nov. 27, 1922.*



Reasons for Lean Christians

THEY own Bibles, but feed on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things He did to be wholly impractical now.—*Selected.*



"A MULE makes no progress while he is kicking; neither does a man."

NEWS NOTES

—The number of reigning houses in Europe had declined from forty-one in 1914 to seventeen in 1922.

—For part of its water supply Athens, Greece, depends on the aqueduct built by the Roman emperor Hadrian.

—Big Ben, the clock in the Parliament tower in London, is wound by an electric motor. The bell of the clock was cast in 1858.

—Nearly one fourth of the land in Scotland has changed hands since the armistice, due to the changes in the owners' financial position brought about by the war.

—Perfumes, which still retained their scent after more than three thousand years, were found in four alabaster vases in the tomb of King Tutankhamen in Egypt.

—Less than 2 per cent of the Scottish orphans who are brought to Canada by the Quarrier Homes are, according to government statistics, failures in after-life.

—Every drunken man who is arrested in Des Moines will have his picture taken, according to an announcement of the chief of police. When the prisoner has become sober again he will be presented with a picture of himself, so he may know how he looked when arrested.

—The brass-bound mahogany table desk belonging to Sir Walter Scott recently sold for \$132. At this desk "The Lady of the Lake," "The Lay of the Last Minstrel," and "Marmion" were written. "Walter Scott of Abbotsford" is inscribed on the brass border of the desk.

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1923

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—Strikes are not of recent origin. Tablets found in the ruins of Thebes show that three thousand years ago a large number of workmen notified their employers they would discontinue work unless a new wage scale was arranged and back pay given them at the new rate.



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The Front Door of Summerland, on Beautiful Okanagan Lake, British Columbia

DID you ever "holiday" through the valley lands of the Dry Belt? Ever spend days and days in a swinging, swaying coach, behind a four-in-hand, when "Curly" or "Nicola Ned" held the ribbons, and toiled his knowing little leaders and wheelers down those horrifying mountain trails that wind like russet skeins of cobweb through the heights and depths of the Okanagan, the Nicola, and the Similkameen countries? If so, you have listened to the call of the Skookum Chuck, as the Chinook speakers call the rollicking, tumbling streams that sing their way through the canyons with a music so dulcet, so insistent, that for many moons the echo of it lingers in your listening ears, and you will, through all the years to come, hear the voices of those mountain rivers calling you to return.

But the most haunting of all the melodies is the warbling laughter of the Tulameen; its delicate note is far more powerful, more far-reaching than the throaty thunders of Niagara. That is why the Indians of the Nicola country still cling to their old-time story that the Tulameen carries the spirit of a young girl enmeshed in the wonders of its winding course; a spirit that can never free itself from the canyons, to rise above the heights and follow its fellows to the Happy Hunting Grounds, but which is contented to entwine its laughter, its sobs, its lonely whispers, its still lonelier call for companionship, with the wild music of the waters that sing forever beneath the western stars.—*The Tulameen Trail*, in "Legends of Vancouver," by E. Pauline Johnson.