

The Canadian
Watchman
Magazine



“Can Ye Not Discern the Signs of the Times?” SEE PAGE 4



GOD NOT A TYRANT



WHAT would be gained to God should we admit that He delights in witnessing unceasing tortures; that He is regaled with the groans and shrieks and imprecations of the suffering creatures whom He holds in the flames of hell? Can these horrid sounds be music in the ear of Infinite Love? It is urged that the infliction of endless misery upon the wicked would show God's hatred of sin as an evil which is ruinous to the peace and order of the universe. Oh, dreadful blasphemy! As if God's hatred of sin is the reason why it is perpetuated! For, according to the teachings of these theologians, continued torture without hope of mercy maddens its wretched victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages.

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colours Satan has painted the char-

acter of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions of sceptics and infidels.

Where, in the pages of God's Word, is such teaching to be found? Will the redeemed in heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic, or the cruelty of the savage? No, no; such is not the teaching of the Book of God. . . . "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11. . . .

Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. 1 Thess. 4:14; Job 14:10-12.—*Mrs. E. G. White.*

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Editorial Comment

Church Unity

UNQUESTIONABLY there is strength in unity, especially if the unity is a unity of the spirit. Efforts looking toward organic church union are at present causing considerable discussion; but while there seems to be a widespread interest, the progress toward unity is painfully slow. Union between Protestant churches and Rome could only come at the cost of a confession on the part of Protestants that the Reformation of the sixteenth century was a blunder and a failure. In spite of the very positive drift toward Rome in some quarters, the vast majority of Protestants are not yet ready to make such a confession.

Union among evangelistic Protestants might be effected on the basis of substitution of the example of Christ as it is recorded in the New Testament, for the historic creeds; but while this could be accepted by a devout minority in all churches, it still involves so much sacrifice of cherished tradition as to be impractical. The efforts of churchmen toward an acknowledgedly beautiful ideal do not show any very promising prospects of success, but in all churches there are powerful influences at work that are rapidly

forcing Protestants into a new alignment—into two camps—over the fundamentals. On the one side are the conservatives in theology—to be found in all communions who stand for the faith once delivered unto the saints; on the other side are gathering the modernists, who want both the creeds and the Bible revised and partially abandoned or else reinterpreted more in harmony with the conclusions of modern science. While the battle rages over the whole range of Christian thought, those who accept the doctrine of creation must finally find them-

selves forced into one camp, and those who accept the evolutionary theory of the ape-like origin of man will be found in the other.

It is impossible for those who believe in the deity of Christ to be in harmony for very long with those who doubt the virgin birth and the resurrection of Christ from the dead. It seems strange that many religious thinkers have accepted so readily as facts, scientific theories which are still questioned and disputed among scientists themselves. In an address in Toronto early this year, such an eminent authority on science as Dr. W. D. Matthew, Curator of Paleontology, American Museum of Natural



Sir Horace Plunkett, the father of agricultural education and systems of co-operative production and marketing in Ireland.

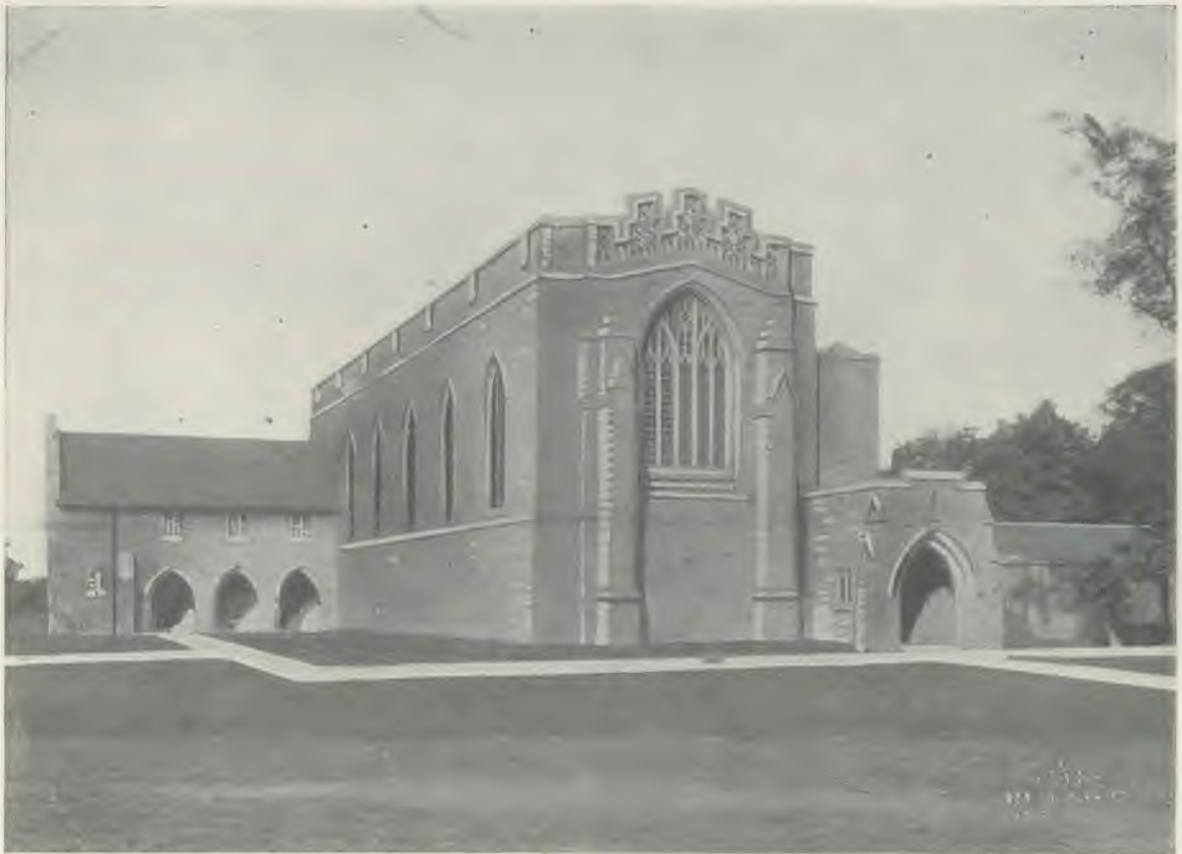
History, in New York, stated that so far as man was concerned proof of his evolution was absolutely lacking. If men were derived from apes and monkeys, he said, scientists would expect to find the evidence in areas not yet investigated, but there was no proof.

And yet in the face of such statements many popular ministers insist that the ape-like evolution of man rests upon the most assured conclusions of modern scholarship and must be accepted by all educated men today.

Of the influence of the acceptance of such a theory on the evangelization of the world, Dr.

lands are to teach that the Bible did not come from God through men supernaturally inspired, but simply through the experiences of men and nations who are themselves the product of jungle development. I tremble for the future of our churches if our educators are going to teach in pagan lands that the church is composed, not of people born from above but of those who have come up from the beast by natural processes."—*The Toronto Globe, March 17, 1923.*

It looks as if the question of the organic union of Methodists, Presbyterians, and other denominations may soon be overshadowed by the larger question of whether such fundamentals as the new birth accepted by the apostles and Reformers can still be maintained, and



Beautiful new Memorial Chapel at Ridley College, St. Catharines, Ont.; erected by alumni of the institution in memory of the fifty-nine students and graduates who fell in the great war.

A. C. Dixon is reported as saying in a recent sermon:

"I tremble for the future of the world if the millions of young men in China and Japan are to be taught that man came, not down from God through the garden by an act of creation, but up from the beast through the jungle by natural processes through a struggle for existence, giving the strong and fit the scientific right to destroy the weak and unfit, and build themselves upon the wreck, thus teaching that might is right—the infernal doctrine that plunged Germany and the world into the bottomless pit of war. I tremble for the future of Christianity if our educational institutions in pagan

whether the Bible is an infallible guide to sound religious experience and a reliable foundation for the Christian's hope of a future life.



No New Languages

THE evolutionist laughs at the account in Genesis of the confusion of tongues, and calls the story of Babel a myth; but whatever the origin of the diversity of basic languages in the

world, it is a significant fact that no new ones have been added for a long time. Evidently all the basic languages in use had their origin sometime before the period during which modern historical records have been kept. New words can be traced to a very modern origin, and words from one language have been transferred and adopted into other languages, but no new language has been invented that has served a practical purpose for either commercial or literary communication.

The last century has been one of marvellous material progress, and everything that is at all affected by the process of evolution that is now going on has shown the changes incidental to the age of progress and invention. In the midst of all this change the languages developed somewhere in the so-called prehistoric times have continued to serve all the necessities of our boasted civilization.

It is altogether unreasonable to suppose that unenlightened primitive ancestors of the learned races of today were wiser in evolving new languages than their intellectual descendants. Is it not a significant fact and one entirely out of harmony with the evolutionary theory of the origin of things, that no progress has been made in language building for thousands of years, to say the least? It takes infinitely less faith to accept the story of languages given in the Scriptures than it does to accept any alternative that has yet been suggested. As a matter of fact, there is no such time as prehistoric time; for, while accounts given in the inspired Word are necessarily brief, they do cover the whole period of the existence of life on the earth. Everything goes to show that the process by which the things that we now see and know came into being, was quite different from anything that is now going on.

After all, there must have been a creation by divine fiat in the beginning, just as the Word says; and once we admit the existence of God, it is hard to conceive that He would choose a



Codrington College, Barbados, the Chief Seat of Higher Education in the West Indies

long and imperfect way of creating in place of a short and perfect one, and it is equally unreasonable to think that God would not reveal Himself to His creatures. The Bible seems to be just such a revelation as a God who created the world would be most likely to make to disobedient and rebellious children whom, notwithstanding their perverseness, He still loves.

"My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favourite breeze
Might dash another, with the shock
Of doom, upon some hidden rock,
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me, trusting still."

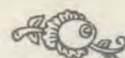


The Chapel of Codrington College

The

SIGNS

of the TIMES



By Arthur G. Daniells

"What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.



HE Scriptures definitely and clearly foretell an event which they designate "the end of the world." This term, "the end of the world," does not mean the annihilation of the planet on which we live. It means the end of the age in which we live, or the end of the conditions of the world as we know and experience them. It means the end of the present state and existence of the human race.

The Scriptures also very clearly describe the most significant conditions that will be dominating mankind as the end approaches. Here are some of the most notable predictions:

1. Destructive wars among nations, attended by famine and pestilence. Luke 21: 10, 11.

2. Great industrial conflicts between employers and their labourers. James 5: 1-5.

3. General moral degeneracy throughout the world. Luke 17: 26.

4. Spiritual decadence resulting in empty form without a reality in the life of professors of godliness. 2 Tim. 3: 1-5.

5. Troubles and perils throughout the world such as were never known before, bringing distress and perplexity upon nations, causing men's hearts to fail them for fear and for looking after those things that are coming upon the earth. Luke 21: 25, 26; Dan. 12: 1.

6. The world-wide proclamation of the gospel as the sure remedy for this situation. Matt. 24: 14; Rev. 14: 6-14.

Centuries have passed since these predictions were recorded. Today the very conditions foretold are here, and in an acute form. All the nations of earth are experiencing exactly what the prophets foretold would come upon the world in its closing days.

With what interest should we turn to the Biblical interpretation of our times, and place by its side the conditions that now dominate the world and fill the hearts of its great leaders with alarm.

War, Famine, and Pestilence

"Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences." Luke 21: 10, 11. With what painful accuracy is this prediction being fulfilled. We have just passed through the most terrible war the world has ever known. Nearly every nation on the earth was drawn into the deadly conflict. It brought devastation to Europe with its five hundred millions of people. It wellnigh brought ruin to the whole world. It set free destructive influences and movements that are perpetuating discord, violence, and bloodshed throughout the world.

Ever since the signing of the armistice there has been in progress the greatest movement to establish a lasting peace ever set on foot by men. Yet there is no real peace, and bloodshed has continued in the world. Veteran correspondents of the most reliable character tell us that we are facing the gravest situation imaginable.

Even the great endeavours to establish peace have created perplexing complications. Reviewing recent developments, one of Europe's greatest statesmen says:

"It is unfortunately only too easy to affirm that if some great human voice does not rise above the conflicts of minds to point out the true way to peace, the terrible decadence of Europe will be still more accentuated."

This leader makes public the opinions and feelings of many. An English bishop expressed the fear that "it will be only a comparatively short time before the world will again be in the throes of a conflict so terrible that the recent war will have been as a storm in a teacup in comparison."

But war, terrible as it is, is only a part of the evil that befalls man as the end approaches. Wars are attended by famines and pestilences. This is a plain and positive prediction of our Lord. Since the great war closed, millions of our helpless fellow-beings have perished from starvation and pestilence.

Conflict Between Capital and Labour

Great industrial conflicts between employers and employees were to constitute one of the serious and dangerous conditions in the end



of the world. The prediction is given in these words:

"Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter." James 5:1-5, R.V.

Who does not see today this prediction in process of fulfilment? The industrial conflict is world-wide. It has come to be one of the world's most bewildering problems. Mr. Herbert Hoover is credited with the statement that "the whole world is groping for the solution of the labour problem. If we cannot solve it progressively, our civilization will go back to chaos."

Despite the great efforts in late years to solve this serious question, it becomes more difficult and dangerous every year. Comparing it with other world problems, one writer says:

"The industrial problem is the most tangled, most myriad sided, most baffling, most overwhelming of all."

The World's Moral Degeneracy

"As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26. In the days of Noah, "the earth was corrupt before God, and the earth was filled with violence." Gen. 6:11.

One of the editors of a great daily newspaper makes bold to draw the curtain aside, that his readers may see the appalling moral degeneracy



The largest passenger engine in Canada. The overlength of this engine and tender combined is 90 feet; total weight, 290 tons. Sixteen of these engines are being built.

into which the world has plunged. He says:

"However calloused one may have become to human suffering, he cannot fail to be impressed by the increasing volume of frightful crimes of violence which are sweeping over the country like a strange mental malady. They are startling alike in their number and variety. . . . There seems to be an irrepressible mania for shedding blood and experimenting with vice and the illicit. The laws of God and man are alike helpless to prevent this Saturnalia of crime. A whole generation is seeing red."

A Form of Godliness Devoid of Spiritual Power

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

A form of godliness without its power, an outward profession of the Christian religion without its reality, is the most serious of all the dangers the world is facing.

It is a sad, painful fact that for years worldliness has been entering the church, robbing it of its reality and power. This has made it helpless in the presence of mighty forces of evil over which it was ordained to triumph. One keen observer gives as one reason for our present dilemma "the almost complete downfall of religion among the so-called intellectuals of Europe."

Distress, with Perplexity, Among Nations

Prophecy of the time when the Prince of Peace would be about to take the government upon His shoulders, the prophet said:

"At that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

Of this time of trouble Jesus said:

"There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

It is a deeply impressive fact that the situation in the world today is so exactly like these predictions that many speakers and writers in their attempt to describe it use the very language of the Bible writers. As the year 1921 was being ushered in the editor of the *Churchman* wrote:

"The new year lies before us. Conditions seem chaotic. Unrest is everywhere. Class antagonism is boldly rearing its ugly head, and the strident voice of strife is heard in our streets. On earth there is distress of nations, with perplexity."

Could prophecy be more accurately fulfilled? This is surely a distraught world, in distress

and perplexity. The unprecedented situation the world now faces leads an earnest preacher of the gospel to cry out:

"To whom shall we go at this time of world-weariness? Men have tried every system of human government, every phase of human philosophy, every form of religious cult. Like a restless sleeper, they have tossed restlessly on their beds. . . . Many there be which say, Who shall show us any good? . . . The clouds of revolution and searching trial are hurrying up the sky. Ancient landmarks are being swallowed by the advancing tides of change. This is the predicted hour of trial—the hour which is to come upon the whole inhabited world, 'to try them that dwell upon the earth.' To whom shall we go?"

To whom shall we go? There is but one refuge, the One who came into the world to "seek and to save that which was lost." He alone provides a covert from the storm, a stronger fortress into which all may go and be safe. Looking down through the centuries to the end of the age, Christ made full provision for all its dangerous and harmful conditions. The only remedy, the only deliverance, is found in—

The Gospel to Be Preached in All the World

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Other Scripture predictions give the assurance that this gospel of the kingdom shall not be preached in vain. It will gather from every nation, and tongue, and people, a loyal company who will, by the grace provided for them, "keep the commandments of God, and the faith of Jesus." That company will be prepared for the end, and when their Lord approaches the earth at His second coming, they will welcome Him, with the glad words, "This is our God; we have waited for Him, and He will save us." Isa. 25:9.

And even now while wars, famines, pestilences, industrial strife, and moral degeneracy are devastating fair lands, overturning governments, and plunging the human family into distress, perplexity, and anguish of mind and heart, the gospel of salvation and hope is being carried by men and women who want the help they plainly see cannot be given them by the world. This gospel is the solé hope of the world in its present chaotic, helpless condition. A very prominent Christian leader says:

"We are living at the most dangerous time in the history of the world." He then asks this vital question: "How may these momentous perils be counteracted and overcome?" Here is his answer: "The only programme which can meet all the alarming facts of the

situation is the world-wide spread of Christianity in its purest form."

This is precisely our Lord's programme. The gospel as set forth in the Scriptures of truth is a statement of Christianity in its purest form. That is the remedy to which the Saviour pointed His disciples when describing what the world situation would be as the end was approaching. That remedy is being effectively applied in every part of the world today.

that the present world situation proclaims in trumpet tones that the end is near. This being true, the one great vital question for all men to consider is the preparation they should make for the end. This is the supreme objective of the Christian body that issues this magazine. It is to prepare the world to meet the Saviour at His coming that we lay all at His feet to be used as He directs.

When that day comes, the world's Redeemer



Commander Roger Pocock and the officers of his supply ship, "The Frontiersman." Another round-the-world flight is to be attempted by two British airmen, Capt. Norman Macmillan and Capt. C. Malins, and this vessel will establish depots where the airmen can pick up food, petrol, and spare parts for the machines during their 33,000 mile journey.

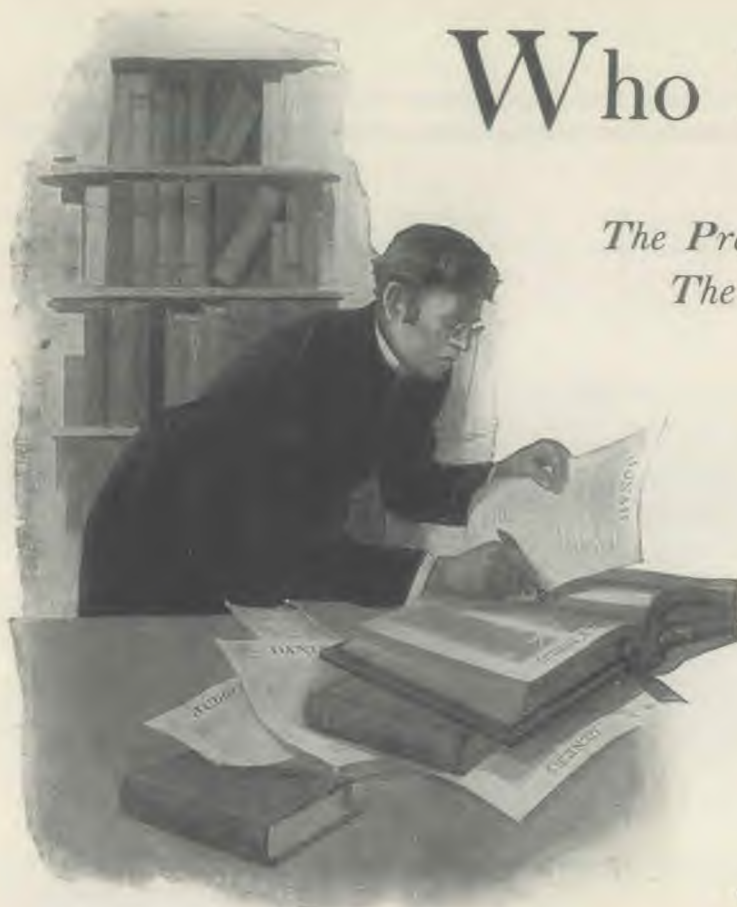
Thus we have before us in clear outline the present world situation. The predictions of inspired writers have been given in Scripture language. They are so definite and clear that no one need misunderstand them. The conditions now holding the world in their grip have been briefly stated in the words of reliable observers in all parts of the world. They meet every specification of the prophecies with wonderful exactness. From these considerations we can draw but one conclusion, and that is

and King will take this sin-cursed, storm-tossed, blood-stained world under His own control for its full and complete reconstruction. This present world, with all its sin and misery, will pass away. Every trace of sin and its blighting effects will be removed. All things will be made new. And this earth, thus restored to its Eden beauty, will be made the glad home and the glorious kingdom of those who have accepted the Son of God as their Saviour and King. Lord, hasten that glad day!

Who Is Right—

*The Preacher 2000 A. D. or
The Prophet 2000 B. C.?*

by
FREDERICK
W. STRAY



the Prophecies," also the works of Sir Isaac Newton, the man of science and faith, who proved by astronomy the accuracy of Bible prophecy base dates, and are thrilled as we see history so accurately foretold. We hear Bishop Berkeley's trumpet voice proclaiming his faith in the prophecies of Daniel and the Revelation:

"Westward the course of empire takes its way;
The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

Then we turn to what is termed "modern scholarship," "higher criticism," etc. In the language of Mr. Fabre, the great French authority on entomology, denouncing the literature propagating the theory of evolution, we say of these anti-biblical writers, that we find many large words but search in vain for a few small facts.

The Bible Torn into Shreds

The prophecy of Isaiah has been torn to shreds—until it is declared that there was no Isaiah the prophet. Jesus taught the disciples to believe in Isaiah. They declared the virgin birth of Jesus a fulfilment of Isaiah 7:14. They proclaimed His healing of the sick a fulfilment of Isaiah 53:4. Jesus told the Jewish priests that their course in apostasy was a fulfilment of Isaiah's prophecy.

Yet in the face of all this testimony of Jesus Christ himself, witnessed to in the writings of

THE pioneers of the Protestant Reformation, and their collaborators in the succeeding centuries, called and marvellously used of God in breaking the shackles riveted upon the people by priestcraft, gave reverent consideration to the foretellings of Israel's seers.

These godly men, whose tombs are now garished by those who follow in name only, were many of them translators of the sacred text. Spurred on by the raging controversy of the day, between soul freedom and soul slavery, they proved themselves intellectual giants in Bible study and theology.

As we read the words of Luther and compare his message with that of the modern German critic of the Bible who relegates the book of Daniel to the scrap-heap of forgotten authors of an unknown time, we seem to descend from the mighty trees and rushing torrents of a grand mountain range to a dry and parched desert where there is neither forest nor stream. From grand sublimity we descend to dull monotony as we turn from Luther to Wellhausen.

We read Bishop Newton's "Dissertation on

the first apostles of Christianity, men calling themselves Christian now declare that there was no Isaiah, and that that which is written in the book bearing his name is a compilation from unknown authors in different centuries, and has to do entirely with events of the day and times in which they lived and wrote, with no divine inspiration in prediction of future events. Thus the teaching of the founders of Christianity is rejected by Christian preachers of the twentieth century.

We ask, Is it Christian to reject Christ's word? Jesus himself answers the question: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 48.

"Anti" means "opposed to." If Christ indorsed Isaiah, and Christians reject Isaiah, then they oppose Christ, in not receiving His word concerning Isaiah. Rejection of His Word is rejection of Christ himself, and therefore anti-Christ.

One cannot believe in Christ, and refuse to believe His words. Modernism refuses to continue to believe the writings of the apostles concerning the prophecies of the Old Testament. Jesus said, "If ye continue in My word, then are ye My disciples indeed." John 8: 31. Did the eleven reach an experience where they continued in His word? Yes, we answer, and therefore they were true disciples of the Lord Jesus.

Who Are "Disciples Indeed"

The death and resurrection of the Messiah is the theme of Old Testament prophecy, but tradition and unbelief had blinded the minds of Israel to this great truth. Jesus instructed His disciples faithfully in regard to this matter, but they would not receive His teaching. After His resurrection, He said to them:

"O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" Luke 24: 25, 26.

"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto

them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Verses 44-46.

Of necessity, the first sermon preached by Christ's disciples after His ascension, must be built in faith upon the subject of the resurrection, as foretold by the prophets, and witnessed by the apostles in its fulfilment:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Acts 2: 29-32.

Therefore they reached the place where they continued in His word and were His "disciples indeed."

Not a line of the New Testament was written until those Jews which believed on Him became His "disciples indeed." So long as they doubted the words of the prophets concerning the death and resurrection of the Christ, they were not qualified to write a New Testament. But after they were able to preach the Old Testament prophecies in living faith, then God took them in charge, and caused them to write those inspired and inspiring records of events which they were everywhere preaching. Not one of them could write a book of the New Testament while abiding in unbelief of the prophecies of the Old Testament.

The New Testament was not written by "fools, and slow of heart to believe all that the prophets have spoken." It was only when these men were soundly converted and filled with the Holy Spirit, that they were impelled to write. Then they incorporated much of the Old Testament prophecy in the New Testament text, repeating over and over again, "that it might be fulfilled which was spoken by the prophet."

If they had written a New Testament before this experience, they would have left all, or most, of the Old Testament prophecy out. This frequent reference to Old Testament prophecy in the text of the New Testament is precisely that to which the higher critic objects.



F. W. STRAY

Let him write a New Testament, and he would leave it all out.

"Blind Leaders of the Blind"

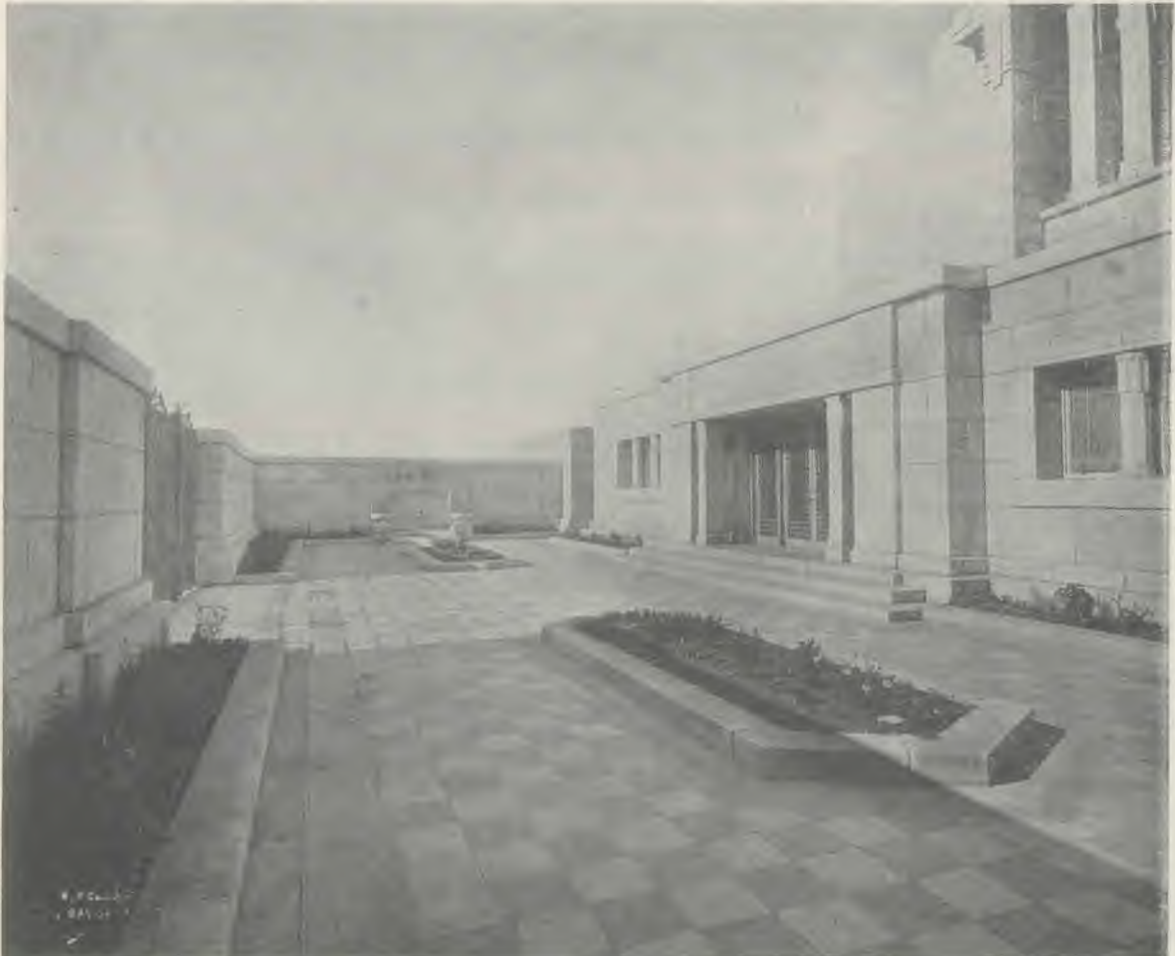
This numerous class of scholars are spending much time and energy upon this subject. They are fixing up the Bible to suit themselves, and are making considerable headway. They are rewriting the Bible, and when finally they bring out their New Testament, it will be very similar to the one the first disciples might have written while they were "fools, and slow of heart to believe all that the prophets have spoken." By His word to the first disciples Christ has given His measure of such an attempt.

Jesus Christ came "unto His own" when the scholarship of the church had criticized the sacred text until the whole church, with few exceptions, walked in darkness. He described the ministry of His day as "blind leaders of the blind." Yet He was able by patient in-

struction and fulfilment of prophecy, in His own life and ministry, and by the outpouring of the Spirit upon a few souls set free from the ecclesiastical despotism of the Jewish critics, to win tens of thousands to undying faith in the Word. "A great company of the priests were obedient to the faith."

God can repeat Himself. There is yet opportunity, possibility, and probability of the conversion of many a scribe and priest and layman wandering in the maze of critical and sceptical speculation. And if so, it will be by the same successful means used upon the Jewish critics of the Bible,—by means of patient instruction in the Word, showing what is to come, followed by mighty fulfilment of prophecy, and finally by the outpouring of God's Spirit upon a remnant who believe.

The foremost, the most frequently repeated word of the Christian church founded by Jesus of Nazareth, is this: "that it might be fulfilled which was spoken by the prophet."



Court of the Gentiles, Mormon Temple, Cardston, Alta.



Warehouse and cold storage plant, Montreal. Dimensions, 440 feet by 110 feet; ten storeys high; storage capacity 4,628,000 cubic feet. An artesian well 1,100 feet deep supplies pure water of a temperature of 42° in summer. A feature of the equipment is the ice-making machinery.

The greatest evidence of apostasy from the "faith which was once delivered to the saints" is the absence of doctrinal instruction builded upon this oft-repeated declaration of faith in Bible prophecy. Let us, therefore, be His "disciples indeed" by continuing in His word.
Oshawa, Ont.

Lovest Thou the Jew?

TWELVE men once walked in Palestine.
They saw the Saviour still the sea;
They marked the miracles He wrought
In old Judea and Galilee,
And each one gave his life that we
The gospel story sweet might hear;
And suffered untold agonies,
That we might know the Saviour dear.

Each one of these was just a Jew.
Dost owe them aught? Ah, what think you?

One day in loved Jerusalem,
There rushed a shrieking, maddened crowd
Upon a lowly kneeling form,
Before his God and Saviour bowed.
And when with cruel stones they crushed
His beautiful and gentle life,
He prayed the Father to forgive
Their ignorance, and raging strife.

This man was Stephen, lo, a Jew,
Who died for Christ. Would I? Would you?

See, far upon the lonely isle,
An aged man with snowy locks,
Exiled to labour in the mines,
His only temple wind-swept rocks.
Ah, once he leaned on Jesus' breast,
And gazed with fond adoring eyes

Into that face, where love divine
Still beams upon us from the skies.

This man was John, beloved, a Jew,
Witness for Christ. Am I? Are you?

A Galilean fisher stood
Amidst a fierce and angry throng;
No tremour spoke of hidden fear,
His face was peaceful, calm, and strong.
And when they nailed him to a cross,
As they had nailed his blessed Lord,
He gloried thus to die for Christ,
And counted it a rich reward.

This man was Peter, just a Jew,
Who died for Christ. Would I? Would you?

A captive bound was brought one day
To Nero's judgment seat at Rome;
For Christ he wore the heavy chain,
For Christ he had not wealth nor home;
The noblest martyr Rome could boast,
Of all the thousands that she slew,
The great apostle sent of God
To Gentiles, with the message true.

This man was Paul, e'en Paul the Jew,
Who died for Christ. Would I? Would you?

When Jesus veiled His glory bright
In human flesh, that He might bear
Our sins, and died that we might live,
And all His radiant heaven share,
He came in Jewish flesh and blood;
A Jewish mother's tender arms
Encircled His sweet babyhood,
His Jewish life of sad alarms.

And this is Jesus Christ, the Jew,
By whom we're saved, both I and you.

—Selected.

The

By
**JOSEPH
CAPMAN**



IT is high time the people knew the truth about hell. They have been befooled long enough about the punishment of the wicked, and should be taught the plain truth of the Bible about the wages of sin. The punishment for sin does not consist of eternal life in misery, or torture or unspeakable everlasting torment in fire; the reward for wrong-doing is the second death in the "fire prepared for the devil and his angels." This subject is very clearly explained in the Scriptures, and can be understood by any person of average intelligence. God has written about it all through His Word. He has used some of the most simple illustrations possible to help us understand the truth about hell.

Three Propositions

First: Let us study and learn from the Bible that the wicked will all be destroyed at one time, and all together.

Second: That the destruction of sinners will be by real fire, and that this fire comes down from heaven.

Third: That Jesus is the fire escape, and that all who will, may flee from this destruction and be saved from eternal death.

When an alarm is given that a building is on fire, and the inmates can make their exit to a place of safety, they consider themselves fortunate, and are more than thankful to have escaped a terrible death and to be among the living.

One night the writer was asleep in a home when the house was set on fire. A neighbour saw the blaze, quickly gave the alarm, and aroused us from sleep. We hurriedly dressed, ran with all speed from the burning building, and helped to extinguish the flames. We were, no doubt, saved from a terrible death. We appreciated the kindness of that neighbour and the efforts made by him to help save the home.

I feel sure that if we rightly understand "the truth about hell," we, too, shall thank the dear Lord for His kindness to us. He has given the alarm. He has said: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11. He has also provided a fire escape, the Lord Jesus, and all who will may be saved from the second death.

We shall study this subject under three propositions, and as we read the plain Bible language, let us believe the Scriptures because God has said it.

All Destroyed Together

1. All the wicked will be destroyed at one time, and all together.

You will find in the writings of Isaiah the prophet these words:

"The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 1:28.

Again, in the writings of the apostle Peter this statement is found:

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

Again, in the book of Job these words are found:

"That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." Job 21:30.

All three, Isaiah, Peter, and Job, agree, and

Truth About Hell

tell us that the wicked shall be destroyed together, and all at the same time,—in “the day of destruction.”

Destroyed by Real Fire

2. The wicked will be destroyed by real fire, which comes down from heaven.

The Lord, by His servant Peter, has told us that the wicked were destroyed in “Noah’s day” by water, and that the world which now is, is “reserved unto fire against the day of judgment and perdition [utter ruin] of ungodly men.” Water destroyed the antediluvians, but fire will destroy the wicked in the day of God’s wrath. (See 2 Peter 3: 6, 7.)

Malachi the prophet thus tells us about the day that shall come:

“Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.” Mal. 4:1-3.

We know that real fire destroys things that are inflammable and reduces them to ashes, and here we are told that when this day comes the wicked will be reduced to ashes.

In His parable of the wheat and the tares, Jesus, when speaking of the destruction of the wicked, did not compare them with things that endure heat and fire, such as steel, iron, copper, brass, or granite rocks; He compared them with things that burn up quickly—stubble, chaff, and tares. He said, “As therefore the tares

are gathered and burned in the fire; so shall it be in the end of this world.” Matt. 13: 40.

Last June, when returning from San Francisco by way of Seattle, Victoria, Vancouver, and the Canadian Northwest, I passed through the great wheat belt. As I travelled through this prairie country, I saw grain elevators all along the Canadian National Railway; and, too, I saw from the train windows large stacks of straw being reduced to ashes by fire. This experience made the Saviour’s parable of the wheat and the tares very plain. You will remember that He said the wheat would be gathered into the garner (granaries or elevators) and that the tares (weeds, chaff, and straw) would be burned in the fire. In the Canadian Northwest the farmers draw their grain to these elevators and sell the wheat to grain buyers; but the tares—straw, chaff, and weeds—are burned in the fire, and disposed of in that way. Our Lord gave this simple parable, this story drawn from nature, to help us understand the truth about hell,—to illustrate what His Father will do when He gathers the wheat (the righteous) into His kingdom and destroys the tares (the wicked) at the end of the world. God will do to the wicked just what the Northwest farmers do with the straw and the chaff—destroy them by fire.

A modern preacher was expounding the “Dark Ages” theory of everlasting punishing. He said that the wicked would be packed in hell as bricks are piled in a brick oven, and that God would blow red-hot flames of fire among



General View of the Wright-Hargreaves Mine, Northern Ontario



Town of Kirkland Lake, Looking South from the Wright-Hargreaves Mine

them throughout eternity. He was painting a picture of the popular hell. When the congregation was dismissed and was passing out of the church, some one asked an aged Scotch lady what she thought of the discourse, and if she believed what the minister had said. She answered, "Our constitution would never stand it."

All Who Will, May Be Saved

3. Jesus is the fire escape.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

One day while walking along a street in the city of St. Thomas, Ont., I saw smoke coming from a small dwelling. Just then a woman ran from the house next door and tried to enter her home. When she opened the door the flames burst out, burning her hands, face, and hair. She ran to me in desperation, and said, in a pathetic, pleading, earnest voice, "My God, Mister! my children are in there, and the house is on fire. Won't you try to help me save them?" I did try. Others tried. But our efforts were in vain. The whole house seemed to be enveloped in flames. The fire alarm was sent in, and the firemen came quickly and subdued the flames, but the children perished. Hundreds of us stood helplessly looking on. We could not do a thing. As I stood there the thought came to me, If I had only known a

little sooner that the house was afire I could have gone in, taken those children by the hand, and led them to a place of safety. What a wonderful act of mercy that would have been, to save those two little girls; but I did not know in time.

Then my thoughts were turned toward the fire of that great judgment day, and the perdition of ungodly men, when not that little cottage and those innocent little children, but every building and every person outside of Christ will perish in the fire of the last day.

Surely God is good. He has told us long before the fire will start that this world is to be dissolved and purified from sin by fire; that the works of men will be burned up in the flames of the last day (2 Peter 3:6-11), and He has provided a fire escape. Shall we not place our hand in the hand of our Saviour and let Him lead us to a place of safety? Is it not the wisest thing to do?

Fire Comes Down from Heaven

We have all heard of the cities that God destroyed by fire,—Sodom and Gomorrah,—turning them into ashes, and making them an example unto those who should after live ungodly; that He rained down fire from heaven and destroyed those cities, the inhabitants, and all that grew upon the ground. Gen. 19:23-25. Again, we read in Holy Writ that the wicked, at the close of the one thousand years,



View from McMurray, Alta., showing bitumen deposits. The tar sands of McMurray are very rich—so rich, according to *Saturday Night*, that “some day when ways and means to utilize them commercially are found, they will be worth millions and millions of dollars.”

after the second resurrection, the resurrection of the unjust, shall surround the Holy City, the camp of the saints. We learn further that Satan will lead his unnumbered hosts against the city of God, and that fire will come down from God out of heaven and devour them. Rev. 20:5-9. Again, in the Psalms we read that a horrible tempest of quick burning coals shall be rained upon the wicked, and that this shall be the portion of their cup. Ps. 11:6, margin.

The prophet Malachi informs us that a day is coming that shall “burn as an oven;” that all the wicked shall burn as stubble; that that day shall destroy sinners, and that they shall be reduced to ashes. Mal. 4:1-3. It is further noted in Scripture that a time is coming when there shall not be any evil-doers, and that there shall not be any place for them. Ps. 37:9, 10.

Conclusion

We have learned from the Word of God the truth about hell. We have learned that the wicked will all be destroyed at one time, and all together; that their destruction will be by real fire, and that the fire comes down from God out of heaven (Rev. 20:9); that it is the same kind of fire that destroyed Sodom and Gomorrah, and that it will have the same effect on sinners (tares) that the fire has on

straw when men in the Canadian Northwest burn it to ashes.

We have also learned of the goodness of God. He has told us, even before the fire has started, that the house is going to burn, and that there is One who can save us. He will take us by the hand and lead us to a place of safety. We did not know that the cottage in St. Thomas was going to burn until it was too late, but we do know beforehand about this fire that will destroy the wicked. Shall we not profit by the St. Thomas experience, and let Jesus lead us to a place of safety? Then we shall thank our heavenly Father for the gift of a Saviour, and for the truth about hell. It is the goodness of God that leads men to repentance. He has said, “Turn ye, turn ye; . . . for why will ye die?”

Toronto, Ont.



To MAKE everything clean and beautiful, bright and comfortable, is to work with our Lord. To make things untidy or unsightly, uncomfortable and painful, is to work with the evil one.



ONE taper lights a thousand,
Yet shines as it has shone;
And the humblest light may kindle
A brighter than its own.

—Hezekiah Butterworth.



Premier Stanley Baldwin of Great Britain and Mrs. Baldwin
Leaving Downing Street Shortly After His Appointment
as Premier



The Hospice of the C



Stoneleigh Abbey, Kenilworth, England



Grand St. Bernard in Summer



Two Interesting Queens.—Queen Victoria Eugenia of Spain (seated), and Queen Elizabeth of Belgium

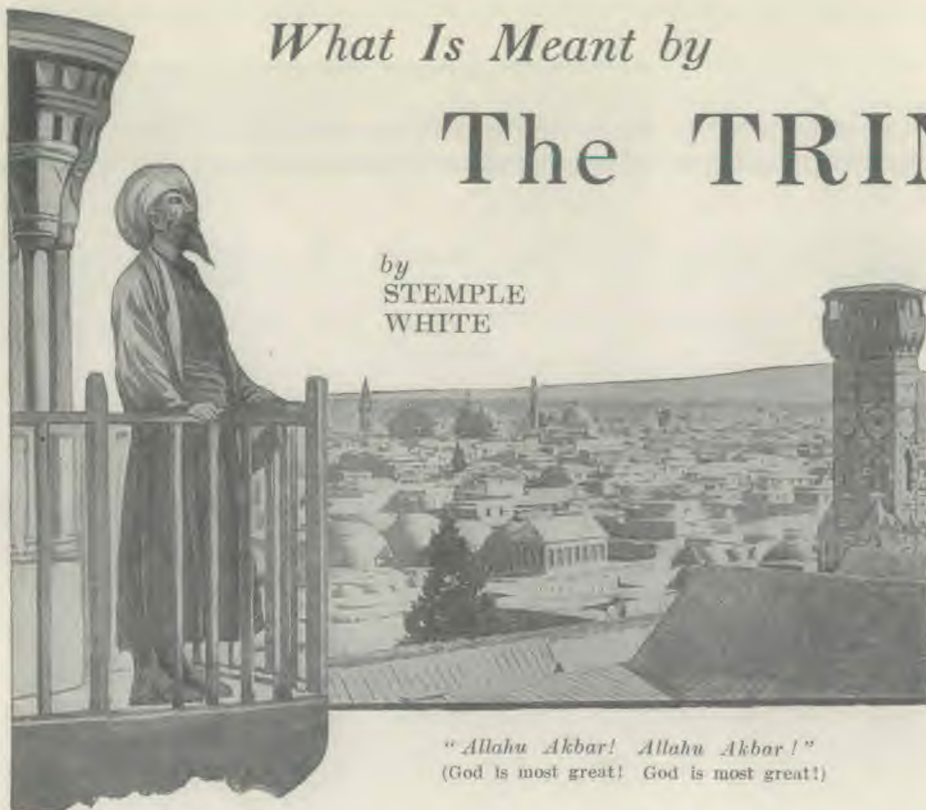


The Famous St. Bernards at the Grand St. Bernard. They are digging an avalanche for possible victims.

What Is Meant by

The TRINITY

by
STEMPLE
WHITE



"Allahu Akbar! Allahu Akbar!"
(God is most great! God is most great!)

sonal being, so certainly is the Creator also a personal being. In Hebrews 1:3 we read that Jesus is "the express image of His [the Father's] person." And since man was made in the very image of that person, and since man has a head, face, hands, etc., I know that



HE word "trinity" is not found in the Bible; but in the world-wide gospel commission as recorded in Matthew 28:19, 20, Jesus declared: "Go ye therefore, and teach all nations, baptizing them [the individual believer] in the name of the Father, and of the Son, and of the Holy Ghost." Also in 1 John 5:7, 8 we read: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." Jesus said, "I and My Father are one." John 10:30. Yet God the Father and God the Son, though perfectly agreeing in one as to unity of purpose and work, are as distinctly separate in personality as any other father and son. The Father, the Son, and the Holy Ghost, though agreeing in one, are as distinctly separate as the Spirit, the water, and the blood on earth.

The Father

From Genesis to Revelation is the truth clearly taught that our heavenly Father is a real, personal being. Said God the Father to God the Son back in original creation, "Let Us make man in *Our* image, after *Our* likeness." Gen. 1:26. As certainly as man is a real, per-

my heavenly Father is as certainly a real, personal being as is my earthly father.

In holy vision, Ezekiel, Isaiah, Daniel, and John beheld the Father upon His throne. Ezekiel described the One upon the throne "as the appearance of a man." He also heard "the voice of the Almighty, the voice of speech." Eze. 1:26-28, 24. Isaiah also heard His "voice." Isa. 6:1-8. In describing His appearance, Daniel speaks of "the hair of His head." Dan. 7:9. John speaks of His "right hand" (Rev. 4:1, 2; 5:1), and declared that in the earth made new all the redeemed "shall see His face." Rev. 22:4. In describing the glorious appearance of Jehovah, all Bible writers compare the majesty of His presence to the sum total dazzling brightness of the sunlight shining through various bright-coloured precious stones.

Since the fall of man, no mortal has looked upon the face of Jehovah. His glory would smite the sinner. But in the world to come, the redeemed will "see His face." Moses once begged to see the glory of the Lord. He was refused. But hid in a cleft of the rock, and covered by the hand of Jehovah, Moses heard the name of Jehovah proclaimed as the Lord passed by. Ex. 33:18-23. Though our Father is a real, personal being, yet it is written of Him, "God is Spirit; and those who worship

Him must bring Him true spiritual worship." John 4:24, Weymouth.

The Son

The Son of God is also a real, personal being. When Adam sinned, the Father had a Son to give for man's ransom. Though the incarnation and birth of Jesus at Bethlehem did not take place for some four millenniums of time after the fall, yet all the time that divine Son was with the Father. In John 1:1-3 we read: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him." That Word, the Son of God, is the same Word which was made flesh. Verse 14. In Ephesians 3:9 we read that God "created all things by Jesus Christ." So it was the Father who said to the Son, "Let *Us* make man in *Our* image, after *Our* likeness."

During His earthly ministry, Jesus ever kept before the people the fact that He came down from the Father, and would go back to the Father. At His baptism in the Jordan, and later on the mount of transfiguration, the voice of the Invisible One declared, "This is My beloved Son, in whom I am well pleased." Since Jesus came to represent the Father, to do His will, and to manifest His name upon the earth,

He could truly say: "He that hath seen Me hath seen the Father,"—even as a special representative of King George to Canada could truly say with all authority, "I represent the King of England." But God the Father and God the Son are just as certainly two personal beings as are the King of England and his representative to Canada.

At the close of His ministry, Jesus declared: "I go unto My Father;" and, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:12, 16. Jesus further emphasized the complete unity of the Holy Ghost with the Father and the Son by declaring, "The Spirit of truth . . . will guide you into all truth; for He shall not speak of Himself; . . . He shall glorify Me." John 16:13, 14. So let it ever be remembered that any teaching, any doctrine, any custom,—no matter how much happy feeling may be back of it, nor how many people may be lined up in its defence,—if it is not in complete harmony with the inspired word of Holy Scripture, is out of harmony with the Father, the Son, and the Holy Ghost.

The Holy Ghost

Just before His ascension, Jesus said to the disciples, "Ye shall receive power, after that



"The Cottage" at Foxlease, Princess Mary House, Girl Guides School of Guiding. On the right is the window of the sitting-room to be furnished by Canada.

the Holy Ghost is come upon you." Acts 1: 8. Thirteen times are the personal pronouns "he," "him," and "himself" used to refer to the Holy Ghost in John 16: 7-15, when Jesus promised the Comforter. All through the Bible we note that to be clothed with the Spirit of God is to be equipped with power from on high to do the will and work of God. While the Scriptures use the personal pronoun "he" in referring to the Holy Ghost, yet nowhere does the Bible speak of the Holy Spirit as having real, personal form, as it repeatedly does of the Father and the Son.

No man can explain the nature of the Holy Ghost, nor is it necessary. Jesus himself likened its operations to the wind. John 3: 5-8. No man can see the wind, but we can see its effects, and we can feel it. Since there is much mystery all about us in such simple elements as wind, fire, water, air, electricity, and radio, it is not at all strange that man cannot understand or explain the operations of the Spirit of God. But we have all felt its influence upon our hearts. The first office work of the Holy Spirit upon the heart is to convince and convict of sin. John 16: 8. Then to the repentant and newly baptized believer, that same Holy Spirit becomes an abiding, divine unction and power within, enabling him to keep God's moral law of ten commandments. What transformations would take place in human hearts and lives if men would but repent and be clothed with the Holy Ghost!

To sum up: God the Father is the Ancient of days; Jesus Christ, the associate Creator and Saviour of men, is the Son of God; and the Holy Ghost is that personal divine agency, in connection with the ministration of holy angels, which the Father and the Son have sent into this world in behalf of human redemption. These are one in purpose and work, yet distinctly separate in person. The Son of God died in man's stead and became man's Saviour to reconcile man to the Father. God so loved the world that He gave His Son, forever to be the Son of man, yet ever the Son of God. The Holy Ghost is the Comforter, the vicar of Jesus. By receiving the Holy Ghost in the heart, one receives Christ. He that receives the Son hath the Father. So, then, every truly converted person who has been baptized into the name of the Father, the Son, and the Holy Ghost, has been adopted into the family above in deed and in truth, and will always be willing to "observe all things whatsoever I have commanded you." Throughout the eternal

ages, all the redeemed will experience the answered prayer of the Saviour,—“that they may be one, even as We are one.” Yet the Father, the Son, and all the other redeemed sons and daughters will forever be real persons. With this do all the Holy Scriptures perfectly agree.

Little Brown Hands

THEY drive home the cows from the pasture
Up through the long, shady lane,
Where the quail whistles loud in the wheat field
That is yellow with ripening grain.

They find in the thick, waving grasses
Where the scarlet-lipped strawberry grows;
They gather the earliest snowdrops
And the first crimson buds of the rose.

They toss the hay in the meadow,
They gather the elder-bloom white;
They find where the dusky grapes purple
In the soft-tinted October light.

They know where the apples hang ripest
And are sweeter than Italy's wines;
They know where the fruit hangs thickest
On the long, thorny blackberry vines.

They gather the delicate seaweeds,
And build tiny castles of sand;
They pick up the beautiful seashells,
Fairy books, that have drifted to land.

They wave from the tall, rocking tree tops,
Where the oriole's hammock-nest swings;
And at night-time are folded in slumber
By a song that a fond mother sings.

Those who toil bravely are strongest,
The humble and poor become great;
And from those brown-handed children
Shall grow mighty rulers of state.

The pen of the author and statesman,
The noble and wise of our land—
The sword, and the chisel, and palette,
Shall be held in the little brown hand.

—Selected.

We Meet at One Gate

WE meet at one gate
When all's over. . . . No stream from its source
Flows seaward, how lonely soever its course,
But what some land is gladden'd. No star ever rose
And set without influence somewhere. Who knows
What earth needs from earth's lowest creature? No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.
The spirits of just men made perfect on high,
The army of martyrs who'll stand by the throne
And gaze into the face that makes glorious their own,
Know this, surely, at last. Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow;
Are these worth nothing more than the hand they make
weary,

The heart they have saddened, the life they leave dreary?
Hush! the sevenfold heavens to the voice of the spirit
Echo: "He that o'ercometh shall all things inherit."

—Owen Meredith, in "Lucille."



The new "Richelieu" leaving Montreal on her trial trip June 9. She is the largest passenger carrier of the Canada Steamship Lines, Ltd.; is 332 feet long, burns oil for fuel, and attains a speed of twenty miles an hour.

Providential Rescue at Sea

By WILLIAM A. SPICER



HIS is a story of prayer at sea and of providential deliverance. It was told in print in 1894 by a member of one of our churches, Miss Helen A. Steinhauer, and related to a voyage by sailboat many years ago from the island of Jamaica to New Orleans. Her parents were Moravian missionaries, and their health failing, it was decided that they should go to a cooler place, and they shipped by sailing vessel bound for a Mississippi port. Their ship was driven by a storm far from its course, and then a dead calm settled down, making progress impossible. The ship was provisioned for but a few days, and soon it was necessary to ration the passengers and crew. Miss Steinhauer says:

"As the days lengthened into weeks, our sufferings were extreme. I remember gnawing at a kid glove for what nutriment it might

contain. We were put upon rations of half a ship biscuit and half a pint of water in the twenty-four hours. . . .

"Some gulped their portion of water as soon as it was given them; others hugged it to them with fierce eagerness. At length our tongues became so swollen from protracted thirst that we could scarcely close our mouths. My mother found that dipping cloths into the sea and binding them dripping wet about our throats, afforded some relief. Our sufferings from hunger were extreme, but the suffering from thirst was great beyond our power of expression!

"When four weeks had nearly dragged their slow length along, it was decided that to make our scant allowance last one day longer, some of our number were to be thrown overboard. The lot was to be cast at night, but the result was not to be made known till just before the

food was given out, in the hope that deliverance might come before the measure was put into execution. . . .

"Of course many and importunate prayers had been offered all along, but my mother determined to spend the entire night in supplication, which she accordingly did. At early daylight she sank into the sleep of exhaustion, from which she was awakened by my father's voice, as he came down from the deck, saying:

"My dear, we think that we see a sail."

"Oh," exclaimed my mother, wearily, "it will pass us by, like all the rest!" We had been constantly tantalized by the sight of vessels passing like dim specks on the western horizon, but so far away that we could not hail them, nor could they see our signals of distress. Then recollecting her night's occupation, she repentantly added, "No, God forgive me! it is an answer to my prayer; it will come to our relief."

"Don't be too sure, wife," said my father gently; "I would not have you disappointed. If it be God's will for us, it will come to our relief."

"It is His will," replied my mother confidently. "I am sure that help is at hand."

"As quickly as possible we dressed and crawled up the narrow hatchway. Not a word was spoken, but as the naked eye could not yet discern anything, in breathless silence the ship's spyglass was passed from one to the other, that each might see.

"It certainly seemed as if it were a vessel. Yes; now we were quite sure of the fact. But would it come this way? or must we again see it vanish out of sight, like the ship of the dream?"

"No; it came nearer and nearer, and nearer still. Soon we could see it with the naked eye. Signals we could not make; we were far too weak and helpless. But it came on, nevertheless, straight and true, directly bearing down upon us. By and by they hailed us:

"Ship ahoy!"

"But not a man aboard had strength of voice sufficient to make reply.

"Still they came on, nearer, nor did they stop till within easy distance of our luckless

vessel, when a boat was let down, into which stepped four men, one evidently the captain. The supreme tension of that moment is indelibly impressed upon my mind, child though I was at the time.

"He was the first to board us, and as he set foot on our deck and saw our wretched plight, he lifted his hat and said, solemnly:

"Now I believe that there is a God in heaven!"

"It proved to be one of the small steamers that tow sailing vessels into the harbour across the bar. By the rules that then bound them (they may be changed now, I cannot say), they were not allowed to go beyond a certain dis-



The "La France," largest sailing vessel in the world. She carried from New Zealand to London the biggest cargo of wool ever taken on a sailing vessel. She was wrecked in the South Seas in 1922.

tance out of port to look for vessels needing their assistance. But this was the strange story the captain told:

"After he had gone the full limit, he felt unaccountably impelled to go still farther, although there was not a vessel in sight. His mate remonstrated with him, reminding him of the fine to which he laid himself liable if he persisted.

"Can't help it! I've got to go on!" was his only reply.

"By and by he became desperately seasick, a thing which had not happened to him before in twenty years, and he was compelled to take to his berth, 'like a landlubber!' and yet he refused to turn back, but bade them push still farther out to sea. Then his crew mutinied, for they were growing short of provisions, and determined to take the matter in their own

hands, thinking that he must have lost his senses.

"At this his distress of mind became agonizing, and he implored them to go on, promising them that if they saw nothing to justify his action by sunrise the next morning, he would give up, and promptly alter his course.

"The men reluctantly consented; and when day dawned the man at the masthead reported a black, motionless object far out to sea.

"Make for it!" exclaimed the captain, emphatically. "That's what we've come after."

"And at that instant his seasickness left him, and he took the post of command as before. On reaching us and seeing our emaciated forms and general wretchedness, although he had been an infidel for many years, the conviction forced itself upon him with overwhelming power that he had been supernaturally guided, and that there *was* a God in heaven; and later on, when he learned how my feeble mother had spent the night, he broadened his view to include the fact that He was a prayer-hearing and prayer-answering God."

It was exactly four weeks from the day they left Kingston, Jamaica, until they arrived at New Orleans.



Today

WILSON T. DOUGAN

My Father, 'tis the brink of brimming day.
These feet, from Thee so prone to go astray,
Lead gently through their tasks this morn, I pray;
Thou knowest my need.

Forgive unworthy thoughts ere dream-kissed sleep;
Till dusky flight of toil Thy watchcare keep;
Where down the path lie winding shadows deep,
Father, Thou lead.

Bid, Lord, my storm-tossed hopes to rest be stilled;
With service Thine let every hour be filled;
One perfect day, 'neath guidance Thine, I'll build,—
Help, Lord, I plead.



GRACE

ALEXANDER R. BELL

GRACE is the unmerited love and favour of God in Christ to men. Grace means that we receive something we do not deserve. Would you go around telling people that you were under no obligations to the man who had saved you from a death that you deserved? What would men think about such base ingratitude? Well, that is exactly what men are doing with God.

The scripture reads: "By grace are ye saved through faith; and that not of your-



The "Amoy." (See news note on page 32.)

selves: it is the gift of God." Eph. 2:8. Eternal life is the gift of God. It is by the grace of God. None of us have merited it. God by His grace saves us from eternal destruction, giving us everlasting life. And then we go around telling that we are under no obligation to Him. What do you think heaven thinks about such base ingratitude?

Men sing, "Free from the law, O happy condition!" and flagrantly violate the word and law of the living God. The apostle Paul speaks of "the grace of God that bringeth salvation." Does the salvation that we have through the grace of God release us from obedience to God? To love God—is that to refuse to obey Him, and to trample His law under our feet, and boast about grace? Rather let us, with grateful hearts, yield in unconditional surrender to the will of God to be moulded and fashioned after the divine image, patterned after the likeness of Him who said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." Let the sentiment of our hearts find expression in the words of the Saviour, "I delight to do Thy will, O My God: yea, Thy law is within My heart."



The Crew of the "Amoy."



With *Nature* and with *God*

MRS. ELLEN G. WHITE



HE Saviour's life on earth was a life of communion with nature and with God. In this communion He revealed for us the secret of a life of power.

Jesus was an earnest, constant worker. Never lived there among men another so weighted with responsibilities. Never another carried so heavy a burden of the world's sorrow and sin. Never another toiled with such self-consuming zeal for the good of men. Yet His was a life of health. Physically as well as spiritually He was represented by the sacrificial lamb, "without blemish and without spot." In body as in soul He was an example of what God designed all humanity to be through obedience to His laws.

As the people looked upon Jesus, they saw a face in which divine compassion was blended with conscious power. He seemed to be surrounded with an atmosphere of spiritual life. While His manners were gentle and unassuming, He impressed men with a sense of power

that was hidden, yet could not be wholly concealed.

During His ministry He was continually pursued by crafty and hypocritical men who were seeking His life. Spies were on His track, watching His words, to find some occasion against Him. The keenest and most highly cultured minds of the nation sought to defeat Him in controversy. But never could they gain an advantage. They had to retire from the field, confounded and put to shame by the lowly Teacher from Galilee. Christ's teaching had a freshness and a power such as men had never before known. Even His enemies were forced to confess, "Never man spake like this man."

The childhood of Jesus, spent in poverty, had been uncorrupted by the artificial habits of a corrupt age. Working at the carpenter's bench, bearing the burdens of home life, learning the lessons of obedience and toil, He found recreation amidst the scenes of nature, gather-

ing knowledge as He sought to understand nature's mysteries. He studied the Word of God, and His hours of greatest happiness were found when He could turn aside from the scene of His labours to go into the fields, to meditate in the quiet valleys, to hold communion with God on the mountainside, or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labour, and brought heaven's gladness to the toil-worn and disheartened.

During His ministry Jesus lived to a great degree an outdoor life. His journeys from place to place were made on foot, and much of His teaching was given in the open air. In training His disciples He often withdrew from the confusion of the city to the quiet of the fields, as more in harmony with the lessons of simplicity, faith, and self-abnegation He desired to teach them. It was beneath the sheltering trees of the mountainside, but a little distance from the Sea of Galilee, that the twelve were called to the apostolate, and the Sermon on the Mount was given.

Christ loved to gather the people about Him under the blue heavens, on some grassy hillside, or on the beach beside the lake. Here, surrounded by the works of His own creation, He could turn their thoughts from the artificial to the natural. In the growth and development of nature were revealed the principles of His kingdom. As men should lift their eyes to the hills of God, and behold the wonderful works of His hand, they could learn precious lessons of divine truth. In future days the lessons of the divine Teacher would thus be repeated to them by the things of nature. The mind would be uplifted and the heart would find rest.

The disciples who were associated with Him in His work, Jesus often released for a season, that they might visit their homes and rest; but in vain were their efforts to draw Him away from His labours. All day He ministered to the throngs that came to Him, and at eventide, or in the early morning, He went away to the sanctuary of the mountains for communion with His Father.

Often His incessant labour and the conflict with the enmity and false teaching of the rabbis, left Him so utterly wearied that His mother and brothers, and even His disciples, feared that His life would be sacrificed. But as He

returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face, the freshness and life and power that seemed to pervade His whole being. From hours spent alone with God He came forth, morning by morning, to bring the light of heaven to men. . . .

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." This is the effectual preparation for all labour for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed, will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts.—"*Ministry of Healing.*"

The Last Milestone

O THE old days, and the old ways,
And the world as it used to be!
How the heart goes out in longing
For the days we shall never see—
For friends grow old and heads grow grey,
And time flies fast;
But all the love in the world, dear,
Will never bring back the past.

O the steep brae, and the long brae,
The brae we used never to see!
Youth ran to the top with laughter
And breasted it easily.
But age creeps slow, with back bent low,
And level roads are best
For the feet that refuse to climb, dear,
When the sun goes down in the west.

But the old days and the old ways
Are the life of the days to come.
And the lost will be found again, dear,
When we all win home.
So, let friends grow old and leave us,
And let time fly never so fast,
The love that is better than life, dear,
Will rob us of nothing at last.

—Selected.

ONE impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

—Wordsworth.



No institution is of greater importance than the Christian Sabbath. The fact that Christ brought it into existence is sufficient to show that it is for man's benefit; and although it is enjoined as a day for physical rest, yet the supreme purpose of it was not for that only. It is principally a day for spiritual recreation and worship; and since that cannot be attained in its fullness without complete cessation from toil, the Lord Jesus Christ saw the necessity of prohibiting common labour on that day. Thus this weekly interval is absolutely necessary; for if man should be con-

tinually engrossed in the pursuit of worldly gain, without any recurring interruption, very soon his desire for spiritual things would be gone. But what a pleasure it is to lay aside worldly care, and once a week rest to think of God and His Word! Furthermore, since the highest good can be obtained only when all are in harmony concerning the day, to avoid confusion by allowing man to select his own rest day the Lord himself declared that "the seventh day is the Sabbath." Ex. 20: 8-11.

Avoid Confusion

This, therefore, is the day that all Christians should observe; for it was Christ who in the beginning made the seventh day the Sabbath; it was He who made everything (Col. 1: 14-16; John 1: 10), and the Sabbath was one of the things that were made (Mark 2: 27, 28). Therefore, since all will admit that what Christ does is Christian, inasmuch as He was the one who made the Sabbath on the seventh day, it must, in the very nature of things, have been the Christian Sabbath right at creation. And as this is a definite day, selected by Christ, because He rested on it, we must therefore observe *this* Sabbath day, and not one we may select ourselves. Man may, of course, begin to work on any day of the week, and keep the seventh day from the day he begins, but such

The Christian Sabbath



By
FREDERICK W.
JOHNSTON

a selection would be his *own* seventh day, not God's. When God said, "The seventh day is the Sabbath," He meant, of course, a seventh part of time, but He meant the seventh part that He had selected Himself. Any day of the week can be the seventh part of time, but only one day can be God's holy Sabbath, and that is the seventh day.

Nor can any one keep holy any day outside of the seventh day. Resting on a day does not make it holy; for if resting on any time made it holy, then when people were out of work all winter they would have a holy winter; and when they ceased work at night and slept, they would have a holy night.

Resting, therefore, does not produce holiness. No man can make anything holy unless he be holy himself; and since all are sinners, and since even professed Christians are holy only through Christ, therefore, not having any holiness of their own, even Christians cannot confer holiness on anything or anybody. It takes a person who is holy himself to transfer holiness to an object; and since God alone is holy, only He can make any day holy, and since the seventh day is the only day He made holy, that is the only holy day.

Then, too, even though the seventh day is holy, only a Christian can keep it holy; for a person may desecrate the Sabbath in his heart by unholy thoughts or desires. A Christian's heart is right with God, and thus he only can keep holy what has been made holy by the Lord.

Sinai and the Sabbath

Again: The seventh day is the Christian Sabbath because Christ commanded it from the top of Mount Sinai. In Nehemiah 9: 13, 14 we find that the one who led Israel in the wilderness by a cloud in the daytime and a pillar of fire by night, was the very same who gave the commandments at Sinai. From 1 Corinthians 10: 1-4 we learn that the one who led Israel at that time was Christ. The con-

clusion, therefore, is unavoidable that Christ gave the law of ten precepts, the fourth one of which says, "The seventh day is the Sabbath." And since Christ commanded it, it must have been the Christian Sabbath at Sinai. Is it any wonder, then, that, since He made it and commanded it, He called Himself the "Lord of the Sabbath"?

Incidentally, the reader might ask how Christ could make the Sabbath at creation when He was born in Bethlehem only nineteen hundred years ago. The answer is plain when we understand that Christ existed contemporaneously with His Father from the very beginning of the universe, and that through some mysterious process He became a babe and took upon Himself human flesh. That Christ has existed from eternity is evident from His own words. (See John 17:5; also John 1:1-3 and verse 14, which shows that God the Son was the "Word made flesh," and that He was the Creator of the world. See also verse 10 and Col. 1:14-17.)

And not only did Christ make and command the Sabbath day, but He also kept it while here in the flesh. Luke 4:16. In doing so He set us an example that we "should follow His steps." His manner of keeping it is also worthy of attention, for that was His day for attending divine worship at church, at which time He preached the word of God. He abstained from all secular labour and did only such charitable work as is consistent with true

Sabbath observance. He healed the sick, the halt, and the blind on the Sabbath, and recommended the saving of even animal life on that day. All the other days of the week He regarded as common working days. He never kept the modern Sunday, and never once commanded it. If people do not keep Sunday, they have Christ as their example, and if they keep the Sabbath, they follow in His steps.

Jesus and the Apostles

In the commission of Christ to His apostles, He required them to preach not only the gospel, but also all the things He had commanded. Matt. 28:19, 20. Since He was the one who gave the ten precepts, including, of course, the

Sabbath, it was their Christian duty to proclaim this truth. So we find the apostle Paul, in A. D. 64, declaring in Hebrews 4:9, that "there remaineth therefore a rest to the people of God." The margin says, "Keeping of a Sabbath;" and the day which he means is the seventh day, for he says in verse 4, "He spake in a certain place of the seventh day on this wise." The Christian Sabbath, or Saturday, therefore, was still in force in Paul's time.

Naturally, we would expect the apostles to practise what they preached, and thus it was a custom of Paul's to preach on the Sabbath. Acts 17:2; 18:4. He and Barnabas preached to Gentiles as well as to Jews on that day (Acts 13:42, 44); and this same Sabbath is

New Testament Decalogue

I

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10.

II

"Little children, keep yourselves from idols." 1 John 5:21.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts 17:29.

III

"That the name of God and His doctrine be not blasphemed." 1 Tim. 6:1.

IV

"The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

"For He spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all His works." "There remaineth therefore the keeping of a Sabbath [margin] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His." Heb. 4:4, 9, 10.

"By Him were all things created, that are in heaven, and that are in earth." Col. 1:16.

V

"Honour thy father and thy mother." Matt. 19:19.

VI

"Thou shalt not kill." Rom. 13:9.

VII

"Thou shalt not commit adultery." Matt. 19:18.

VIII

"Thou shalt not steal." Rom. 13:9.

IX

"Thou shalt not bear false witness." Rom. 13:9.

X

"Thou shalt not covet." Rom. 7:7.



spoken of no less than fifty-eight times in the New Testament alone. Surely this makes it a New Testament doctrine.

And this same Sabbath will continue through eternity; for in the new earth, man's future eternal home, the Sabbath will be kept by all God's people. Isa. 66:22, 23.

The manner of keeping the Sabbath is also clearly specified. It is not a day for worldly pleasure or business or for any personal secular interest. Isa. 58:13, 14. Marketing is prohibited—either buying or selling (Neh. 13:15-21); and though we may outwardly observe the form, we may desecrate it in our hearts by thinking of worldly interests (Amos 8:5, 6). Israel of old were instructed to do their baking and boiling the day before (Exodus 16); and because the Jews did not follow the Lord's instructions regarding the Sabbath, Jerusalem was destroyed (Jer. 17:27. See also 2 Chron. 36:19-21).

Edmonton, Alta.

What Think Ye of Christ?

GEORGE S. BELLEAU

WHAT think ye of Christ? whose son is He?" is the question that Jesus asked the Pharisees nineteen centuries ago. This question is still of vital importance today in the crisis through which the church is passing.

Napoleon, while in banishment at St. Helena, conversing with General Bertrand, who contended that Jesus was only a man of great genius and power to command and control, said: "I know men, and I tell you that Jesus Christ is not a man! Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religions the distance of infinity." In further justification of such a high estimate, Napoleon thus beautifully expressed his belief that Jesus Christ was more than a great man:

"You speak of Cæsar, Alexander; of their conquests; of the enthusiasm they enkindled in the hearts of their soldiers; but can you conceive of a dead man making conquests with an army faithful and entirely devoted to His memory? My army has forgotten me while living. Alexander, Cæsar, Charlemagne, and myself have founded empires. But on what did we rest the creations of our genius? Upon force! Jesus Christ alone founded His empire upon love: and at this hour millions of men would die for Him. I have so inspired

multitudes that they would die for me—but, after all, my presence was necessary—the lightning of my eye, my voice, a word from me—then the sacred fire was kindled in their hearts. Now, that I am at St. Helena, alone, chained upon this rock, who fights and wins empires for me? What an abyss between my deep misery and the eternal reign of Christ, who is proclaimed, loved, adored, and whose reign is extending over all the earth!"

Thousands of Christians today cannot see in Christ what the French emperor saw—a divine being. The Mohammedan believes in the divinity of Jesus, for the Koran says that Jesus was a divine prophet. The Reformed Jews will admit that Christ was as divine a prophet as either Moses or Isaiah. The Unitarian is willing to admit that Christ was as divine as we are—perhaps a little more so. Yet these refuse to believe in the deity of Christ—that Jesus Christ is the only begotten Son of God.

Many say the reason they do not believe in the deity of Christ is that Christ never claimed to be equal with God and to be His Son. But mark this incident:

"When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am?" Matt. 16:13. The disciples answered that the people thought Him a prophet. Christ next asked them, "But whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God." Matt. 16:15, 16. Does Christ tell Peter that he is wrong and overzealous? No. Notice Christ's words, to see if He claimed to be the Son of God: "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Verse 17. Did Christ deny that He was the Son of God? No; He blessed Peter for his knowledge that He was the Son of God. Christ certainly claimed to be the Son of God.

At a Jewish feast in Jerusalem, Christ passed a pool where many lame and sick people were waiting for an angel to trouble the water so that they might be the first to get into the pool and thus be healed. He met a man who had been infirm thirty-eight years. Christ asked him, "Wilt thou be made whole?" He replied that he had no one to put him into the water, and that others always reached the pool before him. "Jesus said unto him, Rise, take up thy bed, and walk." It was on the Sabbath day that this man was thus healed, and while he was going through the streets with his bed, the Jews asked him what he meant by carrying his bed on the Sabbath. He replied that the

man by whom his cure was wrought had told him to do so. Then they asked him who had healed him, but he did not know. When he met Christ in the temple later, Christ spoke to him in these words, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." The man went directly to the Jews and told them it was Jesus who had healed him.

Then the Jews tried to kill Christ because He had done these things on the Sabbath day. "But Jesus answered them, My Father worketh hitherto, and I work." And then the Jews wanted all the more to kill Him, because He



H. S. Dixon, inventor of a self-propelled airplane. He is exhibiting his pet cat in its home in a watering can.

had not only broken the Sabbath, according to their tradition, but had claimed Jehovah as His Father, thus making Himself equal with God.

Before the seventy-five to one hundred thousand persons assembled at the feast, Jesus proved by four different witnesses that He was the only begotten Son of God.

The first witness He called was John the Baptist: "Ye sent unto John, and he bare witness unto the truth."

But He claimed in His miracles a still greater witness: "I have greater witness than that of

John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." His miracles were to bear witness to His deity. To Nicodemus, the miracles were enough to prove that Christ was the Son of God. "The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with Him." John 3:2. Yet the Jews saw these same miracles, and did not recognize Him as the promised Messiah.

Not willing that any doubt should be left in their minds, Christ then called their attention to the audible voice from heaven claiming Him as the Son of God: "And the Father himself, which hath sent Me, hath borne witness of Me." John 5:37. Here Christ referred to His baptism. Matthew describes the event thus:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him, and Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matt. 3:13-17.

What better proof could Christ give the Jews of His deity than to refer to that demonstration at His baptism?

Christ's fourth witness was the Old Testament. He did not tell them not to read it, but said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they that testify of Me. And ye will not come to Me, that ye might have life." John 5:39, 40. The Jews knew the Old Testament, yet refused to recognize in Him the promised Messiah, and therefore He taught them to "search the Scriptures." And what does the Old Testament testify of Christ?—That Jesus Christ the Messiah is equal with God.

When Jesus was brought before Caiaphas, "the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Matt. 26:63. On trial for His life because He claimed to be equal with God, He answered, "Thou hast said," which was equivalent to yes.

We are forced to believe that Christ was not only the greatest being this world has ever seen, but that He was also the Son of God.

Seen Through Others' Eyes

What Was His Creed?

He left a load of anthracite
In front of a poor woman's door
When the deep snow, frozen and white,
Wrapped street and square, mountain and moor.
That was his deed; he did it well.
What was his creed? I cannot tell.

He had great faith in loaves of bread
For hungry people, young and old;
Hope he inspired; kind words he said
To those he sheltered from the cold.
For we should feed as well as pray.
What was his creed? I cannot say.

In words he did not put his trust,
His faith in words he never writ;
He loved to share his cup and crust
With all mankind who needed it.
In time of need a friend was he.
What was his creed? He told not me.

—Selected.

Another Land of Opportunity

MR. TROTZKY, who was motorman of a street car during his sojourn in the United States, did not find there the opportunity which opened the door to fortune to many of his countrymen, says the *New York Tribune*. It was only after his return to Russia and his elevation to the office of minister of war that he began to prosper.

The cabled news that he has just sent \$125,000 in real money to his bankrupt brother in Berlin indicates that he has done very well indeed. His success is particularly noteworthy in view of the contention of himself and his fellow Bolsheviki that under the Soviet system no man must prosper above his brethren and that all wealth created by the proletariat must be equally divided.

This argues, of course, that any Russian's relatives who are temporarily embarrassed need only to cable for \$125,000 and they will receive it by the next mail. If Trotzky has that much money to spare, every moujik must necessarily be in the same fortunate position.—*Saturday Night, June 2, 1923.*

The Moral Break-up

THE danger of the world lies not on the economic, but on the spiritual side. The nations blundered into a great war. That might be excusable. Once in the war, they could not

stop until one side was thoroughly beaten. That is easily understood. It is the peace which cannot be forgiven, and if the peace itself could be forgiven to the passions of the time, the frustration of the efforts to undo its wrongs is deliberate and persistent. We are forced to recognize a deep-seated disharmony in our civilization, something wrong within the nations which comes out in their dealings with one another. The very growth of man's power over nature, the very success and triumph of human effort, has raised problems which seem too hard for man to solve. The development of communications, the interlocking of commercial interests, have made the world for important purposes one society. But it is not one morally or politically. There is neither the spirit of mutual good-will nor is there the adequate political organization necessary to reconcile the divergent interests or to arrest the disastrous collisions with which they constantly threaten the distracted peoples. War has been no purge. Mutual suspicion is deepened. The respect for human life is lessened. The authority of law is everywhere sensibly impaired. The violence of reaction faces revolutionary anarchy,—Black-shirts against Red, mobs from the Governmental aeroplane in answer to bombs from the back street secret arsenal. The material quarrel winds criss-cross in and about the class quarrel, and all sides alike utter, and deride, the words of reason and of peace.

This moral break-up is the cause of the desolation which Mr. Wells sees advancing, and the question that we have to face is whether the reserves of good-will and good sense are sufficient to repair the breach before the oncoming tide has swept everything away.—*Manchester Guardian.*

Prohibition's Effect on the Young

THERE are, of course, some who drink liquor now who never drank before. What a strange argument! Did it ever occur to these eager souls looking for an excuse that hundreds of thousands of young men and women reach the drinking age each year now as well as before the enactment of the Eighteenth Amendment? Because some of them still fall victims, is that

any reason why all of them should be exposed to the wiles of this most insidious business?

Again, it is urged that the boys and girls of today are more immoral, and that this is due to a general breaking down of our laws through the enactment of prohibitory statutes. Since when did the saloon become an aid to moral reform? or an inspiration to the young? As usual, the basis of the argument is wrong. An index of what is going on is found in our juvenile court in Chicago, the largest court of its kind in the world. Year by year the cases of delinquency have decreased from 2,786 in 1916 to 1,917 in 1922; and the dependency cases in that time from 2,310 to 1,396.

Dependent children come largely from drunken homes. We have in Cook County an infirmary where the homeless poor are kept. In 1920 the superintendent requested the courts to commit certain minor offenders to the infirmary on the ground that prohibition had so reduced his force that he had an insufficient number of inmates to do the necessary work. This we did, and 375 persons were committed as prisoners in 1922. In spite of these recruits the total number of inmates in that year was 7,189, while in 1917 it was 9,023, or 1,834 more.

It is the duty of the coroner of Cook County to hold an inquest upon the bodies of all persons found to have died under suspicious circumstances. The record of inquests fell off nearly one thousand between 1917 and 1922, largely because men do not get drunk, lie out, and die from cold and exposure now as frequently as before. What is true in Chicago is also true in New York. The number of suspicious deaths there decreased from 12,806 in 1918 to 10,721 in 1920.

Perhaps nowhere has the change that has come over the country been as manifest as in the lowering of the death-rate everywhere. Notwithstanding the vast increase in the population, the number of deaths has decreased in nearly every community. No one will claim that this is all due to the enactment of prohibition, but no one can examine the record without feeling that more sober living has had much to do with it.—*William N. Gemmill, Judge of the Municipal Court of Chicago, in New York Times, June 3, 1923.*

The Handicap of Wealth

It is fitting in these days, when wealth is so often held up as the true crown of success and almost the essential to happiness, to point out

the other incontestable fact, that only too often wealth is an obstacle to success and a barrier to happiness. Even where a man shares the delusion that his wealth is making him happy, he will find very frequently that his happiness, so far as it comes from extraneous sources, springs from enjoyable and successful effort rather than from its financial reward. The enjoyment comes from mastering difficulties rather than the securing of financial reward. But a good many people will thrust this aside contemptuously as mere "preaching," and will continue to hold firmly the faith that wealth means both success and happiness.

Yet no matter how firmly embedded this belief is in the common mind, it is still an error. Wealth does not guarantee either success or happiness, and the son of the rich man often labours under a handicap greater than that of the poor. It is not the same kind of handicap, but it is just as real. Poverty often spurs a man to do his very best; wealth often unnerves a man so that he does his very worst. Poverty stimulates a man to heroic struggle, and in the struggle a man is made; wealth lures a man to self-indulgence, and in the indulgence the man is marred.

Mr. H. Hoover tells us that of the twelve men, comprising the President, Vice-president, and Cabinet, of the United States, "nine have earned their own way in life without economic inheritance, and eight of them started with manual labour." It is true that the poor greatly outnumber the rich, but the fact that two thirds of the twelve members who compose the Cabinet, including the President, started as manual labourers, is a very significant one, and emphasizes the fact that wealth is often a greater handicap than poverty. To be born rich is not nearly as advantageous a thing as is commonly supposed, and to be born poor is often a real advantage.—*The Christian Guardian, May 23, 1923.*

Infallibility

OTHERS are fallible, as you are. All make mistakes. Go and make them as others do, then correct them, forget them, and act again and yet again. Remember that the greatest and most successful careers of the world are nothing but a tissue of mistakes, corrected and forgotten.—*Selected.*

WHILE life is not a bed of roses, we need not make it a bed of thorns.

NEWS NOTES

—The major portion of the population of Brazil is Portuguese, and Portuguese is the official language of that country.

—The vicar of St. Keverne, in Cornwall, England, found a vestment chest of Spanish workmanship, 300 or 400 years old, in a load of firewood delivered to him.

—A sanity test will be given all persons arrested for speeding in Indianapolis. Those held for an examination by the sanity commission will await the test in jail, the state law providing that they cannot give bond.

—A Chinese junk, the "Amoy," recently crossed the Pacific Ocean from Shanghai to Victoria, British Columbia. As far as is known this is the first time in history that a junk ever crossed the Pacific. The "Amoy" has three masts, without auxiliary power, is 69 feet over all and 48 feet on the water line. The master of the "Amoy" is a Dutch-Canadian who married a Chinese woman. His wife operated the ship during the 91 days it took to make Victoria.

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—Mt. Vesuvius, at night, is white to the edge of the crater; the reflection of the eruption glow on the snow is visible many miles out at sea and makes the city light as if from moonlight.



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“ Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;
to cause it to rain on the earth; . . . to satisfy the desolate and waste ground; and to cause
the bud of the tender herb to spring forth?” *Job 38:25-27.*