

The Canadian WATCHMAN



A remarkable series of illustrations of incidents in the Life of the Saviour have been posed in the Holy Land by living figures. The complete set tells the story of His life from the manger to the Last Supper. The photo shows Joseph and Mary and the infant Jesus on the flight to Egypt, resting before the sphynx.

“The Ghost of the Caesars Stalking Abroad” *Page 6*

Tomorrow

He was going to be all that a mortal should be,
Tomorrow;

No one should be kinder or braver than he,
Tomorrow.

A friend who was troubled and weary, he knew,
Who'd be glad of a lift, and who needed it too;
On him he would call and see what he could do,
Tomorrow.

Each morning he stacked up the letters he'd write
Tomorrow;
And the thought of the folks he would fill with delight,
Tomorrow.

It was too bad, indeed, he was busy today,
And hadn't a minute to stop on his way;
More time I will have to give others, he'd say,
Tomorrow.

The greatest of workers this man would have been,
Tomorrow.

The world would have known him had he ever seen
Tomorrow;

But the fact is he died and faded from view,
And all that he left here when living was through
Was a mountain of things he intended to do
Tomorrow.

—Edgar A. Guest.

EDITORIAL COMMENT

Taking Jesus Seriously

DR. JOHN R. MOTT in diagnosing the situation in the church and in the world said recently in an address before a Toronto audience that there is a growing disposition on the part of people to take Jesus more seriously. We do not know all that was in the speaker's mind when he used the expression, but we have been asking ourselves, as we have pondered the doctor's words, What does it mean, and what is involved in a willingness to take Jesus seriously?

Manifestly it must mean first of all that we accept the deity of Jesus, acknowledge Him as the ever-living One. It is impossible for a sensible person to take a dead man seriously, for a dead man has no part in anything that is done under the sun. If Jesus was born in the natural way of human parents He belonged, mainly at least, to only one generation of human progress, and His teaching and example may be of no more interest to the culture of today than a yoke of oxen would be to the problems of transportation in this age of railroads, automobiles, and aircraft. If He is not truly God He is simply a dead man, and today out of date, even though we admit that he was useful to His own generation, and in wisdom, in advance of it.

In order to take Him seriously as an influence in the world two thousand years this side of His birth in Bethlehem and His death on Calvary, we must allow that He was different from all other men. We must accept the record of His virgin birth, His vicarious death, and His supernatural resurrection from the dead. To take Him seriously we must not only believe that He is alive and that He is alive forevermore, but also His goings forth are from everlasting, even from the days of eternity; in short that He is Jesus Christ, the same yesterday, today and forever.

It is only when we recognize that Jesus at creation is the same Jesus at Sinai, Jesus in Judea, and Jesus today, that his teachings and example have any authoritative weight upon the mind and conscience. We would be glad to believe that there is a growing willingness in the world to take Jesus seriously, but the evidences as we see them are not very convincing that such is the case. Just as He said to the people in Judea, "Why call ye me Lord, Lord, and do not the things that I say," so He questions the faith of the last generation, saying, "When the son of man cometh shall He find faith on the earth?" He knew what was in man, He knows the hearts of all men today. Dr.



Soudan's new Governor, Sir Geoffrey Archer, who has had experience in African problems as Governor of Uganda and Somaliland. He succeeds Sir Lee Stock who was assassinated in Cairo.

Mott is right in saying we ought to take Jesus more seriously. The only question is: Are we becoming more willing to give heed to the example of His life as it is recorded in the New Testament?

Lenine and Trotsky, Failures, Why?

NOT many years ago Lenine and Trotsky were widely hailed as apostles of a new and better social and economic age. Their political theories sounded plausible, especially to those suffering from the pinch of poverty, and the number of this class had been greatly multiplied by the business depression in the years following the war. It is not strange that in war-weary and impoverished Europe the rosy promises of Lenine and Trotsky appealed to thousands as a new gospel.

Two years after the war it looked as though all Europe might go Bolshevistic. At that time an agent of the British and Foreign Bible Society in Southern Europe reported that multitudes of workingmen in Italy and elsewhere sneered when offered the New Testament, and said, "Bring us Lenine's gospel. We don't want the Bible; that is the priest's book, and we want no more priestcraft. We want Lenine's books, we want the red flag." And even in Britain and America Communism had its strong advocates and champions, who looked to Russia as the one bright spot in all the world, and who referred to Sovietism as the one and only constructive idea which had appeared as a result of the travail, suffering, and sacrifice of the war.

It is not necessary to reflect on the sincerity of Lenine and

Trotsky or to impugn their motives. Some of their deluded followers in America went to Russia voluntarily and some were deported. Then came disillusionment. There is no denying the fact that conditions in Russia were a miserable disappointment to the expectations of the oppressed. And it was largely the testimony of the disappointed ones, who had had a chance to compare conditions under democracy with those in Soviet Russia, that started to turn the tide of political opinion in all countries away from what is known as "parties of the left" or in other words, Communism.

Emma Goldman, the deported American agitator is now seeking asylum in Britain. Utterly sick of the tyrannies of Soviet Russia she is very free to voice her disappointment in the outcome of the experiment in proletarian dictatorship. She is telling everybody who will listen to her that something has gone wrong with the revolution in Russia. It is impossible to

say how much Lenine's own disappointment with the outworking of his theories contributed to his breakdown and death; but it is certain that both he and Trotsky soon knew that there was failure somewhere, and they tried in a measure to retrace their steps.

What was the matter, and why did they fail? Why is political communism such a disappointment wherever it is tried out on a large scale? Simply because it ignores human nature and almost always its leaders ignore the standard of the Holy Scriptures, and fight against God. Human nature is inherently selfish, and men who forcibly despoil and rob the rich invariably envy and distrust one another. They cannot escape the effect of their own logic; for if they have a



Zaghlul Pasha, the former premier of Egypt dismissed by King Fuad as a result of the assassination of Sir Lee Stock, Governor of the Sudan.

right to forcibly take and divide what others have then anybody who has the power has the right to take what they have, even their lives. And so men who reject God's promises "fight, and war, and lust, and have not", for in the anarchy that naturally follows all moral standards are abandoned, and no man's life is safe from day to day.

Men who delude themselves into thinking that evil can be gotten rid of by education, legislation, and change of environment are like the teachers that our Saviour rebuked, saying, "Ye make clean the outside of the platter" but the inside remained contaminated with the germs of disease and death. Without the power of God to change men's hearts the most beautiful human philosophies fail miserably.

Improvement and growth follow the implanting of a new life. Without the new birth which comes only through the gospel of our Lord Jesus Christ there can be no new world. And it is noticeable that many judges and others who have to do with crime and criminals are outspoken in calling for more religious training of children as an aid in the suppression of the wave of lawlessness and crime that threatens to end civilization.

Judge Kavanagh, of the Supreme Court of Chicago, recently said:

"The prison reports contain tables showing the creeds of the convicts, and most of them report themselves as Catholics, Protestant, or Jew, but each of them long before he turned criminal had abandoned his faith.

"This was necessarily true, because, before one becomes a criminal he must first stifle his finer emotions, and religion is a protector and nurse of the finer emotions.

"These emotions build the first barricade against crime in the human mind."



The New Prime Minister of Egypt, Zivar Pasha, who was recently summoned to the charge of the government of his country; and whose selection by King Fuad was satisfactory to Great Britain.

Fighting against God and religion is always a losing battle. The Bible prophets emphasized this over and over again, in the simple direct language of the common, with the eloquence of the masters, and the inspired imagery of the poets, "that the way of man is not in himself." History and all human experience testify that fighting against God and the gospel of Christ is not only disappointing, but that in the end such destroyers of the earth bring about their own destruction.

Daniel spoke of the "abomination that maketh desolate." Dan. 9:37. Isaiah warns that turning away from God's law brings darkness, and leads to hunger, blasphemy, revolution and unutterable misery. Isa. 8:20-22. And the Apostle John in

holy vision on the isle of Patmos saw all the powers of earth united to make war against the Lamb of God. But their war was a failure. Rev. 17:13, 14. And John saw their dead bodies strewing the earth. Rev. 19:11-21.

Men who war against God, who ignore religion, and reject His commandments are not safe leaders. Lenine and Trotsky are simply two more examples of the failure of men who fight against God.

Three Gates of Gold

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold—
Three narrow gates: First,

Is it true?
Then, is it needful, in your mind?
Give truthful answer; and the next
Is last and narrowest:

Is it kind?

—Selected.

The Ghost of the Caesars Stalking Abroad

By Frederick W. Stray



CHRIST recognized Satan as "the prince of this world," but not the king. A prince may be an "heir apparent" to the throne, but still uncrowned. "Invisible government" is Satan's masterpiece of power to further his own ends. He is continually scheming and working through mankind to become the monarch of this world. Working through human political organizations, representing the aggregate power of great masses of people, Satan has ruled mighty nations in more than one crisis hour of earth's history. He was the power behind the throne of the persecuting Caesars. He has also set up his dominion of "wicked spirits in high places" in that other powerful moving force of mankind, organized religion.

Beasts as Symbols of Power

The Bible prophets symbolize nations under the Satanic control, by wild beasts of the forest. Of the ancient universal kingdoms Babylon was symbolized by a winged lion, Medo-Persia by a bear, Greece by a leopard, and Rome by a terrible nondescript beast.

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Dan. 7:23. The fourth world monarchy of history was Rome under the Caesars.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7:24. This is a clear prophecy of the division of the Roman Empire into ten parts, which was fulfilled in the fourth and fifth centuries of the Christian era. In Gibbon's work, "The Decline and Fall of the Roman Empire" he speaks of "the ten kingdoms of Western Rome." They are the progenitors of the present nations of Western Europe.

"Another horn (a king) shall rise after them, diverse" or different from them. The ten horns or kings arose in the fourth and fifth centuries A. D. and under the impact of barbarian hordes from the north the throne of the Caesars tottered and fell. In the course of this struggle, the Emperor Constantine removed the capital from its ancient seat at Rome, to Byzantium on the Bosphorus, which he re-named Constantinople in his own honour. Cardinal Gibbons in one of his books says:

"An event occurred in the reign of Constantine which paved the way for the partial jurisdiction which the Roman Pontiffs commenced to enjoy over Rome, and which they continued to exercise, till they obtained full sovereignty in the days of King Pepin of France.

"In the year 327, the Emperor Constantine transferred the seat of empire from Rome to Constantinople."—*Faith of Our Fathers*, Forty-ninth edition. pp. 165, 166.

The Caesars Give up their Seat to the Pope

The city of Rome passed from the Caesars to the Bishops, so that the church over which the pope presides takes its name from the City of Rome, Roman Catholic. According to the prophecy, a horn or king out of old Rome, should rise to power, sometime after the time when the ten kings should divide the Roman Empire. The division was completed in the fifth century, consequently at that time this other eleventh horn, or king, diverse, or different from them, must have been growing up in their midst.

This king different from the others would, according to the prophecy, subdue three of the ten kings. The Arian controversy raged in church and state among the ten kingdoms. Finally seven of these kingdoms were ranged on the side of the Roman Pontiff while three definitely opposed themselves, holding to Arianism. The Emperor Justinian issued a letter in 533 A. D. recognizing the Bishop of Rome as "The Head of all the churches." The Emperor followed the pen with the sword, his armies immediately proceeding to the conquest of the three Arian kingdoms opposed to the



Constantine

Bishop of Rome, the Heruli, the Vandals and the Ostrogoths.

After a victorious campaign against the Heruli and the Vandals, Belisarius the Roman General in 536 entered Rome at the invitation of the Pope. The next year the Goths rallied all their forces to retake the city. They retired, defeated, in 538, and from that time their power dried up.

"With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges (A. D. 538) commences the history of the Middle Ages."—*Greece under the Romans*, Finlay, p. 295.

"Vigilious, a pliant creature of Theodora, ascended the papal chair under the military protection of Belisarius (538—554)."—*History of the Christian Church*, Schaff, Vol. III, p. 327.

Thus history establishes the date of the ascendancy of the Bishop of Rome to the seat of universal religio-political power, by the pen of the Emperor 533, and the sword of empire, 538 A. D. Daniel's eleventh horn out of Rome, different from the ten other divisions, rising to power after them, subduing three of them, is clearly the Papacy.

As one writer has said, "The papacy is but the ghost of the Caesars, stalking abroad through the land."

The Doctrine of Papal Infallibility

The prophet continues, "And he shall speak great words against the most High, and shall wear out the saints of the most High, and shall think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. No greater words against the Most High can be spoken than the Papal doctrine of the infallibility of the Pope, the exaltation of sinful erring man to the place of God, by vote

of his fellows in the college of cardinals.

Nothing could ever more literally fulfill the prophecy "wear out the saints of the Most High" than the Inquisition, with its slow torture to wear down human resistance to the point of recantation. The change of God's law in expunging the second commandment of the decalogue, prohibiting the worship of images, and dividing the command against coveting, listing it as nine and ten to make up the complete number caused by dropping the second, is found in every Catholic catechism.

In these same catechisms, and controversial literature of the church of Rome, is found the unblushing claim to responsibility for changing the "times" of Sabbath rest from the seventh day to the first day of the week, Sunday.

Question—Have you any other way of proving that the church has power to institute festivals of precept?

Answer—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*Keenan's "Doctrinal Catechism,"* p. 174.



A Recent Photograph of Pope Pius XI

Thus in seven points does the Papacy fulfill the prophecy. Every event foretold is a link in the chain of evidence revealing the Roman Bishop as the original of this prophetic photograph of a king of Rome. When a priest is elevated to the cardinalate, he becomes a "prince of the church" that is, he is then eligible to election as the priest-king of the Roman hierarchy. Let us review these seven points in prophetic picture.

1. He rises in the fourth universal monarchy, Rome; 2. He rises after the division of Rome into ten kingdoms; 3. He is diverse from them, a priest King; 4. He subdues three of

them; 5. He speaks *great words* against the Most High; 6. He wears out the saints; 7. He thinks to change times and laws.

There is one other clinching link in the chain which precedes the verses already quoted. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7: 21, 22. Then this eleventh horn or king out of old Rome, was to continue to the end of time. He must be in the world a recognized king in Rome today, to fulfill the prophecy.

Two Thrones in Rome

Today, in this year of 1925, there are two kings whose thrones are set up in the city of Rome. One throne is in the Quirinal, occupied by the King of Italy; the other in the Vatican upon which sits Pius XI. Both of these kings maintain a diplomatic service. Cardinal Gasparri is the Papal secretary of State. The church of Rome, alone among churches, is thus distinguished as a State. Rome is the only place on earth to which modern nations send two distinct and separate embassies, thus recognizing two governments, whose capital is the city of Rome.

Nineteen nations, including France, Russia, Germany and Great Britain maintain diplomatic relations with the Vatican, thus officially recognizing the Papacy as a temporal sovereignty, or government. As the prophecy declared the eleventh division of Rome would be "diverse from the first" which is clearly fulfilled in the ecclesiastical phase of Papal power, so today the Roman church is "diverse" from all other churches in Christendom in being recognized by the nations as a temporal sovereignty, or government. As the prophecy de-officially selected priest-king upon his throne.

In speaking of this eleventh horn or king of Rome, the prophet said in verse 20,—"Whose look was more stout than his fellows." History fulfilled the prophecy to the letter in this respect. The Papacy was the most powerful force in the world for many centuries, laying nations under interdict, compelling obedience to its decrees, bringing the kings of earth to their knees again and again. So now among the churches of Christendom, judged by the standards of human pomp and power, it may be said that his "look was more stout than his fellows."

Oshawa, Ont.

The second article on this subject will appear in the April CANADIAN WATCHMAN.



Yorkminster, England, Viewed from the South

To Whom Shall We Go?

By Roy Franklin Cottrell



HAVE found through the country," says Dr. Russell H. Conwell, "a very serious decadence of the Christian churches, in membership and in spiritual power. In many places the churches are poor and discouraged, and the officers speak with gloom. . . . They feel that there is a sad outlook for the Christian churches."

One reason for this, according to a recent pronouncement in *The Reformed Church Messenger*, is the tendency of the popular pulpit to discuss themes suggested by politics, current events, or modern science. Instead of feeding his flock upon the Bread of Life, the preacher too often delivers a lecture telling how the affairs of the world should be managed; and the average churchgoer returns from his sanctuary "strangely listless and languid," with "his life unilluminated and his spiritual hunger unappeased."

Observing the Glad Tidings

"He alone is a true preacher who is a mouth-piece of the oracles of God." This is the expression of a great spiritual fact; yet the popular minister obsessed with the thought that he should be liberal and progressive, takes his cue from Aristotle or Seneca, from Darwin or Emerson, from Hindu mystics or modern psychologists. Not from the living fountains of Inspiration, but from the "broken cisterns" of subtle human philosophy he vain would slake the thirst of his auditors, and religious decline is the inevitable result.

The two following citations are typical of this modern trend:

"I have never seen any description of Heaven which was even tolerable. To me the conception of Heaven as a place of refuge from pain and drudgery is unthinkable. Joy in work is my ideal of existence, here or hereafter. The new religion to come will recognize that there is nothing ultimate within its knowledge. It will seek an open field, constantly shifting, and will not pretend any final recommendation of any sort."—*Charles W. Eliot, nonagenarian President-emeritus of Harvard University.*

"The religion of the past has dealt with the unknown, the mystic, the miraculous. The religion of the future will deal with the known, the real, the natural. Religion will be the relation between our personalities and external reality."—*Julian Huxley, biologist, grandson of Thomas Huxley, one of the pioneer evolutionists.*

To both of these distinguished men, the Bible evidently means little or nothing. As regards Heaven, we admit that many of the

accepted notions and concepts of that realm are wholly fanciful and absurd. But the Word of God pictures a real place, to be inhabited by real people, with real tasks to perform, real mysteries to be fathomed, real knowledge to be attained, and real associations to make happiness complete. Yes, our Father's description and promise of Heaven includes all these and more; for in that fair country, there will be no pain, sorrow, sin, or undesirable experiences to mar. If we turn our backs upon the only valid hope of the future, "to whom shall we go" for a prophecy of paradise?

A Dreary Prospect

Dr. Eliot tells us that the new religion "will recognize that there is nothing ultimate within its knowledge," that it will be "constantly shifting, and will not pretend any final recommendations of any sort." What could be more unreal, more unsatisfactory? With no captain aboard, no authority, no chart or compass, how dismal the outlook! Has the old ship Zion become a hopeless derelict? And what of the passengers en route? Have they no announced destination? Must they all go down in the universal tragedy called death, and with no spark of hope to light the dark cavern? Is there no radio provided? and even if there were, none to whom they can signal their S O S?

In the scientist Huxley's forecast, quoted above, he boldly asserts that "the religion of the future will deal with the known, the real, the natural," and "will be the relation between our personalities and the external reality." In other words it will recognize nothing that is divine or supernatural, and will be but a changeable ill-defined system of ethics and conventionalities.

Building on Shifting Sand

Modern science is constantly experimenting, discarding, selecting. Text books that were new and up-to-date but a few years ago, are now relegated to the back shelf or to the scrapheap. Popular scientific theories of yesterday are now exploded and displaced by the opinions of today; and many of these, in turn, will retire before the new assortment of tomorrow. Can it be that genuine religion rests upon so capricious a foundation? The book itself explicitly warns against those philosophers who

are "ever learning and never able to come to the knowledge of the truth." Yet such is the ambitious programme advanced for Christianity by a number of the world's great intellectuals. Their vision includes no real remedy for sin or the ills of mankind, no outside assistance for the person struggling for the victorious life, no comfort in affliction, no hope for the dying, and no promise of a better world than this.

Is it any wonder, then, that popular Christianity is losing its power and influence with the masses, that the churches are almost deserted, that the pew is listless, and the spiritual hunger unappeased? As for me and my house, instead of the elusive, will-of-the-wisp theories enunciated by a Ralph Waldo Emerson, an H. G. Wells, or a Charles W. Eliot, give us the pure, unpolluted religion of Jesus Christ as presented to man in the inerrant Word of God. Instead of the shifting sands of human opinion, we would build upon the "impregnable rock of Holy Scripture."

In speaking of current thought and prejudices, Dr. Edward A. Steiner, writing in *The Christian Advocate* says:

"If I am not mistaken, we in America are entering into a darker Middle Ages than those which left behind them so much unpenetrated gloom."

What Is Needed

From another angle, that of the business statistician, Roger Babson of Massachusetts, comes the following significant statement:

"The need of the hour is not more homes or freight cars; not more factories or ships; not more education, legislation, or banking facilities, but more spirituality."



Mrs. Austen Chamberlain and her three children. Her husband is Britain's Foreign Secretary.

To whom shall we go for spirituality? To the Pantheist? To the mystic philosopher? To the atheist? To the Modernist? No, for the only basis of genuine spirituality is a sincere, abiding trust in the Son of God; and even the Modernist as a rule, is but little more than a polished, scholarly, baptized sceptic who continues to employ Christian phraseology. The real issue now confronting Protestantism is: If we depart from the faith once committed to the people of God, where shall we find a satisfying substitute? We search the whole realm of mystic, scientific,

ethical, and religious thought, and return again to confess in the words of Simon Peter, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Many intellectual builders have rejected and sought to bring into disrepute the foundation Rock of Christianity. Nevertheless, He is the "head of the corner"; and a mighty reform movement is now due that shall again exalt Creator and Redeemer, and crown Him Lord of all. This reformation, according to *The Reform Church Messenger*, above quoted, should begin with the Bible and the preacher.

"Whatever else you may doubt, cling firmly to this faith that the truth of God's Word will authenticate itself to the heart of man. It is the secret of power and of spiritual fruitage, and the man who believes it will speak with authority, and not as the mere ethical lecturer or the retailer of anecdotes. All his preaching will be permeated with a 'Thus saith the Lord,' and the people will see that he is clothed with authority, and will listen gladly to the note of certainty, conviction, and distinction which they detect in his message.

No matter how sincere, able, scholarly or optimistic the man in the pulpit may be, *the fundamental condition of all faithful and effective preaching is that the Word of the Living God must be proclaimed.*"

If substitutes and camouflages were replaced by faithful ministry, this journal assures us:

"The wind of the spirit would animate the dry bones of religious organization with a new and robust life. People would forget the meanness and monotony of the gray streets in which they are confined, and the gray lives to which they are destined, in a new eagerness for the things of the spirit."

Life and Immortality

There is just as much difference between the ordinary individual and the one who is genuinely converted as there is between the crook of the underworld and the average man of the street. He who is born of the spirit loves his Bible as a message from his best Friend, and believes that God means exactly what is written. He delights in the divine law even as does a patriotic citizen in his country's constitution. He is hourly grateful that the Son of the Highest became the Son of man, and died that he might have life. He accepts the promise of the personal, pre-millennial, glorious return of his Lord, and by precept and example entreats his fellows to make sure work for eternity. He knows that he has a wily foe to overcome, but is likewise assured that angels that excel in strength are commissioned by a Mighty Helper to guard and overrule in every detail of his life.

Such joy and peace, such promises and assurances, such strength and hope, such love and righteousness are found only in the blessed Christ. Again we repeat the pre-eminent question: "Lord, to whom shall we go? Thou hast the words of eternal life."

Seven Looks

"Look, ye blind, that ye may see." Isa. 42:18.

Look Back: Remember God's goodness.

Look Up: In praise. "Bless the Lord, O my soul; and all that is within me, bless His

holy name." Ps. 103:1. In prayer. "In the morning will I direct my prayer."

Look Down: In humility. In caution. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

Look Forward: In confidence. In hope.

Look Within: Daily. Thoroughly.

Look Around: Be vigilant. "Looking diligently lest any man fail of the grace of God." Heb. 12:15.

Look unto Jesus: "Look unto me, and be ye saved, . . ." Isa. 45:22. "Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.—*Expositor's Dictionary.*



Mr. Stanley Baldwin with one of his daughters, Hon. Mrs. Arthur Howard, in the library at "Chequers," the official country residence of Great Britain's Prime Ministers.

The Testimony of History to the Voice of Prophecy

By George S. Belleau



MENTAL review of the rapid increase of knowledge during the nineteenth century naturally leads a Christian to wonder if God had not in some way revealed to the human race that such progress was to take place. What caused this sudden spurt of inventive genius following as it did thousands of years of slow development of civilization? It is inconceivable that such startling changes could take God by surprise, and it would indeed be strange if He has not revealed something of the causes through the prophets. It is clear to my mind that the inventions of the past century could not have taken place before they did. I would make it even more definite than that. When the clock struck the hour, called in prophecy "the time of the end", then, and not until then were the minds of our forefathers opened to so many undreamed of possibilities resulting in an age of wonderful inventions.

The Time of the End

I am a strong believer in the prophetic word because I find so many of the important things of this world's history revealed by the prophets long before the events took place. So turning to the wonderful book of Daniel, I read: "But Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Here is a prophecy telling us that when the time of the end should arrive, knowledge would be increased. By comparing scriptures with scriptures we may find when the time of the end was to start. "They shall fall by the sword, and by flame, by captivity, and by spoil, many days. . . . And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11:33-35.

You will notice that this

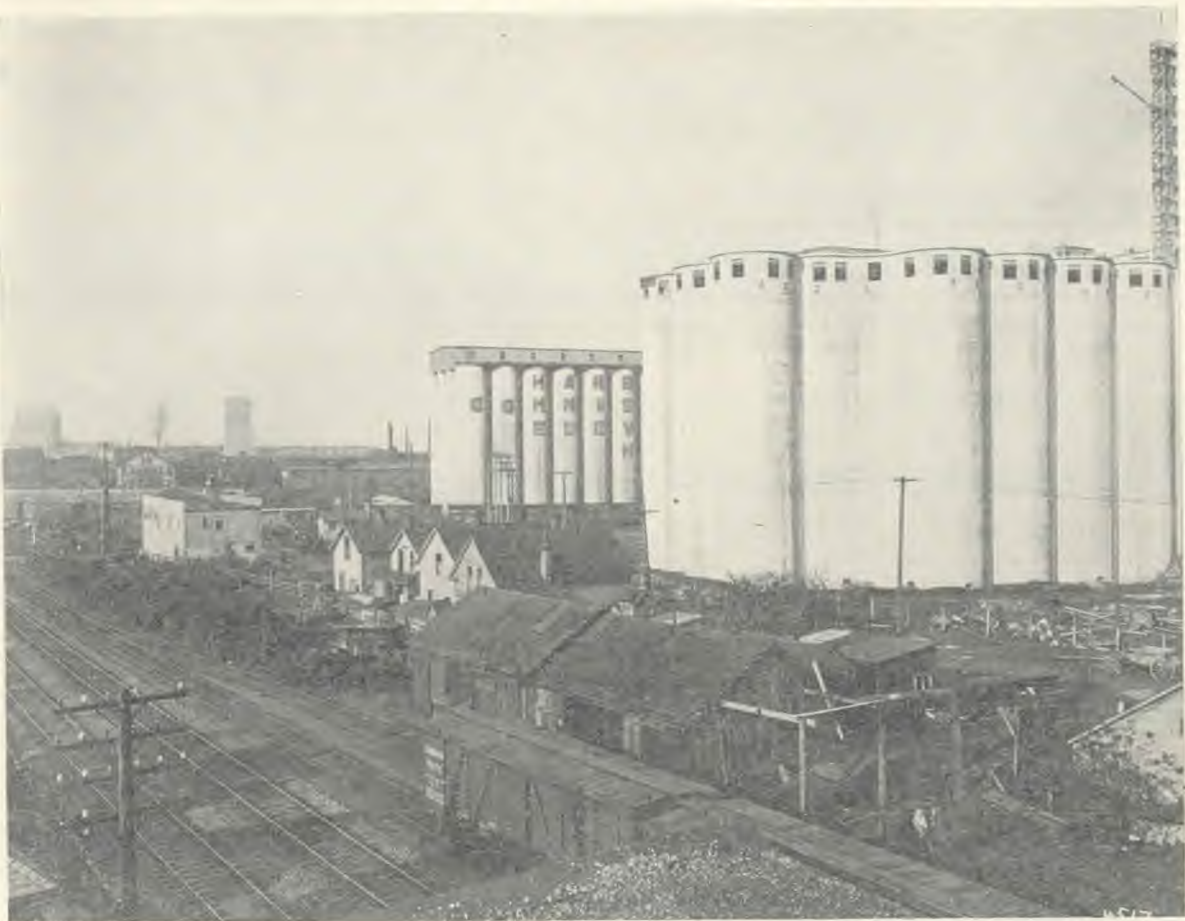
time of the end was an appointed time in the mind of God in the days of Daniel. This appointed time was to begin after a period of great persecution of God's people when those understanding would fall by the sword, flame, captivity, and by spoil many days till the time of the end. Without doubt this refers to the persecutions of the Dark Ages that ended a little before 1798 according to another of Daniel's prophecies. Therefore that gives us the date of the time of the beginning of the end.

Now by comparing the history of the nineteenth century with the prophetic word of God we will find that the increase of knowledge spoken of millenniums in the past, was fulfilled on schedule prophetic time.

Forgetting for a moment the "Industrial Revolution" of the past century, let us imagine the world as it was in 1798. Imagine our great grandparents by candle light in the country not knowing what is happening in the nearest town, travelling as Abraham travelled thousands of years ago, making clothing as women have since the time of the flood; and planting as Israel did in Palestine. Why all the change in one century? Why did knowledge increase more than it did in the preceding 4000 years? Because God said that knowledge



Ye Olde Tyme Method



This new 2,200,000 bushel grain elevator, the largest on the Pacific Coast, is one of five erected at Vancouver, B. C., during the last six years. They have a combined capacity of 6,600,000 bushels.

would increase in the time of the end or after 1798.

A writer in the *London Spectator* said: "More has been done, richer and more prolific discoveries have been made, grander achievements have been realized, in the course of fifty years of our lifetime than in all the previous lifetime of the race."

A paragraph from a book called "Progress of Invention in the Nineteenth Century" will be helpful here:

"As we make the backward run of one hundred years, we have passed by many milestones of progress. Let us see if we can count some of them as they disappear behind us. We quickly lose the radio, telephone, phonograph, and graphophone. We no longer see the cable cars or the electric railways. The electric lights have gone out. The telegraph disappears. The sewing machine, reaper, and thresher have passed away, and so also have the India-rubber goods, photo engravings, and

snapshot cameras. The wonderful complicated printing press, printing, pasting, cutting, folding, and counting newspapers at the rate of thousands per hour, shrinks at the beginning of the (nineteenth) century into an insignificant prototype. We lose all planing and wood-working machinery, and with it the sashes, doors, blinds, and furniture in endless variety. There are no gas engines, no passenger elevators, no asphalt pavements, no steam fire engines, no celluloid articles, no barbed-wire fences, no time locks for safes, no self-binding harvesters, no oil or gas wells, no ice machines or cold storage. We lose air engines, stemwinding watches, cash registers and cash carriers, the great suspension bridges, monitors, and heavy ironclads, revolvers, torpedoes, machine guns and linotype machines, all practical typewriters, all Pasteurizing, knowledge of microbes or disease germs, and sanitary plumbing, water gas, soda water fountains, air brakes, coal tar dyes and medicines, nitroglycerin, dynamite and gun

cotton, dynamo-electric machines, aluminum ware, electric locomotives, Bessemer steel with its wonderful developments, storage batteries, hydraulic dredges, the roller mills, car couplings, compressed air drills, sleeping cars, wood pulp for paper, fire alarms, the use of anaesthetics in surgery, oleomargarine, street sweepers, Artesian wells, friction matches, steam hammers, electroplating, nail machines, false teeth, artificial limbs and eyes, moving pictures, acetylene gas, X-ray apparatus, horseless carriages, and — but enough! the reader exclaims; and indeed it is not pleasant to contemplate the loss."

Is There Any Limit to Inventions?

"Some one poring over old files in the United States Patent Office at Washington the other day found a letter written in 1833 that illustrates the limitations of the human imagination.

"It was from an old employee of the Patent Office, offering his resignation to the head of the department. His reason was that as everything inventable had been invented, the Patent Office would soon be discontinued and there would be no further need of his services or the

services of any of his fellow clerks. He therefore decided to leave before the blow fell.

"Everything inventable had been invented! The writer of this letter journeyed in a stage coach or a canal boat. He never had seen a limited train or an ocean greyhound. He read at night by candlelight, if he read at all in the evenings; more likely he went to bed soon after dark and did all his reading by daylight. He had never seen a house lighted by illuminating gas. The arc and incandescent electric lights were not to be invented for nearly half a century. If he had ever heard of electricity he had thought of it as a mysterious and dangerous fluid that strikes from the clouds during a thunder storm. That it could be harnessed to do man's will had never occurred to him.

"He never heard the clicking of a telegraph sounder. The telephone would have seemed as wonderful to him as a voyage to the moon. Motion pictures would have reminded him of black art, and the idea that a machine could be invented whereby a man would fly above the clouds like a bird, ascending and descending at will, would have seemed to him merely absurd.

(Continued on page 30)



A group of Exhibition and Trade Commissioners from all parts of the British Empire, at Wembley, England. Their work is bound to make for better understanding and improved trade relations among the nations that make up the Empire. As the Indian delegate (the man wearing the turban) said, "One touch of Wembley makes the whole British Empire akin."

An Old Trapper's Story

By W. H. Cowles



ALTHOUGH not a Christian in either profession or practice I am an admirer of truth and consistency. And after having carefully examined the evidence for the Seventh-day Sabbath and vainly searched the entire Bible for even a scrap of authority for Sunday observance, I am amazed that the great mass of those who call themselves Christians should persistently hold to Sunday instead of observing the Sabbath that God Himself blessed and sanctified at creation, and that He, throughout the entire Scriptures, claims as His holy day.

He embodied it in His law written with His own finger on tables of stone. He strictly commanded its observance and gave a reason that any logical mind should see at a glance can not be transferred to any other day. Christ Himself definitely recognized the Moral Law and said as distinctly as possible that He came not to destroy the law and that not one jot or one tittle should pass from the law until all was fulfilled. Intelligent people who think at all know that once a law is enacted by any government it remains in force, unless repealed, as long as that government exists. In this case all Christians recognize God's government as eternal and the great majority of professed Christians accept the Scriptures as having been written by inspiration of God. The Moral Law repeated and reiterated is still found throughout the entire Bible. There is not a scrap of evidence that it has been repealed and indeed it can not be until facts can be changed. The fact that God rested on the seventh day, blessed and sanctified it can not be changed any more than you can change your birth anniversary. No power on

This gripping story from a recent letter to the editor of the "Canadian Watchman" is published by permission. It shows how God talks to the heart in after years, through memory of early Christian training. We hope that the old man's simple testimony of the working of the Spirit of God on his own heart will stimulate the faith of many others.—Ed.

earth can change the fact that I was born January 30, 1868. So each 30th day of January will be an anniversary of my birth. No one can change these facts. But Christ taught that the law to be of any force must be kept through love. He made this very strong and clear. The rich young man asked what he should do to be

saved. Christ, knowing in His wisdom that the young man believed that keeping the letter of the law, with no thought or concern for others, was sure to save him, quoted from the Law of the ten commandments enough to identify it. The young man replied, "All these have I kept from my youth up. What lack I yet?" Now take up your Bible and study the reply that he received. Take this in connection with the reply that was given to the lawyer who asked: "Master which is the great commandment?" Read these replies over and over, you may then understand the reference to having the law written in your hearts. For surely it is clear that if we loved God with all our heart, might, mind and strength no written law would be necessary, for there would be not the slightest temptation to take His name in vain, make any graven image and worship it, etc. It is the same with regard to those that cover our duty to our fellow human beings. For instance, I don't need the written law to prevent me from

stealing from my own children, or killing them, or doing any of those things that the law mentions. If I had the same affection for all other humans I would not break any of those six commandments even if I did not know that they existed.

During the past forty years I have seldom opened a Bible, but I was brought up in an old fashioned Christian home where the Bible was read



A Winter Scene



Above.—The Celebrated Butchart Gardens at Victoria, B. C.



Below.—A picturesque group of Stewarts, wearing the tartans of the various clans they represent, at the Highland games at Oban, Scotland.



Sa



Above.—Feeding the Swans at Victoria Beach Hill Park.

Below.—The Monument unveiled in 1924 at the summit of Robson's Peak, marking the permanent boundary line between British Columbia and Alberta.

ene at
e. Marie



reverently night and morning, and prayer offered up. No matter what earthly concerns seemed to crowd for time there was always time for family devotions. Many of the texts of Scripture then learned stick in my memory, and now that I seem to be very near the end of this earthly life I have been having strange vivid dreams almost nightly, and my mind speculates on the future. I have wasted most of a long life living in sin and a vain seeking for pleasure and wealth. Today I am a feeble old man without home or property, sitting in a rough, cold old hunting camp up here in the wilds of Northern Ontario, dying from heart trouble. It has now been nine days since I was able to get over my trap line, and each day upon slight exertion I have severe pains around my heart with great weakness and dizziness. I have had numerous attacks in recent years, but at long intervals, now they are of daily occurrence. I am all alone here so have plenty of time for thought.

Last year an old man, a fire-ranger, was found dead in the same shack, apparently having been dead several days. Well death has few terrors, and life here has few attractions or illusions left for me, but I would feel better satisfied if I could do some good, help spread some truth before the end to help offset the bad.

I have for a long time been unfit for most labour, while still able to set a few traps and catch enough fur to pay for food and clothes. There is much more I could say and the inclination is strong, but presume you are

crowded with more acceptable material. Of course you have lots of literature covering all this, but possibly what I write might arrest the attention of some that have not been impressed with articles from your regular and more able writers. I am very poorly educated having had less than three hundred days in school and have never studied Grammar, Composition or anything else to give me literary ability except the three R's, but I have heard able sermons from a man who could not read at all, and some power of expression has been given to me no doubt. As this seems to be my one talent shall I leave it buried until the last, or shall I dig it up and try to use it for whatever brief time I have?

My nearest traps are back eight miles and the farthest sixteen or more with some side trips. It takes me from five to seven days to make the trip and attend the traps. I have no shelter of any sort, but lie out with a single blanket as my only protection from the cold and storms. I get thoroughly wet and coated with ice each day as I am trapping for beaver, otter and mink. All traps are set under the ice. I now have to chop through about eight-inches of slush and ice to see each trap. One night last month the mercury was forty-two below zero with an icy wind. It was my third night in the open that week, all very cold and I was too badly exhausted to keep awake, so froze the ends of all my fingers, all my toes, both ears, the end of my nose, one elbow and both knees. Of course these were pretty sore,



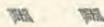
A
Trapper's
Harvest
of
Furs.

Courtesy of
Fur Trade
Journal of
Canada.



A Beaver Felling a Tree

but there was no permanent injury. So far this season I have caught six beavers, one otter, and three minks. I fully expect that there is now some fur in my traps and hope each day may find me a little better so I can get back to them as my next food seems to depend on my getting some fur. I said, "seems to depend" for in times past I have been fed in very unexpected ways. In spite of my wandering and indifference, God in his mercy has cared for me.



The Moral Law

THE two great words of Scripture are "Believe" and "Obey." A man is saved by believing in Christ. Until he does that, he is not a Christian. As soon as he has accepted Christ, his whole obligation is represented in the word "Obedience"; that is, obedience to the moral law as set forth in the teachings of Christ.

Is not the Christian, then, delivered from the bondage of law?—Yes, from that of the ceremonial law; for the obvious reason that its rites and symbols were fulfilled in Christ. At His coming these lost their binding force, precisely as the scaffolding of a building becomes useless when the building has gone up. But as to the moral law, our Lord emphasized its binding force upon the conscience of every man. In the Sermon on the Mount He reiterated its precepts, adding the ictus of His personal command upon all who should ever profess to honour and serve Him.

It is false and mischievous to say that He "abrogated" any portion of the moral law, since it is interwoven with the nerve and sinew of the human constitution. The ten Commandments were written on tables of stone for this reason; that is, to indicate that they were intended to be of perpetual force.—*David James Burrell, in King's Business, February, 1924.*

“WHERE ARE THE DEAD?”



AN editorial in a leading religious magazine, referring to the decease of a philanthropic Christian layman, opens with the following paragraph:—

“When this good man said ‘Good night’ to this world, he awakened in the presence of One whom he loved better than his own life—the Lord and Saviour Jesus Christ, leaving behind him the fragrance of a devoted Christian character rarely known in these latter days.”

While recognizing that these statements have been made out of love and respect for the individual referred to, the first few words are nevertheless erroneous, inasmuch as those who die in Christ do not immediately awaken to find themselves in His presence; and this we say on the authority of God’s own Word. Before Jesus Christ entered the valley of the shadow of death, He pointed His disciples forward to the time of His second advent as the day when they would receive the reward of their labours and realize the fruition of their hopes in Him. He said:

“In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto Myself*; that where I am, there ye may be also.” John 14: 2, 3.

The Hope of the Patriarchs

To this same event all the patriarchs and prophets looked forward as the day when they would enter the presence of the Eternal, and not to the day of death. Job asks the question: “If a man die, shall he live again?” And then he gives this answer: “All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands.” Job 14: 14, 15. The place of waiting is the grave, for he again says: “If I wait, the grave is mine house: I have made my bed in the darkness.” Job 17: 13. It was to the coming of Christ and the resurrection from the dead that Job looked forward: “For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for my-

*When a Good Man Says
Good Night to the World,
What Next?*

By R. A. SALTON

self, and mine eyes shall behold, and not another.” Job 19: 25-27.

It was for a heavenly city that Abraham looked while a pilgrim and a stranger on this earth: “For he looked for a city

which hath foundations, whose builder and maker is God.” Heb. 11: 10. He, with the other saints of God who have passed the proverbial “great beyond”, will receive fulfilment of God’s promises when all of God’s people will be perfected at Christ’s second coming. “And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect.” Heb. 11: 39, 40.

A Man After God’s Own Heart

David was a man after God’s own heart in that his life was surrendered to Him and his sins were forgiven through his repentance and confession in virtue of the merits of the One to come whose sacrifice would atone for the world’s guilt; yet David looked forward to the resurrection from the dead and not to death itself, for he says: “As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.” Ps. 17: 15.

Then, several centuries after the decease of this good man, the Holy Spirit through Peter on the day of Pentecost said: “*David is not ascended into the heavens.*” Acts 2: 34. Where then, was David? Previous to this declaration Peter had made these statements: “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.” Acts 2: 29. In other words David was still lying in the grave nearly a thousand years after his death, and we have no proof that he is anywhere else yet. In fact David himself taught definitely that the dead are unconscious. In Ps. 12: 3 he says:

The Sleep of Death

“Consider and hear me, O Lord my God: lighten mine eyes, lest *I sleep the sleep of death.*” In Ps. 146: 3, 4, he exhorts us: “Put not your trust in princes, nor in the son of man, in whom there is no help. *His breath goeth forth, he returneth to his earth; in that very day his*

thoughts perish." Again in Ps. 115:17: "The dead praise not the Lord neither any that go down into silence." And David's own son, Solomon, confirms this doctrine in the words of Inspiration found in Eccl. 9:4-6, 10:—

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but *the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Where the Weary are at Rest

And what a blessed truth is this: the righteous, when life's journey for them is ended, are cut off from beholding the suffering and misery, the wickedness and woe of this vile world, and rest in peace from their labours and trials till the Life giver comes to take them to reign with Him for evermore. For instance: a godly mother passes from this life knowing and believing that the members of her family are travelling the narrow way to the City of God. After her decease, some of them wander from the right way, commit crime, and bring disgrace upon the family name. To look down upon all of this, as the popular so-called orthodox doctrine teaches she would be able to do, would cause her much pain of heart and agony of soul. But she beholds it not, she rests in peace from it all. Thanks be to God for His plan of love!

There are many people in the world who, one would conclude, if they really believe that their deceased relatives who died in Christ are watching the course in life they are following, would be afraid and ashamed to let them see them committing the evils they are doing.

Again, those who teach that the righteous go straight to the presence of God at death also teach a future day of judgment; then here is a question for them to answer: Are the righteous to appear in the judgment day to find out whether they should have gone to heaven or not? This, of course, would be out of all reason, but the false theory leads inevitably to unreasonable conclusions. Our God is a reasonable God; He says, "Come now, and let us reason together" (Isa. 1:18), and asks for our "reasonable service." Rom. 12:1.

Tombstone epitaphs, memorial tablets, several well-known hymns, church creeds, and printed burial services, may all place our departed loved ones in immediate eternal glory, but not one of these is either infallible or inspired; therefore we must place the plain truths of the Word of God before and above the opinions of the worldly-learned, our own sentiments and feelings, and the traditions of man. With the great apostle to the Gentiles we must look forward to the second coming of Christ with the confident assurance of then receiving "the crown of life, which the Lord hath promised to them that love Him" (James 1:12); on the eve of his decease he triumphantly wrote:—

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*: and not to me only, but unto all them also that love *His appearing*." 2 Tim. 4:6-8.

The only ones for which we have any proof that they have gone to heaven are Enoch and Elijah, who were translated; Moses, who was resurrected; and the multitude that came forth with Christ at His resurrection and went to heaven with Him at His ascension. The rest of the righteous are awaiting the sound of the last trump when "the Lord Himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first." 1 Thess. 4:16-18. This is the blessed hope with which we must comfort the sorrowing, the afflicted, the bereaved—the second advent, the resurrection—and not that of an immaterial spirit or soul entering the divine presence when the earthly life ceases. And concerning this subject our God does not desire that we be ignorant. 1 Thess. 4:13. He wishes us to know, believe, teach, and practise the truth, for in truth and not in error there is freedom and salvation.

"THE golden chain of affection is binding together all who compose the goodly fellowship of the saints. Calvary rather than Sinai is the typical source of the church's inspiration; and bonds of law are being supplanted by bonds of love. Indeed, the whole host of the redeemed is marching in solid phalanx against the combined forces of ignorance and error, of depravity and sin; while, high above all the regimental standards, floats the banner of the cross, blazoned with this suggestive inscription, 'Every one that loveth is born of God.'"

What if Jesus Should Come in 1925?

By E. K. SLADE

SINCE Jesus Christ is the one great, central point in the gospel plan, His return to the earth should be of the greatest interest to all Christians. He is the author and finisher of man's salvation. From Genesis to Revelation, every prophecy, every promise, and every provision in the redemptive plan either centres in, or radiates from, Christ the Redeemer. This is especially true concerning His second coming, as the "finisher" of our salvation. He is finally to come to receive the trophies of His victorious mission, the ransomed ones whose release He has secured at infinite cost.

His "glorious appearing" is a theme that outweighs all others in interest and prospect. It is the culmination of the greatest achievement of all ages: it is when Jesus, "the author and finisher" of our faith, will partake of the "joy that was set before Him" in all that He endured, and when will be fulfilled the promise, "Enter thou into the joy of thy Lord." It is really around this that every Bible writer has builded; for it is the final glorious objective in all that God has planned and promised for humanity. His "appearing" is yet to be. When He returns to our world, it will be in fulfillment of the promise, "Even thus shall it be in the day when the Son of man is revealed." Luke 17:30.

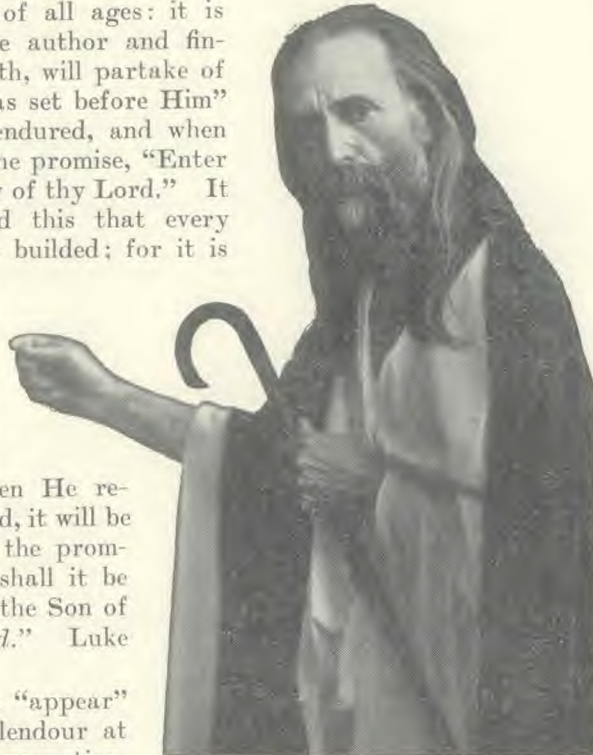
Christ did not "appear" in His divine splendour at the time of His incarnation. Just a glimpse of His glory was given to a few on the Mount of Transfiguration; the time had not ar-

rived for Him to be "revealed" to the world. The coming that all prophecy indicates to be near at hand, will be with no veiling of His glory and no dimming of His divine nature. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

At that time we must see Him as He is. Only those who have heeded the counsel, "Prepare to meet thy God," will view such a coming as a "blessed hope." They will "love His appearing." The preparation to dwell in His presence must precede His coming, for when He comes, the day for personal purification will have passed forever, and the purging of the world of sin and sinners will then take place.

In view of such an appearing, this question is of great significance: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap." Malachi 3:2.

I can not, in this brief article, give more than a slight glance at this great theme. In attempting to tell what Christ is to me, I must not refrain from just this meagre reference to my blessed Lord's return. I frequently wonder with perplexity and shame why it is that the masses of Christian people remain uninterested and apathetic about this truth which is so clearly and fully taught throughout the Bible. I marvel that learned preachers barely touch this subject with the tips of their fingers. More often, it is set aside or explained into a meaningless event occurring at



Photograph of Ben R. Johnston of Honolulu, who, on account of his striking resemblance to the traditional pictures of Christ, has posed for illustrations of New Testament incidents.

death, or conversion, or at the time of baptism.

It is at the "appearing" of Christ that He completes His plan for man. Then is fulfilled the promise, "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Then these loving words that the Saviour spoke to His faithful followers when He was about to leave them will be fulfilled: "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." John 14: 1-3.

It is in this promise that I share the hope of Abraham and the hope of all Israel in looking forward to the promised inheritance. All the prophets from Moses to Malachi and from Matthew to the Revelation have this as their great, central theme. It was the burden of Christ's teaching from the beginning to the close of His ministry on earth. When urged by His followers to become king, He taught that His coming must precede His kingdom on earth. When Satan offered Him the kingdoms of the world, He refused, for "the end of the world" must precede His reign. That there might be no misunderstanding about His coming and kingdom, heavenly messengers made this announcement at the time of His ascension to those present who had asked the question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11.

This same Jesus is coming to earth again. This is the only hope for our war-worn world today. It is the blessed hope of those who have found a hiding place in Christ. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3: 4. All that He has promised will then be realized. He brings the reward with Him when He comes. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 12. The reward can be given only to those who are prepared for that event. None will stand in that day who have failed to receive Christ in this accepted time. Sin and sinners will find no place in His presence; when He comes the second time, He will be as "a refiner's fire, and

like fullers' soap" to the whole world. When sin and the sinner are inseparable, the purging will be complete even to the destruction of the sinner. Only the righteous will inherit the kingdom of God.

The Great Guest Comes

WHILE the cobbler mused, there passed his pane
A beggar drenched by the driving rain.
He called him in from the stony street,
And gave him shoes for his bruised feet.
The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf, and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And let it home to its mother's arms,
Out of reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest.
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart, for I kept My word.
Three times I came to your friendly door:
Three times My shadow was on your floor,—
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Edwin Markham.

"STEP by step, He had raised their conceptions of Him nearer the unspeakable grandeur of His true nature and work. At first the Teacher, He had, after a time, by gradual disclosures, revealed Himself as the Son of God veiled in the form of man; and, now, since His crucifixion and resurrection, He had taught them to see in Him the Messiah, exalted to immortal and Divine majesty, as the conqueror of Death and the Lord of all.

In His discourses, His miracles, His parables, His sufferings, His resurrection, He gradually raises the pedestal of His humanity before the world, but under cover, until the shaft reaches from the grave to the heavens, when He lifts the curtain, and displays the figure of a man on a throne, for the worship of the universe; and clothing His church with His own power, He authorizes it to baptize and to preach remission of sins in His own name."—Selected.

Fighting Typhoid Fever

By Daniel H. Kress, M.D.



THE following report was given out by the Bureau of Health Education of Washington, D. C., on December 22, 1924.

"Twelve cases of typhoid were reported here last week.

"Dr. John R. Mohler, chief of the Bureau of Animal Industry, found a few years ago that typhoid germs remain alive and virulent in infected butter even after many days in cold storage.

"Dr. E. C. Schroeder, director of the United States Experiment Station at Bethesda, Maryland, had previously found that tuberculosis germs in butter made from infected cream would, even after five months of storage, kill large, healthy hogs that were fed with this butter in small quantities.

"Most large creameries pasteurize their cream before churning it into butter, but a great deal that is produced on small farms is made of raw cream, which often is thoroughly unsafe and infected, even though it may taste good.

"Since it is well known that epidemics of typhoid, scarlet fever, septic sore throat, etc., have been caused by raw milk, it is likewise entirely probable that many mysterious attacks of illness even resulting in deaths, may in the past have been due to butter made from raw cream.

"A national law prohibiting the shipping of butter made from unpasteurized cream would no doubt greatly reduce the national death rate and cut down the miseries and expense of the national sick list.

"In the meantime, housekeepers and restaurants when buying butter should insist on getting only such as is made from pasteurized cream."

According to the report of Dr. Hugh S. Cummings, Surgeon General, U. S. Public Health Service, typhoid fever shows a reduction in the United States from 31.3 per 100,000 in population to 5.3 between the years 1900 and 1921. Seldom now do we hear of an epidemic of typhoid fever in civilized communities such as we had twenty and twenty-five years ago. This is not a mere happen so.

Typhoid fever is a preventable disease. There is no excuse for it to exist. It is a

filth disease, and a disgrace to any community where an epidemic or even isolated cases may occur. Negligence is responsible for it, or a lack of knowledge. Wonderful progress has been made the past quarter of a century toward wiping out this disease. It is communicated chiefly through the medium of food or drink. Oysters, the scavengers of the sea, frequently convey the germs of typhoid. It is unsafe to eat oysters raw. The country well is a source of danger. Camp meetings and other gatherings are frequently held in country parks. The water supply for the campers is derived from wells that were dug years ago, and never once have they been cleaned out.

Several years ago Washington had an epidemic of typhoid. It was attributed to the water supply derived from the Potomac river. Situated along the river are small towns, the sewage of which contaminated the water. This no doubt was one of the sources of this scourge. Thirty years ago Chicago was visited with a typhoid epidemic each year. The sewer of the city emptied into the lake not far from the city's intake of drinking water. The people were drinking diluted sewage. All this has been corrected, and typhoid fever has almost been wiped out in Chicago. In Washington a new filtration plant was installed at a cost of several million dollars. For a time there was not the marked reduction that was expected. A careful analysis was made of the water and only a little over a hundred bacteria were found to the cubic centimeter of water. In fact the water seemed almost safe, containing very little organic matter to encourage the growth and multiplication of germs. Attention was then directed to Washington's milk supply. It was found that whereas the water supply contained only about 120 organisms to the cubic centimeter, the milk contained millions, cream millions more, and even ice cream was literally alive with bacteria, many of them disease producing. Farmers and dairies supplying milk were found to be in a filthy condition. Milkers and those afterward handling the milk had no conception of cleanliness. Warm milk we now know forms one of the most fertile soils for the cultivation of germs of all kinds. We then found that milk, not water, was the greatest source of danger. Water played a secondary

part in that it infected the milk. Water containing only a few germs, when used in diluting milk or in washing out milk pails, planted the seeds of disease into this fertile soil and in a comparatively short time there were millions where before there was one. Milk has always been the chief medium of communicating germ diseases to mankind. Summer diarrheas among infants, which resulted in the death of multitudes each summer, we now know were due to contaminated milk. Diphtheria, tonsillitis, and septic sore throats were all communicated through this medium. All of these diseases, including typhoid fever have almost disappeared since pasteurization of the milk supply is compulsory. But even yet carelessness is manifest in some of the dairies. Unpasteurized milk is in some instances made use of in the production of butter and butter milk. About 90 per cent of the germs contained in the milk rise to the surface with the cream, out of which butter is made.

The only absolutely safe course for families to pursue is to boil their milk. I mean boiling it, and not merely pasteurizing it. It was once thought that boiled milk was more difficult to digest, and was constipating. This is not the case. The fact is, boiling adapts cow's milk better for human consumption. The curd of boiled milk is both smaller and softer than that of raw milk. Infants thrive better upon it than they do on unboiled milk. In practically all of the children's hospitals of our large cities, boiled milk is now being fed the infants. It is true boiling destroys the vitamins, but these can be easily supplied by giving a small quantity of orange juice between the feedings. In the absence of orange juice, tomato juice answers the same purpose. Adding five teaspoonfuls of lemon juice to the quart of boiled milk supplies vitamins and aids in its digestion. This method is now being advocated as

the most scientific way of infant feeding in an article which recently appeared in the journal of the American Medical Association.

As far as adults are concerned, the vitamins may be obtained from many sources, fruits, nuts, etc., or they may be derived at first hand from the leafy vegetables, as cabbage, celery, lettuce, which supply the vitamins to the cow. In the absence of green leafy foods, milk furnished by the cow contains no vitamins. In view of these scientific facts, there can no longer exist any excuse for running the risk of serving unboiled milk upon our tables. Carefulness should be exercised to obtain butter from dairies where the milk is sterilized or pasteurized. It may be said here, however, that so much butter as is used ordinarily, is not a necessity. Just as nature is able to convert the starch into sugar in the process of digestion, so she is able to produce fats. Then again it would be much better to obtain more of our fats from its original source, the nuts. Nuts are both meat and butter. The fats are of the purest kind, and served in an emulsified form, making them easy of digestion.

Nuts are not indigestible providing they are properly masticated. Pecans, English walnuts, Brazil nuts, are easily obtained now, and compared with butter, the fats served in them are cheaper. Nuts must be eaten sparingly and at meal times, not between meals. They serve the proteins and fats in a concentrated and compact form.

The amount of butter consumed in the United States is out of all proportion to that served in other countries. We could with safety cut down the butter supply to one third and enjoy better health by doing so. Free fats are unnatural as foods. Nature serves the fats in an emulsified form as in milk, nuts and other sources of fats. Then too we are capable of



In British Columbia

producing fats out of the starch and sugar eaten in cereals, etc. In fattening hogs we do not feed them upon fats, but upon starchy foods. Out of the starch they produce the fats. Should we feed them freely upon fats, biliousness would be as common among pigs as it is among the people of the South, who subsist largely upon fats. Let us see that what fats we do eat, in the form of butter, are derived from butter that has been made from pasteurized milk.

The Same Jesus

JOHN W. CHRISTIAN

JESUS CHRIST the same yesterday, and today, and forever." Heb. 13:8. What a message of comfort and assurance is this to the tried and storm-tossed soul! "This same Jesus," said the angel to that lonely band of disciples on Mount Olivet when their beloved Master had been taken from them, to sit at the right hand of God, as he cheered them with the blessed promise of our Lord's return. Act. 1:11. The apostle James writing "to the twelve tribes scattered abroad" declares: "With whom there is no variableness, neither shadow of turning." James 1:17.

Whatever our lives may have been, however sinful we may be, if with penitence of heart we come to God by Him, we are assured of a "welcome". Rev. 22:17, John 6:37. By him we "have access by one spirit unto the Father," Eph. 2:18, and through His grace we are "accepted" by the Father into the family of Heaven, Eph. 1:6. He loved us so much that "He gave himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4. Jesus died for us: the innocent for the guilty, the pure for the vile, the just for the unjust, that He, taking our place, might pay the price of our transgression, covering our life of unrighteousness with his own pure, spotless life of righteousness and thus present us "faultless before the presence of His glory with exceeding joy." Jude 24. He, of God, "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

Salvation, by faith in Jesus, is not an abstract theory or a religious doctrine, but a mighty, vital living principle brought into our lives through a surrendered heart to Him and receiving from Him the fullness of His grace wherein we now stand. It is ours to yield, to

surrender our wills, our words, our very life to Him, that He, by the indwelling of His Spirit may work in us both to will and to do according to His good pleasure. Phil. 2:12, 13. It is not by might or by power according to our own works, but "by my Spirit saith the Lord". Zech. 4:6, that this transforming life may be ours.

All this and much more will Jesus be to us. We shall know Him better as we live with Him more, and longer, and He has opportunity to reveal Himself to us along the path of the Christian life. Well may the poet sing:

"Jesus is all the world to me,
My life, my joy, my all;
He is my strength from day to day,
Without him I would fall.
When I am sad, to Him I go,
No other friend can cheer me so;
When I am sad He makes me glad,
He's my Friend.

"Jesus is all the world to me,
My friend in trial sore;
I go to Him for blessings, and
He gives them o'er and o'er.
He sends the sunshine and the rain.
He sends the harvest's golden grain;
Sunshine and rain, harvest of grain,
He's my Friend!

"Jesus is all the world to me,
And true to Him I'll be;
Oh, how could I this friend deny,
When He is so true to me?
Following Him I know I am right,
He watches o'er me day and night;
Following Him by day or night,
He's my Friend.

"Jesus is all the world to me,
I want no better friend;
I trust Him now, I'll trust Him when
Life's fleeting day shall end.
Beautiful life with such a friend;
Beautiful life that has no end;
Eternal life, eternal joy,
He's my Friend."

A Book that Changes Men

BERTRAM M. HEALD

THE Bible will do what no other book can do for fallen man. When a Turk accepts its precepts, he loves the Armenians. When a gentile accepts it, he loves the Jews. When a white man receives it as his guidebook, he loves his black, yellow, red and white brothers. The Bible teaches the fatherhood of God and the brotherhood of man.

When I received it into my life, it abolished all enmity in my heart against nationalities and

religious sects. It broke down the middle wall of social prejudice and all colour lines. Social barriers and race hatred disappeared under the influence of the Book of God. It reconciled me to God by the cross of Calvary, and has slain enmity, so making peace in my life.

It creates in the human heart a love for life and an intense hatred for war. It creates a love for my enemies and a desire to do good to them who hate me. It inspires confidence in the life beyond the grave. It alone of all books has the key of death and the unseen. The Bible foretells the future. It makes the hereafter plain and glorious. It reveals a way of escape from sin. It reveals the love of God through Jesus Christ who came into the world to save sinners, of whom I am chief.

My experience with the Bible is not fanciful nor is it of a superstitious nature. The religion I receive from the Bible is joyous and optimistic. It does not deny the existence of sin, but it does claim the power of the all-powerful Christ to overcome sin. This is not philosophy, but an experience; and it is my experience that compels me to own this claim.

Out of a hopeless, polluted Buddhist, the Bible makes a happy, new creature in Christ Jesus. It makes an enemy-loving Christian out of a revengeful, sword-loving Mohammedan. The Bible offers to the Confucianist power to overcome sin in the life, and to the Brahman a personal heavenly Father who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

The Bible is effective among all races, colours, nationalities, and is scattered among all nations, kindreds, tongues, and peoples of earth. Sick, guilty, depraved humanity is reaching out for the blessed Book—the Book that has the remedy for sin-blasted, sin-polluted human nature. It heals the sick; it blesses the little children; it makes young men strong and young women pure. It honours gray-hairs; it comforts all who mourn; and it offers eternal life freely to whosoever believeth in the only-begotten Son of God.

"THANK God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."—*Charles Kingsley*.

Miracles False and True

MRS. M. E. STEWARD

BEFORE the close of probation, the work of the Lord is to be manifested on earth as never before. The gifts of the Holy Spirit are to come in Pentecostal showers, only more abundantly. They are "for the perfecting of the saints." Eph. 4:13. All that God does will be both wonderful and beneficial; for he is "wonderful in counsel and excellent in working." Isa. 28:29.

At the same time we may expect that the world will be flooded with miracles from another source. They are wrought by "the spirits of devils, working miracles, which go forth. . . . to the whole world;" and nations will be deceived by them. Rev. 13:4, 1:14.

Ancient assayers sometimes tested the purity of gold, by means of a black basalt stone. They found the amount of alloy by marking the stone first with the pure gold, and then with the alloy. Is there not some perfectly reliable test for miracles? Thank God, there is! "To the law and to the testimony: (the Bible, not after parts are rejected or changed, but the Bible means the whole of it,) if they speak not according to this word, it is because there is no light in them." Isa. 8:20. The Holy Spirit always agrees with the Bible.

"Sin is the transgression of the law." 1 John 3:4. Sin originated in selfishness, and selfishness lies at the root of every sin today. If one who performs a miracle is exalted over it, his whole work is from beneath; when one feels utterly unworthy, but is grateful to God, and with increased love for the good, his work glorifies God.

An impostor is readily known; he holds his head high, and "I" is prominent in his conversation. Jesus did not go around telling about his work of creation, or rehearsing his wonderful works while he lived as a man on earth. He was meek and lowly in heart. Matt. 11:29. "Now, if any man have not the spirit of Christ, he is none of his." Rom. 8:9. Said the Saviour, "My sheep hear my voice, and I know them, and they follow me. . . . neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand," (John 7:27-29)—a double guardianship, by the two strongest powers in existence. Only let us be sure and hear the voice of the Saviour and follow Him; then no false miracles can deceive us.

Seen Through Others' Eyes

True Rest

REST is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving;
And that is true rest.

—Dwight.

One's Biggest Asset

CHARACTER is the biggest asset which any man can possess. A great thinker once said, "There are no pockets in a shroud."

Character is made up of the warp and woof of the soul itself. We take it with us when we go into eternity—our money, our lands, our business, our social position, we leave behind.

And yet, how many give life and opportunity for that which cannot remain.

Character is the backbone of happiness, of life satisfactions, of business success, and of ultimate reward.

The man with character plus a reasonable amount of initiative will never have any trouble getting financial backing adequate for his needs and abilities.

Character, be it remembered, is what we really are; while reputation is what people think we are. Only the individual who is genuine through and through possesses character.

Only a man whose word is as good as his bond, whose integrity is unpurchasable, and whose honour is beyond reproach, can qualify for a passing mark in the 100-per-cent character class.

Character includes what we are at home and at business; what we are to our inferiors and to our superiors; what we do in the face of temptation and adversity and success.

Success often tries a man's character more than adversity. Character tells people how much they can trust us and how far.

Therefore, consider that time and effort spent in the building up of character, in the cutting out of the weakening habits, in the establishment of a worthy routine of life, are worth all they cost.

Character will give the public confidence in you. It will give you confidence in yourself.

It will give you courage to do, and to hope, and to smile, and to achieve. The strong character is never a grouch, because life for that individual holds so much joy and victory.

Cultivate character and you will have riches beyond the price of rubies.—*Specialty Salesman.*

Worth-while Thoughts

1. THOU shalt not complain of the weather; for God controls the wind and the waves.

2. Thou shalt have no fear of thy food and drink; fear hath torments and kills.

3. Thou shalt not criticize thy neighbour; he is God's child and entitled to thy love.

4. Thou shalt not worry over thyself or thy friends; trust in Him and He will give thee thy heart's desire.

5. Thou shalt not despise any living thing; all is from God, and God is all.

6. Thou shalt not pollute the morning with a doleful face; in His presence is the fulness of joy.

7. Thou shalt not be in bondage to weakness or doubt; He is the health of thy countenance.

8. Thou shalt not be afraid to go where duty calls; He giveth His angels charge over thee.

9. Thou shalt lie down and rest in peace; underneath are the everlasting arms.

—*Author Unknown*

Metropolis a Fertile Field for Primitive Superstition

"ONE of the advantages of the modern city," says the man who has a turn for gathering useless information, "has been entirely overlooked by students of social customs. I refer to the superiority of the city for the superstitious.

"It is wrong to associate superstitions with backwardness in civilization. If you look carefully, and know what to look for, you will observe as much superstition in Manhattan as in Patagonia. I'm not speaking about merely such customs as the one that litters the sidewalks with rice when there's a wedding, nor am I arguing that those critics are right who see in present modes nothing more than new versions of old taboos. I mean just plain, ordinary everyday things, like crossing your

fingers for luck when walking under a ladder.

"The city lacks many time-honoured facilities in such matters. It is difficult to find a horseshoe (though old tires are not so rare; perhaps in time the belief will get transferred); and you'll have to count a long while to get the number of white horses and red-headed girls, and as for holy wells, they aren't to be found at all.

"On the other hand, there is a greater need for the release of superstitions; the city has more stress, more moments of doubt and fear, than the countryside, and so the city man, though he may fall back on fewer beliefs, falls back on them oftener.

"You think it isn't so, but the figures do not support you. There was a survey in a college some time ago, and 44.9 per cent. of the students fessed up. Note this, by the way; the number of them who admitted the fear of 13 was 130.

"In another college a survey of the same sort was made, and those who had a proper respect for 13 made up precisely 13 per cent. of the total. This was reinforced, besides, by the adherents of the number 3: they made exactly 3 per cent.

"And you can't say they were merely young and impressionable. Another investigator went further; he went to the Faculty of Harvard. 'Never,' they said, but he questioned them and got admissions, and of the university's teaching staff 73.4 per cent. were found to have pet superstitions. They didn't believe in them, of course, but they observed them just the same.

"Knocking on wood, the four-leaf clover, belief in dreams (quite aside from Freud)—these were the leading beliefs in one of these inquiries, running from 31 to 20 per cent. Then came opening umbrellas in the house (and let me advise you never to do it); telling fortunes by tea leaves and such things; sleeping on wedding cake; black cats, picking up pins, and letting a post separate companions. The nature beliefs were 'way down; moon over shoulder, load of hay, groundhog, but even below them was one you might think would be higher in urban places—three lights from one match.

"New York can supply plenty of black cats, of course, but there is enough besides, here. Just watch and see how many will walk under a ladder, or fail to throw spilled salt over their shoulder, or tap wood. They'll just laugh if they hear that Pythagoras said not to point a finger at a star (in Europe it's a custom to this day to bite the finger after doing that, so

it won't fall off); but take a census of lucky coins and other talismans, or even the dishrags that are stolen to cure warts, and you'll revise your misconceptions.

"The city's chief contribution is the facility with which one can watch for lucky numbers. The automobile has increased that augury ten-thousandfold. Demonology is left in the rear guard. And there are people in New York who will tell you that no matter how they may jaywalk they will never get bumped by a car that has their lucky number in the license plate. They get rid of their nervous stress by looking for luck in the traffic.

"Take my own lucky number, now, 228. Sometimes I look for a terminal 228 for days and days and it never comes, and then I may see it every day for a week. Once I saw it on five cars in one day; that was clearly too much of a good thing. And I was right; my luck broke.

"Because, you know," says the man who gathers useless information, "the funny part of it is that it really works."—*New York Tribune*, July 13, 1924.

A Spasm of Militarism

"THE War Department of the United States Government has announced a proposal for the putting of a new holiday into the calendar of the Republic, September 12, to be known as "Mobilization Day." The plan as announced is to mobilize for the one day the regular army, the national guard and the officers enrolled in reserve units, and, as well, industry, in so far as it might be required to serve in a time of military crisis. The scheme seems intended to be a kind of declaration of the resources of the country for armed defense against the world, and as it would work out it could scarcely help, but be a new glorification of war. And on that basis a strong chorus of protest has come up from all over the country against the proposition. Newspapers, both secular and religious, have spoken against it, and the feeling that such action at the present time would be a grave mistake has found expression from one end of the country to the other. It remains to be seen what effect this widespread protest will have, but evidently the scheme is due to have very strong and influential opposition. It would almost seem as if numbers of people were beginning to see the difference between real patriotism and its very shoddy substitute."—*The Christian Guardian*, July 23, 1924.

NEWS NOTES

—In Bulgaria, education is free and compulsory from the age of seven to fourteen. More than 700,000 students attend the schools of Bulgaria.

—Mustapha Kemal Pasha is the son of a Turkish father and Jewish mother. He is a blond, with piercing blue eyes. He wears a closely cropped, diminutive flaxen mustache.

—The ancestral home of the goldfish is China where it still abounds in a wild state.

—In China the doctor receives his fee for keeping the patient well. When the patient gets sick, the physician's fees stop until the patient is on his feet again.

—Next to the Bible, "Pilgrim's Progress" has been translated into more languages than any other book. The number now exceeds 107 languages and dialects.

Vast deposits of coal in the unexplored wastes of Alaska have recently been discovered by members of the United States Geological Survey.

—Canned whale meat has become an established commodity among the Negroes of the West Coast of Africa, where the entire 1923 pack of British Columbia was sold.

—Charles Willis Thompson is authority for the statement that some of the best stories making fun of William Jennings Bryan's ill success at the polls originated—in private, of course,—with William J. himself.

—The narrowest street in the United States is believed to be in St. Augustine, Florida, the first permanent settlement in the United States. This is Treasury street, measuring only seven feet in width. It was laid out by the Spanish in 1585.

—The burial grounds of China have always been held sacred, not to be disturbed under any circumstances. The result is that one-twentieth of the country is now occupied by graves. The problem is assuming serious proportions.

—On the exact spot from which the Pilgrim Fathers took their departure from Immingham Creek in England, for Holland, in 1609, there has been set up and appropriately dedicated a memorial commemorating that event.

—A five-ton truck, equipped with solid rubber tires, travelling at a rate of fifteen miles an hour, delivers a blow to the road equal to four times its own weight when it hits a depression of only a quarter of an inch in depth.

—The tallest race of people in the world are the Patagonians who inhabit the horn of South America. They average five feet ten and one-third inches. The shortest people are the Laplanders, who average only seven-tenths of an inch over five feet.

—The potato, which is such a familiar article of diet in Europe as well as in this country had its original home in South America. There Pizarro, the famous explorer, found it cultivated by the Indians, and it was he who introduced it into Spain in 1560. Twenty-five years later Sir Walter Raleigh first planted the potato in North America in the colony of Virginia.



The Testimony of History to the Voice of Prophecy

(Continued from page 14)

"The modern printing-press, the linotype machine, which seems almost to think; the X-ray, by means of which surgeons diagnose disease and injury, and lay out their work with scientific certainty, these things were yet to be invented long after he was dead. He could not imagine the automobile, now so common that they cover the streets and roads of all the world.

"He could not dream that a cannon would be made to throw a projectile more than twenty miles, that repeating rifles, revolvers, and machine guns would be invented, that steel monsters of the deep would steal invisibly under the seas with power to send a giant ocean liner to the bottom within a matter of moments."—*Scientific American, October 16, 1915.*

After studying the increase of knowledge from both the Bible and history we are forced to acknowledge that fulfilled prophecy is an unanswerable argument. "It is true that the testimony of history to the fulfilment of prophecy is an infallible proof that holy men of old spoke by the Holy Ghost."

Toronto, Ont.

The CANADIAN WATCHMAN Magazine

Vol. 5 Oshawa, Ont., March, 1925 No. 3

Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS
Oshawa, Ontario, Canada

C. F. McVAGH, *Editor*

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

Subscription Rates: Single yearly subscription, \$2.00; six-months trial subscription, \$1.00; single copy, 25 cents.

Change of Address: Please give both old and new addresses.

Expiration: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper.

No magazines are sent except on paid subscriptions, so persons receiving the "Watchman" without having subscribed may feel perfectly free to accept it.

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St. Paul's Cathedral, London, England

The existence of a church here was first noticed by Bede as early as the seventh century. The church was dedicated to St. Paul and after passing through many vicissitudes, was removed in 1083, when William the Conqueror countenanced the erection of a new cathedral. At the times of reconstructing the cathedral, because of the effects of decay and fires, the style of architecture was changed. The formal provision for the rebuilding of the cathedral, as it now is, was made in 1668. The last stone was set in place in 1710. The cost is estimated to be about £850,000. The great pillars supporting the dome have recently shown alarming tendency to collapse. An appeal is now being made to the English speaking world for a fund to strengthen the supports and preserve the great cathedral.