

The Canadian WATCHMAN



WHERE FRANCE AND GERMANY AGREED TO PERPETUAL PEACE

The Courthouse at Locarno, Switzerland, where the European nations signed the famous security pact which it is hoped will bring peace and good will to Europe. After signing the pact, Foreign Minister Briand of France and Chancellor Luther of Germany appeared arm in arm before wildly cheering crowds who were eagerly awaiting the outcome of the conference.

If Christ Should Come Today *See Page 6*

The Messages of the World's Religious Faiths

Greece said,
“ Be moderate—know thyself.”

Rome said,
“ Be strong—order thyself.”

Confucianism says,
“ Be superior—correct thyself.”

Buddhism says,
“ Be disillusioned—annihilate thyself.”

Hinduism says,
“ Be separated—merge thyself.”

Mohammedanism says,
“ Be submissive—bend thyself.”

Judaism says,
“ Be holy—conform thyself.”

Modern materialism says,
“ Be industrious—enjoy thyself.”

Modern diletantism says,
“ Be broad—cultivate thyself.”

CHRISTIANITY SAYS,
“ BE CHRISTLIKE — GIVE THYSELF.”

*—Dr. E. Stanley Jones, of India,
at the Washington Foreign Missions Convention*



Christmas

CHRISTMAS has become so thoroughly a part of Canadian life that but little is said or thought of its origin. It was fully three hundred years after the crucifixion of Christ before the idea of celebrating His birth took root in the church. The exact date of the birth of Jesus is not revealed in Scripture, and early records show that for a long time there was no uniformity as to the date or the manner

of the celebration. Different countries used different dates as well as different methods of observance. About the end of the fourth century, December 25 was generally accepted throughout Western Europe.

The custom of making Christmas presents is even today but little practised outside of English and German countries. The Christmas tree, so dear to the children, is an idea borrowed directly from the Germans. It was not, however, original with them. Its origin is lost



The famous Bedfont Church, near London, England, is over 1,000 years old. The yew tree is also probably nearly ten centuries old. The tops of the tree represent peacocks.



Charles Mac Veagh, New York attorney, appointed U. S. Ambassador to Japan, to fill the vacancy caused by the death of Edgar Addison Baneroff.

in the misty traditions of dark heathenism. There are records of its use in China as far back at least as the Tsin dynasty which came to an end in 247 B. C.

The Puritans were bitterly opposed to Christmas festivities. Many would be interested and perhaps surprised to know that it was once against the law in both England and America to celebrate Christmas. The English parliament under Oliver Cromwell in 1644 passed an act which remained in force until the term of the restoration of Charles II, making it a crime to observe Christmas day by merriment or religious services. Massachusetts colony followed suit with a similar law in 1659. This was not repealed until 1681, and even after that the Puritans refused to have anything to do with the celebration of Christmas.

It is hard for us to realize that men have been fined for either resting or feasting or going to church on Christmas. The event which it is sought to commemorate is too often lost sight of in an excess of gluttony and drunkenness. In modern times the commercial

aspect of the holiday season has become much more prominent than the spiritual.

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Harmful Tendencies in Children's Books

THE editor of the *Sunday School Times* recently sounded a very timely warning against certain harmful tendencies that have "crept in unawares" in many of the most popular children's books and magazines of the present day. The books commonly recommended for children should be carefully examined. Early impressions are lasting and the books read in childhood have a larger influence upon the development of character than is generally realized.

Altogether too many of the books found in the children's sections of the public libraries, among them some of the most popular nature studies, are ably and insidiously assisting the modernists in undermining the faith of our children in the Bible account of Creation. We hope that the article referred to which appeared in the October 24 issue of the *Sunday School Times* has already had an influence on many parents who are selecting Xmas gift books. The editor also made some helpful suggestions to parents calling attention to safe books advertised in his own and other reliable journals. We are glad to be able to call attention also to some very suitable and safe books for children, advertised on the last inside page of this number of the CANADIAN WATCHMAN.

The dearth of faith inspiring literature for children and also for converts from heathenism to Christianity is also noted and emphasized in a symposium on Christian literature that appeared in the May, 1925 issue of the *Chinese Recorder*, an official organ of the Christian Movement in China. In answer to the question, "What is the trouble with our present supply of Chinese Christian literature?" some very interesting answers were given by missionaries of different denominations. One says: "The present supply is poor in quality; too often untrue to the Word of God, not lit up with fire from Heaven, and some of it written and printed as prizes for sums of money, commercializing Truth." Still another of large experience pays the following compliment to the literature work of the Seventh-day Adventists in the Orient: "The major difficulty is probably that there is so little that is satisfactory for distribution. The Seventh-day Adventists have been more efficient, so far as I know, than any others in

getting their literature out. They have put more brains into it than any other group."

We are sure that Seventh-day Adventists have no monopoly of Christian truth or of methods, but we are glad that they do emphasize the necessity of the new birth, a clean consecrated ministry and a literature that rings true to the faith once delivered to the saints, the fundamentals of doctrine preserved in the New Testament Scriptures.

The Right and Wrong of Evolution

In the intolerance and bitterness of controversy, the anti-evolutionist is sometimes referred to as an ignoramus and the evolutionist as a devil. People may have very positive and widely different convictions on the subject without being either fools or devils. As a rule the shallowest thinkers are the most intolerant. That evolution is visibly at work improving many things in the world, no one doubts. It is only when some over-zealous disciple claims for evolution more than can be demonstrated that the trouble begins. Evolutionists admit that evolution cannot tell us anything certain about the origin of life. Neither does it offer even a reasonable speculation as to the origin or cause of sin. And it makes no progress at all in the direction of overcoming death.

There are some things that we can't reason about for the good reason that our mental equipment was not made for such things. We make no progress in reasoning about the origin of life or of God. Faith is the only evidence we have of things not within the reach of our natural senses and the evolutionist holds his theory as an act of faith as verily as the creationist does his view of the origin of things. One has faith in God and the other has faith without God. That is the only real difference. One may be as intellectual as the other. Reason cannot take the place of faith any more than faith can take the place of reason. We all appear to great disadvantage when we get out of our proper sphere. I have two very intelligent Persian cats. They manifest reason and cunning in hunting game, but they don't know a thing about the multiplication table. Their minds were not made for such things. Evolution improves all species without accounting for any of them, and faith in God brings comfort to broken hearts when reason is powerless to help. We need faith and a sound mind.

Is There A Future Life?

WHENCE comes the longing hope of a future life? It lies at the very foundation of nearly every religion, whether true or false, and seems to be inherent in humanity. Nature gives no assurance and at best only vague suggestions of a possibility. Man dies like the grass and his body goes to dust. Science offers little help. Confessedly, science knows nothing of the origin of life and the wisest scientist is as helpless in the face of death as the most ignorant savage. Only in the Scriptures do we find a positive promise of a future life. The apostle Paul exhorts us to accept the resurrection of Jesus Christ as a sufficient assurance that life and immortality are within reach through the gospel. "Fight the good fight of faith, lay hold on eternal life." "For God hath not given us the spirit of fear but of power and of love and of a sound mind." Immortality is not a natural attribute but is promised in the gospel to believers in Jesus, as a gift of God.

Jesus Christ is the only human being who

(Continued on page 30)



The annual procession of the Sant Sang, Bruges, Belgium. The famous relic, a piece of cloth, is believed to be stained with the blood of Christ.

If Christ Should Come Today

By FRANCIS M. WILCOX

IF Christ should come today, would you be prepared to welcome His return? Could you look up and in the words of the prophet exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation"? This is the song of triumph which will arise from the lips of the redeemed in that great day, whenever it shall occur.

It is well for us sometimes in our life to face the inevitable. God in His all-wise providence has brought many a man face to face with death at times in his experience, possibly to awaken him to a consciousness of his own condition and of his real unpreparedness to meet the issues of eternity. If we are not actually brought through some crisis like this in our lives, it is well for us in thought to face such a crisis. It will prove most profitable for us to sit down and consider well what we would do if this day were our last on earth, if this were our last day of probation, and tomorrow we had to face the inevitable judgment of God.

We cannot tell when the Lord will come. This has not been revealed in His Word. We cannot tell when probation will close. We cannot say that it will be this year, or next year, or five years hence, nor can we say that it will not be this year, or next year, or five years hence. We know nothing about the precise time. All speculation regarding it is futile. But because we do not know the time because that event is clothed with uncertainty, we have this earnest admonition from the Lord: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." What can this mean other than constant preparedness for that great event? What can it mean other than that you and I should be prepared today, tomorrow, every day, for the inevitable in our experience? And so we go back again to the question with which we started, If Christ should come today, are you prepared to meet Him, or would you be fearful and condemned?

Serving Christ in Our Business

Are you conducting your business in His fear? Are you honest in your dealing with your fellow men? Do you pay your debts? Do you keep your promises? Do you render an

equivalent for the service you receive from your fellow men? Or do you drive sharp bargains? Do you take advantage of others? Do you cheat and lie and steal when you have opportunity to do so without detection? This is what many in the world are doing at the present time. Thousands are amassing fortunes by just such methods as these. Indeed, some of these methods have become so common that the child of God adopts them almost unconsciously. But there is an all-seeing God who takes account of our business relations. He knows the motives and purposes that prompt our acts, and He will take account of these in the judgment when He passes upon your case and mine.

Following Christ's Example in Social Life

If Christ should come today, would His coming bring to you any pangs of conscience, any regrets as to your social relationships? With what spirit have you mingled with your neighbours and with your associates? Have you been one with them for a good time, bent on draining the cup of pleasure, with little thought of God and little regard for the proprieties which belong to ambassadors of the Lord Jesus Christ? If Christ should come today, would He find you in a theatre, in the moving-picture show, at a card party, at some social gathering where, in excess of pleasure, God is forgotten?

It is absolutely inconceivable that a child of God could emerge from a theatre, or a picture show, or from some ungodly social sport, to welcome His Saviour whom he might see coming in the clouds of heaven. Nor can we conceive how one who finds his chief pleasure in pastimes of this character could find pleasure in the association of his Saviour and of the holy angels. To him heaven would be a place of dead monotony, a place of excruciating agony, because its very atmosphere would be foreign to his desires and purposes.

The Spirit of Christ in the Church Relationship

If Christ should come today, would He find you prepared so far as your church relationships are concerned? Think you that the differences with your brethren which possibly you have nourished through the years, give you a fitting to meet the Lord in peace? Do you feel that the old grudges and animosities

which you have cherished, that the evil words you have spoken, the gossip in which you have indulged, the rankling and the discord which you have brought into the church of Christ, give you a fitting for a home in the kingdom of God? Nay, verily. If you have been guilty of these things, be assured that they have been the snares of the enemy to unfit you for the peace and the harmony and the love of heaven.

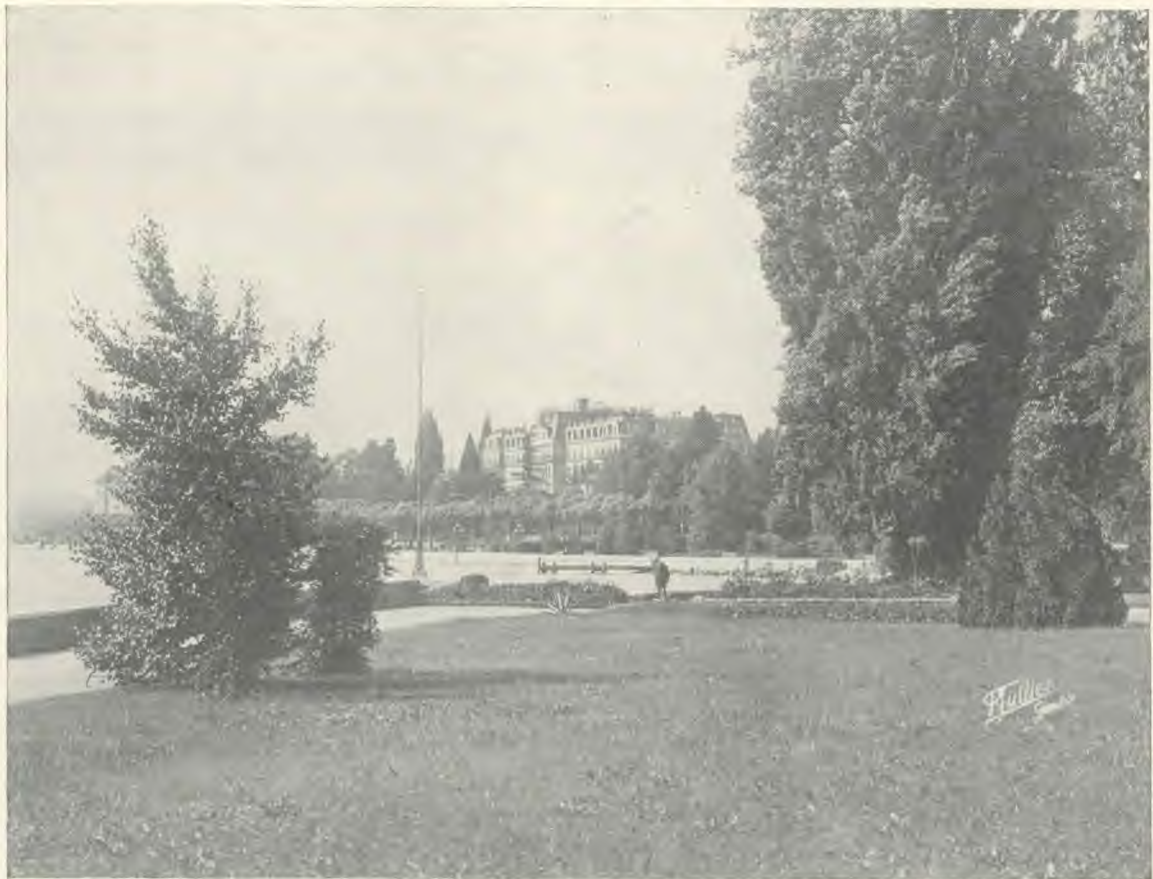
When you find that peace, and when there comes to your vision that enlarged view which a true estimate of eternal values will give, then you will see how insignificant are some of the paltry things that have held you down and engaged your mind. Then you will begin to think the thoughts of God after Him, and your heart will lay hold of eternal verities, and you will desire the treasures of love and of faith, and count them far above the selfish considerations which have moved you in the past.

The Home Life a Great Test of Christianity

If Christ should come today, would it bring to you any regrets as to your life in your own

home? It is here in this relationship, after all, that the great test of your Christianity comes. Many a man can manifest a fair exterior. He can appear to his brethren and to his neighbours all that makes up respectability and nominal Christianity; but the question is, How does he appear in his own home, to his wife, to his children, who know him best, before whom he acts his own self, to whom he speaks when he is not on guard, to whom he reveals the purposes and the motives that move his life? How does his religion appear to them? Have they confidence in his profession? Sad indeed, that there are too many professed Christian homes lacking this love and confidence.

Some time ago we were asked to pray for a sick woman. In arranging the service, she said, "I want my husband to engage in this prayer season, because I have confidence in his religion." It was a great compliment that this woman paid her husband. Has your wife confidence in your religion? Has your husband confidence in your Christian experience? Do your children believe that you have true



Palace of the League of Nations, at Geneva, Switzerland.

faith in God, and that you are making an earnest, determined struggle for a home in His kingdom? I do not ask, Do you have perfection of character? This does not exist in any human being. We all fail and make mistakes in every one of life's relationships. But I do ask, Do we impress those who know us best with our sincerity? Do they know that even regardless of our imperfections, our chief thought, our great purpose in life, our business, is to serve the Lord? If we have made mistakes, sinned against our loved ones, have we made those things right, or will these sins rise up to condemn us in the last great day?

The Personal Heart Relationship

Finally, if you knew Christ was coming today, would you possess the consciousness in your own inmost soul that, aside from every human relationship, in that close, personal, intimate relationship existing between every man's soul and God, you were doing the best you knew, that so far as your motives and purposes were concerned, you were true to the outward profession you made? The judgment of God at the last day will reveal the terrible

deception into which some have fallen. It will reveal the terrible hypocrisy that some professed Christians have practised. It will bring to view the double lives that some are living. It will show the selfish motives in contrast with the outward life of apparent respectability.

If the devil has ensnared us in this deception, may God awaken us before it is forever too late. May He lead us to sit down today, and by the aid of the Spirit, look at ourselves as God sees us, facing the inevitable, facing what we know will come sometime; and then as we see ourselves in our sin and our impurity, in our unrighteousness, may God help us to cry mightily unto Him for deliverance.

God rescued David from the terrible sins of murder and adultery. He brought Manasseh, the wicked king of Israel, who sold himself to unrighteousness, to a realizing sense of his great need, and bestowed upon him the power of deliverance. Why has God left such records in His Word? It is to speak comfort to you and me. It is to tell us that God's infinite mercy can save the vilest of sinners. It is to assure us that infinite power will save us, even as it saved them.



A beautiful view of St. Paul's Church, Bloor St. East, Toronto's largest Anglican Edifice.

The Messiah of the Jews

By CARLYLE B. HAYNES

OLD Testament prophecies concerning the coming of the Messiah were fulfilled in the person, the teachings, the miracles, and the work of Jesus Christ, nineteen hundred years ago.

At that time the Jewish people were expecting the appearance of the Messiah. They were students of the prophecies, and were acquainted with those predictions which indicated the time of the Messiah's coming. They knew that the Messianic prophecy of Daniel regarding the 483 years which were to elapse between the decree to rebuild Jerusalem and the Messianic Prince, were about run out. And hence they were looking for the Messiah to appear.

But while they were right regarding the time, they misunderstood the character and work of the Messiah. They were looking for a deliverer, not from sin, but from political bondage. They were expecting a powerful monarch who would break the power of the Romans, and bring them political freedom. They expected a king who would establish a temporal government more powerful than any on earth.

They Crucified Him

It is true their own Scriptures in the Messianic prophecies foretold the coming of a Redeemer, a suffering victim, who would be a sacrifice, and who would be rejected of men, a man of sorrows and acquainted with grief, who would meet an ignominious death. But a veil was over their hearts and they did not understand these things. And as a consequence of erroneous views regarding the prophecies, the Jews crucified their own Messiah. And in this is an illustration of the supreme importance, today, of rightly understanding the prophecies relating to the second coming of Christ.

Jesus of Nazareth fulfilled the Messianic prophecies. But the Jewish nation rejected Him.

Since then millions have accepted His claims of Messiahship, and acknowledged Him as

Lord. The faith of the truth seeker is strengthened every time he rehearses the Messianic prophecies of the Old Testament and their fulfilment.

Messianic Prophecies Fulfilled by Jesus

Beginning with Genesis 3:15 there is a promise of a Deliverer from the power of Satan, a Redeemer from sin, who would crush the life out of the adversary while He suffers in doing so. This Redeemer is to be the Seed of the *woman*,—not the offspring of the *man*.

Jesus fulfilled this original Messianic promise. Ultimately He will crush out Satan's life completely.

In Genesis 49:10, there is the prediction of the coming of Shiloh before Judah lost a national ruler or lawgiver, and before it ceased to be a nation. Such Jewish rabbis and comentators as Ben Gannach and Kimchi declare Shiloh to be a description of the Messiah as Prince of Peace. The sceptre departed from Judah long centuries ago. Judah has had no national existence for seventeen hundred years. But as this was not to happen *until* Shiloh came, then Shiloh *has* come. The coming of Shiloh was fulfilled in the coming of Jesus.

In Deuteronomy 18:15-19, Moses foretold the coming of another Prophet like himself who was to be God's chosen mouthpiece, whose words were to be the standard of

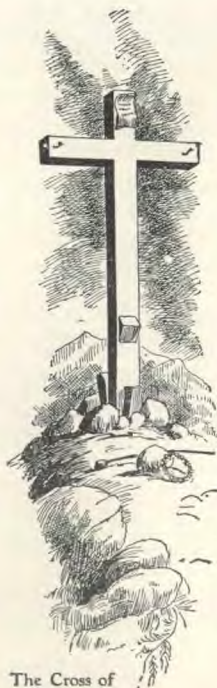
judgment. This, too, was fulfilled in Jesus Christ. Acts 3:22-24.

Through Isaiah (7:14) God declared the Messiah should be born of a virgin. Jesus was born of a virgin. Matt. 1:18-25.

The divinity, the humanity, and the Kingship of Jesus as Messiah, as well as His eternity and union with God, are plainly pointed out in Isaiah 9: 6, 7.

The great truths of the Messiah's vicarious sufferings and sacrifice, His death for sin and sinners, all of which Jesus fulfilled, are set forth in Isaiah 53.

The time of the appearance of the Messiah is foretold five hundred years in advance



The Cross of Calvary



PRINCESS MARY IN SCOTLAND

This photograph shows H. R. H. inspecting the Royal Scots at Holyrood, Edinburgh. She is honorary Colonel-in-Chief of this famous Scottish regiment.

through Daniel (9:24, 25), and was exactly fulfilled by Christ. Mark 1:15.

The place of the Messiah's birth was foretold. Micah 5:2. Jesus was born in Bethlehem. Matthew 2:1.

The slaughter of the innocents in connection with His birth was predicted. Jeremiah 31:15. It was exactly fulfilled in connection with the birth of Jesus. Matt. 2:16-18.

The rejection of the Messiah by His people was definitely described in prophecy. Isa. 53:3. This was fulfilled in the attitude of the Jews toward Christ. John 1:10,11.

The character and content of the Messiah's teaching is carefully outlined beforehand. Isa. 61:1, 2. This was fulfilled by Christ who made specific reference to this prophecy. Luke 4:16-18, 21.

The trial of the Messiah and His conduct while on trial are set forth in advance. Isa. 53:7. This received an exact fulfilment in the conduct of Jesus at His trial. Matt. 27:13, 14.

The Messiah's treatment after His condemnation is fully portrayed in prophecy. Ps. 22:18. The record of Jesus while He hung on the cross answers to this prophecy. Matt. 27:35.

Of the Messiah the prophecy was made:

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"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. 69:21.

And the apostle records the fulfilment:

"They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." Matt. 27:34.

His Death and Burial

The death and burial of the Messiah, and that He would make His grave with the wicked and with the rich in His death, is plainly foretold. Isa. 53:9.

The record of Christ in fulfilment of this is that "there were *two thieves* crucified with Him," Matt. 27:38; and that "a *rich man* of Arimathaea, named Joseph. . . went to Pilate and begged the body of Jesus. . . He wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn in the rock." Matt. 27:57-60.

The triumph of the Messiah over death is predicted.

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Ps. 16:10.

And Jesus fulfilled this in His miraculous resurrection from the dead. Matt. 28:1-10.

The descent of the Messiah from David was an outstanding feature of the Messianic prophecies.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Isa. 11:1.

Jesus was a descendant of David, Mary His mother being of the line of David, through Nathan. Luke 3:23-31.

His Triumphal Entry

The triumphal entry of the Messiah into Jerusalem was foretold.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zech. 9:9.

And this was fulfilled in the experience of Jesus.

"And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the

disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." Luke 19:35-38.

The miracles which the Messiah would perform are foretold.

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Isa. 29:18.

And Jesus performed just such miracles.

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:4, 5.

Evidence Full and Complete

Certainly the evidence is full and complete that Jesus fulfilled the Messianic prophecies. He was the long promised Messiah. His birth, His life, His miracles, His teachings, His character, His works, His death, burial and resurrection, and all things pertaining to Him, were in exact accord with the ancient prophecies. He came into the world nineteen centuries ago exactly as foretold. His people did not understand the prophecies of His coming, and were, therefore, unprepared to receive Him.

He will come again before long in exact accord with the prophecies of His second coming. His people now do not understand these prophecies as they should. There is danger now that they may be unprepared for His coming.

As we contemplate the causes of the World War and realize its horrors, every right-thinking man and woman must feel like demanding that some steps be taken to prevent its recurrence. An important step would be to curtail expenditures for the maintenance of navies and armies.—*John J. Pershing.*

Unconscious of His Five Thousand Dollars

A MAN in the state of New Jersey fell heir to a large family Bible in the year 1874. His aunt, who had died, left this instruction in her will: "To my beloved nephew I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just, lawful debts are paid."

The estate amounted to only a few hundred dollars, which soon vanished, and the Bible was laid on a shelf, where it lay for thirty-five years, unappreciated, unopened. The gentleman became poverty stricken, and in his old age decided to go to his son's home to spend the remaining years of his life.

In packing his trunk for the journey, he had occasion to get down the family Bible. As he leafed it through, he found hidden among its leaves \$5,000 in bank notes. All these thirty-five years they had lain hidden between its covers, and he had lived in want and distress!

There may not be bank notes hidden away in our Bibles, but there are treasures within the covers which money can not buy. Shall we live in spiritual feebleness and want, and then, at the end of life's journey or in old age, perhaps, find that we had vast treasures at our command which have lain unused, neglected? Shall we not take the Bible from its resting place each day and leaf it through, searching for the treasures which have been left there for you and for me?—*C. L. Paddock.*



The magnificent temple at Salt Lake City, Utah, where the Mormons expect the Lord to appear at His second coming. Jesus said to beware of those who say "Lo here" or "Lo there" He is.

"If thou art living a righteous and useful life, doing thy duty cheerfully where God hath put thee, then thou in thy humble place art humbly copying the everlasting harmony and melody by which God made the world."

The Rich Man and Lazarus

By A. M. FRASER

MANY of those who advocate the doctrine of the natural immortality of the soul point to the parable of the rich man and Lazarus (Luke 16:19-31) as strong evidence of Scriptural support for this teaching, not realizing that if that be true, the parable *teaches* what many unequivocal texts of Scripture *explicitly deny*—the immortality of the human soul. If the parable teaches immortality, then the Saviour by word of mouth explicitly taught what the Holy Spirit inspired Job and Solomon and David and Paul to deny explicitly.

We call this the *parable* of the rich man and Lazarus because we believe it to be merely a parable and not a recital of something which actually happened. At the same time it is possible that such an incident did at some time take place so far as the *earthly* relationship of the two persons mentioned was concerned.

On this point we quote the observations of Dr. Albert Barnes:—

Many have supposed that our Lord here refers to a *real history*, and gives an account of some man who

had lived in this manner. But of this there is no evidence. The probability is, that this narrative is to be considered as a parable, referring not to any particular case which *had* actually happened, but teaching that such cases *might* happen. The *design* of the narrative is to be collected from the previous conversation. He had taught the danger of love of money (verses 1, 2); the deceitful and treacherous nature of riches (verses 9-11); that what was in high esteem on earth was hateful to God (verse 15); that men who did not use their property aright, could not be received into heaven (verses 11, 12); that they ought to listen to Moses and the prophets (verses 16, 17); and that it was the duty of men to show kindness to the poor. The design of the parable was to impress all these truths more vividly on the mind, and to show the Pharisees that with all their boasted righteousness, and external correctness of character, they might be lost amidst all their wealth.

Dr. Barnes correctly states the design of the parable. It was to be a lesson to those who were selfishly indifferent to the needs of suffering humanity. In Luke 16:14 we read: "And the Pharisees also, who were covetous, heard these things and they derided Him."

Christ rebuked them for their false conception of righteousness and uttered this parable to illustrate the fallacy of their claims.

One author, commenting on the parable, says:



Extensive deposits of valuable pottery clay at East End, Sask., on the C. P. R. Canada's natural resources are rich and varied.

In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Saviour knew of their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all—that no man is valued for his possessions; for all he has belongs to him only as lent by the Lord. A misuse of these gifts will place him below the poorest and most afflicted man who loves God and trusts in Him.—“*Christ's Object Lessons,*” page 263.

That Christ used not only the preconceived opinions of His hearers regarding the state of the dead but that He also drew the materials for the construction of His parable from a parable current among the Jews at the time of the first advent and almost identical with that of His own is evident from the following quotations:

That this is only a parable, and not a real history of what was actually done, is evident (1) Because we find this very parable in the “*Gemara Babylonica,*” whence it is cited by Mr. Sherringham in his “*Joma.*”—*Whitby's Commentary on Luke 16:19,* quoted in “*Life Only in Christ,*” page 180.

Dr. Lightfoot and others have shown that the Jews, in their “*Gemara,*” have a parable much to the same purpose.—*Doddridge as quoted in the “Emphatic Diaglott” in note on Luke 16:19.*

This is further confirmed by what Flavius Josephus, the celebrated Jewish historian, says in his discourse on hades. Josephus was a Pharisee and lived during the first century of the Christian era. What he says sets forth the peculiar views of both his sect and nation at that time. We quote from Whiston's translation of his works:

Now as to hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which



Lieutenant-Governor of Ontario, Harry Cockshutt, and wife, as they appeared in “all Canadian costume” at the opening of the Woolen and Knit Goods exhibit at the Canadian National Exhibition. His business suit is from wool produced on the Prince of Wales' ranch in Alberta, and woven in Ontario mills.

the just have dwelt from the beginning of the world; . . . with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenances of the fathers and of the just, which they see, always smile upon them, while they wait for that rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham.

But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment. Now those angels that are set over these souls, drag them into the neighbourhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapour itself; but when they have a nearer view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place (or choir) of the fathers and of the just, even hereby are they punished; for a

chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it. (It is very evident that from these Pharisaic traditions, borrowed from paganism, the Roman Church constructed purgatory.)

From the foregoing quotations it is evident that our Lord simply used the prevailing ideas and theories of His audience to teach a particular point of truth; that point being that earthly prosperity is no guarantee to a state of future happiness, but that on the other hand it is possible for a rich man to perish eternally while a poor man may enter finally into the joy and peace of the kingdom of God. In other words our Saviour used what is known as an *argumentum ad hominem* ("argument to the man") which is defined by Archbishop Whately with its proper use indicated as follows:

The *argumentum ad hominem* is addressed to peculiar circumstances, character, avowed opinions, or past conduct of the individual, and therefore has a reference to him only, and does not bear directly and absolutely on the real question, as the *argumentum ad rem* does. It appears, then (to speak rather more technically), than in the *argumentum ad hominem* the conclusion which actually is established is not the *absolute* and *general* one in question, but *relative* and *particular*; viz., not that "such and such is the fact," but that *this man is bound to admit it*, in conformity to his principles of reasoning, or in consistency with his own conduct, situation, etc. Such a conclusion it is often allowable and necessary to establish, in order to silence those whose weakness and prejudices would not allow them to assign to it its due weight. It is thus that our Lord on many occasions silences the cavils of the Jews—*"Elements of Logic,"* pages 170, 171.

Other instances of the use of this form of reasoning by our Saviour are found in Luke 13:15, 16; 14:1-5; Matt. 12:22-28.

How illogical and unfair it is then to endeavour to make this parable teach the immortality of the soul and the eternal torment of the wicked when the point to be illustrated was something entirely different!

Archbishop Trench has made some very sensible remarks on this matter:

The parables may not be made first sources of doctrine. Doctrines otherwise and already grounded, may be illustrated, or indeed further confirmed by them, but it is not allowable to constitute doctrine first by their aid. They may be the outer ornamental fringe, but not the main texture of the proof. For from the literal to the figurative, from the clearer to the more obscure, has ever been recognized as the law of Scripture interpretation. This rule, however, has been *often forgotten*; and controversialists, looking round for arguments with which to sustain some *weak position*, one for which they can find no other support in Scripture, often invent for themselves supports in these.

Dr. Adam Clarke confirms this rule of interpretation in the following words:

Let it be remembered that by the consent of all (except the basely interested), no *metaphor* is ever to be produced in *proof* of a doctrine. In the things that concern our eternal salvation we need the most pointed and *express evidence* on which to establish the faith of our souls.

While the rich man no doubt represents those who are selfishly indifferent to the needs of suffering humanity, and the

(Continued on page 30)



FLODDEN FIELD CELEBRATIONS

"Planting the Colours in Coble Pool" by young men of Hawick, keeps alive in Scotland interesting traditions of long ago.

HEREDITY

By D. H. KRESS, M.D.

AS is the mother, so is the daughter," was a proverb among Israel of old. Eze. 16:44. Another common saying was, "The Fathers have eaten a sour grape and the children's teeth are set on edge." Jer. 31:29. Heredity is a factor that has to be reckoned with by us all.

By inheritance we have tendencies that tend to drag us down. These must be mastered; if not mastered, they will master us and will prove our ruin. We have within us the evil tendencies that fathers and mothers cultivated or failed to subdue. Every man is an omnibus in which ride all his ancestors. Sometimes an entire family is disgraced as some one of these steps out.

A child that was adopted at the age of ten months, under careful training and christian influences became a remarkably bright lad, and obedient in early childhood. He gave every promise of becoming a useful man. But as he grew older, before reaching maturity, traits of character were revealed that resulted in disappointment to the foster

parents, and blasted their hopes as to his future. He began to appropriate that which was not his, and to practise deception. These traits became more pronounced as he grew older. He was not fond of work and his aim was to secure money without being compelled to work. This led to the pool room and to gambling, the use of cigarettes and drink. The young man seemed to be desirous of doing what

was right, and repeatedly said, "Papa, I will make good yet," and no doubt he meant it.

Nothing was known of his father or mother further than that he was an illegitimate child. An acquaintance with them would no doubt have afforded an explanation of the boy's conduct as he grew older.

Habits formed by parents, and wrong practices unconquered by them are left as a legacy to children. "The sins of the fathers are visited upon the children." They cannot escape this. Not merely do children suffer the results of the sins of the parents in weakened wills, but the sins themselves are visited upon them.

We have illustrations of this in Holy Writ. Abraham was a man of God, and yet he too possessed weaknesses that circumstances were permitted to reveal to him in order that he might master them. When confronted with death, as he supposed, to save himself he deceived Pharaoh, by saying his wife was his sister. There was some truth in this statement. It was a half truth, for she was a half sister of his, as

well as his wife. Later his son Isaac was brought into a similar situation, which revealed the weakness his father had failed to conquer. He too said that Rebecca, his wife, was his sister. This was not even a half truth. It was a naked and barefaced lie. Had Abraham fully overcome this weakness, his son would in all probability have found it an easy matter to overcome on the same point.

We have an illustration of how the good in



England's most noted woman surgeon, Dr. Louise Aldrich Blake, dean of the London School of Medicine for Women, and senior surgeon for the Elizabeth Garrett Hospital, London.



The Sir Walter Scott monument, in Princes street, Edinburgh, Scotland, is one of the most beautiful and famous memorials in the world.



Canadian born Artist wins \$1000 was unveiled in the new Wall Jersey, by the Governor of the Robert E. Johnston, born in entries and awarded the \$1000 Art

Suzanne Lenglen, the French Wimbledon champion, opening the putting c



Left—Forest Rangers of the Ottawa River Protective Association, Ltd.



Prize. This mural Decoration
at the Whitman Hotel, at Camden, New
Jersey. The picture was painted by
John J. Minto, and was chosen from 52
other designs for the Chase Prize by the Philadelphia
Society of Fine Arts.

Miss Champion, in a new role at
a competition in aid of a Hospital fund.



A new use for Elephant's Hoofs. Three waste baskets made from
elephant's hoofs were among the interesting souvenirs secured by
some tourists at Rangoon, Burmah.



Right — Conveyor
and storage yard of
prepared fuel peat,
at Alfred, Ontario.



Millionaire Bernarr McFadden walks five miles before work every day. He says automobiles are making people lazy.

parents is communicated in the case of Timothy, the youthful evangelist. In addressing him, Paul said, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." 2 Tim. 1:5. The faith he possessed was in part, at least, inherited. He had his Godly ancestry to thank for it.

Again we read of the exemplary life of John the Baptist, the forerunner of Christ. His life was not a mere happen so. It is said of the parents of John the Baptist that "They were both righteous before God, walking in all of the commandments and ordinances of the Lord blameless." Luke 1:6.

Of his father we read, "and his father Zacharias was filled with the Holy Ghost." v. 67. Also of Elisabeth, his mother, it is said, "Elisabeth was filled with the Holy Ghost." v. 41. It is not therefore a matter of surprise to read of the child that was born to them, "and he shall be filled with the Holy Ghost, even from his mother's womb." v. 15.

Samuel, that great man of God, from youth

was guided by the divine voice and called to his work. Elkanah, his father, was a man of God, while Hannah, his mother, was a woman of prayer and devotion to the work of God. When the child which was given her in answer to prayer was weaned, she took him to Eli, the priest, and said, "For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." 1 Sam. 1:27, 28. She left the boy there at Shiloh, dedicating him to the work of God in early childhood. We read of him: "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground." 1 Sam. 3:19.

When because of Israel's sins, they were delivered into the hands of the Philistines, and there was none to deliver them, God selected a Godly pair and gave them a son by whom deliverance should come. The angel of the Lord appeared to the wife of Manoah and said unto her: "Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." Judges 13:3, 4. It will be seen from this that the habits of the mother before the birth of the child would have much to do with the child's future. Naturally the parents were concerned about this, and were desirous of knowing how to bring up this child of promise in God's fear when it came. "And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: All that I commanded her let her observe." v. 11-14. The training of the child, he assured them, must begin before its birth. The mother who fails to control her appetite, emotions, and passions before the birth of her child, will in all probability bear a child that is lacking in self control.

I remember visiting a child's welfare exhibition some years ago. As I passed through it I beheld a poster on which was the instruction to mothers: "Do not give your children coffee or tea. Coffee and tea are bad for children."

As I stood there I said, "Well, that is sensible and timely advice." But the thought then flashed through my mind; if coffee and tea are bad for the child after its birth, are they not equally bad for the child before its birth, and yet mothers during pregnancy are taught that it does not matter what they drink, or what they eat. Now the fact is that if ever women should be careful in the selection of their food and drink, it is during this period, and if ever self control is needed, it is then. A tobacco-using father and tea-drinking mother do not as a rule produce children of whom it can be said, "he shall be filled with the Holy Ghost even from his mother's womb."

Prof. Pavlow of Petrograd conducted a series of experiments on white mice which clearly illustrated the power of heredity. In teaching the little creatures to come to their feeding at the ringing of a bell, he found it required three hundred lessons before they came when the bell rang for their meals. After this they came at the ringing of the bell. The second generation required only one hundred lessons to get them to the point where they would respond to the ringing of the bell. The third generation needed only thirty lessons. For the fourth generation only ten lessons were needed, and the fifth generation required but five lessons in order to have them respond to the call to their meals. The professor said, "The next generation I believe will come running at the ringing of the bell without any lesson. . . ." Here we have an example of heredity.

Many a parent has doubted the promise, "Train up a child in the way he should go: and when he is old, he will not depart from it," because of disappointment. A mother came to an evangelist and said, "Can you explain to me why my son, whom I dedicated to God at birth, is tonight buried in a drunkard's grave?" The evangelist replied, "No, I can not tell why, but one thing I know; the fault is not on God's part. Mothers, if you would bear a deliverer, you must exercise care in the selection of your food and drink, before its birth; to train up a child in the way it should go, the training must begin before its birth. The proverb is true, "As is the mother, so is the daughter."

Ministers of the Gospel are sometimes accused of having godless children. Let us remember that the children are not as a rule what parents *are*; they are in most instances what the parents *were* before they were conceived. If this great truth could be impressed

upon our young men and our young women, upon our boys and our girls, who will be the fathers and mothers of the future, and it should be heeded, a better crop of children would be produced, and the battles in self-mastery would be easier for them.

But most of us have not had the fortunate birth of a John the Baptist, and have to say with David, "Behold I was shapen in iniquity; and in sin did my mother conceive me." By nature we are "Children of Wrath." "There is none righteous, no not one." "All have sinned and come short of the glory of God." For this reason Jesus in addressing Nicodemus said, "Except a man be born again he cannot see the kingdom of God." Born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The second birth is just as real as is the first birth. The heredity is just as real. In our first birth we had no voice. In the second birth we do have a voice. We may all experience a new birth and by inheritance be



King George shaking hands with Mary Jarrett, an inmate of Union Hall, Bristol, England. She is 104 years old.

partakers of the divine nature. Paul said, (and this applies to all), "For I know that in me (that is, in my flesh), dwelleth no good thing:" Rom. 7:18. He wanted to do what was right, but the flesh would not permit him. He was kept a slave to his passions, his emotions, and his appetites, until he found deliverance in Jesus Christ. "O wretched man that I am," he said, "who shall deliver me from the body of death? I thank God through Jesus Christ our Lord." "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:57. Again he says, "Now thanks be unto God, which always causeth us to triumph in Christ," 2 Cor. 2:14, and "I can do all things through Christ, who strengtheneth me." No longer was he kept under by his body, but he was now able to keep under his body. He said, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But *I keep under my body*, and bring it into subjection." I Cor. 9:26, 27. Sin no longer had dominion over him. "I live" he said, "yet not I, but Christ liveth in me." This is the blessed heredity that comes to those who are born again. Abundant provision has been made for the one with the most defective heredity, to come off more than a conqueror. There is no longer any excuse for sinning. Referring to this experience the prophet said, "In those days they shall say no more, the Fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity:" for which he and not his ancestry is responsible. "The soul that sinneth it shall die." "When the son hath done that which is right, and hath kept all my statutes, and hath done them, he shall surely live." "The son shall not bear the iniquity of the father." Eze. 18:19, 20. "A new heart also will I give you, and a new spirit will I put within you: I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . . Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." Eze. 36:26, 27, 31. This is our heredity by our new birth.

"Do well the little things now; so shall great things come to thee by and by, asking to be done."—*Persian Proverb.*

The Decalogue

IT is related of an eminent lawyer that he was led to renounce infidelity, and become a believer in Christ, through a study of the decalogue. Speaking of this wonderful law, he said: "I have been looking into the nature of that law; I have been trying to see whether I could add anything to it, or take anything from it, so as to make it better. Sir, I can not; it is perfect. . . . I have been thinking, Where did Moses get this law? I have read history. The Egyptians and the adjacent natives were idolaters; so were the Greeks and Romans; and the wisest and best Greeks and Romans never made a code of morals like this. Where did he get it? He could not have soared so far above his age as to have devised it himself. It came down from heaven."

Here we have an illustration of the truthfulness of the words of the psalmist when he declares that "The law of the Lord is perfect, converting the soul." This law did not indeed originate with man. The great original is in heaven, in the most holy place of the sanctuary, and will be the standard by which all will be judged at the last day.—*G. B. Thompson.*

Dollars

"A dollar's a dollar," you tell me; not always,

For dollars in some way become as the men
Who honestly use them or rashly abuse them,
Till they're no more alike than a hawk and a hen.

A dollar that's honestly gotten has beauty,
A strength and a dignity, noble and clean;
But one that is sticky with deals that are tricky
Is bound to look crooked and little and mean.

A "come-easy" dollar has not the fine bearing
Of one that is earned by the sweat of the brow;
And in counting our treasure let's carefully measure
Not only the fact that we got it, but how.
For the size of the dollar depends on the manner
In which it is won; it responds to the touch
Of the hand that obtains it; if it honours or stains it,
That dollar will grow or will shrink by so much.

No truly fine blessing can ever be purchased
With mean, crooked dollars; for while they may pay
For common and crude things, for worldly and rude
things,

True happiness never is gotten that way.
And in seeking for treasure we've got to remember
They truly are counterfeit dollars, unless
We shall rightly secure them in ways to insure them
The grace and the power to build and to bless.

Nixon Waterman

"Wisdom and power come from God. He gives them to those who try to carry out His will."

The Failure of Success

DEAN Inge of St. Paul's Cathedral, London, following a flying visit to the United States, has said some keen things in giving his impressions of America. One of them was in comment on the danger of elimination of the old American families through the incoming of aliens. "No remedy has been found," he says, and he adds: "The problem is not peculiar to America; everywhere alike, the ruling race tends to rule itself out. Nothing fails like success."

The abrupt epigram startles one, and, unlike some, it has the advantage of being true. For the failure of success is inevitable — if we mean human success. When we go beyond the human and take God into account, and consider the revelations given in His Word, the saying is not so pessimistic as it seems, though uttered by one bearing what he calls a silly nickname, the "Gloomy Dean."

Every great empire since the world began, except those now in power, has gone down in failure — and some of the nations of history have been much greater than any nation on earth today. They were, in their time, enormous successes. They failed. Why?

A long list of individual names immortal in history could be given, names that stood for successful achievement in art, literature, music, science, yet whose lives ended in failure. The question again seeks answer, Why?

Only in the Bible do we find any adequate answer. This is the way in which God's Word describes the natural man and his human success: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

The more beautiful the flower, the sharper is the failure when withering and death have set in. "Nothing fails like success."

That Old Testament preacher who wrote the Book of Ecclesiastes, which gives the best reasoning possible for the natural man, or the

man "under the sun," had this to say: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. . . .

"All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. . . .

"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

"That which is crooked cannot be made straight: and that which is wanting cannot be numbered. . . .

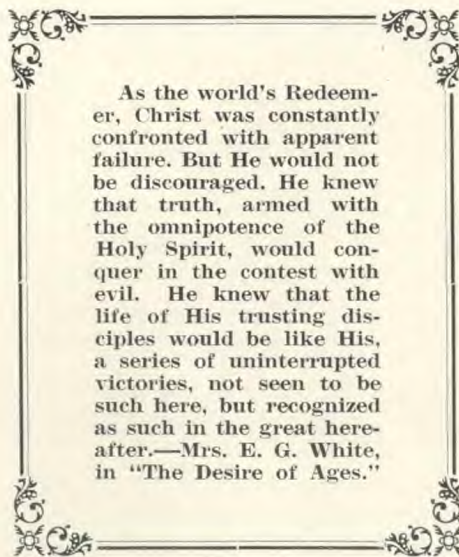
"For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

The "Gloomy Dean" could hardly go beyond that in discouraging outlook. Yet it is a passage in God's own Word, and history piles up pathetic evidence that it is true.

But God's Word does not stop at that. It gives the other side, after showing from Genesis to Revelation the foredoomed failure of the natural man in his most successful estate.

It tells us why man, left to himself, no matter what his success, is bound to fail. The devastating cause is sin. The natural man is born in sin; left to himself, he is bound to continue in sin throughout his life, and to die in sin. Since the sin of the first man and woman this has been so; and we are assured that it will always be so until sin has forever been put away.

The bright side of history, the bright side of the present, the bright side of the future, is that man was not left to himself. God intervened. What man could never prevent—his own failure and that of his greatest achievements—God can prevent; God has provided the way into a success that will never fail.



Christ the Son of God took upon himself all the sins, all the failures, of all the human race. Borne down by these, as man's Substitute, He paid the wages of man's sin, which is death, and was raised from the dead that He might be man's Saviour. If it is true that, for sinful men, nothing fails like success, it is also true that for the sinless Saviour nothing succeeds like failure. For he was actually willing to become failure on the cross, submitting to the insults, blasphemy, smiting, and taunts of onlookers, that "He saved others; himself he cannot save." By his voluntary failure to save himself he saved "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," of whom we see the prophetic picture that they "stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Redeemed man, born again by faith in Christ as Saviour, is not a failure, but may know the meaning of such success as only God can give. Such a one by faith can say with Paul, "Now thanks be unto God, which always causeth us to triumph in Christ."—*"The Sunday School Times," July 18, 1925*

✠ ✠
Personal Daily Devotion

BEGIN the day with God!
 He is thy sun and day;
 He is the radiance of thy dawn;
 To Him address thy lay.

Take thy first walk with God;
 Let Him go forth with thee;
 By stream or sea or mountain path,
 Seek still His company.

Thy first transaction be
 With God Himself above;
 So shall thy business prosper well,
 And all thy day be love.

—H. Bonar.



A good view of Mt. Robson, Jasper National Park.

BETHLEHEM TODAY

By SIDNEY DARK

JUDEA is a hilly arid country. Jerusalem itself was originally a hill fort, an important strategic position in the days of primitive warfare, but its position 2,500 feet above the sea, and many miles from the coast, must always have prevented it from having any real commercial importance. Indeed, it is one of the most suggestive facts of the Christian religion that the Almighty should have chosen as the scene for the Drama of the Redemption a small, unattractive country, and a city that even two thousand years ago was of infinitely less material importance than many other cities of the ancient world.

Bethlehem is an hour's motor ride from Jerusalem. Thanks to British administration, the roads in Palestine are, on the whole, extremely good, though in that country of strange contrasts, the motor is held up every mile or so by lethargic camels, not to be persuaded to move from the middle of the road.

The character of Judea makes anything like a complete system of railway communication impossible, and the camel is still largely employed as the patient, if not hectically rapid, means of transportation. The railway station at Jerusalem is well outside the walls of the city and by no means obtrusive, but somehow railway trains seem out of place in the Holy Land, oddly indeed more out of place than the motor, and one rejoices that the railway does not touch Bethlehem, just as one rejoices that the British Government has prevented a Jewish syndicate from running tramways to the top of the Mount of Olives. On the road from Jerusalem to Bethlehem the traveller passes the Well of the Magi where the Wise Men rested on their way to visit the young Child, and as one approaches the sacred village one sees the Field of the Shepherds, where the angel announced to the simple Judean peasants the birth of the Messiah.

The Village of Bethlehem

Bethlehem is an entirely Christian village. No Moslem is permitted to live there, and this was the rule during the centuries of Turkish domination. Many hard things have justifiably been said concerning Turkish rule, but the Turks faithfully carried out the pledge to respect what to Christians are the holiest

places on earth. The guardians of the Church of the Holy Sepulchre in Jerusalem were, and still are, Moslems, who see to it that Greeks and Latins enjoy their established rights of worship, and no Moslems were ever allowed to outrage the Christian traditions of Bethlehem and Nazareth by living in these villages.

Bethlehem is a large prosperous village, strikingly clean by comparison with the Moslem villages with their higgledy-piggledy, evil-smelling hovels. In the streets surrounding the Church of the Nativity are a number of shops in which the visitor may buy rosaries made of mother-of-pearl and of olive kernels. The manufacture of mother-of-pearl ornaments and objects of devotion is Bethlehem's chief industry, though there are stone quarries in the immediate neighbourhood. The people are attractive, though not perhaps quite so attractive as the Galileans, whom I met afterwards in Nazareth and Cana and the Lakeside villages. The Palestinian women on the whole are notably good-looking and in this respect, as in so many others, the Christians are the superior of the Moslems.

The women of Bethlehem wear dresses of black or dark blue cotton ornamented with embroidery and raised at the waist by a parti-coloured sash. It seemed to me that these Bethlehem women possessed a certain distinctive dignity, as if they were impelled to be worthy of their good fortune in living in the village where the fairest of all mothers gave birth to the greatest of all sons.

The Holy Grotto

It is to St. Helena, the English mother of Constantine the Great, that the Christian world owes the discovery and the first careful preservation of the Holy Places. It was St. Helena who caused excavations to be made in Jerusalem on the site where the Emperor Hadrian had built a temple to Venus, and discovered first the True Cross and afterwards the place on Mount Calvary where it had been set up, and the Sepulchre of Our Lord. It was she, too, who at Bethlehem discovered the grotto where the Holy Child was born.

Just as the great Basilica of the Holy sepulchre has been built over the sacred spots in Jerusalem, so the similar Basilica of the Na-

tivity has been built over the Grotto where the Lord was born and where the shepherds and the Wise Men from the East bowed down and worshipped Him.

It was on a brilliant summer morning that I went first to Bethlehem, escaping with some relief from the glare of the hot sun into the cool calm of the Basilica. To reach the Grotto below the upper end of the great church, you descend twelve steep irregularly cut steps.

The Exact Place of Birth

The Grotto itself is about forty feet long and fifteen feet wide. It is brilliantly lighted and decorated with marble and tapestries. A Moslem sentry still stands at the foot of the steps for it is still, alas, necessary to prevent the Greeks and the Latins from wrangling in the most sacred of all places.

On the right as the pilgrim enters the Grotto, there is a marble slab, in the midst of which is a silver star that marks the exact spot where Our Lord was born of the Virgin Mary, and it is here that the pilgrim kneels to pray, kissing the marble and placing his rosary and

relics for a second or two on the star. Opposite the star on the other side of the Grotto is a small altar where the Manger stood in which the Virgin placed her Babe, the crib reproduced in thousands of Christian churches all over the world at every Christmastide.

There was a large number of pilgrims at Bethlehem on the morning that I paid my visit, and it was not possible for each individual to stay more than a short time in the Grotto. Awed and thrilled, our minds went back through two millenniums, as we thought of what the Child's birth has meant to the world, for it was not only the beginning of the new religion that brought a new and a wider hope, but it was also the beginning of western civilization.

English pilgrims have no rights of their own in the Basilica at Bethlehem, so we walked out through the cool aisles of the church to the paved garden of the Greek monastery, quietly, awed, thrilled. When the garden was reached and, without offence, free expression could be given to feelings, we English began to sing together familiar Christmas hymns.—*Selected.*



Motor Cars supplanting Arab Steeds. A party of Bedouin chiefs departing from the race course at Biskra, after having taken part in an exhibition of horsemanship.

Another False Christ is Dead

By A. O. K. HERRMANN

PETER VERIGIN was the leader of the Doukhobors for several decades. He publicly assumed the title "Lordly" not long before his death; but, according to expressions that I heard while working among them, he has been considered as Christ long before. They have drawn a rather close parallel between Jesus Christ and Peter Verigin.

As they looked at books like *Steps to Christ*, and others, they exclaimed many times, "That Christ they crucified; this one they killed more shrewdly." They claim to have living gospels. Peter Verigin was the living gospel, and others among them claim to be living gospels. One Sabbath morning I had an experience which afterward helped me many times in meeting their erroneous claims.

One morning before breakfast, an old gentleman (Doukhobor) and I were reading from Revelation. We had four large books of mine, including a Russian and an English Bible, on the table. Then another grandfather came from the next house and called for breakfast. Not having finished our reading, we left all the books on the table and went to the next house for breakfast. An old lady in the same room excused herself from going, and started washing clothes. When I came back, there was not a single book left on the table. The old lady did not know anything about them and called us names for blaming her because the books had disappeared, although we had only asked her if she knew where they were.

After looking around, her husband found the remainder of the books in the baking oven. Even after that discovery, she denied knowing anything about them.

The night before, this old lady had repeated-

ly said to me that she was a living gospel.

Now, after burning them and not acknowledging it, I thought to myself and said: "That is a living gospel of pure lies." And even though she is known as being simple (crazy); nevertheless she practised what they all preach to me every day.

One faithful old Doukhobor told me, after I had sold books to his children and children's children, that these books ought to be burned.

Then I told him about the old woman and the burned Bible, adding: "Satan never wants people to read the Bible. Through apostate Church leaders he forbade the reading of it for over a thousand years. The written Gospel is the only thing we have left with us."

They all saw the point; and I am sure they will be careful that grand-

pa does not get the books to burn.

Death and Resurrection

The mysterious death of Peter (Lordly) Verigin makes all Doukhobors believe that their great "defender" was killed by the government.

One day I passed his grave and noticed in black letters on canvas a writing that I had not seen before. This writing in Russian read as follows:

"BEHOLD YE ALL NATIONS!"

"For the time of the second coming of the Son of man is at hand! Peter Lordly was killed, and on the third day he rose from the grave, for he is no more there where they buried him; for he redeemed himself; and will reign on the new world forever. True worshippers will worship in the spirit of truth."

"PETER LORDLY IS RISEN!"

The watchman, who is always there by the grave, stood beside me as I copied the writing.



The late home of Peter Verigin, in the Doukhobor colony near Grand Forks, B. C.

I turned to him and said, "Let us step up to the grave." We did. He opened the tent which was over the grave. Looking in I asked, "Is Peter still there?" He said, "Yes he is still there."

This is the way I reason with them now.— If Peter rose and the watchman says he is still there, then according to their belief, only his spirit rose. Then his spirit must have been dead for three days. But they teach that the spirit never dies, although their notice says his spirit was dead for three days. It makes no difference how you turn the situation, for it is a lie either way.

A False Christ

The Scriptures say that Christ died once for our sins. He will appear the second time without sin unto salvation. Heb. 9:28. Then His people will be gathered from the four corners of the earth. They will be gathered from east, west, north, and south, even from the land of Sinim, (China). Every eye shall see Him when He comes. In Matthew 24:23 and onward, we are warned that there shall be many false Christs. When they say, "Lo here is Christ, believe it not." *Believe it not.* Why? Because, as the lightning goes forth out of the east and shines even unto the west, so *also* shall the coming of the Son of Man be.

In spite of the faith of his conscientious Doukhobor followers, it is impossible that Peter Verigin could have been anything but a false Christ. Counterfeit money must be somewhat like the genuine, in order to deceive anyone, so as to pass as money at all.

Peter (Lordly) Verigin was only a false Christ. He died, leaving his people still battling with sin in this world.

A Beautiful Miracle

WHEN the children of Israel were in the wilderness, on their way from Egypt to the promised land, they came to a place where there was no water. God said to Moses: "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." Moses did so, and the water came out of the rock. Ex. 17:6.

Forty years later, the Hebrews came to the same spot, and again they found no water. This time the Lord directed his servant to speak to the rock. But Moses' patience was

worn out, by the murmurings of the people, and he struck the rock twice. Not only so, he exclaimed: "Hear now, ye rebels; must we fetch you water out of this rock?" Num. 20:10.

The water came as it did before, but Moses committed not only a very grievous sin against God; it was a peculiarly unfortunate mistake, in taking the glory to himself; but he virtually admitted that he was responsible for all their experiences in the wilderness. They had repeatedly accused him of leading them out there to kill them, that he might take possession of their property. The manifestation of the Lord's displeasure vindicated his faithful servant. He first took from him the leadership, and then gave it to another.

Moses sincerely repented, and God forgave him, but he did not release him from the consequences of his sin; the sinner must die. Moses had been exceedingly anxious to enter the land of promise; this was denied him. Probably the noble leader knew nothing of the far more satisfactory plan of the Lord, to take him immortal instead, to the heavenly Canaan—a lesson for all of God's faithful children.

"At the base of Mt. Horeb, somewhat above the valley, there is to be seen a perpendicular granite rock, about forty feet high. The entire face of the rock glitters with crystals of feldspar. Examine the rock from all available viewpoints, and no trace of spring or water course can be detected, except at one point upon the otherwise unbroken face of the rock. About breast high there is an opening, through which a stream of water flows. That this opening is artificial, is very evident to anyone who examines it closely." *"Fras's dem Orient, in the Sabbath Recorder."*

We read: "Tremble, thou earth, at the presence, of the Lord, . . . which turned the rock into a standing water, the flint into a fountain of waters. Ps. 114:7, 8. The rock itself became a fountain (that is source) of waters. A curious, interesting, beautiful miracle!

Why does this rock continue to flow? The answer seems clear. In ancient times God directed that memorials should be erected, in order to commemorate important events. What can begin to compare in importance to the fact that God forgives the repentant sinner, and cleanses him from all unrighteousness? 1 John 1:9. Is it inconsistent that this water should continue to flow, as long as there are sins to be forgiven and souls to be saved by means of the "living water," he provides?

Jesus recognized and accepted this symbol when in the temple at Jerusalem, immediately following the celebration of Moses' smiting the rock, the Saviour cried: "If any man thirst, let him come unto me, and drink." John 7:37. Paul applies the rock in the wilderness to Christ. 1 Cor. 10:4.

Who knows but that this rock continued flowing,—unknown to the world, or at least not understood,—for the encouragement and faith of God's remnant people! Our God is our heavenly Father of most tender compassion. The flowing rock at Mt. Horeb has a striking lesson for all.

Mrs. M. E. Steward

Why Is He Coming?

IT was over in Jamaica, last June, that I enjoyed one of those experiences that give us glimpses of blessings to come. I was sitting in one of the large churches. The pews were filling fast, for it was almost time for the service to begin. Presently the door near the pulpit opened softly, and in limped an elderly woman leaning heavily on the arm of a young friend. In the aisle after the service, I met this stranger. As I shook the little gloved stumps, reminders of one-time nimble fingers, and looked at the dark glasses that obscured the sightless balls behind them, my own eyes grew dim and a lump arose in my throat.

Years ago this little woman became a victim of leprosy; and that merciless foe gnawed away at the tissues of her hands and feet until they were only badly mutilated stumps. About that time, she accepted the message of the soon return of Jesus; and somehow, God, in His great mercy, saw fit to rebuke the disease. But a short time before I saw her, there had been added to her sorrow and affliction the loss of her sight.

Still she was not depressed. An atmosphere of hope and courage surrounded her, for she believed the Lord, and was looking for the soon return of Jesus. Her mutilated feet were standing solidly upon the rock of God's immutable word, and with the undimmed eye of faith she could see the happy day when her poor crippled body will put on immortality, and her sightless eyes will behold the king in all His glory.

That is what the return of Jesus meant to that poor, suffering woman. Yes, it meant all that and infinitely more,—it meant the fulfilment of every desire of her heart.

And really, that is what the return of Jesus will mean to all who truly love Him. He is coming to wipe away all tears. He is coming to annihilate every pain the human heart has known. He is coming to fulfil every ambition of the loyal soul, to deepen his pleasures, and to fill to overflowing his cup of joy.

Yes, Jesus is coming to give those who love Him all the things their hearts long for,—and exceedingly abundantly above all they can ask or even think. He came the first time to purchase all these good things for His friends, and He has been toiling untiringly to prepare for this happy reunion. And soon He will come to deliver to those who love Him the spoils of the greatest victory ever won—a life of eternal bliss. That is why He is coming!

Matilda E. Andross

Don't Be a Thermometer

THE human face ought to be different from a thermometer that records the temperature and changing weather. This instrument is sensitive to its environment. Keep it in a warm room, and it registers the temperament of its situation. Place it on the porch outdoors, and it records just how it feels there.

All of us know people like this! If they have a pain in the stomach, or a tinge of rheumatism, a cold in the head, or are suffering from indigestion, they look as disagreeable as they feel.

We met a book salesman somewhere in the West recently on a cloudy, gloomy, disagreeable day, and like the instrument that records the weather, he exhibited it on his countenance, and of course he was complaining: "Business was poor — absolutely nothing doing." We tried to brighten him up with what we thought a funny story, but he was too busy listening to his gloomy forebodings to heed it, so we reminded him that he could never do business with that face of his! It would do all right for a pallbearer or a hired mourner at a funeral, but not to sell books.

Nobody can sell anything unless he rises superior to the weather and his own physical ailments, and stands before the buyers with a smiling, confident face. The winning salesman has nothing unpleasant to say about the weather, people, politics, or sports, but rises superior to depressing influences and turns his face toward the sunlight, smiling, and radiating joy and gladness wherever he goes!

L. M. Cross

Seen Through Others' Eyes

In Our Father's Care

THE ships glide into the harbour's mouth
And ships sail out to sea;
The wind that sweeps from the sunny south
Is as sweet as sweet can be.
There's a world of toil and a world of pains,
There's a world of trouble and care;
But, oh, in a world where our Father reigns,
There is gladness everywhere!

The earth is fair in the breezy morn,
And the toilers sow and reap,
And the fulness comes to the tasseled corn
Whether we wake or sleep;
And far on the hills by feet untrod
There are blossoms that scent the air;
For, ah, in this world of our Father-God,
There is beauty everywhere!

The ships sail over the harbour bar,
Away and away to sea;
The ships sail in with the evening star
To the port where no tempests be;
The harvest waves on the summer hills,
And the bands go forth to reap;
And all is right, as our Father wills,
Whether we wake or sleep.

—Anonymous.

Hats Off! to the Adventists in Korea

The following quotation is from an editorial by *James S. Gale* (Presbyterian) in the April 1925 number of "The Korea Mission Field," a monthly Journal of Christian progress, issued by the Federal Council of Evangelical Missions in Korea.

Shall the Christian Literature Society Close Down?

"Recently an old friend, a former magistrate of Changyun (Sorai Beach), came to see me. Among other things, he said, 'I have been much impressed lately by certain Christian books that have come my way, very much impressed.' His nephew who was standing by told me that the books referred to were printed by the Seventh-day Adventist Mission outside the East Gate. Wisely and well has this Mission seen beyond the more limited horizon that bounds most of us, and put their emphasis on books, thus reaching a world where no missionary goes; a world that never comes to church; a world that is proud and old and distressed

and needs the light of hope as much as any. I propose that we take our hats off to the Seventh-day Adventists and make a deep bow. They have had more sense and vision in regard to missionary work than the rest of us. All other things pass away; printed pages alone remain."

Changing Ideas of God

WE heard a lament the other day that the pulpit did not stress, as formerly, the punishment of sin, and we think that so far as our limited observation goes the complaint is well founded. And it is possible that we have erred just here. In our recoil from an error of former days we may have omitted to emphasize, as we should, the awful fact that sin and its penalty are linked together by laws that no human energy or wisdom can successfully defy. It is well that Christian men and women should face this solemn fact candidly and squarely, for it is a fact written into the very constitution of the race.

But while this is true it is also true that we find our conception of God modified very much by a growing conception of divine love. Some of us can remember being assured when we were children that if we were good God would love us, but if we were not good He would cease to love us; and it took a long while for some of us to grasp the truth that God loves sinners. It is easy enough to say that the whole New Testament attests this fact, but it seems to be a very difficult truth for the average man and woman to grasp. And this accounts probably for the fact that the preacher of today spends much more of his time trying to convince men that God loves them, than in trying to show that God will punish them. In all too many cases men are even now being punished for their sins, and they have little need to be convinced of that fact; but they have great need of learning that "even while we were yet sinners Christ died for us."

And there is coming to men also a growing conception of God's mercy and love that is challenging some of our ancient errors. For instance, we no longer feel free to consign the

heathen world *en mass* to perdition. There was a time when many could do this, although the Scripture assured them plainly that "in every nation he that feareth God and worketh righteousness is accepted of him." And we are not quite so sure as we once were that all our theological opponents are children of the devil. Many of us can remember when our popular preachers hurled their ecclesiastical thunderbolts at their opposers with right good will and evident enjoyment, and they took a good deal of righteous satisfaction in giving chapter and verse to prove incontestably that they were headed straight for perdition. Here and there linger belated remnants of this former day. Here and there a preacher stands up and battles for the faith once delivered to the saints, and defends it by showing that it shuts his wicked opponents for ever out of the Kingdom of God. But mostly we are afraid to do this. Somehow it has dawned upon us that "the love of God is broader than the measure of man's mind," and we are ready to suspect that some of those who disagree sadly with us have yet, possibly, more of the spirit of Christ in them than we. We can't send a man to hell quite so quickly and quite so surely as we did a generation ago.

And slowly and reluctantly we are coming to admit that possibly God does not look at things quite as we do, and it may be that some things which seem of tremendous importance to us are not quite so important to Him. One whose word may not be disputed told an astonished world that there were two great commandments, greater than all others, and they were to Love God, and to Love our Neighbour. The world didn't accept this teaching then, and the ecclesiastical world is loth to accept it today; yet in the heart of humanity there is a growing belief in this great fundamental truth, and slowly it is mastering the consciousness of men that this is the very core and essence of religion; and if we find a so-called infidel obeying this command, and a so-called orthodox Christian disobeying it, then is the so-called infidel nearer the Christian ideal than is the so-called orthodox Christian. And as we begin to realize more fully the meaning of the fundamental truth that God is love so shall our hearts begin to reach out in Christian love and sympathy toward all our Father's children, and so shall the Kingdom of God come nearer and nearer to us. — *Christian Guardian*, May 13, 1925.

Muddling Through

THE British statesmen look around, and trouble's all they see; the signs of lasting grief abound, and they sit drinking tea; a crisis looms up every day, to horrify the view, and still the British statesmen say, "Somehow we'll muddle through. A hundred times our merry isle has been in grievous case, confronting ruin, tricks and guile, and plots and treasons base; a hundred times our foes have said, 'Old Britain's days are few,' and picked out dirges for the dead, but still we muddled through." This large philosophy is mine, and governs my affairs; I don't surrender and repine when woe comes unawares. Sometimes the problems I confront seem billed to queer my game. It seems a useless thing to hunt solutions for the same; along my path I straightly wend, and let the problems stew, and I have noticed in the end I always muddle through. It argues an abiding trust in righteousness, this plan; the delegate whose cause is just, who loves his fellowman, reposes in a cheerful calm when things have gone askew, and in this thought he finds a balm, somehow he'll muddle through. To buckle down and do our best when sorrows walk the earth, this is the great and crucial test of dominance and worth; and doing this we may forget Dame Sorrow and her crew, and cease to walk the floor and fret—somehow we'll muddle through.—*Walt Mason*, in *"Detroit Evening Times."*



Shakespeare on the Automobile

"I LIKE a new tire."—*Much Ado About Nothing*.

"The horn and the noise of the monsters."
—*Coriolanus*.

"Our lamp is spent; it's out."—*Anthony and Cleopatra*.

"As I came along I met and overtook a dozen."—*Henry IV, Part 2*.

"His flight was madness."—*Othello*.

"Slaying is the word, it is a deed in fashion."
—*Julius Caesar*.

"In the ditch he bides with twenty trenched gashes in his head."—*Macbeth*.

"The rankest compound of villainous smells that ever offended nostril."—*Merry Wives of Windsor*.

"I am out of the road."—*Pericles*.

"Still a-repairing—ever out of frame and never going aright."—*Love's Labour Lost*.

—*Touring Topics*.

NEWS NOTES

—St. Paul's Cathedral, London, covers an area of two and a quarter acres.

—In India alone more than ten million people have perished by bubonic plague since 1896.

—The juice of half a lemon in a cup of hot water taken in the morning is an excellent liver corrective.

—Of the 52,000 names of towns and post offices in the United States, forty-three appear more than twenty times each.

—Chop suey can be obtained in every modern city of the world save Canton and other purely Chinese cities.

—The first issue of postage stamps in the United States was in 1849, the year of the great rush to the California goldfields.

—It will be a surprise to many to know that more than three quarters of the population of Canada are Canadian born.

—What is believed to be the oldest map of the heavens is one made by the Chinese about 600 B. C., designating the positions of 1,460 stars.

—The highest point in the British Empire is near the equator in Africa. This peak is Mount Kibo, the highest point of which is 19,325 feet above sea-level.

—Platinum wire has been drawn so fine that a mile of it would not weigh more than a grain, while seven ounces of it would extend from New York to London.

—The Filipino market woman squats on her heels beside her wares and rolls her betel nut with oyster shell lime in a bitter leaf before chewing it. The nut blackens the teeth and colours the mouth blood red, but the natives deem it a satisfying and healthful indulgence.

—Old abandoned ice houses along the Hudson river are being converted into mushroom farms. The biggest of the one-time ice houses can produce a \$600 crop every day.

—Thousands of miles of highways in France and Germany are shaded by rows of fruit trees planted on either side of the road. Some of

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them are state owned and others are privately owned.

Is There A Future Life?

(Continued from page 5)

ever demonstrated a victory over death and the grave. Faith in God and in a future life through the Gospel satisfies the almost universal craving for a better life and the anticipation of a bright future helps the Christian to bear the burdens and disappointments common to mankind and lightens the approach to the grave. The sceptic and materialist may scoff at faith in God's word but it is a help for which he has no substitute. The doubter cannot demonstrate his dismal theories. He misses the uplift in life and has no hope for the future. The Christian's faith helps him in this life and gives him a hope in the future. If he never realizes his hope, he is better off, or at least as well off as the sceptic, even as a matter of mere logic. But those who have experienced the power that changes human nature here know that the promise of a future life and immortality is not a cunningly devised fable.

The Rich Man and Lazarus

(Continued from page 14)

parable has some reference to the Jewish nation in particular, and Lazarus represents the poor who trust in God, yet we are not warranted in concluding that any special significance is to be attached to the terms death, hell, torment, gulf, five brethren, etc. On the last, Dr. Barnes' comment is to the point:

The number *five* is mentioned merely to preserve the appearance of verisimilitude in the story. It is not to be spiritualised, nor are we to suppose that it has any hidden or inscrutable meaning.

The word here translated "hell" is from the Greek (*hades*) which in most cases in the Scriptures signifies simply the grave, or world of the dead. Its meaning, of course, is somewhat different in many of the classical writers and in those who, like Josephus, believed in the conscious state of the dead. His conception of *hades* has already been quoted.

It is surely clear that the doctrine of the immortality of the soul and the eternal torment of the wicked finds no support in this parable. Even if that doctrine were true, which other scriptures prove that it is not, it was not the design of the parable to confirm it.

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