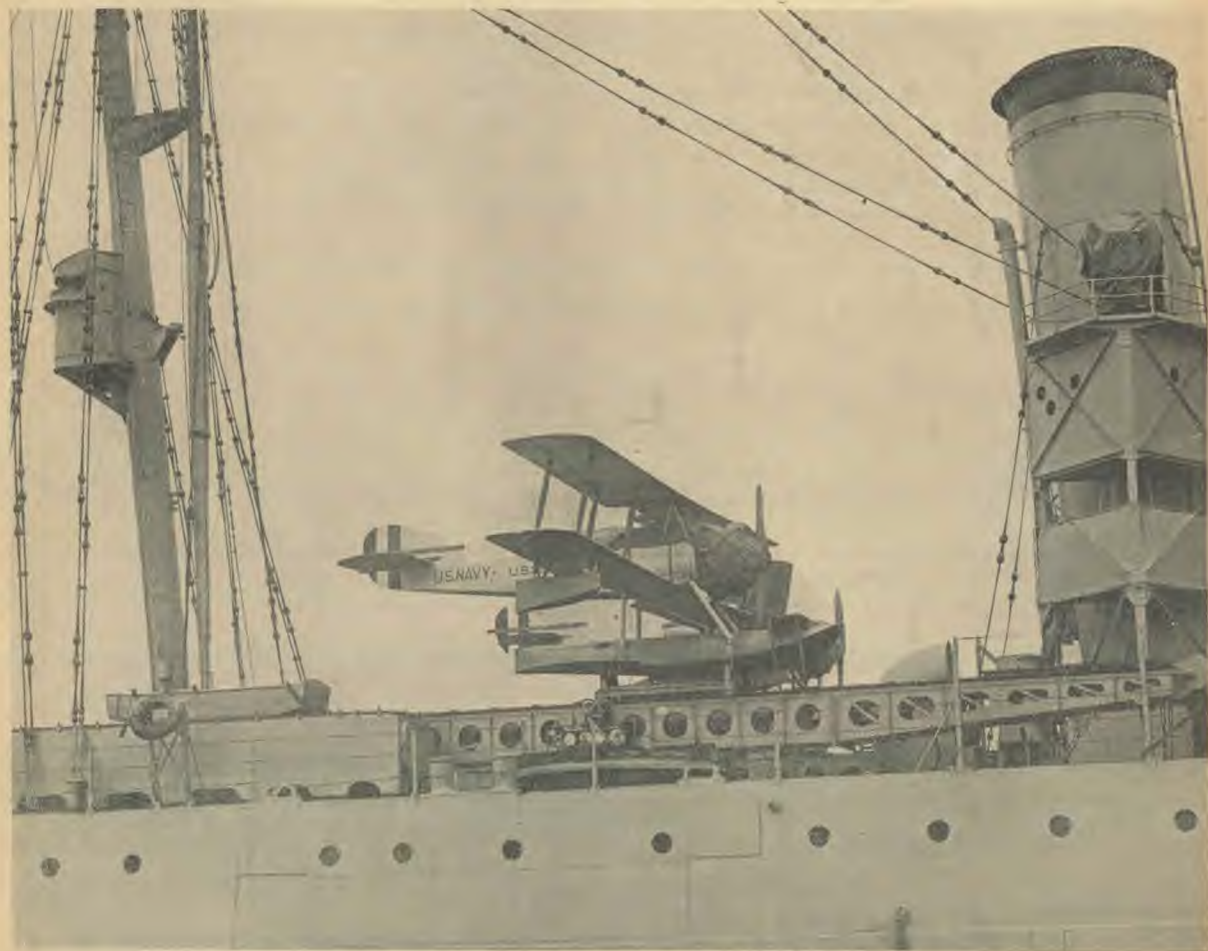


Scamp The Canadian WATCHMAN



Seaplanes catapulted from the deck of a fast cruiser by a charge of high explosive. Modern movements are rapid ones. Irresistibly, 1927 comes to us as another year of opportunity. Swiftly it will pass. What will it mean to civilization?

Could the Whale Swallow Jonah?

Read the Testimony of a Modern Whaler --- Page 6

"Strength for Anything"

"I have strength for anything through Him who gives me power."
Phil. 4:13, Weymouth's translation.

Strength to rejoice, to pray, or to psalm,
Strength to be holy, quiet, and calm;
Strength to exult in the blood of the cross,
Strength to count refuse self-righteousness — dross;
Strength to think kindly, speak harshly to none,
Strength to love enemies — love every one.
Strength for my soul-needs, Christ reigning within,
Strength for my body, in triumph o'er sin;
Strength, while the flesh and the devil exist, —
Strength to gain victory as I resist.
Strength every shortcoming sin to confess,
Strength to abide in His fellowship blest;
Strength to know freedom from worry and care,
Strength to live cheerfully, upright, and fair.
Strength to be fearless, yes, noble and brave;
Strength to be nothing—a servant, a slave.
Strength not to criticize, murmur, complain;
Strength to praise others — from self-praise refrain.
Strength to be thoughtful, kind, gentle, and meek;
Strength to feel sorrow with souls that we seek.
Strength to toil ceaselessly, in labour spent,
Strength for each service, when by the Lord sent.
Strength to be yielding, submissive, and sweet;
Strength to be strong in the face of defeat.
Strength to bide harvest time, sowing the seed,
Strength to seek naught, as His merit we plead.
Strength to be honoured, applauded, well-famed,
Strength to be set at naught, censured, or blamed.
Strength for prosperity, riches, and health,
Strength, too, for poverty, pain, and lost wealth.
Strength to await His descent from the skies,
Strength, if He wills, from the grave to arise.
Strength in His glorious will to abide,
Strength to know *victory* whate'er betide.

A. E. Bishop, in Sunday School Times.

The Canadian Watchman

VOL. VII

OSHAWA, ONT., JANUARY, 1927

NO. 1

This New Year

*The vigilant rays of the morning light
Rising brighter from the night,
Are thundering forth with quiv'ring fear:
"Born! ah born! another year."*

*And, read my sign of love or hate,
I care not; read the thralling fate!
Some jestful smile that mocks my eyes
Forbids me gaze into the skies;
Some judgment dims my fading goal
And turns its blood upon my soul.
Oh! Lift the dark forbidden blue
And let this fretting heart peer through.
To live, to love, to hope, to trust,
Oh God, 'tis true, and yet I must
View, lest too deep a pain, too moist a tear
Be mine this coming year.*

*Be calm, my soul, be calm and rest.
Not thine to know, not thine to quest
Beyond the Shadow's erring brink,
And touch clay lips to Holy Drink.
To hold each day what nearest lies,
In outstretched arms of sacrifice;
To lend your crutch to crippled feet,
Then sink and clutch the trampled street;
To wander, but not aimlessly;
To fight, not foolish—selfishly;
To stoop, but not to lewdly shame
And barter right for gold and fame;
Though life be crushed into a scroll,
To be too big to shrink of soul:
This be my lot, and may I give no voice to fear
On this New Year.*

—Theo. G. Weis.



ANOTHER new year! Soon we will get used to writing it "1927," and then it will not seem new any more. We cannot know all that 1927 has in store for us and it is better that it is so. The joy of good fortune is not less keen because it takes us by surprise. And burdens and sorrows we must take as they come, one day at a time. Worry cannot lighten them. God's grace and strength are for today. Yesterday is gone forever, and tomorrow may never come. Today's opportunities must be seized as they pass, and each succeeding year the movements become more and more rapid.



By-Town (now Ottawa) as it was one hundred years ago.

Miss Pankhurst's Zeal and Error

ON page twenty-three of this issue we are reproducing an article by Christabel Pankhurst on the signs of the second advent. The Pankhurst women, the mother Emmeline and her daughters Sylvia and Christabel, are all born crusaders. The combination of brilliant intellect, burning zeal and militant spirit born in them all makes them natural leaders in any cause that they espouse. Emmeline Pankhurst is best known for her violent methods in connection with the pre-war struggle in England for woman suffrage. Victory, however, did not bring all the desired results, and so the daughters turned their attention to other reform movements—Sylvia to Socialism and Christabel to evangelism—with particular stress upon the Scripture prophecies relating to the order of events leading up to the second advent.

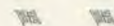
Her exposition of many of these prophetic scriptures is beautifully clear. It is only when she leaves the plain "thus saith the Lord" and allows her mind to race about in the field of human speculation that her conclusions become confused. She has lost confidence in political remedies for the world's ills and has turned to the Holy Scriptures for a solution of civilization's problems; but it is hard for her to shake off entirely the habit of running ahead of developments and of dwelling upon fanciful details that are not clearly revealed by inspiration. It is always dangerous to run ahead of the Word and try to show all the details by which God will work in bringing His purposes to pass.



Christabel Pankhurst.

Miss Pankhurst has fallen into two very common errors. She assumes that the natural descendants of Abraham are to establish again a world-power government in Palestine. There is no Scripture that promises such a thing, and many of the most intelligent Jews neither expect nor desire it. As their right of citizenship in the most civilized countries of the world is confirmed, they realize that they can have more real world influence scattered as they are in all nations than they would have if centred in Old Jerusalem. As a nation the Jews reached the height of world power under David and Solomon, and came to the end of their special privileges when they rejected Jesus as their Messiah. From that time the privilege of being the bearers of gospel light to the world passed to the Gentiles, and when the "times of the Gentiles" is fulfilled, gospel opportunity is finished for everybody. God does not work backward. The blindness of Israel is only partial during the times of the Gentiles, but when the Gentiles also fill up the cup of iniquity, darkness full and complete will cover the earth and gross darkness the people who have rejected or neglected God's mercy. Then the Lord will come, and all who have obtained righteousness by faith, both the dead and the living, will be delivered—everyone that is found written in the Book of Life of the Lamb slain from the foundation of the world.

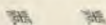
Miss Pankhurst also has the erroneous theory of a revival in the last days of the political Roman empire. Three times God overturned world empires (Eze. 21:27) and He adds: "It shall be no more, until He come Whose right it is; and I will give it Him." The ten parts of the old divided Roman empire will never stick together again until the Lord comes, any more than iron and clay will stick together. It is the little horn of Dan. 7:8, 21, 22, the papacy, that inherited the seat and power of political Rome, and which is to come to the front again and be exalted as a leader of that civilization that is doomed and headed for destruction at the second coming of Christ. Gibbon, the secular historian, relates how Christianity "grew up in silence and obscurity, derived new vigour from opposition, and finally erected the triumphant banner of the Cross on the ruins of the Capitol."—"Decline and Fall of the Roman Empire," chapter 15. But in attaining to world power, the church lost her primitive simplicity and purity. It is the papacy and not political Rome that is symbolized by "the beast that was and is not" (Rev. 17:11) one of the seven heads that reappears as the eighth. It is the head that was wounded by the sword and did live and whose deadly wound was healed. Rev. 13:3.



Personal Liberty

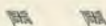
THE Good Book says, "No man liveth to himself;" and again, "So every man shall give account of himself to God." Both statements are true, and there is no conflict between them. What appears like a contradiction is only the distorted and short-

sighted human interpretation that fails to take into account the context and setting of the statements in the general plan of God. God is no respecter of persons, and my personal liberty to do as I please is limited by the equal rights of my fellowmen. Four of the ten commandments outline our duty to God and we are required to give account to God alone for our failures either of omission or commission in this duty. I may build an altar in my home and set up an image and worship it quietly as often as I please without infringing the equal rights of my neighbours; but if I transgress any one of the six commandments that set forth my duty to my fellowmen, I must give account not only to God, but to society as well. What I eat and drink is my own business; but if what I drink and the way I drink makes me a nuisance and a menace to my family or neighbours, then it becomes the concern of the law and law enforcement. I have a perfect right to carry a cane on the street and to swing it as I walk; but if in doing so I hit a fellow citizen on the nose, I have overstepped the proper bounds of personal liberty, and must give account to my injured neighbour, as well as to God.



What Is Truth?

MANY people are like Pilate, who ask this question without any faith that anything concrete or definite in the way of an answer is possible. But Jesus says, "I am the truth"; "If ye continue in My Word . . . ye shall know the truth, and the truth shall make you free." God has set three main witnesses to truth in the world: the Word, the Holy Spirit, and the church. The Word is called the "Word of truth"; the Holy Spirit is the "Spirit of truth"; the church is called the "pillar and ground of the truth." Where these three witnesses agree, they constitute a definite, reliable answer to the question: What is truth? An attempt to exalt the church above the Word and the Holy Spirit resulted in the papacy. An attempt to exalt the Holy Spirit at the expense of the Word and the church produces Holy Rollers, the radicals of the holiness movement. And the study of the Word independent of a proper regard for the Holy Spirit and the church merely makes intellectual theorists. The Word, the Holy Spirit, and the church—each is God's witness; and properly united, they constitute the infallible authority as to what is truth.



Lessons from the Past

IT is interesting to compare the history of the manners, doctrines and conflicts of the early Christians who lived under the Roman empire, with modern conditions and tendencies, both in the church and in the world, in order that we may see whether the ideals of the early church are our ideals and also whether civilization is changing the attitude of the world toward these ideals. The following quota-



Sylvia Panhurst.

tions are all from Gibbon's "Decline and Fall of the Roman Empire":

"The various modes of worship, which prevailed in the Roman world, were all considered by the people, as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful. And thus toleration produced not only mutual indulgence, but even religious concord.

"The superstition of the people was not embittered by any mixture of theological rancour; nor was it confined by the chains of any speculative system. The devout polytheist, though fondly attached to his national rites, admitted with implicit faith the different religions of the earth. . . . Such was the mild spirit of antiquity, that the nations were less attentive to the difference than to the resemblance of their religious worship. The Greek, the Roman, and the Barbarian, as they met before their respective altars, easily persuaded themselves, that under various names, and with various ceremonies, they adored the same deities. The elegant mythology of Homer gave a beautiful, and almost a regular form, to the polytheism of the ancient world.

"The philosophers of Greece deduced their morals from the nature of man, rather than from that of God.

"It is not easy to conceive from what motives a spirit of persecution could introduce itself into the Roman councils. The magistrates could not be actuated by a blind, though honest bigotry, since the magistrates were themselves philosophers; and the schools of Athens had given laws to the senate.

(Continued on page 30)

Could the Whale Swallow Jonah?

Evidence That Refutes the Assertion That the Story of Jonah's Experience Cannot Be Taken Literally

By CHARLES S. LONGACRE

IT is amazing as one reads the newspapers, so-called scientific statements made by so-called scientists and the latest consensus of higher critics, to see with what apparent ease these wise men sweep aside the Bible as a worn-out code of morals containing allegorical stories that ignorant but well-meaning people at one time believed to be true. The Bible narrative of Jonah and the whale is often cited by unbelievers as an instance of a perfectly absurd and incredible Scriptural tale. At the Dayton evolution trial of Scopes, Mr. Darrow ridiculed the story of Jonah and the whale, and called a belief in such incredible stories in the Bible "a fool religion." Even many theologians who still hold to the Bible as a matter of form feel it incumbent upon them to explain this account as an allegory—the same as they do the record of creation in the first chapter of Genesis. Many Bible commentators of the modern school of higher critics explain that "the whale's belly" is a figure of speech for "the depths of the ocean," and the "fish" for "a peculiar kind of boat."

It is seemingly strange with what relish some people accept these fantastic interpretations of the literal Scriptures, especially if some "wise" man makes the assertion and expresses it as his learned opinion. But the strangest of all things is the gullibility with which so-called scientific people often allow themselves to be duped by scientific reasoning which is absolutely void of proof. How many times have we read the scientific (?) explanation that "it was absolutely impos-

sible for a real whale to swallow a real man, because," they say, "a whale's throat is much too narrow to swallow a man, and whales feed only on small fish."

But these scientists every now and then find that their scientific explanations do not stand the test of scientific proof; and when the proof is finally furnished, the Bible is found true and their theories false. Such we have found to be the case in the Scriptural account of Jonah and the whale.

A Whaler's Personal Testimony

M. P. Courbet, writing in the *Cosmos*, of March 7, 1896—a magazine published in Paris, France—and whose article was translated for the *Literary Digest* of April 4, 1896, calls our attention to a report that was presented to the Academy of Sciences by M. Joubin, furnishing proof of concrete cases where the sperm whale caught by whalers had actually swallowed "animals taller and heavier than man."

The scientific report of M. Joubin states, according to the *Literary Digest*, that "during the scientific expedition made by the Prince of Monaco on the *Princess Alice* in 1895, there was captured near the Azores a gigantic sperm whale 13.7 metres [44 feet] long. Just before dying, the animal cast up several large cephalopods, of which three, belonging to a new species, were more than a metre [$3\frac{1}{4}$ feet] long. These creatures were in a perfect state of preservation.

"When later the stomach of the whale was opened, it was found



These are trout! They average from fifty to eighty pounds each in Lake Athabasca and other northern Canadian lakes. This is a true "fish story."



Canadian teachers touring the Irish Free State were entertained by the Governor-General. His Excellency, the veteran Timothy Healy, is shown in the centre, standing between Lady Beaverbrook and her daughter.

filled with the remains of cephalopods whose total weight amounted to not less than 100 kilograms [231¼ pounds].

"Amid this *débris*," says M. Joubin, "was noticed a female, . . . in length two metres [6½ feet]."

M. Courbet further states: "We have seen that, according to the communication of M. Joubin to the Academy of Sciences, monsters such as the sperm whale of the *Princess Alice* can easily swallow animals taller and heavier than a man; these animals, when swallowed, can keep alive for some time in the cetacean's stomach, and be cast up by it at the moment of its death.

"The Bible story, then," says M. Courbet, "is perfectly confirmed by the facts on all these points." M. Courbet then furnishes a concrete case where a whale did really swallow a man; and after a period of more than twenty-four hours the man was actually taken alive out of the stomach of the whale. This striking incident was not only presented to the Academy of sciences as a scientific fact, but was printed as a news item in practically all the English newspapers at the time. The scientific report is as follows:

Swallowed by a Whale

"In the month of February, 1891, the whaler, *Star of the East* . . . launched two whaleboats with an equipment of men, to pursue a superb whale that was observed at some distance. The huge creature was harpooned and wounded to the death. While it was writhing in its last agonies, one of the whaleboats was struck by its tail and shattered in pieces. The sailors who were in it were thrown into the

water; all but two were saved afterward by the other boats. The body of one was recovered, but the other, a man named James Bartley, could not be found.

"When the monster had ceased moving and its death was quite certain, it was hoisted alongside the ship and the work of cutting it up began. A day and a night were devoted to this task. When it was ended, the stomach of the whale was opened. What was the surprise of the whalers to find in it their lost comrade, James Bartley, unconscious but alive!

"They had much trouble in reviving him. For several days he was delirious, and could not speak an intelligent word. Not until three weeks had elapsed did he recover his reason and was he able to narrate his impressions.

"'I remember very well,' said he, 'the moment when the whale threw me into the air. Then I was swallowed and found myself enclosed in a firm, slippery channel whose contractions forced me continually downward. This lasted only an instant. Then I found myself in a very large sac, and by feeling about, I realized I had been swallowed by a whale, and that I was in his stomach. I could still breathe, though with much difficulty. I had a feeling of insupportable heat, and it seemed as if I were being boiled alive.

"'The horrible thought that I was doomed to perish in the whale's belly tortured me, and my anguish was intensified by the calm and silence that reigned about me. Finally I lost the consciousness of my frightful situation.'

"James Bartley, the English papers add, is known

to be one of the most hardy of whalemén. But his experience in the whale's stomach was so terrible that he was obliged to undergo treatment in a London hospital on his return.

"Nevertheless his general state of health was not seriously affected by this accident. The only effect was that his skin was, as it were, tanned by the action of the gastric juice.

"The captain of the *Star of the East* adds that cases where furious whales have swallowed men are not rare, but that this was the first time that he ever saw the victim come out alive after his experience." — *Literary Digest*, April 4, 1896, pages 21, 22.

Our theologians who have discarded the Scriptural narrative of Jonah and the whale as a literal account and have treated it as an allegory or stigmatized it as an old fish story to be told to little children as a bedtime tale for entertainment, will have to find some other explanation now in order to stand in with real science. Many preachers stand ready to abandon any position on any of the fundamental doctrines taught in the Bible in order to stand in with the popular side on scientific questions. But when hypothetical science has to abandon its own position and revert back to the Bible, these persons rarely make a public confession of the error of

their position. They quietly adopt a new one.

Christ Believed the Story of Jonah

It would be well for these sceptical theologians to consider the fact that when they deny the narrative of Jonah and the whale they also deny the divinity of Christ, because Christ put His seal of approval upon this narrative. He took it literally, and applied it as prefiguring His death, burial, and resurrection, and His being delivered into the hands and power of the enemy for three days and nights. To deny what Christ approved is to deny Christ.

After all, there is no conflict between science and the Bible. Science is not theory, but proved and demonstrated facts concerning the operations of nature's laws. The Bible is revealed truth. There can be no conflict between the revealed truth of the Bible and the revealed truth of science. Both are revealed by the same God, and He does not contradict Himself. It is only men who call themselves scientists but who do not know true science and men who call themselves theologians but who do not know the Bible, who find contradictions and fallacies both in science and in the Bible.

"The Word of the Lord endureth for ever."

(Continued on page 30)



A street scene at Ypres as it is today. New buildings have replaced many of the battlefield ruins of ten years ago.

Is the Sophistry of Spiritism a Subtle Delusion?

By CHARLES M. SNOW

THERE are no more dangerous delusions in the world than the delusions of Spiritism — and none more subtle. For a generation the denomination which publishes this journal has been warning the world against the teachings of Spiritism as contrary to the Scriptures of truth and totally destructive of saving faith in those who believe them.

As the years have gone by, developments along these lines have demonstrated that the warnings were needed and that those who refused to heed them have gone into beliefs and practices that have ruined their faith in the only name that guarantees salvation, the only Saviour that can save us from sin and death.

A striking case of this wreck of faith and ruin of soul was given a few years ago in the *Alliance Weekly* by a minister of the gospel, William T. MacArthur. I can do no better than to quote the article describing this incident just as Dr. MacArthur gave it. To quote:—

"It was in the year 1912 that a young woman called on Mr. Simpson, seeking spiritual help. She was a very unusual type of womanhood; possibly thirty years of age. Her appearance and general bearing showed not only physical and intellectual superiority, but also culture and refinement. Mr. Simpson had exchanged only a few sentences with her when he discovered that her case required more time than he had at his disposal. He asked if she were willing to talk with me instead; to which she consented. He called me and said, 'When you have gotten to the bottom of this case and are ready for prayer, call me.'

"The lady was frank and business-like in her statements. She was then holding an important business position. Beginning from the first of her trouble, she said that while in college (as I recollect), she and her young lady intimates were accustomed to gather for social intercourse. Among their amusements was the ouija-board and slate-writing. She was from a home of unusual piety, and while she was willing to be a spectator, she persistently refused to participate in these things, which were to her mind sinful.

"However, as she permitted herself to witness

these performances, her reluctance grew less and less, until at last she consented to take the slate herself. She told me that as she did so, she violated her conscience and pushed aside an unmistakable check of the Holy Spirit. Her companions were delighted with the result, as the writing was not only witty but brilliant. After this they insisted that she take the slate at all of their gatherings.

"From the first she was convinced that the writing was the work of some unseen intelligence, as it treated of subjects with which she was unfamiliar. Soon her feeling of repugnance was entirely gone, and she found the exercise a source of real enjoyment.

"It was not long, however, before she began to be conscious of a presence just beside and slightly behind her, or as she expressed it, 'just over her right shoulder.' She naturally took this entity to be the real author of the writing, and began to establish communications. He became more and more real to her; and as his communications passed from the amusing and entertaining to the intimate and affectionate, she gradually retired from her other intimates, and he—this unseen entity—became

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:11-13.

her lover and friend and constant companion. To him she confided all her secrets and from him sought love and protection. She was not blind to her danger nor ignorant of the teaching of the Scriptures upon the subject of necromancy. She became what the Bible calls 'a woman with a familiar spirit,' and she knew it; but his brilliancy of intellect and charm of disposition were such that she had no desire to break with him.

"However, as the months ran into years, he began to develop another side of his character which was very shocking to her and caused her real sorrow. He began to suggest things that were vile and unmentionable. She was a lady of such delicacy and refinement that I could not press her to give me the particulars in the case, and wasted a good deal of time while she was beating about the bush, getting this far in her story.

"The time had come for me to call Mr. Simpson, but she hesitated, and wished to know just what he intended to ask God to do. Seeing how genuine

her sorrow and disgust were, I assumed that there was only one request to make, viz., that she should be delivered from that unclean demon. She, however, had another suggestion to offer. She wanted this demon companion converted; and asked pathetically whether I believed that he could be saved, adding, 'He is so dear.' I made no reply, but called Mr. Simpson.

"On the way from his office to mine, I told him in a sentence or two how matters stood. Again in her presence I repeated her suggestion about the demon's salvation, in order that she might continue to enjoy his companionship. The fire fairly flashed from Mr. Simpson's eyes as he said: 'Salvation for devils? Oh, no! hell is the place for him; let us pray.'

"We three knelt, while Mr. Simpson led in prayer. It was another of those prayers of which I have several times written, and still oftener spoken, but which can be appreciated only by those who have heard them. He became more and more intense until he burst out in a verbatim quotation from Genesis 19, where the destroying angel said to Lot, 'Escape for thy life, look not behind thee, neither stay thou in all the plain.' When he had reached these words, the young woman leaped to her feet, and sprang like a frightened doe into the corner of the room. When Mr. Simpson opened his eyes, she was standing there looking at him.

"He rose and said courteously, 'If we can ever be helpful to you, come and see us,' and left the room. I never referred to the case again. I assumed that he was satisfied that she loved her demon companion too much to welcome separation. She only wanted him made decent.

"Some months afterward he referred another similar case to me. I wasted no time with this second woman, but pressed her for the facts. I found the particulars so abominable that I did not call Mr. Simpson to pray. This woman was also highly intellectual and cultured, a woman of wealth, who managed her own business affairs. But she had no desire to part company with her demon lover and companion, but merely that he should be reformed. According to her own story, he was vile beyond words.

"Now as this article may be brought to the attention of some modern seducer, who will pronounce either the writer or the subjects of his story in-

sane—for this is materialism's favourite way of dismissing everything it cannot otherwise account for—I wish to say that, having met the insane frequently, and having given the subject considerable study, I believe I can detect the symptoms more quickly than most people, and do hereby testify that I found no trace of insanity nor lack of mental poise in either of these cases. On the contrary, they were both women of superior mentality, and were at that very time holding positions that the average man would not be capable of filling. I wish also to add that this is not a controversial article; it is simply a reminiscence."—*The Alliance Weekly, August 21, 1920.*

Whenever a man or a woman begins to play with these playthings of the devil, he or she steps out upon the shivering quicksands of death and soul ruin; and unless they permit divine help to come to their assistance, they will perish as certainly as God is true. The deceptions of Spiritism are the most deadly poison in this world; for they destroy both body and soul. There is no hope for those who persist in going in Spiritism's pathway.



If I have helped some soul to sing
Devotion's tribute to our King,
In songs that plume Hope's airy wing,
The day has not been spent for naught,
Though toil no tribute home has brought.

If I have loaned my spirit's cheer
To some life in its darkness drear,
Or helped to dry some falling tear,
Then it is well, if His dear name
Has lighted all with holy flame.

R. Hare.



The Prince of Wales owns this fine ranch in southern Alberta.

The Historic Fact of Christ's Virgin Birth

By CARLYLE B. HAYNES

NO one can make a Christ to suit his taste. Either we must take the Christ of the New Testament or reject Him. For there is no other.

All we know of Christ is what the Bible tells us. If that is not reliable then there is no Christ. If we cannot believe it we have no Christ.

So it is, too, with the Christianity preached by Christ. It is a whole, a single system. We must take it or leave it, believe it entirely or reject it entirely. There is no middle ground. It is all true or all false.

We cannot take one of Paul's epistles and say, "This is true," and then pass to another of the same man's letters, containing the same identical religion and teachings, and say, "This is false." When we accept the briefest of Paul's letters, that to Philemon, which contains but thirteen sentences, and these all on private business, we must accept eleven clear, distinct assertions of the authority, love, grace and divinity of Christ.

Nor can we say we will accept what Peter writes, but not the writings of Paul. For one insists on the same facts as the other. And Peter endorses "all the epistles of our beloved brother Paul," and places them on the same equality with "the other Scriptures."

Doctrine and History Inseparable

We cannot say we will accept the doctrines and reject the history of the New Testament, for the doctrines have no meaning apart from the history. They are based on the history, and take its facts

for granted on every page. If the historical account of the gospels were lost, it could be reconstructed from the epistles, for they contain an account of the birth, teachings, miracles, death, burial, resurrection, ascension, and almighty power of the Lord Jesus, and they just as vigorously assert the miraculous part of the history as the gospels themselves.

Neither can any advantage be gained by saying, "I accept the gospels, but reject the epistles." There

is no doctrine taught in the epistles which is not taught also in the gospels. Practically every one of them can be found in Matthew alone. More than this, the gospels contain the most solemn authentication of the commissions of the apostles who wrote the epistles, declaring that whoever rejects their teachings would bring upon himself guilt equal to that of rejecting Christ Himself. It is the gospels which report Christ as saying to His apostles, "Lo, I am with you always;" "He that receiveth you receiveth Me, and he that receiveth Me, receiveth Him that sent Me;" "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake



off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

History and Morality Inseparable

More absurd than anything else is the effort made to separate the morality of the gospel from

its history. This leads some to say, "We believe and accept the code of morals of Christianity as a very excellent rule of life. We regard Jesus as a rare example of unparalleled virtue. We embrace His moral precepts as our religion. But we consider as mythological the narrative of supernatural events interwoven with His superior moral teachings."

But of what conceivable use would the Christian code of morals be without the authority of Christ, the Lawgiver? What right has He to control your inclinations, or mine, if He possesses no divine authority? And if He is never to return to judge whether men obey or disobey His precepts, who will regard them? The world will not be turned upside down by a little good advice or reformed by the mere statement of ethics.

Let the miraculous and supernatural be taken out of the gospel history, and there is nothing left to accept, and nothing worth accepting. There is no political economy or worldly morality in it. It is solely and altogether the history of a supernatural person, and every precept of His morality comes with a divine sanction.

Further than this, there is nothing we know either of His life or His teachings except from the gospel history. If the record of His miracles, which occupies three-fourths of the gospel, is false, then what reason have we to give credence to any part of the remainder?

The only means we have to become acquainted with history is the narrative we possess regarding it, and no interpreter can go beyond that narrative. In the records of the Bible the narrative reports to us a supernatural course of events. Either we must receive this report or reject it. If we reject the narrative then we can know nothing at all about the event, and we cannot allow anyone to invent for us a natural course of events regarding which the narrative is altogether silent. Either we must take the Christ of the gospels or reject Him.

Cannot Respect His Morality Without Believing His Statements

And if we say we will reject Him, and reject His testimony as false and refuse to believe Him in matters of fact, then how can we say that we respect His morality? There is nothing quite so inconsistent as the attitude maintained, or sought to be maintained, by Modernists today, when they claim to look upon Christ as a good man, a great teacher, a superior example of virtue, and in the same breath say that they cannot accept His statements as fact.

Christ claimed to be a divine person, the Son of God, and professed to work miracles. The Modernist says He was not a divine person, was not the Son of God, and did not work miracles. The conclusion cannot be avoided that such a pretender is a blasphemous impostor.

And yet the Modernist speaks of this impostor respectfully, calls Him a "model man," and "exemplar of every virtue," a "great teacher." But

can an impostor be a model man? Can a blasphemer and liar be an exemplar of every virtue? Can a man who speaks falsehoods be a great teacher? Does the Modernist want us to accept this as his standard of virtue and morality and truth?

Jesus declared that He was the Son of God, the Judge of the living and the dead, that He came down from heaven. Did He tell the truth or did He lie? He said He would prove His divine commission by rising from the dead on the third day. Did He have this power, or was He deceiving the people by a juggling imposture? Is Jesus Christ the Son of the living God, or a deceiver? There is no middle ground. There can be none. He that is not with Him is against Him.

Did the Apostles Manufacture a Series of Falsehoods?

And the case is just the same with regard to His apostles, the witnesses of His miracles, His death, and His resurrection, the writers of the New Testament. Either their account of these things is the truth, or it is a manufactured series of falsehoods. If those who narrated the mighty works of Jesus were lying, and these mighty works were never performed, then how can we believe anything that such persons write? How can we accept their code of morals if we cannot believe them when they deal with matters of fact? Can men be respected as moral teachers who have been convicted of forging stories or miracles that never occurred, and who have conspired together to impose a lying superstition on the world?

But there are those today in the Christian church who say these things are not so. And they add that it really does not make any difference whether they are so or not.

Destroying the Hope of Human Salvation

But it does make a difference. It makes all the difference between life and death for every living soul on earth. If Jesus was born of the flesh and the will of man, and not of the will of God by the virgin birth, then our Christ is gone, and the hope of humanity is dead. If Jesus is not the King of heaven and earth, that holy thing which shall be called the Son of God, then He is not the Saviour of the world, then there is no future life, then sin is eternal, and this world will go groping on in the blackness of darkness forever.

Those who have advanced so far in their Modernist views as to have departed from historic Christianity say that this matter of the virgin birth is merely a matter of interpretation and theory. But this is not true. It is a matter of fact. Jesus Christ was, or He was not, born of a virgin. This is either a fact, or it is not a fact.

Christians have believed the account of the virgin birth from the beginning. The gospels teach it, the epistles verify it. The early Christian church held it. It has been believed ever since. No one denies its antiquity or its universality. It is a vital part of the Christian faith.

Now, how did it originate? Was it manufactured by the apostles? Did they conspire to fabricate this myth, and lie so well that they got others to accept it? Or was it the natural result of their desire to account in some way for the obvious superiority of Jesus, and thus the legend gradually assumed form and took the proportions which it had later on?

The Virgin Birth Not Borrowed from Paganism

Our Modernist friends lean to this latter view. They tell us that the apostles found it necessary to borrow some pagan legends to account for the pre-eminence of Jesus. One of their most popular preachers puts it this way:

"To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Many people suppose that only once in history do we run across a record of supernatural birth. Upon the contrary, stories of miraculous generations are among the commonest traditions of antiquity. Especially is this true about the founders of great religions. According to the records of their faiths, Buddha and Zoroaster and Lao-Tsze and Mahavira were all supernaturally born.

"Knowing this, there are within the evangelical churches large groups of people whose opinion about our Lord's coming would run as follows: Those first disciples adored Jesus—as we do; when they thought about His coming, they were sure that He came specially from God—as we are; this adoration and conviction they associated with God's special influence and intention of His birth—as we do; but they phrased it in terms of a biological miracle that our minds cannot use." As a matter of fact there is nothing in all paganism which is comparable to the virgin birth of Christ. There is no similarity between it and the myths regarding the origin of the ancient gods. Those who talk in this way must either be ignorant of what pagan mythology teaches regarding the origin of the gods, ignorant of what the Bible teaches regarding the virgin birth of Christ, deceived into believing they are the same when they are not, or they wish to deceive others into believing there is no difference.

In all mythologies there are numerous accounts of unusual births. For instance, Alcmena was beloved by Jupiter, and Hercules was the

result of their union. Again it is related that the mother of Augustus fell asleep in the temple of Apollo, and was visited by the god in the form of a serpent, and that the result of this miscegenation was the birth of Augustus.

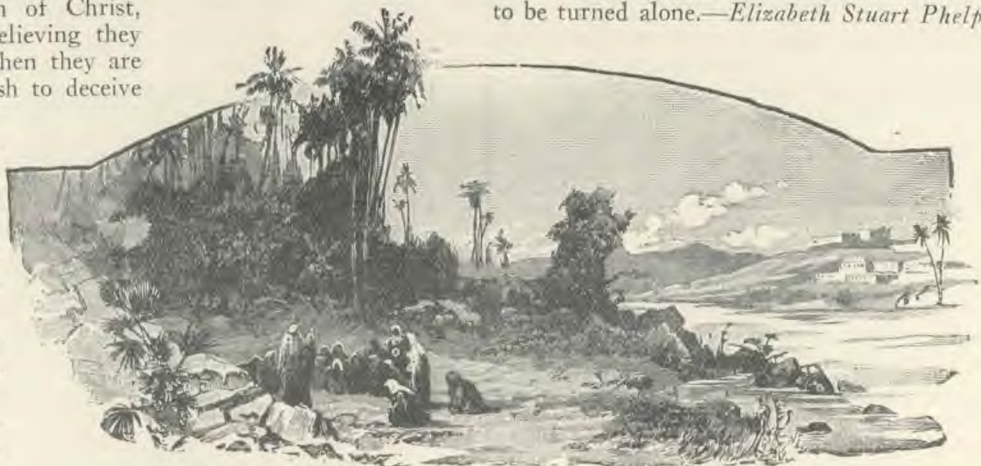
Paganism's Myths Imply Actual Physical Generation

The birth accounts of Buddha imply actual physical generation through father and mother. Physical generation is related in the case of Zoroaster. There are supernatural elements introduced in connection with all these myths. But in none of them is there anything like the account of the virgin birth of Christ.

There are many tales of the liaisons of gods with mortal women. But these lust-inflamed gods begat children in a carnal manner. There are tales of great men begotten by gods in the shape of serpents, or oxen, or birds. But all this was through physical generation by libidinous gods. There is not one such account as that of the virgin birth. God's own Son was born in a manner which did not make Him ashamed. It was not the result of incest with a sister, violation of a daughter, adultery with another's wife, by a lascivious god in the shape of a bird or a serpent, or an ox, or a lover, for the gratification of a vile lust. Such are the stories of mythology.

Men who take such positions and stand in Christian pulpits and teach such things, are doing something more preposterous than anything which has ever been attempted by outright infidels. These early Christians, who are thus supposed to have borrowed the virgin birth from paganism, hated paganism with all its teachings and practices, with profound hatred. They would rather die, and they did die, rather than show it the least respect or honour or deference. That they should go to such a hated system and borrow its lies to account for their Saviour and King is so utterly preposterous as to be laughable if it were not so serious.

HUMAN companionship counts for so much in this life! But, after all, the sharpest corners are to be turned alone.—*Elizabeth Stuart Phelps.*



A Methodist Minister Attacks Seventh-Day Adventism

And Is Answered by a Former Methodist

By A. L. KING

HERE recently came under the writer's notice a small tract by the Rev. R. Ditterich (Methodist), which professes to expose the position of Seventh-day Adventists upon the Sabbath question. After reading Mr. Ditterich's pamphlet, a profound conviction has come over us that Mr. Ditterich, like altogether too many other clergymen, has never gone to the trouble of examining thoroughly the very strong—indeed impregnable—position that Seventh-day Adventists occupy upon this question.

Mr. Ditterich evidently has but a meagre knowledge of Seventh-day Adventism, and, judged from his point of vision, the stand that Seventh-day Adventists take upon the Sabbath question is a very ignorant and foolish one. So it might be if what Mr. Ditterich says in his pamphlet were only true, and if it were all that could be said upon the subject.

The Advent Position Unassailable

But Mr. Ditterich, like altogether too many other people, has taken time to get but a very partial and inadequate view of the subject. The mists of error and limited knowledge prevent him from seeing the mighty and invulnerable fortress that Seventh-day Adventists occupy, so he advances to the assault not knowing how very easily he can be repulsed. Mr. Ditterich's tract abounds with errors and misstatements, and contains at least one very serious misquotation, which we shall notice in due course. What he says can be refuted without any difficulty.

Our sorrow is that what Mr. Ditterich has written, in his very restricted study of the question, may possibly mislead souls. That is the worst aspect of it.

The writer can heartily assure Mr. Ditterich that he (the writer) would never have given up the observance of Sunday had Seventh-day Adventism been the weak and foolish thing that Mr. Ditterich imagines it to be. The writer gave up Sunday observance because he could not conscientiously escape from the unanswerable claims of the seventh-day Sabbath, and because, on close and candid examination, he found the case for Sunday, both on historical and Biblical grounds, absolutely untenable. He found in Seventh-day Adventism all the light and truth that he had found in Methodism, and a great deal more besides, for, while undoubtedly

John Wesley had the message for his day, increased light has since been shining from the Word of God, and the message of Seventh-day Adventism is the truth for this time.

In his attempted defence of Sunday, Mr. Ditterich goes to history and the Bible. We shall be pleased to follow him there, at the same time throwing further light upon each point—information that makes all the difference!

William Miller Not a Seventh-day Adventist

Before, however, dealing with the Sabbath and Sunday question, we will pause to say a little on the advent movement that preceded the rise of Seventh-day Adventism.

Seventh-day Adventism, Mr. Ditterich would have us believe, was "begotten in delusion." The grand fact is that Seventh-day Adventism is founded on glorious Bible truth and, with its mighty bulwarks hewn from the solid rock of Scripture, stands foursquare and impregnable to all assaults and criticisms.

The "founder" of Adventism, says Mr. Ditterich—and the context shows he means Seventh-day Adventism—"was Miller." But William Miller was never a Seventh-day Adventist. He was a Baptist, and never in his life did he keep the seventh-day Sabbath.

The Seventh-day Adventist denomination was not founded till *after* the advent disappointment in 1844. Never in its history has the Seventh-day Adventist denomination set a date for the coming of the Lord. Those disappointed in 1844 were first-day or Sunday-keeping Adventists.

This is not to imply that the work of William Miller was not in the order of God. We sincerely believe that it was. If Mr. Ditterich will take the time to read up upon the great second advent movement from reliable sources (such as "The Great Second Advent Movement," by J. N. Loughborough, "The Great Controversy," by Mrs. E. G. White, and the introductory chapters in M. Ellsworth Olsen's "History of the Origin and Progress of Seventh-day Adventists"), he will find that there was a very great deal connected with that movement that cannot be explained on any other hypothesis than that an exceedingly deep measure of the Spirit of God accompanied it. Under the preaching of the advent message, infidels were won to Christ, the godless were converted, lives were transformed,

and every evidence was present of the Spirit of God at work. "Liquor-dealers abandoned the traffic and turned their shops into meeting-rooms; gambling dens were broken up, infidels, deists, Universalists, and the most abandoned profligates were reformed—some of whom had not entered a house of worship for years."

Says J. N. Loughborough in his "Great Second Advent Movement": "As to the mighty wave of revivals that followed in the track of the advent proclamation, we find in the Methodist Year Book that 'during the four years from 1840 to 1844, 256,000 conversions took place in America.'"—Page 139.

Not only was William Miller not the founder of Seventh-day Adventism, but he was also *not* the founder of Adventism. The first Adventists were the inspired Bible prophets and apostles, and (even before them) the Lord Jesus Himself. Jehovah Himself was the founder of Adventism, and the prophets and apostles were its first messengers, and inasmuch as the prophets and apostles kept the seventh-day or Bible Sabbath, they may be said to have been *Seventh-day Adventists*—the first of this splendid line of staunch defenders of Bible truth.

The Celebrated Bengel an Adventist

However, coming down to more modern days, it may be said that William Miller was not even the first modern Adventist, nor was he the only one who thought that the Lord would come about 1843 or 1844. Miller was simply the leader of the movement in the United States. The saintly J. A. Bengel, a name that possibly Mr. Ditterich, as a Methodist minister, will read with reverence (for John Wesley's "Notes Upon the New Testament" is avowedly based on Bengel's "Gnomon")—the saintly Bengel was an Adventist before William Miller was, and, moreover, Bengel fixed upon a date for the second advent that was within a very few years of that afterwards held by William Miller.

Yet we feel sure that neither Methodism nor Wesley's "Notes Upon the New Testament" suffer in the slightest degree because their founder and author respectively was an ardent admirer of Bengel and based his "Notes Upon the New Testament" on Bengel's "Gnomon." See the Preface to Wesley's "Notes" in which Wesley also says: "No sooner was I acquainted with that great light of the Christian world . . . Bengelius," etc. And yet this "great light of the Christian world," as Wesley sincerely and justly called Bengel, fixed a date for the second advent that differed by only a few years from that afterwards held by Miller!

World-Wide Proclamation of Advent Message

In the thirties and early forties of the nineteenth century, a large number of voices in Great Britain and on the continent of Europe proclaimed the second advent to be near. According to Mourant Brock, of England, no fewer than seven hundred clergymen of the Church of England in Britain

(not to mention three hundred in America) were proclaiming it.

It is not generally known that George Müller of Bristol was one of the many in England who strongly believed that the second advent was then near, though we do not know that this interfered with his wonderful power of believing prayer—and very possibly it helped it.

In Denmark, Norway, and Sweden, little children, under the baptism of the Spirit of God, expounded God's Word and proclaimed the second advent with amazing power. The remarkable Dr. Joseph Wolff, "the missionary to the world," preached the nearness of the second advent in Europe, Africa, and Asia. In Switzerland, Gaussen, the friend and colleague of the famous historian of the Reformation, d'Aubigné (a name that Mr. Ditterich will admire) lectured upon it and proclaimed it. But all this hardly touches upon the border of the list.

The 2,300-Year Period Flawless

No one has ever been able to pick a flaw in William Miller's prophetic calculations showing that the 2,300 days (or year-days) of Dan. 8:14 end in 1844. Miller's mistake lay in thinking that the earth was the sanctuary, and that its cleansing demanded the second coming of Christ. Said Professor George Bush, Professor of Hebrew and Oriental Literature in the University of New York: "Whoever attacks Mr. Miller on his point of time attacks him on his strongest point. His time is right; but he is mistaken in the event to occur." In the clear light now shining from the Word of God, it is easy to see where and how William Miller erred, and at the same time it is possible to uphold him in his wonderful soul-winning work and in the unimpeachable accuracy of his great Biblical time-prophecy.

However, this much is clear: Mr. Ditterich—or anyone else for that matter—cannot denounce or condemn William Miller without at the same time calling in question John Wesley's judgment and condemning the glorious Bengel, the man whom the great founder of Methodism called "that great light of the Christian world," for the date set by Bengel for the second coming of Christ differed, as already stated, by but a few years from that afterwards set by William Miller. John Wesley not only based his "Notes Upon the New Testament" upon Bengel's "Gnomon," but he incorporated into the former many of Bengel's "excellent notes"; moreover Bengel's "Sixty Practical Addresses on the Apocalypse," translated into English, were widely circulated in Great Britain under the patronage of John Wesley.

And Bengel's writings, so highly endorsed by John Wesley, were the means of starting the advent movement in Germany and elsewhere, a movement that was going on with power at the same time that William Miller, in the United States, was preaching the nearness of Christ's second coming.



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In the land of Easter—Tiberias overlooking the Sea of Galilee.



Mussolini, Premier of Italy.



Morley Roberts, distinguished English poet, looking out over the scenery from the balcony of his hotel.



Halilee. (Canadian Pacific Cruise Photographer.)



A pleasant corner in Janey Canuck's library, Edmonton, Alberta.



Author and man of letters, enjoying Banff Springs Hotel, Alberta.



The Astoria Column, dedicated last summer at Crescent Hill, Astor Park, near the mouth of the Columbia River.

The Intermediate State

Are the Dead Conscious or Unconscious?

By GEO. F. ENOCH

HERE are three different beliefs prevalent among Christians concerning the state of the dead. Some believe that those who die go immediately to their reward or punishment at death; others believe that they go to an intermediate place of conscious waiting, calling it by various names, such as paradise or purgatory; while still others believe that the dead rest in unconscious sleep until the resurrection morning. Let us see which of these three are in harmony with the revelation from God.

The Bible hope is in the resurrection from the dead. The intermediate state between death and the resurrection is defined as sleep in the Word of God. We need not grope in the darkness of heathen philosophical speculations for enlightenment in this matter. In the chapter which is often read in the burial service, Job asks the very question that rises to our lips: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" The inspired answer follows: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!" Job 14: 10-13.

This is the answer of the revelation from God. The intermediate state is always compared to unconscious sleep. Paul said: "I would not have you to be ignorant, brethren, concerning them which are asleep." "They also which are fallen asleep in Christ;" "the firstfruits of them that slept." 1 Thess. 4: 13; 1 Cor. 15: 18-20. Daniel prophesied of the time when "many of them that *sleep in the dust of the earth* shall awake." Dan. 12: 2. David sang, "I shall be satisfied, when I awake, with Thy likeness." Ps. 17: 15. That this sleep is a state of unconsciousness is also clearly stated: "The dead praise not the Lord, neither any that go down into silence." "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 115: 17; 6: 5. "The living know that they shall die: *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Eccl. 9: 5, 6.

The apostle Paul has made a most interesting contribution to the discussion of this question of the intermediate state in 2 Cor. 5: 1-10:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the selfsame thing is God, Who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

This reasoning is clear. There are three states through which mortal men will pass. The first state is called the "earthly house." The final state is designated "a building of God, an house not made with hands, eternal in the heavens." This "house from heaven" is Paul's conception of the state of final felicity which awaits all true believers. It is for this that we mortals "groan" and "earnestly desire." Yea more. In another place the apostle represents the entire creation as joining in this universal "groan" for the blessed state of final felicity. "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Rom. 8: 19-23, R.V.

Through the fall, man by his transgression subjected the entire world to death. The curse passed from man to the entire creation below him. Death has been the common lot of the whole creation from that time to this. Man, for example, develops to a certain stage, and then the bloom fades from the cheek and the buoyancy from the step, the vital forces slow up, and he slips slowly but surely down

the grade towards the yawning grave. By his violation of nature's laws he can hasten the hour of dissolution; but try as he will, he cannot avert it. So with the entire animal kingdom. The vegetable kingdom is likewise subject to decay and death. Even the mighty forest giant that has stood unscathed for centuries, some day reaches the zenith of its power, and likewise slips slowly toward the abyss of decay and death.

But this condition is not the original state of the creation nor is it the permanent state. The purpose of God will eventually be carried out. This will be the "time of manifestation of the sons of God," the time of "the redemption of our body," when He "shall fashion anew the body of our humiliation (our vile body), that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." Phil. 3:21, R.V. The previous verse tells us that this glorious consummation comes not at the time of death, but at the second advent of our Lord, for whom we wait in eager expectation.

The fifth chapter of Second Corinthians told us that this clothing upon "with the house from heaven" takes place when "mortality is swallowed up of life." In the first letter to the Corinthians the apostle had given a wonderful description of that time and event. Its hope is the hope of every true believer in the Bible, but that hope is to be realized in the resurrection morning and not in the hour of death.

In this article we are more concerned with the intermediate state between the hour of death and the resurrection morning. Paul describes this state as a "naked" or "unclothed" state, and assigns it to the time of the dissolution of the body. He plainly states that we are not burdened, neither do we groan, for this "unclothed" state, for it is most undesirable. Vain are the attempts of certain Christian schools of thought to paint this intermediate state with glowing colours by calling it "promotion to glory," etc., for they have taken their theology from Platonic philosophy or other heathen sources and not from the Word of God. This intermediate state still remains a "naked" condition which is undesired, but which must be endured until the return of Him Who is "the Resurrection and the Life." But some wish more definite information concerning the inter-

mediate state. Our advice is to leave it just where the Bible leaves it. The statements of Holy Writ may seem vague and unsatisfactory. But that is really the divine description of the state of the dead. Let us be content to believe that it is an unconscious state of sleep to be terminated by the awakening to glorious immortality in the resurrection morning.

We must place our hopes on the resurrection morning. The grave is damp and dark, but the door out of the grave opens on to a land of light and joy and happiness indescribable. Jesus made a valuable contribution to this discussion in His answer to the Sadducees who said there was no resurrection:

"And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God

of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Luke 20: 34-38.

Let us remember that this reply of Jesus proves that there must be a resurrection of the dead. If the erroneous teaching of modern popular theology were true that the righteous go immediately to heaven at death, then there would be no need of a resurrection, and the argument of our Lord would have been meaningless.

But although the dead are in unconscious sleep, still "all live unto Him." God has preserved the record of their lives. "All their members are written in His book." "As in Adam all die, so in Christ shall all be made alive." The dead exist subjectively in the mind of God, until the resurrection morning, when He shall call them back to life once again—the righteous in the resurrection of life, the wicked to the "resurrection of judgment." After the second death the finally impenitent will be blotted even from the mind of God. That final state of the lost is thus quite different from the state between death and resurrection. "The wicked shall be as though they had not been." Obadiah 16.

SOMETIME

Sometime our tears shall cease to flow,
Our hearts no longer ache;
Earth's sorrows we'll no longer know,
Nor sin our spirits break.

Sometime He'll come to take us home,
Where pain is known no more,
And give us mansions of our own,
With heaven's richest store.

Sometime long-lost ones we will greet
In that celestial land,
And walk Jerusalem's golden street,
Clasping each other's hand.

Sometime we'll sing the choral song,
Unlike earth's songs we hear,
Sung by the saved, the blood-washed throng,
Beyond all earthly fear.

Sometime we'll see Him face to face,
And know salvation's cost,
And shout forever, "Saved by grace,
Who once in sin were lost."

—I. H. Evans.

On the Brink of a Precipice

Suicide or Repentance---Which?

By JOSEPH CAPMAN

NOT long ago I received the following anonymous letter through the mail:

"Dear Mr. Capman:

"Today my troubles mount up before me in such a way that life appears unbearable, and I appeal to you for advice and help. I am so discouraged in life that I feel it impossible to continue thus. Do you think it a very great sin to put oneself in death's way when one has tried and failed continually, and every day falls deeper into the abyss of hell? I know hell is my doom. It cannot be otherwise; and as I must serve the devil all through eternity, it surely is not a sin to shorten the period of my service to him here.

"Do you think that souls can be lost after they are once saved? From my experience I am almost positive that they can; but I heard a preacher say only recently that 'if you were truly saved you could never be lost.'

"I still have faith in prayer, though I cannot pray; so I ask you to please remember me in your prayers and perhaps God may yet have mercy on my soul.

"If it is not asking too much of you, I would like you to express your opinion on these subjects next Sunday.

"Trusting God will bless you and hear your prayers, I remain, —

Lost."

I will answer this letter through the WATCHMAN columns, hoping that it may find the troubled one and bring relief and victory through faith in Christ; or that it may answer the questions for others who may be perplexed or troubled over these questions.

Let us consider this letter in four parts: first, the Bible description of God's character; second, serving the devil now and hereafter; third, it is possible to become a child of God, backslide, and be eternally lost; fourth, a backslider may return to God, repent, confess, be cleansed from all sin, and be eternally saved.

First let me say that I believe the Bible to be a divine message from heaven: the words of the living God, and an inspired Book. It was a man's hand that wrote the divine message from heaven on the walls of Belshazzar's palace, foretelling the doom of ancient Babylon; and the hands of "holy men of old" have written on the sacred pages of the Bible the wonderful story of God's redeeming love,



Joseph Capman.

His plans, purposes, and promises. The Scriptures truly present our exact condition, the Book provides for our every need, and the Word of God lights up the future, points to a blessed home which only He could create, describe, and bestow.

A short time ago I stood by the bedside of Captain John H. Mosher, of Halifax, and said, "Brother Mosher, how is your courage today?" He looked up into my face and said, "Elder, I am trusting in God and His promises;" then he quoted some of the precious Bible promises and said,

"These are not man's promises, but the promises of my heavenly Father; I believe God, and my hope and courage are good; I am trusting in Him." He died believing in the Lord Jesus as his personal Saviour. Let us believe the Bible. It is a good Book to live by and it is a good Book to die by.

The Bible Description of God's Character

David, writing by inspiration, said that God is good, ready to forgive, and plenteous in mercy unto all them that call upon Him; that the Lord is "full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." Ps. 86:5, 15.

Moses wrote the following description of God's character: "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6,7. In that very touching parable of the "prodigal," with its heavenly meaning, Jesus tells us more about His Father's character.

A missionary told how she was once describing the loving character of the Christian's God to a company of Chinese women. As she went on in her holy enthusiasm, picturing God's real character as full of mercy to the sinful and suffering, one of the Chinese women turned to her neighbour and said, "Haven't I often told you that there ought to be a God like that?"

That wonderful Bible story of the cross explains the character of our God. It proves His interest, love and compassion for poor, weak, frail humanity.

Serving the Devil Now and Hereafter

The Bible plainly teaches that all who are not in union with Christ are serving Satan now. They are walking in the course of this world, according to the "prince of the power of the air," the devil,

"the spirit that now worketh in the children of disobedience." Eph. 2: 1-3. Our hearts are naturally sinful and we cannot of ourselves change them. Many a discouraged soul has painfully learned the hard lesson of distrusting self and finding relief, victory and peace in the Lord Jesus. The inspired apostle Paul relates his trying experience, in Romans 7: 15 to 8: 4. He tells us that his human efforts failed, and in anguish of heart he cried to God, "O wretched man that I am! who shall deliver me?" Then he explains the secret of his success. He said: "I thank God through Jesus Christ." With his mind he served God. He chose to do so, and then relates that the law of life in Christ Jesus had made him free from sin and death—that principle, or law of union with Christ, abiding in Christ. Receiving life from Christ, Christ imparting His righteousness to the apostle, gave him liberty. We all may have this experience if we seek it as the apostle did. We need not serve Satan now.

None will serve Satan hereafter. When God destroys sin, all who cling to sin will perish with it. "Holy men of old" have faithfully chronicled the doom of the ungodly. The Scriptures inform us that the day is coming that will destroy the wicked, root and branch; Satan and his followers will be reduced to ashes. Again, the hand of Inspiration has decreed that Satan will be reduced to ashes and that he will never be any more. (See Malachi 4: 1-3; Eze. 28: 18, 19.) The Lord has said through His servant David that the time will come when there will not be any wicked, neither will there be any place for them. (Ps. 37: 9, 10.) The "lake of fire" is where God will purify the earth. All who perish in it die a second death, from which there is no resurrection. There will be no devil and none to serve him then. None but the righteous will inherit the kingdom, and sinners will be "cut off." We may serve God now and have everlasting life.

It Is Possible to Become a Child of God, Backslide, and Be Eternally Lost

We have a wonderful Bible example of a converted man who was "born again." God gave him "another heart." He was a man who was numbered with the true prophets of God. The Lord anointed him king over His people Israel. He was meek, "little in his own eyes." He became a child of God. But because of pride, disobedience and rebellion, he backslid and was lost. It is sad to read his inspired obituary: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse." 1 Chron. 10: 13, 14. It is possible for a child of God to backslide, and be lost; however, there are few examples in the Bible. We may be sure that we have not committed the unpardonable sin if we have a desire to be cleansed from sin. God's Spirit is

still pleading with us. Let us heed the still small voice.

A backslider may return to God. If he does not, it is his own choice that prevents, and not unwillingness of God to receive any repentant sinner. I know that there are texts in Hebrews 6: 4-6 that say "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." But when we consider who is spoken of here, and what they have really done, it is all plain. This is speaking of one who has tasted of the heavenly gift, (a true prophet of God); one who has had the heavenly gift (the

"Christ is knocking at my sad heart;

Shall I let Him in?
Patiently pleading with my sad heart;

O shall I let Him in?
Cold and proud is my heart with sin,

Dark and cheerless is all within;

Christ is bidding me turn unto Him;

O shall I let Him in?
"Yes, I'll open this heart's proud door,

Yes, I'll let Him in.
Gladly I'll welcome Him evermore;

O, yes, I'll let Him in.
Blessed Saviour, abide with me,

Cares and trials will lighter be;
I am safe if I'm only with Thee,

O, blessed Lord, come in!"



gift of prophecy); one who has been under the influence of the Holy Ghost; one who has proclaimed the words of God—such as Balaam, and King Saul, who rejected the influence of the Holy Spirit; who pushed away the only power that could save them from destruction; who would not heed the Spirit's counsel, and were finally led by an evil spirit, which does not lead men to repentance, but to destruction. There is nothing that God can do for one who will not listen to the voice of the Holy Spirit. It is impossible for God to help such a one, because he is self-willed. But not so with repentant sinners. In ancient times, Israel backslid into idolatry and sin, but the Lord promised through the prophet Hosea (Hosea 14:1-7) that if they would turn to Him, put away their iniquity, and ask for forgiveness, He would heal their backslidings and love them freely. This experience coincides and corresponds with the Bible description of our God of Love, Who is merciful, Who forgives sin, and pardons iniquity. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Whosoever will may come." There are none so sinful, so vile, or who have fallen so deeply into sin that God will not accept. If we draw near to Him, He will draw near to us.

One day a poor girl ventured into the garden of the queen's palace at Balmoral, and approached the gardener, telling him that her mother was lying very ill, and that she longed for a flower, such as she had seen in the queen's gardens. It was winter time, and the flowers were rare at that season. The child had saved a few pennies and wished to buy a rose for her sick mother. The gardener had no authority to give away the queen's flowers, and he said when she offered to pay, "The queen has no flowers for sale," and would have sent the poor child away. It chanced that the queen herself was in the greenhouse, and unobserved either by the gardener or the little customer, had heard the conversation. As the child was turning away sorrowful and disappointed, the queen stepped from behind her flowery screen and addressed the child, saying: "The gardener was quite right, my child; he has no authority to give you the flowers you want, nor does the queen cultivate flowers for sale; but the queen has flowers to give away;" and, suiting the action to the words, she lifted from the basket into which she had been snipping the flowers a handful of rare roses and gave them to the child, saying: "Take these to your mother with my love, and tell her that the queen sent them. I am the queen."

So let me say to you poor, despondent, discouraged, and perplexed one: God has no forgiveness for sale. We cannot purchase peace, righteousness or pardon with our pence of tears, remorse, or by taking our own lives. God loves us. He is more willing to give us victory over sin, the adversary, and ourselves, than the queen was to give the little girl the beautiful roses for her sick mother. I know that God loves you. He gave His dear Son to die on Calvary that you might be saved from sin and de-

spair. Turn to the Lord. He will hear and send you help, whether you are a backslider, or whether you are coming to Him with your sins just as you are. Believe God. Believe His promises. They are yours if you believe them. God loves you. Jesus died to save you.

The Master's Touch

Matthew 8:15.

"He touched her hand, and the fever left her;"
 He touched her hand, as only He can,
 With the wondrous skill of the Great Physician,
 With the tender touch of the Son of man.
 And the fever pain in the throbbing temples
 Died out with the flush on brow and cheek,
 And the lips that had been so parched and burning
 Trembled with thanks that she could not speak.
 And the eyes, when the fever light had faded,
 Looked up, by her grateful tears made dim;
 And she rose and ministered in her household,
 She rose and ministered unto Him.

"He touched her hand, and the fever left her;"
 O, we need His touch on our fevered hands,—
 The cool, still touch of the Man of Sorrows,
 Who knows us and loves us and understands.
 So many a life is one long fever,—
 A fever of anxious suspense and care,
 A fever of getting, a fever of fretting,
 A fever of hurrying here and there.
 Ah, what if in winning the praise of others
 We miss at the last the King's "Well done"?'
 If our self-sought tasks in the Master's vineyard
 Yield nothing but leaves at the set of the sun?"

"He touched her hand, and the fever left her;"
 O, blessed touch of the Man Divine!
 So beautiful then to rise and serve Him
 When the fever is gone from your life and mine;
 It may be the fever of restless serving,
 With heart all thirsty for love and praise,
 And eyes all aching and strained with yearning
 Toward self-set goals in the future days.
 Or it may be a fever of spirit-anguish,
 Some tempest of sorrow that dies not down
 Till the cross at last is in meekness lifted,
 And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger,
 When the wounded spirit is hard to bear,
 And only the Lord can draw forth the arrows
 Left carelessly, cruelly rankling there.

Whatever the fever His touch can heal it,
 Whatever the tempest His voice can still,
 There is only joy as we seek His pleasure,
 There is only rest as we choose His will;
 And some day, after life's fitful fever,
 I think we shall say in the home on high:
 If the hands that He touched but did His bidding,
 How little it mattered what else went by.
 Ah, Lord, Thou knowest us altogether,
 Each heart's sore sickness whatever it be;
 Touch Thou our hands, bid the fever leave us,
 And so shall we minister unto Thee.
 —Nellie Sisley Starr.

THE greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who is calmest in storms, and whose reliance on truth, on virtue, on God, is most unflinching.—Channing.

The World's Unrest in the Light of Prophecy

A Striking Parallel Between the First and Second Advents

By CHRISTABEL PANKHURST

A STRIKING parallel can be drawn between the world as it is now, at the approach of the second advent, and the world as it was at the approach of the first advent. Then, as now, the times were distressful. Then, as now, wars and rumours of wars produced exhaustion and engendered fears.

Then, as now, democratic institutions, as understood at that period, were in practice breaking down, unable to cope with the extraordinary conditions of the time. Then, as now, many were looking for some strong man, some superman in whose hands they and their concerns should be safe. Then, as now, the Roman empire was coming, and finally did come, into being. Then, as now, the misery and despair of some were discordantly accompanied by the hilarity and riotous living of others.

Then, as now, the realization of human defenselessness against dangers existing in the visible and invisible realms was moving many to yearn for divine protection, and the consciousness of human sin was moving them to yearn for divine redemption. Then, as now, the religious sense of many was confused, perplexed by a multiplicity of creeds and cults competing for their adherence. Then, as now, there was, on the part of some at least, the longing for a present, a visible God—for God "manifest in the flesh."

Then, as now, there were Jews—only now there are also Gentiles who cherish this hope—looking for the advent of Messiah. They believed the world's trials, present and prospective, to be the "pangs of Messiah," the signs that heralded His promised coming. Then, that expectation of Messiah's coming was about to be literally and really fulfilled, so far as His predicted advent to suffer humiliation and death was concerned. Now, with the same literalness and reality, the expectation of Messiah's coming is about to be fulfilled—this time, as regards His predicted advent, with power and in great glory.

To be ignorant of the future, and know only the past and the present, means a very large measure of

This article appeared in the *Sunday School Times*, October 23, 1926, and is one of a series of studies which will be issued in book form by the *Sunday School Times Company*, 1031 Walnut Street, Philadelphia, Pennsylvania. The present article is helpful and thoughtprovoking. The last paragraph is obscure, and indeed the author confesses frankly that she is groping for a clearer light, regarding the close of times of the Gentiles and its effect upon the Jewish people. See editorial comment on this subject in this issue of the *WATCHMAN*—*Editor*.

blindness. It is much like wearing blinkers straight in front of the eyes. But how, by what method, are we to discover the future? That is simple. The Bible has disclosed the future. Let no one impatiently reject this idea without making attentive personal study of Biblical prophecy in the light of present world conditions. Many of us who now accept prophecy as true used to ignore it and almost despise those who believed in its application to modern times. But the evidence is too strong, and we have changed our minds. The case grows stronger, and one is daily more convinced that, wonderful as it may seem, the long vista of the future is to be seen in the prophecies of the Bible.

Hope is the keynote of these pages. How it is needed! Despair has already invaded some of the finest minds and greatest hearts, because they know the world to be, humanly speaking, without hope. Disillusioned they are, once and for all. Looking into the very depths of the things of this present age, they have seen that which forbids them to believe that a mere revamping of the existing world order will avail. They have discovered a flaw which they know cannot be healed by human hand.

The poignant words of a former British Prime Minister, Mr. Bonar Law, as transmitted to us by the present Prime Minister, will be remembered: "He told me that he felt that what he regarded as the hopeless situation of Europe weighed upon him day and night. He said that he could see no way through it."

If, to those eyes, cleared by the known approach of death and departure from this world, the situation appeared hopeless then, it would appear still more hopeless now. Friction and fissure are at every turn—dissension in nations and among nations, with the prospect of worse to come. The present Prime Minister and others have warned us that another war would probably destroy the existing civilization. Yet nothing is more likely than that another war will happen. Europe is seething with unrest, both civil and international. The danger is not confined

to Europe! Dark clouds hang over China's future.

A Labour leader, Mr. T. C. Cramp, industrial secretary of the British National Union of Railwaymen, speaking of Asiatic migration and European and American opposition to it, of the ability of the Chinese and others to underlive the white man, has said: "This must constitute a tremendous menace to the standard of life of other peoples, and may make for a world-wide conflagration. The potentialities of the situation are grave and even terrifying. There is required a greater wisdom than has been displayed by the statesmen of the world."

No Labour statesman possesses the required wisdom, nor does any Conservative or Liberal statesman. No woman has that wisdom. It calls for superhuman, for divine wisdom. The Lord Jesus Christ must come back again to reign. He will. That is the hope of the world and the only hope. It is the promise of prophecy.

We have had enough of the thin and brittle optimism that is used to veneer the dead wood of the world order of this dispensation. Prophecy gives us to expect a brief apparent recovery, which many will hail as something new and lasting—as the Golden Age at last. But that has happened before. The institution of the Roman empire brought such a hope, as a modern historian has reminded us, saying:

"Amid the distress of the pre-Christian centuries, who shall say how far the wish was father to the thought? Men were craving for a *præ-sens deus*, a visible manifestation of Deity, such an epiphany as should right the wrongs of the world, heal its bleeding wounds, and give social peace and serenity. Prayers and thanksgiving were directed to these incarnate benefactors as visible gods. In the year 48 B.C. the Asiatic cities set up an inscription to Julius Caesar hailing him as 'God manifest and universal Saviour of human life.' Similarly, Augustus was recorded as 'ancestral God and Saviour of the whole human race,' whose name Ovid, in a prayer for grace, coupled with the gods with the significant words: 'than whom

he is more tangible.' The Athenians, also, addressed Julius Caesar as their Saviour and Benefactor."

The history of two millenniums has shown that something more is needed than human leadership and human organization to make this earth the kingdom of God! It requires the personal return and the rule of our Lord Jesus Christ.

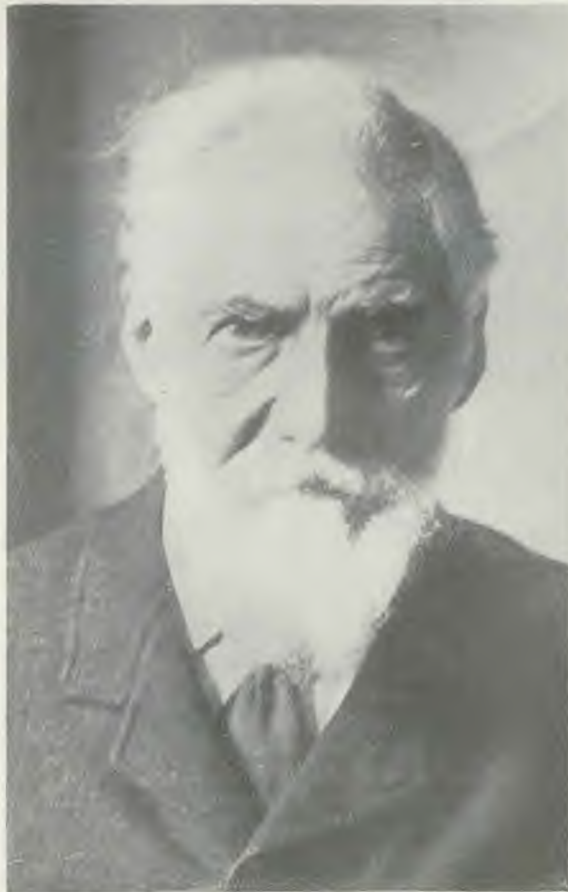
One reason for the evils of this dispensation is that the world needs a controlling hand. "Terror seized upon the stoutest hearts," says Mahaffy, "when the news came that Alexander the Great was dead and the world without a master." The same terror stalks abroad today, for the world is without a master and never needed one more! But it must be the right One, for no human master can suffice.

What Is Prophesied

Biblical prophecy has mirrored in advance our modern international politics and notably the revival of the ancient Roman empire, which is the wonder of the present day. Having anticipated the main course of world events through thousands of years, prophecy is now with especial distinctness being translated into history.

The main theme of prophecy is the visible, bodily appearing of the Lord Jesus Christ at His two advents—the first advent which is already past, the second which, though imminent, is still future. That intellectual giant, Sir Isaac Newton, who was convinced of the truth of Biblical prophecy, pointed out that the already fulfilled predictions of Christ's first coming were "few and obscure," whereas the predictions of His second coming are "many and clear." Therefore, as He came the first time, much more will He come the second time.

"There is scarce a prophecy in the Old Testament which doth not in something or other relate to His second coming," says Newton, and though it may be possible to amend or expand his scientific hypotheses, his Scriptural



Sir W. M. Flinders Petrie, world-famous archeologist, who recently announced his intention to abandon excavation work in Egypt, and transfer his activities to South Palestine, the region of the Dead Sea supposed to cover the sites of Sodom and Gomorrah.

certainly that the Lord Jesus Christ will return is more and more completely proved to be securely founded. For Newton lived at a time when little was actually happening to fulfill prophecy, whereas in our own time events are more clearly and literally significant of the Saviour's imminent return than the most faithful believers might have ventured to expect.

In surveying what is prophesied, we cannot do better than follow Sir Isaac Newton's advice: "Amongst the old prophets, Daniel is easiest to be understood, and therefore in those things that relate to the last times, he must be made the key to the rest."

Daniel's prophetic history begins with the kingdom of Babylon and ends with the Kingdom of Christ. It deals with the fall of Babylon, the successive rise and fall of three other great empires, of which the last will be found existing on the eve of the return of Christ. He, at His coming, will put away this last of human empires and establish His own glorious and perfect empire throughout the whole earth.

The "times of the Gentiles" is the Biblical name for the historic period extending from Babylon's overthrow of the throne of David to the royal return of Christ. Daniel *saw* the beginning of the times of the Gentiles. He *foresaw* the end of the times of the Gentiles. It was to the end of that period that the Lord Jesus referred, when He announced that at the completion of the times of the Gentiles certain remarkable signs and conditions will be manifest, and then He, the Son of man, will be seen "coming in a cloud with power and great glory."

That enormous image seen by Nebuchadnezzar in his famous dream was the epitome of the history of four great successive Gentile empires wielding world power. During the times of the Gentiles, the period covered by Daniel's prophecy, there have been, and will be, four and only four predominant world powers. Kaiser Wilhelm tried to introduce a fifth, and failed.

"Now, in the vision of the image composed of four metals, the foundation of all Daniel's prophecies is laid," says Sir Isaac Newton, and continues: "It represents a body of four great nations which should reign over the earth successively—namely, the people of Babylonia, and the Persians, the Greeks, and the Romans. And by a stone, 'cut out without hands,' that fell upon the feet of the image and brake all the four metals to pieces and become a great moun-



E. W. Beatty, president of the Canadian Pacific Railway, facing a group of newspaper men on board the "Empress of Scotland," at the dock in Southampton, England.

tain and filled the whole earth, it further represents that a new kingdom should arise after the four and conquer all those nations and grow very great and last to the end of all ages."

A Prophecy that Scepticism Cannot Explain

The naming of the second and third empires pre-figured in the image was made possible by a later vision given directly to Daniel himself. It was an extraordinary prophetic achievement that has dealt scepticism a blow which it must parry or surrender to. Hence the critics' contention that Daniel's prophecies were made after, and not before, the Medo-Persian and the Greek empires came into being.

"The ram which thou sawest having two horns are the kings of Media and Persia." This was the interpretation of his vision which the heavenly messenger gave him. "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."

The prophecy of Alexander the Great, of his empire and its fate after his death, is truly marvelous. It suffices here to quote this one sentence: "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Dan. 8: 22. There was the history

of Alexander's empire in a nutshell—written before it had happened or was thought of, except by God, Who sees the end from the beginning and on occasion makes it known through His servants the prophets.

But no wonder scepticism racks its brains for some other explanation of the prophecies of Daniel, for all the time he is predicting things more important by far than the history of any human monarchy. He is predicting the monarchy of Christ Jesus, to be instituted when He returns. Daniel foresees Him as the stone "cut out without hands" that shall demolish human systems of rule and become a great mountain, filling the whole earth (Dan. 2:35). Or again this prophet foresees Him as the Son of man to Whom is given dominion and glory and a kingdom that all people, nations, and languages shall serve Him. And whereas all merely human dominions shall pass away, and all merely human kingdoms shall be destroyed, the dominion and the kingdom of Him Who is at once Son of God and Son of man shall never be destroyed, shall never pass away (Dan. 7:14).

Now for the fourth empire—not named but described. It is the Roman empire, and throughout the Christian era has been recognized as such. Daniel shows this fourth and Roman empire existing at the time when human dominion is to be consumed by the dominion of Christ. The name of the empire had, until the other day, passed out of common speech. Now it is again in the news.

The Roman empire as a political and international fact had long been in total eclipse. Five continents are now watching the passing of this eclipse, as the shadow of history moving over and away from the face of the ancient empire is letting it gradually, yet swiftly, reappear, soon to be even more conspicuous to human sight than it was in the time of its ancient renown and power.

How strangely its character and history were foreknown to the prophet,—its iron rule, its power to break and to subdue, as well as its duality, being of Eastern and Western elements, as typified by the two legs and shown in its history, to the very point of the scission of East and West. Then the division into individual kingdoms where once there had been unification, as foreindicated by the ten toes of the image, and eventually realized in historic fact. Again, the mixing of iron with clay which cleave not together, as we see today, as regards the extremes of Red and Black, Bolshevism and Fascism. How that foreshows the seed of dissentience, whose development the iron rule (forenamed by Daniel) may prevent for the time being; yet there is a seed of destruction, a germ of mortality in every merely human dominion that ever was or could be. Difference of race and nation, difference of economic and other interest may be repressed, but cannot be eliminated by mere humanity at its wisest or even its strongest.

Meanwhile, however, neither racial division nor

national subdivision, nor the repugnance of iron and clay are preventing, nor will they prevent, the revival of the Roman empire. It will soon be considered as the world's last human hope. But what the world needs is the divine hope, the promised kingdom, personal and direct, of the Lord Jesus Christ. This very revival of the Roman empire, which is now in progress, is the sign that the kingdom of Christ is soon to follow. The revival of the last of the Gentile empires portends the end of the times of the Gentiles and the beginning of the times of Christ. He will cut short its career and substitute something infinitely better.

There are, in Daniel's prophetic account of the last years of this age, references to conflict within the empire, indicative of strife breaking out where all should theoretically be peace. The several prophets concur in telling of great tribulation as preceding the return of the Lord Jesus and the peace and safety of His millennial reign. Prophecy speaks, too, of resistance to God the Father, and the Son, culminating at last in violent revolt which will be quelled only at the powerful, visible appearance of the Son (Rev. 17:14; 19:19).

There is, we must recognize, one predicted to arise who will be the head and front of this offending. He will be the final ruler of the final human empire, in its final stage. He is to achieve fame and power *after* the heads of the other nations who will form the reconstituted Roman empire, and is to become the chief of them all, the archdictator among the dictators who will rule the various confederate nations of the empire. Who he is to be cannot yet be known. Some interpreters have expected him to arise in the western part of the empire, some have expected him to arise in the eastern part. This is a matter which coming events will elucidate.

This personage will make a covenant with the Jews for a term of seven years—and that precise term is important—regulating their status and their rights, political and religious. According to prediction he will openly repudiate Christianity and will establish the cult of himself, claiming to be worshipped as, and more than, were the emperors of antiquity. For this and other reasons he will not only set himself against all who declare their faith in Jesus Christ and Him crucified and coming, but even the covenant with the Jews, more especially as touching their religious worship, will become irksome to him. Therefore he, the then-head of the people who already have destroyed the city and the sanctuary as Daniel predicted they would (Dan. 9:26), will enter into conflict with Jerusalem at the close of the times of the Gentiles.

It is a dark picture that is painted by the Old Testament prophets, by the Lord Jesus Himself, and by the apostles, when they speak of the last few years of this age. But that darkest hour will precede the dawn wherein "the dayspring from on high" shall revisit this earth in its sin and its distress.—*Sunday School Times, Oct. 23, 1926.*

Well-Balanced Meals

By D. H. KRESS, M.D.

THERE is probably no more important subject that we should make a careful study of than that of diet. The cattle have the instinct, as a rule, to select the foods most suitable for them. The monkey and chimpanzee, creatures which most nearly resemble man, seem to be able to select the foods they need without making a special study of food values and food combinations. Man has lost this instinct.

In order to become intelligent on the subject of diet, it is necessary to possess a knowledge of the human body and its needs. In order to gain this knowledge we must learn what the body is composed of and the various elements which enter into its construction.

"Dust thou art," is a Biblical statement. Whether a man is an evolutionist or a Fundamentalist he has to acknowledge that this is not merely a Biblical statement but that it is thoroughly scientific. The elements which make up the human body are identical with the elements found in the soil and air. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Man cannot subsist upon inorganic matter. He can obtain no nutriment from the soil, direct. God said, "Behold, I have given you every herb bearing seed, . . . and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. "Out of the ground made the Lord God to grow" the trees and herbs. These are able to dissolve the inorganic elements of the soil, thus making them suitable as food for man and beast.

The mineral kingdom furnishes food for the vegetable kingdom and the vegetable kingdom furnishes food for the animal kingdom. It has never been God's design that one animal should slay and feast upon another. In an emergency this can be done, but to obtain food at second hand after it has been animalized and polluted is certainly far from ideal.

Meat is at best an imperfect food, and poorly balanced. The body of an animal contains all of the needed elements of nutrition. But in order to obtain them all it is necessary to consume the entire animal. This is what the cat and other carnivorous creatures do. The one who subsists largely on meats deprives himself of the bone-forming elements, for these are found in the bones of the animals. He also obtains a diet deficient in

vitamins. In meat-eating countries the matter of obtaining a diet containing all the elements of nutrition in the right proportions is a difficult one. By subsisting on natural foods, the foods given to man at the beginning, very little danger exists of getting either an excess of some elements or a deficiency of others. Nature serves her foods in such a well-balanced way, that it is difficult to get an ill-balanced diet. The horse has no difficulty in selecting a well-balanced meal. Should man return to his original diet, he would experience no more difficulty we experience in selecting well-balanced meals. horse or cow does if left alone and given the food of its choice. It is our unnatural mode of living on the flesh of animals that is responsible for the difficulty we experience in selecting well-balanced meals. A return to the diet given to man at the beginning simplifies this problem now rendered so complicated and difficult by tradition and wrong habits. Books by the score have been written on the subject. We can say of this, "Of making many books there is no end." And certainly an attempt to peruse them all would be "a weariness of the flesh."

"Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for *this* is the whole duty of man."

"PRAYER pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, they pray so languidly; others give but an occasional pluck at the rope; but he who wins with Heaven, is the man who grasps the rope boldly and pulls continuously with all his might."



Start of the ten-mile marathon race at Halifax last summer.

Seen Through Others' Eyes

Old Year's Burial

Gone! Yea, gone! Gone by forever,
Is the old year, worn with age;
Ne'er again will bring a blessing,
Ne'er again requital's rage.

Time speeds fast upon its pinions,
And but once goes o'er the way;
And in passage leaves behind it
Twilight, darkness, where 'twas day.

Where the child went forth in playing,
Trudges slowly now the sire;
Where the lyre gave forth its music,
Mute and silent now the wire.

Yea, old year, thy grave awaits thee;
Set the sun which lit thy day;
E'en as man thou, too, must vanish,
While time doth forever stay.

Grieved are we at thy departure;
For each year in passage fleet,
Brings the pall to us the nearer,
Shortens life which e'er is sweet.

Some will deck thy grave with garlands;
In their reminiscence fair,
To the past will turn with gladness,
And find joy and comfort there.

Some above thy place of burial
With repentant brow will weep,
Grieving for the time of seeding
Past, and now no harvest reap.

Time, old year, did well apportion
All thy days among us all;
Some the golden minutes treasured,
Some, alas! did let them fall.

Must the days gone by forever,
E'en forever bring regret?
Or retained by mem'ry ever,
For the good they did beget?

Sound, ye bells, and let your voices
Low and solemn tolling be,
While the old year's form is lowered
Into Time's oblivious sea.

—Walter J. Paulson.

Why Doctrines Are Vital

Christian doctrine is a living thing, a thrill with life. It is a dynamic thing, quivering with the omnipotence of God. It is a keen, sharp thing, often cutting to the bone, and then scraping the bone. For Christian doctrine is the very Word of the living God; and that, we are told, "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a

discerner of the thoughts and intents of the heart." If that is what doctrine does, we should not wonder that people are interested in it whether they want to be or not.

When the eternal Christ was on earth as a man He brought to consummation certain doctrines of God. He demonstrated these doctrines, as He walked among men, and spoke, and worked miracles. This is the effect it had on His generation:

"And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him."

It was a new thing to see demons, unclean spirits cast out of men who had been held in helpless bondage; but that is what the doctrines of Christ did then, and do today.

Some of those living, powerful doctrines are these: God is; God is Creator; God is love; because of His love, God became man; the God-Man died as man's substitute, receiving the penalty of man's sins in order to become man's Saviour; this God-Man, who is Christ Jesus, was raised from the dead in the same body in which He was crucified, and His resurrection became our justification; the risen Saviour ascended into heaven, sending His Holy Spirit to be with men on earth while He "ever liveth to make intercession for them;" and this Son of God is coming again to the earth, the second time, not in humiliation, to die, but in glory to reign.

These are among the doctrines that God's Word tells us are vital. The first and simplest of all, "God is," is rejected by many; and for that denial they will some day be judged in the presence of Him whom they denied. We read in the Word that "without faith it is impossible to please Him: for he that cometh to God must believe that He is." The very existence of God is a challenge to men, and that is why some reject this doctrine. For if God is, and if He is what He claims to be, Creator and Lord and Saviour, then He has certain tremendous rights in every man's life—and that is what the natural man does not like. But it is life or death, this doctrine; so every other great doctrine of the Bible is inseparably wrapped up with the life or death of men.

The first purpose of Scripture is doctrine. "All Scripture," we are told, "is given by inspiration of God, and is profitable for doctrine." That is why so many people "have no use for the Bible." Its doctrine convicts and condemns their own lives. So they make substitutes for the Bible, and offer these as improvements upon the Word, just as the inspired Scriptures foretold: "For the time will come

when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers . . . and they shall turn away their ears from the truth, and shall be turned unto fables."

But the doctrines that convict and condemn also heal and save. The Book that draws the blackest picture of sin to be found in all the literatures of the world tells us also that "where sin abounded, grace did much more abound." Great multitudes know that this is true, and therefore they love doctrine, for it means to them the love of God, and salvation, and life more abundant, and peace, and "joy unspeakable and full of glory."

That is why the Scriptures safeguard doctrine as the very heart centre, the holy of holies, of their message. Someone has called attention to the fact that the inspired apostle Paul, when he had occasion to write to the Corinthian church about grievously sinful conduct, took the matter up in earnestness and frankness, and showed clearly why it must stop; but when he learned that in the Galatian church some were teaching false doctrine, his righteous indignation knew no bounds, and he declared by inspiration that such a teacher was "accursed." For Paul knew that when Christian doctrine was broken down, all else would go—ethical conduct, morals, and eternal life.

The Lord Jesus Christ pleads with men today to taste and see that His doctrine is good. But it takes the humble, yielded will to receive the riches of His life-giving doctrines. "If any man will do His will," said the Lord, "he shall know of the doctrine, whether it be of God."—*Toronto Globe, September 29, 1926.*

Little Lessons in Finance

Fourth Lesson (from the Talmud) "Three kinds of people cause their own misfortunes: He who loans his money without having a witness (or note), he who lets his wife rule him, and he who enters slavery of his own free will. What is meant by the last? It is he, who, during his lifetime, turns over his entire fortune to his children, for he will be their slave for the rest of his life."

"Who is rich? He who enjoys his riches."

"When the money box is empty, quarreling starts."

"Misfortune is bad enough when it gets here—why suffer in advance by worrying over it?"

"He who steals with one hand and gives alms with the other, shall not escape punishment."

"There are four things which reason cannot understand: a proud pauper, a rich miser, a lewd old man and an arrogant official. (Why should the latter be arrogant? He is but the servant of the people.)"

"Two can carry three times as much as one."

"Love him who points out your faults to you more than him who praises you."

"It is difficult to break a whole bundle of fagots. A child can break a single one."

"Do not cheat the Customs office."

"Be just as impartial and careful in deciding a case which deals with a small amount, as one which involves possessions of great value."

"Pray for the welfare of the government, for without a government people would try to swallow each other alive."

"Which road should a man choose? That road which is the honourable one, and which will place him in an honourable light before his fellowmen."

"A quarrel is like a crack in a pail; it widens all the time."

"A word is worth one dollar, silence two."

"Promise little; keep much."

"Eat and drink according to your possessions; clothe yourself better than your possessions."—*Saturday Night, October 9, 1926.*

The Anglo-Catholic Movement

In a recent interview in Chicago, the Archbishop of Liverpool, Most Rev. Frederick William Keating, second ranking Catholic prelate of England, declared that converts to the Catholic faith in England are numbered by the thousands, and a closer union between the Church of England and the Roman Catholic Church is on its way. Many leaders in the English Church are already advocating the use of the Catholic forms. Archbishop Keating, however, does not think that there ever will be a complete submission to the authority of Rome. "The Anglo-Catholics are called the high church party by the Church of England, believe in confessions of sins and in absolution as well as in the practice of praying for the dying and the dead. They are the real leaders of the Church of England and I believe it will only be a matter of years until all of its members follow their example. Nevertheless, I think they still will adhere to the rule of the Archbishop of Canterbury. However, I know that the Holy See at Rome is glad to see a partial return to the principles."—*New Outlook, July 14, 1926.*

British Methodism

Returns of membership in the three great branches of British Methodism have recently been issued. In each case there is an increase of adult membership. The increases are: Wesleyan Methodism 4,995; Primitive Methodism 631; United Methodism 436. Commenting on the foregoing statement *The Methodist Times* says: "There is ground for hope in these figures, but not for satisfaction. Even the comparatively large increase in Wesleyan Methodism is a small return for the year's working of a church of half a million members. Reasons and excuses come readily to the mind. For one thing the meaning of membership requires exploration and exposition. . . . The face of the world has changed during the past decade. Reality in religion is the demand of the times. Can any one claim that our present basis of membership meets the obligations of fellowship and service?"—*New Outlook, August 11, 1926.*

NEWS NOTES

—A woman's athletic ability is rated at 67 per cent of that of a man of the same weight.

—The deepest workable mine is said to be at Morro Velho, Brazil, where gold and other minerals are found at a depth of a mile and a quarter.

—Twenty-three per cent of the area of Norway is forest, of which nineteen per cent is public property.

—The first eclipse of the moon of which we have record took place 721 B.C., March 19. It was observed in Mesopotamia.

—A policeman in Richmond, Virginia, whose automobile collided with another car, promptly arrested himself for reckless driving.

—Dense forests once grew on the Sahara Desert and a race of people who subsisted by hunting and tilling the soil lived there, a University of Chicago professor declares.

—The skeletons of a dozen gigantic eels, fifty to seventy-five feet in length, were recently unearthed in an ancient sea bed in Wyoming. The eels bore resemblance to the fabled sea serpent.

—The majority of blind people in Spanish-American countries are forced to beg for a living. In the United States most of the blind are virtually self-supporting.

—A foreman in a lumber camp in the Cascade Mountains, Washington, stepped into a hole and found that he was standing on a bear enjoying its winter sleep.

—The cash value of a college education has been estimated at \$70,000 by a statistician who based his calculations on the earning capacities of a number of university graduates.

—Egyptians believe the crocodile brings luck, and one of the first lessons taught children is to gaze intently upon every crocodile that they are fortunate enough to come across.

—A medical treatise 400 years old, found recently in Strassburg, Germany, classifies as brain food: fried fowl, fresh poached eggs (not boiled, fried or scrambled), apples, quince, hazelnuts and red wine.

—Workmen demolishing an old wooden platform at a suburban railroad station started a real treasure hunt. Coins dropped by passengers in their rush to catch trains had rolled through the cracks and beneath the boards and amounted to a considerable sum.

—The word 'apron' was originally 'napron,' derived from the word 'napkin' or 'napery.' Some early writer dropped the 'n' and we have 'apron.' The same is true of 'orange,' which was originally known by the Spanish name 'naranja,' which became in English 'norange.'

—Taking man's night vision as a standard for purposes of comparison, it has been found that a lion is slightly better able to see at night, a bear still better equipped for night vision, while the owl is the best equipped of all. Closely rivalling the latter are representatives of the cat tribe, the tiger and the ordinary domestic cat.

Could the Whale Swallow Jonah?

(Continued from page 8)

"All His commandments are sure. They stand fast for ever and ever." "It is good that a man should both hope and quietly wait for the salvation of the Lord." "Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord," and, continues the psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." If we wait patiently we shall ultimately find that the laws and facts of real science, when actually discovered and verified, always harmonize with the revealed truths of divine revelation.

Lessons from the Past

(Continued from page 5)

They could not be impelled by ambition or avarice, as the temporal and ecclesiastical powers were united in the same hands. The pontiffs were chosen among the most illustrious of the senators; and the office of Supreme Pontiff was constantly exercised by the emperors themselves. They knew and valued the advantages of religion, as it is connected with civil government. They encouraged the public festivals which humanise the manners of the people."

As we read all this from the record of the unbiased secular historian, Gibbon, it is difficult to understand how religious persecution could develop in such an age and atmosphere; and yet the early Christians were persecuted unto death in the Roman empire. Is there any danger that the spirit of bigotry may break out again in our day? Could Christians who believed and acted like the early Christians be persecuted in Canada? In our next lesson we will let the same historian, Gibbon, tell what the early Christians did that aroused opposition and bitter intolerance and brought persecution upon themselves. For the benefit of those who wish to pursue the study independently, the quotations are from volumes 1 and 2 of "Decline and Fall of the Roman Empire." (Continued in the February WATCHMAN).

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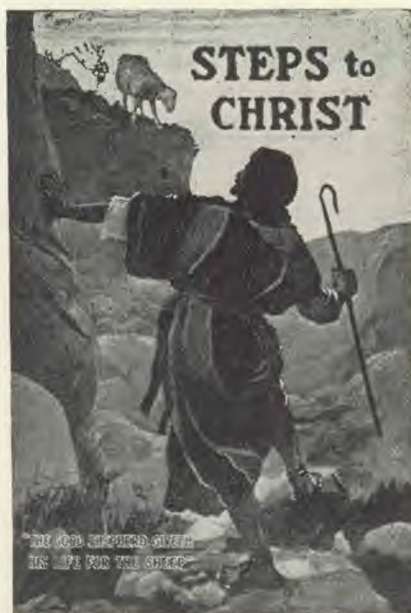
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—The pawnbrokers' symbol of three golden balls comes from the noted de Medici family, money lenders and bankers of the Middle Ages. Tradition has it that one of the earliest of the de Medicis, fighting under Charlemagne, slew a giant whose mace was decorated with three golden balls. He adopted the mark as the family insignia.

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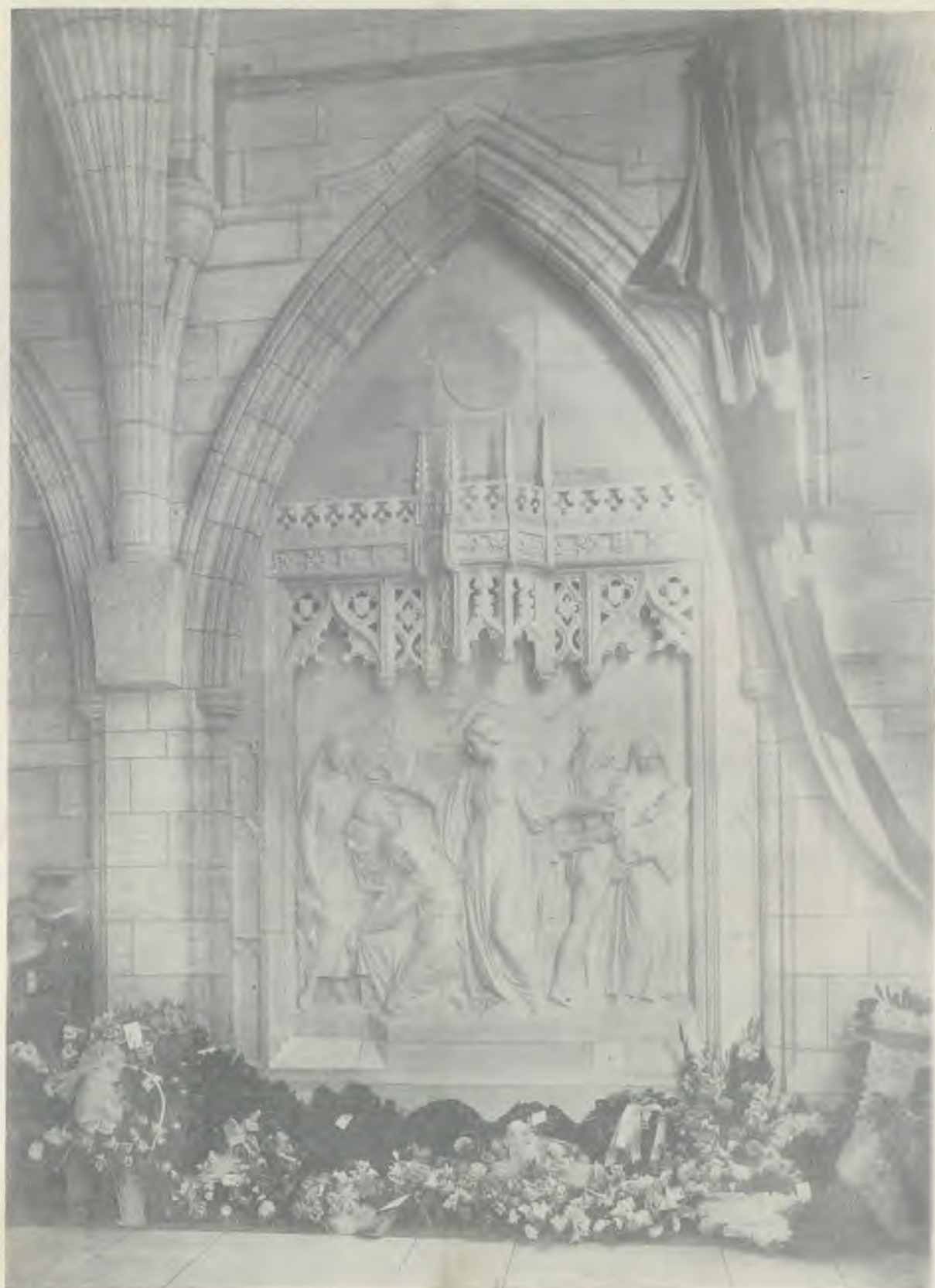
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The memorial in Canada's Hall of Fame in the Parliament Buildings at Ottawa to the Canadian nurses who gave their lives in service during the Great War. The tablet is of the purest white Italian marble, nine feet by eight and one-half feet, by one-half foot in depth, and weighs six tons. It is the design and work of the well-known Canadian sculptor, Mr. G. W. Hill, R.C.A., of Montreal, and was erected and dedicated by the Canadian National Association of Trained Nurses, at a cost of between 30,000 and 35,000 dollars.