

The Canadian WATCHMAN



(Courtesy C. N. R.)

This novel and striking photograph of Parliament Buildings, Ottawa, was taken through an archway in one of the auxiliary buildings at the rear.

“WHAT ARE WE HERE FOR?”

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OSHAWA, ONTARIO. APRIL, 25c.

Forgive and Forget

*O*H, forgive and forget! for this life is too fleeting
To waste it in brooding o'er wrongs we have met;
It is better, far better, to smother our anger,
To teach the proud heart to forgive and forget.

*In the path we must tread, leading down to the valley,
Are crosses and trials to lift and to bear;
And the chalice of life from which we are drinking
Oft bears to our lips draughts of sorrow and care.*

*But life is so short, be it sunshine or shadow,
That we cannot afford to brood over a wrong;
Let us take up our burdens and bear them on bravely,
We'll lay them down shortly,—it cannot be long.*

*Then forgive and forget! if the friends you love fondly,
Prove themselves false and unworthy of trust,
Deal with them kindly, for they are but mortals,
Erring like us, for we are but dust.*

*Deal with them tenderly, pity their weakness.
We know every heart hath its evil and good;
One Father in heaven we have, hence are brothers:
Then let us forgive and forget as we should.*

—Selected.

Where Are the Luthers and Wesleys of Today?

By CARLYLE B. HAYNES

DURING the Dark Ages, the truth of the gospel was eclipsed by the darkness and error of false doctrines that were brought into the church from heathenism. Superstition and ignorance reigned supreme in the hearts of men, and crowded out the knowledge of many of the Bible's glorious truths.

Martin Luther was most prominent among those who were called of God to lead the world out of the darkness of the medieval and false system of religion into a purer faith. He was devoted, ardent, zealous. He knew no fear but the fear of God, and acknowledged no foundation for religious faith but the Holy Scriptures. He was preeminently the man for the time. And through this man and his faithful co-workers, God accomplished a great work for the reformation of the church and the enlightenment of the world.

A Creed Spells Stagnation

But God did not reveal all His truth to Luther. He designed that the work of the Reformation should be progressive, and that men should keep their minds open in their study of the Scriptures, and be always ready to

accept such new light as, in His providence, He should send them. But when Luther died, those who had been associated with him did not go on to learn the whole truth of God. His followers gathered together what he had believed, and out of it they made a creed. Then they crystallized their belief into a creed, as if they had advanced as far as it was possible to go in the knowledge of truth.

God had other truths to reveal to the world; but the forming of a rigid creed and a denomination based upon Luther's belief, made it impossible for God to send more truth to the world through that channel. When a body of people declare that they

can accept nothing more than is contained in their creed, then, if God has additional truth to reveal to the world, that body is shut away from this new light by their refusal to go beyond the narrow limits of that creed.

The Mistake of the Reformers

So God called other men to advance the work of the Reformation. He called Knox and Calvin, and, through them, He did a great work for the advancement of the principles of the gospel. And that



Luther translating the Bible.

work should have continued to grow through the constant study of the Bible, and thus His church have come to the knowledge of more and more truth and the presentation of it to the world. But instead of doing this, the followers of Knox and Calvin made the same mistake that was made before. Another denomination was formed, which constructed a creed out of the teachings of Knox and Calvin, and settled down on that creed as if it were the end of all truth.

God caused still other men to advance His truth. He purposed to reveal to the world the truth in all its fullness, and sought for men through whom this

could be done. Reformers arose in England, but, although they renounced some of the errors of Rome, they retained many of her forms. Thus, while the authority and creed of the Roman Church was rejected, not a few of her customs and ceremonies became incorporated into the worship of the Church of England.

Then God gave the Puritans more light and truth, and they earnestly desired to return to the simplicity and purity of the apostolic church; but they were persecuted and driven out of England. That some among them plainly discerned the attitude that all men should assume toward the truth is evident from the statements contained in the farewell address of one of their pastors, John Robinson, delivered on the shores of Holland when the Puritan Pilgrims were about to depart for America. He said:

"Brethren, we are now ere-long to part asunder, and the Lord knoweth whether I shall ever live to see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no further than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word.

"For my part, I can not sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans can not be drawn to go any further than what Luther saw; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made known and to be made known unto you.

Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written Word. But, withal, take heed, I beseech you, what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick anti-

christian darkness, and that perfection of knowledge should break forth at once."—"*A History of the United States,*" by Bancroft, Vol. I, chapter 8.

This certainly was most excellent counsel, and should have been carefully heeded and obeyed. But when kindred Puritans established themselves in the New World, they violated vital principles of Christianity and Protestantism by establishing a theocracy, and going into the business of persecuting dissenters. They themselves would not advance, neither would they permit anyone else to do so.

The Revelation of Truth Retarded

The Wesleys were called of God, and did a mighty work for the gospel. New light was still gradually coming to the world; but there was so much truth which God desired to reveal to men, that when creeds were made of that which they already knew, and men thus rejected everything not contained in these creeds, the revelation of the fullness of God's truth was delayed longer than it should have been. Wesley's followers made the same mistake as did those who had preceded them. They selected a few of the many truths which God had for the world, and built upon these few a great denominational

structure, thus making it necessary for God to go outside of that organization to find leaders who would receive advanced light and take it to the world.

One of the most solemn and yet most glorious truths revealed in the Bible is that of the second coming of Christ to this earth to complete the work of redemption. This truth is the very key-note of the Sacred Scriptures, for it is the consummation of all the hopes of the Christian church.

The time drew near when this great truth should



John Gutenberg, publisher of the first printed Bible, 1456 A. D.

be preached to the world. God purposed to reveal this doctrine to, and have it preached by, those whom He had called to be leaders in the work of reformation. But by their course, they had shut themselves away from this new light. Therefore, when the time came to have the message of His coming preached in all the world, He was obliged to go again outside of the established churches, and to institute another movement, which would take to the ends of the earth the proclamation of Christ's second coming.

And God designed that all the truths which had been falsified and hidden during the Dark Ages should be connected with the message of His coming, and again be made clear to the human family, so that, at His coming, the fullness of the truth might be revealed to the world.

In 1844 the time for the revelation of the fullness of gospel truth came. If the prophecy of Daniel eight be fulfilled, and assuredly it must be, then, in 1844, we must confidently look for the beginning of a movement and a message which not only will complete an arrested Reformation, but also will disclose again to the knowledge of mankind all those truths which have been counterfeited during the centuries of the Middle Ages.

To bear this message to the world, it was necessary that God institute another movement and raise up another people, separate from the established churches that had refused to walk in advancing light. This great threefold message is given in the fourteenth chapter of the book of Revelation:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp



"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

sickle. . . . and the earth was reaped." Rev. 14:6-16.

There are these things in this threefold message that are worthy of special attention: It brings back in its purity and power the primitive, eternal good tidings; it bears a message to all the world; it calls men back to the fear (or reverence) of God, which is the beginning of wisdom; it preaches the hour of God's judgment as present; it restores again the worship of the Creator; it notes the fall of creed-bound churches; it warns against the worship of the beast and his image in contrast with the worship of the Creator; it tells what to do as well as what not to do; it tells souls how to get the victory.

A Message for Today

This message, then, fits the present situation. It is a message given for this particular time and to meet the special conditions that prevail on the earth today.

This final message of the gospel of Christ will so fully prepare those who receive it to meet God that they are said to be without fault before His throne. (Revelation 14:5.) It is therefore evident that the message borne by the third angel will contain all the truth of God. It is through the truth that the people of God are sanctified (John 17:17); and if those who accept the third angel's message become fitted to appear without fault before the throne of God, it will be because they have the full and complete truth of the gospel.

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What Are We Here For?

By J. L. SHULER

DURING the last two years there has been a widespread discussion of the question, Where did man come from? Much has been said and written as to whether man came into existence as the result of a direct creative act on the part of the Almighty, or whether he was evolved from the lower forms of life in the distant ages of the past.

I would not for a moment minimize the importance of finding the right answer to this question. I hold that it is of fundamental importance, first, last, and all the time, that we adhere to the origin of man exactly as set forth in the first two chapters of Genesis.

Where Are We Going?

But there is a more important question than, Where did man come from? and that is, Where are we going? This is the supreme question; the most important question in all the world, as far as we mortals are concerned.

This question of destiny is more important than the question of origin. And this question of destiny can be intelligently settled only as we understand the matter of life's real purpose. So this brings us to the question, What are we here for?

Are we here merely to eat, drink, sleep, and pass the time away? Are we here to engage in a ceaseless whirl of pleasure and spend our life in having what most folks call a good time? Are we here merely to make a living for our families? Are we here simply to make money and pile up wealth? Are we here to make a good name for ourselves? What are we really here for?

Today men and women in general are thinking simply in terms of dollars and cents, automobiles, shows, dances, clubs, radios, and creature comforts. Life's real purpose is being lost sight of amid material prosperity.

To one of the ancient prophets, who was inclined to side-step duty by remaining in seclusion in the wilderness, when there was earnest work to do in the broad highways where men were battling with evil, the voice of the Lord spake, "What doest thou here, Elijah?" So today we need to hear the still, small voice speaking to our soul, "What doest thou here?"

Money Is Not Everything

You know how the world looks at this matter. People in general estimate the value of any profession or vocation according to the amount of money one can make thereby, or by the power or influence it will bring to one. They think the larger the salary, the greater the man; the higher the position,

the bigger the man. They are ready to point to the man who has attained to great wealth, a large salary, or a high position as the one who has made a real success of life.

But a man may have all those to the nth power, and yet be a failure in the light of life's real purpose. Money, position and power are not the real gauge of life. If you would know what life is really for, listen to a word from Him who is "the Life." No man ever trod this earth who was better qualified to give a true estimate of life than Jesus Christ.

His message is, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; And whosoever of you will be the chiefest, shall be servant of all."

He draws a sharp contrast between what the world esteems greatness and what constitutes true greatness in the sight of the Lord. Men count wealth, position, power, influence and learning as the distinguishing marks of greatness. But Jesus declares that true greatness is service. "Whosoever of you will be the chiefest, shall be servant of all."

Then He points to a striking illustration of this truth in His own life. "For," says He, "the Son of Man came not to be ministered unto, but to minister." What was He here for?—to minister, to serve. He came to this world as the unwearied servant of man's necessity. He came to minister to every need of humanity. He went about doing good. And because He served as no man has ever served, God has "highly exalted Him, and given Him a name which is above every name." (Phil. 2: 5-11.) So His life becomes a living exemplification of the principle that true greatness is service.

Service the True Object of Life

In the light of this, we may draw two conclusions: (1) The real purpose of life is service; (2) The true value of any vocation is according to the amount of unselfish service rendered thereby to humanity.

The universal adoption and practice of this ideal of service among men, as taught by Jesus Christ, would make earth a heaven below. When a man follows this ideal in the selection and in the pursuit of his vocation, he will not be controlled by monetary considerations, or by a seeking after popularity, honour, power, or prestige; but his vision will ever be on opportunities for service to humanity.

The teacher will think of his or her work in terms of imparting knowledge and inspiring the youth with

noble ideals, and training them to act their part in life's great contest. The doctor and the nurse will have before them the goal of relieving suffering and pain, educating people how to care for themselves, and pointing sinsick souls to the Great Physician. The minister will have before him the thought of imparting spiritual truth, bringing men to a right decision, and encouraging men to live the noble life.

It is this ideal of service that has led men to establish schools, colleges, and hospitals. It is this ideal that has inspired men to go to the dark lands of heathendom to establish Christian missions. It was this ideal that led Paul to give his life in such an extensive missionary program. His motto was, "Not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10: 33.

Our question, What are we here for? has found its answer in the life of the Man of Nazareth. We are here to follow Him. He left us an example, that we should follow in His steps. We are to walk as He walked. 1 John 13: 15; 1 Peter 2: 21; 1 John 2: 6.

We are to carry on the work He did. His word to us is, "As My Father hath sent Me, even so send I you." John 20: 21.

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John 14: 12.

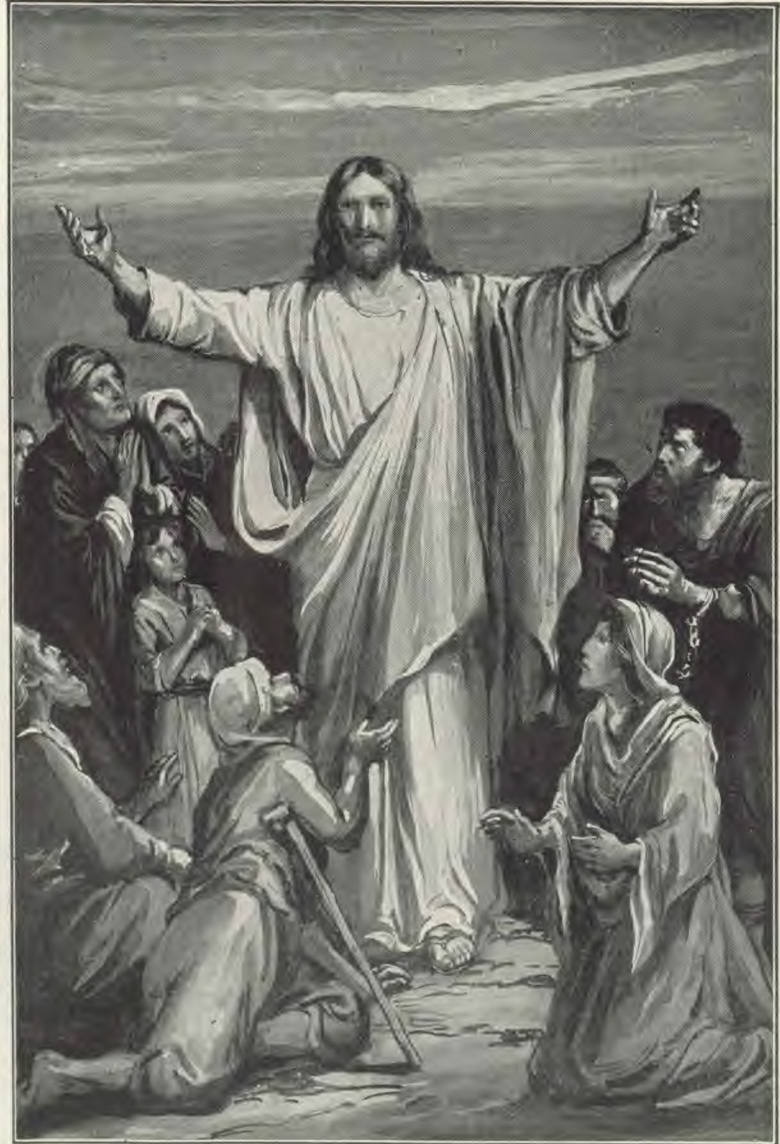
Perhaps the most comprehensive outline of the work that He did, is that which He himself set forth in His first public sermon in His own home town: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4: 18, 19. This is the work that we are here to carry on today.

In His Steps

"Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to

Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation."—"Ministry of Healing," page 105.

In our application of this ideal of service, there



"The Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The world today needs more of the spirit of Christ's unselfish life of service.

are at least four things we need to remember.

1. One must possess a true Christian experience in order to really render unselfish service. Naturally, "all seek their own, not the things which are Jesus Christ's." (Phil. 2: 21.) In order to render unselfish service to others, we must "Let this mind be in you, which was also in Christ Jesus." (Phil. 2: 4, 5-8.)

2. He who devotes his life to unselfish service will find the secret of true happiness. "True joy can be found only in unselfish service."

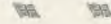
3. The devotion of the life to unselfish service is of great assistance in the development of a noble character. By a perfect trust in His Father, coupled with the rendering of unselfish service to humanity, Christ has set before men a matchless character, and thus stands forth as our perfect Pattern; so that the development of a Christ-like character is the great purpose of life.

If we were to attempt to answer the question, What are we here for? in just a word, it would be this: We are here to develop a pure and noble character by a daily consecration to our God and devotion to unselfish service to humanity.

4. Unselfish service will surely have its reward in the world to come. "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked,

and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Matt. 25:34-40.

Dedicate your life to this ideal of service and great will be your reward both here and hereafter.



THOUSANDS that are capable of great sacrifices are not yet capable of the little ones which are all that are required of them. God seems to take pleasure in working by degrees; the progress of the truth is as the permeation of leaven, or the growth of a seed; a multitude of successive small sacrifices may work more good in the world than many a large one.—*George Macdonald.*



Valley of River St. Frances, near Sherbrooke, Quebec.

(Courtesy C. N. R.)

Is Death the Gateway to Heaven?

By REUBEN GREENE

MANY philosophers have taught that there is an indestructible part of man called the soul, which at death leaves the body and sails away to enter upon a new and higher existence. Plato taught it centuries before Christ; Sir Oliver Lodge teaches it centuries after Christ. Millions of people believe it. One wonders why folks cling so tenaciously to a more or less feeble, aching, earth-bound body when, by folding their hands and refusing to call a doctor, they could soon be floating about amidst the stars. Incidentally a few books have been written against this doctrine of immortality; among them is the Bible.

What is man made of? What is the soul? It seems to the writer that the Creator, the One who made man, ought to be better authority on this subject than Aristotle or Sir Arthur Conan Doyle. God knew that men would wonder what they were made of and whether or not they are immortal, so He took the trouble to explain the whole matter in detail. He says:

"And the Lord 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.

All One Breath

This text is a source of constant irritation to the learned gentlemen who like to think that man is the result of millions of years of evolution, and hence still in the process of development. God declares, however, that, by His matchless wisdom, He fashioned man of the dust, breathed life into His nostrils, and man began to live. This is a simple problem in addition. God also explains what happens when a man dies because some part of the machinery—the heart, or the lungs, or the liver—fails to work. This is a simple problem in subtraction. Read it:

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19, 20.

Now please observe. God did not put anything

into the man that he made of dust but breath—the same breath that He gave to the animals—"yea, they have all one breath." I breathe the same air that my dog lying beside me does, and I do it the same way. When he stops breathing, he dies; when I stop breathing, I die. His body returns to dust; so does mine.

Our English words, "soul," and "spirit" are derived from certain Hebrew and Greek words that describe this breath which God breathed into both man and beast. These words do not mean, and were never intended to mean, a deathless and indestructible part of man. God put no such part into the human machine, and none is in it now.

Numerous passages of Scripture uphold this very evident fact that man was created a mortal being.



"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Job asks: "Shall mortal man be more just than God?" Job 4:17. Paul, describing the greatness of our God, declares of Him, "Who *only* hath immortality." 1 Tim. 6:16. Again he says, addressing the church at Rome: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Rom. 2:7. Here, obviously, immortality is something to seek for, a reward that may be won, a rich prize for the man who patiently does the will of God. How meaningless such a scripture would be if man were already immortal!

It is highly important that every person should understand just how weak and dependent he really is. "For He knoweth our frame; He remembereth that we are dust," sang David; but the proud scientists of today disagree with the sweet singer of Israel. They insist that they are not dust, but built

of some far grander material, some material that makes them akin to God. How much more carefully, conscientiously, and godly we would all live did we but remember that we are dust.

Delusion Not Deliverance

It is a great, a terribly disastrous deception—this doctrine of immortality—because it teaches that a man already possesses that which God says he must strive manfully and righteously to obtain. Thousands of men die daily *thinking* they are immortal; and because they have thought so, they have made no preparation to meet God and have not made any pretense of continuing in well doing. Theirs will be a fearful awakening.

Many will ask now, "How about Spiritualism? Don't the manifestations prove that man's consciousness survives the grave, and consequently that he is immortal?" No. The only thing that the great mass of spirit-phenomena proves is that somebody, for some reason, is communicating with mankind through the agency of mediums. That somebody is not a human spirit; is not a member of the human race at all and never was, because when a human being dies, his brain, which is simply a part of the body that God made out of dust, ceases to function. No breath, no life; no life, no brain action; no brain action, no thoughts; no thoughts, no consciousness.

His Thoughts Perish

Read over the following texts and then ask yourself what the Bible teaches about consciousness after death.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Ps. 146: 3, 4.

"For the living know that they shall die: *but the dead know not anything, neither have they any*

more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; *neither have they any more a portion for ever in any thing that is done under the sun.*"

"Whatsoever thy hand findeth to do, do it with thy might; *for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*" Eccl. 9: 5, 6, 10.

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 12, 21.

Godly Character Alone Deathless

These texts need no comment. They are the words of God, clear, concise, convincing, conclusive, eternal. Observe carefully: if God says that death ends consciousness (and He does); and if Spiritualism insists that death does *not* end consciousness (which it does); then the agency back of Spiritualism is flatly contradicting the words of God. Anything that contradicts the words of God is evil. Do you remember that God said to Adam after He had told him not to eat of the forbidden tree in Eden: "In the day that thou eatest thereof thou shalt surely die"? And do you remember also that Satan, tempting Eve, urged her to eat of the tree, belittled the threatened consequences, and said: "Ye shall *not* surely die"? He contradicted flatly the words of God then, just as he and his fallen-angel helpers and companions are contradicting them today through the agency of Spiritualism, and for the same purpose—that men may be induced to disobey God and die. Satan is the same arch-enemy of the human race, and goes about, as the apostle Peter puts it, "seeking whom he may devour."

Believe God. His words never fail. Believe

Him, obey Him, trust Him, love Him. Study His words. "Acquaint now thyself with him, and be at peace." The world is reeling. Civilization is tottering. Old landmarks are sinking. Build your house upon the rock Christ Jesus. The only deathless thing about a man is a godly character, and a godly character, although it cannot be seen nor measured nor weighed like the human frame in which it dwells, is, nevertheless, the only passport to the kingdom of our God.



Satan is the author of sin. Through his temptation, man fell, and thus death entered into the world. "The wages of sin is death."

The Approval of God

By EDWIN K. SLADE

STUDY to shew thyself approved unto God." 2 Tim. 2: 15. Paul's words to young Timothy may well be heeded by young and old today. We desire the approval of friends and associates. We are inclined to be mainly concerned about the externals and the appearances in life, for they are that upon which our fellow creatures can look and comment. It is this that drives many professed Christians to hypocrisy. The hypocrite studies for the approval of men.

There are evidently two classes of hypocrites. The more dangerous and seemingly hopeless type is the one who has no regard for right, and purposely deceives and covers his inner corruption by put-on piety. He professes a high standard for himself and sets a higher one for others, while at heart he is vile and corrupt, without regret.

There is another larger class of Christians whom I shall designate as hypocrites. Perhaps I shall not be sustained in this, but I shall make the classification in order to bring out my point.

This type is much concerned with the externals and the approval of men. With these the life is a deception, though the desire or the attempt to deceive is absent. The heart is unchanged and corrupt, though the ideals may be high. The motives and incentives are mainly selfish and sordid and the life is anything but a life of victory, notwithstanding the advocacy of a high standard and the appearance of a pious life. One writer has said, in writing about this class: "Many were flattering themselves that they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God."

Sin Like an Iceberg

Sin is radical in us. Its roots and rootlets are deep and vital. It is fundamental in the life. Like the iceberg, it is mainly out of sight. The remedy for sin is equally radical. Surface training will not answer. A new heart becomes necessary, for righteousness is to be just as radical as sin is in the old heart. It is to be our inner life with unselfish love prompting in every thought and deed. Man may approve of conduct and culture backed wholly by selfish motives. God's approval calls for conduct

and obedience prompted by a love that is perfect and divine, which we may have in an indwelling Saviour.

While we are wholly dependent upon God for the gift of righteousness, He is without power to bestow the gift upon us without our hearts. I can not change my heart, but I can give it to Him. I can not walk alone, but I can choose to go His way and walk with Him. I must choose my leader; and if I choose Him, the fellowship is such as the gospel provides: "Christ in you, the hope of glory." Then walking His way "unto all pleasing" is assured, "as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." 2 Cor. 6: 16.

Faith and Love

The Heaven-approved life can be lived only in this way. God forgives and justifies. He gives His righteousness to us. All of this we acquire by faith; but it is to be more than believing facts and accepting promises. The faith is to be associated with a love and loyalty that will lead one to choose to be on God's side and go His way.

Much is said about this combination in the Bible. Paul mentions it in these words: "In Jesus Christ neither circumcision avail-eth anything, nor uncircumcision; but faith which worketh by love." Gal. 5: 6.

The combination is in Christ, and becomes ours when we receive Him: "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." 1 Tim. 1: 14.

The "faith and love" combination is required for pleasing obedience. God's enablings are provided for those who love Him and want to go His way. He does not supply power excepting for those who desire victory over His enemy. He will not provide power to one who will use it on the enemy's side and against Him. We are justified, kept, and saved by faith, but it is not a true and complete faith if unassociated with love. Pleasing obedience is the fruit of faith of that kind. Idle hands and loveless hearts can lay no claim to God's gifts; for while merit is not the basis on which we may receive, willingness to do His will is.

The only condition on which Christ can dwell in the human heart is that of faith and love. Note the words: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love."

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Timothy 2: 15.



A Hebrew mother teaching her children the Word of God, that they might be "approved of God," according to true standards.

Eph. 3:17. Again we read: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him." John 14:23. The closing words of the Lord's prayer for us are significant: "That the love wherewith Thou hast loved Me may be in them, and I in them." John 17:26.

A mustard-seed faith in a life of loving obedience is effective unto salvation, while a mountain-moving faith, with much knowledge and many works, is as nothing if the heart is devoid of love and indifferent to the requirements of God. To have the approval of Him who "pondereth the heart," a faith that leads to loving obedience is necessary.

Faithful Abraham

Abraham was justified by faith, but that faith was accompanied by loving obedience. He sought

God's approval by doing that which pleased Him. The wonderful obedience of that man was not counted as righteousness. No man's obedience attains to that or will be counted as righteousness, yet no man can hope for justification by faith unless it is coupled with Abraham's kind of obedience. This man's faith and purpose to do what pleased God is an outstanding experience of how the presence of the person of Jesus in the life may be enjoyed. It is through "faith that worketh by love."

This "new-heart" experience is necessary if we are to have Heaven's approval. In its absence there will ever be hypocrisy and offensive formality in the church.

David, the youthful king of Israel, was subjected to divine inspection and enjoyed divine approval. Samuel was impressed by the mere externals. The elder brothers of David were soldiers, and knew the forms of warfare. David's heart preparation brought God into his life, making him who knew not the forms of warfare more able than all the hosts of Israel.

Young Joseph, who was rejected of his brethren, persecuted, blackmailed, and imprisoned, had this assurance: "The Lord was with Joseph, and he was a prosperous man." His trust was in God, and he had it in his heart to say under the greatest temptation: "How . . . can I do this great wickedness, and sin against God?" His heart was right for the indwelling Saviour, which made him a mighty man among men.

In the life of Moses there is another beautiful lesson for present-day Christians. In his youth he wholeheartedly chose to please God and to do His bidding. His was a life of faith, but with that faith was a love that led him to place all at God's disposal. He that sent him was with him, because it was in his heart to do His will. God does great things for and through men, but never in a greater measure than man's surrender to Him.

For Our Admonition

The experiences of such men are recorded that we may know the way of God and the working out of the gospel plan. While knowing that it requires God's love, wisdom, and power in the infinite gift of Christ to save a man, we must know also that

man's salvation can be no more complete than is his willingness to go God's way.

Daniel's trust in God was no more complete than his surrender to God. He was deeply concerned about doing the things that pleased God. Surrounded as he was by adverse and unholy influences and heathen practices, he fully "purposed in his heart" to do his Maker's will. He was not depending upon his works for righteousness or salvation, but with his faith there was a measure of love that led him to do the things that would please God. God was with him. He used him mightily in the great kingdom over which he had charge. His administration was without "error" or "fault." No power or threatened punishment could turn him from loving obedience and devoted service to his Master, who was made supreme in his life. He was little concerned about the approval of men, but great was his desire to please God. He was approved of Heaven, and through an angel was conveyed to him twice God's message that he was "greatly beloved."

She Was Always Pleasant

TO the common, everyday woman, who feels as if she were a nothing in this world, who thinks she has no influence, I will tell you of one thing that will bring blue skies in your own life, and will make you a shining light in your community.

In one of the country towns in Northamptonshire, England, there is a graveyard, and on a small stone there is this inscription, after the name and date: "She was always pleasant." She had not been rich—the stone was small. The grave is in a retired part of the graveyard, so she could not have been in society, or a prominent woman, but "she was always pleasant."

What happiness there must have been in the home in which she lived. No doubt she had trials and disappointments—that is the common lot of all women, for "Into each life some rain must fall."

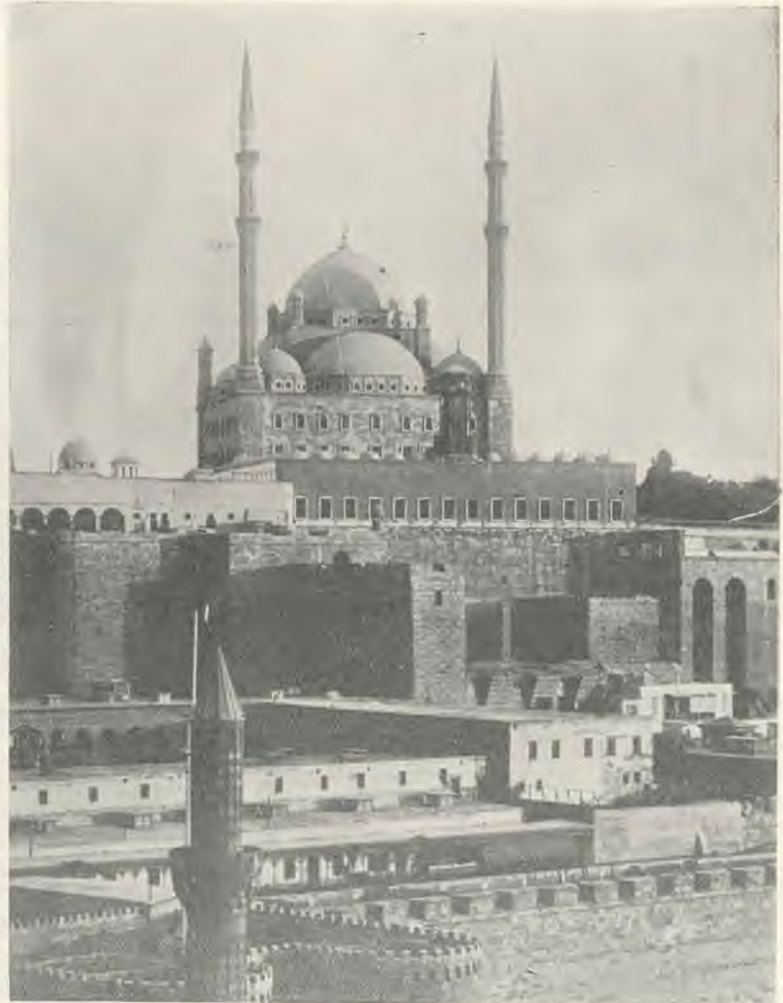
To be pleasant, one must be cheerful, amiable, and patient—not only when everything is going on smoothly, and one is in sound health, but when "the days are dark and dreary," and there is an ill-feeling. The head or body is protesting against some indiscretion when one has to make an effort to be cheerful. If the effort is

made to wear a smiling face and give a pleasant word, much of ill-feeling will vanish.

It is too true, "When you laugh the world laughs with you; when you weep you weep alone."

Another thing, if any of your friends are inclined to look on the dark side of life, it may be your mission to help them by being cheerful and pleasant to them, to encourage, comfort, and assist them. If you cause one sorrowful person to smile each day, you will have done some good, you have some influence in the right direction. We all cannot do great things; we all do not have the cheerful disposition, the merry heart; but it can be acquired.—*Home and Farm.*

"I am only one, but I am one.
I cannot do everything, but I can do something.
What I can do I ought to do;
And what I ought to do, by the grace
Of God I will do."



(Canadian Pacific Cruise Photographer)
The citadel at Cairo, Egypt, occupies the southeastern angle of the city. The view from the ramparts of this fortress is one of great beauty and picturesqueness.

Editorial

Beginning at the Wrong End

JUST as there are two sides to a story, there are ordinarily two ends to a road. And whether we get to a desired destination on the highway depends less upon speed than upon the direction in which we are travelling. The story is told of a Quaker justice who legalized marriage for a couple, and as he received the fee from the young man remarked, "Thee is at the end of all thy trouble." But as the young people failed to live peaceably together, the young man later rebuked the justice for deceiving him, to which the Quaker naively replied, "I did not tell thee which end."

A good illustration of zeal for God coupled with wrong methods is furnished by a regrettable incident in Washington, D. C., in connection with a Congressional hearing on the Langford Sunday bill. This measure proposes a so-called "blue law" for the city of Washington and the District of Columbia. The situation during the hearing became so tense that congressman Blanton of Texas and congressman Bloom of New York engaged in a fistic encounter, during which women fainted, men swore, tables were overturned, and the police had to be called to quell the disorder. It was while a minister of the gospel, Rev. H. M. Lawson (Baptist) was testifying that the disturbance began. The following is quoted verbatim from the report in the *New York Times* of February 16, 1927:

"As Blanton rushed at Bloom, the committee stenographer, who endeavoured to play the part of a peacemaker, was thrown to the floor, his glasses knocked off, and he received a punch on the jaw from Harry L. Bowlby, secretary of the Lord's Day Alliance and an advocate of the proposed bill, who represented the stenographer's interference.

"L. B. Schloss of this

city, who was incensed at Blanton, rushed at the Texan and was promptly knocked to the floor, where, it is asserted by onlookers, both Blanton and Bowlby kicked at him. All the while there was a terrific din in the committee room."

Neither the wrath nor the fury of man is likely to promote good religion. The appeal for Sunday legislation is an evidence that the church is losing her hold upon God. Spurgeon does not leave us in doubt as to where he stood on the question of Sunday laws. He says:

"I am ashamed of some Christians because they have so much dependence on Parliament and the laws of the land. Much good may Parliament ever do true religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! Leave us alone! Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favour, and our faith has no cause to fear.

Christ wants no help from Caesar.' I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of policemen; let true religion triumph by the power of God in men's hearts, and not by power of fines and punishments."

No doubt a quiet weekly rest day is a blessing to any community. The Creator made no mistake in providing for the Sabbath for mankind. But mankind cannot reach the Creator's ideal of Sabbath rest through civil law. The apostle Paul, in his letter to the Romans (Rom. 14:5)



NEW EMPEROR OF JAPAN

Prince Hirohito, the Crown Prince of Japan, who recently ascended the throne of Japan, following the death of the Emperor.

declares that while civil government is ordained of God, it is not in the province of the magistrate to punish a citizen whether he chooses to esteem one day above another or to esteem every day alike. In another place he says of his own people, the Jews, that they had a zeal for God but not according to knowledge. That is the reason that they thought they were doing God's service while persecuting Christ and the Christians.

While a weekly rest day is desirable, that can never justify wrong methods in seeking to bring about uniformity of practice in the matter of Sabbath keeping. No one is ever prosecuted and fined or imprisoned for working on a civil holiday. It is only when the idea of a holy time is legally emphasized that honest work is made to appear a crime. We respect the motives of the Lord's Day Alliance in seeking to safeguard for all the right of a weekly rest day; but Sabbath rest "remains for the people of God," Sunday law or no Sunday law, and Sabbath observance cannot be promoted in any degree by civil law. Those who are most zealous for strict Sunday laws often do more harm than good because of their inconsistency in word and life. They insist on the element of time in their own Lord's Day Acts; and while they appeal to the fourth commandment to support the divine origin of the Sabbath institution, they violate the very time element in God's law that they insist on so tenaciously in their own laws. If the decalogue is to be appealed to at all, consistency would demand either a return to the time element in the fourth commandment and observance of the seventh day, or else allowing every man to give account to God for the way he observes the Sabbath. Sunday is not the Sabbath, but no strictly civil Sunday law has ever been framed that satisfies those who zealously observe it in place of the Sabbath. And no Sunday law has ever been enacted that cannot be used by bigots for purposes of petty religious persecution and anti-British intolerance.

War Guilt

The Treaty of Versailles officially placed the responsibility for starting the World War upon Germany; and defeated Germany had no alternative but to sign on the dotted line prepared for her by the victorious allies. But while Germany signed the treaty, and as an evidence of good faith abolished the monarchy and repudiated her war lords, it is certain that the majority of the German people feel

and always will feel that their statesmen were not entirely responsible for the outbreak in 1914. All the former belligerents are now working together to repair the damage as far as possible. Today men are not so sure about who started the war; but there is more general agreement that everybody lost it in spite of the Treaty of Versailles and German reparations.

Post-war writers of international repute have sought to place the chief blame in turn upon Germany, Russia, Austria and France. Not long ago George Bernard Shaw stirred up a good deal of popular resentment in Britain by asserting that British pre-war imperial foreign policy was responsible for the war. Not many people in touch with the facts take this very seriously; but there are those who think now that if British diplomacy had not bungled in 1914 she might have prevented the war. It is easy after the fire is out to tell just what might have been done to prevent it, but it is noticeable that even those who profess to know just how the last war might have been prevented are not doing anything very effectual to prevent another war.

A United States of Europe is no doubt a beautiful ideal, and the League of Nations and the World Court are both functioning with some success; but jealousy and fear look over nearly all the European boundary lines and tariff walls. God knows more about us than we know about ourselves, and three thousand years ago He foretold through the prophet Daniel that the nations of Western Europe represented by the ten toes of the great image would never again stick together in peace after the breaking up of the Roman empire into ten parts. "And whereas thou sawest the feet and toes, part of potters'

clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2: 41-44.

(Continued on page 30)



George Bernard Shaw.



(Courtesy C. P. R.)

The Chateau at Lake Louise, the noted tourist resort in southern Alberta. Here the acme of modern convenience and comfort is available in the midst of the most rugged, wild, picturesque scenery in the world.



The "Countess of Dufferin," a pioneer.



M. Raoul Peret, one of the former Finance Ministers of France, who failed in the task of devising ways and means of counteracting the fall of the franc a year ago, when the franc seemed likely to follow the German mark into the abyss.



A study in fashions from 1850 to 1926, which shows that and that vast changes can take



(Courtesy C. P. R.)

engine of the Canadian West.



(Courtesy C. P. R.)

A good general view of the city of Montreal, the commercial metropolis of Canada, taken from Mount Royal.



Ludicrous is never far from fashions seen in retrospect, in less than a century.



E. H. Shaughnessy, O.B.E., assistant engineer-in-chief of the British General Post Office, whose efforts were largely responsible for the recent establishment of 'phone communication with America. The British station is at Hillmorton, North Rugby.

Those Millions of Heathen

By LYLE C. SHEPARD

HERE seems to be an inherent desire in the heart of mankind to do better. Many a man thinks he would like to live his life over that he might atone for his past mistakes. Or he may feel that if his circumstances were more favourable, he would attain success. This desire has led some to advocate that God will give the human family, or at least that portion of it that has lived in heathen lands, an opportunity at some future time under so-called favourable conditions to live their present life over again; and that during this future period of probation millions who are now living for self will yield to the Lord Jesus Christ. But brushing aside theory, let us face the facts.

Second Chance Now

In the garden of Eden at the very beginning of the race, good and evil were placed before man; and with his eyes open, he chose the evil. The penalty was death—eternal death. Adam and Eve would have died the day of their transgression if the Son of God had not offered Himself to die in their stead and thus give man another opportunity.

Therefore right now the human family is having its opportunity—its second chance. The Bible warrants no other period of probation than the present. Paul says in words that should stir every heart, "Behold, now is the day of salvation." 2 Cor. 6:2.

In the early history of this planet all knew of the true God, and again following the flood which occurred about sixteen hundred years this side of creation, He was known to all. The inhabitants of the world willfully turned away from their Creator. In the first chapter of Romans we have an account of this apostasy.

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

To believe that man is to have a future existence that he may in some way live a better life is simply a doctrine of salvation by works. On this point

the Word says, "By the deeds of the law there shall no flesh be justified." "A man is justified by faith without the deeds of the law." Rom. 3:20, 28.

Right living will not satisfy past sin. For example, we will say that a certain man murdered another, but his guilt was not discovered for thirty years. Thirty years of right living did not atone for that crime. If not pardoned, he would still have to suffer the penalty of death. So it is faith in the atoning blood of Christ that frees the guilty. Unless, however, some might think that obedience is not necessary to salvation, we will read Romans 2:13: "For not the hearers of the law are just before God, but the doers of the law shall be justified."

Does this verse contradict the previous? Oh, no! It simply enlarges the theme. Righteousness is obtained by faith but can only be maintained by perfect obedience to the will of God. The validity of true faith is testified to by works. Salvation through faith and obedience may be the transaction of a few hours as with the thief on the cross, or of a lifetime as with Enoch or Elijah.

Provided that the wicked had another opportunity under different environments, would they accept of redemption through Christ? No, that would not be.

"Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10.

All Men Had a Chance

The Bible clearly teaches that all men have received enough light so that if they followed it they would be saved. Let us consider a few texts.

"That was the true Light, which lighteth every man that cometh into the world." John 1:9.

"Think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3.

"He (God) hath offered faith unto all men, in that he hath raised Him (Christ) from the dead." Acts 17:31, margin.

Evidently there will be souls in the kingdom of God who never knew that Jesus died on Calvary, because Zechariah speaks of some asking the cause of the marks in His hands. (Zech. 13:6.)

Also some who did not know the law of God word by word as we know it still have lived in harmony with it. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness." Rom. 2:14, 15.

The writer of the book "Desire of Ages" comments on this point as follows:

"Those whom Christ commends in the Judgment, may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*"The Desire of Ages,"* page 638.

Jesus laid down the principle that men will be judged according to the opportunity they have had:

"And that servant, which knew his lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke 12: 47, 48.

In reality our light and the heathen's is only comparative. Rather than worry as to what is to become of the heathen, how much more sensible to take earnest heed ourselves that we do not come short.

Nature a Universal Teacher

God has carried His messages to man by His Son, by angels, by prophets, and also by signs and wonders, but there is one great agency that He has used in all ages and among all peoples. That is nature. Paul at one time was puzzled as to how all would hear about Christ. We read his argument in Romans 10:13-21. He reasons that all must hear and all must have faith in order to be



The above picture was taken a few years ago at the Normandy home of the famous impressionist painter, Claude Monet, and shows him in his garden. He died recently at the age of eighty-six. Within his lifetime he saw the value of even small sketches of his rise from \$10 to \$2,000, and large pictures realize much greater sums.



An Indian mother and child. (Courtesy C. P. R.)

saved. Then he asks the question, "Have they not heard?" He answers it, "Yes verily, their sound went into all the earth, and their words unto the ends of the world."

Paul no doubt had in mind the great truth found in the nineteenth psalm. So let us consider that: "The heavens declare the glory of God; and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19: 1-4.

Here the psalmist tells us that nature talks; that day and night have speech. How true this is! Who can thoughtfully look upon the trees and flowers, and majestic mountains, or behold the stars at night without receiving a message from the Creator? This is common to every nation. "There is no speech or language where their voice is not

heard." Nature speaks of God.

When rightly understood, this teacher tells of spiritual truths. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1: 20.

Among the invisible things mentioned here is the Godhead. Surely with this knowledge men are without excuse.

Why Modern Missions?

If the heathen do receive light from nature sufficient to save them, why send missionaries to them? This is a reasonable question and there is much that can be said about it. We will consider two points.

1. The last generation of men is to witness the second advent of Christ. Heaven and earth are preparing for this event. As a still clearer testimony of His love, the Lord has ordained that in our day a knowledge of Christ and His coming should reach every nation through human instrumentality. John saw this work being carried on. This great movement is pictured as an angel flying. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6.

2. The Lord knew that selfishness and covetousness would be the great sin of the last days and that this spirit would wreck the Christian church unless He gave them a great task to perform that would lead to sacrifice. To carry the gospel to the heathen will not only give them an added revelation of God's love, but will be a means of grace in the hands of God in saving the church.

Many Chances

We in Christian lands must acknowledge that our call to accept Christ has not been limited to a first or even a second chance, but that daily, in various ways, God's spirit is striving with our hearts. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

Friend, if you have not heeded this invitation, what excuse can you offer? Forbid that any who read this should be as Israel of old: "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."

What Does Baptism Mean?

By S. A. RUSKJER

BEWILDERED in mind because there are so many forms of baptism practised in the world today, honest men in all walks of life often raise the question as to what baptism really is. What does it mean? What is its significance? What is its mode? Thousands of men and women, sincerely desirous of doing just what is right, have found a very definite answer in the Word of God to all queries concerning the rite of baptism. In Ephesians, chapter four, verse five, for instance, God says that there is only one true baptism, even as there is only one true Lord and one true faith. If there is only one baptism as God looks upon it, it is only right and reasonable that men should raise the question as to just what that one baptism is.

The fact that Bible baptism holds an important place among the sacraments of the church is indicated in the gospel commission given to the apostles and recorded in Matt. 28: 19 and Mark 16: 15, 16. Furthermore, by His own personal example, our Saviour emphasized the importance of Bible baptism; for, at the age of about thirty, He was baptized in the river Jordan. (Luke 2: 22, 23; Mark 1: 9; Matt. 3: 13-16.) We are told definitely that when He came up out of the water, the Spirit of God rested upon Him. It would only be reasonable to expect that Christ would in His example illustrate the true mode of baptism, as well as the significance of the ceremony.

In addition to Christ's example, there is instruction in God's letter to us—the Bible—which, when followed

faithfully, will most certainly lead to an understanding of the significance and the mode of Christian baptism. The practice of the apostles was to teach men and women the gospel of Jesus Christ first; then, when those who had been taught had repented of their sins and confessed them, they were considered eligible as candidates for baptism. These facts are brought out plainly in Acts 2: 38; 16: 31-33; 18: 8; Matt. 3: 1-8.

Our Saviour Himself did not with His own hands baptize anyone; but He did instruct His disciples to do so. See John 4: 2.

In the third chapter of John, the twenty-third



"Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do."

verse, we are face to face with the fact that John baptized in "much water." The reason for using much water is evident when we recognize that baptism is a symbol of the death, burial, and resurrection of Jesus Christ. According to Romans 6: 3-5, baptism is a burial. The old man of sin having been crucified, the candidate goes down into the watery grave to bury the old body of sin, and then rises from the watery grave to walk in newness of life with his Master.

Paul, in writing to the Colossian church (chapter 2, verse 12), says that baptism is a burial. And Peter adds the testimony that it is a symbol of the resurrection. (1 Peter 3:21.) The Christian church, therefore, in defending and practising Bible baptism, is demonstrating to the world that she has confidence in the fact that Jesus Christ died for her sins, that He was buried, and that He was raised from the tomb; and the church thus professes before the world to walk in a newness of life with the crucified, buried, and risen Saviour.

An illustration of the mode of baptism in the days of the apostles, and the preparation necessary on the part of the candidate is furnished in Acts 8:26-40, where we are told that the Ethiopian first of all was in need of having the Scriptures explained to him; second, that when Philip had explained the Scriptures to him, he testified of his faith in Jesus Christ, and indicated a desire to follow his Saviour in baptism. Naturally, he asked Philip the plain question, "What doth hinder me to be baptized?" for, said he, "See, here is water" (after "they came unto a certain water"). The answer which the servant of the Lord gave is very plain, and indicates just who are ready for baptism. Philip said: "If thou believest with all thine heart, thou mayest." The answer given by the Ethiopian was a whole-hearted one, giving expression to his belief in Jesus Christ as the Son of God. After he had thus testified of his personal faith in Jesus, "he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

It is the privilege of every child of God, having professed before the world his faith in Jesus Christ as his personal Redeemer and having followed his Lord in the watery grave of baptism, to go "on his way rejoicing." Paul's statement that baptism is the memorial of the burial and resurrection of Christ gives added significance to the form, immersion, practised by the early church.

What the World Owes the Bible

By GEORGE B. THOMPSON

WHEN I was in Africa visiting some missions in Rhodesia, I was impressed anew with what the Bible and Christianity have done for humanity. When I hear skeptics disclaiming against the Bible and exalting science, so-called, I sometimes wonder why these scientific philosophers do not move with their families to some of these remote regions where the Bible and its refining influence is not felt.

In Central Africa, I saw teeming multitudes without God and without hope. They had no schools or colleges except those for which Christians had

contributed the means. Thousands of children are born yearly without any medical assistance. Imagine a region half as large as the United States without a physician or a surgeon. Witch doctors feed patients on powdered bugs and reptiles, and "eye" somebody to find out what evil spirit makes the people sick. A good place for a man to live if he does not like the influence of the Bible! The Modernists are telling us that the Bible is opposed to science. Then, pray tell, why are there no sciences, or scientific institutions, or scientific instruments, where they do not have Bibles? Mr. Scientist, please tell us!

The people beyond the range of civilization cannot read; they and their children are untutored; they are dirty, and in many instances are covered with vermin; they live in rude huts without any furniture or kitchen utensils, and have none of the comforts of life. All the blessings and comforts we enjoy through scientific invention or otherwise, are ours because we live in a land of Bibles. The late H. L. Hastings thus sets forth what God's Word has done for the world:

"Greece legalized piracy and made captives slaves. Rome deified emperors and degraded the people. In classic Athens, when Demosthenes was pronouncing his eloquent orations, you could buy a man for £6—half the price of an ordinary horse. Plato was exposed for sale in the slave market. Æsop, whose fables you read, was a slave. In Rome, when Christianity dawned upon the earth, a slave was worth about £18. That was the price that Rome, with all her wealth, splendour, palaces, strength, and victories, put upon a man.

"You cannot buy a man in Rome for that price now. What has raised the price of humanity?"

(Continued on page 30)

In speaking of China, Napoleon said: "There sleeps a giant. Let him sleep."

Be sure you read

"The Chinese Puzzle"

by the Editor, in the CANADIAN
WATCHMAN for May.



Drug Addiction in the United States

Its Prevalence and Remedy

By D. H. KRESS, M.D.

VARIOUS estimates have been made as to the number of drug addicts in the United States of America. These estimates range from 200,000 to 4,000,000. The former estimate is probably too low and the latter too high. The report of the committee appointed by congress to make a study of the problem is no doubt the most reliable. The estimate of the committee was 1,000,000. There has been considerable difficulty attached to the work of this committee in arriving at a dependable estimate. They had to base the estimate upon the results obtained in certain restricted areas where a definite study had previously been made. Such a study had been made in Jacksonville, Florida. The health officers of Jacksonville reported 887 addicts in that city in 1913. This represented 1.31 of the city's population. Based on this, the estimated total number of addicts in the United States with a population of one hundred ten million would be about one million and four hundred thousand.

In New York a similar study had been made. The health officers of the city reported 103,000 addicts in that city. This represented about 1.8 per cent of the population. According to this estimate the number of addicts in the United States would be nearly two million, if New York City is taken as a basis. Fred Wallis, the commissioner of corrections of New York City, however, estimates that "there must be in the city of New York close to 200,000 drug addicts of the underworld type." The estimate of one million in the United States must be regarded as a conservative one. One million drug addicts! It is difficult for us to appreciate what this means. Some one has figured out that if these addicts should stand in single file they would form a line reaching from Boston, Massachusetts to Los Angeles, California.

There are certain drugs, such as morphine, which are employed for medicinal purposes, and seem indispensable in certain cases of extreme suffering. It has been estimated that 90 per cent of the habit-forming drugs used is employed for other than me-

dicinal purposes, and that 95 per cent of the drugs thus employed is smuggled in. This illegal traffic is carried on chiefly by dope peddlers, who are themselves dope addicts, and in the employ of organized concerns which obtain their supplies by smuggling.

Most of these habit-forming drugs are derivatives from opium. While morphine serves a good purpose medicinally, if carefully used, there is always a danger of creating new addicts unless carefully administered. The drug which is used chiefly by the underworld is not morphine, but heroin. Heroin is also an opium derivative, but it is four times the strength of morphine. It is used chiefly in the form of snuff. It is seldom that a heroin addict gets rid of the habit. One reason why this is so is because the heroin addict has no desire, as a rule, to give up the drug. Few of these addicts become known to officials. For this reason it is difficult to form an estimate of the number of heroin addicts in the United States. They will spend every penny they are able to scrape together to purchase their drug.

Recently there came to my office a young man, a plasterer. He and his brother were heroin addicts. He expressed a desire to get rid of the drug. He informed me that while both he and his brother made good wages, once each month one of them made a trip to Philadelphia to get their monthly supply and that it took all they earned to keep them supplied. I met this young man only once. He was unwilling to endure the suffering connected with the withdrawal of the drug. He was looking for something that would enable him to give it up without suffering. It cannot be done.



(Courtesy C. P. R.)
A dogsled of the North, a common means of transportation there. This invigorating outdoor life has quite the opposite effect upon man to that produced by the habitual usage of drugs.

A mother, later, brought to me her only son, a splendid appearing young man. He was clerking in a store in the city. It took all he earned and part of his mother's earnings to supply him with the drug. The mother was broken-hearted. She stood it as long as she could. We tried to help him, but he gave up the battle and left the institution on the third day. The fight was too much for him.

Another young man also brought by his mother seemed to respond to the treatments so nicely that I felt encouraged. I later found that he had a supply of heroin upon which he drew. When this was exhausted, he too left the institution. He had taken this in addition to my allowance of morphine. Some of these cases appeal for help in order to obtain the drug. For instance, this young man told me he had been using seven grains of heroin a day. His purpose in attempting to deceive me was to induce me to start him in on several grains of morphine daily. It is difficult to appreciate the suffering endured by these addicts when the drug is withdrawn. It holds its victims with a death grip.

America has more addicts than any other country in the world, not excluding China. The per capita consumption in this country compared with that of other countries indicates that this country consumes from thirteen to seventy-two times as much opium per capita as is consumed by other countries, the records of which are available. The following table brings this out more clearly. This applies to the population as given in 1910.

Country	Population	Total Annual Consumption Pounds	Consumption per Capita Grains
Austria	46,000,000	3,000-4,000	1/2
Italy	33,000,000	6,000	1
Germany	60,000,000	17,000	2
Portugal	5,500,000	2,000	2 1/2
France	40,000,000	17,000	3
Holland	6,000,000	3,000	3 1/2
United States	92,000,000	470,000	36

The rapid increase in crime is due largely to the use of heroin and cocaine. Most of the dastardly crimes committed in the United States are traceable to these drugs.

One of William Traegar's (sheriff of Los Angeles County, California) veteran investigators is quoted as saying that "dope is responsible for 90 per cent of the crime in Los Angeles, and crimes due to drug addiction are rapidly shifting from denizens of dives to the upper classes." The warden of the California State Penitentiary at San Quentin not long ago stated that 90 per cent of the serious crimes committed by those confined in that penal institution were caused by "dope" addiction.

The report of the Treasury Department says in this connection, "The users of opium and morphine are seldom seen in courts for brutal crimes. . . . They

are frequently aiders and abettors of crimes, but less commonly the leading actors in criminal conduct. In cases where addicts have committed violent crimes, it is reported that they were users of cocaine or heroin." Cocaine and heroin create a criminal mania.

Fred A. Wallis (commissioner of corrections of New York City) says: "Of all the plagues visited upon our land the drug addiction is by far the most horrible and the most deadly. The increase in narcotics has been accompanied by an increase of crime. Sixty per cent of all the inmates in our penal and correctional institutions of New York City are users or sellers of drugs." "Heroin," he says, "changes a misdemeanant into a desperado of the most vicious type." It is the innocent youth chiefly who become victims of this drug. Judge McAdoo of New York City courts estimates that of the thousands of addicts that have appeared before him, 98 per cent were below the age of thirty years, and that they were practically all heroin addicts. The assistant attorney general reported that more than 40 per cent of all prisoners being convicted in federal courts were drug addicts and that the number is constantly increasing.

Heroin is now being produced synthetically in chemical laboratories, by unprincipled organizations. These organizations have their secret agencies stationed in the underworld, and at dancing parties and parties of pleasure the boy or girl who feels "all in", tired and nervous, is persuaded to try a whiff of the powder. At once they are conscious of an exhilaration and feeling of well-being they never before experienced. They are able to enjoy the evening as they never had enjoyed an evening before. Of course it is an artificial up which is followed by a corresponding down. Naturally, the next dose is called for, and in a comparatively short time the habit is formed, and another slave to heroin is added. Under the influence of the drug they lose self-control, and naturally it leads to immoral acts and then to crime.

A young addict named Tuffy Reid was hanged in St. Quentin Penitentiary, California, for murder. His family, we are informed, was a good one. Every effort had been made by father, mother and friends to help the young man, but he responded to none of these endeavours.

Before he was hanged he made the following confession:

"I am not wholly to blame. I never had any idea of committing a crime until 'they' 'hooked' me. A chap came along and said, 'Kid, you look tired; here is some stuff that will pick you up.' I said, 'I do not want your old stuff.' He said,

Does true science point to the living God? Do not fail to read in the WATCHMAN for May

"Scientific Scholarship Groping After the Living God"

by George McCready Price, M.A., Canadian-born internationally known geologist and Fundamentalist.

'This is good stuff; it makes you feel like a king; be a sport—a sport will try anything once,' and on a dare I tried it." He said the chap was around the next day, and really "I thought I needed it, it had a kick, but I never dreamed what it was or what I was getting into, because nobody had warned me. If only somebody had warned me!" Then he added this, "There are so many ways in which they are hooking the boys. Why doesn't somebody warn them? If I could only get out and warn them myself!"

Young people take up with these drugs just as they do with cigarette smoking, *innocently*. Others smoke, why should not I? they say. In a short time they discover they can not do without the cigarette. Cigarette smoking usually precedes the use of heroin. The boys and girls who smoke are the ones who later are enticed to take up with something that is capable of giving an additional thrill. Heroin will do this. Having made this discovery a new heroin addict is almost certain to be made. Heroin addicts are considered practically incurable by the medical profession.

The most important thing is, How can we check this evil? Let us teach our children from infancy of the dangers concealed in these habit-forming drugs, and urge them not merely to avoid them, but to avoid the practices which lead to their use. Let us show our boys and girls the evils of the cigarette. Dr. Harvey Wiley, the American food expert, in his address before "The Committee of Education" in the House of Representatives, recently said in referring to the use of habit-forming drugs:

"The ease with which the habit-forming drugs may be transported and smuggled is known to you all; hence, if we can teach our children the dangers that threaten them from these sources, we will do a great deal toward avoiding the disastrous injuries which they do. I have two boys; one is 11 and the other 13, and I have taught them from the start the dangers of forming wrong habits. I did not want them to form the candy habit as children; I did not want them to form the tobacco habit, and above all, I did not want them to form the cigarette habit, and I think from the instruction which I have given these boys they are very well steeled against these habits, but I have not yet told them the dangers of the drug habit, which I shall do now that they are getting older and can understand better.

"I will illustrate just a little incident in my own early life. When I left home and went to college I, of course, expected some very good advice from my parents. My father was something like the father of Jim, whom Riley has immortalized. All he



A winter scene in old Quebec. (Courtesy C. P. R.)

said to me was, practically, 'Good-by, son, take care of yourself.' But my mother added an injunction. She said to me, 'While you are at college I want you to promise me one thing.' I said, 'Mother, what is that?' She said, 'I want you to promise me that you will not learn to use tobacco while you are in college.' She did not extend it beyond that. I had no desire to use tobacco. I grew up in southern Indiana, looking into Kentucky, the great tobacco region, across from the Ohio River hills, among a lot of boys practically all of whom used tobacco, but I never wanted to use tobacco and never did. So I told my mother that I had no intention of following the tobacco habit while in college, although most of my associates, especially in the chemical laboratories where I was working, were smokers or used tobacco in some way.

"Now, that early education is the greatest prophylactic against drug habits of all kinds, and, therefore, the immense importance of this factor ought to appeal to every member of this committee. You all know how dreadful these drug habits are, and what the sources of the drugs are. Some of these habit-forming drugs are now produced synthetically, so that you do not have to go to the plants to get them. A chemist can make these things in the laboratory, and that will make them more common and accessible to everybody, so that the dangers of the future must be considered as of increasing magnitude. Hence, the importance of education against the use of these drugs is evident to all. My plea is that the best way to protect the youth of our country is not so much by restrictive legislation, which I also believe in myself to a certain extent, but by training and showing the character of these threats, and teaching our young people, as far as we can, to avoid them."

I agree fully with Dr. Wiley. It is possible still to bring up children in the fear of God, if the home is what it ought to be. As parents we must teach our children not merely by precept, but by example as well, to avoid habit-forming drugs and also the use of other narcotics, as tea, coffee, and tobacco, because they tend to create an unnatural craving

which may eventually lead to the use of stronger narcotics such as morphine and heroin.

In conclusion I would say that while from a human and a medical standpoint heroin addicts may be considered incurable, not so from God's standpoint. There is nothing too hard for God. The whole plan of salvation has been instituted to help those who are unable to help themselves. Jesus came to this world proclaiming liberty to Satan's captives. He came to break the shackles that bind us, and to bring to us the needed grace to come off conquerors. Again and again I have marvelled to see how wonderfully men have been delivered from such habits. There is, however, a cross before every crown. Suffering there will be, but the victory is assured to every one who strives lawfully.

Why Persecution Is Permitted

By E. HILLIARD

It is divinely declared that "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Suffering is part of the Christian's legacy. The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked is a source of perplexity to those who are weak in faith. Christ said, "If they have persecuted Me, they will also persecute you." John 15:20. Jesus suffered far more for us than any of His followers can be made to suffer from the hands of wicked men. Wherever vital godliness exists, wherever faithful obedience is rendered to the moral law, there the gory hand of persecution will be raised. It may be asked: Why, then, does persecution in a great degree seem to slumber? It is because the standard of piety has been lowered throughout the religious world to conform to the world's standard, therefore but little opposition is awakened by Satan's emissaries. There is almost a universal spirit of compromise with sin, and the demands of the divine Word are lightly regarded. Christianity has become popular with the world. Let there be a revival of primitive godliness, or even the zeal manifested by the reformers of the sixteenth century, and prison doors would swing open, fagots blaze, and funeral pyres be lighted. But Satan is inactive when the church slumbers. When Europe was enveloped in gross moral darkness, God raised up fearless men who prized His Word above their lives. John Wycliffe, one of the ablest reformers, weighed down with infirmities, haunted by his enemies, and driven from place to place by terrible threatenings, translated the Bible into the English language. He proclaimed its truths so fearlessly and faithfully that he received at Oxford University the title of "The Gospel Doctor." He was divinely protected until his work was done. At last he was stricken with the palsy when about to administer the sacrament in his church at Luterworth, and in a short time was laid away to rest.

Those who have stood firmly for truth in all ages

amid the most cruel persecutions have had Heaven's protection until their work was finished. Perhaps their death at the hand of the persecutor has witnessed as much for the salvation of men as their writings and preaching. The apostle James was cast into prison by Herod Agrippa I and beheaded. He imprisoned Peter with the same intent. The early church felt that Peter could not be spared and they successfully prayed for his deliverance. James' work was done. Peter's was not. But when it was finished he did not shrink from persecution. At his own request he was crucified with his head downward, alleging that he was unworthy to suffer in the same posture as his Lord whom he so basely denied. He was not perplexed because he suffered persecution for Christ's sake. None will be who read and believe, "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us. 2 Tim. 2:12.

Persecution is an invaluable asset of Christianity. It is so overruled by God that it paves the way to religious freedom. David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76:10. But let not the persecutor think that he will receive any credit for his cruel, barbarous work. Joseph's brothers sold him for a slave, and while God overruled it for good, He did not approve of their wicked deed. It was through deep humility and genuine repentance that they received pardon, the conditions through which all persecutors must meet or receive the wrath of God at the tribunal of divine justice.

It was the ire of the dragon that drove our Pilgrim Fathers across the sea. They endured hardships and the dangers of the wilderness, but with Heaven's benediction they opened the way for peaceful worship on the western shores of the Atlantic. Eleven years after the planting of the first colony, Roger Williams came to the New World. It is said that he "was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, the equality of opinions before the law." He taught that magistrates should restrain crime, but should never control the conscience. He said, "The public or the magistrates may decide what is due from man to man; but when they attempt to prescribe a man's duties to God, they are out of place, and there can be no safety; for it is clear that if the magistrate has the power, he may decree one set of opinions or beliefs today and another tomorrow; as has been done in England by different kings and queens, and by different popes and councils in the Roman Church; so that belief would become a heap of confusion."—*Great Controversy*, page 293.

The Canadian provinces and the American nation owe a deep debt of gratitude to England's heroes of religious freedom.

The spirit of devotion and personal piety, supported by the grace of Christ, always deepens under the lash of persecution. This is one great reason

why it is permitted. The gospel seed sown at the beginning of the Christian era was watered by the Holy Spirit and nourished by the blood of the saints. Let us thank God that persecution is not an unpardonable sin. Paul consented to Stephen's death, made havoc of the church; hailing men and women, he committed them to prison and to death. But he repented and declared himself to be the chief of sinners. The two martyrs, Paul and Stephen, will greet one another in the city of God. Both died for Christ and both will live with Him in the world to come. Paul will meet many that he imprisoned and put to death. What an encouraging lesson for those who may yet be called upon to suffer for Christ's sake.

In the closing scenes of the plan of redemption, relentless persecution will be waged against the true followers of Christ; but they will be gathered to their eternal home and the gates of glory will be forever closed against their persecutors. Yet even in this world they have the benediction of Christ, Who said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5: 11, 12.

Farewell Words

By A. CHEESBROUGH

WHAT an impression the last words or farewell message of our friends make upon us! How well we remember the last whisper of a dying mother; or the last conversation of a friend who, we learn later, has been cut down in the prime of life!

What comfort has come to the hearts of untold numbers from the farewell words of the Saviour to His disciples, "Let not your heart be troubled." "In My Father's house are many mansions, . . . I go to prepare a place for you."

Linked up with the glorious truth of the Saviour's second advent in power and great glory, there is this comforting assurance that then He will receive us unto Himself.

How thankful we are that He came the first time; but we cannot be finally saved unless He comes again. "Salvation ready to be revealed in the last time" is how Peter puts it. 1 Peter 1: 5.

"Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28. It is then, when He comes again, that He receives us unto Himself. How much precious truth is hidden from the minds of men because they do not long for, pray for, and work for the Saviour's second coming!

When Jesus comes—then we shall all be changed. 1 Cor. 15: 51.

When Jesus comes—in a moment, in the twinkling of an eye, . . . the dead shall be raised. 1 Cor. 15: 52.

When Jesus comes—we shall receive immortality.

1 Cor. 15: 53.

When Jesus comes—death will be swallowed up in victory. 1 Cor. 15: 54.

When Jesus comes—He will bring His reward with Him. Rev. 11: 18.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21: 4. Do you wonder that Paul tells us in 1 Thess. 4: 18 to comfort one another with the thought of the second advent! If His first coming has brought to you a new life, a new hope, the forgiveness of sins, and a real love for Him, then you must long to see Him. Listen to the farewell words of Paul: "The time of my departure is at hand, . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 8.

It is not at death that Christ receives us.

It is not at death we receive the reward.

It is not at death we hear the "Well done, good and faithful servant."

It is at that day—the day of His appearing.

"I will come again and receive you unto Myself." Receive the blessed, farewell promise of Christ that He will come again, and you must inevitably receive also the truth that death is a period of waiting, a state of sleep (1 Thess. 4: 14) till He comes and receives us unto Himself.

Have You Character or Stubbornness?

After a physician who had been called to see a sick baby had gone, the mother said: "I tell you that baby has character. He is wonderful. I know he is going to be a great man. Why, he would not even let the doctor look at his throat. We could not pry his mouth open with a spoon."

Many people imagine they have character when, like this baby, it is nothing but stubbornness.

Stubbornness is one of the commonest human traits, and is usually confounded with firmness or strength of character. Most people think it shows weakness to give in to others in anything, and that it indicates strength of character to hold out and make others give in. The truth is, stubbornness has nothing to do with strength; it is simply mulishness. There is as much difference between stubbornness and firmness, standing fast for a principle, and holding obstinately to a mistaken viewpoint, as there is between a mule and a Gladstone.

It is a strange paradox of human nature that many of us cherish a weakness as a virtue, and never dream that it is hurting us or holding us back from the goal we are trying to reach. We struggle hard to succeed while all the time doing things that tend to upset our very aim, to drive success away from us.—*Orison Swett Marden.*

As Others See It

The Man Who Wins

THE man who wins is the man who works,
The man who toils while the next man shirks;
The man who stands in his deep distress
With his head held high in the deadly press:
Yes, he is the man who wins.

The man who wins is the man who knows
The value of pain and the worth of woes;
Who a lesson learns from the man who fails
And a moral finds in his mournful wails:
Yes, he is the man who wins.

The man who wins is the man who stays
In the unsought paths and the rocky ways,
And, perhaps, who lingers, now and then,
To help some failure to rise again:
Ah, he is the man who wins!

—Selected.

The Victories of Peace

Perhaps no better commentary could be found on Milton's great saying, "Peace hath her victories, no less renowned than war," than the course of events, particularly in Europe, between the years 1914 and 1926. The great World War came to an end in 1918, and we have had time since then to study the causes that led to this terrible conflict, to count the cost in lives and treasure and to form some estimate of its effects upon the future of our Empire and of the world.

A statement in *The Brotherhood Outlook*, an English publication, summarizes the fruits of the war, as well as the constructive work of the League of Nations, in a way calculated to impress men with the contrast between the two methods of settling international disputes. In the first place the writer puts down *Some of the Things the War Did*:

- "Killed men, women and children.
- Devastated countries.
- Spread diseases.
- Destroyed towns.
- Squandered money.
- Bred hatred, suspicion and revolution.
- Hindered social reform.
- Lowered the standard of living."

Then follow *Some of the Things the League of Nations Has Done*:

- "Prevented five wars.
- Brought home from Russia 427,000 prisoners of war.

- Fought typhus in Poland.
- Saved Austria from bankruptcy.
- Settled nearly a million Greek refugees on the land.
- Helped Russian refugees.
- Helped Armenian refugees.
- Settled the dispute in Upper Silesia.
- Settled the dispute about Mosul."

And to this is added *Some of the Things the League of Nations Is Doing*:

- "Suppressing slavery.
- Suppressing the white slave traffic.
- Suppressing the opium traffic.
- Protecting natives in Asia, Africa, and the Pacific.
- Trying to reduce armaments.
- Helping trade recovery.
- Stamping out malaria.
- Trying to cure cancer, sleeping-sickness and tuberculosis.
- Working for better conditions in industry.
- Trying to establish the eight-hour day.
- Saving Hungary from bankruptcy.
- Helping disabled ex-service men.
- Improving conditions for sailors.
- Combating sweated labour in the East.
- The League is organizing peace so as to abolish war."

The fact that all the great powers of the world, except the United States, have entered into a solemn covenant to work for peace and to combine against the nation which violates this covenant, is one of the greatest guarantees which the world has ever been given that henceforth nations shall settle their differences by sane and just principles instead of by the savage and inhuman methods of war.—*The New Outlook*, Jan. 5, 1927.

Luther's Descendants

"There are six hundred eight living descendants of Martin Luther. At the annual reunion and memorial services of the Luther family at Eisenach, five hundred of the descendants gathered."

So reads a news story from Berlin, dated August 21.

These statistics refer to the flesh-and-blood progeny of the great reformer. But we are wondering how many spiritual children Martin Luther has in Christendom today.

To be sure, nominally they are legion. Every member of a Protestant communion is nominally of the spiritual progeny of Luther. But, in very fact,

how many are there? Who are the Luthers today?

What does it mean to be a true Protestant—a child of Luther?

The Protestant Reformation, in which movement Martin Luther was a mighty factor, brought to light three great truths:

1. Righteousness by faith in Jesus Christ, and not by works.
2. The supremacy of the Scriptures as the source of authority, of practice, and of doctrine.
3. The right of private judgment in things religious.

Much of so-called Protestantism has long ago rejected these three foundation stones.

Popular Protestantism has in great measure rejected the atoning and substitutionary death of Jesus Christ. Salvation, therefore, comes by man.

The inspiration of God's Word and its supremacy is also scoffed at in many pulpits and in most seminaries.

The right of private judgment is challenged by the dogmatism of an evolutionary science which says that if we do not agree with its conclusions we are ignoramuses, that we must take the words of the scientists in preference to the Word of God.

If a comparison could be made today, we would venture to say that the Roman Catholic Church, out of which Luther came to found Protestantism, is in truth nearer to heaven than apostate Protestantism; and that is no defence of Catholicism either.

The call to the true principles of the gospel of Jesus Christ needs to be sounded today more than ever before in the history of the world. Every wind of doctrine blows. Error is rampant. Only those who stay close to God's Word and to God's Son will come through untarnished and unscathed by Satanic delusions. Are you a descendant of Martin Luther? If so, you are a subscriber to the three points enumerated above.—*Signs of the Times*.

Our Times Like French Revolution

The intellectuals of the time [French Revolution] assumed, as a matter of course, that never again would educated men give credence to the tenets of any revealed religion, and least of all to those of Christianity. Despite this fact, the next century saw some of the most profound revivals of religious interests affecting the entire life of the college, and leading great numbers of its students into the ministry and the mission field.

Now we find ourselves again confronted, in part no doubt as the result of another war, with much such a shattering of ancient faiths and much such a restless and rebellious attitude on the part of our younger generation as characterized the post-day revolutionary period. To be *blasé*, to have at one's tongue's end all the catch phrases of the nihilistic and blasphemous writers of the day, is counted good form, and as an evidence of intellectual up-to-date-ness is regarded almost as essential as the wearing of the correct cut of clothes, the proper shape of hat,

the accepted collar and tie, which, taken together, are the obvious marks of the socially sophisticated.

There is also, in the face of this attitude of mind, despair of any restoration of a reverential attitude toward the mysteries of life, and particularly a return of the ancient faith.—*President Angell of Yale, in Biblical Review, October, 1926.*

Dishonesty in Modernism

Modernists are not intentionally dishonest; but there is an unconscious dishonesty in pleading for two irreconcilable positions. Once in a great while a preacher who rejects the old faith sees this clearly. Unitarians see the dilemma of the so-called evangelical Modernist, and unhesitatingly condemn it. The *Boston Herald* recently reported a sermon preached in a Unitarian church at Marblehead, Mass., by the Rev. Edward H. Cotton, who said: "The Bible supports the Fundamentalist position. From Genesis to Exodus, Scripture, literally interpreted, proves the contentions of Fundamentalism. It is not a Modernist book at all, and can only be made to sustain that position by a wide stretch of the imagination. The Bible says distinctly and unequivocally that . . . there was a flood and an ark; that God spoke to Moses out of the burning bush, gave him the ten commandments and the law. The Bible states beyond question that there is a place of future punishment, from which men may be delivered by the atoning death of Jesus on the cross." He spoke of "middle-of-the-road interpreters who want to keep their Bible and yet cannot honestly accept a great deal of what it says," and who "go a long and roundabout journey to reconcile Scripture with their position." "It is about time we were honest in this matter," he continued. "Let us take the Bible for what it is—a literary production without a peer; the most human book and the most honest book ever written, considering the times and the writers; a book with a spiritual insight unequalled. But when it speaks of geology, biology, the age of the world, or the way men were to be saved 2,000 years from the date of writing, it speaks without authority." The wholly believing Christian rejoices in a Saviour who saves to the uttermost, and in the Word of God which that Saviour authenticated to every "jot and tittle."—*Sunday School Times, Sept. 11, 1926.*

A Catholic Tribute

Our separated brethren put us to shame in respect to the amounts they contribute for missionary work, at home and abroad, benevolences, and all other church purposes. Adventists lead all others, but the United Presbyterians have a per-capita average of \$35.78 annually. The Episcopalians give \$31.39 per capita, and the Northern Presbyterians \$28.58 per capita annually.—*Our Sunday Visitor, Dec. 14, 1924.*

News Notes

—A telephone has been installed at the bottom of a mine shaft in Michigan 5,300 feet deep, and is said to be the deepest in the world.

—A huge snake, known as a *sucuri*, 24 feet long and weighing 352 pounds, was captured in Central Brazil. This snake is said to eat but four times a year.

—The Pine-tree shilling, originating in 1652 and replacing wampum as a medium of exchange, was the first silver coinage in North America.

A wild goose tagged and set free by Jack Miner at Kingsville, Ontario, on the north shore of Lake Erie, was shot four days later at St. George Island, Florida.

—The turkey was first discovered in America, and was brought to Britain in the early part of the sixteenth century. Since then it has been acclimated in nearly all parts of the world.

—Portraits of sixteen presidents of the United States and nineteen other persons prominent in American history have been used as the subjects for United States stamps.

—The historic bell in the Capitol at Rome, silent since the Pope's loss of temporal power fifty-six years ago, was sounded again during a recent religious celebration.

—A small clock has recently been invented for motor-cars, the spring of which is kept wound by an electric device worked by the current of the lighting batteries, and therefore never requires winding.—*Popular Science*.

—The British police force was organized in its present form just one century ago. The name "Bobby," so often applied to English policemen, is derived from that of Sir Robert Peel, who established the force.

—A grain of rice sold at an exhibition in Cairo for £100. It was an ordinary grain of rice, but it had written on it the first chapter of the Koran and a speech made by the first caliph, Abu Bekr—150 words in all. Under a magnifying glass every word stands out distinct.

War Guilt

(Continued from page 15)

History testifies to the truth of the first part of this prophecy; and we may confidently look for the fulfilment of the last part, the setting up of the eternal kingdom of God, before European peace is permanently established. God is wiser than men

and it is safe to say that neither Evolution nor Christianity will ever be able to nullify the prophecy. No nation has a monopoly of war guilt, just as no nation has a monopoly of either virtue or selfishness.

What the World Owes the Bible

(Continued from page 22)

"'Oh,' says one, 'It is the progress of the ages that has made the difference.'

"Very well. A friend of mine was in the Fiji islands about 1845. They have had just as much time to progress there as anyone. . . . What was a man worth there, 1,800 years this side of Rome? You could buy a man for a musket, or for 28/-. Put ordinary infidels on sale in the Fiji market fifty years ago, and they would have brought 28/- apiece. But you cannot buy a man there now for 28/-. nor for £1,000,000. Why not?—Twelve hundred Christian chapels tell why not. They have read that Book which says: 'Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ.'

"Now I judge that a book which raises the price of humanity in that way is *worth keeping for the good it has done*. 'Progress' has not raised the value of humanity. They have had 1,800 years to progress in, and, from Rome, at £18, have come down in Fiji to 28/-. What changed things in Fiji was not 'progress'; it was salvation. It was not improvement; it was regeneration. It was not the gradual changing of apes into infidels; but it was the sudden changing of sinners into saints. There are men today preaching the Gospel of Christ who, fifty years ago, sat at cannibal feasts. They have been changed, and all the 'progress' of ten million ages would not work such a change as that. It is done by the Gospel, which is the power of God unto salvation to everyone that believeth.' "

This is one reason why we view with genuine apprehension the infidel sentiments of the Modernist, in taking from trusting thousands their faith in the Word of the living God. It means a return of darkness, a step toward savagery.

Where Are the Luthers and Wesleys of Today?

(Continued from page 5)

"This gospel of the kingdom," the message of the coming kingdom, will also "be preached in all the world for a witness unto all nations," not that all will be converted, but "for a witness," "and then shall the end come" (Matthew 24:14); that is, a people will be raised up, as was John the Baptist, who will take the message of the coming Saviour and the fullness of the truth of His gospel to all the world before His second coming. And when they have completed this task, when they have warned the world and given it the truth, and the world has rejected the message, "then shall the end come."

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