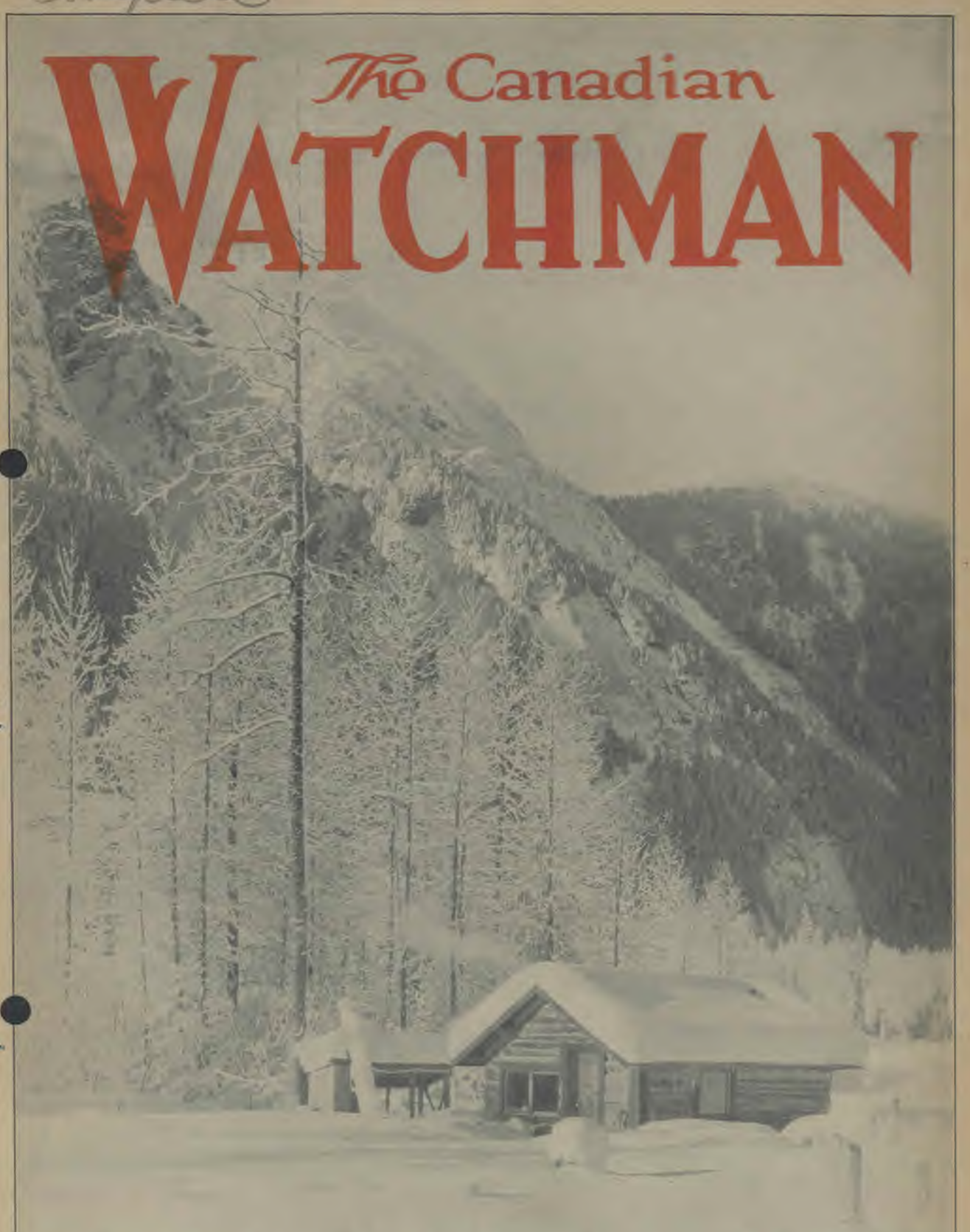


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The Canadian WATCHMAN



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Oshawa, Ontario, January, 1950

A Visit To Nazareth



LEAVING the plains we mounted the Galilean hills, on the side of one of which lies the village of Nazareth, the home and playground of our Lord. It is encompassed by hills just as the petals surround the heart of a rose. These hills are all bedecked with fig, olive, and carob trees, and covered with white-washed Nazarene houses marked with big black crosses, denoting the Christian faith of the inmates ; for Christians (mostly Roman Catholics) form the majority of its population.

It was late afternoon, and there were throngs of women with their earthen water pots on their heads, getting water from the only well of the town, the identical well where Mary must have gone to draw water. The Nazareth home is in a convent now, so we did not go to see it.

About two miles, I would guess, from Nazareth is a hilltop overlooking the valley of Jezreel and very precipitous on one side. This is said to be the one from which the people of the city intended to throw Jesus down, but He escaped and passed through their midst.

We now passed on up the very steep hill at the back of Nazareth, which commands a magnificent view of almost the whole of Palestine. From this hill one can see Mount Carmel ; Mount Hermon crowned with its eternal snows ; and Mount Tabor with its dome-shaped top 1,843 feet high, and one can pick out the wonderful zigzag path with its hairpin bends standing out in its whiteness against the sky. This is spoken of as the Mount of Transfiguration. The hills and vales here are much more attractive than those around Jerusalem, and must have been dear to the Saviour.

Leaving Nazareth we journeyed on and soon came to Cana of Galilee, now just a collection of very insignificant little houses with many prickly pear hedges. It is a pretty little spot amongst the hills.

Our First View of the Sea of Galilee

We now start to descend again and far in the distance we can see a peculiar-shaped hill having on its summit two peaks, or horns from which it gets its name, Horns of Hattin, where it is said Jesus preached His Sermon on the Mount. Descending still farther we pass through a very rich valley, and then ascending again we reach the top of a hill from which the Sea of Galilee, over a thousand feet below, bursts on our vision.

At the Fountain of Learning

By S. A. RUSKJER

THE twentieth century is a century noted for its much learning. The knowledge of man is increasing by leaps and bounds. The human race is not satisfied with knowing what former generations have known, but is constantly delving into the unknown, deeper and deeper, with a craving appetite to learn more and more of the natural laws that govern the elements we have to deal with day by day.

It was God who foretold the fact that in these last days knowledge should be increased, and that this increase of knowledge would lead men to run to and fro. We believe it is in harmony with the program of heaven that men and women should develop their mentality; in fact that men and women should be mental giants. However, there is a tendency that is seen like a cord running through all of the acquisition of the knowledge of today—a tendency to read God out of all learning. It is inconsistent to attempt to do this, as God is the fountainhead of all knowledge. No matter how carefully or how deeply we may study into the laws that underlie any given field of study, we shall never be able to discover anything that God does not know; for it is God who ordained the laws that govern the forces in nature. It is He who is the author of all of the fundamental and basic laws that we are brought in contact with as we seek to understand the reason for things.

Drinking at the fountain of learning, is in harmony with God's wish for us. In Prov. 16:16 we read, "How much better is it to get wisdom than gold and to get understanding rather to be chosen than silver." Silver and gold may soon slip away from us, and even while we have it, it is wholly unable to bring to us the satisfaction that true knowledge brings. We read in 1 Cor. 3:19, 20, "For the wisdom of this world is foolishness with God. . . The Lord knoweth the thoughts of the wise." When men suppose that they have discovered facts that are

out of harmony with God's word, they have but deceived themselves, for God's word is in harmony with all facts, and all basic facts are in harmony with God's word. The so-called wisdom that does not lead to confidence in the inspired Word of God, is not wisdom at all, but is foolishness. Prov. 9:10 clearly states that "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding," and Prov. 9:9 says "Give instruction to a wise man, and he will be yet wiser: teach a just man and he will increase in learning." These two texts of Scripture point out the fact that it is God who is the fountainhead of all real wisdom and true knowledge; and the closer a man lives to that God the greater will be his opportunity to increase in dependable learning.

It didn't take God very long to point out to Job that after all Job knew very little about the subjects of geology, psychology, biology, and all the rest of the ology family. And in 2 Peter 1:5-10 we have the following remarkable statement: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall





HIGHLAND GATHERING AT BANFF, ALBERTA

The photograph shows Dr. Charles W. Gordon (Ralph Connor) conducting divine service in Sundance Canyon. Dr. Gordon was once minister at Banff.

neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." The above indicates clearly that the man who would be successful in his endeavour to obtain true learning, must learn to recognize God as the true source of that learning. If he fails to do this, he is said to be blind and cannot see afar off.

What real advantage will it be to a man to delve deeply into the study of history, if in the study of history he fails to come in contact with the "Man of Sorrows?" In the end a man has utterly failed in the study of geology if in pursuing that course of study, he has failed to find the "Rock of Ages." A man may delight in understanding all of the underlying laws that are brought to view in the study of botany, a man may learn how to classify all of the beautiful flowers, but of what lasting benefit will it be to him unless he has also learned to recognize and understand the "Lily of the Valley," and the "Rose of Sharon?" A man may soar ever so high in his study of that awe-inspiring subject, astronomy, but how sadly he has failed if he has not become acquainted with the "Bright and Morning Star." In his search for knowledge along the line of biology,

one has surely missed the mark, if he has not discovered new volumes of truth in the simple expressions of the "wisdom of the serpent" or the "peacefulness of the dove" or the "strength of the eagle."

We respect the man, who, as a result of pursuing the arduous tasks assigned him in his studies, is finally entitled to the degree of B.A., but with it he should recognize the necessity of being "Born Again." We honour the man who through faithful labour is credited with an M.A., but M.A. should in his experience also represent a life "Modeled Anew." The scholar who is entitled to the use of the suffix LL.D. certainly deserves our respect and honour, but how sad it would be if LL.D. in his case does not also indicate that he is living a "Life Lovingly Dedicated." He who would drink deeply at the fountain of true learning, certainly cannot afford to ignore God who is the source of all true learning. How sad therefore to contemplate the fact that while the twentieth century is a century of great learning, it is not a century noted as it should be for deep spiritual devotions. May God help men and women to come to the Fountainhead of learning.

Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.—*Maltbie B. Babcock.*

Is Modern Civilization Responsible For Our Suicides and Criminals?

From a Special Interview with Dr. Max G. Schlapp

By UTHAI VINCENT WILCOX

THE cause of this present epidemic of crime must be recognized in the forces at play in an over-rich and over-ripe civilization, forces far more dangerous and destructive than poverty, far more inductive to criminality than hard times or famine."

Such is the opinion of a scientist whose life has been devoted to a study of mankind. He bases his opinions on the intimate knowledge that comes only to a physician with a wide experience and opportunities giving a great range of human activity.

Dr. Max G. Schlapp is a leading psychiatrist known far and wide as the director of the New York Children's Court Clinic. He has made a close examination of all strata of society. There have come before him children whose bodies, and all that their physical framework contains, tell him more eloquently than could words the condition of affairs found in the civilization of today. They are expressive of their homes, and of their fathers and mothers. In the Children's Court Clinic he sees these things and has correlated them as to cause and effect. The minds of the children and frequently of adults, responding to the revealing questions of Dr. Schlapp and his associates, plainly tell facts that could not be printed, and reveal secrets carefully guarded.

He wishes it understood that he is no prophet of doom. However, he feels constrained to emphasize that he sees a society of today that is abnormal, a "period where cultures grow fat to the point of bursting and collapsing."

At such a time as this, there are found periods of rapid change, and "men and women and children are rushing to seek pleasure, with no regard for much else. Greed and venality are on every wind. The old honesty is a thing condemned and the old placidities ridiculed. Everything grows flushed and feverish and there comes a wholly neurotic cast of social behaviour."

Dr. Schlapp carefully outlined his reasons for his opinion: "Have you noted what movements and peculiarities distinguish such a civilization and times as we find today?" he asked. "They are always marked, in ancient and in modern times, by large movements from the soil, decreases in the agricultural population, congestion in over-large cities, a shrinking in the number of all basic producers—farmers, miners, woodsmen, and others who toil to create or bring to usefulness the raw materials on which life depends. At such periods we see the

wide extension of the leisure classes, a huge increase in the number of drones, vagrants, and nonvaluable workers—and such sweet fellows as swarm in Broadway, producing nothing but trouble for the police.

"Added to this spiritually destructive condition in our present civilization we have at work an agency unknown to olden times—a tremendously rapid change in our immediate environment due to mechanical inventions."

Idleness and Extravagance

Graphically did this noted scientist paint the picture of the decadence of modern society: "Luxury and self-indulgence run riot," he unconsciously quoted, using almost the exact words of the prophets of old in foretelling this day. "To feed the demand for luxury articles demanded by the overblown rich and the over-prosperous poor, hundreds of thousands of workers are diverted from useful production into devoting themselves to the follies and excesses of the times.

"In today's mad turmoil we have but to think of the swarms of beauty-parlour attendants, cosmetic factory workers, waiters, check-boys, flunkies, door-openers, workers on the clothes and frills of fashion—all of them caterers to mad extravagance.

"Think again of the hundreds of thousands employed in the highly questionable motion picture business—questionable in its effect on the people and certainly of no productive value. Or of those other hundreds of thousands engaged in making the convenient, but chiefly for pleasure, automobile, in driving it, repairing it, making its parts and equipment.

"The point I wish to stress is that, in such a civilization as ours, millions of people are doing things that are either harmful or needless, while other hundreds of thousands are doing nothing at all but thinking up new forms of viciousness—mere parasites.

"Every one of these persons imposes a special and additional burden of nervous strain upon the healthy and useful members of society. Every one of them is a useless cell, withdrawing from the social organism more than its share of the common energy and giving nothing back but toxins."

In Dr. Schlapp's view, the human machine is the first to resent all such unnatural changes and this extreme pressure of modern life. As a result, suicides and murder and unnatural crimes follow. He continued in this special interview: "The strain on



OTTERY ST. MARY CHURCH, DEVON

Devon is history. There you are in touch with Sir Walter Raleigh, Drake, Coleridge—England of the eighteenth century. Coleridge the poet was the son of a vicar of Ottery, St. Mary, and in the church are tablets and monuments to many members of the distinguished Coleridge family.

the nervous system gets worse every year. More people break down. More crimes are committed. Individual and group intolerance increases to the breaking point with consequent disaster.

Lives of Hurry and Court and Thrill

"We have our modern inventions that have changed life in almost every detail," said Dr. Schlapp, "and they have tremendously speeded up the rate at which we live. I do not need to tell you that through the railroad, telegraph, telephone, cable, automobile, flying machine, radio, and motion picture, the modern man lives ten lives for one of his grandfathers'. Today we are practically never at rest, never relaxed. We rush out in the morning, are whirled away by motor to the station, by train to the city, by subway to the building where we work, by express elevator to our private coops. Here we are bombarded with messages, calls, pictures, cables,—all sent by wire, in a flash. Indeed, we are caught in an electrified cage from which we are permitted to escape back into the maelstrom of speed at the end of the day.

"We reach home, where we used to lie down and doze, or lazily read the paper. Instead, we turn on the radio and find ourselves still in the electric cage—chair, I had almost said—from which we so thankfully escaped an hour or two before.

"The point is that, except in sleep, we moderns never relax our poor overdriven brains and nervous systems. We may lie down and give the muscles a chance, but the most sensitive and vital part of us, is never at peace save in sleep—if then we do not toss in troubled dreams."

Dr. Schlapp anticipated the modern answer by saying, "What of it? It's good to live ten lives in-

stead of one! Or perhaps you are glad that the electric light has added so many hours to the actual working and playing life of man. But there is grave danger, because it is impossible for the body to adapt itself as rapidly as has been and is being required today. We cannot keep up with modern speed, and at the same time make ourselves over as fast as our surroundings are being remodeled."

The scientist then explained that all men are not equal physically and mentally, that such equality is impossible, due to birth and environment and physical capacities.

"Yet our social and governmental methods have thrown them all into the same kettle, and we find ourselves in a situation where no one any longer wants to do the hard fundamental work," observed the doctor. "Labourers, farmers, miners, and lumbermen are held in slight respect by our husky morons and halfwits, all of whom want to rush to the cities and be ladies and gentlemen, and in the city they perish soon enough."

But it is the women who bear the brunt of our fast, modern life of jazz and jump. "Our women suffer most of all," continued this super-trainer of physicians. "They have been drawn by the millions out of the homes where they belong and where alone they are happy, into the maw of commercialism and industrialism. They have gone into competition with men, making the strain still greater on those who must rear the families, on whom rests the future of the race. In their contact with the world, they have learned the desire for luxuries. Feminine morality has necessarily declined. No pleasant picture, but we must look at the reality."

Its Effect on the Future of the Race

Dr. Schlapp, from his study and examination of thousands of women in all stations of life and an intensified study of their children, is strenuous in his objection to the advent of women into the commercial life of today. He explained that "the female glandular and nervous organization is markedly different from that of the male of the species. Men have a catabolic makeup. They are rigged for strain and strife. Women are anabolic. They are constructed to store away the enormous vitality required for the successful performance of their dramatic function, their biological imperative.

"If women waste and fray themselves in business life they so upset this balance that they frequently become permanently disturbed. Many are unfit for motherhood for long periods after their exposure to modern turmoils. All, I dare say, are to some extent injured, so that the whole race of tomorrow

will be either grossly damaged or lowered in general efficiency."

Danger Ahead

Dr. Schlapp sees as a result of these causes, first of all, "an unusually unstable, emotional, and explosive people. We are all of us affected more or less. We none of us possess the calm, the efficient normality that should be ours. We are all of us living too fast, trying too hard to adapt ourselves to the whirling changes of things about us. It is thus no wonder if we sometimes break the bounds and wound and kill."

This scientist finds that because of the speed of present-day life and unnatural conditions of life, "a tremendous rise in the number of the insane, the feeble-minded, the emotionally unstable, and the generally neurotic. From these groups come not only most of our criminals but the worst of them."

In rapidly painting his picture of the society of today he called attention to the increased number and ratio of the insane. "Take the most carefully gathered figures and ratios of the National Committee for Mental Hygiene. These show that the number of 'patients suffering from mental disease' to each 100,000 of population was 170 in 1890; 183.6 in 1894; 204.2 in 1910; and 220.1 in 1920. Since that time we have had alarming symptoms of increase."

The curve of crime follows the curve of insanity. "There are good reasons why it must," Dr. Schlapp explained. "In a time like ours where there are, first, these masses of grossly deficient creatures; secondly, quite as many or more persons who are grossly disturbed emotionally and, thirdly, a whole population made unstable by strain, the slipping over the edge into criminality is bound to be frequent. It must be. We do not need to be reminded that masses of men in tension and under strain will be more open to suggestion, and more likely to be tempted. This applies not only to crimes of violence, but also to property crimes and organized criminality as well."

This abnormal life that mankind must live not only produces criminals who in turn are diseased of mind or body, but it reacts in other ways.

"We have the sad list of suicides by young students all over the country," Dr. Schlapp mentioned. "Now various and often ludicrous explanations have been offered, among them that these boys and girls are reading too much philosophy, too much poetry, and goodness knows what else.

"But have students not always read these things? Else how are they students? The facts are

simple enough. These young men and women are the over-strained, over-emotional ones in their groups. Defects inherent in them, or developed in early childhood, rise to marked influence in the fires of adolescence. A neurologist could probably find the trouble if he had the chance.

"But neither the parents nor the teachers of these students are able to note the danger signals or the symptoms. Presently one yields to an impulse from any one of a thousand sources and kills himself. Another student close to the explosion point sees the report and does likewise. Then a third and still others."

Severe Laws Insufficient

The point that Dr. Schlapp was anxious to make was that these students were sufferers from the modern life of tension, and the suicide was the result as is crime when there is robbery or murder or gang warfare. Yet some of these persons—students or criminals—might be able to pass exacting mental tests but still be suffering from mental or physical disease or undernourishment.

The whole is an unlovely picture. The details are depressing. It is discouraging to witness a civilization's degradation. It is disheartening. Science while working miracles, has not found a remedy that will change the human heart. After all, it is the heart of man, which is deceitful and wicked, that has brought the world to such a pass. It is the love of pleasure, of vice, of self, that has served to emphasize the evil that is in the world.

The Christian is able to understand that the Father above is not the author of the suffering and depressing conditions that are found in the world of today. The earth is groaning because "of the transgression thereof" that is "heavy upon it." There will come a time when sickness and sorrow and the abnormal shall be done away, in an earth made new. Never again shall sin be permitted to enter the world.



Sidbury, Devon, England. A little glimpse of quaint unspoiled England of long ago.

The Church and the Bible

By F. W. STRAY

THE revelation from the Father that Jesus of Nazareth is the Son of God, is the rock upon which Jesus Christ builds His church.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16: 15-18.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 19, 20.

"Built upon the foundation of the apostles and prophets." Prophets wrote the Old Testament. Apostles wrote the New. Prophets foretold the coming of the Messiah. The apostles witnessed that Jesus of Nazareth fulfilled these prophecies. Therefore, the Bible is the rock upon which Christ would build His church. The most oft repeated statement of the New Testament is this, "That it might be fulfilled which was spoken by the prophet." "The Revelation of Jesus Christ," is not confined to the last book of the Bible called, "The Revelation."

"I will build my church" said Jesus. However, He associates men with Himself in church building, and men are free. From Adam until now, God has not bound or coerced the conscience, or faith of mankind. Therefore, the following warning to free men associated with Christ in the building of the church.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man



CENTENARY OF THE UNIVERSITY OF TORONTO

The Medical Building, Queen's Park, where Dr. Banting discovered insulin. The Rockefeller Foundation in its survey of medical colleges of North America gives University of Toronto first rank.

build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3: 11-13.

Now in this twentieth century we have churches differing greatly in faith and practice, but all calling themselves Christian, that is, followers of Christ. There would be but one church as in apostolic days, "one faith, one Lord, one baptism," if professed Christians had followed the Word of God alone and fully. Men have attempted to satisfy the God-implanted faculty of worship in other ways than that of God's revealing and requirements. So we have many dissimilar faiths instead of one faith; many diverse views of the Lord Christ, topped now by the Christ of Modernism, who is a stranger to the one Lord of the apostles; several different doctrines and methods of baptism instead of the one baptism of the New Testament. The various Protestant churches have some of the gold, silver, and precious stones of foundation truth, but sad to say, an admixture of wood, hay and stubble that man has built into the superstructure. We have come to a day of investigation, of question asking, and answer demanding, in the whole realm of nature and revelation. The physical and spiritual, scientific and religious spheres of man's relationships must be subjected to the acid test of stern criticism, be it constructive or destructive. Modernism, or as it has been termed, "Higher Criticism," is well described in the phrase, "away from ancient altars." It has been perhaps 90 per cent destructive and 10 per cent constructive, leaving the people without a correct chart or a true compass to guide them in quest of eternal life.

The Revolt of Modern Thought

Now then, we submit the following proposition as being worthy of consideration in the analysis of predisposing tendencies which produced Modernism. With the advent of the era of investigation many minds became freed from the shackles with which church leaders of the past had bound them. They could no longer reconcile, "God is love," with the doctrine of His decreed purpose of forever torturing His wayward children as per the church creed. They rebelled against the old preaching that "hell is paved with infants' skulls," and contrariwise they rejected the idea that an infant or an adult would be saved through the agency of a priest or minister administering some rite of the church, or lost because of failure to have it done.

With the rejection of these and sundry other doctrines as held by the various churches, these religious challengers of unreasonable superstitions, lost their reverence for the Scriptures. They were convinced that the churches were teaching what they found in the Bible. As the church universal was contradictory and unreasonable, the higher critic concluded that the Scriptures which produced the Christian church must partake of the same inconsistencies.

Their attack thus centred upon the Bible, and has proceeded along the lines of their assumption that the churches, all of them, were teaching Bible doctrine.

Beginning with this false premise, their conclusion is as unreasonable and superstitious as they found some doctrines of the church at the beginning of their arousement to think for themselves. Now they remain in the church and subject the Bible to destructive criticism, seeking to build up the church independent of the authority of Holy Writ. If they but knew it, they are perpetuating the practice of those in the church before them, who introduced the unreasonable superstitions against which the embryonic higher critic first rebelled, but with this difference, that the full-fledged higher critic carries his rejection of Bible authority to the limit of independence of a God-given revelation. Thus a modernist is a destructive critic of the Bible, retaining his place in the church, and continuing under the denominational name of whatever church he is connected with.

Modern Seventh-day Adventists

Now then, in this connection and with this background of an investigative age, we raise the question, "What is a Seventh-day Adventist?" And answer it by saying, that he is a higher critic of the church, instead of the Bible. He too, rebels against unreasonable and superstitious practices, but unlike the modernist, he refuses to believe that these fallacies find authority in the Bible. At the very outset of his investigation, he finds that the Sunday Sabbath of the church, upon which so much stress is laid as the memorial of Christ's resurrection, is without scriptural authority. He investigates its source, and finds it deep routed in ancient paganism. From this he proceeds in his investigation of church teaching, finding invariably that the unreasonable and superstitious in doctrines and practice, lack the support of the Word, while that which appeals to his intelligence as consistent and reasonable truth is supported by the Scriptures. He reluctantly leaves the church of blended truth and error which claims the authority of scripture for its practices, but cannot when challenged prove all its doctrine from the Bible. He unites with a church having no creed but the Bible, and which has subjected every church practice and teaching from the "Fall of Man" to the "Millennium" to the severest tests of practical, biblical and historical investigation.

It was Lord Morley who said, "An educated man is one who can discern whether a thing is proved or not." It is a lamentable fact that in theology the masses of the people quite readily accept rhetoric from the pulpit as truth, when a little patient and painstaking investigation would reveal that the Bible does not authorize the doctrine presented.

It is the writer's conclusion that in the religious world, this age of investigative unrest has produced four classes of religionists:

(Continued on page 30)

THE END OF THE WORLD

GOD'S MESSAGE OF MERCY

By E. HILLIARD

MAN was created in the image of his Creator and given absolute dominion over everything that walks, creeps, and flies or that passes through the paths of the sea. Every creature was amply provided for and everything bloomed with Eden beauty. The man Adam was given a helpmeet and the holy pair were placed in the garden of Eden to dress and keep it with the explicit command not to eat of the tree of knowledge. They were not left without a warning of the danger that threatened them if they should disregard the command "in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17. It was the first warning given to man and the disregard of it has filled our world with pain and graveyards. Millions more sleep beneath the sod than now tread its surface.

No sooner had the gates of Eden closed against the first pair and men began to multiply upon the earth than two classes developed; one class after the order of Cain who slew his brother, the other after the order of righteous Abel, the victim of Cain's hatred. The former class is designated in the Scriptures as the sons of men and the latter as the sons of God. We read, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Gen 6: 1, 2.

It was largely through this intermarriage, believers with unbelievers, that sin rapidly increased. Although the world was in its infancy yet iniquity had become so deep and universal that God could no longer bear with it. He declared, "I will destroy man whom I have created from the face of the earth." Gen. 6: 7. Those giant antediluvian sinners misappropriated every heaven-sent blessing, consuming it upon their lusts until God was entirely dismissed from their minds and every thought burned with passionate desire. (Gen. 6: 5, margin.)

Sinful though they were, they were not to perish unwarned, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11: 7. In the construction of that ark every blow of the hammer was a warning to those high-handed sinners of their impending doom.

Before the flood rain had never fallen. "But there went up a mist from the earth, and watered the whole face of the ground." Gen. 2: 6. Doubtless they reasoned as many do now, that nature is above God, and that her laws are so firmly fixed

that God himself cannot change them. But those antediluvians found, as all such reasoners will find, that God is not bound by His own laws. They were ignorant of the reservoir of water stored up in the bowels of the earth, until by divine command it broke forth uniting with the waters from above and soon the highest mountain peaks were far beneath the surging waters. They were willingly ignorant that the world that then was, was to be deluged with water, just as men today are willingly ignorant that the present world is "reserved unto fire against the day of judgment and perdition of ungodly men," 2 Peter 3: 7; ignorant that the dust of the earth is to be turned into brimstone, the streams into pitch, the entombed fire from beneath to burst forth to cleanse the earth from its triple curse and thus prepare it for restoration to its primitive beauty. (Isa. 34: 8, 9 and Ps. 104: 29, 30.)

It was only about four hundred and fifty years after the flood (half a lifetime of those long-lived



Beautiful Norman doorway of University College, the original building of the first group of Toronto University buildings, completed in 1859.

people) before the cities of Sodom and Gomorrha became as corrupt as the antediluvians. Notwithstanding their knowledge of the wickedness that prevailed prior to the flood and the fate of the people they gave themselves up to gluttony and sensual indulgence. Says the prophet, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before me; therefore I took them away as I saw good." Eze. 16: 49, 50.

But before they were swept away they were warned by Lot. He said to his sons-in-law, "Up, get you out of this place; for the Lord will destroy this city." Gen. 19: 14. They ridiculed his kind entreaties and plunged more greedily into their evil ways. Today they are sleeping beneath the waters of the Dead Sea, an example of all who live impure, lustful lives. (Jude 7.)

It is refreshing to contrast the penitent Ninevites with those Sodomite sinners who spurned the warning of righteous Lot and perished in the flames. "Now Nineveh was an exceeding great city of three days' journey," for the footman. But God's faithful messenger entered it and with stentorian voice aroused those sin-blinded people by crying, "Yet forty days and Nineveh shall be overthrown." Jonah 3: 4. They believed God. The king of the city proclaimed a fast, himself taking the lead. They repented of their evil deeds and not one Ninevite perished.

Warning to Jerusalem

Passing down the pathway of time about eight and a half centuries we come to the warning given to Jerusalem by the Son of man who came to seek and save the lost. He healed the sick, raised the dead to life, but was rejected because of His poverty and humble family birth. When told that Herod would slay Him He replied, "I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Luke 13: 33. Prophets, wise men, and scribes with messages of warning and reproof had been sent from time to time, but only to be scourged, killed, and crucified. Christ charged to that generation all the

blood shed from righteous Abel to the blood of Zacharias who they slew between the temple and the altar. They sprinkled their streets with the blood of the saints, honoured the dead prophets, but crucified their Messiah, the only One through whom they could have eternal life.

Christ not only wept over the impenitent city, on the crest of Olivet, but night after night while the city was in midnight slumber, in tears He prayed on the mountain slope for the people who had but little concern for themselves notwithstanding they were rapidly approaching their final doom. As a nation they rejected divine prayers, infinite pleadings, and solemn warnings until they knew not the time of their visitation. The cause of their ignorance is expressed by the prophet Micah. "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3: 10, 11. Is not this about the condition of our world today? Do not some of our judicial men judge for reward? Do we not see on every hand false shepherds who teach for hire? In large religious assemblies we see cold formalism taking the place

of fervent devotion. The less of inward piety the greater the outward display. In spiritual blindness nearly the whole religious fraternity seems to be leaning upon the Lord, saying, "Is not the Lord among us? none evil can come upon us," the whole world is to be converted.

Of all the cities mentioned in Holy Writ, Jerusalem, "the city of the great King," stands first and foremost. It was the coveted city of the Jewish nation; the home of kings, priests, and rulers. In Nehemiah's day the laity cast lots, "to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities." Neh. 11: 1. It was the desirable city because of its spiritual blessings and honoured privileges. For three years the Son of God had gone in and out among His people opening the eyes of the blind, preaching the gospel to the poor, and even raising their dead to life, and faithfully warning them of their impending doom. (Luke 19: 41-44.)

A New Year's Prayer

*Make me too brave to lie or be unkind.
Make me too understanding, too, to mind
The little hurts companions give, and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone,
And happy ones a little happier yet.
May I forget
What ought to be forgotten; and recall
Unfailing, all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way,
Day after day,
Let me be joy, be hope! Let my life sing!*

—Mary Carolyn Davies.

Not only were they prophetically and verbally warned by Christ, but wonderful signs and omens appeared on every hand. It is historically recorded that "upon the clouds at sunset were pictured chariots and men of war gathering for battle." Mysterious sounds were heard that terrified the priests who ministered in the sanctuary by night, and voices were heard saying, "Let us depart hence." Christ had given His disciples warning, and all who believed His word watched for the promised sign. He said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Luke 21:20, 21.

Cestius with his Roman army surrounded the city and every avenue of escape was cut off. But without any valid reason he commanded his army to march away from the city. All who believed the warning improved the opportune moment and fled to the city of Pella, in the land of Perea, beyond Jordan. While Cestius' army was marching away from the city Titus with his Roman legions was marching to it. He surrounded it and terrible scenes ensued. "Those prisoners who resisted when taken, were scourged, tortured, and crucified before the walls of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them." It is said in the siege and the slaughter that followed that more than a million Jews, who had forged their own fetters, perished. All who obeyed the Saviour's warning escaped, and not a Christian perished in the destruction of the city.

Today there are signs and wonders occurring on every hand, precursors of the world's final doom to which we are rapidly approaching. The people and the religious world at large are as ignorant of their meaning and application as the antediluvians, the cities of the plains, and the people of Jerusalem were of their fate. Think of the desolation of Jerusalem with its awful suffering; and yet it is but a faint shadow of that which awaits the world at the coming of Christ in power and glory. Then all the cities of the nations fall, the islands flee away, and the mountains disappear. (Rev. 16:19, 20.) The following are a few of the most prominent signs of the second advent of our Lord. The darkening of the sun and moon; the falling of the stars in 1833; the struggle between capital and labour; the visitation of the retributive judgments of God in super-

natural fires, floods, storms, and earthquakes are speaking in no uncertain tones of the coming of the Son of man to sweep away sin and restore the earth to its primitive beauty. (Matt. 24:29-32; Luke 21:25-28; Rev. 6:12-17; Isa. 13:10; Joel 2:30, 31; Isa. 65:17; Rev. 21:1-3; James 5:1-4, 7, 8; Ps. 83:15, 16; Matt. 24:7-14.)

In the book of the Revelation we have the world's final warning given in the following words, "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." Rev. 14:9, 10.

Now if any should say, "I do not know what the worship of the beast, his image, or mark are," we reply, He who gave the warning has not left us in darkness but has told us where to take our stand. We read, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. It is evident that no saint will worship the beast, his image, or receive his mark. It seems that keeping the law of God, through faith in Jesus, is a shield against this fatal sin. God has His remnant church, and she believes in the perpetuity of the moral law and obeys its heavenly mandates. She offers no substitute for the fourth commandment or any other, knowing that the Author of the law will not accept it.

Reader, the warning is specific and definite, "If any man worship the beast," etc., it matters not whether he is a Baptist, Methodist, Catholic, Episcopalian, Seventh-day Adventist, atheist, or infidel, he is individually warned. It is evident that this warning is the final one to the world: for those who do worship the beast, his image, and receive his mark, receive the first one of the seven *last* plagues.

(Continued on page 30)



This old stone structure erected more than three centuries ago in Prodapplo, Italy, was the birthplace of Mussolini.

Preparation for the Coming of the King of Kings

A Pageant Glorious Beyond Comparison

By. E. A. JONES

THE great jubilee celebration of the confederation is over. Not for a long time will there be such another occasion. I have been thinking about it all, how happy the people were in making their preparation, the appointment of the committees for publicity, amusements, sports, music and parades.

The home owners were encouraged to decorate, the merchants decked their store windows with flags, bunting, and historical costumes; it was all very appropriate to the occasion.

But in it all I wonder if, for all people, and particularly professedly Christian people, another sort of preparation would not be even more appropriate. It occurs to me that each Christian man and woman should with joy constitute himself or herself a publicity committee of one, because the grandest spectacle ever to be seen in all the universe of creation will e'er long burst on the sight of this little old world. Jesus Christ, the Prince of Heaven, will appear in "His glory, and all the holy angels with Him." What a glorious unveiling of power! What a revelation of majesty!

With such an occasion imminent how fitting it is that the Christian should qualify in response to the call "Prepare to meet thy God." Not with outward decorations this preparation, but the adornment of the character with the Christian graces. Not in dress parade in honour of an event; but a humble walking with God here, that His companionship may be enjoyed hereafter. And the amusements of the prepared one will be equally appropriate as those of the most splendid jubilee. In them there will be nothing introduced nor be allowed to intrude, that would retard the spiritual growth, or sound forth a discordant note to the ear of the soul in tune with the Infinite.

And He will come. We have the pledge of Christ himself. "Immediately after the tribulation of those days shall the sun be darkened" it was midnight at noon on

May 19, 1780, at the specified time, "and the moon shall not give her light" fulfilled the night following the great Dark Day, "and the stars shall fall from heaven" the wonders of the star shower of Nov. 13, 1833, are still unaccounted for by science, but fulfilled the prediction perfectly. These three major significant happenings were called for by the prophecy of Christ himself in Matt. 24: 29. His word did not fail in any particular.

He declares He will come again. "If I go and prepare a place for you, I will come again and receive you unto Myself." John 14: 3. The signs He has hung in the heavens have been seen and applied. Other signs on earth have been read and they all lend their emphasis to the veracity of the promise.

Surely, there can be no question as to the event. The question, as I see it, is whether you and I will be ready to meet Him. Shall we not eagerly invite Him to assist us in our preparation that there shall be no disappointments in that soon coming day?



Down House, Kent, England, where Charles Darwin lived for forty years and died in 1882, is now used as a school.

Editorial

Controversy Among the Baptists

THE Baptist Convention of Ontario and Quebec in its session in Toronto, Ontario, in October, 1927, was torn by lively controversy over the question of Modernism. For several years Dr. Shields, pastor of Jarvis Street Baptist church of Toronto, has led a minority faction of fundamentalists that has been a disturbing element in the convention. Early in the recent session by a vote of 532 to 217 Dr. Shields and his fellow delegates from the Jarvis Street church were excluded from membership in the convention. Immediately after the expulsion Dr. Shields and his sympathizers including representatives of over sixty Baptist churches held a protest meeting in the Jarvis Street church and later a new convention was organized with Dr. Shields as president. The new convention is said to have the adherence and support of delegates from a large number of churches, thus threatening permanent division of the Baptist denomination. In spite of the fact that the newspapers reported the doings of the convention very fully, there is a good deal of confusion in the minds of many readers as to what it is all about. Dr. Shields charges McMaster's University under the presidency of Professor Marshall as a hotbed of infidelity and that the various boards and many of the officials of the old convention are leavened with Modernism. Dr. Shields is reported as saying: "I stand on the absolute infallibility and authority of the Bible as the very Word of God and my faith is centred in the death of Jesus Christ in our room and stead." He charged that Professor Marshall and those who uphold him are not loyal to the doctrine of the atonement as it is taught in the Scriptures.



NEW FACTS AS TO LEPROSY
Dr. Rodolfo Robles, the famous Guatemalan scientist, whose discovery of pseudo-leprosy will undoubtedly save thousands from stigma of "world isolation."

In defending himself before the convention Professor Marshall affirmed his faith in God the Father, maker of heaven and earth, and in the divinity of His son, Jesus Christ. Specifically he declared he accepted as facts the virgin birth, atoning death and literal resurrection of Jesus. And further he believed in the necessity of conversion, the inspiration of the Scriptures and in life hereafter for both the just and the unjust. There was, however, an implied mental reservation in his closing plea for what he termed the Baptist birthright of reasonable liberty of interpretation. It would seem that after all their differences are largely matters of interpretation. If Dr. Shields believes the Bible as literally as he professes, he should, in order to be consistent, accept the Genesis record of creation in six literal days and along with it the obligation to observe the seventh-day Sabbath. And in spite of the fact that both he and Professor Marshall publicly stated their faith

in terms verbally correct and orthodox as Protestants, yet neither one appears to be willing to accept the example of Jesus as it is recorded in the New Testament as a complete rule of faith and practice. They both observe the first day of the week as the Sabbath, not only without Scripture warrant, but in direct contradiction of the time element of the fourth commandment of the decalogue written by the finger of God.

The prophet Isaiah tells of a time when a message will go to the professed people of God, saying, Take your feet off my Sabbath and stop trampling it underfoot. (Isa. 58:13, 14.) Our Baptist friends are not the only ones who are troubled about the popular drift of modern theological teaching. There is a growing body of uneasiness in all denominations that the old

landmarks of the faith of our fathers are being discarded; and this threatens to bring a new alignment in Christendom. The modernist insists on a new conception of God and a restatement of faith more in harmony with the supposed discoveries of science. But if we change our conception of God as often as scientific theories change religion will cease to have any practical value or popular appeal. On the other hand the fundamentalist must do more than reaffirm his faith in the old formulas. He must reexamine himself daily to see if his formulas of faith are in harmony with the Word. Jesus said: "If ye continue in My Word, then are ye My disciples indeed; And ye shall know the truth, and the truth shall make you free." John 8:31, 32.

Modernism

THE viewpoint of Modernism in terms that a layman can understand is briefly stated by J. Arthur Thompson in an article in the *Forum*, September, 1927. He says:

"Historically regarded, the various forms of religious activity have always arisen when man strained at the limits of his practical, emotional, or intellectual tether and raised his hands in appeal to powers beyond sense and science. The early expressions were often crude, for man was crude; but the particular expressions are unimportant except for the student of religions. What concerns us is simply the broad fact of this age long appeal to an unseen and, indeed, spiritual world,—a way of looking at visible and ponderable things that seeks to make sense of them and to illumine them so that life becomes deeper and more endurable. Man hitches his wagon to a star.

"Nowadays, of course, religion must be very different from what it was a few centuries ago. Our thesis is that, in essence, it remains reasonable and even more necessary than poetry or music! Religion, we say, must be very different, because science has given man so great a mastery over fate, because science has dissolved so many minor wonders that thrilled our forefathers through and through, and has got so far with its empirical descriptions that the intellectual sky seems to many a short-sighted gaze almost unclouded!

"The difficulties of the practical pathway drove our forefathers to prayer; but they drive us to face the facts more resolutely, and, in the end, when we have done our best, to submit to the Will believed to be behind a system that we have good reason to regard with admiration and gratitude. It is true that ethical difficulties remain great for those who are morally ambitious, but even here the modern tendency is to try to work out our own salvation."

This may be accepted as a fair statement. But to one who accepts this view there is no place for a "God in direct intellectual communication with man, able to respond to man's desires and under certain conditions willing to do so." And further



"I WANT TO FORGET"

That sums up the life policy of pretty Rosa Bayramian, Armenian girl, who is now in America, studying, following a life of adventure such as few people—men or women—ever experience. She has witnessed as a victim, several raids by the Turks on Armenian settlements. As a teacher at Aleppo she started a crusade for the release of Armenian girls from Turkish harems and she remained the head of the cause until the gates of 800 harems were opened to release her countrywomen. She fought for her cause single handed and in the camp of her enemies and in the face of murderous hatreds and she did not relinquish the reins until the arrival of the American Red Cross, which took up the reins. The photo shows her in the garb of a Hebrew girl of Jerusalem, a costume that she wore very often for protection.

there is no place for such a thing as direct revelation such as the Bible prophets profess to have received. Modernism banishes definitely that idea of God, revelation and inspiration. A God revealing Himself in the development of the earth through millions of years of evolution and in no other way is certainly not the God of Christianity in its historical aspect.

Jesus compares the conditions in the last days with those in the days of Noah just prior to the deluge. Luke 17:26, 27. We have now certainly reached a time when there is great increase of knowledge and activity and when confidence in human progress and its triumphs in the material world tends to a decline in faith in the supernatural. How were the prophets able to foretell this condition so accurately if they were not really moved to do so by the Holy Ghost? And if they did have supernatural help in writing the Scriptures (2 Peter 1:21) are we not justified in believing that the second advent is near?



Above. CHINA'S WARRING GENERALS

The situation in China is complicated for the Western powers by the fact that there is no actual government, and several different war lords with large armies are battling for control. The picture shows General Wu-Pei-Fu, whose name was prominent in Associated Press dispatches some time ago.

Upper centre. Halifax Harbour, Nova Scotia. (Courtesy C. N.R.)



Left. Terminal of the United Growers at Port of Ontario, with capacity 900 bushels will be modern complete savor of continent.

Right. the hem Alberta.



Above. CHINA'S WARRING GENERALS

General Feng the so-called "Christian" general. He has had much newspaper publicity in America. A year ago he visited Russia and was for a time influenced by the Bolshevists. Lately his course has not been pleasing to the Communists who have influenced his son, who is in a school in Moscow, to write a letter denouncing his father as an enemy to the working class.



Centre. Conway castle and its historic century-old suspension bridge.

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Will the Dead Be Resurrected?

By CALVIN P. BOLLMAN

THERE is found among the human family everywhere a general, though not a universal, belief in a future state of existence for mankind.

We find that this hope or expectation of a future life rests (1) upon either a belief in natural, inherent immortality of the human soul, or spirit; or (2) upon faith in a resurrection of the body. That the Christian religion is built not upon the belief in natural immortality but upon the hope of a resurrection, is very clearly taught in the Scriptures, not

alone of the New Testament, but primarily of the Old.

The New Standard Bible Dictionary (Funk & Wagnalls, 1926) states that to the Jew "immortality in any sense worth considering was, apart from the body, unthinkable."—Page 225, column 1.

Perhaps the first undoubted reference to the resurrection of the dead to be found in the Old Testament is in Ex. 3:15: "God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent Me unto you: this is My name for ever, and this is My memorial unto all generations."

Christ Taught the Resurrection

Our Saviour's use of this text (see Matt. 22:31, 32) makes its meaning clear. "God is not the God of the dead, but of the living," and this was said by Jehovah, not as touching natural, inherent immortality, "but as touching the resurrection of the dead," for, in the divine plan, in the purpose of God Abraham, Isaac, and Jacob are to live again. God had promised them, not only the land of Canaan, but the whole earth (Rom. 4:13) as an everlasting inheritance; therefore, they must live again, and live eternally.

In Acts 7, first part, we find Stephen making the same argument, leading up to the question of the resurrection of Christ. Stephen was not permitted to finish his plea, but its drift is too evident to be mistaken. The land of Canaan had been promised to Abraham; he had not received even so much of it as to set his foot upon, therefore he must live again that he might receive it; and the divine pledge that he should be thus raised was the resurrection of Jesus of Nazareth, whom the Jews had caused to be crucified.

That holy men of God, living in Old Testament times, had full faith in the resurrection of the dead is made very evident in the Book



of Job. Seeking death as seemingly the only avenue of escape from his terrible afflictions, the suffering patriarch exclaimed: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 11-15.

There is no mistaking the meaning of these words. Job regarded the grave not as the everlasting abode of the dead, but as only a waiting place, from which he would one day be called by the voice of God. There is no ambiguity about these verses; they make plain also the meaning of Job 19: 23-27: "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Some men profess to find great obscurity in these verses; but when read in connection with the text of Job 14: 11-15, previously quoted, it is impossible to misunderstand them; they express Job's confidence of a life beyond the grave, not by natural, inherent immortality, but by a resurrection from the dead, to take place "at the latter day," when his Redeemer shall stand upon the earth and call to life His sleeping saints forevermore to enjoy immortal life.

David, too, spoke of the resurrection of Christ, and also, by extension, of the resurrection of all the dead, of which Christ's resurrection is the assurance, the pledge. Said the apostle Peter: "David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being

a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Acts 2: 25-32.

In Ps. 50: 3-5, the psalmist utters these words concerning the second coming of the Lord, the end of the world, and the judgment: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice."

In Eze. 37: 1-14 we have a most graphic description of the resurrection, in language which implies very clearly that, apart from the promised resurrection, there is absolutely no hope of a future life. Those who had no faith in the resurrection, placed no value upon the promise, but were like the profane Esau, who, when Jacob sought to buy his birthright, said, "Behold, I am at the point to die: and what profit shall this birthright do to me? . . . And he sold his birthright unto Jacob." Gen. 25: 32, 33.

Isaiah's Testimony

In Isa. 26: 19-21 we have a very plain testimony touching the resurrection: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of



A snapshot of Sir Arthur Conan Doyle, famous writer and investigator of Spiritualism, taken in the garden of his home in Bignell Wood. His home is a real forest retreat equipped with all modern conveniences but buried deep in the wilds to insure him the seclusion that he seeks in literary labour.

His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

In Ps. 102: 18 the resurrection is spoken of as a creation, in these words: "This shall be written for the generation to come: and the people which shall be created shall praise the Lord."

The New Testament Full of Resurrection

This by no means exhausts the Old Testament texts which speak of the resurrection; but numerous as are the references to it in the law, the prophets, and in the psalms, they are even more numerous in the writings of the evangelists and the apostles.

It is in the gospel that life and immortality are brought to light. See 2 Tim. 1: 10. And Christ Himself, more than any other whose words have come down to us, taught and emphasized the truth of the resurrection. In John 5: 24-29 we read: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

And again, in John 6: 40, we have this testimony: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." Also, as though for emphasis, the words, "I will raise him up at the last day" are repeated again in verse 44.

In chapter 11: 23 we have Christ's words of assurance to Martha, "Thy brother shall rise again"; and only a few minutes later He gave a practical demonstration of His meaning by calling from the grave him who had been dead four days.

How blind, therefore, were those who, in Paul's day, overthrew the faith of some by spiritualizing away this vital Bible doctrine, teaching that the resurrection was already past. (2 Tim. 2: 18.)

Space will not permit more than a brief mention of a few of the remaining New Testament references to the resurrection. A denial of the doctrine leads

naturally to a denial of the resurrection of Christ himself—a truth which is the very foundation of the whole gospel: For, says the apostle, "if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 17, 18.

Resurrection Through Christ

And then, rising in the dignity and assurance of a triumphant faith, the apostle testifies: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." 1 Cor. 15: 21-23.

And then the apostle, after answering the question so often asked, "How are the dead raised up? and with what body do they come?" (verse 35) with a holy enthusiasm born of living faith in the power of the living God, exclaims: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this

corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law."

Passing by, for lack of space, the apostle's further testimony recorded in 1 Thess. 4: 13-18, we pause to merely mention the fact that in Rev. 20: 1-6 we are told that there are two resurrections, one thousand years apart, the "blessed and holy," that is, the righteous dead, being raised at the beginning of that period of time, and the wicked dead, or, in the words of verse 5, "the rest of the dead," being raised at the close of the thousand years. The first class, the righteous, are raised to everlasting life; the second class, the wicked, are raised to suffer the second death, for it is written of them that "fire came down from God out of heaven, and devoured them."

God is a God of love, and does not afflict willingly nor grieve the children of men; but He cannot give eternal life to those who refuse to renounce sin. Destruction, to be as though they had not been, is the most merciful thing that can be done for those who refuse a life of righteousness. But God would have all men to repent; and so today whosoever will may repent and come.

[February Watchman
will contain an intensely
interesting article on the]

MYSTERY OF THE Yellow Dragon

By Roy Franklin Cottrell

Written from intimate
knowledge of the Chinese
and their history and viewpoints.

The Roman Mass

A Conversation with a Roman Catholic Priest

We, therefore, confess that the sacrifice of the mass is and ought to be considered one and the same as that of the cross, as the victim is one and the same; namely, Christ our Lord.—“Catechism of the Council of Trent,” part 2, chap. 4, ques. 74.

IT was a Saturday afternoon in the autumn of 1904 that I visited the Roman cathedral at Westminster. For some time previous I had been revolving in thought a crucial question. A suspicion had arisen in my mind relative to the real meaning and significance, the true inwardness, of that central rite and institution of Romanism—the mass. Also I had resolved to bring the question to an issue whenever I might chance to find myself in contact with any authorized exponent of the doctrine of transubstantiation.

On the Saturday afternoon aforesaid, entering the cathedral, almost the first person I observed was a Roman priest in a cassock and biretta, presumably one in residence: he came into the church from a side door, and made his way with quick step up through the length of the nave toward the chancel and of the building. With a keen presentiment that now was my opportunity, I immediately followed. The priest went forward past a huge block of granite, a monolith of some twenty tons' weight, destined for the high altar, *in situ*, but not yet dedicated,—mounted a few steps to the raised tribune, then facing round, stood and surveyed the vast space before him, which doubtless his imagination filled out with a vision of stately pomps and animated crowds of priests and peoples, in the not distant future, doing worship and homage to the Roman eucharist.

I quickly made my way after him, and in a moment or two was at his side. My first remark was of the immense building they had erected, to which he assented with manifest satisfaction. “And that,” I said, indicating the colossal block of granite just in front of us, “is, or will be, the high altar at which high masses will be said?” “Yes,” he replied. I then said, “Would you permit me to ask you one or two questions by way of inquiry?” He assented. “I believe the teaching of your church is that at the words of consecration uttered by a priest the matter of the elements undergoes a miraculous change and is converted substantially into the very body and blood of our Lord Jesus Christ. An invisible miracle

takes place, such that under the outward forms of bread and wine Christ in person becomes present on your altars?” “That is so,” he replied. “Christ himself then descends on the altar. He is there *in propria persona*, as we say.” “You do really and truly believe,” I continued, “that the very same Christ who lived on this earth nineteen hundred years ago and died upon a cross on Calvary is in bodily presence on the altar after the wafer has undergone the process of consecration by a priest—that the priest really holds Christ himself in his hands?” “Yes,” said the priest, unhesitatingly. “We handle His body and touch Him, just as I am touching you,” placing his hand at the same moment upon my coat sleeve. “You mean that Christ is actually there, under the form of the wafer, as truly as my arm is under the sleeve of my coat?” I suggested. “Yes,” said he. “Well,” I said, “that is not my faith, but I am not wishing to discuss that matter now. Assuming, for the moment, it is as you allege and the dogma of transubstantiation is true, this is the question I was wishing to ask you: When you have the Lord Jesus Christ upon your altars, and actually in your hands, what do you do with Him? Do you profess to put Him to death?” His answer was, “Yes.” “You profess,” I insisted, “to slay Him, to immolate and kill Jesus Christ upon your altars?” I confess a chill went through me as I proposed the question and listened for his reply.

He gave me the impression of being momentarily



LOURDES OF LOUISIANA

The grotto of Lourdes, an exact replica of the famous grotto of the cathedral of Lourdes, France, is one of the features of the St. Martinsville, Louisiana, Catholic church. The shrine was built seventy-five years ago, by an octo- room from a photograph of the Lourdes grotto that was given to him by the wife of his master.



Brigadier-general G. D. Rhodes, Deputy General Manager and Chief Engineer of the Kenya and Uganda railroad. He was born in Canada and is a graduate of the Royal Military College, Kingston, Ontario.

off his guard, but Rome has no guard for this the vital point in her system, or he might have fenced my question. I had taken him at the swell point of a tide of feeling. Did not Rome's neotypical cathedral we stood in, and most magnificent ceremonial pageants of her cult withal, have for focus-centre, for basis and supreme *raison d'être*, the mystery of the mass? Does not an altar connote a victim offered in sacrifice? The very word—"the host"—the wafer is known by after consecration, from the Latin *hostia*, a victim,—does it not import one that is immolated? What other victim suffers on Roman altars, according to Rome's teaching, if not Christ? But again, does not the apostle forewarn of those who "crucify. . . the Son of God afresh, and put Him to an open shame?" At what does his language point? And, whereas it was predicted the Christ should "be cut off, but not for Himself" (Dan. 9: 26), says the same apostle, they do it "to themselves" (Heb. 6: 6). They speak of "the adorable sacrament of our altars." They proclaim aloud to the world (to quote their own words), "Our unswerving belief in the central mystery of our religion, the fact that our Lord and Saviour Jesus Christ, true God and true Man, ever offers Himself (i.e., is offered by our priests) as a sacrifice upon the altars of our churches, and unceasingly dwells in our tabernacles." He who died once for all, for the sins of the whole world, is thus put to death, if the dogma of transubstantiation will hold, daily in the interests of the papacy, and for the sole benefit

of its adherents, from which benefits all "non-Catholics" (for so they denominate the six-sevenths of the human race) are excluded.

Let us be thankful that St. Peter, who instrumentally opened the kingdom of heaven alike to Jew and Gentile, and St. Paul, whose commission was "to every creature which is under heaven" (Col. 1: 23), never preached a "gospel" so uncatholic, sectarian, and exclusive.

The priest had entered upon the conversation evidently under the impression that my purpose was to argue the question of transubstantiation, for to this he reverted. "We believe," he went on to say, "that the sacrifice of the mass is the very same as the sacrifice offered on Calvary;" and looking on the huge block of cold gray stone, "that," said he, "is our Calvary." "And the priests of your church put Christ to death there?" I said. There was a momentary hesitation, when the priest again answered affirmatively. "Well, for some time I have been wanting to put this question to some one qualified to answer it authoritatively," I replied, "and you as a Roman Catholic priest should know the teaching of your church. I felt the doctrine of the mass must involve that conclusion, but was unprepared to hear it openly avowed as you have done. You remember who they were who put our Lord to death upon the cross?" "The Jews," he replied. "And the Romans," I added. "The priests of your church, then, who repeat in the mass the very sacrifice of Calvary, are the successors of the Jews and the Romans: since it was they who put Christ to death by crucifying Him." "O," said he, quickly, visibly embarrassed at the turn the conversation had taken, "the Jews were the instruments." "And if you," I asked, "as you affirm, put Christ to death on your Calvary, what are you?" "O, but we don't put Him to death really. We haven't His glorified body; that is in heaven. We do it as far as we can." "You do it as far as you can? you would do more if you could?" I queried. "It is not a reality, it is a representation," rejoined the priest. "Then, if it is a representation only, why not tell the people this? Say to them: 'Good people, this ceremony of the mass is our way of representing, or showing forth, the death of Jesus Christ upon the cross.'" "No, no, it is a reality," he exclaimed. "We believe that Christ is really upon the altar after transubstantiation under the outward forms of the species—as we say."

I said again: "Whether the miracle of transubstantiation does or does not take place, is just now not my point. I know your dogma asserts Christ

to be substantially there,—‘His flesh, bones, nerves, and divinity,’—under the ‘accidents’ of bread and wine (according to the catechism of the Council of Trent), from which their own substances have miraculously disappeared. My point is, I repeat once more, when you have Christ thus upon your Calvary, and so under your power, and hold Him in your hands, then what becomes of Him? What do you do with Him? Do you put Him to death?” Again the priest’s answer perforce was, “Yes.” “I affirm, then, that upon your own showing, by their own words, your priests prove themselves the successors not of the apostles, as they claim to be, but the successors and representatives of the Jews and Romans.”

Once more the priest changed round and protested it was only a representation. “You must forgive me,” I replied, “if I say you seem somewhat in a fog about this subject. A thing cannot be at once merely a representation of a reality and the reality itself. Either it is a real sacrifice of Jesus Christ you immolate on your altars, or it’s no sacrifice of Him at all. If you profess to put Jesus to death in the sacrifice of the mass, do you not see that you crucify Him afresh, and thus declare and

convict yourselves as the successors of those on whom St. Peter himself charged the crime, ‘Ye killed the Prince of life’ (Acts 3:15,) and St. Stephen branded as His ‘betrayers and murderers’ (7:52)? “But,” I continued, “‘Christ being raised from the dead dieth no more; death hath no more dominion over Him;’ therefore your dogma of a reiterated sacrifice of Christ in the mass is false.”

By this time the priest looked very uncomfortable, and as I said the words, “If you have founded your position on a dogma which falsifies God’s immutable truth, your position cannot stand; it must fall, and Rome with it,” he abruptly quitted me and hastily disappeared through a door at the back of the tribune.—“The Roman Mass Versus Communion,” London, C. J. Thynne.



“The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast.”—“*The Desire of Ages*,” p. 480.



(Photo by Mr. and Mrs. Cyril Jessop.)
The lily pool in a Winnipeg garden of the home of Mr. and Mrs. E. A. Rogers. Winnipeg has its summer charms in spite of its reputation for severe winters.

The Most Dependable Book of Truth in the World

By LESLIE H. DAVIES, Shantung, China

ALL men like something that is dependable. If a man should buy a piece of machinery to do a certain piece of work, among the many points of quality that he looks for, is dependableness. "Can I depend upon that machine to do the work?" he asks. Passengers riding a fast express have very little anxiety about having a wreck because they know that the engineer is one that can be trusted and depended upon, or else the railway company would not have given him the position he holds. The quality that this word "dependable" stands for is a very important quality in this world of ours. We all depend on something or somebody. The sick man depends on the skill of the surgeon; the babe depends upon its mother; the government depends upon the people and the people upon the government, so it makes no difference what phase of life we take up, we find that at the very core of it is the quality of dependableness.

Which is the most important phase of life in which there should be a good degree of this quality of dependableness? Dear reader, did you ever ask yourself that question before? I hope that you have; but if you have not, I want to say to you that this question has the most vital relationship with your life, not only in this world, but also for the world to come. The spiritual phase of life is the most important phase of life in which we ought to have dependableness. If man ever expects to have eternal life in a world of bliss, he must be absolutely certain that the thing which tells him of that life and how to receive it is absolutely dependable.

There is only one thing in this world that gives man a definite promise for the future and that one thing is the "Holy Bible." I believe in the Bible and I believe in it because it is the most dependable Book of Truth in the world. If there is anything in this world that has the quality of dependableness, the Bible is that thing.

Oh! exclaims some deceived, yet earnest, modernist. "Do you believe in that out-of-date book? Why don't you know that modern science proves that it is the most undependable book in the world? Why the Bible says that man was created from the dust but don't you know that science proves that man has evolved, that in fact, all life has evolved from a single cell by its own inherent power?"

Well, my friend, you may not agree with us, but this evolution idea is the most undependable of undependable doctrines that the devil ever foisted on a sin-sick world. Its advocates are constantly chang-

ing their theories as they find their points cannot be proved.

Professor John Tyndall says, "If asked whether science has solved or is likely in our day to solve the problem of the universe, I shake my head in doubt. Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data and they only yield to it a provisional assent."

It is a hypothesis that cannot be proved. "The idea that mankind is descended from any Simian species whatever, is certainly the most foolish ever put forth by man writing on the history of man. It should be handed down to posterity as a new edition of the Memorial on Human Follies. No proof of this baroque theory can be given from discovered fossils."—*Dr. Traas*.

"The Darwinian theory of descent has in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination," writes Professor Fleischmann, of Erlangen.

Dr. Etheridge, of the British Museum, famous expert in fossilology, says:

"In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."

Our own Canadian geologist, Sir William Dawson says, "The record of the rocks is decidedly against evolutionists, especially in the abrupt appearance of new forms under separate specific types, and without apparent predecessors. . . . So we shall find in the progress of organic being, that every grade of life was in its highest and best estate when first introduced, and before it was made subordinate to some higher type. This is in short one of the great general laws of creation suggested in Genesis and worked out in detail by geology. . . ."

"No case is certainly known in human experience where any species of animal or plant has been so changed as to assume all the characteristics of a new species. . . . In tracing back animals and groups of animals in geological times we find that they always end without any link of connection with previous being, and under circumstances which render any connection highly improbable. . . . Nothing is known about the origin of man except what we are told in Scripture—that God created him with a rational and moral nature, of which

(Continued on page 30)

THE NEW YEAR

I. H. EVANS, Shanghai, China

Vice President of the General Conference of Seventh-day Adventists
for the Far Eastern Division

AT the time of the New Year, many Christians review the past twelve months, strike a balance, resolve on a better life, and make a new start in Christian living. In worldly affairs, inventories are taken, and the conduct of business is enlarged or retracted according to the ability and vision of those in charge. Even heathen lands follow this custom. We all need to make this review and resolve in our Christian experience as well as in our earthly affairs; especially should we stress this in our work of winning sinners to become children of God.

Our work is evangelical. Most of us as workers are evangelists. When we are not speakers from the desk, we still are to be soul winners. Now that the New Year has come, why not resolve to enter into this soul-winning work with a definite purpose to bear more fruit for Christ than ever before?

It means much to have a fixed purpose; few great things are accomplished without firm determination. Souls are not won to Christ by half-hearted efforts; as great determination is necessary in God's work, as it takes to lead an army into an unconquered territory and bring it into subjection.

Mere perfunctory effort will not accomplish great things. Effort is good, but behind that effort there must be a strong, resolute will, determined to secure results, in the name of God. A conqueror must plan wisely, organize, and be determined.

It takes no special willpower to drift and go with the current. The tide bears us on, but to win men to Christ requires every particle of resolve that can be commanded. Said Paul, "I determined." John Knox was determined to win Scotland to Protestantism; John Calvin was determined to win Switzerland to his interpretation of Scripture; Moody, when he entered New York City to conduct a revival service, was determined that his message should reach the people; Finney was a determined man, and expected "vast results" from his labour. So we, if we would do a great work for our God, must be determined men. No other attitude of mind will bring success.

Few messages during the gospel age have commanded more complete self-surrender than that committed to us. The high standard of morality, the

plainness in dress, the non-use of narcotics and stimulants, the keeping of the commandments of God, make our message the greatest reformatory message ever proclaimed since the first century. With all the weaknesses of the natural heart, those who proclaim this message cannot win men, unless back of the teaching is strong will, great determination, and a consecrated life, witnessed by the indwelling of the Holy Spirit. Heralds of the third angel's message must be holy men of God, Spirit-filled, who go forth in the name

of their Master to win against all the hosts of evil. They must know no compromise with sin, if this message is to be preached with power. We are in the field for conquest, not of cities and countries, but of the souls of men.

This last message to a lost and perishing world is to be a compelling message. In speaking of this great world movement, the strongest language is used. Such phrases as "loud cry" and "great voices" are frequent. Surely, these phrases indicate a compelling, forceful work among the peoples of the earth. That *power* is to be manifested through the labours in

presenting the truth, goes without argument. Intensity must come into all our lives as workers, and set us on fire with holy zeal in our preaching and work. This is not the day for moderation and an easy-going pace in working for the lost. Each New Year requires a resolve for greater things for God.

The New Year demands a quicker step, more prayer and greater determination for Christ than ever before. The more difficult the way, the greater the hindrances from the enemy, the more need we have of a deeper personal consecration, and also the more determined we must be that the enemy shall be routed and a harvest of souls gathered for Christ. No year ever held such possibilities for soul winning by the remnant church, as 1928.

We must hold all we have in church membership, and reach out for more. Ours must be the spirit of conquest, and our purpose must ever be, "*More souls for Christ.*" Will not each worker set himself the goal of doing greater things for Christ than ever before? It is the serious conviction among nearly all who are studying the problem of missions that what remains to be done must be done quickly.

WHAT IS

Predestination?

*Is it something to
FEAR
or something to be
THANKFUL
for?*

Read the article by
Meade MacGuire
in the February Watchman



Your Health

Are You in Health?

By DANIEL H. KRESS, M.D.

HOW do you do?" is the greeting our friends expect when we meet them on the street. The response may be "I am fine," or "I am one hundred per cent fit." Then comes the "How are you?" "I am well, thank you" may be the reply. There are a great number who are conscious that they are not well and do not hesitate to say, "I am not feeling well" or "I am all in," etc. For such there is hope. They will in all probability outlive those who claim to be well. One of the essentials to assure a good old age and a useful life is to ascertain our physical condition and then guard ourselves on the points we are weak. To live to a good old age it seems almost necessary to be rejected by a first class life insurance company. It is hard to get people to take care of themselves when not spurred on by immediate danger. Someone has jokingly given the full recipe for a long life. "Get an incurable disease and then take good care of yourself." What a pity so many refuse to take the second part of the recipe without the first part.

There are many who consider themselves in health who are not so in fact. Some years ago a friend of mine, an editor, on his way to his office passed a neighbour's home, whistling. The neighbour remarked, "You seem to be in good spirits this morning." "Never felt better in my life," was the reply. He failed to reach his office, although only a few blocks away. Ten minutes from the time he made this remark, he was dead. Friends were surprised; I was not, for I knew something of his condition. He died of heart failure.

During the world war when a call was made for volunteers to enter the army and navy, those who applied undoubtedly considered themselves in a fit condition to serve, and to endure the hardships of war. It was, however, not left with them to determine whether they were fit or not. Careful examinations were made, and with them came some startling revelations. Of course it was thought that young men of draft age would be in health and fit for service. A surprise awaited most of us. It was

found that a very large percentage of these lads were unfit for military life. Not less than forty-seven per cent of those called in the United States, it was discovered, were defective, and twenty-seven per cent had to be at once culled out as wholly unfit for service. Others managed to get into the army, but were later sent home as unfit. Not until they were put to the test on the field of battle or in their drills, were their defects revealed. Those who succeeded in getting to the field of battle were physically the cream of our male population. Autopsies performed on fifty-seven men who died from wounds revealed kidney sclerosis in forty per cent of the cases below twenty-one years of age. Between twenty-one and thirty, fifty-seven per cent revealed sclerosis of the kidneys and forty-five per cent sclerosis of the liver. Between the ages of thirty-one and forty, fifty per cent had confirmed sclerosis of both liver and kidneys. These sclerotic changes were present in an unexpectedly large number of young men who were apparently in good health.

The American Bankers' Association, some years ago, made a careful study as to what percentage of men at the age of 65 were disabled owing to some organic disease, and were then numbered among "the has beens" or dependants. Fifty-four per cent of all the men were found to be in this group. I am informed that Park Davis & Company of Detroit, one of America's most up-to date concerns, retire every worker on half pay, that has been in their employ for 20 years or more, regardless of position at the age of 65. Evidently this firm considers this a wise business procedure. This means that men at 65 are considered a hindrance rather than a help in a progressive business. It is well known that at the age of even 40 it is difficult to obtain a government position, and at the age of 65 government employees are not considered to be of very much further service, and are retired on a pension.

Example of Longevity

Why are there so few who are still fit at 65? Prof. Metchnikoff made the statement some years ago that "Man should be at his best at 85. He should be still active at 120 and live to the age of 140." In Biblical times this was true. We read

of Moses, that at the age of 120, "his eyes were not dim" and "neither had his natural force abated." He was at his best mentally at the time when God saw fit to lay him away because he had spoken unadvisedly, and thus lost his right to leadership. Hard work did not shorten his period of usefulness.

Daniel, the Hebrew captive, at the age of 90 was prime minister of the Medo-Persian Empire. There was no evidence of mental deterioration or unfitness for the highest and most important and most responsible position the government could offer. No fault could be found concerning his work by the politicians and office seekers of his day. They had to admit they "could find no fault, except it should be concerning the law of his God."

These instances were no mere chance. There was a reason why Moses and Daniel and other worthies, whose names might be mentioned, were not merely able to do acceptable service, but were at their best at their advanced ages.

It Is Not Hard Work That Kills

It is not the hard work, or the strenuous life that shortens man's usefulness and life. It is the vices of civilization that are disabling and killing off our men, at so early an age. Some day the truth will be known and then instead of saying such a man died of hard work, it will be said, he was a gluttonous eater, and dug his grave with his teeth; or instead of saying such a man died of pneumonia, it will be said he died of a tobacco-crippled heart. When stricken down with fever, the liver, the kidneys and the heart are put to the test and if defective they will not bear up under the extra strain placed upon them and death results.

Not merely are hearts, kidneys and livers wearing out prematurely because of the abuses heaped upon them, but nervous and mental diseases are disabling a great many prematurely. The great army of nervous wrecks is rapidly increasing. Insanity is increasing more rapidly in America than any other disease; our asylums are already filled to overflowing. This year there are sixty thousand new recruits marching toward these already overloaded places. Sixty thousand this year, sixty thousand next year, and the next and next. In ten years' time this will mean six hundred thousand insane added to the thousands we already have. Then there are other thousands who are on the border line, who walk our streets and are considered normal. What is responsible for this rapid increase of nervous and mental wrecks? It is not the hard work that is responsible. It is the vices of civilization that are responsible for this increase in nervous and mental diseases.

Some day the truth will be stated. It is the prevalent use of tobacco and especially the cigarette, the prevalent use of coffee and tea that is making nervous wrecks of so many, and is aiding in filling our asylums for the insane. Children born to parents who are addicted to these are ushered into this world with defective nerves and brain cells and

tendencies which tend to lead them to the use of narcotics and opiates. The sins of the fathers are visited upon the children with all their results. The average daily use of caffeine in America is at present six grains for every man, woman and child, and about the same amount of nicotine. One billion two hundred and fifty million pounds of tea and coffee are consumed annually by the people of this country, and in the neighbourhood of eighty billion cigarettes. It is not at all surprising that there are so many nervous and mental subjects.

Questions and Answers

[Questions on health topics sent by readers of the WATCHMAN, will be answered in this department by a competent physician.]

"Are all milks equally rich in vitamins?"

The vitamin content of cow's milk is dependent entirely upon her food. The cow fed entirely upon dry food, would have as much vitamin A as chalk and water. Unfortunately too much of our milk in late winter, when we especially need vitamins, is produced in just this way. It might be even better in this case to use one of the dried powder milks, which are usually made from milk in the summer, for experiment has shown that some brands of powdered milk retain their vitamins.

"Kindly give a list of coarse vegetables."

Among the coarse vegetables, I should name cabbage, various root vegetables (with the exception of the potato), lettuce, beans, some of the coarser peas, etc. In fact, I should say that with the exception of cauliflower, squash, tender peas, and comparatively few others, that all vegetables are coarse.

"Why do fruits and vegetables make a wrong combination?"

None of the reasons for not mixing fruits and vegetables together satisfy me. We know from experience that such mixtures, especially in persons who have weak digestion, are likely to be followed by trouble. From some experiments I performed many years ago I found that bacteria grew more luxuriantly on a mixture of fruits and vegetables than on either fruit alone or vegetables alone. But whether this is an adequate explanation I could not say.

"What causes gas on stomach after eating raw apples? When salt is sprinkled on, gas does not form."

The gas which forms in the stomach after eating apples is caused by some particular form of fermentation. I know for a fact that the use of salt will prevent this, but just why it does I am not certain.

"Is it possible to take X-ray pictures of a person's kidneys and heart?"

Yes, but it is more difficult than taking pictures of bones. An X-ray picture will readily show any hardening or stone formation in the kidney.



THE HOME

*"Home the spot of earth supremely blest,
A dearer, sweeter spot than all the rest."*

Mother's Love

I've lived to learn that friends grow weak,
When trouble marks you for its own;
The ones you love oft turn aside,
And leave the fight to you alone.
I've stood on many scenes of strife,
I've stood where care and pain assailed,
And though friends often turned away,
Yet mother's hand has never failed.

As in that childhood far removed
She smoothed my brow and dried each tear,
Still, in young manhood's troubled hour,
With loving words she hovers near.
Oh, fickle love and friendship false!
Oh, glittering dreams and hopes bewailed!
You weakened in life's darkest hour,
But mother's love has never failed.

Whatever God shall choose to do
With this frail tenement of clay,
Whatever use He finds for it
Along life's dark and dreary way;
That much shall be a monument
To tell mankind where'er assailed,
"A mother's love, a mother's prayers,
A mother's hand have never failed!"

—Louis E. Thayer.

Brave Scotch Bairns

AMONG some of the finest stories of devotion to Christ that are to be found in the records of the Scottish Covenanters is the following:—

A number of children were surrounded by King Charles' soldiers and commanded to tell where their parents were hidden, or be shot.

In spite of their cruel threats, not one lad or lassie would betray the secret. Grouped under a tree, the fierce officer commanding the soldiers terrified them.

"If you do not tell me quickly," he roared, "you shall all be shot."

Did that awful threat make them yield? No.

They only huddled closer together, and remained silent.

"Make them all kneel and cover their faces," ordered the officer to his men, who obeyed grimly. One lassie asked to be allowed to hold her brother's

hand, for she thought he would face death easier. All knelt save one bonnie lad, who remained standing. "I've done naething wrang; I'll no kneel doon: I'll dee standin' up," he said in his Scotch brogue.

The rifles were loaded only with powder, but the order was given to fire. As the loud report rang out through the valley, the children cried pitifully, and some fell on the ground in their fright, but others remained kneeling.

"You have not prayed," sneered the officer.

"Please, sir, ma mither taught me a psalm, we'll sing that, if it will do," said a little girl. All the children stood, and tears ran down the soldiers' faces as the little voices rang out, "The Lord is my Shepherd, I'll not want."

The officer himself had learned the psalm at his mother's knee. Before the song was finished, their persecutors hurried away and left them in peace.

The incident points strongly to the deep religious convictions which are possible even in children of tender years.—*Herald of Light*.

A Father's Example

OFTEN, but not too often, do we hear of the abiding influence of the mother's life and example in the lives of the boys who go from home into the busy world, but too seldom is the inestimable value of the father's influence extolled. With inexpressible gratitude for all that mother represents, the father is the boy's ideal of a man and stands as the head of the household and the unit of society.

A noble father, upright, honourable, conscientious in all the relations of life, toward the wife and mother, toward all the children in the home, in business and social engagements of unswerving integrity, just and self-controlled, honoured in all the community in which he dwells, is a silent but irresistible power in deciding the future character of his sons. Never can they forget that they are the children of such a father, and while the love of mother will keep them tender, the example of father will make them noble.—*Selected*.

"I live for those who love me,
For those who know me true;
For the heaven so blue above me,
And the good that I can do."

As Others See It

Alphabet for the New Year

Attend carefully to details.
 Be prompt in all things.
 Consider well, and then decide positively.
 Dare to do right; fear to do wrong.
 Endure trials patiently.
 Fight life's battles bravely.
 Go not into the society of the vicious.
 Hold integrity sacred.
 Injure not another's reputation.
 Join hands only with the virtuous.
 Keep your mind free from evil thoughts.
 Lie not for any consideration.
 Make few special acquaintances.
 Never try to appear what you are not.
 Observe good manners.
 Pay your debts promptly.
 Question not the veracity of a friend.
 Respect the counsel of your parents.
 Sacrifice money rather than principle.
 Touch not, taste not, handle not, intoxicating drinks.
 Use your leisure for improvement.
 Venture not upon the threshold of wrong.
 Watch carefully over your passions.
 'Xtend to every one a kindly greeting.
 Yield not to discouragement.
 Zealously labour for the right, and success is certain.
 —Selected.

In the New Earth

The prophet Isaiah tells us that "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11:6.

When the animals were put in the Garden of Eden, before Adam and Eve sinned, they were all tame, like those Isaiah tells us about. But when sin came into the world, most of the animals became wild and ferocious. They learned to hunt and kill one another.

So today, if we wish to keep the wild animals near us where we can see them, we have to put them in great iron cages, where they cannot get us. The lions are put by themselves, and bears in another cage, and wolves in still another, so that one kind cannot destroy another kind.

But Isaiah says that in the new earth all these great animals will live together in peace. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." And the young, help-

less calf shall dwell in safety with the strong lion, which is called the "king of beasts."

Best of all, the Bible says that a little child shall lead these great beasts that now are so wild.

If we children are true to the Lord, and do as He wants us, He will take us to heaven with Him when He comes, and then in the new earth we will live just as Isaiah tells us. We will not be afraid of bad men, for there will be no sin, and we will not be afraid of the animals, for "they shall not hurt nor destroy in all My holy mountain."—Selected.

The Value of the Spank

The family secret is out. We now know why the Rockefellers have been so well disciplined and have been so successful. According to the *Associated Press*, spanking has been a recognized institution in the Rockefeller family as long as the Rockefellers can trace their generations. John D. Sr. was frequently laid across the paternal knee. John D. Jr., now a Bible class leader, also got what was coming to him from the shaving strap, the back of the hair brush or the palm of his father's masterful hand.

We do not assume that spanking in a family inevitably leads that family into the millionaire class, nor induces all to become religious leaders. But we do insist that the old-fashioned spanking had its place in the family economies; and that nothing in modern life can take its place. The new school which teaches that the child must have unlimited opportunity for self-expression and that the child has all the rights and the parents none—this new school has never been able to devise anything which was as good for family discipline as the light, temperate, well-chosen, and prayerfully administered spanking under proper circumstances.—*The Christian Statesman*.

Pity the Poor Letter "E"

Someone has decided that the letter "e" is the most unfortunate letter in the English alphabet, because it is always out of *cash*, forever in *debt*, never out of *danger*, and in *hell* all the time. No little credit is due, however, in that it is never in *war* and always in *peace*. And we are deeply indebted to this little letter since it is the beginning of *existence*, and the end of *trouble*. Without it there would be no *meat*, no *life*, and no *heaven*. It is the centre of *honesty*, and although it starts off in *error*, it ends by making *love* perfect.

News Notes

—There are about 620 muscles in the body of the normal man, one-fourth of which are in the neck and face.

—"For Sale, a Prison," is the novel advertisement displayed in Switzerland, recently, after the building has been empty for years.

—That nails have been in use since prehistoric times is a known fact, one over two and one-half pounds in weight having been found in the ruins of Troy and similar enormous specimens discovered in places where prehistoric man made his home. All nails were made by hand before the invention of the nail-making machine in Britain at the end of the eighteenth century.

—Under our present calendar, no century can commence on Wednesday, Friday, or Saturday. October begins always on the same day of the week as January; February, March and November commence on the same day of the week, while May, June and August commence on different days. The year always finishes on the same day of the week as it begins. These rules, of course, do not apply to leap years.

—The final shipment of 218 buffalos left the Wainwright Park recently, making a total of 1948 animals to be moved to their new northern home this season. Owing to the rapid increase in the number of buffalos in the park at Wainwright, shipments to the north in three years have totalled 5,585 head, and of this number only six failed to stand the long trip by rail and water to their new domain.

—The Hanging Gardens of Babylon did not hang. They were in reality a series of terraces, supported by arches, rising one above another, like giant steps, to a height of 350 feet. The framework and the twenty-foot-thick wall surrounding the gardens were made of stone.

The End of the World

(Continued from page 12)

(Rev. 15: 1; 16: 1, 2.) Those who heed the warning gain the victory, and the seer of Patmos beholds "them that had gotten the victory over the beast, and over his image. . . . stand on the sea of glass, having the harps of God," Rev. 15: 2.

Today many religious organizations are abolishing the law of God and the unbelieving world is trampling it under foot. The gates of iniquity are thrown open and the world is being deluged with sin, crime, and deeds of the darkest hue. But a heavenly benediction is pronounced upon all who hold to the sacredness of God's holy law. "Blessed

are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. How vitally important that we heed this final warning by yielding full obedience to the commandments of God through faith in Jesus.

The Church and the Bible

(Continued from page 9)

Group One — Seventh-day Adventists, constructive critics of church doctrine.

Group Two—Modernists, destructive critics of Bible doctrine.

Group Three—Fundamentalists, endeavouring to hold both church and Bible doctrine, even when in contradiction.

Group Four — Upstarts, new and strange cults, introducing doctrines for which they claim Bible authority, but which are as unreasonable, superstitious and unscriptural as those which they assume to displace.

In conclusion we submit that when faith in the Bible is destroyed the foundation of the Christian church is undermined for the people, and that faith in the infallibility of the church should never be required of any one.

The Most Dependable Book of Truth in the World

(Continued from page 24)

there is no trace in the animal kingdom."

So after all is said and done by man, there is only one thing that can be depended upon as truth, the whole truth, and nothing but the truth, the Bible.

Wonderful Book! No ordinary book! Hated and hunted for destruction as no other book has been, yet, everlastingly indestructible, and today the world's best seller. It brings us in touch with the power of God lifting men from the lowest depths of degradation and sin to the highest standard of manhood. It portrays the love of God inspiring men with holy zeal to stand unflinchingly e'en to death for the man Christ Jesus it speaks about. The Comforter of men, comforting as wife, mother, father, son or daughter is enfolded in the icy arms of death. It soothes the mind when o'erpressed with care; it breaks the fetters of heathendom and sends men rejoicing on the upward way. It brings to a sin-worn world the sure hope of better things to come. David says, "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever." Ps. 119: 160.

Dear reader, the man who depends upon this Book, who liveth by the word of the living God is the most happy and blest man in this world. He is the man that at the end of life's journey pillows his head upon its promises and sleeps the sleep that has a joyful morn. Dear reader are you that man? Are you depending on the most dependable Book of Truth in the world, the Holy Bible?

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—In the whole United States it is said that there are but ten skeletons of that extinct bird known as the great auk, and of its eggs only a very few are in existence. It formerly flourished in great numbers on the barren coasts and islands of northeast North America and northwest Europe. It was once a frequent visitor during the winter to the coasts of New England, as some of its bones have been found on Cape Cod, in the Indian shell heaps of Ipswich, and also on Block Island. Funk Island, about thirty-two miles off the coast of Newfoundland, was its chief American breeding place, and it was here that it survived the longest.

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THE FATHER OF EDUCATION IN CANADA

Statue in the city of Quebec of Xavier de Laval Montmorency who in 1663 founded the Quebec Seminary now known as Laval University, the oldest institution of higher education in Canada. The statue stands on a small terrace near the Quebec post office. He was the first bishop of Quebec and renounced his bishopric to devote himself wholly to educational work.