

The Canadian **WATCHMAN**



Spring in Northern Ontario.

Will This Earth Last Billions of Years? *READ*
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Oshawa, Ontario, April, 25c

The Many - Sided Christ

If we were to call the roll of the world's workers and ask them, "What think ye of Christ?" their answers would be something like this, and they would amaze us by their revelation of His many-sidedness:

To the artist He is the One Altogether Lovely.

To the architect He is the Chief Corner Stone.

To the astronomer He is the Sun of Righteousness.

To the baker He is the Living Bread.

To the banker He is the Hidden Treasure.

To the biologist He is the Life.

To the builder He is the Sure Foundation.

To the carpenter He is the Door.

To the doctor He is the Great Physician.

To the educator He is the Great Teacher.

To the engineer He is the New and Living Way.

To the farmer He is the Sower and the Lord of the Harvest.

To the florist He is the Rose of Sharon and the Lily of the Valley.

To the geologist He is the Rock of Ages (and it is more important to know the Rock of Ages than the age of the rocks).

To the horticulturist He is the True Vine.

To the judge He is the Righteous Judge, the Judge of all men.

To the juror He is the Faithful and True Witness.

To the jeweller He is the Pearl of Great Price.

To the lawyer He is the Counselor, the Lawgiver, the Advocate.

To the newspaper man He is the Good Tidings of Great Joy.

To the oculist He is the Light of the Eyes.

To the philanthropist He is the Unspeaking Gift.

To the philosopher He is the Wisdom of God.

To the preacher He is the Word of God.

To the sculptor He is the Living Stone.

To the servant He is the Good Master.

To the statesman He is the Desire of All Nations.

To the student He is the Incarnate Truth.

To the theologian He is the Author and Finisher of our Faith.

To the toiler He is the Giver of Rest.

To the sinner He is the Lamb of God that taketh away the sins of the world.

To the Christian He is the Son of the Living God, the Saviour, the Redeemer, and Lord.—Melvin E. Lederer.

The Book That Makes Us Think

By ERNST KOTZ

THIS is no sermon, but why not begin with a text nevertheless,—Matt. 22: 41, 42, "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ?"

There is no book in the world that makes us *think* as does the Bible itself. There is for instance its history. The ship of the sacred writings has been in many a fearful storm that no other vessel would have stood, but she came out unbattered and sailing full speed before the wind. It has been translated into hundreds of languages—the only book with such a record. Doesn't this very fact make you *think*?

All through the centuries this ship has had an astonishing variety of pilots—shepherds and kings, simple fishermen, and high-minded statesmen, members of nobility and royal families, as well as those belonging to the lowest classes of society—but she never lowered her colours, never stranded, never swerved in her onward course. You Bible critics, you had better write such a book and then we will believe in you. There is but one reason for her steady course in spite of this puzzling variety of pilots, she has always had the same Captain — God.

This book has been written in a period covering many centuries. The work was done in different countries with altogether different standards, cus-

toms, and ideals; yet in spite of these adverse circumstances, it presents a unique crystallization of a unique *thought* — God, the Truth. You cannot match it, but you can think about it.

Good Counsel

It is not only the *history* of the Bible that makes you think, but also its contents, and even more so. Here is some good counsel that it gives us: "Prove all things; hold fast that which is good." 1 Thess. 5: 21. In order to prove things you must be constantly thinking. For instance, the Bible says that the truth will set us free. There is but one absolute truth: God. In order to find it, we must think. "What *think* ye of Christ?"

It is amazing how modern education, and even science itself, sometimes discourages thinking. The reason is easy to see. We are, as the *Chicago Herald and Examiner* puts it, "Living in shells, shells of thick, settled, and unalterable opinions," or dogmas, that cannot and must not be changed because they are the truth, the absolute truth. What is the use of "proving" any further when we have the good and are determined to hold fast to it? Nothing can be added, and it makes one very proud and sure of oneself—and it is so easy too! The deplorable thing about it is that it keeps one



The library building on Parliament Hill, Ottawa. The statue in the foreground is Hon. George Brown. The one in the rear is Hon. D'Arcy McGee.

from thinking, and thus adds another layer to the skull,—inside,—even if your brain has to give way a little.

A Painful Process

There are people who don't mind that a bit, however. Thinking is dangerous and makes one often feel uneasy. But some day one will come to results that will have to be talked over with some one else or with different ones, and such discussions "will hurt," because thinking is somewhat out of the ordinary. It will be an attempt to crush the shell that has grown over the brain, the shell of unalterable views, settled once and forever. Nobody likes to be crushed on his head, especially on the inside, hence the passive and active resistance. The fellow who tries to smash some of these unalterable views, fixed by either state or church, in our days is in danger of being denounced as a fool or a revolutionist; centuries ago they used to burn him at the stake. It was at the convention of engineers in Kiel, Germany, in 1901, that the second chairman noticed a short, old gentleman with an energetic face, who talked in a very lively way to some of the prominent visitors. He inquired of the first chairman about the old man. "Oh, my! He is a harmless fool whom we cannot throw out of our association because of his old nobility. He imagines he has solved the problem of the airship, and he is trying to organize a company to build an airship according to his plans. He has already squandered several millions on his fantastic ideas and I am sure some more will follow. He is an incurable fool but otherwise harmless. His name is Count Zeppelin" !!!

The great astronomer, Galileo, tried to crush another of those inside layers of the brain by telling what he thought was the truth about the solar system — but you know what the church did to him, though the new truth he found, and which looked like a revolution in those days, is a truth acknowledged by everybody today. He had thought it over carefully and proved it, and tried to stick to the good, even though it did smash an old shell — one of those settled views that do away with thinking. But he soon found out that it is a pretty dangerous operation to perform on anybody's skull, even if the patients are holy church men.

Columbus did much thinking and studying, and then he broke out of the shell of settled scientific conviction into a new and bright idea, as a little chick coming into a new and sunny world.

Be Master of Your Mind

It is all right to have a conservative idea as long as there is an idea; but some people mistake their conservatively sticking to somebody else's idea for their own. That is why Ellen G. White, in "Ministry of Healing," page 498, says, "None

should consent to be mere machines, run by another man's mind. God has given us ability, to think and to act, and it is by acting with carefulness, looking to Him for wisdom, that you will become capable of bearing burdens. Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work in and by and through you." It is all right to have a conservative religion, but conservatism is not religion. Else—well, the devil is very conservative, too. He still sticks to the old tricks that he began in paradise, often giving as much as ninety per cent truth in order to make us swallow the ten per cent lie that he is interested in. He needs so much truth in order to keep us away from further investigation and thinking. He also likes much formalism and dogmas for the same reason.

Avoid Predigested Brain Food

God gave us the brain to use, and His book to search. Of course, we must realize that in every realm of thought there are always great fundamental truths and facts that no amount of thinking can change or do away with. But thoughtful study will give us at least a glimpse of their height, depth, and breadth. We must avoid anything superficial or shallow. In their religion some people live on predigested food. It has all been thought over by the pastor in his study. They go even to "Bible studies" without having a Bible with them! They do not like to think about it. They do not feel the need of "proving" by the word of God. They soon develop the spiritual weakness that is parallel to the weak stomach of him who lives solely on predigested food. That's why the Book calls the Bereans more noble than those of Thessalonica, because they did not take every word for granted that was preached to them, but they "searched the Scriptures daily, whether those things were so." In other words they believed in thoughtful study, which is always good, if it is prayerful at the same time.

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The keeper's lodge at Jasper Park, Alberta. (Courtesy of C. N. R.)

Will This Wicked Earth Last a Thousand Billion Years?

By A. L. KING

SCIENCE cannot be trusted when it starts guessing, for then it is not science. A Professor of Astronomy in the Chicago University declared a short time ago before the American Association for the Advancement of Science that this earth has up to the present existed only one half-millionth of its allotted span, and that it might look forward to at least a thousand billion more years before its existence comes to a close. The very earliest date that scientists set for the end of the world is three billion years hence.

Obviously scientists are only guessing, or are working on very uncertain methods, for there is a tremendous discrepancy between three billion years and a thousand billion.

Scientists, too, when they set an age for the continuance of the earth, leave out completely from their reckoning the Word of God. And leaving God and the utterances of His Word out of their

calculations, they are sure to go hopelessly astray.

No man can tell the future of the earth from any calculation, no matter how accurate, based on physical laws. For such laws are under the control of the Creator, who has power to reverse them or to turn them topsy-turvy if He so desires, and when it so pleases Him.

In the Time of Noah

Take, for instance, the declaration that Noah made to the antediluvian world. He said that in one hundred and twenty years the Lord would bring a flood of waters upon the earth, and destroy the whole human family upon it except such as repented. No doubt there were scientists in those days who fiercely opposed Noah's preaching and contested his assertions. To them Noah's declarations were the height of folly. All things had continued as they were from the beginning of the creation, and would



THE LISBON EARTHQUAKE

Just one of the many signs which Jesus said would precede the destruction of the world. "And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11.

further continue. Noah was considered a fanatical alarmist, and his message was ridiculed and scorned. But it was the antediluvian scientists who were mistaken, and the time came when they had good reason to lament their mistake. They erred because they left out of their calculation the word and power of God. "Ye do err," said Jesus to a later generation of unbelievers, "not knowing the Scriptures, nor the power of God." Matt. 22:29. In the same way the antediluvians made their fatal blunder. In due time the flood came, as God through Noah said it would, and that unbelieving, pleasure-loving, materialistic generation perished in their unbelief and sin.

Modern Scientists Also Err

When any scientist, or so-called scientist, today tells us that this earth will continue for from three billion to a thousand billion years, we can afford to be unimpressed by his guessing, for he is leaving the Word of God out of his reckoning and is trusting to his erring human reason and guidance in the murky depths of human speculation, with pitfalls in the darkness and gloom on every side.

No human eye, no matter how bright and penetrating, can pierce the veil of the future in the slightest degree. No man can tell what a day will bring forth. Without divine guidance humanity is helpless when it comes to reading the future; and this divine guidance is furnished to us in the sacred Scriptures. In them God has revealed His will, and lifted the curtain from many things that are to be.

God has plainly told us in His Word that some day Jesus is coming in power and glory to destroy sinners and to take His people home; that this age is going to meet with a violent close; that this world is to have an end, that this earth is to be finally reduced to a molten and gaseous state under the influence of the fierce and cleansing fires of the great day of God, and that out of its cleansed and purified elements is to come the earth made new, which will be the home of God's people forever.

Christ's Second Coming

Those who are putting off the close of our wicked earth's existence for three billion to a thousand billion years are, we fear, unwittingly bringing themselves up against a sad disillusionment, for the second coming of Christ will cut square across the track of their conjectures—a terrible surprise that, not heeding the scriptures, they never reckoned on.

Christ has told us He is coming again. It is true that He has not revealed to us the day and hour of His coming, but He has, nevertheless, through numerous signs and prophecies, given us a very good idea of the time of His return. We cannot tell the day nor the hour, but we *can* know, and *should* know, and are *expected* to know, when "it is near, even at the doors." For Jesus has told us and warned us:

"Now learn a parable of the fig tree; When his

branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

"So likewise ye, when ye shall see all these things, know that *it is near, even at the doors.*" Matt. 24:32, 33.

Time-Setting a Wrong Thing

When an event is at the doors, it is obviously not far away. We can know the very generation that will witness the Lord's return; for Jesus said: "This generation [the generation that witnesses the signs] shall not pass, till all these things be fulfilled." Matt. 24:34.

That generation is living on the earth now.

But no specific date for the Lord's return can be given. That knowledge the Eternal has reserved to Himself. "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36.

When Mother Shipton gave 1881 as the date for the end of the world, she had no hope of deceiving anyone who knew his Bible, for she was acting contrary to a plain Scripture text.

When Robert Reidt, of New York, boldly announced that the world would end on February 6, 1925, he in so doing proclaimed himself a false prophet, and unworthy of credence, for he was acting in defiance of divine revelation.

All time-setting is a wrong thing. It is contrary to the divine Word: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only."

For this reason the denomination that publishes this paper has never in its history set a date for the Lord's return. It knows and teaches that all time-setting is wrong.

There are three errors that the reader needs to guard against. One is time-setting. Time-setters will yet, doubtless, set a time in the future which will prove subsequent to the Lord's return, and they will be caught unready.

Another error is that of scientists who set a date for the end of the world billions of years hence. Ignorant of the Bible, or scornful of it, such men are leading multitudes astray who are likewise ignorant or heedless of the divine Word. "If the blind lead the blind they shall both fall into the ditch."

Another error—a very common and serious and grievous error—is that of assuming and presuming that because the day and hour cannot be known, we therefore can know nothing at all about the time of the Lord's return. We can know a very great deal about it. We can know when "it is near, even at the doors." Matt. 24:33.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

"And He spake to them a parable; Behold the fig tree, and all the trees;



"The miraculous birth of Christ, the glorious appearing of the angels announcing this event, and the mysterious star guiding the wise men of the East, all testify to His divine nature."

The Deity of Jesus Christ

By STEMPLE WHITE

HUNDREDS of millions of people throughout the earth, including many professed Christians, do not believe in the deity of Jesus Christ. He who does not believe in the divinity of Jesus cannot possibly understand the gospel of redemption, nor can such unbelievers ever be saved. How can Christ's divinity be proved?

We believe that the proof must be found in His life as the Word "made flesh," in harmony with all prophecies concerning the Messiah.

John 3: 16 contains the whole gospel in one statement. God "gave His only begotten Son." Rev. 13: 8 speaks of the Lamb that was "slain from the foundation of the world." He was, as well, resurrected (by promise) from the foundation of the world; and until the Son of God should appear in the flesh as the Son of man, according to the very law of redemption (Lev. 25: 48, 49; Heb. 2: 14, 17; 4: 14-16; Rom. 8: 3, 4), the Lord unfolded, step by step—by means of the offering of lambs, the rite of circumcision, the Passover supper, and the many earthly tabernacle types and shadows—the great plan of salvation, all of which centred in the personality of the Messiah. How can it be proved, though, that Jesus, the son of Mary, was that Promised One?

The promise of the Deliverer was first made to our foreparents in Eden. Gen. 3: 15. The Promised One must be born of the seed of the woman—a carnal woman, mark you—a woman of sinful flesh like ours. Since Eve was the mother of all living it is clear that the Seed must come through Adam. But please note that, for thousands of years in advance, the very family tree of His genealogy was prophetically and minutely traced. The Seed would come through Abraham. Gen. 12: 3; 22: 18. But Abraham had two sons. Yes, but the promised Seed was to come through Isaac. Gen. 21: 12. Though Isaac had twin sons, the Seed would come through Jacob. Gen. 28: 14. Jacob had twelve

sons. True, but the Promised One was to descend from Judah. Gen. 49: 10. Then Isaiah, looking down through many generations to the birth of Jesus, announced that the Messiah would come through "the stem of Jesse." Isa. 11: 1. Jesse had eight sons. Still, it was foretold that the Seed would come through the lineage of David (2 Sam. 7: 12, 13; Ps. 132: 11), and that, as David's son, triumphing over death, He would build "the house of David," and eventually sit upon "the throne of David."

Gal. 4: 4, 5 divinely records the fact that, in the birth of Jesus of Nazareth, "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." In the genealogy of Jesus of Nazareth, as recorded in Matthew 1 and Luke 3, the prophetically announced family tree was most remarkably confirmed. And note that it was "when the fulness of the time was come" that "God sent forth His Son." There must, then, have been time-prophecies as to when the long-promised Seed should be born. Do we not read of Simeon and Anna, who were "waiting for the consolation of Israel"? Luke 2: 25, 26, 36-38. But how did they know that it was time for the Messiah to appear?

On his deathbed, Jacob had prophetically declared that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Gen. 49: 10. Simeon and Anna believed the prophecies, and were watching for the appearance of the Deliverer. Since Herod feared a rival in the person of a Jew, one does not wonder that he was startled by the word of the wise men, who asked, "Where is he that is born king of the Jews?"

Not to speak of the wonderful miracles of Jesus and how all nature instantly responded to His word, let us briefly review the facts, how that in His ministry, *all kinds of intelligences* affirmatively testified to His deity.



The Marquis and Marchioness of Aberdeen (seated)—Photographed at their Grosvenor Square residence on the occasion of the celebration of their golden wedding with bridesmaids who attended the Marchioness at the wedding.

At His birth, myriads of holy angels, amid ecstasy of joy and gladness, announced His divinity. (Luke 2: 10, 11.) Other angels, appearing as a bright star, miraculously guided the wise men to the Bethlehem manger, wherein lay the Babe who was born "king of the Jews." Matt. 2: 1-12. On the banks of the Jordan, the greatest prophet born of woman (Matt. 11: 11) definitely pointed to Jesus of Nazareth as the long-promised "Lamb of God, which taketh away the sin of the world." John 1: 29, 36. At His baptism in the river Jordan (Matt. 3: 17), and again, on the mount of transfiguration (Matt. 17: 5), the Father himself declared in audible tones, "This is My beloved Son." Honest, truthful men and holy women confessed, "Thou art the Christ, the Son of the living God." Matt. 16: 13-15; John 11: 27. When repeatedly pressed by the high priest with the question, "Art Thou the Christ, the Son of the Blessed?" Jesus modestly answered, "I am." Mark 14: 61, 62. Even the devils themselves, trembling before the Son of the living God, addressed Him as "the Holy One of God" (Mark 1: 24), "Jesus, Thou Son of God" (Matt. 8: 29), and "Christ the Son of God." Luke 4: 34, 41. *

In the dying agonies of the Lamb of God on Calvary's cross, the sun refused to shine, the earth shook

in agony; and at His death, the veil of the earthly temple was "rent in twain, from the top to the bottom" (Luke 23: 44, 46; Matt. 27: 50-53), showing that the shadows of the ceremonial law had met the substance. After His death, those who had rejected Him, seeing how strangely nature testified to His divinity, smote their breasts; and the centurion and many others, unitedly cried out, "Truly this was the Son of God." Luke 23: 47, 48; Matt. 27: 54.

As certainly as that Jesus was the Son of God, so certainly the grave could not hold in its power the spotless Lamb of God, for Isa. 53: 10, 11 had long before declared, "He shall prolong His days," and "He shall see of the travail of His soul, and shall be satisfied." Though the power of the "Iron Monarchy" was back of the sealed stone and a strong military force guarded the sepulchre to prevent the body from being removed, God sent an angel to liberate His Son, before whose glorious presence the guards fell as dead men. Matt. 28: 1-5. The seal was broken, the stone rolled away, the Messiah was raised; and in His keeping today are the keys of death and of hell. Rev. 1: 18. At His glorious personal return to this earth, He will unlock the graves of His saints, and crown them with life everlasting. 1Thess. 4: 16-18; Matt. 16:

Some of the Fulfilled Prophecies Concerning Christ

Prophetic

Isaiah 9: 6, 7
 Isaiah 7: 14
 Micah 5: 2
 Jeremiah 31: 15
 Hosea 11: 1
 Daniel 9: 25, 26

Isaiah 61: 1
 Deuteronomy 18: 15

Psalms 41: 9
 Zechariah 11: 12, 13
 Zechariah 13: 7
 Isaiah 50: 6
 Isaiah 53: 7
 Psalms 22: 18

Psalms 69: 21
 Psalms 22: 17
 Isaiah 53: 10, 11

A child is born; a son is given
 Born of a virgin
 Born in Bethlehem of Judea
 Herod's massacre of the children
 "Out of Egypt have I called My Son"
 The Messiah anointed at His baptism

Sermon text reveals His life work
 A prophet like unto His brethren

Betrayed by His own familiar friend
 Sold for thirty pieces of silver
 Shepherd smitten; sheep scattered
 Smitten, mocked, and spit upon
 A Lamb led to the slaughter
 Lots cast for His garments

"In My thirst they gave Me vinegar"
 No bones in His body were to be broken
 To prolong His days after death

Historic

Matthew 1: 21
 Matthew 1: 18
 Matthew 2: 1, 2
 Matthew 2: 16-18
 Matthew 2: 13-15
 Matthew 3: 16, 17
 John 1: 41
 Luke 4: 16-18
 Matthew 21: 11
 Acts 3: 22
 Luke 22: 3-5
 Matthew 26: 14-16
 Matthew 26: 55, 56
 Mark 15: 18-20
 Matthew 27: 12
 Mark 15: 24
 John 19: 23, 24
 John 19: 28-30
 John 19: 32, 33, 36
 1 Timothy 3: 16
 Revelation 1: 18

27; 1 Cor. 15: 51-57. He must also, later, lock up all the ungodly in the eternal hold of the "second-death" grave. Mal. 4: 1; Rev. 20: 6, 5; Job 21: 30, 32.

On the morning of the resurrection, as Jesus joined and walked along with Cleophas and another disciple, on the Emmaus road, their eyes were holden that they might not know Jesus. They began to fear that He was not the Messiah and Jesus desired that they should believe Him to be the Messiah from *Moses and the prophets* rather than from the fact of His rising from the dead; though the resurrection was certainly an important feature in His Messiahship. So, from "Moses and all the prophets" and "the Psalms" (Luke 24: 13-49), He convinced them of His divinity, even as those same Scriptures today are the very words of Holy Writ that continue to prove the deity of Jesus Christ. Reader, as you ponder over the texts found in the insert above, which they, no doubt, heard that day, may your hearts burn within you as did theirs.

Jesus Christ is the ladder reaching from heaven to earth, which Jacob saw in his vision-dream. "Jesus" is the name of the Babe born of woman in the likeness of our sinful flesh; and He is the lower part of the ladder. Being the Son of God, this Son of man is the *Christ*, and is the upper part of the ladder, which reaches to the very throne of God.

So, in the person of His Son, God has adopted poor, lost humanity, and will carry the believer into the highest heaven. Jesus is "the way, the truth, and the life"; "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be

saved." Acts 4: 12. He is also the "one Mediator between God and men." 1 Tim. 2: 5. Jesus Christ is my personal Saviour from sin. Brother, sister, is He yours?

The divinity of Christ is further being demonstrated in the daily lives of His believers, who have Christ in them, the hope of glory. Col. 1: 27. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1: 12.

The Call

Undimmed by distance, and undrowned
 In earth's wild carnival of sound,
 With power all power of earth above,
 Yet gentle as the voice of love,
 There comes a call; its tones are clear
 To him who hath an ear to hear.

It falls unheeded on the throng
 Who press the world's broad ways along.
 With ears that only catch the din
 That echoes from the haunts of sin,
 They hear a thousand voices call,
 But miss the one transcending all.

O wanderer in the darkened maze
 Of earth's discordant latter days,
 Shut from your heart the world's uproar,
 List to the call; it comes once more —
 It bids you seek a happier home —
 "The Spirit and the Bride say, Come."

—L. A. Smith.

The Handwriting on the Palace Wall

The Divine Message to Nations and Men Today

By MILTON C. WILCOX

THE Bible, God's lesson book for the ages, must deal in types and symbols. Enwrapped in these types and symbols are warnings, encouragements, instruction, examples of obedience and disobedience, and the inevitable fruitage of both. These are lessons of vital import to all who come after. If we see a man plunge into the rapids or whirlpool of Niagara, to be found later where the swift current has carried him, mangled and dead, we are not likely to follow him if we value our life. The Bible gives equally striking examples of folly and madness. Sometimes these warning examples are swift in sin and consequence; sometimes they are prolonged, but not less sure.

There are two great cities that stand out as wonderful types—Babylon and Jerusalem. Our present study is with the former. Babylon, founded by Nimrod, "a despot," "an overbearing tyrant in Jehovah's sight" (Spurrell's translation), is a type of human effort for self-salvation. It was God's command to His children after the Deluge, as at the beginning, to multiply and replenish, or fill, the earth. The followers of Nimrod said after they had made their thoroughly burned brick, "Come now, let us build for ourselves a city and a tower, with its summit in the clouds; and let us make ourselves a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:3, 4, Spurrell's rendering.

They gave a name to that city, burned it in their very bricks, "Bab-il," meaning "the Gate of God." So would they save themselves. But God called the city "Babel" (Hebrew, Babylon in Greek), meaning "Confusion;" and confusion ultimately has marked every plan of man not after the design of God.

Through many ups and downs Babylon passed in her subsequent history—victory and defeat, triumph and disaster, destruction and rebuilding, and yet remained the pre-eminent religious centre of the ancient Eastern world.

The learned Sayce tells us: "In populousness and antiquity, Assyria was far exceeded by the southern kingdom of Babylonia. Here were the centre and starting point of the civilization which afterward spread through Western Asia."—*Ancient Empires of the East*, page 92.

The Schaff-Herzog Encyclopaedia, article "Babylonia," says: "The earliest religious, scientific, and artistic traditions of our present civilization were cradled in Babylon."

Rogers' "History of Babylonia and Assyria," speaking of Babylon in the days of Hammurabi, the Amraphel of Genesis 14, declares: "The city of Babylon, which he had made great, so continued. Its supremacy there was none to question."—*Vol. I, page 377.*

"No capital in the world has ever been the centre of so much power, wealth, and culture for a period so long."—*Ib., page 386.*

Babylon had her multitude of gods. At the head of her pantheon was great Marduk, Bel-Marduk he was sometimes called. To him were attributed powers none others held. Sometimes these lesser gods were considered various forms or manifestations of Marduk. The great Babylon of the world today seeks to bring in her multitude of infidelities, infelicities, and aberrations of faith under the one God, professedly the God of the Bible.

Babylon could tolerate all sorts of teaching and all sorts of gods so long as they did not particularly interfere with her lusts and pursuits. The perverted Christianity of today is coming to the same standard. The lessons from Babylon of old are greatly needed in this present time.

A Progressive Ruler

Ambitious, autocratic, arbitrary though he was, Nebuchadnezzar was a broad-minded, progressive



PHOTOGRAPH BY MISSIONARY W. C. ISING

Ruins of the Palace of Nebuchadnezzar, in which was the hall of Belshazzar's Feast.

ruler. He wanted the best if he did not possess it. This is shown in the selection of the young Hebrews, in the result of their education, in placing them among his counsellors. God could teach such a man, and did, in that wonderful revelation of world history in chapter two of Daniel. Even when utterly thwarted, he was willing to learn the lesson of chapter three. And the lesson of chapter four made him a devout worshipper of the Highest.

He had a wholesome reverence for the unseen God, Jehovah. This is revealed in the care taken of the holy vessels from the temple in Jerusalem. He had not yet learned his lesson; his god, Bel-Marduk, he thought was the greater, but the sacred vessels of Jehovah were preserved intact. Dan. 1:2.

After the great king's death, the glory of Babylon became a fading flower. Nebuchadnezzar was followed by Evil Merodach (Amel - Marduk,) who reigned two years; Neriglissar, who reigned fourteen; Laborosoarchod, a mere lad who reigned a few months; Nabonadius, a devout temple builder, who reigned seventeen years. The last three years of his reign he associated with him his son Belshazzar, who was present at the overthrow of Babylon, while Nabonadius was not. It was a great descent from Nebuchadnezzar to Belshazzar; his grandson, the last, with his father, of the Babylonian kings.

Omens of the Day of Doom

Like the young men of his time Belshazzar was proud, sensual, showy, self-indulgent, profligate. He was fond of great banquets, extravagant entertainments, at which female singers and dancers performed "with little dress and less decency" for the amusement of the assemblage. And the royal and noble guests drank strong drink and sang lewd songs, and told shady jokes as drunkards do now.

Daniel March truly said: "The day of doom is not far off from any great city when its young men have become 'tender and delicate'; when they have grown effeminate, self-indulgent, fond of amusement, and afraid of work; when they are excited and passionate about trinkets and trifles—nerveless and spiritless about the nobler demands of effort and duty."—"Night Unto Night," page 188.

It is a long roll of the cities that have gone the same way.

Belshazzar was acting king, it seems. His father may have given himself up to temple building and devout worshipping of their gods. Various prayers of his have come down to us from the finds of the archaeologists. He may have been elsewhere fighting his foes.

Babylon as a kingdom was going down; but within her mighty walls, Belshazzar felt secure. He made a great feast to a thousand of his lords in one of the magnificent halls, sculptured and adorned, in the royal palace. Wine flowed in abundance, and drunken revelry was at its shameless worst. At the height of the maudlin merriment Belshazzar called for the golden and silver vessels that Nebuchadnezzar had taken from the temple in Jerusalem. They should be used by the drunken, libidinous, and pleasure-mad revellers—the king's lords, wives,



In the midst of Belshazzar's feast a hand appeared out of the sleeve of night and wrote mysterious characters upon the palace wall. The drunken revellers were seized with consternation at the strange sight.

and concubines—to drink to the gods of gold, and of silver, and of wood, and of stone. And they drank and praised the gods of nature-worship and lust. (Dan. 5:1-4.)

In that same hour came a new guest into the hall. They did not see his face nor his body, just a part of his hand, yet he held chief attention. The revelry ceased. Faces were blanched with fear as the visible fingers wrote words of doom over against the big candelabra on the plastered wall of the king's palace. The silly drunkards were sober. The laugh ended in a groan. The boastful king was troubled; his knees knocked together in fear. He cried for the wise men to read the ominous words which the fingers traced upon the wall. He promised that whoever read the words and interpreted them should be clothed in purple, the royal colour, have a chain of gold about his neck, and should be the third ruler in the kingdom. Belshazzar could do no more. He himself was second ruler; he could promise only "third."

The wise men could do nothing. Again they were baffled. The queen-mother came in, a daughter of Nebuchadnezzar. She told Belshazzar that "there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar thy father . . . made him master of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar."

Daniel was called. The king told him the conditions, the call of the wise men, and their failure to interpret, and renewed his promise.

The man of God told the king to let the gifts be to himself and his rewards to another. He was not God's messenger for paltry gain, yet he would read the writing. The prophet then recalled to the king the history of Nebuchadnezzar, his greatness, power, authority, and dominion, and how when his heart was lifted up and hardened against God so that he dealt proudly, God humbled him, drove him out with the beasts, till he knew that "the Most High God ruleth in the kingdom of men, and that He setteth up over it whomsoever He will." Belshazzar, knowing all this, had lifted himself up against the Lord of heaven, and had brought the holy vessels of His temple and had drunk wine in them and praised the

gods that see not nor hear nor know, and the great God "in whose hand thy breath is, hast thou not glorified." Dan. 5:17-23.

And this is the writing that was inscribed: *Mene, Mene, Tekel, Upharsin*. Just four words, but pregnant with doom. The first is repeated to show the certainty of its meaning. See Gen. 41:32. Translated literally they read: "Numbered, numbered, weighed, divisions." They meant to that king: "*Mene*; God hath numbered thy kingdom, and brought it to an end. *Tekel*; thou art weighed in the balances, and art found wanting. *Peres*; thy kingdom is divided, and given to the Medes and Persians."

The king fulfilled his promise to Daniel, but the record closes with these words: "In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom, being about threescore and two years old."

The warning is applicable to the modern age.

Your position of influence, power, and authority in this world may be great or small. You may be emperor, king, president, governor, mayor, judge, justice of the peace, or policeman. You may be general, colonel, major, captain, lieutenant, or corporal. You may be pope, or cardinal, bishop, or priest, pastor, elder, or deacon. You may occupy any office, civil, military, religious, educational, social. You may be father or mother; or a mere individual with no stated responsibility. Yet you have influence. Let each and all remember that God is the Judge. He is

the court of last resort, the court the determination of which is of infinite interest to every soul.

We may neglect duty; we may ignore His law and requirements; we may make light of His religion; we may account as common what He has made sacred. We excuse ourselves in a score of ways for not being truthful and upright. We may do one or all of these, and bury the duty in fun and merriment, in business and pleasure, in appetite and lust, in a hundred other ways, "but know thou, that for all these things God will bring thee into judgment."

You may not see the visible hand at the feast, but the watchers of God are recording cherished thoughts and acts and words, and the judgment will be upon the facts and motives.

Shall it be with you, "weighed in the balances, and found wanting"?

The best time to meet God's judgment is now. If you will learn the great lessons of the Book of Daniel, you need not fear the sentence of the Judge.



NOT by one portal, or one path alone,
 God's holy messages to men are known;
 Waiting the glances of His awful eyes
 Silver-winged seraphs do Him embassies;
 And stars interpreting His high behest,
 Guide the lone feet and glad the falling breast;
 The rolling thunder and the raging sea
 Speak the stern purpose of the Deity,
 And storms beneath and rainbow hues above
 Herald His anger or proclaim His love;
 The still small voices of the summer day,
 The red sirocco, and the breath of May,
 The lingering harmony in ocean shells,
 The fairy music of the meadow bells,
 Earth and void air, water and wasting flame,
 Have words to whisper, tongues to tell, His
 name.

—Edwin Arnold.



Sowing and Reaping

By C. L. PADDOCK

I CAUGHT a snatch of conversation in a public building the other morning, which is indicative of the trend of many minds. It ran something like this: "But there is a pretty stiff penalty for that, isn't there, Jack?" And Jack replied: "Yes, I know there is, but you can get away with it all right." Evidently they were thinking of breaking some man-made law and evading the penalty. By many it is conceded to be all right to break laws, provided you "get away with it."

There is a law in our city which prohibits motor vehicles from travelling more than twenty miles an hour, and the municipality provides police to bring the offenders to justice. I have seen many, many drivers who were travelling twenty miles an hour or more, turn and look behind them to see if the officer was in sight. When the driver was satisfied that he was safe in doing so, he would put his foot on the accelerator, and away he would go, saying by his actions, "It is all right to exceed the speed limit if you don't get caught."

Men are robbing banks daily, and some escape the penalty. Murderers are running at large, never having been caught in their law breaking. Thieves break into our homes and carry away our valuables, and the hand of the law reaches out for them in vain.

So it is quite possible for an individual to go through life breaking the laws of the land and never suffer for his wrongdoing here. Because of this possibility of escaping the penalty, men are emboldened to do evil, and the laws of the nation are disregarded.

Men escape the laws of men and go unpunished, but not so with the laws of God and the laws of nature, which are God's laws, perhaps unwritten. Adam disobeyed in the Garden of Eden, and he and his posterity have been paying the awful price. "The wages of sin is death."

When I sow cabbages in my garden, I never expect to reap cauliflowers. Seeds from white radishes never produce red ones. If I jump from a second-story window, I shall find that the law of gravitation is still working.

Young man, you may "sow wild oats," but rest assured, you will have a bountiful crop of the wild variety at harvest time.

It is possible for you to go on day by day eating and drinking for drunkenness, and not for strength, disregarding the laws of health; but later you will pay the bill in suffering.

Indulge today, and you pay tomorrow. You must either obey or pay. Abuse your eyes in childhood, and you suffer for it in old age. Eat mushy foods, allow your teeth to lie idle, and the dentist will be making a set of plates for you before many years.

Try to evade the command to Adam, "In the sweat of thy face shalt thou eat bread," and you will pay the price in a weakened body. Turn your night into day and your day into night, and you will suffer for the temporary pleasure. You may drink from the golden vessels today, but the handwriting is sure to appear upon the wall. Nature's laws must be obeyed or you suffer.

We see the maimed, the lame, the blind, on every hand, and we pity them in their suffering; but in many cases they are reaping the results of disobedience to law. Some of us may be suffering from the sins of our fathers.

God's laws, as written in the Bible, may be overlooked, despised, trampled upon, but some day we must pay the price of disobedience. God has made you and me free moral agents. We may do as we please, but we shall have to settle with God some day. We may steal, lie, covet, break His Sabbath, dishonour our parents, and be counted honourable by our fellow men; but God's laws carry a penalty which must eventually be paid. Sooner or later we must all stand before the judgment seat of an impartial Judge, and we shall then be rewarded according to the deeds done in the body. In that day we shall reap according to our sowing.

The wise man used his eyes and here are some of his conclusions:

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Eccl. 8: 11-13.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 14.



Fox River (Anticosti Island) about four miles up the river.



Editorial

Jesus Is Risen

Three days and three nights in the heart of the earth as Jonah was three days and three nights in the whale's belly.

What does inspiration mean by the "heart of the earth?" The expression occurs in the Saviour's answer to certain of the scribes who asked of Him a sign. He had been talking to them very earnestly about the judgment, and when it began to get too warm and personal for them they tried to change the subject by asking Him for a sign.

"But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12:39, 40.

There is no doubt that Jesus here refers to His approaching betrayal and death. Many Christians, however, puzzle over the meaning of the expression "heart of the earth" because if it refers to the grave and Jesus was crucified on Friday and rose from the dead early Sunday morning He was not three days and three nights in Joseph's new tomb. It is true that according to the prevailing usage of the Jews the expression three days and three nights did not necessarily mean a full seventy-two hours. Counting from Friday afternoon until Sunday morning is one full day and part of two others, but it only includes two nights.

The words of Jesus are interesting also because of the comparison of His own experience with that of Jonah and the endorsement of the story of Jonah and the whale which it implies. "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the

heart of the earth." Nowhere do the scriptures say that Jonah was alive seventy-two hours in the whale's belly. No doubt Jonah went alive into the terrifying experience and for a time at least he retained consciousness, for it says: "Then Jonah prayed unto the Lord his God out of the fish's belly." Jonah 2:1. It does not say that Jonah retained consciousness and life during his whole experience. It merely says that he was alive when he went in and was alive when he came out. Now remember that the experience of Jesus was like that of Jonah but Jesus was not alive when He went into the tomb. In order, however, to have an experience like that of Jonah He must have been alive when He went into the "heart of the earth" and alive when He came out of it. The grave is not literally the heart of the earth. It is the outside or crust, not the centre or heart, of the earth. The expression

must therefore be taken figuratively rather than literally. From the time when Jesus was betrayed in the garden He was completely swallowed up and compassed about and absolutely under the control of the messengers of the prince of the darkness of this world. During that time He was shut off from the comfort of earthly friends and from His heavenly Father as well. The powers of darkness did with Him as they pleased, surrounding Him on every side until God called Him from the tomb early Sunday morning. We understand the three days and three nights in the heart of the earth included all the time that He was enveloped and controlled by the darkness of this world.

He entered into the heart of the earth on the night when He was arrested in the garden. He offered no resistance as He was hurried through a formal trial and led as a lamb to the slaughter. Like Jonah He was alive when swallowed up completely by the powers of dark-



SIR ARTHUR KEITH, F.R.S., M.D., F.R.C.S. This distinguished British scientist recently delivered an address in which he reaffirmed his confidence in the Darwinian theory of human evolution. His address has aroused widespread interest and not a little controversy.

ness and He remained shut off from help until He arose alive from the tomb at the call of God early the following Sunday morning. From Thursday night until Sunday morning would be three days and three nights in the ordinary Jewish use of the words. Some have tried to solve the problem presented by assuming that Jesus must have been crucified on Wednesday and resurrected Saturday night, but this is not true either historically or scripturally. Historically Christendom has observed Good Friday and Easter Sunday annually in commemoration of the crucifixion and resurrection of Jesus and this historical practice is in harmony with the gospel record which says that Jesus was crucified on the sixth day or preparation day just before the Sabbath drew on, and the tomb in which He was placed was found empty early Sunday morning, the first day of the week. (Luke 23: 52-56; 24: 1-6.) The same day being the first day of the week two disciples met the risen Jesus on the road to Emmaus, and before they recognized Him they rehearsed the account of the crucifixion and affirmed that that day was the third day since those things were done. They also told of the finding of the empty tomb by the women and of the vision of angels. (Luke 24: 20-24.) Both scriptures must be true. He was three days and three nights in the heart of the earth and the first day of the week is the third day from the day of crucifixion. Sunday is the third day from Friday and Sunday is three days and three nights from the time He was swallowed up alive by the powers of the darkness of this world on Thursday night, from which control He was delivered alive by the Word of God on the resurrection morning.

Easter

The church festival, Easter, has long been observed annually in commemoration of the resurrection of Jesus. It comes in the spring at the time of the ancient Jewish passover. The name Easter occurs once in the authorized King James version of the New Testament in Acts 12: 4 but a careful reading of the context cannot fail to show that it is the Jewish passover that is there meant. It is correctly rendered passover in the revised version. Does it not seem strange that we should have a weekly commemoration of the resurrection, in the observance of Sunday in place of the Sabbath and then an annual commemoration of the same event at Easter? And yet these are outstanding points



Of the capital city of the new earth John wrote: "And the gates of it shall not be shut at all by day: for there shall be no night there." Rev. 21: 25. "And there shall be no more curse." Rev. 22: 3. "Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Rev. 21: 5.

of agreement between Romanism and Protestantism and are quite generally regarded as hopeful foundations in practice for a reunion of Christendom.

Easter is one of the many traditional practices of the church that came into being during the dark ages. For such there is no scriptural obligation. The observance of Easter like the observance of Sunday as the Sabbath rests upon exactly the same authority as the primacy of Peter and the Roman mass. The Roman Catholic church consistently accepts them all, contending that our Lord gave authority to the church to institute festivals of precept and to command them under sin. On the other hand their observance in the Protestant church is a direct violation of the principle laid down by the reformers. The Bible and the Bible alone is the basic authority of Protestantism. And the inconsistency of the Protestant churches in accepting the validity of some of the claims of Rome and of rejecting others that rest upon the same foundation is a fatal weakness. It is upon this sunken rock of inconsistency that the ship of the Protestant Reformation is being wrecked today. We do not believe that compromise will tend toward union in Christ or that the life is gone out of true Protestantism.

THE FAIR OF THE IRON

By James Lamar McElhany

INCREDIBLE as it may seem, the last one hundred years has witnessed a greater development in the field of transportation than the entire previous history of the world. With startling emphasis, this fact was repeatedly impressed on the minds of those who saw one of the most remarkable displays of its kind in all human history,—“The Fair of the Iron Horse.” This exhibition was recently held near the city of Baltimore by the Baltimore and Ohio Railroad, in celebration of its one-hundredth birthday.

This great railway system was chartered by the state of Maryland, February 28, 1827, and was incorporated on April 24 of the same year. During that year surveys were made for the construction of the first line. On July 4, 1828, the first stone was laid in a field near Baltimore, which was made the occasion for a public celebration and a street parade. By the beginning of 1830, the company had built a double track line to Ellicotts Mills, a distance of fourteen miles. On May 24 regular service was begun between these points, the equipment consisting of cars with flanged wheels, and horses for motive power.

Accustomed as we are today to the conveniences and the comforts of modern travel facilities, the imagination was fairly staggered by this unique birthday celebration. In a great level field adjacent to the main line of the Baltimore and Ohio Railroad a circular track more than a mile in length was constructed. Outside this track was a grand stand with individual seats for 12,000 persons. Inside the track was the Court of Honour, and farther back, inside the circle, were several buildings constructed for exhibition purposes. A vast array of exhibits, all having to do with some feature of transportation, was on display in these buildings. Among these exhibits was a crude ox cart from the Temple of Melos, Upper Nile,

and said to belong to Ptolemy III, 225 B.C. This ancient Egyptian vehicle carried one's thoughts back to the scriptural account of Pharaoh's sending wagons for the removal into Egypt of Jacob and his family. (Genesis 45:17-21.) Doubtless the wagons referred to were even more crude and primitive than the ox cart on exhibition at Baltimore.

The chief feature of this centenary exhibition was the daily pageant, which moved around the circular track and a roadway that paralleled it. Following the musical features of the pageant, came a number of Blackfoot Indian warriors, led by Chief Two Guns White Calf, whose profile appears on the buffalo nickel. These warriors came dashing down the roadway, mounted on their ponies and brandishing their weapons in real Indian fashion. Returning to their starting place, they led a larger group of Indians with dog and horse travois. This primitive method of transportation consisted of two long poles lashed together over the horse's neck, with the other end dragging on the ground to the rear. Crosspieces formed a platform on which they carried their loads.

Then, coming around the track, were floats showing early methods of river and canal transportation. On the roadway passed the pioneers on horseback, with ox teams the Conestoga wagon, the overland stages, and the pony express rider, all graphically reminiscent of the days of our fathers and the settling of the West.

Today as we pass through the magnificent union railway station in Washington and board a modern Baltimore and Ohio train for New York or Chicago, it is difficult to realize that one hundred years ago the organizers of this company had no certain ideas as to the motive power to be used, except the horse. Past the grand stand on a special track of its own, and pulled by a horse, moved one of the first cars ever used on the Baltimore



The De Witt Clinton on the New York Central, one of the first railway trains in America. (Courtesy C. N. Ry. Magazine)

HORSE



When the "iron horse" began to open up the North. The first train on the Northern Railway out of Toronto frightened horses and aroused curiosity and wonder.
(Courtesy C. N. Ry. Magazine)

and Ohio Railroad; next came replicas of the treadmill and sail cars. Under its own steam, there followed a replica of the "Tom Thumb." This primitive contrivance was built by Peter Cooper, of New York; with it he convinced the directors of the Baltimore and Ohio that the steam locomotive was practicable.

The pageant moved on like a triumphal procession, exhibiting before our eyes the rapid development of the locomotive. Fourteen engines, all under their own steam, from the "Tom Thumb" to the first Mallet engine built in the United States in 1904, moved down the line to demonstrate the progress made by the Baltimore and

Ohio Railroad. Then came foreign visitors, led by the "King George V, No. 6000." This engine built in 1927, by the Great Western Railway of England, was shipped across the Atlantic to attend the Fair of the Iron Horse. This fine engine is the latest and largest locomotive ever built in Great Britain. Then followed new and powerful engines from the Canadian National and Canadian Pacific Railways.

The pageant then turned again to early engines and trains from other lines. The "Dewitt Clinton," the New York Central train of 1831, moved down the track under its own steam, followed by several others. Then came a number of modern mechanical monsters from several lines in the United States, followed by those of the Baltimore and Ohio Railroad.

As a fitting climax to a wonderful pageant, came the Capitol Limited train, drawn by the latest type

Baltimore and Ohio engine, the "President Washington." This splendid train represents the very latest of all modern improvements and travel conveniences. It is difficult to imagine how this can be improved upon. And yet who can tell what the next few years will bring forth? With the oceans navigated by swift and palatial steamers, with the air filled with mail and passenger airplanes flying



A twentieth century model. (Courtesy C.N.R.)

in all directions, no one can predict what the future will produce.

But why have we who live in this day and generation witnessed this wonderful miracle of transportation? Why has the last one hundred years entirely outstripped all the previous centuries of human history in this particular field of achievement? Is it alone that the interests of commerce, industry, and business should be served? By no means! We unhesitatingly affirm that all this development is but a part of the outworking of a great divine plan, whereby God is preparing the world for the second coming of Jesus Christ and the setting up of His eternal kingdom. This work of preparation is to be done through the preaching of the gospel to the nations of earth. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6. This angel is but a type of the proclamation of the everlasting gospel to the whole world. Speaking of the same work, Jesus declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. According to these scriptures, we may expect a great work to be done in the preaching of the gospel to the very ends of the earth.

The last one-hundred-year period has witnessed marvellous strides in foreign missionary work. Almost all the outstanding dates in connection with modern missions fall within this period. The opening of Africa by David Livingstone is an illustration of such work, and is so recent as to be easily within the memory of many persons still living. Where he penetrated the trackless jungle, railway lines now carry their freight and passengers. India, China, Japan, and other regions have become great centres of missionary activity. The savage islands of the South Pacific are rapidly becoming evangelized, and hundreds who a few years ago were cannibals are now rejoicing in the truths of the gospel. All around the world a great work is going on in direct fulfillment of the scriptures previously cited.

In order to make such work possible, the Lord himself has been preparing the material resources. While the mission boards of different societies have been recruiting, training, and sending out to the ends of earth men and women to preach the gospel, other men have been earnestly engaged in inventing, developing and perfecting means of transportation, both on land and sea. Today all parts of the earth are bound together by telegraph, telephone, and radio. Contrast all this with the conditions existing in the days of Jesus. Travel by land in those days was on the backs of animals, and by sea in crude and unseaworthy sailing craft. But modern methods of transportation and communication have changed all that. These have become great factors in hastening the consummation of the gospel work.

This is certainly the time foretold in the book of



RETURN OF THE LOST WAR DRUM

The famous war drum of the 2nd Battalion of the Princess Louise Argyll and Sutherland Highlanders, having on it the regiment's battle honours since 1806 was lost during the retreat from Mons in 1914. It fell into the hands of the advancing Germans, and has recently been returned to the regimental depot at Stirling castle by Herr F. F. Eiffe of Hamburg. The Army Council expressed the gratitude of the regiment to Herr Eiffe for his generous act.

Daniel. "But thou, O Daniel," said the angel, "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. This time has certainly come. We live in a time when many do run to and fro; and the very facilities that make this possible prove that knowledge has increased. Thus God's word is being fulfilled, His purposes are being accomplished, His gospel is being proclaimed, and the nations of earth are receiving the witness of the coming kingdom. And all of this is in preparation for the coming of Jesus. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Revelation 22:20.

THE LORD'S DAY

By W. H. BRANSON

NOW the Scriptures clearly teach that the Sabbath is the Lord's day and that the Sabbath falls on the seventh day and not the first day. The Lord definitely claims to be Lord of the Sabbath. He does not claim to be Lord of Sunday. He states nowhere that Christians should so regard Sunday. When John the Revelator declares: "I was in the spirit on the Lord's day" (Rev. 1:10), he does not say this was Sunday. He simply says on "the Lord's day," and the only Lord's day known to Scripture is the seventh day Sabbath. If the first day is so recognized in the Bible, we have never been able to find the text. The Bible is silent on this matter. There is not the slightest hint in the Bible that the first day of the week should be regarded as the Lord's day, but the Scriptures abound with declarations that the Sabbath is the Lord's day. Thus we read:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on *My holy day*." Isa. 58:13.

"The Son of man is Lord also of the Sabbath." Mark 2:28.

"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: *But the seventh day is the Sabbath of the Lord thy God.*" Exodus 20:8-10.

We wish to call attention to a remarkable statement by the Rev. E. T. Hiscock, the author of the Baptist Church Manual:

"There was and is a commandment to 'keep holy the Sabbath day' but that Sabbath day was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is in my judgment, the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people."—*From an address before a Baptist minister's meeting in New York City, as reported in the "Examiner," of November 16, 1893.*

Here Dr. Hiscock boldly declares, before a meeting of Baptist ministers, that there is no scripture for Sunday observance. Now if this be true—and it is—then we inquire, Where then, is the authority for stating that Sunday is the Lord's day? If it is not based upon Bible authority, what other authority may Christians recognize?

Christ the Author of the Sabbath

But why is the Sabbath, and not Sunday, called the Lord's day? Because Christ is its author. He was the mediator between God and all His works of creation. He was the maker, not only of the universe, but of the earth and all things therein. Note the following:

"But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. . . . And Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Heb. 1:8, 10.

Again we read:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was not anything made that was made." John 1:1-3.

In these verses it is expressly declared that the Son of God, or the "Word," is the one who made all things, and that without Him was not anything made that was made. In Colossians 1:12-17, we are informed that this included all things "that are in heaven, and that are in earth, visible and invisible, whether they be

thrones, or dominions, or principalities or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist."

Now, if Christ was the Creator of the earth, and all things, then He is the One who made the seventh day sabbath as recorded in Genesis 2:1-3. The one who did the work, of course, did the resting. And this one was the Son of God, called the "Word" who, 4,000 years later "was made flesh and dwelt among us." John 1:14. Jesus Christ, therefore, is the author of the Sabbath, and hence the seventh-day Sabbath is the "Christian Sabbath" or "Lord's Day." This is why He declares that "the



A FAMOUS agnostic once admitted that "fulfilled prophecy, if there be such a thing, is an unanswerable argument." Read Carlyle B. Hayne's article on "Fulfilled Prophecy," in the

May WATCHMAN

Son of man is Lord also of the Sabbath." Mark 2:28.

Not only so, but it was Jesus Christ who spoke the ten commandment law from the summit of Sinai and who accompanied the children of Israel in all their wanderings through the wilderness. He is the mediator between God and man. God the Father speaks only through Him. The Father has never spoken to man directly, but only through the Son.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18.

Paul clearly states in 1 Cor. 10:1-4 that those who were led by Moses "drank of that spiritual rock that followed them: and that rock was *Christ*."

Later when Christ was upon earth in the flesh He spoke again from a mountain. In Matthew the fifth chapter, we have His first recorded sermon, and in this, the beginning of His earthly ministry, He made it clear that no alteration was to be made in the law which He had spoken from Mount Sinai.

"Think not," said He, "that I am come to destroy the law." He knew that people might draw a wrong conclusion concerning this matter so he proceeded to place a safeguard against such an error.

"For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:18, 19.

This then settles the question for all time. Christ did not destroy the law. As long as heaven and earth remain not a jot or tittle will pass from it. Those who break even one of the least commandments, and teach others to do likewise, are considered by the God of heaven as "the least" of all upon

earth, for the transgression of this law is sin. But those who do and teach them are counted as "great."

Some may say, Why did not Christ enjoin the ten commandments in the New Testament if Christians were expected to keep them? I reply, that in the foregoing statements He clearly stated that every jot and tittle of this law would remain as long as heaven and earth endured, and that He had not come to destroy it, and this settled the matter. He here reaffirmed it in its entirety by this one statement. He was its author; He had written it with His own finger; He had commanded it with His own lips; and now He declares it will remain forever. Thus the moral law, which included the seventh day Sabbath remained in full force in the Christian dispensation, and the Sabbath is therefore still the "Lord's day."

Also the seventh day is the Sabbath of the new covenant. "For this is the covenant that I will make . . . saith the Lord; I will put My laws into their mind, and write them in their hearts." Heb. 8:10. God's law written upon the heart is unchanged even in one jot or tittle, for thus Christ declares in Matthew 5:18. All His Commandments "stand fast forever and ever." Psalms 111:7, 8. So, when He writes this unchangeable law in our hearts, the fourth commandment still reads: "The seventh day is the Sabbath." Indeed Sunday observance came too late to get into the new covenant, for when Christ died on Friday the new covenant was sealed, or confirmed, by His blood. (Luke 22:20.) It was then forever too late to add to, or take from it. (Gal. 3:15.) Hence, as Sunday did not come into the church until after His death, it can have no part in the new covenant. As surely as the decalogue has its place in the new covenant so also the time element in the fourth commandment appeals to the conscience of a Christian.



One of nature's beauty spots in which is located the Royal Muskoka Hotel. (Courtesy C.N.R.)

The Fall of Babylon

By C. F. McVAGH

BABYLON is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8.

What is Babylon? What is the fall of Babylon, what is the cause of the fall, and when does it take place? And why is it mentioned at all in the book of Revelation? It must be that it can be understood, that it is important, and that it in some way affects the preaching of the gospel. The book of Revelation was given by Jesus Christ to show unto His servants events to be fulfilled in the Christian dispensation, and a blessing is pronounced upon those who read and keep those things which are written therein. (Rev. 1: 1-3.) Again in the last chapter we are told that no one can add to or take from the things written in the book without loss of salvation and danger of incurring the most dreadful plagues. (Rev. 22: 18, 19.)

Two Conflicting Last Day Movements Are Foretold in Bible Prophecy

In symbolic prophecy an angel or messenger represents a people with a message. Looking again at Rev. 14: 6-8, we find that at the same time that Babylon is making all nations drink of the wine of the wrath of her fornication, another messenger or angel is preaching the everlasting gospel to every kindred, nation, tongue and people. (Verse 6.) It is evident then that at some time in the gospel age two world movements, one a gospel message, and the other antagonistic to the gospel, will intensely affect all the nations of earth at the same time. And that this is the closing conflict between Christ and Satan we conclude from the fact that the next great event brought to view is the coming of the Lord, crowned and sitting upon a white cloud, to reap the harvest of the earth. (Verses 14, 15.)

That Babylon is an anti-gospel influence is further shown by reference to Rev. 17: 3-5. A lewd woman has on her forehead a name, "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." A woman is the symbol of a church. (Compare Ezekiel 23: 1-4 and Rev. 12: 1.) A lewd woman represents an apostate church and a pure woman as in Revelation 12, the true church. Babylon is then an anti-Christian movement masquerading and working in the name of religion. Some of God's own people have been deceived by the form of godliness, but they are called out from Babylon in the closing conflict. (Rev. 18: 4.) And when all God's people separate from her there is nothing left in Babylon but devils and every foul spirit and every unclean and hateful bird. (Verse 2.)

The real apostate character of Babylon is revealed suddenly at the very close of probation. Then the judgments of God deprive her in one hour of influence, wealth and popularity. (Rev. 18: 5-10.) Her influence has been over all the earth. (Rev. 17: 18, and 18: 3.) Her end comes with violence and is complete and irreparable. (Rev. 18: 21.) The great and wise of the earth have given her support (verse 23), and the spirit of Babylon has extended from the earliest times of sin. When the robe of religion and science is torn away she is found to be the murderer of all the martyrs of all ages and the opposer of truth and righteousness throughout all time. (Rev. 18: 24.) Great Babylon is finally made to include all the persecutors (pagan, papal or apostate Protestant) of the saints.

The Power of the Everlasting Gospel

It is the proclamation of the everlasting gospel preparing a people for the second coming of Christ that makes the truth stand out so plain that all the deceptions are revealed. And this brings all the honest in heart who have walked in the best light they had, to come out of Babylon so that her nakedness is revealed and her fallen condition exposed to the soon coming judgments of God.

Today this message of the second coming of Christ is going to the world. The fundamental thing in the gospel is belief in God's word and lack of confidence in the flesh. The fundamental characteristic of Babylon is the very opposite,—unbelief in the Bible and confidence in what man can do apart from God.

Babel the Capital City of the Tyrant Nimrod

The first mention of Babylon in the Bible is in Gen. 10: 10, where it is called Babel, the capital city of Nimrod, the overbearing tyrant. (Revised Version). The next chapter tells of the building of the city and tower on the plains of Shinar. Some of the descendants of Noah rebelled against God's plan to have them scattered abroad and fill the whole earth. They did not believe the promise that there would not be another flood. They were filled with the same unbelief that caused most of the people before the flood to reject God's warning by Noah. When God said there would be a flood, they doubted and were lost. Then when God said there would not be another flood, they doubted and tried to make preparation to save themselves.

They selected a place and built a city to make a name for themselves and a tower that should reach up to heaven to save themselves. Here we find the characteristics of Babylon down to the close of time; great builders of cities and towers of masonry to

the glory of man, exalting human reasoning above the revelation of God.

Always, although unable to unite all mankind in his schemes, Satan has worked through false science and false religion against God's plan of salvation through Jesus Christ. The same unbelief and evil imagination that caused the ancient doubters to build their tower, has worked in all nations against the everlasting gospel. Now in the hour of God's judgment, when the last message of warning is going to the world, all the powers of culture and education are being perverted to undermine faith in the Bible as the Word of God.

The decay of the old tower of Babel on the plain of Shinar is a striking object lesson of the failure of the boasted twentieth century civilization based upon what man's wisdom can accomplish without the help of revelation. It is not strange that the reasoning of men appeals more to the natural carnal mind than does faith in the gospel. (1 Cor. 2:14.) And Babylon is constantly borrowing the forms of the gospel for deceptive purposes.

A System of Substitutes for God's Plan

When the ancient city of Babylon, symbolic of the spirit of the last days of earth's history, was overthrown, it is recorded in Dan. 5:3-6 that Belshazzar and his lords were using the golden vessels of the house of God. But they took those sacred vessels intended for the service of God, and drank in them the wine of Babylon to the glory of the works of their own hands. Even so Babylon in the last generation often takes the scripture names and familiar gospel expressions and applies them to the traditions and appointments of men.

Babylon is the name God uses in the last book of the Bible to cover all man-made schemes of salvation, all efforts of man to save himself by works. It does not hesitate to counterfeit and substitute, and mix evil with good. The papal church in so far as it has substituted human ordinances for the divine and enforced them by a union with the civil power, is a definite exemplification of Babylon. And all Protestant churches, her daughters, are also



BABYLON FALLS LIKE A MILLSTONE THROWN INTO THE SEA
REV. 18:21.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

partakers of it to the extent that they accept doctrines on the authority of custom and tradition rather than, 'thus saith the Lord.'

Their Babylonian origin is still more plainly revealed when these rules of faith are enforced upon men by civil penalties or by boycotting those who disregard them. The Reformation of the sixteenth century reaffirmed the apostolic standard of truth, but many teachers today, under the influence of so called higher criticism, have abandoned the Protestant rock, "the Bible, and the Bible alone" and have

made void the work of the reformers. All but a small minority of noble souls scattered in all the sects both Catholic and Protestant, have accepted the papal position of Bible and tradition, and Satan is rapidly welding together all the powers of human wisdom and achievement, religious and scientific, to discredit faith in the deity of Jesus. "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him." 1 Cor. 2:14. Without the new birth we are all prone to exalt human reasoning above the commandments of God.

The Ladder From Earth to Heaven

Jesus is represented in Gen. 28:12 as a ladder reaching from earth to heaven and establishing communication between God and man. (John 1:51.) He is called in the New Testament, "the Son of God." Luke 2:35; Matt. 14:32 and Mark 1:1.) He is also called "the Son of man." (Matt. 25:31; Luke 17:26 and John 8:28.) He is also called "God," (Heb. 1:8) and "Man", (1 Tim. 2:5). While we cannot explain the mystery, He was and is, both God and man, thus spanning the whole distance from the weakest humanity to the power of the Deity.

Both Protestants and Catholics teach the deity of Jesus, but the Roman doctrine of the immaculate conception of Mary, makes Mary's human nature different from ours, so that her son inherited a purer human nature than we have. But if Jesus did not have the same kind of human nature and the same temptations that we have, the ladder does not come down to the earth where we are, and so the Roman system, while declaring that Christ is the only salvation, cuts the foot off the ladder and leaves its lowest round far above our heads. The poor sinner cannot reach it without availing himself of the help of a multitude of intercessors living and dead which through the papal church is guaranteed to boost him to within reach of the lower round of the ladder, after which all is well.

On the other hand the higher critic says that Jesus was a good man and a perfect example, but He is not God. According to this theory the bottom of the ladder comes down well within the reach of man, but as he is only a man and not God, the top is cut off at the top and has no landing place. And so between these two theories, one or the other of which is held by nearly all the great religious leaders today, salvation through Jesus' blood of the ladder does not reach all the way to heaven.

is a meaningless expression. The plan of God is so perverted that the ladder is made an impractical nothing suspended between heaven and earth but affording us real communication between God and man.

Babylon embraces every religious organization or theory whether Roman, Protestant, or pagan, that makes void God's plan. But just as earthly wisdom concludes that the Bible is out of date, the everlasting gospel rings through all the earth, tearing the mask from Satan's deception, and calling upon all men to worship the Creator of heaven and earth and the fountains of waters.

This divides the children of men into two classes—the obedient and the disobedient. Then the Lord descends with a shout, with the voice of the archangel and the trump of God and His faithful ones are caught up to meet Him in the air. (1 Thess. 4:16, 17.) At the same time it is said of Great Babylon, "Her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:5.

The final triumph of good over evil is foreshadowed in the scriptures from the first promise in Genesis. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

Babylon means confusion. There is unity in truth but error and apostasy run in many diverse channels. Babylon was the name of the first kingdom among men.

Its history furnishes also the first example of an organized effort on the part of Satan to rule the world through sinful men. The complete failure of Satan in this first effort and the complete extinction of this ancient kingdom makes it a fitting type of the work of the adversary of righteousness. In the book of Revelation it is used as an object lesson to the people of the last days of the futility of all efforts at progress based upon disobedience to God's law and a prophecy of the impending destruction of sin. Without God there is no such thing as true religion or even of enduring moral standards. And without religion there is no permanent progress. Left to himself man's evolution is always downward. Religion is the only solid foundation for morality and civilization. The fall of Babylon marks the end of the age and the coming of the Crucified One as King of kings and Lord of Lords to reign in righteousness. "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."



An Old Trapper writes on the subject of eternal torment in the *May Watchman*. Whether you believe in an ever-burning hell or not you will be interested in his article in the next issue on

The BURNING QUESTION

The Memorial of the Resurrection

By C. P. BOLLMAN

ONE of the most interesting of Bible studies is the subject of God's memorials. We find these helps to Christian living all along our pathway through life. The first of the memorials is the Sabbath, God's holy, blessed rest day. This day comes to us, not once a year, but once a week, reminding us of God as the Creator. In Genesis 2:1-3 we read:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made. . . . And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Again, when His chosen people were brought out of Egypt that they might serve Him, they were commanded to "remember the Sabbath day, to keep it holy," the reason assigned being,

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." (See Ex. 20:8-11.)

There were also other memorials, all designed to keep in mind certain great events or interpositions of the Lord in behalf of His people, such as the Passover, the Feast of Tabernacles, etc.

Nor were these confined to the Old Testament; the New Testament has its memorials as well as the Old. There is the ordinance of humility (John 13:1-17), the Lord's supper:

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:26.

The Lord's supper is, then, not only a memorial of our Lord's death, but also of the promise of His coming again. It is, as it were, a great memorial arch spanning the centuries from Christ's death upon Mount Calvary until He shall at last stand upon Mount Zion surrounded by all the throng of the redeemed.

And there is our Lord's resurrection. He was not only "delivered" to death "for our offenses," but "was raised again for our justification." Rom. 4:25. And as we have in the Lord's supper a most beautiful memorial of Christ's death, so in baptism we have an equally beautiful and impressive memorial of His burial and resurrection. In Romans 6:1-10 we read:

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up

from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God."

Here, then, in water baptism we have not only the divinely appointed memorial of the burial and resurrection of Christ, but an emblematic representation of the believer's death to sin and of His resurrection to a life of righteousness.

And this is the only memorial the Lord has given us of the resurrection. Ordinarily, natural death and burial occur only once with each individual; so too, in the plan of God, death to sin and a resurrection to a new life occur but once in the experience of the Christian. Says the apostle:

"For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:11-13.

In the words of another:

"Those who are buried in baptism are said to be buried with Christ. They are said to be baptized into His death. Baptism brings to view the death of Christ by commemorating His burial. Christ was buried in the tomb; we are buried in the water. Christ was buried after dying as a sacrifice for sin; we are buried in the water after the Spirit of God has enabled us to see our just condemnation by the law of God, and after the sentence of death inflicted upon Christ has been accepted in our behalf as though it had been inflicted upon us.

"But the burial of Christ is not the only thing commemorated by baptism. His burial was to attest the fact of His death. His resurrection is brought to view as distinctly in baptism as is His burial. If the sinner is buried in the water because the law counts him as dead, he is immediately raised from it, as though endowed with new life. (Rom. 6:5.)

The sentence of death no longer stands against him; and now, having died in the sight of the law of God, he can rise from his burial to live for God, with the sentence of death no longer standing against him. So Paul speaks of the resurrection of Christ as set forth in our baptism: "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus the resurrection of Christ from the dead is represented by our resurrection in baptism. Our burial is in the likeness of His burial when He had tasted death for us; our resurrection from this burial represents His resurrection from the dead. So Paul writes to the Colossians that we are buried with Christ in baptism, and raised with Him through the faith of the operation of God, who hath raised Him from the dead. Col. 2:12. Thus our faith in the burial and resurrection of Christ is expressed in our obedience to the ordinance of baptism.

"Though we are baptized but once, yet if we continue faithful to God, we participate in the commemoration of Christ's resurrection as often as any person is baptized in the place where we reside; for whenever any person is baptized, the entire church participates in that baptism. They decide, on examination, that he is a fit person to be baptized. The pastor, as the representative of the church, baptizes him, and all the church assemble to assist by their presence, their influence, their prayers and songs of praise to God."

And thus as often as we witness the administration of this solemn memorial rite, the facts of our Lord's burial and resurrection are brought to mind, not as a gruesome reminder of the tomb, but as a pledge that as He was raised up by the glory of the Father, even so we, if through Him we indeed walk in newness of life, if called to die, shall come forth in the morning of the resurrection shouting, "O death, where is thy sting? O grave, where is thy victory?"

Here, then, is divine order; here is a beautiful fitness of things. But this order is disturbed and the beauty destroyed whenever men, exercising usurped authority, attempt either by ecclesiastical penalties or by civil pains to change this order by imposing upon unwilling subjects the observance of a substitute for one of God's memorials. This is done perhaps most frequently by seeking to substitute Sunday for the Sabbath; by requiring rest upon one of God's working days instead of upon His divinely appointed Sabbath.

And because Sunday observance cannot possibly be made to fit the terms of the fourth commandment, that day is by man made the memorial of the resurrection of Christ, thus displacing the God-given memorial. And to crown the iniquity, this false sign of a spiritual truth is enforced upon all people by civil pains and penalties.

Canada's Boy

By THEO G. WEIS

Who's the clean-faced player
Snow fringed head to foot
Trampled, wounded, rising
Where none other stood?
Who's the smiling youngster
Striding through the crowd
Eyed by all the people
Cheered so long and loud?
Canada's Boy.

Who's the thoughtful plodder
Staking out his claim
In the hearts of peoples,
In the halls of fame?
Who's the lad rebuilding
Nature's cold retreat,
Changing trails to highways
Laughing at defeat?
Canada's Boy.

Who's the winsome hero
Prince of northern men
Holding true to honour
With the "strength of ten"
Who's the hope and treasure
Of our Empire's yield
Pleading "peace and freedom"
'Neath God's mighty shield?
Canada's Boy.





Your Health

What To Do When Your Child Has a Fever

By WALTER R. RAMSEY, M.D.

Whenever reference is made in literature, and even in the Scriptures, to sickness, one word stands out predominately, and that word is "fever."

Fever has always been regarded as a disease in itself, and therefore has been treated as such.

The interesting thing now, in looking back upon times not so long past and in the light of our present knowledge of disease, is the absolutely illogical means that were employed to combat the fever.

Water was regarded as one of the most dangerous things which could be given during a fever, and if the water were cold, so much the worse. Liquids were strictly prohibited, and the clothing was piled on with the idea of getting the patient to perspire. But how could a patient perspire without fluid?

Saved by Cold Water

As an example of one of the myriads of utterly false practices which have been used in the treatment of the sick from times immemorial, Benvenuto Cellini, the great Italian sculptor, in the story of his life, relates that being seriously sick of a fever, his enemies, who were jealous of him, tried to end his life by bribing the nurse to leave a pitcher of cold water by his bedside. When the nurse left the room, he, of course, seized the pitcher and drained it to the last drop, following which he sank into a quiet sleep, and awoke after twenty-four hours—well. This was in the fifteenth century, but it took the medical profession 500 years after that to learn what was then demonstrated, that the best thing for a fever is water.

What, then, is fever, and what significance has it in disease? When we say a person has fever, we mean that the temperature of the body is somewhat above normal. The normal temperature of the body, for both adults and children, is a little less than 99° F. A temperature of 99° in a child would not be considered abnormal, as many children at certain periods of the day, especially after a meal, have a slight rise of temperature.

The remarkable thing is that in spite of all the

changes in temperature to which the body is subjected in the northern climate, the temperature of the body remains in health practically the same. That this is possible, is due to the fact that the body has a heat regulator, and in fact, the skin over the entire body is equipped with thousands of tiny thermostats which open and close the dampers, depending upon the temperature of the atmosphere and the amount of fuel piled into the body in the way of food.

Dampers Are Opened

If the weather is hot, the thermostats shut the dampers, causing the central fires, which make heat in the body, to burn low, and at the same time open the windows by dilating the blood vessels in the skin, and causing the sweat glands to secrete more water, so that much heat is carried off from the body. When this mechanism works perfectly, as it does in health, the body temperature is kept at the normal, that is about 98.5°.

When, however, a child becomes ill from some disease, such as scarlet fever or measles, one of the first things the mother notices is that the child has fever. With many of these infections the fever may run very high, sometimes reaching 105°, or even higher. What really has happened? The germs of the disease developing somewhere in the body produce poisons which stimulate the heat-regulating centres. The dampers are opened, and at the same time the windows in the skin are closed, so that there is little loss of heat by radiation or perspiration. The result is the temperature of the body rises above normal, and continues above normal usually more or less constantly until nature has overcome the disease, when the temperature again sinks to normal and remains there.

The fact is that scientists are more and more coming to regard the fever which accompanies most infections, as one of nature's methods of fighting the disease. Moderate fever must not be regarded as a serious thing, but rather as a favourable symptom, showing that the patient has the necessary vitality to fight the disease. Too much effort must not be used to combat fever, and drugs which de-

press the temperature usually do it at the expense of the vitality of the patient.

High temperatures of 104° or 105°, accompanied by delirium or other nervous symptoms, can best be combated by drinking large amounts of cool water, and by bathing or sponging the body with warm or tepid water, with the idea of increasing the loss of heat by evaporation. This will frequently be followed by a cessation of the delirium, a lowering of the temperature, and by an interval of quiet sleep.

Beware of Drugs

We must remember that, after all, nature is the great physician, and whatever we do in the way of treatment, is simply to help nature effect the cure. If, then, we use drugs or any other means which depress or in any way lessen the vitality, the chances for recovery are just so much the less favourable, and the treatment has done harm instead of good.

That an elevation of the body temperature above normal, especially in young infants, can result from excessive clothing combined with overfeeding, especially in hot weather, there is no doubt. This can be demonstrated, in such a case, by cutting down the food and removing the excessive clothing, when within a few hours the temperature will sink to normal. The giving of fever powders, to young children especially, should never be permitted. Many of these so-called "fever powders" are coal-tar derivatives, and are extremely depressing to the heart. I have not infrequently seen the lips and finger nails of a child turn quite blue after being given one of the so-called "fever tablets."

Remember that fever is only a symptom, and that back of the fever there is some real cause. It is a good rule in the case of children who are prone to over-eat, on the first appearance of temperature to give a cathartic, thus removing frequently the cause of the fever. All food should be stopped for twelve hours, and cool water given liberally, and the child sponged occasionally with warm or tepid water.

When fever persists after these simple remedies have been tried, no time should be lost in summoning a physician.—*The Northwestern Health Journal*.

Colon Hygiene

A Cleanser That Is Not a Cathartic

By R. MANNING CLARK, M.D.

This series of articles on colon hygiene could be continued without end, in the discussion of the various cathartics. There number is certainly many. But there would not be very much profit in such a discussion.

In recent years, the matter of oil has come to be a great subject. In fact it is a subject for diplomatic and international relations, and a commodity in which many have made millions. But out of it all has come a matter of interest to those who have trouble with the digestive tract, and especially to

those who are troubled with constipation. I refer to "liquid petrolatum" oil.

This is sold under a great many different names. Companies are putting it forward because it is a great money-maker. However, they have done us no harm. On the contrary, the oil is a real service, for it has provided a means of assisting the colon, without in any way irritating it or producing the action of a cathartic. I recently saw a list of two hundred different names under which this was sold. It is, however, all of it, the same material.

This is simply a high-grade oil. It is of a high specific gravity, and is not absorbed in any way. The blood takes up nothing from it. It acts by mixing freely with the faecal matter and forming a sort of emulsion, thus preventing the faeces from becoming hard. It is of great assistance to the bowel movement, and does no harm; this cannot be said of other cathartics.

On account of the above facts, it is very easy and simple to advise anyone to use it. It helps keep the "garbage can" in good condition, and is of great assistance. It does not act by lubricating the bowels, because it is impossible to put a film of oil over a water-soaked membrane, such as that which lines the bowel. It acts, as explained in the previous paragraph, by making a sort of emulsion, and mixing very freely with the faecal substances.

The oil should always be taken at mealtime, and in small enough doses, so that a certain amount of it may be mixed with the food at each meal. This greatly assists in its action.

Questions and Answers

Readers of the Watchman are invited to send questions on health topics.

Consulting physicians
D. H. Kress, M.D. H. G. Burden, M.D.

"How would you treat ivy poisoning?"

In some cases, the inflammation seems to run its course despite anything that can be done for it. In fact, some say that time is the only efficient remedy for this affliction.

Compresses of potassium permanganate, ten grains to the ounce of water (about 2 per cent), or half that strength if the skin is broken, give prompt results, but darken the skin. This may be followed by a 10-per cent solution of sodium hyposulphate, which will discolour the permanganate, and at the same time will help to neutralize the poison.

A compress of a 10-per cent watery solution of Epsom salts, covered with oilsilk, and renewed three or four times a day, is used very successfully by some.

I have had greatest success with a solution of zinc sulphate, ten grains to an ounce of water, when applied within twenty-four hours of the beginning inflammation, or within ten hours of the formation of blisters. It seems to dry up the exudation. Apply half strength when the skin is broken.

The Home

"It takes a heap 'o
livin' in a house to
make it home."



Character Building in the Home

By RABBI SAMUEL SACHS,

University Avenue Synagogue, Toronto

Character building, like charity, should begin at home. There is great need to dwell upon this today, because of the insidious and almost resistless influences that are working for the undermining of the home, especially in the larger cities. Such is the tremendous drive of city life, so fierce the struggle for a living, that there is scarcely heart or opportunity for life's, not to speak of religion's sweet influences. Even under conditions of elegant leisure, there are the temptations of the theatre, the club, and all sorts of social functions for men and women, a merry-go-round of entertainments that lure them from the quiet and healthful enjoyments of the home to the glitter and excitement of the gilded halls of pleasure.

How many of us go back in our thoughts to the homes of our childhood, to the godly old father and the sweet faced and sainted mother and all the encompassing ministries of holy love, which made us feel then, and which make us feel now, that home was indeed a fragment of paradise! The memory of that home has been a benediction through all our life and has given us strong anchorage in many a high and stormy gale. How many of the sturdiest men and the queenliest women are what they are because they had such homes! That old home where you once stood at mother's knee and recited your evening prayer before cuddling down in your little bed; that home has perhaps long since vanished from the face of the earth. The loved ones who used to nestle there beneath the old roof are maybe gone, and now you have a home of your own, a house of some sort, maybe more costly and more elegantly furnished, but is it so sanctified by religion, so beautiful with pure love-light, so fragrant with the breath of piety that the loved ones who cluster there today, and who may be scattered tomorrow, looking back to it hereafter, through the vista of the years, shall feel about it as you now feel about the home of your childhood?

The ideal home is a beehive in which youth, like

the bee, garners the sweets and memories of life, for manhood and womanhood to feed upon and for age to meditate over. If there is any place in which character is fashioned it is the home, for there we live. Not many men are homeless, they say, but some men are home less than others, and some men and women are not home at all, even when they are present there—they do not really live there. They are just agents to supply their families with groceries and clothes, neglecting their main work, the building of character. The child will go daily to school and occasionally to the house of worship, but the home is the place wherein he really lives and whence he will later go forth with the strength of a giant or the faint-heartedness of a weakling. The home is the most influential factor in determining character and destiny.

There is a Jewish folk tale about the citizens of Chelm, the City of Fools. While visiting a neighbouring town, a prominent Chelmiter, noticed a man loudly beating a drum in the market place. Curious to know what that meant, he was informed that a fire was in progress somewhere in the town. On his return to Chelm he told his fellow townsmen that their methods of fire-fighting were antiquated, that he had discovered a better way, namely by beating a drum. They therefore procured a large drum and on the occasion of the very first fire, they all stood around in the market place, while one of their members loudly beat the drum. In the meantime the fire burned merrily, until the house was burned to the ground. Noise will not put out a fire, nor will it build up a structure.

There is much talk in our day about adjusting our social machinery to the uplifting of humanity in the mass. More and more are we disposed to rely upon monster mass meetings and spectacular demonstrations and great all-embracing federations. And yet, national character is built up not with drum-beat and trumpet blast, but noiselessly as the footfalls of the sunbeams and the distillations of the dewy night. National character is developed, not so much in the large assembly, as in the sanctuary of the home.—*The Canadian Child.*

As Others See It

The Road to Heaven

"Yesterday has slipped away;
God has got tomorrow.
Take today and do your part,
As your part is given.
That's the way to gladness, heart;
That's the road to heaven!"

Secret of Old Age

Bulgarians are the longest-lived people in the world, asserts Dr. Cyril Popoff director of the statistical department of the Bulgarian government. He has gathered some interesting data respecting the span of life in the little Slav state as compared to that in the United States and European countries. Although Bulgaria's population is less than that of New York City (5,483,125 according to the 1925 census), it boasts 3,139 men and women who are 100 years old or more.

For every 100,000 persons in Bulgaria, according to Dr. Popoff's investigations, there are fifty-eight centenarians. In the United States the number of persons in every 100,000 of population who have reached the century mark is said to be only four.

What is the secret of this triumph over the traditional Biblical allotment of life of "threescore and ten"? Let the Bulgarian centenarians themselves answer. Bulgarian government doctors visited the homes of the modern Methuselahs and closely examined their manner of life.

Virtually all showed that their lives were characterized by a placidity of disposition, freedom from worry, and a contemplative bearing.

All are of friendly disposition, optimistic, fond of singing in their youth and in their old age. As a rule they play some sort of musical instrument, drink only mild alcoholic drinks prepared in their own homes, and these only in small quantities and at mealtimes. They seldom smoke.

They eat mainly vegetable food and milk products, usually sour milk and buttermilk. They are all industrious, early risers, and sleep uncovered as long as possible. Their domestic life is characterized by moderation; they have married late, usually after 30, and have had from five to ten children. Almost all of them live in the open and are farmers.

Only fourteen of them have ever consulted a doctor.—*Associated Press dispatch in San Francisco Chronicle, Dec. 4, 1927.*

"The Yellow Peril"

Unfortunately the future holds prospect of disturbing elements. A dozen nations, for example,

are involved in the crisis in China. I discussed the matter with a scientist, and he said grimly, "The yellow peril is coming unpleasantly near. You see, we are apt to ignore some facts. We take our white domination of the world as God's command. A thousand years ago the white race didn't even hold the whole of Europe. Four hundred years ago we had secured Europe, but the coloured races ruled the rest of the world. Now, since the industrial era and the invention of explosives, one third of the world's inhabitants—the whites—rule eight ninths of that part of the world inhabited by the coloured peoples. Is it likely to last, when we make the mistake of teaching them to use modern weapons and sell them our old war stocks and surplus ammunition?"

I remembered the native troops brought over from India and Africa to fight in France; the Chinese coolies who handled our shells. The French have raised big black and brown armies in Africa, teaching them how to fight the white enemies of France. Are they sure of their fidelity? *They are not sure.* And the ideas of nationhood, independence from white rule, self-government, are stirring across the Egyptian desert, and from Mesopotamia to Persia, and through India.

The possibility of a struggle of existence between the white and coloured races casts a gloom over the hopes of scientists, I find. "Look at India," said a bacteriologist to me. "By our sanitary and agricultural improvements India has been able to add 109 millions to its population between 1872 and 1911. Africa is beating India in increase—prodigious!—while Europe goes in for birth control for economic reasons. All this means the inevitable decline of white power."—*Sir Philip Gibbs, in Cosmopolitan, September, 1927.*

Time

If time be of all things the most precious, wasting of time must be, as Poor Richard says, the greatest prodigality, since, as he elsewhere tells us, lost time is never found again; and what we call time-enough, always proves little enough. Let us then be up and doing and doing to the purpose; so by diligence shall we do more with less perplexity. Sloth makes all things difficult, but industry all things easy, and he that riseth late must trot all day, and shall scarce overtake his business at night. While laziness travels so slowly, that poverty soon overtakes him, as we read in Poor Richard, who adds, Drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy and wise.—*Benjamin Franklin.*

News Notes

—Assyria was the first country to employ kilts as national dress.

—The Great Pyramid built by Cheops contains more than 2,300,000 stones, averaging over two tons in weight.

—Cows found in the South Sea Islands are said to be the smallest in the world, being only four feet high.

—Both the Duke of Wellington, who defeated Napoleon at Waterloo, and Napoleon were afraid of cats.

—The saxophone was named after its inventor, Antoine Joseph Sax, of Belgium and Paris.

The custom of buying and selling slaves is still practised in Abyssinia where hundreds of human beings are sold on the block each week.

—More pupils in United States high schools study Latin than all other foreign languages combined, reports the American Classical League.

—A Thanksgiving Day ingathering of drunks used to be the annual practice of the New York Salvation Army. Since prohibition they give a party to crippled children instead.

—The use of anesthetics was taught to other medical professions by dentistry. The use of nitrous oxide, laughing gas, in the extraction of teeth, was first attempted by Horace Wells in 1841.

—A London, England, real estate firm has adopted the practice of showing motion picture films of its properties to callers interested in purchasing or renting.

—'Worsted' thread or yarn is so called because it was first made, early in the 15th century, in Worstead, Norfolkshire, England. The name of the town was at that time spelled *Worsted*.

—According to Professor Koellicker, a Swiss zoologist, fish are not deaf and dumb, and in the depth of the sea give forth a buzzing sound which contains a certain amount of harmony and gayety.

—When coal was first offered for sale by Colonel Shumacher he was threatened with arrest 'for having fraudulently attempted to sell black stones for fuel.'

—The name 'White House' was applied to the executive mansion after the painting of the buff freestone to hide the traces left when the British burned the building in 1814.

—In order that the din of a busy street shall not make indistinguishable the voice of the traffic officer on duty, the Camden, New Jersey, police depart-

ment has installed loud speakers in many of its most important traffic towers.

The Book That Makes Us Think

(Continued from page 4)

I read the other day in the "Pepperbox" of the *Pittsburgh Gazette-Times* that "what man sets up as his principles are frequently only ingrown prejudices." Prejudices are convictions that lack just one thing—thought. There was another epigram in the same paper: "Nature makes few mistakes. If she puts in a generous amount of bone in the head it is because there is no other material available." I tried to think this over, especially the reason for putting such true statements in the "Pepperbox." Maybe it is because if we think it over it hurts our pride. Because there is one kind of thinking we certainly do enjoy: We do think much of ourselves! It gratifies us to have "the best, the largest, the finest in the world." The less we have, or the less we know about what others have, the prouder we are of our own. Let us be ready to compare and look at things with the other fellow's eyes.

Doesn't it make you stop to think when you read that the Book predicted about two thousand years ago, "that in the last days . . . men shall be lovers of their own selves, covetous, boasters, proud"? 2 Tim. 3: 1, 2, 4. This scripture forecasts the kind of thinking that constantly adds another layer on the inside of the brain, that lessens the brain and narrows the vision. There is one safe way of thinking—"What think ye of Christ?" Why not try it? But make it prayerful thinking. That will bring you in contact with the One who says: "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55: 9.

Will This Wicked Earth Last a Thousand Billion Years?

(Continued from page 5)

"When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 28-31.

A thousand signs on every hand today proclaim that Jesus is coming soon, that the days of our earth's wicked history are numbered. Those who truly study their Bibles and are watching the fulfilling prophecies cannot be blind or mistaken in regard to the meaning of events in the world today. The past and the present are all converging on to one point — one of the two great focal points of the ages—the second coming of the Lord Jesus Christ. The most important task we can undertake is to get ready to meet Him. For His coming is hastening on, and He will not tarry.

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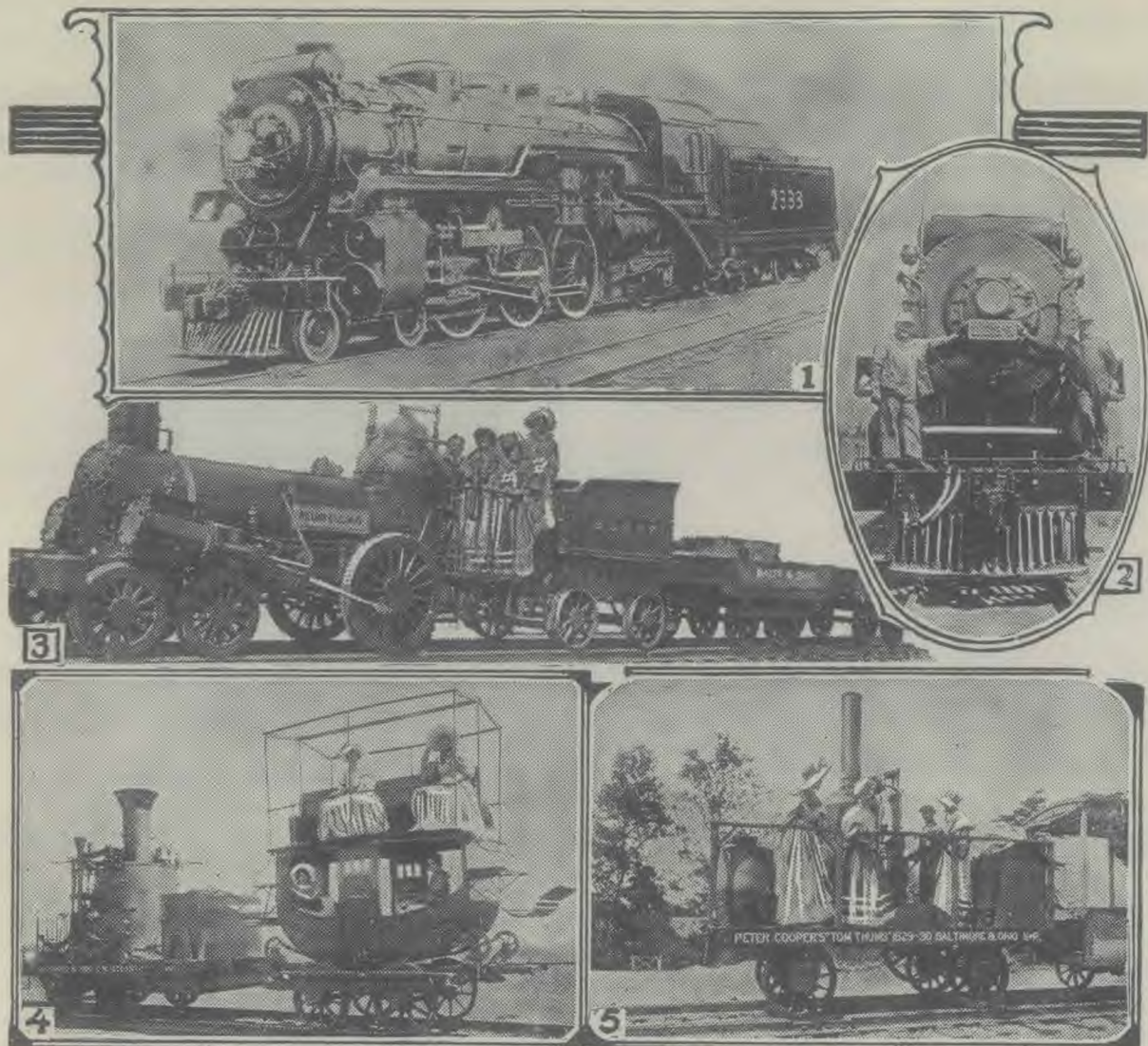
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(Courtesy of C. P. R.)

Transportation Epic of North America

This interesting picture shows types of railroad equipment exhibited at the Baltimore and Ohio Centenary at Baltimore, Maryland, in 1927. The contrast between Peter Cooper's "Tom Thumb" and the powerful modern locomotive No. 2333 shown at the top illustrates the marvellous progress in invention during the century of increase of knowledge foretold by the Hebrew prophet Daniel in Daniel 12:4. An interesting article on the Iron Horse Centenary by J. L. McElhany will be found on page sixteen.