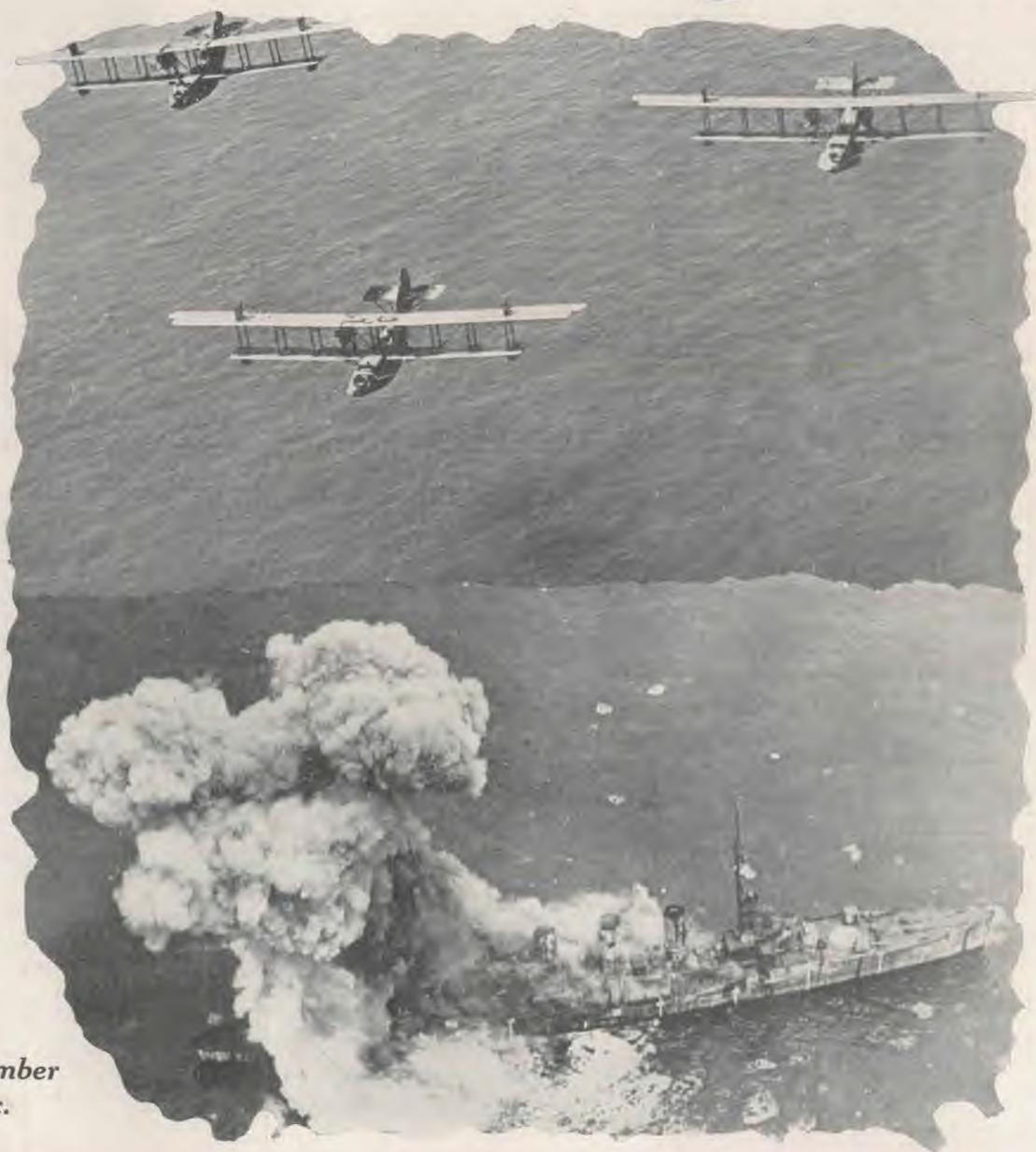


U. G. Daniels
The Canadian

Watchman Magazine



November
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“Battleship or Airplane--Which?” [see page 1]

Sermons We See

*I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live their creeds;
For to see good put in action is what everybody needs.*

*I soon can learn to do it if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lectures you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do;
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.*

*When I see a deed of kindness, I am eager to be kind.
When a weaker brother stumbles, and a strong man stays behind
Just to see if he can help him, then the wish grows strong in me
To become as big and thoughtful as I know that friend to be.
And all travellers can witness that the best of guides today
Is not the one who tells them, but the one who shows the way.*

*One good man teaches many, men believe what they behold;
One deed of kindness noticed is worth forty that are told.
Who stands with men of honour learns to hold his honour dear,
For right living speaks a language which to every one is clear.
Though an able speaker charms me with his eloquence, I say,
I'd rather see a sermon than to hear one, any day.*

--- Edgar A. Guest.

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Editorial Comment

Battleships or Airplanes -- Which?

OUR front cover shows a combination photograph of three huge Martin bombers hovering over the old German battleship "Frankfort." The combination was made by taking two close-up views and then photographing them together. The line of demarcation can be clearly seen. The upper photograph was taken from above the airplanes as they sailed over the sea on their way to bomb the "Frankfort." The lower one was taken just as the bombs burst on board the ship.

In sending the surrendered ship to the bottom of the ocean, tests were made by the United States naval department as to the effectiveness of the airplane as a weapon against battleships. It was demonstrated that airplanes are, in a limited way, effective, but not sufficiently so to

justify the discontinuance of battleships as the backbone of a navy. In addition to the difficulty of making hits in fair weather on a moving target from a rapidly moving plane, the plane is rendered useless on foggy days, as an enemy battle fleet would easily escape the eyes of the airmen. It is to be hoped that the conference on reduction of armaments will devise some plan that will make the building of so many engines of destruction, which cost so much and become obsolete so soon, unnecessary. One battleship costs more than fifty airplanes. Great Britain is not adding to the number of her battleships. The United States and Japan are the only nations at the present time that have authorized extensive plans for the building of battleships. The Pacific Ocean may be the place of the next great naval encounter.



Delegates to the Imperial Conference, London, 1921; Photograph Taken in Front of No. 10, Downing Street

The British Empire--A League of Commonwealths

THE Imperial Conference in London, which was attended by the premiers of the countries constituting the British Empire, has emphasized before all the world both the unity and the diversity and independence that exist among the members of the League of British Commonwealths. Nothing like it has ever existed before in the world. It is not unity of national interests alone that binds the different parts of the Empire together, for in the conference the premiers did not hesitate to express divergent views upon problems under discussion, reflecting the geographical and individual viewpoints of the widely separated parts. It was a splendid practical demonstration of the fact that the spirit in which a question is approached has an influence in its amicable settlement that no complexities of interest can overbalance.

The constitutional problems were scarcely touched in the recent conference. Perhaps it is not time yet to deal with the settlement of constitutional problems; and perhaps, after all, it will be found that constitutional phraseology is not of vital importance. The present relationships have been arrived at by a process of growth and the almost unconscious changes that accompany growth, and we have no assurance that the period of growth is past and that the relationships of the various parts of the body can now be stereotyped and fixed by constitutional limitations. The idea of an imperial parliament, or even of an imperial cabinet, would scarcely be acceptable either to the United Kingdom or to the electors of the dominions; yet frequent meetings of the elected representatives of the family of nations, actuated by the same traditions, to talk over world problems and matters of mutual interest, is manifestly of great importance.

On one thing there seems to be general agreement, and that is that the safety of democratic responsible government can best be conserved, not only for the British peoples but for the world, by concerted action. The fear of certain American statesmen that the inclusion of the British self-governing dominions as voting entities in the League of Nations would give

Britain too great a preponderance of influence in world councils (one distinguished United States senator said it would give Great Britain six votes to the United States' one) has been modified, if not dissipated, by the free and frank way in which the dominions have talked in the Imperial Conference. The fact is that on many questions that will inevitably come before the



Premier Hughes, of Australia, and His Family, on the Way to the Conference in London

League of Nations, the votes of Canada, Australia, New Zealand, and the Union of South Africa would serve rather to prevent the United Kingdom from dominating the league, because, to say nothing of the earnest desire of British statesmen to maintain cordial relations with the United States, the views and interests of the dominions would often coincide with those of the United States, and the British foreign office is influenced more and more in its world policy by the desires and public opinion of the overseas dominions. The Empire co-operation,

which is prompted by loyalty to the British Crown, is more like that which exists in a well-regulated family than that which pertains to a political alliance. Differences in location and home conditions do not prevent the harmonious working together of grown-up members of the same family, but they do serve to show the wisdom of self-government. A brother is not pre-

as well as of England. Indeed, common traditions of civil and religious liberty and loyalty to the King and a consciousness of a part in one flag, form the silver thread that binds the British nations together and makes the British Empire a mighty influence for the diffusion of liberty, peace, and the gospel of our Lord Jesus Christ throughout all the world. In the centre of this league, in the United Kingdom itself many of the most influential statesmen who have moulded British policy, have come, not from the dominant Anglo-Saxon race, but from the "Celtic fringe," and this development might have been even more noticeable had the Irish long ago accepted the unity of Britain in the same spirit as did the Welsh and Scotch people.

The deliberations of the Imperial Conference, together with the patience and liberal attitude of Lloyd George and the English people toward the Irish question, have greatly strengthened Britain in the eyes of the world, and have also taken a club from the hands of the haters of England and the critics of the British system of government.



The Washington Conference

ON the third anniversary of the signing of the Armistice, Nov. 11, 1921, at the invitation of President Harding, the representatives of Great Britain, France, Japan, the United States, and other countries meet in Washington, D. C., to consider plans for the reduction and limiting of armaments. In order to facilitate the main object of the conference, especial attention will be given to conditions in the Far East, with the hope of removing friction by the adjustment of national interests. Not only the war-weary, tax-burdened people of the countries represented by delegates, but the whole world, looks to the conference at Washington with mingled hope and fear. The responsible statesmen in all countries know better than the man on the street the very real and tremendous obstacles in the way of the reduction of armaments so ardently desired by the people of all lands. If the delegates at Washington can succeed in allaying somewhat the almost universal feeling of distrust and suspicion, the economic obstacles could doubtless be overcome. The men employed in building



Premier Massey, of New Zealand, and His Family

vented from seeing his brother's fault and helping him to correct it, without involving the family in bitterness and bloodshed.

The frank and friendly advice of Gen. Jan Christian Smuts to the Irish extremists, is an outstanding example of the helpfulness of mutual family interest. More of the medieval trappings of the Empire may yet be dropped, but British monarchy is a system of tried worth. Canada is not subject to England, but she owes loyal allegiance to, the King—King of Canada



Premier Meighen and His Wife, on the Eve of Their Departure for the Imperial Conference

engines of destruction could be given more profitable work, so that increase of unemployment would not necessarily follow curtailment of military preparations. Even here, however, it would be difficult to persuade people to pay taxes to sustain a policy of public improvement on the scale to which they submit for purposes of national defence. All war preparations are made on the plea of national defence, and fear is the compelling force behind the building of battleships and guns.

If the conference at Washington fails to give satisfactory assurance upon at least three main questions, then reduction of armament burdens cannot follow, and the world will be worse off because of this failure. The race for preparedness will go on more feverishly than ever. France must have assurance against a revenge attack by Germany, or else France must go on

making the best preparation she can against such a possible contingency. This justifiable fear on the part of France, she having suffered armed invasion by Germany twice in the last fifty years, is sufficient to keep the continent of Europe in a state of unrest and military preparation. In fact, it affects the whole world, because the world has learned that war cannot be easily localized. Great Britain must be assured that her food supply is not going to be interfered with in time of war. Britain depends upon her ships to bring her food from afar. To Britain the sea is what the railroad systems are to the United States and Canada. The life of Britain depends as much on the freedom of the sea as the life of the United States depends upon the free use of her transcontinental railroads. Unless Great Britain can be given assurance at the conference that war will not in-



Gen. J. C. Smuts, Premier of South Africa

terfere with her communication by sea with her overseas dominions and her food supply, then it is folly to talk to Britain about reduction of naval armaments.

Japan, in her island home, with a population of five persons to every acre of tillable land, is in a somewhat similar position to Great Britain. She cannot feed her rapidly growing population at home, and unless Japan can be assured of the freedom of the seas in peace and in war, and be given some outlet for her surplus population, then it is useless to talk to Japan about disarming.

It looks as if the greatest responsibility for the success or failure of the conference rests upon the United States. If God will give wisdom to the men in council to solve these three main questions, it will bring great rejoicing and a prolonging of world tranquillity. The prophecies warn us against too great optimism in regard to world peace. As long as selfishness rules in the hearts of men, war will always hover on the horizon. The gospel is the only effective agency in removing selfishness, and there is no present prospect that the conversion of all men to the gospel is at hand. Until the coming of the Prince of Peace, war and its

attendant folly—destruction and misery—are liable to break upon the world as suddenly as they did in 1914.



The End of the World

Has the end of the world foretold by the prophets in Holy Scripture slipped by without our knowing it? This was strongly intimated by an International Bible Student (Russellite) lecturer in advertising his subject for September 25, in Massey Hall, Toronto. His advertisement read: "The World Has Ended. Millions Now Living Will Never Die."

It is true that war, famine, pestilence, and tremendous upheavals—social, political, and economic—have brought about great changes, and that we are never to go back to the conditions in this world that prevailed prior to the war. We often hear the expression, "We are living in a new world," as compared with that of the pre-war decade, and it is true also that we are being irresistibly borne forward by forces over which we have no control, toward some epochal readjustment which is not yet clearly visualized. We must go forward. Trusting God, we can adapt ourselves to the new condi-



Hyde Park, London; League of Nations Demonstration; Children Carrying Banners Expressive of a World-wide Desire for Peace

tions, but we cannot go back if we wanted to.

This generation is reaping the results of past sowing; and whether we like it or not, the harvest is upon us, and we cannot help reaping according to the seed sowing. No one will deny the serious nature of the changes that have taken place in the world, but it is both erroneous and wicked to try to twist the words uttered by our Saviour and the apostles about the end of the world so as to make them apply to

with these resurrected ones. They could also point to the resurrection of Lazarus and of other persons who had died and been restored to life. The facts they presented were real, and for this reason they were able to overthrow the faith of some and obtain a following, although their conclusions were erroneous.

The resurrection was not past, and is not past yet, but the events to which our friends the Russellites call attention do show that the



Mr. Wickham Steed, Editor of the *London Times*

Lord Northcliffe, Owner of the *London Times*

an event that is already past. Reading into Scripture more than it says, is not new. Paul met it in his day, as shown by the following quotation:

"Their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2:17, 18.

These deluded teachers could present a very plausible argument and bring both Scriptural and living witnesses to support their contention that the resurrection was past already; for could they not read in the Gospel according to Matthew of those who came out of their graves when Jesus rose from the dead, and ascended with Him to heaven? and possibly there were still living in the days of Hymeneus and Philetus persons who had actually conversed

personal, visible coming of Jesus to earth with the keys of death and the grave is imminent. It is true, according to the prophets, that many who are now alive will never die, because when the Lord Jesus appears in the clouds of heaven every eye shall see Him, but only the righteous who are living at that time will be caught up to meet Him in the clouds, as is clearly shown by a comparison of the following scriptures:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the

trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18.

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 9-13.

The second coming of Jesus will be attended by such manifestations as will make it impossible for it to pass without every one, saint and sinner, knowing it.

The fundamental error of the Russellite people is their assumption, based upon appearances and not upon Scripture, that in this age all do not have a fair chance for salvation through the blood of Jesus. They ignore entirely the positive statements, both in the Old Testament and in the New, which tell us that the true light shines in some measure upon all accountable beings and that the blood of Jesus cleanses from all sin those who walk in all the light they have, whether it is much or little. How God deals with those who never reach a state of moral accountability, it is not necessary for us at present to know.

The gospel is for those who are accountable, and this is the gospel age. The Russellite people are studious people, and quote Scripture very freely; but starting with an unscriptural assumption, they are led into the false hope of a future probation, which clouds their minds to many of the clearest promises of the word. Their conclusion that "the world has already ended" is a logical but fatal development of too much trust in their preconceived "plan of the ages."

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 19-21.

The earth purified from sin and restored to its Eden beauty, is to be the home of the righteous of all ages. When Abraham, Isaac, and Jacob enter into their inheritance, there will

come from the east and the west, the north and the south, from every nation, those who have walked in the best light they had, and these will sit down together in the kingdom of God. David says that when the Lord "writeth up" His people He will take into account that this man was born here and that that man was born there. (See Ps. 87: 4-6.) In the final judgment God takes into account many things that we do not, and every honest soul will be



German Women in Peace Parade, Berlin

saved. Such is the breadth of the blessed gospel plan through the atonement made on Calvary's cross.

The Master's Touch

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skilful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us, nor let
Hidden and lost Thy form within us lie.

Spare not the stroke. Do with us as Thou wilt.
Let there be naught unfinished, broken, marred:
Complete Thy purpose, that we may become
Thy perfect image, Thou our God and Lord.

—Selected.



The Obelisk of Theodosius and the Mosque of St. Sophia, Constantinople

THE human race has been sowing the seeds of speculation for ages, and today we are reaping the harvest. Great minds of all centuries have indulged in imaginative reasoning in all fields of thought; and now modern investigators busy themselves collecting, enlarging, and piecing together all the scattered philosophies, until no branch of human research is free from speculation.

"Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow." Isa. 17: 10, 11.

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"Strange Slips"

HAROLD W. CLARK

Pacific Union College

CHANGING SCIENTIFIC THEORIES

In the physical sciences the theories continually change to harmonize with facts; but in many lines of study today the theories dominate, and plain common-sense observation is discredited, that the wisdom of the professors who worked out the scheme may not be questioned. In the sciences of geology and biology, men seem to have forgotten that it is no disgrace to admit that they do not know everything; and so when the limits of plain observation are reached, bald assumptions are made to take the place of fact, and all kinds of speculations are published with all the bravado of men who pretend to know. The minds of the majority are thus kept in

subjection to the opinions of a few philosophers.

Assuming that all human powers are the outcome of natural development from primary forms, these pseudo-scientists teach that the human mechanism contains the inherent power to reach out and unite in soul-affinity with every form of mind or matter that exists in the universe. Tyndall, the London physicist and philosopher, says that life has always existed "as an eternal constituent of the universe." Working on this basis, it is said that this inherent life existing in the atoms of matter could probably have united its vital force in such a way as to produce what we call protoplasm, or living albumen. This speck of live substance

then became a cell, and from it evolved others of more and more complexity, until eventually the multitudinous life of the earth appeared.

OPENING THE DOOR TO SPIRITISM

Men who accept as truth these false assumptions, are led by logical reasoning to believe that the next phase of evolution will be the development of the sub-conscious mental powers until complete contact is established with the spiritual realms now beyond our reach. Instead of the true spiritual power from Christ reaching down and transforming the soul, there is to be a natural growth of human powers until we unconsciously pass over into a glorified humanity, the climax of the supermen that some writers believe are now being developed before our eyes.

When evolution made its great efforts at publicity half a century ago, the Christian churches violently opposed its teachings. But gradually the details of organic evolution were arranged and the teachings of theologians were remodelled, until finally the origin of man from ape ancestors was taught in theological schools and preached from Christian pulpits. Let us see how this change came about.

As late as 1905 Ernst Haeckel, of Germany, declared that the psychic phenomena were physico-chemical processes, and that the only soul man possessed was that developed by play of atomic forces in his brain cells through ages of evolution. He classified the idea of direct creation by a personal God as a myth and a nursery fable below the level of scientifically enlightened minds. These doctrines were directly contrary to the plain statements of the word, the supposed foundation of the Christian teaching.

And how did the theologians meet these attacks? Virtually, the majority hoisted the flag of truce and surrendered entirely to this blasphemous theory. Human speculation conquered the faith of men in regard to the fundamentals, and in place of the great truths of justification and salvation by a crucified Saviour, stands triumphant the infidel heathen philosophy of natural evolution.

This change in attitude by modern church teachers throws down the wall against Spiritism, and forms a path by which its deceptive doctrines may come into the church. Plainly the next step in organic evolution would be the higher development of this physico-chemical (now rapidly becoming spiritual) soul, and the union of all systems of philosophy under the supposed superdevelopment of the great infin-

ite mind, the new spiritual realm just ahead. Surely no greater victory for "scientific philosophy" can be imagined. The palmy days of Greece are eclipsed by this twentieth century development, and no one dares prophesy what the future of this combination will be. Theology, science, and Spiritism form a union that carries the mass of humanity helpless before the united force of its intellectual power.

This modern teaching has accumulated a mighty momentum, but upon what is it built? What are the true facts, all assumption aside? Has there actually been an evolution? If not, where does this modern system of philosophy stand? These questions are worth considering; for if evolution cannot be definitely proved, the whole grand scheme is a mere bubble.

A DISCREDITED FOUNDATION

The first ideas of evolution were built upon the spontaneous generation fallacy. In 1809 Lamarck, of France, taught that the primitive forms came from lifeless matter. He laid the foundation of modern evolution doctrines. But today no general biological law is more firmly established than that life comes only from life, and that spontaneous generation is not possible. And so the scientists confess that the origin of life is inexplicable, and content themselves with trying to explain its evolution after it did appear.

Then came Darwin, with an attempt to show how minute changes in individuals would pass on and accumulate until finally new species would appear. Again the fact disputes theory, and one firmly rooted truth now known is that acquired characteristics are not transmitted. Alpine plants transplanted to the lowlands undergo changes of form, and these changes are apparently inherited for generations. But upon removing later generations to the mountains again, the original characteristics immediately appear. Many such experiments have shown that the reason why the successive generations continued to show the new form was because they grew under the same conditions, and that environment alone was the controlling factor in their growth. Heredity had nothing to do with it.

DISREGARDING THE FACTS

Then Mendel's discoveries showed how heredity actually did work, and it is now known that the characteristics of an individual are merely combinations of already existing powers, and no new creation or development whatever. So with one round after another the facts of

science demolish the successive theories set up by philosophers.

Why, then, has modern speculative philosophy flourished? The whole trouble lies in allowing theory to override fact. Theories are necessary in directing research work, but when the results of investigation fail to support the theory, it is the theory and not the fact that is to be modified. This is done in physical research, but in the origin of things it is different. Evolution cannot be demonstrated, and creation cannot be explained. Psychic phenomena are but vaguely understood, and human logic is incapable of clarifying the mystery. So instead of admitting that human intelligence is limited, men stick to their theories when the facts are beyond their grasp.

The Saviour's words to the Pharisees might well be applied to modern research, "Ye . . . strain at a gnat, and swallow a camel." Miracles are rejected because they cannot be understood, the blood of Christ is scorned because it is unscientific, and faith is thrown away because it is illogical. But evolution is assumed,

though its basic doctrines are unproved and unprovable. Its succession of life is built on nothing but logic, and its future is beyond any known faculty of perception. The whole question remains one of faith in either God's word or man's logic.

We need to realize that there are many things beyond the grasp of our finite minds. We might as well admit that we can neither understand nor explain everything.

We should realize that there is an Almighty intelligence at work in the universe. We need faith in His revelation of divine truth. It is high time to break loose from any alliance with the speculative philosophies of human reasoning, and to take our stand upon the truths of the word of God.

Speculation has no place in the Christian's life. It is the seductive undercurrent of satanic cunning which seeks to draw men away from a pure faith in the simple yet sublime truths of Jesus, our Creator and Redeemer and the eternal upholder of all things.

St. Helena, California.

MESSIAH'S REIGN

I HAVE heard the joyful tidings
Of a kingdom yet to be,
Over all the earth extending,
Lasting as eternity;
Of a King whose reign of mercy
Will the suffering nations bless;
Who will rule in truth and justice,
Who will judge in righteousness.

I have heard of earth's redemption
From the ruin sin has brought;
Of the times of restitution
By the holy prophets taught;
And my heart exults in prospect
Of Messiah's glorious reign,
For I've heard creation's groaning
'Neath its heavy load of pain.

I have seen the deaf forbidden
All earth's pleasant sounds to hear,
And the blind, whose darkened pathway
Earthly beauty might not cheer;
But I know there'll come a morning,
And I long to see its light,
When the deaf ears shall be opened,
And the blind receive their sight.

I have seen the lame and helpless
Aided by some friendly hand;
I have seen the dumb conversing
By the signs they understand;
And I thought of that sure promise
When our God salvation brings:
Then the lame shall leap for gladness,
And the loosened tongue shall sing.

I have heard the call to battle,
Seen the brave go forth to die:
Read of many a field of carnage,
Where in ghastly heaps they lie;
But when Christ shall reign in Zion,
He will make all wars to cease;
Man no more shall hate his brother,
But shall dwell in quiet peace.

I have stood beside the dying,
Watched their struggle with the foe;
I have seen death gain the victory
And the wearied ones laid low;
But a mighty voice will call them
From beneath the cold damp sod,
And they'll wake and live forever
In the likeness of their God.

Hail, bright morn of restitution,
All creation waits for thee!
Hail, Messiah, once rejected,
Rule the world in majesty!
Earth has never known such glory
As shall rest upon her then,
When her King shall dwell in Zion,
And throughout her borders reign.

—S. M. H., in *World's Crisis*.

Faith in God Is Not Unscientific

LUCAS A. REED, M.S.

FOR eight years, Kepler sought unceasingly, with unremitting toil, to solve the law of planetary motion. During those years he tried nineteen different hypotheses. One after another of these he was compelled to lay aside as not conforming to the motion of the planets. His courage and patience transfigured failure into success. When, after days of study and nights of observation, the months showed a theory untenable, he turned from it without regret, knowing that there was one less theory to try. At last, he was compelled to give up every theory of the circle as the explanation of orbital motion. He then chose the next to the circle in simplicity, the ellipse. Here he found all the conditions met. The problem at last was solved, and he cried, "O Almighty God, I am thinking Thy thoughts after Thee!" When he had established his second and third laws, and written his exposition of them, he said: "My book is written to be read either now or by posterity; I care not which. It may well wait a century for a reader, since God has waited six thousand years for an observer."

Thus in a realization that the scientist is but tracing the hand-writing of the Creator, and with an abiding faith that His writing is intelligible, and contains a divine message, did such men as Kepler and Newton lay the foundations of our present knowledge.

THE BLINDNESS OF INFIDELITY

Some of the men accounted great today—mere pygmies compared with the men just mentioned—have the effrontery to tell us that they see in the heavens no trace of a God. But in making such a statement, they but confess their own blindness and dumbness. They are like one who cannot read, pointing at the letters of the printed page, and saying there is no trace of knowledge or intelligence there.

To disbelieve in God, a man must believe in a thousand anomalies which he cannot reconcile with reason; and he must accept contradictions and improbabilities without number. He must assume that effects are greater than their causes; that the greatest effects are without any cause at all; in fact, that something, and a mighty something at that, came from nothing.

That he may not see evidences of God, the atheist must close his eyes to the light which shines upon him everywhere from sun and stars,

is reflected from satellite and planet, and also gleams from the eyes of countless intelligent creatures in the world about him.

That he may not hear the message of God in nature, he must close his ears to the voices that sound in creation's harmonies, from the hum of insects and the songs of the birds, up to that silent thunder of uncounted worlds and suns and systems which pour into the ear of the soul the mighty music of the spheres.

The irreligious scientist is a contradiction. The undevout astronomer has become spiritually deranged. A study of nature will soften and subdue man's heart, if he does not stubbornly harden it. Astronomy will give to the man who rightly studies the wonders of the heavens a modesty and humility regarding his own attainments, and an admiration and devotion for the One whose works declare the grandeur and the glory of His holy and exalted personality; and he will turn with added confidence and joy to the Book that explains all. Thus will he know the blessing gained by a study of astronomy and the Bible.—*Selected.*

PERSONALITY is the mightiest factor in the universe. But to say that God is not a person, as some modern religionists do, in harmony with the teachings of pantheism for ages gone, is to say that we have something infinitely greater than God has. And the reason that the position is taken is really because the human heart is pleased to think that there is no personal God to whom it is responsible. As such view the subject, each is a part of God, for all is God. And wherever such a view has undisturbed course, it leads to the lowest depths of moral debasement and corruption; for anything that one does (thus they finally come to consider it) cannot be wrong, because all are parts of God. . . . True, there is but one power in the universe. But the Bible teaches that all God's creatures have the right and the divine endowment of free moral agency. Truly, in this they are made in the very image of God. But some of God's creatures have taken the illogical, unreasonable, and unnatural position to will against God. . . . Mysterious as sin may seem to be, it will finally be fully seen to be without excuse. God gave no occasion for it, and in no sense is He its author or originator.—*Lucas A. Reed, M.S.*

FOUR HORSEMEN

STEMPLE WHITE

ON rocky Patmos the exiled John was given The Revelation prophecies of Jesus. The last book of the Bible is the Saviour's post-ascension special. In the very beginning of this latest communication to man (Rev. 1:1-3) we are told of certain things which "must shortly come to pass." In the last chapter (Rev. 22:7, 12, 20), after the revelator had seen in vision the fulfilment of those events, it is thrice stated, as a sequel, "I come quickly."

The Revelation prophecy is the time-table for Christians in New Testament times, and God has not forgotten to put hands on the prophetic clock. Let us briefly scan just one line of those interesting prophecies, and see where we are on the stream of time.

In holy vision, John was caught up into heaven to be shown "things which must be hereafter." Rev. 4:1, 2. God was seated upon His throne, and in His hand was a book, written within and on the back-side, sealed with seven seals. This seven-sealed book contained advance history of the trials and conflicts of the church during the period intervening between the first and the second advent of Christ. No man can reveal the future; hence no man could open the book. The weeping John was then informed that One would open the book, even the Lamb that had been slain, but who was "alive forevermore" (Rev. 1:18), and who held "the keys of hell [the grave] and of death." So Jesus, revealing the future, thus opened the seven consecutively sealed scrolls, as chronicled in Revelation 6. History records complete fulfilment down to date. These seven seals bring us down to the personal return of our Lord and Saviour Jesus Christ. Are you as interested in looking back over the fulfilment of them as John was in hearing what was to come to pass?

"WHITE HORSE:" APOSTOLIC PURITY AND TRIUMPH (FROM PENTECOST TILL THE CLOSE OF THE FIRST CENTURY)

The opening of the first seal (Rev. 6:1, 2) disclosed the victories of the apostolic church when, in its purity, and with the word of God in hand, it stirred the world. Though gossellers were imprisoned, holy angels miraculously opened barred doors and bade them preach "all the words of this life." Their faithfulness was symbolized by the crown on the head of the

rider of the *white* horse. But Paul warned of on-coming apostasy, in the light of the prophecies of the book of Daniel. (See Acts 20:28-31; 2 Thess. 2:1-5.) Worldly-minded bishops would introduce "perverse things," all of which came to pass shortly after the death of Paul.

"RED HORSE:" THE FALLING AWAY (FROM THE DEATH OF THE APOSTLES TO THE TIME OF CONSTANTINE)

Therefore, when the second seal was opened, (Rev. 6:3, 4), John saw a *red* horse, whose rider was given "a great sword." In the second and third centuries, the "falling away" was so pronounced that the church courted the state. Having lost the power of the Holy Ghost, the backslidden church appealed to the civil power. That pagan sun worshipper, Constantine, who feigned conversion for political purposes, but who continued to murder relative, friend, and foe alike, played a very conspicuous part. In A. D. 321 he decreed the first Sunday law ever passed in defence of "the venerable day of the sun," which to this day is the grandsire of all the Sunday laws and so-called Lord's Day acts that have stained the pages of history.

"BLACK HORSE:" APOSTASY; THE CHURCH TURNING TO CÆSAR (FROM CONSTANTINE TO THE SUPREMACY OF THE PAPACY IN 538 A. D.)

When the third seal was opened (Rev. 6:5, 6), John beheld a *black* horse, whose rider carried "a pair of balances in his hand." The deeper-dyed apostasy of the fourth and fifth centuries was thus fittingly prefigured. With the stage all set, the Pope of Rome was made the corrector of heretics; and in 538 A. D. began those 1260 years of papal supremacy, so many times noted in Bible prophecy. Honest dissenters who would follow the teachings of Holy Scripture, felt the keen edge of the great sword which the church wielded.

"PALE HORSE:" PERSECUTION OF THE DARK AGES (FROM 538 A. D. TO THE REFORMATION OF THE SIXTEENTH CENTURY)

Under the fourth seal (Rev. 6:7, 8) Death was seen riding a *pale* horse, and hell (the grave) followed. Who is not familiar with the Dark Ages,—when the light of the world was put out; when millions of Christians were martyred; and when were coined many religious counterfeits which Protestant churches today

of the APOCALYPSE

still cling to tenaciously, even though they be but human tradition? Let it be remembered that other churches besides the Roman Catholic Church have united with the state and persecuted honest dissenters. Who is not also familiar with the intolerance in New England as well as in Old England? Among others of God's noble saints, the names of John Bunyan and Roger Williams will outlive those of their persecutors. Any church that seeks the aid of political power will eventually persecute. Let clergymen "preach the word," and in keeping with the good advice of Lloyd George, quit tampering with politics.

FIFTH SEAL: A RESPITE FROM PERSECUTION (FROM THE REVIVAL OF RELIGIOUS TOLERANCE, ABOUT 1776, TO THE SIGNS OF THE SECOND ADVENT)

Under the fifth seal (Rev. 6:9-11) the martyrs were represented as crying out for vengeance, even as the blood of Abel cried to God from the ground. They were told to "rest yet for a little season." They are still "at rest" in the grave, but all the sleeping saints will be gloriously resurrected at the personal return of Jesus Christ. (See John 5:28; 14:2,3; Acts 1:11; 1 Thess. 4:16-18; 2 Tim. 4:6-8; 1 Cor. 15:51-57.)

SIXTH SEAL: THE MESSAGE OF THE COMING KINGDOM

The sixth seal (Rev. 6:12-17) opens with the Lisbon earthquake (1755). Then came the darkening of the sun and moon, which took place May 19, 1780, known in history as the Dark Day. Following this came the notable and historic meteoric shower of Nov. 13, 1833, when the stars of heaven fell even as a fig tree casts its untimely fruit when shaken by a mighty wind,—in appearance "like a gigantic umbrella," said one aged witness. Falling as thickly as snowflakes, throughout the night this phenomenon was witnessed with awe and wonder; it terrified sinners, and completely baffled scientists and astronomers. During the night my Christian grandmother, with others, went out into the yard and sang, "The year of Jubilee has come." From Matthew 24:29-33 and Mark 13:24-26 we learn that Jesus mentioned these very manifestations as signs of His second coming, and it is a solemn fact that we are now living in the last generation of this revolted world.

SEVENTH SEAL: THE CLOSE OF PROBATION; COMING OF JESUS IN GLORY

At the opening of the seventh seal (Rev.

8:1) there was silence in heaven about the space of "half an hour." The key for figuring time prophecy is found in Numbers 14:34 and Ezekiel 4:6. A prophetic "day" stands for a literal "year." A prophetic "half hour" would be about seven and one-half literal days. Silence at the headquarters of all headquarters for approximately a week! Why the silence?

Matthew 25:31 explains it: "The Son of man shall come in His glory, and all the holy angels with Him." Heaven is depopulated for a time. The second personal coming of Jesus Christ is the climactic event of the ages. The Father, the Son, all the holy angels, Enoch, Elijah, the resurrected Moses, and those others who ascended with Jesus, all coming to take part in the glorious reception accorded the redeemed of earth! Your guardian angel is coming for you. Are you ready?

And so the hands of the great Revelation clock show plainly that the coming of the Lord is very near. Jesus most positively tells us that no man,—no, not even the angels,—knows the day or the hour. Matt. 24:36-39. Yet we may know when His coming is near, even "at the doors." Verse 33. In the words of Jesus, "take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Verses 4, 5. Fables are flooding the land; and many, even, are saying that He has long been here. He who will believe the word of God as "it is written," will not be deceived by human fables. Are you building on the word of God? Do you have the Holy Ghost, the "earnest" of the eternal inheritance?

May both writer and reader be found abiding in Him at His personal appearing!

Winnipeg, Man.

MEN who are not afraid to face facts know that just as nature kills off the weak and the unfit, so war wipes out the strong and courageous and robs the race of its most vital blood. Long after the population has renewed itself the race remains impoverished.—*Editorial, Saturday Evening Post, Aug. 20, 1921.*

MORE business wrecks come from men trying to take short-cuts to prosperity than from almost any other one cause.—*J. R. Sprague.*

The Judgment

WHEN AND WHERE DOES
IT TAKE PLACE?

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 6, 7.

JOHN G. WALKER



WITH the great fact established that there is to be a judgment, we naturally desire to know when it will begin and where it will take place. It is necessary for us to know the truth about this matter, as in everything else that concerns our salvation. But there is no necessity for quoting popular opinions on the question: rather, let us turn to the Guide-book, that we may have first-hand what the Lord has to say upon the subject.

JUDGMENT FUTURE IN PAUL'S DAY

In the New Testament much is said concerning the judgment, and the apostle Paul became eloquent in its presentation. When speaking before Felix the governor, it is said that as he "reasoned of righteousness, temperance, and judgment to come, Felix trembled." Notice that Paul taught the judgment to be future in his day,—no rewards had been distributed up to his time, except in the few cases that the Scriptures especially mention. The "worthies" of Hebrews 11 all died, but did not receive their reward. In 1 Thessalonians 4:16,

17 we learn that they and we get our reward at the same time.

THE DAY APPOINTED

In Acts 17:31 we are told that "He [God] hath appointed a day, in the which He will judge the world in righteousness." When that day comes, everything will be in readiness for the most important, the most solemn, court session that ever has been held, or ever can be held. It will review the life of every man and every woman. It will pass on the justness of every decision that earthly courts have ever made, for in this session the thoughts of the heart, the motives, the words, the actions,—secret as well as open,—and the life's influence, will all be taken into consideration. Men cannot do this; hence the incompleteness of human justice.

Regular earthly court sessions are announced to open on certain dates. The judge has his appointment; the attorneys are busy getting evidence ready in behalf of their clients; those listed as possible jurors are notified to appear at the appointed time; the witnesses are sub-

poenaed to be on hand to give in their testimony. The day comes, and the business of the court begins. The judge is in his chair; the attorneys are present; the court clerk, the stenographer and reporters, are in their places. The first case is called, and then comes the impanelling of the jury, and the assembling of the witnesses. This is the opening according to the notice. Each case on the docket comes in its turn, until the whole has been dealt with. The session is prolonged.

Just so with the heavenly tribunal. It begins on God's appointed day, but it is a prolonged event. This is taught and supported by the Scriptures.

PICTURED IN THE OLD TESTAMENT

Daniel the prophet, in vision, saw the judgment open, and saw it in session:

"I beheld till the thrones were cast down [placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

At God's appointed time this work of investigation will begin. But it is to be a prolonged session and not an instantaneous occurrence, as some believe. While the judgment was going on, the prophet Daniel saw the world making history and a blasphemous power on earth speaking great things:

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verses 25, 26.

Therefore, we conclude that the judgment extends over a definite period of time.

The foregoing gives us a clear picture of the court of heaven. Bible imagery presents a scene differing but little in essentials from an earthly court. There is the judge, who in this picture is the Ancient of days. There are the angels, who witness and minister. In The Revelation the four and twenty elders are represented as having a part, and from 1 John 2: 1 we learn that "if any man sin" he has "an advocate with the Father." This advocate (our Saviour) will be there as our attorney, to plead for us if we are worthy. It is said of Abraham Lincoln, who was a lawyer, that he would not plead for a person whom he knew to be in the wrong. He would advise that his would-be client settle the case. Neither will

our Advocate before the heavenly tribunal plead for us unless we are right, or, in other words, have complied with the conditions stated in the Scriptures for our salvation. There is one class seen in civil courts who will not be present at this. It is the onlooker, the idler, persons not interested in the cases tried.

BOOKS OPENED

The prophet saw the judgment open, with the record books at hand. St. John the revelator was permitted to witness the use of the books. He saw the "dead, small and great, stand before God." "The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were *written* in the books, according to their works." Rev. 20: 12.

OPENING OF COURT PUBLICLY ANNOUNCED

Further, at the proper time, the judgment is to be announced to the world. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7. An event so important as the judgment surely cannot be passed by unnoticed. It is to be proclaimed when due, and the proclamation is designed to have the effect of purifying the lives of those who believe the word of God and are preparing for a home in His kingdom. Note this scripture:

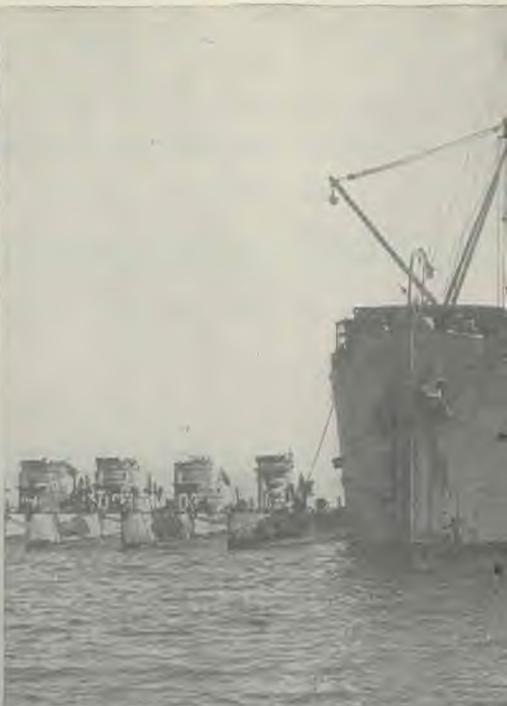
"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

This message is proclaimed before the coming of the Lord, for the eighth and ninth verses of the same chapter show that two other messages follow that of the judgment. Therefore, we conclude that the work of judging the righteous and the wicked will be a matter of time and that its beginning is revealed in the Scriptures.

Our limited space will not permit us to study these prophecies in detail; but the next event after the world-wide proclamation of the three-fold message of Revelation 14: 6-12, in which is announced the hour of God's judgment, is the coming of the King of kings and Lord of lords. Verse 14. We may learn from this that the judgment which decides who are righteous and worthy to share in the glories of the coming kingdom, takes place in the last generation, just before probation closes, and is followed immediately by the last trump, which wakes the righteous dead and assembles the righteous living to meet the Lord in the air.



Onondaga Indian Girls—United States Indians
Ask for a Star on Their National Flag



Former German Liner "Saxonia," Now a Mother S
Sam's Submarines



Meeting of the Archdruids at the Welsh National Eisteddfod



or Uncle

**AROUND
THE
WORLD
WITH THE
CAMERA**



Welsh Harpist in National Costume



Cyfarllfa, a Welsh Castle, Which Is to Be Used for School Purposes

Under the Law or Under Grace? What Does It Mean?

ALEXANDER RITCHIE

IT is a great mistake to assume, as some careless readers of Scripture do, that there was no grace in the Mosaic dispensation, and that there is no law in the Christian dispensation. "Under the law" is an expression which occurs just twelve times in the whole Bible, and these twelve instances of its use are all in the New Testament. In Romans 3:19 we read:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

The words which are in this text translated "under the law," are in the Greek original *en to nomo*, meaning, literally, "in the law;" that is, "within the jurisdiction of the law."

In 1 Corinthians 9:21 we find the statement, "being not without law to God, but under the law to Christ." In the inspired Greek, the word here translated "under the law" is *ennomos*, which means, literally, "within law." The only difference between this Greek word *ennomos*, and the expression *en to nomo* in Romans 3:19, is in the omission of the definite article *to*; as if one person should say, "I threw a brick into *the* water," and another should say, "I threw a brick into water." Both expressions, *en to nomo* and *ennomos*, have exactly the same meaning; viz., "within the jurisdiction of the law;" that is, under its rule and authority.

But with the exception of these two texts, every passage of Scripture that contains the expression "under the law" has in the Greek original another quite distinct pair of words, differing in meaning from both *en to nomo* and *ennomos*. This other Greek expression is *hupo nomon*, meaning, literally (not "within the law," but), "under the law." And this really and truly means, under the weight—under the penalty—under the curse—of the law. And that curse is death; for we read, "The wages of sin is death." Rom. 6:23. Consequently, in Romans 6:14, 15; in 1 Corinthians 9:20; in Galatians 3:23; in Galatians 4:4, 5; in Galatians 4:21; and in Galatians 5:18, the words "under the law" mean "under the curse of the law." And everything that is said about the

persons referred to in these passages indicates the sad condition of those who are *hupo nomon*—that is, "under the law."

From our examination of these various texts, it is at once apparent that there are two widely different senses in which men may be "under the law;" and both these meanings are actually found in the passages of Holy Writ which use this expression. It is just at this point where the great deceiver steps in and leads thousands astray; and it is also at this point in our investigation where lies the golden key which opens the gate to a simple yet perfect understanding of the whole scheme of man's relationship to the law of God.

UNDER THE LAW OF CANADA

An illustration may help to impress the matter more deeply on our minds. All persons who live in Canada are under Canadian laws—under the rule and authority of those laws; and as long as they *obey* the laws of Canada, these persons are also *under the protection* of the law. And—mark it!—to be under the authority and protection of Canada's laws is the greatest civil blessing which Canada can confer upon her people. This is what gives us peace, and confidence, and freedom from molestation. But if any person living in Canada transgresses the law, and commits murder, or adultery, or theft, the law of Canada at once withdraws its protection from that person; and as quickly as possible robs him of his freedom by placing him in *durance*, with the whole weight of the law's penalty, or curse, resting upon him. And then the lawbreaker is not only still under the law's authority, as he was before he broke it, but he is now also under its condemnation.

Thus it is evident that all the people of Canada are under the authority of Canada's laws; but some are under the authority and protection of those laws, and some are under their authority and curse. Furthermore, it is the very same law that protects the law-abiding citizen which condemns and incarcerates the lawbreaker. Consequently, the sense and manner in which men are "under the law" depend entirely upon the way they relate themselves to it. And so long as people remain in Canada, they

are under Canada's laws; and there is no way to avoid the relationship; for all classes, both loyal and disloyal, are "under the law." The only way in which any man in Canada can escape the jurisdiction and power of Canadian law, is to leave the country.

THE HISTORIAN'S ILLUSTRATION

But when mighty empires like Rome ruled the whole civilized world, and prescribed laws for all men, there was absolutely no way for a living man to escape the jurisdiction of the law. This fact is well stated by Gibbon, the famous writer of Roman history. He says:

"The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master."—*The Decline and Fall of the Roman Empire,* chap. 3, par. 37.

This striking statement concerning the world-wide sway of the Roman emperors, and the impossibility of escaping beyond their reach, well illustrates the universal rule which God exercises over the inhabitants of this world by means of His law. The principal difference between man's relationship to God's law, and man's relationship to the Roman law, lies in the fact that every person in the world, without exception, has broken God's law, and is by nature under sentence of death on that account:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.



Fourteen-year-old Boy, Who Wrecked a Train for Amusement

Therefore, in considering the relationship which exists between mankind and God's law, we are driven to the conclusion that every human being in this world is both under the authority and under the curse, or condemnation, of that law, so far as man's natural condition is concerned.

WHAT IS GRACE?

Now the only way in which any man can escape this condemnation is for the Lawgiver to extend clemency, or grace, to the lawbreaker. But even this could be done only by finding a substitute to take the lawbreaker's place, thus rendering satisfaction to the just demands of the law. This substitute God himself provided by giving His own Son to take the sinner's place and bear the full penalty of the broken law. The scripture says:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

This act of God in giving His own Son to bear the penalty of the law which man had broken, was intended to be a manifestation of grace, or unmerited favour, to sinful men. The word says: "Where sin abounded, grace did much more abound" (Rom. 5:20); and again: "We see Jesus, who was made a little lower than the angels for the suffering of death; . . . that He by the grace of God should taste death for every man" (Heb. 2:9). Thus it is evident that "grace and



Ibanez, Spanish Writer, and Kerensky—a Late Photograph from Paris, Where They Are Staying

truth came by Jesus Christ" (John 1:17), and that in grace lies man's only hope of salvation from sin, and deliverance from eternal death. "By grace are ye saved through faith." Eph. 2:8. "Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24.

But now the great question arises, What is our relation to the law since we have been released from its condemnation, solely through the grace of the great Lawgiver, as revealed in the gift of His Son? The Bible itself sets both the question and the answer before us in these words: "What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:15.

"Sin is the transgression of the law." 1 John 3:4. Shall we then go on breaking the very law from whose just penalty we have been released by the death of God's dear Son? If so, then why should Christ have died at all? If God could so readily dispense with His law after the death of His Son, why could He not have abrogated it a little sooner, and saved Christ the agony and shame of the cross? But truth to tell, the death of Christ in behalf of sinful men to satisfy the just demands of the law, is the greatest and grandest testimony to the immutability and eternity of God's law that can be produced. Nay, it was divinely foretold that this was one of the principal objects of His mission to this world; for Isaiah says: "The Lord is well pleased for His righteousness sake; He will magnify the law, and make it honourable." Isa. 42:21.

The granting of grace to individual members of a race of lawbreakers, was never intended to provide them a fresh opportunity for breaking the law which had already sentenced them to death for their past offences; but it was intended to display the infinite mercy of the great Lawgiver to guilty sinners, that they might forever cease their transgression of the law, and become henceforth obedient to it.

CHRIST DID NOT ABOLISH THE LAW

And that the acceptance of divine grace, which leads to saving faith in Christ, does not abolish the divine law, is fully and forcefully shown by another inspired question and answer; viz.: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. "Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13.

Instead of changing the law, God sent His own Son in the likeness of sinful flesh in order

that the weak flesh might be brought up to the standard of the law. Only in this way could the righteousness of the law be fulfilled in those who choose to walk not after the flesh but after the Spirit.

Vancouver, B. C.

Proving Our Religion

It is related of a great artist that he was once wandering in the mountains of Switzerland when some officials met him and demanded his passport.

"I do not have it with me," he replied, "but my name is Doré."

"Prove it, if you are," replied the officers, knowing who Doré was, but not believing that this was he.

Taking a piece of paper, the artist hastily sketched a group of peasants who were standing near, and did it with such grace and skill that the officials exclaimed, "Enough, you are Doré."

The world cares little for a mere profession. We say we are Christians, and the challenge is, "Prove it." If we are of Christ we must be able to do the works of Christ, to live the life of Christ, to show the spirit of Christ. The artist's skilful drawing proved his identity. We must prove that we are the followers of our Master by the love, the grace, the beauty, the holiness of our life.

Religion is not merely a matter of creed and profession, or of church-going and public worship; it is far more a matter of daily life.—*The Glory of the Commonplace*, pp. 116, 117.

Joys of Memory

When the spring comes round, and a certain day
Looks out from the brume by the eastern copse
trees,

And says, "Remember,"
I begin again, as if it were new,
A day of like date I once lived through,
Whiling it hour by hour away;
So shall I do till my December,
When spring comes round.

I take my holiday then and my rest
Away from the dun life here about me,
Old hours re-greeting
With the quiet sense that bring they must
Such throbs as at first, till I house with dust
And in the numbness my heartsome zest
For things that were, be past repeating,
When spring comes round.

—Thomas Hardy.

"Who makes excuses accuses himself."



Rockland Park, St. John, N. B.

Drink More Water

LOUIS A. HANSEN, R.N.

Water, taken both internally and externally, is one of the best tonics and medicines known to medical science today.

WHO stops to think, when drinking a glass of water, that he is taking a dose of medicine? The word "medicine" is used here in its truest sense, as a healing agent. Water is a true remedy, both for disease prevention and cure. Common as it is, it is one of nature's most potent factors of health.

The body is two thirds water. Many of the normal functions of the body are wholly dependent upon the body's being supplied with water, that being the principal element in most of its activities. The blood, lymph, digestive fluids, and other liquids of the body are composed chiefly of water.

Thirst is the call not only of the dry mouth and tongue for liquid; it is a demand of the whole system. And water is the only medium for quenching thirst. No matter what may be the beverage used,—fruit juices, lemonade, soda water, tea, or coffee,—it is the water content of that beverage that quenches thirst, and the purer the water, the better does it meet the

purpose. The addition of other substances does not improve water as a thirst quencher, and often only spoils it.

Pure fruit flavours added to water, may make it more palatable and encourage freer drinking of water, and in that respect improve the water. Fruit juices are acceptable to the system, and serve important purposes. But many popular soft drinks, soda fountain beverages, together with tea and coffee, do not answer the demand of the system for liquid.

WATER REMOVES POISON FROM THE BODY

Water is nature's most common solvent, by which solid substances are dissolved or made into solution. The food we eat passes into solution and is, by means of the blood, carried to the most remote parts of the body. The wastes resulting from the wear and tear of the body, are brought in solution from every part of the body and eliminated in the perspiration, breath moisture, urine, and by the intestines. All the vital processes are dependent upon water.

So we may know that the water we drink is indeed health to the body. It washes the poisons from the tissues, and facilitates their removal from the body, and thus helps to keep the balance of normal health. The constant eliminating processes of the system require the constant replenishing of its liquid essential. In summer, when perspiration is freer, more water is needed. The average adult should drink about eight glasses of water a day in hot weather and six in cold. The use of liquid foods, such as soups, fruit juices, and milk, and of watery vegetables, helps to make up the amount of liquid needed by the body.

Some precaution should be observed in water drinking, however. Too much should not be taken at a time, and it should not be taken either very hot or very cold. Hot drinks are enervating to the stomach, just as a prolonged hot bath is to the whole body. Very cold water in any considerable amount is injurious. Drinking at meals should be very moderate and never to wash down food.

A FRIEND TO THE SICK

The value of water in the treatment of disease is becoming more and more recognized, and many large sanitariums are making successful use of hydrotherapy,—water cure. Hydrotherapy is, in its simpler forms, a valuable household means of treatment. Results are secured by water treatments that are not easily obtainable, if at all, by other means.

It is a wise provision on the part of nature that water is a remedial agent, for it may be found wherever man dwells. Its largest use is in liquid form, but it is also used in solid form, as ice, and as a vapour, or a steam, in the Russian bath.

Water readily communicates and absorbs heat, having a large heat storage capacity. Hot water gives off heat quickly and cold water takes it up. The body may be quickly warmed by water, as in the application of fomentations or by the warm bath. Cold or cool water will absorb heat from the body, a valuable thing in case of fever. In fact, quick changes in the temperature of the body may be safely effected by water, changes which, if accomplished as quickly by a drug, would prove fatal.

It will be in place to say that while water treatments have decided and definite effects for good when rightly given, they may also do great harm when improperly given. The unskilled should exercise care in the use of water, especially when it comes to giving complicated treatments or treatments which may involve danger to the patient. Do not act on the principle

that if the treatment does not do good it at least will do no harm; for this may be far from true.

THE COLD BATH GOOD, BUT—

For example, take the ordinary cold bath. It is generally understood that cold bathing is a good thing; that it is excellent as a tonic, quickening the circulation, heart action, and the respiration, and thus aiding strongly in oxygenating, or purifying, the blood. It also tones up the skin and the entire system so that a person can withstand temperature changes without taking cold.

Advocates of the cold bath are enthusiastic in its praises, and not unduly so, perhaps. Some will tell of the morning plunge into a full tub of cold water; others tell of taking cold showers, with water as cold as may be had; and still others tell of breaking the ice to get a cold bath or plunge. All that may be good enough for those for whom it is good, but for others it might be very bad.

Strong recommendations may be given for cold bathing and its benefits. Like much other popular medical advice that may be well meant but is too promiscuous, it must be taken with discretion and discrimination. A cold bath is more than a bath; it is a powerful stimulant, and may be productive of marked results, favourable or unfavourable. The difference is not in the bath, for one very good principle in the use of water is its uniform effect as far as the water is concerned; but individuals differ.

One whose vitality is low, and whose circulation is poor, needs the tonic effects of bathing but cannot take the baths that a robust, vigorous person can. There is a difference between one who is trying to become strong and one who is already strong. One must be careful about doing things that the other can do with impunity. Taking cold or even cool baths is one of those things.

There is a principle involved in the question of what kind of bath to take, and how and when to take it; and this principle should ever be considered in the use of water treatment in general, at least in the use of what is termed tonic treatment. What is meant by a reaction after an application of cold is generally understood. The reaction is the essential thing in taking cold treatment; the benefit is not merely in getting cold; prolonged cold or chilliness is harmful.

KEEP YOUR SKIN CLEAN

The skin is more than a covering of the body. It does serve that purpose, protecting the soft sensitive parts from injury and from heat

and cold. But it serves several other purposes. For one thing, it contains seven million openings from sweat glands, through which much waste material is discharged. It is part of a vast sewerage system, if we may so put it. And here is a big argument for bathing for cleanliness: to wash from the skin the discharged waste matter, lest those openings become clogged or the waste matter be absorbed.

The skin contains innumerable small oil glands, which are constantly giving off an oily, or fatty, secretion which keeps the skin soft and pliable and which also helps to protect the body against absorbing moisture and possibly even gases.

Under the layer of skin is a vast network of minute blood vessels, called capillaries. In the average-sized person this area of microscopical blood vessels would present a surface of fifteen square feet. When this surface circulation of the blood is normal, the complexion is such as cannot be bought at a drug store.

There are millions of nerve endings in the skin. By sticking a needle into the skin one can tell about how close together these nerve endings are.

Now let us go back to the question of reaction. The first effect of cold upon the skin is to contract it, squeezing or driving out—or in, we might say—the blood from the surface circulation. Then there follows, or should follow, a reaction, bringing a larger supply of fresh blood back to the surface. It is this reaction that is desired and for which the cold bath or treatment should be taken.

If the reaction does not occur, the cold is too much for the individual. Or even if the reaction does occur and is followed by a sense of weakness or lassitude, the bath or treatment has not been beneficial.

In the one case the individual's vitality was not sufficient to cause reaction to the cold application; in the other, while the reaction resulted, it drew too heavily on the vitality for his good.

Two factors are to be considered when a person does not properly react or recuperate,—the condition of the individual and the conditions under which the bath or treatment is given. A cold bath should always be short. The temperature of the bath should be suited to the condition of the individual; it should not be too cold. It should be given under conditions favourable for reaction.

It is because of the failure to react that many persons find no benefit and perhaps even harm in cold bathing, but under favourable conditions

they might be benefited. The following precautions favour reaction:

1. A warm room or protection of patient by blanket.
2. Hot treatment preceding the cold application.
3. Very brief applications of cold.
4. Application to a small portion of the body at a time.
5. Vigorous friction while drying, as with a coarse towel.

The wet-hand rub or sponge bath is an excellent measure for those with poor reactive power. It is taken by bathing first an arm and then drying it; then the other arm; the chest, abdomen, each leg, and the back. The rest of the body is kept covered while each part is bathed and dried. This kind of tonic treatment can be taken by almost any one.

By increasing the area bathed at one time, and by reducing the temperature of the water from time to time, the powers of reaction may be developed. As the individual gains vitality, the cold may be applied to the entire body at one time. Sprays, showers, tub baths, and plunge baths, at first preceded by hot treatment, later without hot treatment, may be used as more vigorous tonic treatment.

The manner in which a person responds to cold water treatment, either in the form of the bath or otherwise, is a fair indication of his general vitality. If he is sensitive to cold water, he is also sensitive to cold air, drafts, and exposure of any kind. This condition indicates a low resistance, which makes him susceptible to disease.

The wise use of water, internally and externally, may be made a simple and effective means of building up and maintaining the health. Every one should give intelligent study to his individual need of tonic treatment, and make use of such measures as are suited to his condition.

—*Signs of the Times Magazine.*

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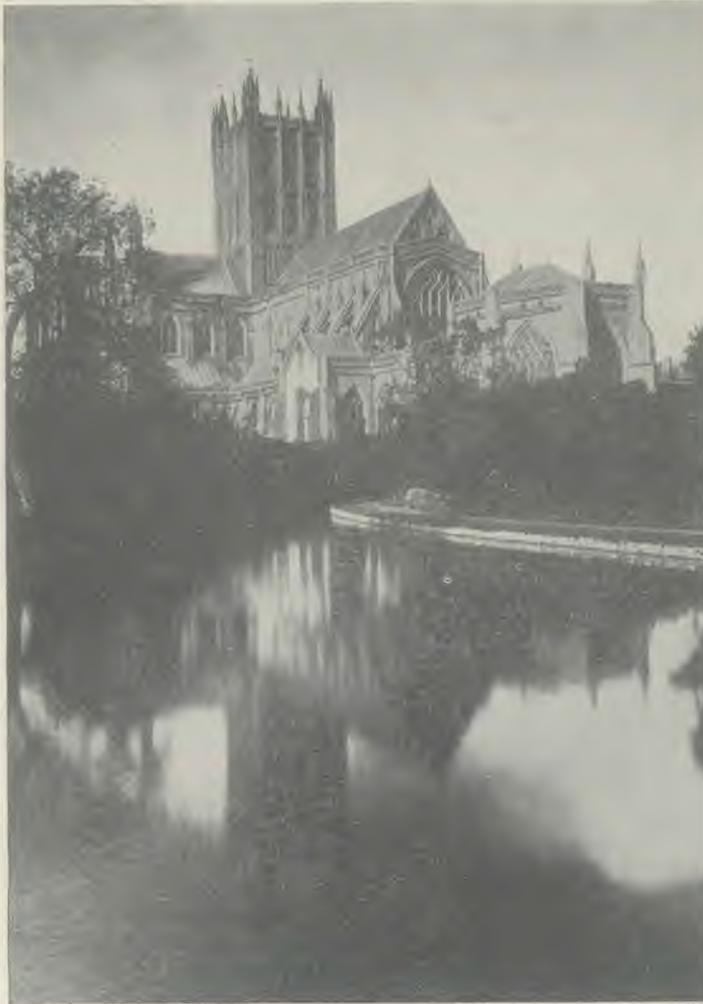
"OUR common Master did not pen
His followers up from other men. . . .
His sermons were the healthful talk
That shorter made the mountain walk,
His wayside texts were flowers and birds,
Where mingled with His gracious words
The rustle of the tamarisk tree
And ripple-wash of Galilee."

❧ ❧

TRYING to have the last word over some trifle often causes an explosion in the home more deadly than that of any bomb.—*The New Success.*

WHO

GEORGE S.
BELLEAU



Wells Cathedral, England. View from the Southeast

PROTESTANTISM is the embodiment and expression of fundamental truth. The name "Protestant" comes down to us from the sixteenth century, but Protestantism does not derive its importance merely from the success of the "great Reformation." A great danger confronts society, and the stability of world conditions is threatened because the character-building germ of Protestantism is being lost sight of by so many who still retain the name and zeal for its profession.

"The Bible, I say, the Bible only, is the religion of Protestants!" Nor is it of any account in the estimation of the genuine Protestant, how early a doctrine originated, if it is not found in the Bible. . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism, upon the same authority."—*John Dowling,*

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D.D., in "History of Romanism," pp. 67, 68.

As Protestants, we believe that the—

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."—*The Thirty-nine Articles of the Church of England, Article VI.*

The Church of Rome accuses the Protestant world of not living up to the teachings of the Bible, and says that Protestants are inconsistent:

"Question—Have you any other way of proving that the church has power to institute festivals of precept?"

"Answer—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*A Doctrinal Catechism.*"

"The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."—*Plain Talk About the Protestantism of Today,* by Mgr. Segur, p. 213.

The late Cardinal Gibbons said:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*The Faith of Our Fathers,* p. 111.

If the accusation of the Church of Rome is true, Protestants have certainly stepped down from the Protestant rock—the Bible.

We will now examine some of the leading Protestant denominations,—notice what some of their writers say regarding this question as to which day is the Sabbath of the Bible.

We will quote first from the Baptists:

"The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no Scriptural authority

IS A PROTESTANT?

for so doing, nor of course any Scriptural obligation."—*The Watchman*.

The Protestant Episcopal Church says:

"The day is now changed from the seventh to the first day; . . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church."—*Explanation of Catechism*.

The Methodist Episcopal Church says:

"It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."—*Theological Compend*, p. 180.

R. W. Dale, D.D. (Congregationalist) says:

"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—*The Ten Commandments*, pp. 106, 107.

We could produce many more such statements, but these will suffice. Both the Protestant denominations and the Church of Rome are agreed that we cannot find proof from the Bible for the observance of Sunday as the Sabbath; and on the other hand, both also acknowledge that Saturday, the seventh day, is the Biblical rest day.

Historians are agreed that Sunday is the "wild solar holiday of all pagan times." That being true, we, as Christians, want to know who is responsible for Sunday's taking the place of God's Sabbath—the seventh day. We will let the *Kansas City Catholic* of Feb. 9, 1873, answer us:

"The Catholic Church, of its own infallible authority, created Sunday a holy day to take the place of the Sabbath of the old law."

It is clear from this statement that the Church of Rome created Sunday a holy day. This day was created "a holy day" by the Church of Rome in the year 336 A. D., as we learn from Rev. Peter Geiermann:

"Question—Which is the Sabbath day?

"Answer—Saturday is the Sabbath day.

"Question—Why do we observe Sunday instead of Saturday?

"Answer—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—*The Convert's Catechism of Catholic Doctrine*, p. 50, second edition, 1910.

Father Enright, in the *Industrial American*, Harlan, Iowa, Dec. 19, 1889, said:

"Which church does the whole civilized world obey? Protestants call us every horrible name they can think of—Antichrist, the scarlet-coloured beast, Babylon, etc., and at the same time profess great reverence for the Bible; and yet by their solemn act of keeping Sunday they acknowledge the power of the Catholic Church. The Bible says, 'Remember the Sabbath day, to keep it holy,' but the Catholic Church says, 'No, keep the first day of the week,' and the whole world bows in obedience."

Reader, where do you stand? If you believe in the principle of Protestantism, will you not be a true Protestant by giving willing obedience to the teaching of the Scriptures. The observance of the Sabbath is not merely a question of which day you keep, but there is involved the deeper question of whether the Scriptures stand or whether they may be changed or modified by human tradition and decrees. It is easier to drift with the crowd than to stand by conviction. Drifters are always weak, and frequently become a menace to those around them. Men and women of conviction are the pillars of society, the builders of both church and state, and the hope of civilization. Every step in the pathway of the just is as the shining light that shineth more and more unto the perfect day. Custom and tradition do not change nor take the place of truth, and God knows and blesses those who obey the truth with a pure and enlightened conscience.



Orangemen of Londonderry, Ireland, photographed in front of the memorial arch erected to commemorate the siege of Derry, which took place more than two centuries ago.



Balmoral Castle—Royal Residence in the Scottish Highlands

Attitude of Jesus Toward the Sabbath

GEORGE B. THOMPSON



HE Sabbath was instituted at creation, before sin entered the universe. Six days were employed in the stupendous work of creation, and on the seventh day the Creator rested. As Jesus was the one who made all things (Heb. 1:1-3), He of course was the one who rested, and who blessed and sanctified the Sabbath, and is, therefore, "Lord of the Sabbath day" given to man as a memorial of His creative power.

In this article we wish to call attention to the attitude our Saviour maintained toward the Sabbath while here, clothed with humanity. What He did, it is certainly right for us to do. The question is not what man teaches, or what he does. Duty is not determined by majorities. We are warned against following a "multitude" and trusting in "mighty men." Ex. 23:2; Hosea 10:13. The word of God, as lived in the life of Jesus, is an infallible guide. Jesus was our example.

Study carefully the following scriptures:

"I have given you an example, that ye should do as I have done to you." John 13:15.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

"Looking unto Jesus, the author and finisher of our faith." Heb. 12:2.

"Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22.

A SAFE EXAMPLE

The Saviour's example in reference to the Sabbath should be followed as closely as His example in anything else. He kept His Father's commandments (John 15:10), so of course He kept the seventh day as the Sabbath:

"He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

"When the Sabbath day was come, He began to teach in the synagogue." Mark 6:2.

"They went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught." Mark 1:21.

"It came to pass also on another Sabbath, that He entered into the synagogue and taught: and there was a man whose right hand was withered." Luke 6:6.

"He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." Luke 13:10, 11.

These texts, and others which might be given, clearly prove, as Luke says, that it was the "custom," or practice, of Jesus to keep the Sabbath. On the seventh day, or Sabbath, we find Him wending His way to the place of wor-

ship. He did this while a boy at home with His parents, and during the week He worked at His trade as a carpenter. He never kept Sunday. So far as the record shows, He never took the name of the day upon His lips, and nowhere has He left on record a commandment for its observance. Then why should the children of God keep this day, and disregard the one Jesus did keep while here? We can see the seventh-day-Sabbath-keeping footprints of the Man of Calvary in the pathway ahead of us, and we should "walk, even as He walked." Are those who keep the day Jesus kept doing wrong?—Certainly not. Then are those who keep another day doing right?—Certainly not.

ONLY ONE SABBATH LAW

When Jesus was on earth, some of the Pharisees accused His disciples of violating the Sabbath upon a certain occasion. The Saviour stated, however, that they were "guiltless," and that there was a law which regulated the observance of the Sabbath. "Wherefore," said He, "it is lawful to do well on the Sabbath days." Matt. 12:12. The only divine law ever given enjoining the observance of a Sabbath is the fourth precept of the decalogue, which says that the "seventh day is the Sabbath of the Lord thy God;" and this is the law the Master recognized as binding. It is still binding; for "all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. It is right to do only the Lord's work on the Lord's day.

And further: Jerusalem was destroyed in A. D. 70, or about thirty-seven years after the Saviour finished His ministry and returned to heaven. He gave to His people a vivid outline of this terrible national calamity, and told them just how to escape the destruction. Among other things He said, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. This shows conclusively that Jesus recognized the Sabbath as binding in the year A. D. 70, and so sacred did He regard it that His people were admonished to pray continually that they might not have to flee from the doomed city

upon that day to save their lives. And surely it is as sacred and holy today as then. That the example and teaching of our divine Lord are in favour of the seventh day, or Sabbath, which He himself instituted at the dawn of creation, must be clear to all.

YESTERDAY, TODAY, AND FOREVER

But some one may ask, What day would Jesus keep if He were on earth now, as He was more than one thousand eight hundred years ago? Would He keep the first day of the week, or the seventh day? The Bible tells us very plainly which day He would keep, and surely the day He would keep were He on earth now, is the day we should keep. We read:

"Jesus Christ *the same* yesterday, and today, and forever." Heb. 13:8.

"I am the Lord, *I change not.*" Mal. 3:6.

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish; but *Thou remainest*; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: *but Thou art the same.*" Heb. 1:10-12.

"Yesterday" covers all the eternity of the past, "today" covers the present, and "forever" covers the eternity of the future. Jesus has never changed. He is the same loving, compassionate Redeemer as when He healed the sick, stood by the bier of the widow's son, and wept at the tomb of Lazarus. What consolation and comfort this affords every Christian heart. And being unchangeable, were He on earth today, He would observe the same day that He observed when He was on the earth. Now, as then, He would turn His footsteps toward some church or place of assembly every seventh day. What was His "custom" then, would be His "custom" at the present time.

And, dear reader, the Saviour is here now by the presence of His Holy Spirit, and keeps in the hearts of His people His holy Sabbath. Shall we not yield our hearts to Him, and observe every week the Sabbath that He made, and kept when He walked the earth as a man, and, because He changeth not, would still keep did He now walk the earth clothed in humanity?



Wells Cathedral Clock

One Secret of Failure

"NOWADAYS everybody is talking about the secret of success," a business man remarked to a young friend. "I haven't much to say about that today; but I do want to tell you of one secret of failure—the habit formed by so many young men of changing employment frequently. I know there are often good reasons for making a change. But how often the only reason is an unreasoning longing for something different. Beware, my lad, of leaving a situation simply because you think anything will be better than what you now have. You may find your mistake when it is too late.

"I wish I could impress on the mind of every young man an incident I read in some book of biography when I was a boy. The writer was at one time a passenger on a sailboat, becalmed on a river. He found it hard to endure the heat of the midsummer sun, as there was no shelter from its rays. After an hour or two he cast longing eyes toward the bank where stood a large tree. At length he asked the captain to set him ashore. He was warned that he would not find the bank as pleasant as the deck of the vessel, but the passenger thought he knew better. So a boat was manned, and he was set on the bank. With a sigh of satisfaction he stretched himself out in the shade of the tree, only to find himself almost instantly the centre of a swarm of mosquitoes. In vain he fought them. How he longed to be back on the burning deck of the boat! But he had asked to be left ashore for two hours. During those two hours he learned a lesson.

"Here is another incident, from a recent book of travels, which tells how much more successful, under ordinary circumstances, is the man who does not make frequent changes. The author is telling of a fishing expedition in Scandinavia, and says: 'One night three of us had gone off in our respective boats to fish in the river. A Scotch friend elected to fish in his waders. He took his stand in one spot where the waters of the lake foamed and rushed into the river. There he stood for three hours, without shifting his position, merely changing his flies once during that time. When the night's catch was weighed that man had a greater weight of trout than had the occupants of the three boats together, who had fished the whole of the river. Here was the result of patience and perseverance.'

"I knew a young man who had a good home on the farm. But he was not satisfied, and he entered a machine shop as apprentice. The

wages were small. In his boarding-house was a man of his own age who earned twice as much money, as an unskilled labourer on the street. The apprentice, therefore, determined to leave the machine shop only a few weeks before his first advance in wages was due. In vain the foreman talked to him, telling him of the future and its rewards. He went to work on the streets. The life of a labourer had its unpleasant features, and he gave it up to take a place on the waiting list of firemen on a large railroad. It is hard to tell what has become of him now. He has floated from one thing to another until he has floated out of the knowledge of those who were his friends."

"FIFTY YEARS OF FAILURE"

This was the strange title which caught the eye of a reader as he glanced over the volumes in the case devoted to new books at the library. What could it mean? He was eager to know, and so carried the book home.

It proved to be the anonymously written autobiography of an Englishman whose life justified the title he had chosen. He was a failure—had been a failure from his boyhood. Many times he was very near success; but always he slipped back among those who had come short. And the reasons for his repeated failures were so patent that he made no attempt to hide them. He was not handicapped by unfavourable surroundings in his youth. In his early years he knew his grandfather, "a statesman distinguished as one of the best-informed and most cultured men in the kingdom," whose house was "famous as the resort of diplomats and of literary men." His father was a clergyman of the Church of England, a man of considerable prominence.

From his home in a cathedral city the lad was sent to Eton. There he did some work, it is true. But he gave himself up so completely to sport and pranks that he had little time for study. "I do not know whether or not I was a failure at Eton," he wrote. "Having been a failure all my life, I ought, to be consistent, to have begun early. Certainly I was no conspicuous success."

When he left Eton he sought a nomination to the Foreign Office, in the hope that he might carve out a career in his country's diplomatic service. With five others he entered the examination required—and failed. Probably failure to make the most of his opportunities at Eton was responsible for this failure at life's threshold. "I often speculate what would have happened had I been successful in this compe-

tion," he wrote. "The man who succeeded has risen to high rank in the diplomatic service, and . . . there is no saying to what dizzy heights of ambition I might have climbed had I come out first in that examination."

It is not likely, however, that he would have advanced very far. For there was a fatal weakness in his character. To the end of his life he manifested a lack of stability which stood in the way of success.

Some time later friends urged his parents to seek for him an appointment in the British Museum. To secure this, they pointed out, he would not be brought into competition with other candidates, but would be required to pass only a nominal examination. No scientific qualification being required, he was soon appointed to the coveted place. There, in daily contact with some of the brightest men in the kingdom, he had wonderful opportunities for self-improvement. He did his work well, and was several times advanced. His superiors encouraged him to hope for better things. But the better things came so slowly that he became restless, and resigned. Years later, looking back on this action, he said: "I must frankly admit that had I stayed in the British Museum I should probably have been better off than I am. . . . I was not there long enough to be able to say whether I should have been eventually a failure or not."

Some time before his resignation he thought he would study law, and so he prepared for advancement in another sphere, if he should ever leave the museum. So, entering as a student at the Inner Temple, he began his course. But it does not appear that he persisted in his studies to the end, for when he left the museum he took a position with a publishing house, "full of great ideas as to the dignity and importance" of the business, to use his own words. A few years were spent here; then he became assistant secretary to a church publishing society—the one occasion in his life when a change of position was made without entire change of the character of his work. After five years he once more became restless, and resigned, assigning as his reason that he needed an assistant who was not appointed. To quote from the autobiography: "Again the result of several years' work was a failure, though the authorities of the society were pleased to speak in the highest possible terms of the work I had done."

Then he became secretary of two societies devoted to the interests of artists. A few years elapsed and one of these societies died a natural death; the work of the other was not sufficient

either to take his time or to provide an adequate support. So he tried first one thing and then another. But he achieved little success in any work, because he did not persist in it.

In concluding the story of his life, he wrote: "I cannot see, on looking back, however closely I may scrutinize my conduct throughout life, that my failure has been my own fault. I have always done the work intrusted to me to the entire satisfaction of those for whom I have done it." But the fact remains that he did not persist in any one thing for a sufficient length of time to make his work tell.

A second cause of failure is apparent even to the most casual reader. He did not know how to be dignified. From the early days at Eton, when he was the leader in "baiting" the masters, to that later day when he led a party of friends—all grown—at the end of a circus procession, so successfully that the proprietor thanked him for his assistance, he was always playing the buffoon. His children, as was natural, were quite lacking in respect for him. And his friends refused to take him seriously.

Still another cause for failure was his eagerness for relaxation and amusement. He was continually seeking excuses for a holiday. On one occasion he and his superior officer in the museum gave each other leave to be absent for the afternoon, and a day was spent in the city. In season and out of season he managed to go to the Continent—sometimes only for a day or two, often for weeks or months. He came to know the favourite spots in Italy and France as well as he knew his own London. And it grew to be a habit to get away from town for the "week-end"—Friday or Saturday to Monday. So many of these short trips did he make that he wrote: "I claim to be an authority with regard to week-ends, especially those which can be spent out of this country."

As the reader finished the autobiography and noted the irresponsible manner in which days and weeks and months were taken from business for pleasure, he recalled the advice given some years ago by a wise friend to a young man who was just leaving school: "Have spots for freedom, but do not be spotted all over. There is need of some variety in life; but variety is a spice, and spice is a poor substitute for bread." The days of this anonymous writer were spotted with vacation and spiced with change until he was unable to accomplish anything worth while; until "Fifty Years of Failure" was the truest title he could give to the story of his life.—*John T. Faris, in "Making Good," pp. 72-80.*

SEEN THROUGH OTHERS' EYES

A Cure for Trouble

TROUBLE is looking for some one to trouble!
Who will partake of his worrisome wares?
Where shall he tarry and where shall he harry,
At morning and night with his burden of cares?
They who have hands that are idle and empty,
They without purpose to build and to bless,
They who invite him with scowls that delight him,
Are they who shall dwell in the House of Distress.

Trouble is looking for some one to trouble!
I'll tell you how all his plans to eclipse;
When he draws near you be sure he shall hear you
A-working away with a song on your lips.
Look at him squarely and laugh at his coming;
Say you are busy and bid him depart;
He will not tease you to stay if he sees you
Have tasks in your hands and a hope in your heart.

Trouble is looking for some one to trouble!
I shall not listen to aught he may say.
Out of life's duty shall blossom in beauty
A grace and a glory to gladden the way.
I shall have faith in the gifts of the Giver;
I shall be true to my purpose and plan;
Good cheer abounding and love all surrounding,
I shall keep building the best that I can.

—Nixon Waterman.

Zionism Rejected by Jew

ZIONISM is the most stupendous fallacy in Jewish history. I assert that it is wrong in principle, and impossible of realization; that it is unsound in its economics, fantastical in its politics, and sterile in its spiritual ideals. Where it is not pathetically visionary, it is a cruel playing with the hopes of a people blindly seeking their way out of age-long miseries. . . .

The very fervour of my feeling for the oppressed of every race and every land, especially for the Jews, those of my own blood and faith, to whom I am bound by every tender tie, impels me to fight with all the greater force against this scheme, which my intelligence tells me can only lead them deeper into the mire of the past, while it professes to be leading them to the heights.

Zionism is a surrender, not a solution. It is a retrogression into the blackest error, and not progress toward the light. I will go farther, and say that it is a betrayal; it is an Eastern European proposal, fathered in this country by American Jews, which, if it were to succeed, would cost the Jews of America most that they have gained of liberty, equality, and fraternity. . . .

I speak as a Jew. I speak with the fullest

sympathy for the Jew everywhere. I have seen him in his poverty—despised, hated, spat upon, beaten, murdered. My blood boils with his at the thought of the indignities and outrages to which he is subjected. I, too, would find for him, for me, the way out of this morass of poverty, hatred, political inequality, and social discrimination.

But, is Zionism that way? I assert emphatically that it is not. I deny it, not merely from an intellectual recoil from the fallacy of its reasoning, but from my very experience of life, as a seeker after religious truth, as a practical business man, as an active participant in politics, as one who has had experience in international affairs, and as a Jew who has at heart the best interests of his coreligionists. . . .

Zionism is based upon a literal acceptance of the promises made to the Jews by their prophets in the Old Testament, that Zion should be restored to them, and that they should resume their once glorious place as a peculiar people, singled out by God for His especial favour, exercising dominion over their neighbours in His name, and enjoying all the freedom and blessings of a race under the unique protection of the Almighty. Of course, the prophets meant these things symbolically, and were dealing only with the spiritual life. They did not mean earthly power, or materialistic blessings. But most Jews accepted them in the physical sense; and they fed upon this glowing dream of earthly grandeur as a relief from the sordid realities of the daily life which they were compelled to lead. . . .

It is worth while at this point to digress for a moment from my main argument, to point out that the Balfour Declaration is itself not even a compromise. It is a shrewd and cunning delusion. I have been astonished to find that such an intelligent body of American Jews as the Central Conference of American Rabbis should have fallen into a grievous misunderstanding of the purport of the Balfour Declaration. In a resolution adopted by them, they assert that the declaration says, "Palestine is to be a national homeland for the Jewish people." Not at all! The actual words of the declaration (I quote from the official text) are: "His Majesty's government views with favour the establishment *in Palestine of a national home for the Jewish people.*" These

two phrases sound alike, but they are really different. I can make this obvious by an analogy. When I first read the Balfour Declaration I was temporarily making my home in the Plaza Hotel. Therefore I could say with truth, "My home is in the Plaza Hotel." I could not say with truth, "The Plaza Hotel is my home." If it were "my home," I would have the freedom of the whole premises, and could occupy any room in the house with impunity. Quite obviously, however, I would not venture to trespass in the rooms of my friend Mr. John B. Stanchfield, who happened at the same time also to have found "a homeland in the Plaza," nor in the private quarters of any other resident of that hostelry, whose right to his share in it was as good as mine, and in many cases of much longer standing.

It was a politic move of the British Government to name a Jew as the first governing head of Palestine when the British began to function under this mandate. But this appointment of Sir Herbert Samuel was only politic; it was not political. It has no general significance. . . .

First, its economic aspect. I assert positively that it is impossible. Zionists have been working for thirty years with fanatical zeal, backed by millions of money from philanthropic Jews of great wealth in France, England, Germany, and America, and the total result of their operations, at the outbreak of the World War, was the movement of ten thousand Jews from other lands to the soil of Palestine. In the same period, a million and a half Jews have migrated to America.

PALESTINE UNABLE TO SUPPORT MANY JEWS

The truth is that Palestine cannot support a large population in prosperity. It has a lean and niggard soil. It is a land of rocky hills, upon which for many centuries a hardy people have survived only with difficulty by cultivating a few patches of soil here and there with the olive, the fig, citrus fruits, and the grape; or have barely sustained their flocks upon the sparse native vegetation. The streams are few and small, entirely insufficient for the great irrigation systems that would be necessary for the general cultivation of the land. The underground sources of water can only be developed at a prodigious capital expense. There are thirteen million Jews in the world: the Zionist organization itself only claims for Palestine a maximum possible population of five millions. Even this claim is on the face of it an extravagant overestimate. After careful study on the spot in Palestine, I prophesy that it will

not support more than one million additional inhabitants.—*Henry Morgenthau, American ex-ambassador to Turkey, in World's Work, July, 1921.*

Always Breaking

AN old Scottish stone-breaker sat by the roadside, disconsolately eating his bread and cheese and contemplating the heap of stones awaiting his ministrations.

The minister passing by gave him a cheery greeting and remarked on the large quantity of stones still to be broken.

"Oh, ay!" grunted the stone-breaker, "the stones are just like the ten commandments: ye can keep breaking them, but ye canna get rid o' them."—*Selected.*

Mothers Help a Lot

THE fact that Christ himself is the real power in all the keeping and perfecting of lives is only half the truth. He works through the mother, the teacher, the friend. Some one was trying to impress a boy with the fact that God gave him all his blessings and did for him all the good things that meant so much to his life. The boy answered hesitatingly and thoughtfully, "Yes, but mothers help a lot." He was right—mothers help a lot. God largely does His work for the boys through mothers. They are His coworkers.—*Selected.*

"IDLENESS never won distinction in the world, and never will. The world does not owe us a living, but every man owes the world work. God made man for employment, and we cannot dodge the issue."

"WHEN you go out in the morning,
To begin the work of the day,
Don't neglect the little chance
You will find along your way;
For in lifting another's burden,
And speaking a word of cheer,
You will find your own cares lighter
And easier far to bear."

EVERY atom in the universe can act on every other atom, but only through the atom next it. If a man would act upon every other man, he can do best by acting, one at a time, upon those beside him.—*Henry Drummond.*

NEWS NOTES

—Germany's casualties in the World War are placed at 6,888,982.

—Canada's birth-rate for 1920 was 27.47, as against a death-rate of 13.31, per 1,000. The marriage rate during the same period was 8.94 per 1,000.

—Experts of the United States Department of Agriculture have discovered a heretofore unknown substance in soil. They have called it "ultraclay."

—For years to come Caruso's voice will be heard through the phonograph. We may get a new sense of the wonder of this by supposing that we could listen today to Jenny Lind or Gladstone.

—The only known flock of snow geese in existence stops near Cap Tourmente, Quebec, on their annual northern migration to the coast of Labrador. They have made these stops for more than forty years. The flock is closely protected.

—The "Iron Hindenburg," a great wooden statue of the German field marshal, has been sold for firewood. It was erected with the idea of covering it with a coating of nails. A small charge was made for war charities for the privilege of driving each nail.

—In 1919 Quebec produced 12,353,667 pounds of maple sugar and 1,470,275 gallons of maple syrup. The value was estimated at \$6,396,535, taking as a basis the sugar and the syrup converted into sugar, at an average price of twenty-five cents per pound.

—The British Parliament has enacted a "rat act," which provides that any one harbouring a rat or a mouse may be fined from five to twenty pounds. There have been few prosecutions so far, since the authorities do not wish to enforce the law rigidly until the people become familiar with it.

—According to the *Chicago Tribune*, the attacks made on June 30 by twenty naval and military aeroplanes upon the U. S. S. "Iowa," which was steered at a speed of five knots by means of wireless off the Virginia coast, were less successful than had been expected, as only one hit was made out of eighty bombs dropped.

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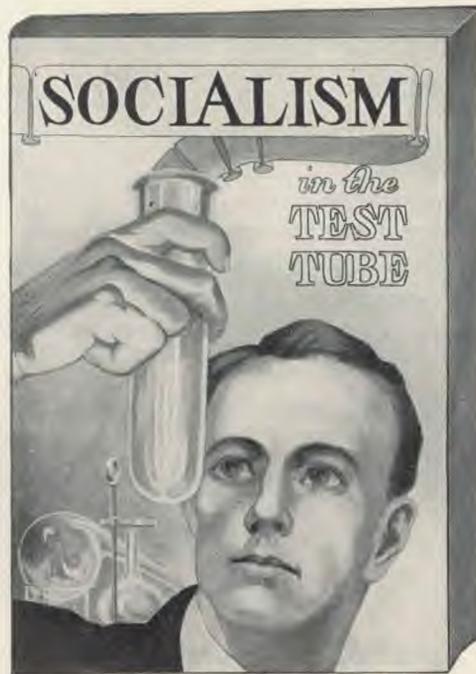
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—English railways handled more freight and passengers during 1920 than during any previous year in their history.

—With the recent death of James Jones, aged Negro employe in the United States Senate Office Building, the whereabouts of the official seal of the Confederacy, an unsolved mystery for half a century, probably will ever remain unknown. Serving as Jefferson Davis's servant when the Confederate chieftain was captured, Jones buried the seal before the Federal authorities could obtain it.



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1670



The "Casco," equipped by the H. B. C. for a great extension of their trade in Russia and Siberia.

The Hudson's Bay Company

HUDSON BAY occupies a large place on the map of Canada, and most people have heard of the Hudson's Bay Company, which acted an important part in the exploration and development of our great Northwest and incidentally made a mint of money in trading with the Indians for furs. To the average person outside of Western Canada, however, it is news that the Hudson's Bay Company, the oldest incorporated company in America, is still alive and active. Its trading posts are scattered all around Hudson Bay, over Northern and Western Canada and Alaska, and reach into Siberia and Russia. It operates some of the finest department stores in America, and owns thousands of acres of fertile land in the West. The history of the Hudson's Bay Company is inextricably intertwined with that of Canada, and it is rich in records of adventure, fortitude, loyalty, and achievement. In 1870, two hundred years after its charter was granted by Charles II, the Company surrendered its powers of government, which were transferred to the newborn Dominion.



Hudson's Bay Co. officials aboard the "Casco" prior to her sailing from Vancouver, B. C., for Siberia.

1921