

The Canadian *Library*

Watchman Magazine



A GIANT RUBBER TREE, BERMUDA, BRITISH WEST INDIES



The Man Who Feeds Us All

THE king may rule o'er land and sea,
The lord may live right royally,
The soldier ride in pomp and pride,
The sailor roam o'er the ocean wide---
But this or that, whate'er befall,
The farmer has to feed them all.

The writer thinks, the poet sings,
The craftsmen fashion wondrous things,
The doctor heals, the lawyer pleads,
The miner follows precious leads---
But this or that, whate'er befall,
The farmer has to feed them all.

The merchant, he may buy and sell,
The teacher do his duty well;
But men may toil through busy days,

Or men may stroll through pleasant ways---
From king to beggar, whate'er befall,
The farmer has to feed them all.

The farmer trade is one of worth;
He's partner with the sky and earth;
He's partner with the sun and rain,
And no man loses for his gain---
So men may rise and men may fall,
But the farmer has to feed them all.

God bless the man who sows the wheat,
Who finds us milk and fruit and meat!
May his purse be heavy and his heart be light,
His cattle and corn and all go right!
God bless the seeds his hands let fall,
For the farmer has to feed us all.

...Selected.

The Canadian Watchman

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Editorial Comment

Communism and Famine-Stricken Russia

WHATEVER one may think of the leaders of the Soviet government or of the Soviet theory, the starving Russian people should have the sympathy of Christians in all lands and the active and prompt help of all countries more favourably situated. It is to be hoped that the dreadful experiences and sufferings of Russia under communism, following the scourge of war, will have a sobering influence upon the theoretical communists in other countries. If oppressed men everywhere will but learn that no matter how intolerably bad the political and social conditions may become, politically enforced communism only makes them worse, the sufferings of Russia have not been wholly in vain, and the truth of the psalmist's statement will have again been demonstrated in the Russian experiment: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Ps. 76: 10.

Communism and infidelity are consistent partners whose baleful influences have left their mark upon the peace of the world wherever—at least since the days of Solomon—they have had unrestrained opportunity.

"My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave; and whole, as those that go down into the pit: we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us; let us all have one purse: my son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof." Prov. 1: 10-19.

As long as human nature remains as it is, the attempt to practise communism on a large scale can only result in underproduction and

lack of the proper conservation, storing, and distribution of food supplies. Nature does not produce her supplies of food regularly and uninterruptedly. The earth will produce enough for the inhabitants thereof, and "seedtime and harvest shall not cease" as long as the world stands; but all men are not engaged in farming, and farmers in any country in the world will refuse to produce more than they need for themselves unless they are induced to do so by the incentive of profit. Strangely enough, most of the communists are city labourers, and they belong to one of the first classes to suffer from its operations. World-wide commu-



Russian Famine Refugees Awaiting Food at Petrograd Station

nism would starve the workers of the world as verily as it reduces Russia to a worse condition than exists in any other European country. Russia is still potentially the bread basket of Europe, and but for communism would be able to relieve her own famine-stricken district by means of the surplus transported from other portions of the country.

Communism in theory is so just and beautiful as to deceive, if possible, the very elect, but in practice it has proved itself to be a most merciless, bloody engine of tyranny. Soviet Russia, with its vast army and spy system, has but duplicated the commune in France, as the following extract from history will show:

"By the famous law of 'suspects' every one in France was brought within its iron grip. This law was so loosely and vaguely worded, it indicated so many classes of individuals, that under its provisions practically any one in France could be arrested and sent before the Revolutionary Tribunal. All were guilty of treason, and punishable with death, who 'having done nothing against liberty have nevertheless done nothing for it.' No guilty, and also no innocent, man could be sure of escaping so elastic a law, or, if arrested, could expect justice from a court which ignored the usual forms of law, which, ultimately, deprived prisoners of the right to counsel, and which condemned them in batches. Yet the Declaration of the Rights of Man, which had seemed a new evangel to an optimistic world, had stated that henceforth no one should be arrested or imprisoned except in cases determined by law and according to the forms of law.

"A tree is judged by its fruits. Consider the results in this case. In every city, town, and hamlet of France arrests of suspected persons were made *en masse*, and judgment and execution were rendered in almost the same summary and comprehensive fashion."—Charles Downer Hazen, in "Modern European History," pp. 132, 133.

But France recovered from the madness, and let us hope that Russia will also. Christian kindness to the famine-stricken country will accomplish more toward destroying the Red Terror than armed intervention. Famine has scourged different portions of the earth ever since we have had historical records. But in various prophecies of the Bible unprecedented famines are spoken of as one of the signs indicating the nearness of the second coming of Christ. Indeed, the words of the prophet Joel are startlingly similar to the reports from the famine districts of Russia:

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." Joel 1:15-18.

Witnesses who have visited the famine districts in the south of Russia tell the most appalling stories of distress and privation, with plagues and cannibalism following in their train. Not only should we give sympathy and help to these poor people, but the opening words of the quotation from Joel ought to stir us to study into the meaning of such things and to inquire what is wrong with our civilization and what we should be doing to help it and to prepare ourselves and our children for what the future has in store and for the second coming of our Saviour.



A Group of Russians Fed by the Relief Committee

Does the Roman Catholic Church Change?

THE statement is often made that the Pope when he speaks *ex cathedra*, from the chair of St. Peter, is infallible, and that therefore the Church of Rome never changes, because she never has erred and never can err in matters of doctrine. It is certainly true that Rome has been consistent in her zeal for tradition and precedent; but the fact that she maintains that each succeeding pope has the same authority as his predecessor, gives her a chance to adapt her policy in many ways to changing conditions in differ-



Pope Benedict XV



The Newly-elected Pope, Pius XI

ent ages. The Roman Catholic Church is one thing in Spain or South America and quite another, as far as policy is concerned, in Canada and the United States, and it is only just and reasonable to judge the fruits of any system or organization where it is freest from the modifying influence of competition.

Like a country without a written constitution, the Papacy can ignore without repudiating precedents that do not fit present circumstances. In that she is more fortunate from a corporate point of view than the Protestant churches, where the situation is more like that of a country with a written constitution, which must be adhered to rigidly in every detail or else justify the charge of disloyalty to fundamentals; for if Protestants vary from the unchanging word of Holy Scripture, which was set up by the Reformation as the court of last resort in matters of morals and doctrine, they are at once convicted of disloyalty to an avowed principle and can give no reason why they should not return to the fold of Rome, having virtually acknowledged the insufficiency of the Scriptures. And as Protestantism acknowledges no infallible living oracle upon which she may depend for justification of a change of

policy, when she leaves the Bible and adjusts her course to changing times and conditions she is like a train off the rails, and must needs land in the ditch among the cobblestones of human tradition in company with the Papacy, or else on the other side into the mire of worldliness without a compass to guide her.

The following definitions are clear and helpful to those who want to know the fundamental differences between the Protestant and the Roman Catholic viewpoints:

"By the 'religion of Protestants,' I do not understand the doctrine of Luther or Calvin or Melancthon, or the Confession of Augsburg or Geneva, or the Catechism of Heidelberg, or the Articles of the Church of England, no, nor the harmony of Protestant confessions, but that wherein they all agree, and to which they all subscribe with a greater harmony, as a perfect rule of their faith and actions; that is, the Bible. The Bible, I say, the Bible only, is the religion of Protestants! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I, for my part, after a long and (as I verily believe and hope) impartial search of 'the true way to eternal happiness,' do profess plainly that I cannot find any rest for the sole of my foot but upon this Rock only."—*Works of Wm. Chillingworth, M.A., Vol. II, pp. 409-411. Oxford University Press.*

"Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truths.

"Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe."—*Catholic Belief*, p. 45, by the Very Rev. Joseph Faà di Bruno, D.D.

Protestantism is greater than the men who have interpreted it. The mistakes and short-comings of Protestants can never defile the principle, for it is not the product of human effort. On the other hand, Roman Catholicism has been influenced in its development by the views, the weakness or strength, and sincerity of its long line of human builders—popes and the clergy.

Just now people are wondering whether Pius XI will follow the example of his predecessors since Pius IX, and remain a prisoner in the Vatican as a protest against the loss of temporal power, or whether he will consider that the interests of the church would be better served by a more cordial understanding with the Italian government.

There have been good popes and bad popes, some excelling in diplomacy and statesmanship; all varying in spirituality, the same as do men of the Protestant denominations.

While we firmly believe in the principles of the Reformation and in the present crying need for their study and application, yet we lose nothing by fairness to our Catholic neighbours. There are devout Christians in the Catholic Church, in spite of its errors. And it is altogether unnecessary to impugn the motives of her priests, nuns, and popes, many of whom have been and are unselfishly devoted to the uplift of humanity and are walking in the light of Christ according to their education and opportunities. "The eyes of the Lord run to



Cardinal Begin, of Canada. Pius XI was elected before any of the cardinals from America arrived in Rome.

and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

God had mercy on Peter in spite of his prejudice and bigotry, and so today He finds many an honest heart under a rough and forbidding exterior. There are those who are right in doctrine and wrong in their hearts, and there are those also who are wrong in doctrine and right at heart. God will not excuse wilful disobedience to revealed truth, but we must not set ourselves as judges of the hearts of others. God alone knows the heart and can send conviction. We

should have very high standards to bind our own consciences, but we gain nothing for truth by harsh judgment of the motives of those who disagree with our doctrinal views.



The Ex-Kaiser and Prophecy

THE accompanying camera snap of the ex-Kaiser, the late Kaiserin, and one of their grandchildren, the orphaned son of Prince Joachim, was taken in April, 1921, a few days before the Kaiserin suffered the attack of heart trouble that caused her death.

We are told, on what we believe to be good authority, that the picture was taken by Prince Oscar, fifth son of the former monarch, and that it is the only photograph that the ex-Kaiser has posed for since his flight into Holland when the German lines in France and Belgium collapsed in 1918. A Dutch artist secured a long-distance snapshot from the top of a load of hay, the publication of which greatly incensed the royal exile and caused extraordinary precautions to be taken to pre-

vent a repetition of the exploit. Only a few copies of the picture taken by Prince Oscar were distributed—among the members of the Kaiser's immediate family and to Generals Hindenburg and Ludendorff. It is the Ludendorff copy, secured from one of his secretaries at a cost of one million marks, that is the original of the one published in this number of the WATCHMAN.

During the war many wild and nonsensical applications of Bible prophecy were made to the Kaiser by superficial readers of the book of Revelation, who wrote under the mental tension and bias which war always generates. No Bible prophecy can reasonably be said to apply to Wilhelm II of Germany personally, and he should not be held wholly responsible for the war, yet it is a fact that he was probably the only man in Europe who had it in his power to prevent Austro-Hungarian military aggression upon Serbia, which was the spark that started the conflagration. He chose rather to encourage the appeal to arms, in the belief that Germany was the best prepared of any country in Europe to profit by the war. It is said that Bismarck, whose "blood and iron" policy laid the foundation and made the struggle for supremacy in Europe inevitable, prophesied that the active and somewhat erratic Wilhelm II, who dispensed with the advice of the old "Iron Chancellor" shortly

after taking his imperial throne, would some time play the game at the wrong time and ruin his country. Pan-German hopes are pretty thoroughly ruined, but it is still a question whether the loss of the war, ridding Germany at a stroke of the Hohenzollerns, her expensive military and naval armaments, and her ambitious plans for world supremacy, may not after all be a blessing in disguise to the German people.

It is disastrous for any people to get into their heads the idea of dominating all Europe.

The prophet Daniel, in his interpretation of the great metallic image which appeared to King Nebuchadnezzar in a dream, thus describes the feet and toes of the image which symbolize the nations of Western Europe occupying the territory of the Roman Empire before its fall and division into ten parts during the fifth century:

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Dan. 2: 42-45.



The Ex-Kaiser, the Kaiserin, and a Grandchild; Photographed at Doorn, Holland



A Tram-car at Kiel, Germany; Made Entirely of Scrapped War Material

Spain, France, and Germany have all been humbled by defeat because they ignored the lessons of this prophecy. On the other hand, the foreign policy of Britain has prospered, partly because her statesmen, totally unconscious that they were fulfilling prophecy, have consistently opposed every attempt to bind Western Europe together in one united successor to the Roman Empire. Heretofore the same wise policy that has dominated the British statesmen in international politics, has also influenced British Bible Societies and mission-

ary organizations to carry the light of the gospel to every part of the globe.

In doing this there has been no advantage, such as descent from a favoured ancestry, as some would have us believe; no idea of a supnation, but rather free choice by free grace vouchsafed to all men on the same terms in the gospel. As soon as Britain or any other nation begins to harbour thoughts of national superiority and world conquest, it is doomed to defeat and downfall. The next king that reigns over the whole earth will be its rightful king—King Jesus, of the seed of David.

Mr. Larkin and His Art Collection

MR. P. C. LARKIN, the newly appointed Canadian High Commissioner in London, was born of Irish parentage, in Montreal, in 1856. In his youth he found employment with a wholesale grocery company in Montreal, where he became familiar with the tea business. He later conceived the idea of delivering tea at retail in small lead-lined packages, and organized the Salada Tea Company to carry out his plan. The idea proved popular, and the Salada Tea Company has grown to be one of the largest in America. The headquarters are in Toronto, but it has offices and warehouses in Montreal, Boston, New York, Detroit, London, and in India.

Mr. Larkin's sterling personal qualities and his intimate knowledge of Canadian business and of conditions in Canada, the United States, and Europe, made his appointment as the successor of Sir George Perley very popular. Mr. Larkin has long taken an active part in politics as a Liberal, and was a close personal friend of Sir Wilfrid Laurier. He is interested in economics, and in legislation relating thereto. His own

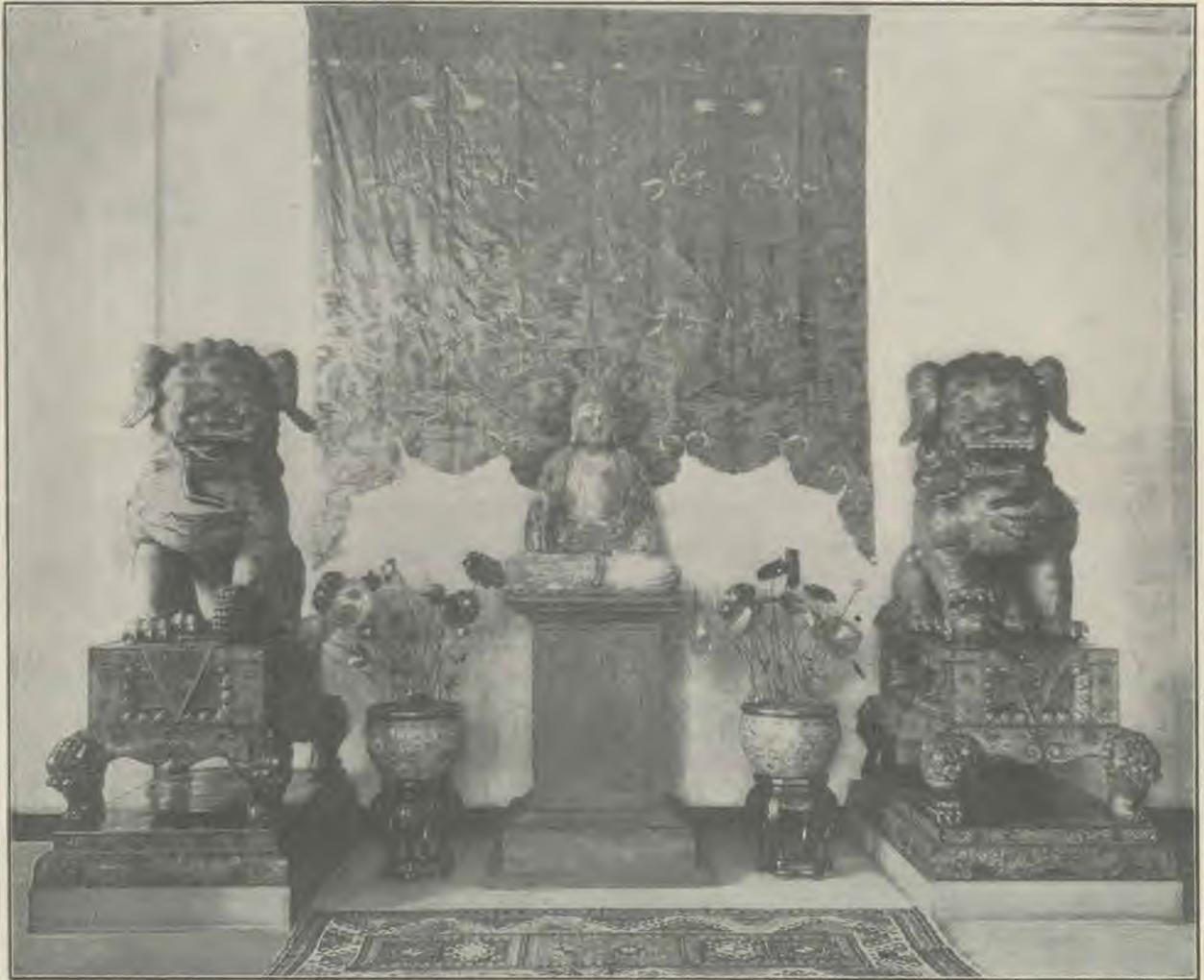


All That Remains of the Once Powerful German Navy

employees are all on a profit-sharing basis, and he has contributed liberally to philanthropic purposes.

It is quite generally thought that Mr. Larkin will bring into the administration of the High Commissioner's office in London an element of shrewd business tact that will make it a real factor in interempire commercial relationships.

The figures shown may not be beautiful according to our ideas of beauty, but they do reveal the wonderful patience and manual skill of the Orient. Many people are prone to think of the Chinese as lacking in culture, and inferior in intellect, but this is far from the truth. China had a highly developed civilization when Europe and America were peopled by



Lo—Yang Buddha. Carved of wood and showing fading colours of great softness; sits guarded by the seven-foot *cloisonné* Fous Dogs, silhouetted against a gold and silver tapestry bedragoned and coloured in wonderful fashion. Lotus plants of *cloisonné* in ornamental vases add an atmosphere of Eastern charm. (Larkin Art Collection.)

No doubt he will also maintain the high social prestige of his distinguished predecessors. Lord Strathcona occupied the position for eighteen years, and was succeeded by Sir George Perley, who took office in 1914.

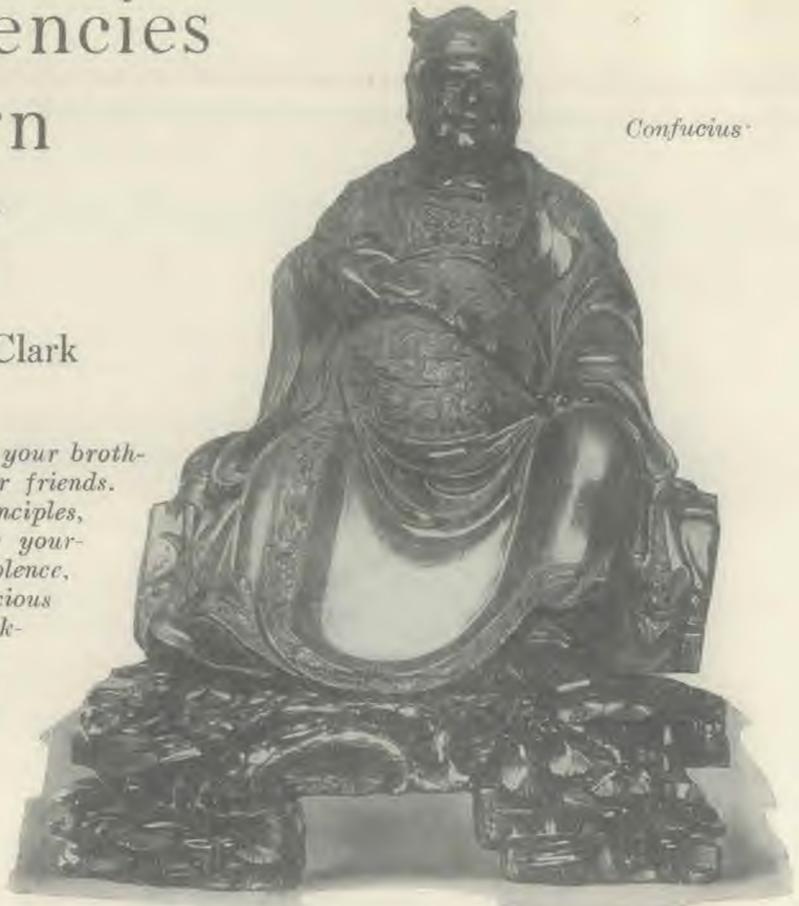
In this number of the WATCHMAN we show several photographs of objects in his unique collection of Chinese art, which has been exhibited in Toronto, Montreal, and Boston.

untutored savages. The facts do not harmonize with the theory that modern development is the product of a long process of evolution from the lower animals. On the contrary, history teaches us that intellectual development does not save from sin, but that sin does tend toward degradation of mankind, and that through the gospel the most degenerate types of humanity may be recovered and uplifted.

Inconsistencies of Modern Theology

Harold W. Clark

CONFUCIUS said: "Love your brothers and be true to your friends. Turn the mind to right principles, reform errors, and renovate yourself. Be filled with benevolence, kindness; retain no vicious thoughts." All that is lacking in Confucianism is divine power. The difference between Christianity and heathenism consists not so much in ethical teaching as in the power to change the hearts of men.



Confucius

From the Larkin Art Collection

ONE of the greatest problems that modern theology has to meet is the influence of scientific theories upon the fundamentals of Christian belief. This is the age of educated men, in the pulpit as well as elsewhere; and it is impossible that the research of the world's greatest students should leave the church untouched. And we do not wish to have the training of our preachers free from scientific learning, for in the works of nature are some of the most valuable lessons that can be found in regard to spiritual things. But the trouble with the modern scientific teaching of the world is that it is out of harmony with the great foundation principles of the Christian religion. Yet in spite of this fact it plays a large part in the religious thought of the world.

The doctrine that man has developed from a long line of animal ancestry is threatening to destroy the vital bulwarks of Christianity. At first it was cautiously regarded by the leaders in the religious world, but gradually it

has worked its way into the theology of most of our churches until it has virtually undermined the very cornerstones of faith. Proudly it lifts its banners in the place of the old-time standards of Christian teaching, and by bold assumption or sly insinuation it holds the majority of people subject to its dictates. We shall consider a few facts that show the influence of this great factor on religious life and teaching; and in a candid review of these facts we shall see that the above indictments are not overdrawn.

The doctrine of evolution has obscured the chief cornerstone of Christianity—the atoning sacrifice of Jesus as the Son of God. Speaking of Laplace, Ernst Haeckel, one of the greatest evolutionists, says:

"His popular '*Exposition du Système du Monde*' destroyed at its roots the legend of creation, or the Mosaic narrative in the Bible. Laplace was merely honourable and consistent when he replied to the emperor's [Napoleon's] question [as to], 'what room there was for God in his system,' 'Sire, I had no need of that unfounded hypothesis.'"—*The Controversy About Creation*, 1905.

In another lecture, delivered at Berlin at the same time, he further says:

"Our monistic God, the all-embracing essence of the world, is identical with the eternal and infinite substance, with space-filling matter. It 'lives and moves in all things,' as the gospel says. . . . We find God in natural law itself."

So when this is the kind of Supreme Being that is held out before the world, it is not surprising that we read such statements as the following concerning His Son Jesus Christ:

"What men call the atonement is simply a higher or purer quality of spirit, a spirit nearer to God, more at one with God than the ordinary, bringing its influence to bear on our lowlier natures, and transforming them so they come nearer to the spirit and likeness of the divine nature. This is exactly what Jesus strove to do for humanity."—Balmforth, in "*Evolution vs. Religion*."

The conclusions reached by these philosophers are only what we might expect, for if there is no such thing as God, other than mere essence, how could there be an atoning sacrifice offered by His Son? All that is left for Jesus is to set before the world a high ideal of life and conduct. Salvation by faith in the blood of the Redeemer is no longer needed in the new order of things.

Evolution has undermined the foundation of the Christian's hope for the future—the resurrection of Jesus. Romans 4: 25 says that He was raised again for our justification; and other statements of Scripture show plainly that if it were not for His resurrection, our faith would be vain. But evolution denies the fact of His resurrection, saying that there is nothing to it but an allegorical representation of the progress of the human race. And this denial is logical; for if man has evolved from animal ancestors, there is no reason why he should look to Jesus for his salvation. Balmforth says: "If we have ascended so far, then mankind can accomplish even greater spiritual progress in the future, with accelerated pace, because we have the experience of the past and the insight and the strength created by that experience to guide and help us." Such teachings make the vital facts which have been the hope of generations only myth and fable, and entirely worthless as a power to save from sin.

The substitution of evolution for direct creation is a defamation of the character of the Almighty. A proper view of Him as the Omnipotent Creator and Ruler of the universe would suppose that when He reached the place where His plan called for this world, He could, as the word says, speak the command and cause it to appear. But Mr. H. G. Wells says it took *twelve million million years*. Why so

long? Who wants to trust in a God that is so long in bringing His plans to fulfilment? If He planned to create man in His own image, it seems like blasphemy to say that He must start with protozoa and make such intermediate types as frogs, lizards, and apes before finally reaching man. Evolution limits Him to this programme, or else makes "man in our likeness" an accident. A carpenter may need to build woodshed, garage, and cottage, in order to gain experience, that he may erect a beautiful dwelling. But surely Jehovah is not in need of the experience. Yet I read in *Popular Science* for June, 1921,

"She [nature] throws dinosaurs in the scrapheap because they flounder helplessly under new conditions. She wants change and change again. She experiments with this animal form or that only to discard it for something that suits her new purpose."

This is neither omniscience nor omnipotence, and is a direct denial of the existence of a God who can see the end from the beginning.

Such teaching lowers our respect for the power of God to govern the affairs of His universe, even if we do believe that He exists at all; for He would not be a personal agency through whom all things are created and controlled, but would be limited to follow the natural laws to accomplish His will. Being bound by these laws to wait for ages for the completion of His plan for this world, He could now do nothing for His children except to try to direct natural forces into channels that would be for their best interests. As for having absolute control over everything in the world, the evolution hypothesis denies such a thing as absurd and unscientific.

The doctrine of ape ancestry degrades the human race. Some men may be proud to ally themselves with lower animals; but on the whole, such a relationship is not desirable, to say the least. The animal kingdom is a wonderful bit of creation, and its study reveals amazing truths in regard to God's power and control over His works. But when man looks at the brute beasts and professes to find in them the rudiments of his character and physical passions, he lowers his dignity infinitely below the plane which his Creator designed him to occupy. We might cite many examples to show that animal life is largely automatic action controlled by the surrounding physical conditions. And just so, when man acts like the brute in allowing his life to be governed by physical passion, evolution furnishes a plausible excuse by saying that it is only "natural," and part of his heritage from past ages.

Far greater ideals and aspirations possess a man who realizes that he was created directly in the image of an all-wise God and endowed with godlike character and powers. Such a view of life gives a person something higher than himself as a goal to which he may look for the ultimate development of his faculties. While possessing a physical body whose needs must be carefully considered, yet he realizes that the mind is the citadel of the body, and that the physical must be subordinated to reason. Instead of excusing his lapses from self-control, he throws his life into the hands of a merciful Saviour and trusts in His merits to cover the sin and His power to overcome it.

Not only is evolution individually degrading, but it leads to strife between men and nations. For if present-day society is the result of the survival of the strongest, the only way that future progress may be assured is by making ourselves stronger than the other fellow and beating him down. The finer senses of honour and respect for human life are dulled and eventually lost. The human race loses sight of the great principle, "Love thy neighbour as thy-

self." Degradation and ruin is the ultimate goal of mankind if he persists in holding to these pernicious theories.

In these days when ideals are changing, it would be a good thing to take stock of our affairs and see if the church is to allow this thing to go on unheeded. A careful review of the foundations of the theory of evolution show it to be based on essentially non-Christian philosophy. Its influence is demoralizing to the individual and the nation. It contradicts the fundamentals of faith and declares the word of God to be fable and myth. In view of these facts we should stop and consider whether we shall accept all that the scientific men tell us of faith and morals. We need to hold to the grand truths that were once delivered to the saints, realizing that the foundation of God standeth sure, and that all the investigations of learned men cannot change the validity of the word. The Christian church needs to know that her only source of power is in Jesus Christ, and that the philosophies of man cannot supersede the power of the shed blood of the Son of God.

READING THE APPOINTMENTS

[Rev. Alfred Hough, in *Zion's Herald*, writes a very entertaining poem on that which is of such interest to every Methodist conference—the reading of the "appointments" when the bishop assigns the preachers to their different stations. We give the closing portion for the important lesson it contains.]

THEN a mist came o'er my vision as the bishop still read
on,
And the veil that hides the future for a moment was
withdrawn,
For I saw the world's Redeemer far above the bishop
stand,
On His head a crown of glory and a long roll in His
hand.
Round His throne a countless number of the ransomed,
listening, pressed—
He was stationing His preachers in the city of the blest.
Some whose names were most familiar, known and
reverenced by all,
Went down to the smaller mansions back against the
city wall.
One who took the poorest churches miles away from
crowds and cars
Went up to a throne of splendour with a crown ablaze
with stars.
How the angels sang to greet him, how the Master cried,
"Well done!"
While the preacher blushed and wondered where he had
such glory won.
Some whose speech on earth was simple, with no ar-
guments but tears,
Nothing novel in their sermons for fastidious itching
ears,
Coldly welcomed by the churches, counted burdensome
by all,
Went up to the royal mansions and were neighbours to
St. Paul.
Soon the Master called a woman, only known here in
the strife
By her quiet, gentle nature (though a famous preacher's
wife),

Praised and blessed her for the harvests she had gath-
ered in the sky,
And she meekly turned and answered, "'Twas my hus-
band, Lord, not I."
"Yes," the Master said, "his talents were as stars that
glow and shine,
But thy faith gave them their virtue, and the glory,
child, is thine."
Then a lame girl—I had known her—heard her name
called, with surprise;
There was trembling in her bosom, there was wonder in
her eyes.
"I was nothing but a cripple, gleaned in no wide fields,
my King;
Only sat, a silent sufferer, 'neath the shadow of Thy
wing!"
"Thou hast been a mighty preacher, and the hearts of
many stirred
To devotion by thy patience without uttering a word,"
Said the Master, and the maiden to His side with wonder
pressed—
Christ was stationing His preachers in the city of the
blest,
And the harp strings of the angels linked their names
to sweetest praise,
Whom the world had passed unnoticed in the blindness
of its ways.

I was still intently gazing on that scene beyond the
stars,
When I saw the conference leaving, and I started for
the cars.

—Selected.

The HIGHER LIFE

J. T. ERRINGTON

WE hear much these days about the higher critics, so called, but not enough about the higher life—the life that is hid with Christ in God. Col. 3:3. The average Christian seems to be content to live on altogether too low a plane of Christian experience. We fear this is true even of many who stand at the sacred desk to minister to others. As multitudes are perishing within reach of abundant help, so, too, many believers are in danger because of neglect to reach out and grasp by faith the fullness of blessing promised them in the word of God. Jesus, when speaking to the Jews, declared, "I am come that they might have life, and that they might have it more abundantly." John 10:10. One writer has said, "All too slight is the hold that Christ's ambassadors often have upon eternal realities." If men will walk with God, He will hide them in the cleft of the Rock. Thus hidden, they can see God, even as Moses saw Him. By the power and light that He imparts, they can comprehend more and accomplish more than their finite judgment has deemed possible.

In the lives of eminent Bible characters we see fully exemplified the transforming power of the grace of Christ that enables them to live the higher life. Though in the midst of the wicked generation that lived before the flood, Enoch, the inspired record declares, walked with God three hundred years. Gen. 5:22. The inspired comment concerning the life of this holy man of faith, as recorded in Hebrews 11:5, declares that before his translation he had this testimony—that he pleased God. This testimony, borne of the prophet by the Spirit of God, was akin to that manifested in the life of our divine Lord, who to the Jews declared: "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." John 8:29. This holy prophet was permitted to look down to, and even a little beyond, our day, and in vision see the second coming of the Son of God in glory, accompanied by the shining hosts of God: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Jude 14. "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

A message is to go to every nation, and

kindred, and tongue, and people in this generation. Rev. 14:6, 7. In this age, just prior to the second coming of Christ, when darkness covers the earth and gross darkness the people—compared by the Son of God to the days immediately preceding the flood—the Spirit of God is calling for an entire, whole-souled consecration to Him for service. Who will respond? The abundant life that Jesus Christ came all the way from the courts of glory to give to poor sinners, is free to all. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12.

There must be an entire emptying of self; an infilling of the Holy Spirit. Then, and only then, can we walk with God, even as Enoch walked in days of old. And then, too, will be realized the fulfilment of the gracious promise: "I will dwell in them, and walk in them; and I will be their God, and they shall be My people." 2 Cor. 6:16. Through such a people as this, God will finish His work in this generation. In vision, the apostle John saw a company of people complete in all the will of God: "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. This company have the law of God written in their hearts, for in verse 12 it is written: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Kitchener, Ont.

Share Your Blessings

WHEN no low thoughts of self intrude,
Angels adjust our rights;
And love that seeks its selfish good
Dies in its own delights.

How much we take,—how little give,—
Yet every life is meant
To help all lives; each man should live
For all men's betterment.

—Alice Cary.

THE life of Christ established a religion in which there is no caste. . . . No question of policy influenced His movements. He made no difference between neighbours and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life.—"Ministry of Healing," p. 25.

PROGRESS *of the* GREAT



TELL us, . . . what shall be the sign of Thy coming, and of the end of the world?" was the eager question of the disciples of Christ. The answer in part was: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:3,14. To trace the fulfilment of this prophecy down through the Christian dispensation and note its definite development in modern times is the goal of this article.

THE LAMP OF LIGHT

Emerging from "the midnight of the world," when the testimony of the Bible had been denied the people because the church had vigorously disapproved of its translation into the common tongues, we find groups of men here and there intensely busy preparing the word of God for the use of the man in the street. We also find that the hold of the Papacy upon the world was weakened in proportion as the people gained access to the Bible.

In endeavouring to counteract this move for liberty in religious thought and belief, the Papacy became more bitter and arrogant, until the struggle culminated in the French Revolution, which was a supreme effort to throw off at once the despotism of both church and state. The church buildings were confiscated by the populace, and turned into theatres; the priests were compelled to renounce their priesthood or suffer banishment; the legislature declared that there was no God; all ecclesiastical functions were suspended; and in 1798 there was dispatched to the city of Rome an expedition which took the Pope prisoner, and brought him to France, where he died in exile.

A mortal wound was thus administered to the system that had withheld the testimony of the Bible from the people throughout the centuries of its supremacy in the Old World; and it appeared for a time as if the Papacy had received an incurable wound, from which there could be no recovery.

BIBLE SOCIETIES AND MODERN MISSIONS

Quickly following the French Revolution came the organization of the British and Foreign Bible Society in 1804 and the American Bible Society in 1816, whose purpose to give the Bible to all peoples of earth in their own tongue has been wonderfully fulfilled.

During this same period, another mighty

movement had its birth—the effort to Christianize the great heathen portions of earth. In 1793 William Carey left England for India.



Kuan Yin. Life-size marble statue of Kuan Yin, or the Goddess of Mercy, which is said to be a rare example of Chinese Buddhist sculpture. The statue measures five feet and three and a half inches in height, and stands on a base twelve by fifteen inches in dimension. The material is a pure and almost translucent marble. (Larkin Art Collection.)

CONTROVERSY

Frederick W. Stray

In 1807 Robert Morrison entered China. In 1812 Adoniram Judson sailed from Salem in New England for Burma. Still others launched

out into the abyss of heathendom, guided by the "Star of the East." And the first work of these great modern pioneers of the gospel was to translate the Bible into the language of the people to whom they were sent.

During this period of only twenty-seven years—from the storming of the Bastille in 1789, at the time of the French Revolution, to the organization of the American Bible Society in 1816—there occurred a series of events that prepared the way for a world-wide proclamation of the gospel:

1. A staggering blow was given to the Papacy, the great hinderer of the publication of the Bible in the vernacular.

2. Great Bible translators were stationed at strategic points in the heathen world.

3. Great Bible Societies were organized for the world-wide distribution of the Scriptures.

THE ONE THING LACKING

Only one thing was lacking to make this triumvirate of events mighty in results, and that was speed. Judson was a year and a half *en route* from New England to Burma. All printing was done on hand presses, one hundred and fifty copies an hour being rapid production.

But in 1807 Fulton first navigated his steamboat up and down the Hudson River. In 1814 George Stephenson ran the first steam locomotive engine. In 1814 the London *Times* set up the first steam printing-press, producing one thousand one hundred copies an hour. At this same time, too, came the application of steam power to machinery and transportation, which first hastened the production of the printed page and then carried it and its distributors to the ends of the earth in days and weeks where months and years had been required before.

We now have before us four great events, all centering in the closing years of the eighteenth century and the early years of the nineteenth—events that have exercised a mighty influence in the affairs of the world. Surely we might conclude that Providence was planning some great world evangel.

OPEN DOORS IN HEATHEN LANDS

Furthermore, this age of invention quickly aroused among the heathen nations whose doors had been closed to the foreigner, a great desire to avail themselves of the advantages offered;



Bodhsastra—Kwan Yin. The Indian Goddess Avalakdesvara—popular Saviouress, about which there is a long Chinese legend. Notice the vial in her left hand, supposed to contain the waters of life. (Larkin Art Collection.)

and they swung their long-closed doors wide open. Among the first to enter those open doors was the apostle of Christ (the missionary) with the Scriptures.

THE CRITICS AND EVOLUTION

Thus far we have noticed only the great things God has been doing to make the world ready for His last message. Let us briefly review the activities of Satan in counteracting this new boon to mankind, the free use of the Scriptures. It is noteworthy that the early part of the nineteenth century was a period of general spiritual declension in the Protestant world. For many years conversions and revivals were few, and the record of the times indicates that a general apathy had settled over the church. Then there began in the German universities a doubting dissection and rejection of the word. This developed into what is known as "higher criticism," and soon spread to the centres of learning in all the world. Chief in the negation of the testimony of the Bible by the higher critics is the Bible account of the creation of the world, and the Scriptural prophecy of the earth's destiny, the second coming of Christ. The beginning and the end of the world, as the Bible outlines them, are the special points of attack. As a substitute for the Biblical creation record, evolution was proposed, was accepted by the world, and finally by a large section of the church, until the name of Darwin is more revered in the halls of many of our schools of theology than that of Moses.

We have before us, then, the setting of the final phases of the world-old conflict between truth and error,—God having lightened the earth with His word, and the devil seeking to keep men in darkness as to the soul-saving teaching of that word.

THE EVERLASTING GOSPEL

God, through a half century of Bible dissemination, had prepared the way for the launching of the great second advent movement in the years 1831-1844, in accordance with the prophecy of Revelation 14: 6, 7, 14:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

A clarion call to prepare for Christ's sec-

ond appearing, and to worship the Creator of heaven and earth!

This message is a test of faith in God's word. From the Bible alone we learn of the return of Christ to this world. To accept this doctrine is to exhibit faith and credence in the word, to deny it is to deny the Bible as God's message to this world.

There are many people in all churches who believe that Christ is to return personally to this world, yet for the most part that doctrine creates no particular stir. The Bible, however, is filled with prophecies relative to Christ's second appearing, and blind is the man who reads and does not understand.

The second part of the angel's message just quoted from The Revelation invites the world to a renewal of faith in the Creator—"Him that made heaven, and earth, and the sea, and the fountains of waters." This takes us back to the book of beginnings, Genesis; and one of the first fundamental institutions established in the beginning, when God made heaven and earth, was a memorial of that creation; that is, the observance of the seventh day as a Sabbath—as a day of rest and worship. (See Gen. 2: 1-3, and also Ex. 20: 8-11, where God issues the command for Sabbath keeping, and gives as a reason the creation: "Remember the Sabbath day, to keep it holy: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.")

A STAUNCH BULWARK AGAINST INFIDELITY

These fundamentals of the gospel message for this time,—faith in the second coming of Jesus Christ, and faithfulness in observing the memorial of the creation of this world,—constitute a great bulwark against the infidelity and criticism of the age. The shore lines of doubt, disbelief, and criticism of the word recede and disappear before the man who is a firm believer in these two doctrines of the Bible. This faith is at once an antitoxin for the germs of evolution and Bible disparagement. The rise and progress of the Seventh-day Adventist denomination is among the many evidences of a reaction throughout Christendom against higher criticism, and indicates that there is a growing popular interest in the second coming of Christ.

In fact, it is becoming more and more apparent that the Bible critic who rejects the account of creation in the first pages of the Book, and the prophecy of the return of Jesus to

earth, given in its closing pages, also rejects a great deal that Protestantism has held fundamental; for since the revelation between is dependent upon the beginning recorded and the end predicted, he who practises faith in the Bible record of beginning and end, will harmonize more fully with all that lies between than will he who rejects the record at its beginning and at its close, the first and the last.

Ottawa, Ont.

A Chinese Christian Interviewed

[Related by a Bible Society Colporteur, a Missionary on Furlough.]

MR. LI, a wealthy citizen of Hsi-ho-hsien, Kansuh, was asked by one of his fellow-townsmen to account for the change in him which they had all observed.

"For the past twelve years we have closely watched your life and actions. We at first noticed great changes take place in your character and conduct. You became a new man. You gave up your old ways of living, and began to do, and have continued to do, many new and strange things, which we do not understand.

"We remember you a physical wreck, just about to fall into your grave, a slave, bound hand and foot by the opium habit. Now during all these years you have not touched opium, and your body has become real healthy and strong.

"Formerly you spent your time in feasting, wine drinking, gambling, and riotous living. Now we find you at home teaching your wife to read; among your neighbours, talking about the things you have read in a book called the Bible; or meeting with a company of common people, worshipping what you say is the living God.

"In former years you were foremost among us in the worship of the temple gods, took an active part in religious festivals, and even went on pilgrimages to distant shrines. You were also very devout in worshipping your ancestors. For many years you have not entered a temple, visited a shrine, or worshipped an ancestor; but are to be seen almost daily on the streets singing hymns and preaching about Jesus, and seeking to persuade others to change their ways as you have yours.

"In the past you spent your money on yourself for pleasure and folly. Now you use it to help others conquer their opium habit, to aid the poor and suffering, and to circulate Gospels and tracts among the people.

"You are such a different person from us.

You seem to be living for another world. We are at a loss to understand why you should, and how you could, become such a radically changed and different person from what you formerly were. So we come to ask you personally what is the cause of it, and how did it all come about."

To these questions Mr. Li made the following answer:

"I am glad of the opportunity to tell of the great blessing and change which has come into my life.

"About twelve years ago, being in a very weak physical condition, desiring deliverance from opium and something better for my soul than I had found in the religion of our gods, I met a man on the street selling little books called Gospels. I purchased a copy, took it home, and read it. I read of one called Jesus Christ, the Son of the living God, who came from heaven to give His life as a sacrifice for the sins of all mankind, and of His resurrection from the dead, and other most wonderful things. I became intensely interested.

"Shortly after this I met another man preaching in the street on the things I had been reading about. I invited him to my home, and there learned more about the gospel and also of some foreign missionaries in another city who helped men give up opium smoking.

"I went to the missionaries when I was such a wreck that two men had to help me out of my chair into the compound. I remained there about two weeks, learning more of the good news of salvation purchased for us by Jesus Christ.

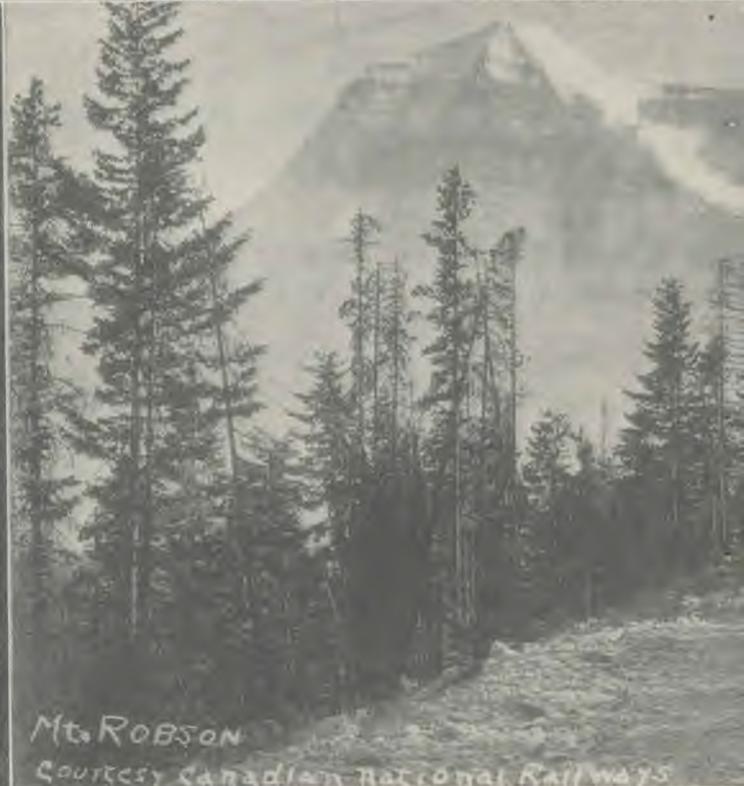
"I left there much stronger in body, free from the desire to smoke opium, having found a personal Saviour in Jesus Christ. Through Him I have learned to love and worship the true God, the creator and preserver of all things.

"Since that time I have been seeking to please God in all my ways, and have tried to lead others to accept Jesus Christ as their Saviour, so that they too may obtain present and eternal blessing, as I have. I would not on any consideration go back to the old way. I have found Jesus, and by His grace, I will never leave Him."

This Mr. Li was of gentle birth. He became an elder in the church. He died of the "flu" in the autumn of 1918, and his dying words were, "I am tasting the fragrant love of Christ." The Chinese Christians both wept aloud and sang hymns of praise, as they followed their brother and leader to the grave.



KICKING HORSE CANYON



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Through the Canadian Rockies



Something New at Every Turn

New Testament Testimony About the Sabbath

George B. Thompson

MUCH confusion exists among those who observe the first day of the week as the Sabbath, instead of the seventh day, and many contradictory and illogical positions are taken by them in their efforts to assign a reason for doing what the Lord has never commanded. Some claim one thing, and some another, but like the witnesses who condemned the Saviour, no two of them agree. Frequently, however, the claim is set forth that, redemption being finished when Jesus rose from the dead, and being a greater work than creation, the first day of the week should be observed to commemorate the resurrection. But an examination of what the New Testament says about redemption and the first day of the week, will show that there is no Scriptural basis upon which to found such a conclusion.

Creation and redemption are but operations of the same divine power. To finite minds both events are incomprehensible, and can be understood only by faith. Heb. 11:3.

Again: the Lord has never bidden us observe a day to commemorate redemption; and besides, *redemption is not yet finished*. It would seem strangely incongruous to observe a day without any command, in memory of a work not yet complete! When Jesus gave the signs which were to appear as harbingers of the second advent, He said, "When these things begin to come to pass, then look up, and lift up your heads; for your *redemption draweth nigh*." Luke 21:28. Speaking of those within the embrace of death, the Lord says, "I will *redeem* them from death." Hosea 13:14. Never, while the tomb holds a child of the Lord, can redemption be said to be finished. When complete, the foul blot of sin will be wiped out, every vestige of the curse will be eradicated, and Edenic beauty will cover the earth. Then, if God sees fit to set apart a day to commemorate the event, it will be proper to observe it, though we do not read in His word that He will do so.

The Lord has placed in His church divine ordinances

to commemorate His death, burial, and resurrection. In the Lord's Supper—in the bread and the wine, the emblems of His broken body and shed blood—we "do show the Lord's death till He come." 1 Cor. 11:23-26. And in baptism we show forth our faith in His burial and resurrection. Rom. 6:3-5; Col. 2:12. It is by observing this divine ordinance, and not by keeping Sunday, that we commemorate the resurrection.

Let us notice, briefly, the texts which mention the first day of the week, and see whether it is anywhere made binding by sacred mandate. There are in the Old Testament two references to the day. The first reads:

"God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Gen. 1:5.

It is a day for labour here, for Jehovah began the work of creation upon this day. Here we are also told that the day began not at midnight, but in the evening, and evening begins at the going down of the sun. (See also Lev. 23:32; Mark 1:32.)

The second Old Testament reference to the first day of the week is found in Ezekiel 46:1:

"Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened."

Here the seven days of the week are mentioned; one is called the "Sabbath," and the other six are "working days." But one of these "six working days" must be the first day of the week, or Sunday; so the Lord says in this text that Sunday is a "working day." Who has authority to say it is anything else? And the Lord does not call it one thing in the Old Testament and something else in the New Testament, as we shall clearly see.

It is mentioned but eight times in the New Testament, six of which are by the four evangelists, and refer to the same first day upon which Jesus came out of the tomb:

"In the end of the Sabbath, as it began to dawn toward the first



day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1.

Here two days are spoken of, one as the Sabbath, the other as the first day. That they are not the same is quite evident. Again:

"And when the Sabbath *was past*, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark. 16:1, 2.

Here again two days are mentioned, and it is plainly stated that the Sabbath was *past*, gone forever into eternity, before the *first day of the week came*. This is a divine affirmation that the first day, or Sunday, is *not* the Sabbath. Mark makes but one other mention of the day (verse 9), and there he simply states that Jesus rose from the dead on that day:

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils."

Luke, writing of the same event, tells how Joseph of Arimathea begged from Pilate the body of Jesus, wrapped it in linen, and laid it in a tomb where man never before had lain. He continues:

"And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23:54-56; 24:1.

The Saviour was crucified on the "preparation day," which is the "sixth day." Ex. 16:5. He died at the "ninth hour" (Mark 15:34-37), or three o'clock in the afternoon. As the Sabbath began at the going down of the sun, but little time was left before the Sabbath came on, in which to bury the Lord. But it was done; and the holy women, who were among the funeral *cortège* which followed His body to its resting-place, returned home, and prepared some things with which to anoint His precious body. Then the sun sank beneath the western horizon, and the holy Sabbath began. They ceased from labour, and rested "according to the commandment" which says, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Then when the Sabbath was past, they went on the first day to do the work they had refrained from doing on the seventh day. This settles beyond dispute that the seventh day is the Sabbath "according to the commandment."

In John 20:1, 19 the first day is mentioned

two times, but it is not called the Sabbath:

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." Verse 1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Verse 19.

It is true the disciples were assembled, but not for worship, nor to commemorate the resurrection. The door was shut "for fear of the Jews," and Mark tells us that they were eating their evening meal. They "sat at meat" (Mark 16:14), and had fish and honeycomb for supper (Luke 24:42). They were not commemorating the resurrection; for they did not believe Jesus was risen. When Mary Magdalene told the disciples He was risen, they "believed not." Mark 16:11. Two of them went that same day to Emmaus, and did not know the Saviour when He appeared to them as they walked by the way; and when He appeared to the eleven in the evening, He "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Verse 14.

These texts clearly show that there is nothing in the writings of the evangelists authorizing the observance of the first day of the week as the Sabbath.

Not for the Loaves and the Fishes

BERTHA D. MARTIN

Not for the loaves and the fishes,
Dear Lord, would I follow Thee;
Not for the peace and the comfort
Through service Thou givest me;
Not for the crown that is waiting,
Though its worth I would not despise;
Not for the home Thou preapest,
The mansion beyond the skies,—

Nay, not for these would I serve Thee,
Though all Thy blessings I claim;
But for the great heart that loved me,
Carried my sin and my shame:
This, yea, for this would I serve Thee,
Casting my all at Thy feet;
Take me, O Master, and make me
For Thy best service most meet.

DR. LYMAN ABBOTT, editor of the *Christian Outlook* (Congregationalist), though defending the popular custom of Sunday observance, said in the *Christian Union* of June 26, 1890:

"The current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament."

The Supreme Ordeal of Abraham's Life

John O. Corliss



HE promise of a son was first made to Abraham when he was in the prime of life; but because the patriarch did not put implicit faith in the power of God to perform what might seem impossibilities in fulfilling His promises, the performance of this pledge was delayed. Yet the promise was repeated to him time after time, until he was an old man, without issue, and his wife was past human hope of being a mother.

It seemed necessary for God to do this, in order to perfect the faith of him who was destined to be the "father of the faithful." Had the promise been fulfilled in the natural way, evidently expected by the patriarch, God's wonderful power to perform His promises to the letter, even against the course of nature, could not have been so fully demonstrated. Not only was this experience necessary for Abraham's good, but the record of this case was to be the study of God's people in every age, to create courage under seeming impossibilities, while awaiting the revelation of divine power in their behalf. Rom. 4:12, 16.

FULFILMENT OF THE PROMISE

In due time, however, Abraham was made happy by the birth of Isaac. As the name given to the son indicated, joyous laughter was undoubtedly indulged in by the fond parents over the wondrous event, and blissful days succeeded each other uninterruptedly, until the boy came to be nearly twenty-five years of age. Perhaps, by this time, Abraham supposed that the severe trials of life were a matter of the past. But suddenly there came to him a startling command from heaven, to offer as a sacrifice the greatly beloved and "only son" of his fast-declining days. Gen. 22:1, 2.

This was not to be done immediately, and on the spot, which might, perhaps, have been quickly over under the stress of excitement. Before the order could be executed, the patriarch must have three long days and nights in which to weigh the matter, in a racked and tortured brain. Time enough, indeed, was given in which to consider the case in all its phases, so that the patriarch might coolly decide whether, in carrying out the unnatural

order, he would not be destroying the last hope of the fulfilment of God's promise to him. But desperate as the situation might seem, the patriarch saw one way out of the matter: if indeed that were what the Lord saw fit to do, he would sacrifice the son, as God had commanded, and trust infinite power to raise him from the dead. Rom. 4:20, 21; Heb. 11:19.

A TRIED FAITH

So without making known the requirements to any one, in the morning Abraham called Isaac, with two servants, to accompany him, and they began the long journey to the mountain where God had ordered the sacrifice to take place. What a painful journey it must have been to the aged patriarch. How little his companions knew of the intensity of the nervous strain which was being subdued by the faith of the man of God. Could he possibly be mistaken concerning the import of God's command? Would not some other sacrifice on his part do just as well as the giving up of the "son of promise"?

But faith refused to vacate its throne, or even to waver before the severe requirement, though no positive gleam of sunshine as yet penetrated the dark cloud of apparent misfortune. On the morning of the third day, the hill of Moriah came in sight. The next step was quickly decided. Since nothing had intervened on the journey to recall the command to sacrifice Isaac, he would proceed to arrange for the supreme test, and leave the result with Him who had given the boy to be the son of promise. Simple, yet noble and mighty faith!

THE LAMB OF GOD

Accordingly, the two servants were instructed to remain below the hill while father and son ascended its side to the place of sacrifice. This was faith's precaution to prevent human interference with a settled purpose. In painful silence the two toiled up the ascent, until the stillness was broken by an innocent inquiry from Isaac. Referring to the things they were carrying, he turned to his father, saying: "Behold the fire and the wood: but where is the lamb for a burnt offering?" Gen. 22:7. This

unexpected inquiry must have brought another pang to the suffering patriarch. His faith, however, nerved him to reply: "My son, God will provide Himself a lamb." This simple answer seemed convincing to the guileless young man, and they passed in silence to the spot chosen for the sacrifice. The altar was quickly arranged, and the wood laid in order upon it. Then came the crucial moment in the ordeal, as the father gently stretched his son upon the hastily erected structure.

A TRIED FAITH

Inspiration has not seen fit to reveal the last tender words, which doubtless passed between the father and son, in this closing scene of agonizing faith. We only know that the stalwart boy, following the training of his entire childhood, yielded his will to that of his aged

father, and submitted without struggle or protest, to be bound hand and foot upon that sacrificial pile. A moment later, Abraham's gleaming knife flashed in the sunlight, as it poised above the intended sacrifice. But before it could descend, a sound from heaven arrested the patriarch's attention: "Lay not thine hand upon the lad," said the voice, "neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Verse 12.

Thus was the decisive test of Abraham's life passed, and by it his faith established forever. It was this successful issue of it, that conferred on him the eminent title of "Friend of God," and assured to him the certainty that his seed should inherit the promises of God forever. Rom. 4:16.

Fear God and Be of Good Courage

This photograph shows Carl Bronner, who is blind in both eyes and has had both hands blown off, demonstrating to General Sawyer, of the United States Army, that he can still operate a typewriter. The courage and success of some who are labouring under such serious physical handicaps as would dismay ordinary mortals, ought to shame those of us who have all our members, from making the excuse that our lack of success is due to lack of opportunity.



NARCOTICS and DOPE

“The Little Foxes That Spoil the Vines”

D. H. Kress, M.D.

SO prevalent is the craving for narcotics and stimulants that a well-known writer expressed the conviction that “the desire for something more stimulating than anything found in brook or cistern is a natural one.” He did not feel like encouraging the use of whisky, brandy, or the stronger alcoholic beverages, because of the evils resulting from their use, but considered the use of mild alcoholic drinks as essential to supply the needs and demands of the body.

The facts are, the human body normally craves no drink stronger than water. The desire for narcotics or stimulants is abnormal. No creature living, aside from man, craves narcotics. Nearly every one has expressed a willingness to stop the sale of the stronger alcoholic beverages, but considerable sentiment has been created in favour of allowing the sale of beer and wine. The facts are that alcohol is alcohol, and alcohol is a poison, it matters not whether it is taken in a beverage that contains 40 per cent or one that contains $2\frac{3}{4}$ per cent. Beer has been advertised as “liquid bread.” By many it is supposed to be nutritious; and it is difficult to convince the classes most given



A Winter Scene Near High River, Alta.

to its use, that instead of being a liquid bread it is a liquid poison; that it imparts no strength, but merely a feeling of strength. It does not impart warmth, as many suppose. It imparts merely a sensation of warmth. It is not a stimulant, as once thought; it is a depressant, and always leaves its user in a worse condition. What is true of beer is equally true of wine. Both now stand at the bar of scientific research

as deceivers. They have claimed to be what they are not, and to do what they have failed to do.

Both beer and wine are products of fermentation or decomposition. Fermentation is produced by the action of bacteria. The bacteria feed upon the nutritive elements, or the sugar, contained in the juice of fruit, and in doing so they eliminate through their bodies a waste material known as alcohol. This excretory product can no longer be termed a food. The fresh juice of the grape, or the "new wine as found in the cluster," is a food. Paul, in referring to its value in certain physical infirmities, said, "Use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5:23. The food elements present are predigested. They are ready for absorption, and impart heat and energy. Alcohol promises to do and appears to do what food actually does. It produces an immediate feeling of strength and well-being, and the unwise are deceived by it. It makes the weak man feel strong for the same reason that it makes the poor man feel rich. Apply fruit sugar to the heart muscle, and it causes increased action. Alcohol applied in the minutest quantity inhibits, or arrests, the heart's action.

Alcohol never builds up tissue, neither does it impart utilizable heat to the body; it dissipates heat and lowers body temperature. Soldiers are better able to endure the fatigue of marches when they are not allowed any alcohol at all. Sir Frederick Treves, referring to his own observations on the battle-field, said, "It was a curious fact that troops could not march on alcohol." Referring to the Ladysmith relief column, which he accompanied, he said, "The first men to drop out were the men who drank. The fact was as clear as if they had all had labels on their backs."

MAKES MEN LESS EFFICIENT

That alcohol does not increase strength is recognized by athletes. If they wish to reach the highest pinnacle of physical strength, development, and endurance, it is necessary for them to abstain from all alcoholic liquors altogether. In no way does alcohol increase efficiency. It always makes men less efficient. Alcohol lessens the power of self-control, even when used merely to the point of sociability. It tends to degrade and drag downward. One social glass is often sufficient to destroy poise and self-control, and thus may lead to immoral or criminal acts.

And yet, when drinking was at its worst, it

was not alcohol, but tobacco, that was the greatest menace to the pupils of the public schools and the Sunday schools. It was tobacco, not alcohol, that was playing havoc with the boys as they entered their teens. Go to your juvenile court, and you will find that tobacco, and not alcohol, was responsible for from 95 per cent to 98 per cent of juvenile delinquency and crime. There is no father living, "clothed, and in his right mind," nor mother, who is not opposed to the use of cigarettes and tobacco by the children and youth. "The fight against the cigarette is a fight for civilization," said Dr. Gunsaulus a few years ago. Alcohol has slain its thousands, but tobacco has slain its tens of thousands; and it is still at it.

And while the use of tobacco is almost universal, the most common drug employed in the United States is caffeine. In beverages it is served at our tables and freely dispensed at soda fountains. There are more than one hundred soft drinks which are said to contain caffeine, sold at the soda fountains in the United States. Each drink contains between three and four grains, or what would be considered a medicinal dose when dispensed by a physician.

Four hundred years ago this drug was unknown. When first introduced into civilized lands, it was dispensed by the apothecary as were other drugs. Later, coffee houses were opened up. So many resorted to these that they became a public menace. In the interest of the country, England found it necessary to close up these resorts.

We are naturally led to inquire, Why is it so commonly used now? Only one answer can be given: Because it is a stimulant. By "stimulant" we mean a goad or whip. A stimulant enables one to work when there exists a disinclination, or a disability, to work. The heart, under its influence, beats more vigorously, the brain is more active, and the imagination more vivid.

Stimulants impart no energy. They dissipate, or draw upon, nature's reserve. They act as does a whip to a worn-out horse. A tired horse cannot always be kept up with the whip, and yet millions of Americans are foolishly attempting to keep themselves up with caffeine. The person who is in health does not feel the need of coffee. Only those who are in an abnormal, nervous condition feel the need of stimulation. These should be the last ones to use coffee. Fatigue is the warning signal nature erects when in need of rest. Caffeine pulls down the signal.

The fact that these stimulants are so universally used is one of the strongest evidences that racial vigour is at a low ebb. The stimulation produced is transitory. There always follows a period of depression, corresponding to the degree of stimulation. If continued for any length of time, the artificial stimulation of the brain dulls the working of the mind. The brain cells wear out prematurely.

Caffein is an irritant, and has to be dealt with by the various glands of the body, especially the kidneys. The habitual use of this drug brings about diseases of these glands. It contracts the blood vessels, increases the heart action, and raises the blood pressure. Continuous irritation of these structures will bring about organic changes in them. Heavy coffee drinkers are for this reason apt to die of heart failure, apoplexy, or other organic diseases.

Many nervous headaches and much of the nervousness in women may be traced to the use of the beverages containing caffein. We are informed by the *Journal of Inebriety* that in Paris coffee inebriates are regarded as the most hopeless cases for hospital treatment. The brain and nerve degeneration is so extensive that dementia and insanity are the rule, and recovery the exception. Women in France, it appears, are the chief sufferers, possibly because of their more highly sensitive nervous organization. The symptoms of chronic caffeinism are often misdiagnosed and attributed to other causes. The Danish government prohibited the sale of coffee in the Greenland colonies, where women used the beverage to such excess that they became nervous wrecks.

America consumes more caffein per capita than any other country. One third of the world's coffee crop reaches America. One hundred million dollars is paid out annually for



Miss Hall, an Alberta district nurse, and her favourite pony, ready for a long journey over the Alberta trails to minister to the sick.

beverages containing caffein. The annual consumption is more than one billion pounds. It would require a freight train one hundred miles in length to carry this amount. The new disease among women designated "Americanitis," characterized by various nervous manifestations, may be largely attributable to coffee intoxication. The evils resulting from the use of caffein are so well known that one state has a notice posted up in every school-house, which reads, "Do not use tea or coffee. They will do you no good, and they will do you much harm."

The nervousness produced by caffein makes a demand for other narcotics that can be conveniently employed, and thus this habit leads to the use of other drugs.

The coca cola habit is becoming very common. There are many who take from ten to twenty glasses a day, believing it to be the only thing that keeps them up, when the facts are it is the one thing that is keeping them down. The supposed "up" is an artificial one, and is always followed by a corresponding "down." The evils resulting from the use of coca cola are so well known that in 1907 it was barred from the United States Army of the East, and in 1918 a standing order was issued by the War Department prohibiting its use by the soldiers at Camp Devens. Coca cola contains caffein. It has in the past contained traces of cocaine, we are informed. In the South it is spoken of as "dope."

Some are surprised to learn that women are becoming addicted to the cigarette. I am not. I am surprised that cigarette smoking is not more prevalent among them than it is, knowing how intimately the use of caffein stands related to the use of cigarettes. It paves the way for this addiction. Among men, nearly all heavy coffee drinkers are also heavy smokers.

There are few exceptions. Let the public prejudice against the cigarette be removed, and this practice will spread with surprising rapidity among American women.

The use of drugs for every supposed or real ailment is common. Whether it is a headache, stomach-ache, or heartache, something is resorted to for relief. There are a host of drugs which will afford relief from unpleasant symptoms. They do not cure. They merely tear down the signals of danger erected along the path of transgression, and say, Peace, when no peace exists. They make the path which leads to certain death attractive. It can be truthfully said, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Pain is the warning voice of a friend. It is not an enemy. The nervous symptoms and feelings of depression and despondency are so many warnings to turn us from the path of transgression.

These symptoms should lead us to search out causes and remove them. It is useless to muffle the bell in the kitchen or hall so long as there is pressure on the button outside the door. Remove the pressure and the noise will cease.

Drugging merely muffles nature's protest when we do wrong and are in danger. The thing to do is to study the voice of nature and learn what she is endeavouring to tell us, and then heed her admonitions and cease to do that which is wrong and learn to do right. Any system based upon this foundation and principle will accomplish results that are lasting and permanent. The purpose of the drugging system is to keep its devotees in ignorance of the real causes of disease. Even the prescriptions of physicians are written in an unknown tongue. Matthew D. Mann, A.M., M.D., in his "Manual of Prescriptions," says that formerly prescriptions were headed by pious invocations to Jupiter or some other heathen deity, but that these prayers were gradually shortened to the simple Zodiac signs. Other headings have been used at different times, but all have been discarded, and we have finally come back to the sign of the

old Olympian god, with the addition, however, of an upright stroke which converts it into a convenient abbreviation, but with the remnant of the old superstition of heathenism still clinging to it. Even the common letter R which heads every drug prescription, is a remnant of heathenism. It is an appeal to the heathen gods for their favour. Drugging is a system by itself, the origin of which is in a source that encourages ignorance and superstition.



Gods That Love Not

If you were to ask most pagan peoples if their gods loved them, they would probably give you a negative answer. One of the last virtues they ordinarily ascribe to the so-called deities they worship, is that of love. Some time ago a missionary asked a few natives with whom she was conversing, "Do your gods love you?"

"The gods never think of loving," was their cheerless answer.

It is difficult at times for our workers in non-Christian lands to get those steeped in ignorance and superstition to believe that God, the Creator of all things, loves all men. When a verse like John 3:16 is read to them, they look amazed, and will sometimes request that it be read again and again, as if they were experiencing great difficulty in taking it in. . . . They cannot understand how we, who have

known this precious truth from childhood, can talk about it with dry eyes. I suppose we can hardly imagine the experience of those who, having all their lives tried to appease a wrathful deity, are suddenly brought face to face with a loving God.

We may be thankful we are not the children of a religion in which love is a lost note. There are those who think that, while we have not over-emphasized the love of God, we have not given the justice of God and the ill-desert of sin the commanding place they occupy in the Scriptures. There are not a few who believe God is so good He will overlook sin altogether. He is loving, but He is just also.—Selected.



"I want a daddy and a mamma!"
One of the boys at the Children's Aid Shelter, Simcoe Street, Toronto.

“The DIVINE SYMPHONY”



ALL who have heard the larger works of the great masters of music must have been impressed with their beauty of form, magnificence of melody,

and harmony, structure, depth of feeling, and sense of completeness. Who, having listened intelligently to a Beethoven symphony, has not marvelled at the beauty of its

conception and the clearness and facility of its expression? Who, having thus listened, has not been edified by its message?

I want to tell you a little about the grandest “symphony”—I think I may call it a symphony—that has ever been penned, before which all the finest productions of the greatest masters the world has known pale into insignificance. It is the most wonderful composition this world possesses; and because it transcends all others, it holds a place in the range of art which is altogether unique.

Notwithstanding its antiquity,—it was written long before such famous composers as Handel, or Mozart, or Cherubini, or even Palestrina lived,—its perennial freshness and charming originality have secured for it a larger circle of devoted admirers than any other work, old or new, be it ever so beautiful.

Strange as it may seem, one never tires of listening to the inspired strains of this divine symphony. Many of its admirers are willing, yea, more, delight, to hear it, or part of it, every day of their life, while many more listen to portions of it at least once a week, and never complain that such frequent repetitions are monotonous. On the contrary, every hearing only serves to endear the composition and its Author more and more to them.

It is impossible to say so much of any other work. No matter how tuneful it might be, nor how excellent in every other respect, it would soon lose its charm if presented so frequently. But it is not so with this *magnum opus* of the greatest of all masters. Each performance reveals new beauties. As we reverently listen, we catch the Composer’s ideas and the lofty messages He desires to convey to us, and are inspired to higher and nobler things. Every passage, whether vigorous and forceful or tender and appealing, whether brilliant and joyous or simple, soft or mournful,



BERNARD
LEDINGTON

is intense with divine feeling, every note pregnant with deep meaning. A spiritual influence pervades the whole work, and we are irresistibly drawn to it, our best emotions being deeply stirred as we listen to the unfolding of the principal subject—sublime in its simplicity—the theme of love.

It is not within the scope of this article to give in any sense

an analysis of the work under consideration. Such would be altogether too onerous an undertaking—an impossible one, in fact. Its purpose is rather to commend the work to the earnest study of the reader, and to endeavour to stimulate him or her to greater love for and interest in it.

It may be mentioned, however, that throughout the composition the Composer reveals to us much of Himself. His thoughts and feelings, His joys and sorrows, are vividly portrayed, and we are made conscious of the all-absorbing passion which consumed Him. The divinity of His nature, the sublimity of His character, are heard in every note. There is further depicted the struggle between the human and the divine, the carnal and the spiritual, between the opposing forces of life and death. By means of the great love theme, which is treated with such consummate skill throughout the work, we are shown the final victory of the divine over the human—the ultimate triumph of life over death. All this and much more is discovered to us in the “working out” of this marvellous symphony.

One word regarding its critics. Every work of art has to run the gauntlet of criticism. It is not surprising, therefore, to find this unequalled example of divine art under its lash. Severe indeed are the structures of some critics against it. Their animadversion is directed principally against certain portions of the first part of the composition, which, they declare, are abstruse, unreliable, and faulty. All thoughtful, honest, and earnest admirers and students of its pages, however, agree that while the “score” may contain many passages difficult of comprehension, yet its most rare and extraordinary combinations have always the most harmonious and satisfactory resolutions.

Not a discordant note mars its pages. Dissonances there are many, (how tame and in-

insipid a composition would be without them!) but the divine Master has treated these with such skill that nothing jars. The work is a continual feast, and it has been written for our delectation.

If he has not already done so, I would urge the reader, in his own interests, to lose no time in cultivating the close acquaintance of this pre-eminently grand symphony, whose author is God, and whose one qualified director is the Holy Spirit.

Battleford, Sask.

In the Shadow of Mount Robson

*A Camping and Climbing Experience of
Nine Business Girls*

A SMALL band of adventurous pilgrims left Edmonton late one summer afternoon, travelling westward along the line of the Grand Trunk Pacific. We were nine business women off for a three weeks' gipsying which was to include the new and strenuous sport of mountain climbing, and we had elected to camp below the mighty monarch Mt. Robson and from that point to move about as fancy willed. Impedimenta had been eliminated as far as possible, and the irreducible minimum comprised three tents, a wash-boiler, a small shotgun, several fishing-rods, a couple of skillets, nine cameras, a folding typewriter, a can of mosquito ointment, and personal luggage—the last-named in flat packs on our backs. The boiler was not brought for the purpose for which it had been designed; it contained our grubstake.

Having disembarked at a very tiny jumping-off place in the wilderness of hills and mountains, we acquired at once three canoes and an Indian guide; and on this, the second day, frequent occasions arose when it became necessary to portage, so that several complete readjustments had to be made in the matter of personal outfit. The Indian managed one canoe by himself, but we took toilsome turns in squads of four with the others. A canoe looks a very little craft, feels light when you skim over the water in it, but on a very warm day in the bush—it's a horse of another colour! Recalling our stoutest member, we can see her yet in her tan jacket and bloomers, high-laced mountaineering boots and wide Panama hat, with an axe—a small one—strapped to her belt, on her back her pack and a coil of rope, over one shoulder a tin pail hanging by a strap, from her capacious pockets cans of corn, milk, and bully-beef protruding, and her face shiny with mos-

quito-oil. We were all in similar case. The ant had nothing on us.

By rail, canoe, and finally packhorse, we arrived at our destination, a secluded valley beyond the Athabasca and neighbouring a large lake wherein many kinds of fish were said to abide. We pitched our tents after a preliminary sun dance to Mt. Robson, a ceremony that puzzled our guide vastly, for apparently we hadn't the "right steps."

We didn't attempt to climb His Majesty, but essayed for our initial venture a much lesser peak which we named Mt. Amethyst—quite unofficially—because of the radiant tints the twilight brought out along the slopes of this mountain. But more poignant than the joy of rising step by step toward the clouds, was the aching in our bones, especially on the first day. How often we stopped to rest! How we covered up a groan with a spurious laugh or a short burst of song! We "travelled light," like true Alpiners, carrying only pocket lunches and our long staves. The second day, after a sound sleep on the bosom of the mount, the going was better. Stiff we were, of course, but by noon every muscle was limbered up, and we could press onward and upward with something like enthusiasm. No more rising with dignity and pain after a stop to rest. No more "Lead on Macduff"s that wavered on the lip. We were now enjoying it! Stumbling and falling at times, and never seeming to be getting closer to the white peak so far above, we yet made creditable progress, though we didn't realize it at the time. Later, comparison with other parties of climbers made us feel almost vain; and a chain being no stronger than its weakest link, nearly all the honour belongs to our adipose member, who kept up with the line of march most valiantly, breathing like a pleasant grampus, and, greatly to her own delight, losing some extra pounds *per diem*.

And always, every day, every hour, every moment, right across the valley was hoar Mt. Robson for company, cloud-wrapped at his crest, enveloped in purple shadows at his base, the sunlight sparkling along his mighty glaciers. Once or twice the clouds rolled away, and there, in all its ineffable glory, was his crown, shining like a gigantic jewel. At dawn, before the mists had been chased away by the sun, these wisp-like vapours rose from every fissure, every canyon all about, till one could fancy them part of a solemn ceremonial, gifts of incense sent up in homage to the vast mount by unseen neophytes.

We reached the peak of Mt. Amethyst on

the fifth day. Little obstacles like boulders and yawning crevasses and tangled underbrush three feet high had been conquered but were to be encountered all the way down again, and, oddly enough, the descent proved the rougher experience, three casualties being sustained. These were a sprain, a bad fall, and a stray-away. Night on the mountain top, in a world of starshine and crystal clarity, the great pines for comrades and under us a bed of moss, was a thing of magic. It was a splendid, breathless hour; and when a late moon rose and a faint wolf howl carried across to us from some distant lair near the headland of the great waters, we experienced a thrill similar to the one accompanying our first rapturous survey by daylight of the lower world—a world of misty blues and russet reds threaded with the silver of water and rimmed round with the green of woods and hills, where jack pines were massed in close formation.

Back at the valley camp we discovered that husky dogs had annexed a part of our commissariat. The guide said it was dogs, while we suspected wolves and bears. And now arrived a squaw to trade with us. To the paleface lodge she brought fish and shells and strings of bears' claws and birch-bark wares, and we paid her in coin of the realm and in any little knickknacks she appeared to crave. One such was a pocket mirror; another, a jar of cold cream, into which she scooped a dark forefinger and then promptly transferred it to her mouth, smacking her lips! It was better than "cow," she said.

The intimate nearness of the rugged slopes was ours for many days. It was wonderful to waken each morning with the scent of wet ferns in the air, and fragrant pine and bracken in every breath one drew. The fascination of the campfire at night never lessened, either, and to see the silhouette of a wolf, with upstanding ears, against the great citron moon brought us a delightful shudder.

Our guide, in his turn, was intrigued, but not by natural phenomena such as furnished thrills for us. He was very curious about the paleface squaws. Little commonplace articles like a button-hook, a toothbrush, or a camera (which he called a "ghost-box") were things of awe, and his superstitious soul was stirred to its depths on beholding the stout member of the party going through her Swedish exercises or skipping a rope. He probably thought it a rite, and wondered why we didn't all engage in it. He asked to see the rope, gravely examined the wooden handles, grunted, and handed it

back reverently. No doubt, when he took leave of us at last and returned to the wife of his bosom he adjured her thus: "Sequoyah no go paleface camp. White squaw no good, no carry big pack. White squaw eat, drink, dance, sing, laugh, fish, yell when gun go off, lose herself in bush, climb and sit down often, fall over rocks, no want portage canoe. Sequoyah go among paleface, get bad habits. Sequoyah good squaw. Mustn't spoil."

But he cracked the rare red man's smile for us when we bade him farewell. This may have meant joy, to be sure, joy and relief. But we trust not. He was a splendid buck, and knew every inch of the great wild, magnificent country of the Yellowhead. The last sight of him we had was watching him skim across the turbulent Athabasca, his long canoe leaping like a live thing at every stroke of the paddle, and a trail of feathery spray following in his wake.—*Edith G. Bayne, in Western Home Monthly.*

The New Jerusalem

GEORGE B. THOMPSON

A BEAUTIFUL epitome of the future eternal kingdom is presented in the transfiguration of Christ on the mount. Taking with Him Peter, James, and John as witnesses of this glorious event, He ascended into the mountain, "and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him." Matt. 17: 2, 3. Christ, the King, appeared in His glory, as He will be seen through the eternal ages. Moses, who died and was raised from the dead (Jude 9), was there as a type of all those who will be raised to immortality; and Elijah, who was translated to heaven, going up in a chariot of fire (2 Kings 2: 11), was there as a type of those who are alive at the coming of Jesus, and are caught up to meet Him in the air.

The capital city of the heavenly kingdom is unlike any that has ever been seen by mortals. It is that city for which Abraham looked, "whose builder and maker is God." Heb. 11: 10. "And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 2. Another pen has described it as "a city never built with hands, nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rushes no tide of busi-

ness; nor black-robed hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sin or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, saints for citizens; whose walls are salvation, and whose gates are praise."

The city is square, twelve thousand furlongs, or fifteen hundred miles in circumference—three hundred and seventy-five miles on each side. It has twelve foundations and twelve gates, each gate made of one pearl; and the street of the city is "pure gold, as it were transparent glass." The city contains one hundred and forty thousand six hundred and twenty-five square miles, surrounded by a wall one hundred and forty-four cubits high. In it is the throne of God, and through it flows the river of life from the throne of God. And there is the tree of life, bearing twelve manner of fruits, from which the redeemed will pluck and eat, and live forever.

It is a glorious city of a kingdom which knows no change. Whosoever will, may enter in. Would you know the passport into this glorious abode? It is this: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

A Word to Business Men

WITHIN five minutes' walk of the place where I now write, there is employed, I am told, a quiet, inoffensive man, who has long been known as an infidel, a disbeliever in Christianity and the Bible. He had a son, a quiet, studious young man, who naturally followed his father's way of thinking. One day this young man packed his bag with dynamite bombs, and on the fourth of December, 1891, called at the office of Russell Sage, at 71 Broadway. He handed him a letter demanding one million two hundred thousand dollars, and, failing to get the money, dropped his bombs. He was blown to pieces himself, while others were killed or wounded, and the building was wrecked by the explosion. December 15, the head and effects of the assassin were identified by his parents, and his remains were taken away.

Said his mother to the coroner: "My son was always mild mannered. I am positive that he had never harboured any bad feelings toward Russell Sage. He advocated the limitation of wealth. He was regular in his habits, and was

a free-thinker and believed in no hereafter. I never knew him to handle explosives, and it is a great mystery to me how he learned of them."

This is infidelity gone to seed! The early Christian training of a godly mother may make an infidel a peaceable and orderly citizen; but when his children and his children's children grow up, look out! Who are the anarchists, dynamiters, and nihilists?—Atheists or infidels to a man; men without Bible or Christ or God, having no hope, and believing in no hereafter. And infidelity spreads, especially where the Bible is unknown or prohibited, and the papers are burdened with dynamite outrages in France, Spain, Italy, Russia, and America.—*H. L. Hastings.*

To the Uttermost

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

O THE fullness of the blessing of no limit to His power! He is able, He is willing every day and every hour; Every moment He is waiting as before the throne He

stands,
To bestow on men salvation, purchased by His willing hands.

To the uttermost He saveth all that come to God by Him,
And in heaven He ever liveth, there to intercede for them.

Blessed words! the vilest even need not sink in sin and woe;
If they come to God by Jesus, glorious welcome He'll bestow.

To the uttermost He saveth from the lowest depths of sin,
From the lowest degradation all that come to God by Him.

Come, O come! and let Him save you; for this end He died.

O refuse not such a Saviour, there is hope in none beside!

"None beside!" weigh well the message, heaven and earth afford no more
Than this kind, almighty Saviour, who stands knocking at the door.

Open, and He'll gladly enter, deigning with thee to abide;
Moulding thee to His good pleasure, acting ever as thy guide.

Slight His message, and creation can no sadder sight afford,—

Poor, frail man, with sin polluted, scorning his forgiving Lord;

Slighting love all love transcending, slighting offered Mercy's voice;

Hasting to the solemn judgment, to abide the lasting choice!

Save, O save us, dear Redeemer, from such òre, such dreadful end!

We would have no other Saviour; all our hopes on Thee depend.

All our vileness, sin, and folly Thy all-searching eye dost view.

To the uttermost! O save us! O create our hearts anew!

—Selected.

SEEN THROUGH OTHERS' EYES

A Pretty Good Old World

THIS world's a pretty good sort of a world,
Taking it all together,
In spite of the grief and sorrow we meet,
In spite of the gloomy weather.
There are friends to love and hopes to cheer,
And plenty of compensation
For every ache, for those who make
The best of the situation.

There are quiet nooks for the lovers of books,
With nature in happy union;
There are cool retreats from the noontide heats,
Where souls may have sweet communion;
And if there's a spot where the sun shines not,
There's always a lamp to light it.
And if there's a wrong, we know ere-long
That Heaven above will right it.

So it's not for us to make a fuss
Because of life's sad mischances,
Nor to wear ourselves out to bring about
A change in our circumstances;
For the world's a pretty good sort of a world,
And He to whom we are debtor
Appoints our place and supplies the grace
To help us make it better.

—Selected.

Going Without a Religion

At a gathering in England in honour of the poet Browning, after some of the speakers had used severe language concerning certain forms of religious faith, the American minister, James Russell Lowell, thus spoke:

"I think that some have used unwarrantably strong language. I think that is something we ought to guard against. Let us look at Calvinism, as at everything else, with steady eyes. However a certain instinctive feeling in the mind may rise and protest against some of its doctrines, yet they have produced some of the strongest and most noble characters the world has ever seen,—the very fibre and substance of which enduring commonwealths are made. Look at Coligny, for instance. Nay, the political and intellectual freedom we enjoy springs as truly, perhaps, from the loins of Calvin, as from anywhere else.

"And I do not think it safe. I am formulating no creed of my own; I have always been a liberal thinker and have therefore allowed others who differed with me, to think also as they liked; but at the same time I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us, of religious feeling and religious conviction, so that, whatever it may be safe for us to think,—for us who have had great advantages and have been brought up in such a way that a certain moral direction has been given to our character,—I do not know what would become of the less favoured classes of mankind if they undertook to play the same game. I wished only to enter the protest of one in whose veins runs the blood of Calvinistic ancestors, against the way in which Calvinism has been spoken of, and also to remind one of the

speakers that the saint whom he quoted was the same who said, 'The greatest of these is charity.'—*English Paper.*

Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin,—the bulk of which was simply what all Christians believe,—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished scepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools whose foundations were laid by men of faith and piety, now turn and kick down the ladder by which they climbed up, and persuade men to live without God, and leave them to die without hope.

The worst kind of religion is no religion at all; and these men who, living in ease and luxury, indulge themselves in "the amusement of going without a religion," may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution.

When the microscopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honoured, and human life held in due regard,—when sceptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the sceptical *literati* to move thither, and there ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, the sinner of his restraint, society of its governing power, and humanity of its faith in

that Saviour who has given man the only hope of life eternal, which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—*Selected.*

What Is Beautiful?

THE girls of Tahiti sleep with compresses on their faces to make their noses broad and flat.

Arabian women paint their eyebrows so that they seem to meet above the nose.

The ladies of Macassar (do you know where that is?) paint their teeth red and yellow alternately.

Paraguay girls remove their eyebrows.

Strange? Yes; but is it any more strange than some of the things our girls do?—*Everyland.*

The Lesson of the Theatre

WE believe that the American women on the whole are virtuous and decent, and yet if you should take the majority of plays now running in New York theatres as any kind of cross section of life, it would be impossible to escape the conclusion that the women of the day look on virtue as a bore, and treachery to the husbands who have provided them with homes and shelter and luxury, as smart and fashionable.—*Forum, June, 1921.*

"It Makes No Difference!"

Nor infrequently we hear people try to justify themselves in keeping Sunday instead of the Lord's Sabbath by the plea that it makes no difference what men believe or practise if they are only sincere in it. If this be true in regard to one article of faith or practice, it must hold equally true in regard to every other, and hence God does not care whether we believe Him or the devil, if so be we are sincere in believing one or the other; for whatever is opposed to God is of the devil. And if God does not care which we believe, He does not care which we obey; for obedience proceeds from faith. If this be true, why did He turn Adam and Eve out of Paradise and follow them with penalties because Satan succeeded in making them believe and obey him instead of God? Without doubt they were sincere in their change of belief, for they knew nothing about falsehood and deception then.

Again, if this plea be true, why did God send

His Son to die for the redemption of men, if simply being honest, in any sort of belief and conduct, is sufficient to render men acceptable to Him? And why did Christ pray that His disciples might be sanctified through the truth, if they could be sanctified through a lie as well? and they certainly could, if this argument be correct. He taught that whosoever committeth sin is of the devil; and Paul taught that sin is the transgression of the law. The testimony of Christ and Paul is in direct opposition to this argument, and therefore both cannot be true. One or the other must go down. Which shall it be?—*N. W., in Sabbath Recorder.*

Would Abolish All Sabbaths

THE observance of the Sabbath is not merely non-Christian. It is anti-Christian. The ideal of the Jewish church was separation; the ideal of the Christian church is permeation. Separation was not wrong for the Jew. Through many centuries of his history it represented God's way of equipping and educating a people for His purposes. Persistence in the method and ideal of separation, however, is not for the Christian. The root idea of the ritual Sabbath, the Exodus Sabbath, is the separation of one day from the rest, and its consecration to God. In the light of all that Jesus taught, the conception of a Sabbath, of one day set aside for God, is distinctly bad, and it ought to be everywhere distinctly discouraged. Every day is the Lord's day; every day is to be lived as in His sight, by His will, for His glory. Whatsoever you do, on whatsoever day, do all to the glory of God. Judaism consecrates a day, Christianity consecrates every day, and declares that all life is of the kingdom of God.—*Charles F. Aked, D.D., in Christian Work, April 2, 1921.*

WE clip the following from the *Jewish Advocate*:

"The blue laws are not only met with Constitutional objections, but they conflict with history as well. Sunday is not the divinely instituted day of rest. Sunday observance cannot be connected with the Sabbath of the decalogue. The Sabbath was and is the seventh day of the week. The change from Saturday to Sunday was effected long after the establishment of the Christian church, partly to differ from the Jewish and partly to please the Græco-Roman converts, who were in the habit of celebrating their Sabbath on the first day of the week, Apollo's day, the day sacred to the sun."

HE conquers who endures.—*Italian Proverb.*

NEWS NOTES

—The French government has issued a circular to public prosecutors urging strict compliance with the laws having to do with dueling. The government intends to suppress the old custom.

—China plans to link her leading cities by telephone. The Chinese admire the telephone because the many characters of their alphabet have compelled them to send all their telegraphic messages in code.

—The time taken for the current to pass through the Atlantic cable between Newfoundland and Ireland, a distance of about 1,700 miles, is one fifth of a second, indicating a mean velocity in the cable of 8,500 miles per second.

—A Holland scientist and airman has designed a huge airplane that will carry 300 passengers. It will be 950 feet long, and will have thirty-two engines to develop 6,400 horsepower. It is claimed that this will maintain a speed of seventy-two miles an hour while traveling.

—French and Polish engineers are seeking to recover a hoard of gold and silver that was reported to have been hidden by French soldiers in a lake near Vilna during Napoleon's retreat from Russia in 1812. Estimates of the value of this money vary from \$25,000,000 to \$30,000,000.

—The railroad station at Ayer Hitam Village, Malay Peninsula, was recently attacked by a herd of wild elephants and completely wrecked. The clerks and operators climbed trees and stayed there for several hours, until the elephants had departed far away. The officials did not blame them for deserting the station!

—Mrs. Mary Smith, with her neck broken, sits propped up in an invalid chair in a Chicago hospital. Doctors say she will sit for life with her head and shoulders encased in a plaster cast. She is the first woman, and one of the very few persons, ever to survive such an injury. She can't move; if she did she would die immediately. And yet she smiles. "Why shouldn't I? I'm still alive, and while there's life there's hope," she says.

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See Canada First

If you are planning to visit the Pacific Coast this summer, you will be interested in "Through the Canadian Rockies," pages 16 and 17, and "In the Shadow of Mount Robson," page 27.

“Slow Suicide”

would be the verdict if the true cause of many deaths were known today. Many are going to untimely graves, hastened there by wrong methods of living.

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First in Canada

The first white settlement in Canada was near Quebec City in 1535.

The first town, still occupying the site of the original settlement, was Annapolis Royal, N. S., founded in 1604.

The first Bible class in North America was established at Annapolis Royal in the winter of 1606-07, by Marc Lescarvot, a Paris lawyer who was a member of the colony.

The first law court in Canada was established in His Majesty's garrison at Annapolis Royal in 1721.

The first Protestant church in Canada is St. Paul's Church at Halifax, built in 1750. Other early Protestant places of worship are Mohawk Chapel, Brantford, Ont., 1785; and Cuthbert Chapel, Berthierville, Que., and the church at Sorel, Que., both about 1786.

The first steamboat was the "Accommodation," between Quebec and Montreal, 1809.

The first railway was the Champlain and St. Lawrence, fourteen miles long, in 1836.

The first newspaper was the *Halifax Gazette*, 1752.

The first Canadian city to use gas for lighting was Montreal, in 1840.

The first telephone in Canada was also the first in the world; for it was at Brantford, Ont., that Dr. Alex. Graham Bell, in the early seventies, invented the now familiar adjunct of modern life.



Photograph of the Ice Palace Erected for the Winter Carnival, Ottawa