

The Canadian

Library

Watchman Magazine

July, 25c.



Can Permanent Peace Be Guaranteed? (See page 18)

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BREATHES there the man, with soul so dead,
Who never to himself hath said,
 " This is my own, my native land!"
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
 From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim:
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung
Unwept, unhonoured, and unsung.

---Sir Walter Scott, in "Lay of
the Last Minstrel."

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The Canadian Watchman

Vol. II

Oshawa, Ont., July, 1922

No. 7

Editorial Comment

Patriotism

JULY 1, 1922, is the fifty-fifth birthday of our country. In commemoration of this anniversary the national colours are prominently displayed from the Atlantic to the Pacific. For many citizens the daily routine of business is changed and the day is spent in recreation, while the hearts of loyal Canadians everywhere are filled with thoughts of patriotic pride. All this is right, but there is a danger that even while we glory in the achievements of the past, we may forget the source from which our strength cometh, and also that we owe a duty to posterity.

Patriotism does not necessarily imply the idea of national or racial superiority: "And [God] hath made of one blood all nations of men for to dwell on all the face of the earth,

and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." Acts 17:26, 27. While we are grateful for civil and religious liberty and all the other blessings of our Canadian homeland, we must remember that we are not the only people in the world who have reasons for patriotic rejoicing.

There is no Eden in this world, under the dominion of sin, and our national blessings are derived more from the influence of the gospel than from any material natural resources or superior human attainments. Of the futility of seeking to find ideal conditions anywhere on earth the poet writes:

"But where to find that happiest spot below,
Who can direct, when all pretend to know?"



An Especially Beautiful Pose of the Royal Bridal Party



The New Parliament Buildings and Leaders at Ottawa

The shudd'ring tenant of the frigid zone
 Boldly proclaims that happiest spot his own,
 Extols the treasures of his stormy seas,
 And his long nights of revelry and ease;
 The naked negro, panting at the line,
 Boasts of his golden sands and palmy wine,
 Basks in the glare, or stems the tepid wave,
 And thanks his gods for all the good they gave.
 Such is the patriot's boast, where'er we roam,
 His first, best country ever is, at home.
 And yet, perhaps, if countries we compare,
 And estimate the blessings which they share,
 Though patriots flatter, still shall wisdom find
 An equal portion dealt to all mankind,
 As different good, by art or nature given,
 To different nations makes their blessings even.

—Goldsmith, in "The Traveller."

citizens to maintain those guaranties of democratic government and religious tolerance which were won by the struggles and sacrifices of noble ancestors, and to pass these principles down to our children. Tyranny and intolerance never promote the public good. "Love worketh no ill to his neighbour." Anything that tends to destroy equality before the law or which represses the development of conscience by pushing into the background the conviction of the personal accountability of every one to God, is unpatriotic and is a menace to the

True patriotism is not mere boasting. It is something more than fireworks and flag waving. We can best show our appreciation of our national blessings by endeavouring to exemplify in our lives the ideals of Christian manhood. No one can be a patriot who is dominated by selfishness or who is himself a slave to meanness, passion, or dishonesty. It is our first duty as



The Siege of Jerusalem

growth of the best type of citizenship and of good government. "Righteousness exalteth a nation: but sin is a reproach to any people." Gluttony, licentiousness, and selfish indulgence have undermined and ruined all the mighty empires of the ancient world, and a strange and fatal self-delusion has often masqueraded under the guise of patriotism. The Jewish leaders thought to save their place and nation by putting to death the innocent Jesus, only to find when it was too late that by so doing they had brought upon themselves the very disaster that they sought to avert. Their mistake began in cultivating the idea that God loved the Jewish nation more than any other, although their own Scriptures declared: "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." 2 Chron. 16:9.

Nationalism is not inconsistent with free and equal partnership among nations, nor is Canadian self-determination inconsistent with connection with the British Empire. It is, however, extremely dangerous to despise other peoples simply because they are not of our race. If we have any superiority, it is wholly due to the grace of God, and that same grace is also available to all others. The Jews called the Gentile nations "dogs," and sought to exclude them from the heritage of the blessings of Abraham. We will find the greatest prosperity and glory in sharing our blessings with the oppressed of other lands who seek a home among us. There is scarcely any limit to the number of honest immigrants that can be absorbed into Canadian citizenship. If we

hold up the gospel standard, they will not only help us develop our great natural resources but will also soon learn to appreciate the highest standard of living within their reach.

But, as Henry George says, if all the increased wealth of progress goes to "make sharper the contrast between the House of Have and the House of Want, progress is not real and cannot be permanent."



VISCOUNT GREY, FORMER SECRETARY OF FOREIGN AFFAIRS

In a speech in London last October he "warned his hearers that there was no such thing in the future as one side's winning a war and the other side's losing, in the old sense. Both must lose, and the question was not, Can you finance a war? but, Can you recover from the strain endured? The lesson from the last war was not, You must learn or you will suffer, but, You must learn or you will perish."



Statue of George Washington in Trafalgar Square, London

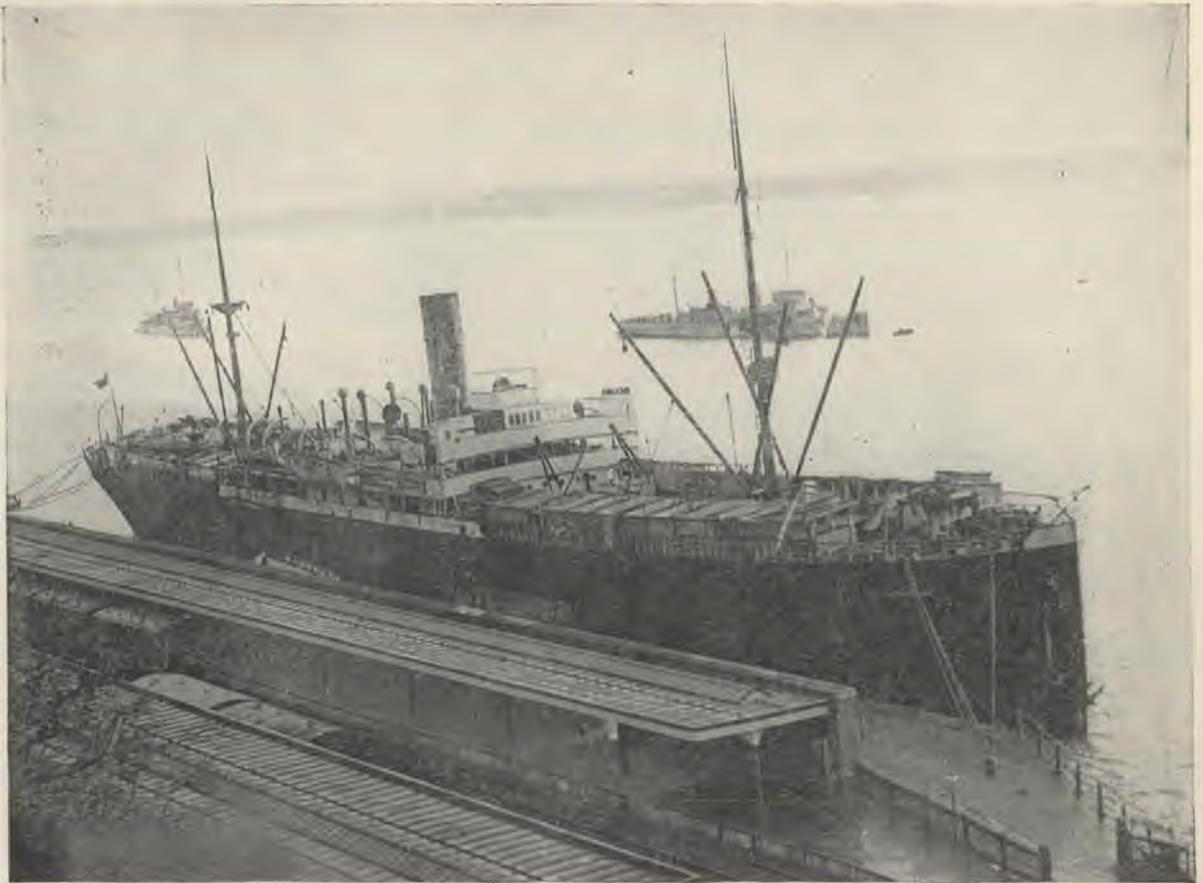
War and Human Progress

BOTH prior to the war and since its close, much has been written on the question of the general influence of war upon human progress. Before the war, militarism in Europe was supported by a philosophy that war is the necessary and principal element in the evolutionary development of civilization, that it is a divinely appointed medicine for the betterment of the race. This school of thinkers lauded the opportunities provided by war for the strengthening of the sturdy virtues, such as self-denial, sacrifice, courage, generosity, and patriotism; but after four years' experience in war on a large scale, even the most conscientious advocates of war as a producer of opportunities for the evolution of better men and women are led to wonder if there are not other and more helpful methods of showing courage and patriotism than on the battlefield with carnal weapons of destruction.

It is certain that no complete substitute for defensive war will ever be found as long as

human nature remains as it is. There is a point, varying with the individual's development of conscience, at which all pacifist theories break down. All agree that a beast or a madman must be restrained by force from destroying the weak and the innocent. The most unbiased minds, however, agree that if men cannot in some way be dissuaded from further attempts to attain their objective by resort to brute force, the end of civilization is in sight. Without raising the question of the wickedness of war, it may be pertinent to remark upon the utter futility of war as a means of obtaining any permanent advantage for the victor. By this time we ought to know enough about psychology to know that men can be led to give up cherished positions willingly, but an attempt to drive them only injects into the minds of men stubborn and ever-increasing resistance that is perpetuated from generation to generation, until the time arrives for vengeance on the descendants of the old aggressor.

As one writer has truly said, "The next war always begins where the last one left off."



The great ex-Russian troopship "Ekaterinoslav" at the deep-water quay, Queenstown—the first vessel engaged in the evacuation of troops from Ireland.

It is true that God overrules the most wretched mistakes of man to a certain extent, but we question whether an impartial study will reveal an instance from the past where war brought to the aggressive victors any permanent advantage, or where resort to arms was the whole cause or even the main contributing cause of any notable advance in human liberty or development of civilization. Perhaps some of our readers may point to the American Revolution; but without detracting a whit from the honour due to the brave men of high patriotic virtue who sought to hasten reform by appeal to arms, the best students of history now know that even American independence was won more on the floor of the British Parliament than by the armies under command of George Washington. And the memory of George Washington is cherished in England as well as in America, for the reason that independent America built upon the foundation stones of Anglo-Saxon democracy, which foundation principles were won step by step, and more by

parliamentary progress than war, from the days of Magna Charta to the development of the idea of Dominion Home Rule within the Empire.

The spread of the influence of true Christianity is the only safeguard against the horrors and the folly of war. Jesus' statement, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword," to Peter, who would defend his Master with a sword, displays a foresight regarding the futility of force in the cause of truth that is more divine than human. Sooner or later all that is won by the sword is lost by the sword. To this truth the wreck of empires of the great conquerors of all ages bear eloquent witness.



False Christs and False Prophets

THE situation in the world today gives special opportunities to false teachers of all sorts of weird, fantastic, and radical theories,



BROTHER ISAIAH, "MIRACLE MAN," ADDRESSING THE CROWD THROUGH A MEGAPHONE

The work of this faith healer caused a sensation in New Orleans. The picture represents him at Venice, California, where his meetings attracted from two thousand to ten thousand persons every day. It is reported that many invalids have been healed by him, and that under no circumstances will he accept payment for his work. His ministrations consist of nothing but prayer.

which they are not slow to take advantage of. The restraints which once stabilized religious and political thought have been largely removed. Human thought is in a state of flux, and the landmarks of the past are dimly seen, or, in some cases, have been so undermined that they have disappeared entirely. The Bible, the church, the political institutions of the past, and even the home, are ruthlessly attacked by modern radicalism. But while the forces of disintegration are at work everywhere, the danger is having the effect of arousing and uniting believers in the Deity of Christ; and a tremendous constructive bulwark of gospel propaganda is opposing itself to the overflowing flood of evil.

"The gospel to all the world in this generation," has become the rallying cry of devout believers in all denominations of Christendom. But it is a time when the saying, "Eternal vigi-

lance is the price of liberty," needs to be emphasized,—a time when the foundations are to be constantly tested and proved in order that we may "hold fast to that which is good."

New Testament warnings indicate that the danger is not alone from the attacks of radicals from without but also from apostasy within the church. The wildest fanatic can always deceive some, and obtain a few followers; but the inspired warning is chiefly aimed against a popular movement led by persons in whom the masses of the people have confidence, and who offer credentials and logic that stills the voice of conviction in the individual conscience. The false teachers do not all wear long hair and a strange garb:

"There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

"Now the Spirit speaketh expressly, that in the

latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:1, 2.

These words point out danger from an apostasy which is supported by no mean power and logic.

The following comment (author unknown) is worthy of study:

"Jesus has given us the warning, 'Many shall come in My name, saying, I am Christ; and shall deceive many;' and again, 'Many false prophets shall rise, and shall deceive many.' Not only are these deceivers to arise, but they 'shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.' Notwithstanding all these signs and wonders, there is no excuse for any one's being deceived, for the Lord has given us instructions by which we may know the appearance of the true Christ, and may know the teaching and work of the true prophet. So it is evident that the reason why the 'elect' are not deceived by false pretenders is that they heed the instruction of the word.

"Concerning His coming the word says: 'As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' Again it says: 'Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.' Why this wailing?—Because the great mass of humanity, all save the 'elect,' the 'little flock,' will have been deceived by the great signs and wonders of the false christs and false prophets, and will be unprepared to meet the true Christ. Any 'christ' that does not come 'in the clouds of heaven with power and great glory,' accompanied by 'all the holy angels' and with 'a great sound of a trumpet,' is a false christ. Any 'christ' whose coming is not in such a conspicuous manner that 'every eye shall see him,' is a false christ. So, 'if any man shall say unto you, Lo, here is Christ, or there; believe it not.' When Christ really does come, there will be no need for any one to tell you He is here or there, for you will see Him for yourself. The Lord has given us all these particulars to guard us against deception in the matter of His coming. The following scriptures are sufficient to guard any believer against the wiles of the enemy: Matthew 24; 25:31; Luke 21:25-28; 1 Thessalonians 4:16,17; Revelation 1:7.

"As to the false prophets, we also have a simple but sure test by which we may recognize them. The Lord says by His prophet, 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' Isa. 8:20. But those who do not care to study the word of God, or to obey His law, in order to be able to detect fraudulent prophets, have no assurance of protection. Nor have they any security who pervert the word, construing its plain teachings according to the wisdom and traditions of men. As in the case of false christs, a failure to study the word

in the spirit of obedience will not only place one at the mercy of the false, but it will blind him in the matter of recognizing the true. In these days of deception it is as essential to receive the instruction of the true Spirit of prophecy as it is to be guarded against the false. 'Despise not prophesyings,' but 'try the spirits, whether they are of God.'

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The Heart of the World

MRS. L. M. WILLIAMS

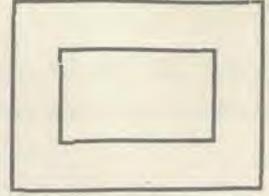
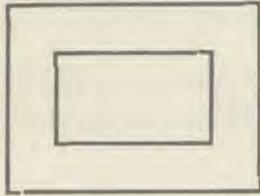
The heart of the world is nigh breaking tonight,
With sorrows hid under a smile;
With questions unanswered and problems unsolved,
Its slumber is restless the while.
No gleam of the morning light breaking as yet,
And dim seems the bright Morning Star.
The thought of the morrow unbearable seems,
With succour and help still afar.

While dark clouds, a-lowering, thickly beset
And cover the face of the light,
Faith only suffices to witness that morn
Will bring gleams of glory and might.
And souls without faith, without hope, wand'ring on
Blindly, dumbly, the burden must bear;
O angels must weep that these haven't been told
Of Him who the crown soon will wear.

The heart of the world's nigh rebellion tonight;
Men cry for their rights long denied.
The truth through the years unalloyed has not come,
And few understand why He died.
He said (that sad heart is nigh breaking for us):
"Thy sins have come 'twixt thee and Me."
With sword of the truth He would sever our sins;
From their bondage and burden He'll free.



The Old Meeting Place of Dail Eirean, Dublin, Ireland



Was Moses or Darwin Right?

The Truth About the Story of Creation

HORACE G. FRANKS

ONCE again Canon Barnes of Westminster has returned to the attack on Christianity, or to the defence of infidelity—it matters little which way it is put. His latest tour into the realms of higher criticism, as outlined in the *Melbourne Herald* of Aug. 2, 1921, leads him farther astray than ever. To quote from the London cable:

"That the Genesis narrative of creation was not accurate and could not harmonize with modern scientific conclusions was the statement made in a remarkable speech by Canon Barnes at Oxford dealing with religion and science.

"He stated that he could not accept the Bible as infallible. It was a collection of books of varying authorship, date, and value. The first creation story in Genesis was a nice piece of speculation free from the grossness of primitive creation stories.

"Happily today, Canon Barnes added, this false position was rapidly being abandoned, and we accepted the scientific view of the origin of the world. He expressed the opinion that this did not enable us to do without the postulate of God, which, in fact, was made more than ever necessary."

When the above report was shown to church leaders in Melbourne, varying views were expressed. It was with deep regret that we noticed Archdeacon Hindley, the Vicar-general of the Church of England, declaring that in his opinion "most of the remarks of Canon Barnes are truisms. The book of Genesis, and, indeed, any book in the Bible, does not pretend to be scientifically accurate." In passing we might address this open question to the archdeacon, the canon, and all who think similarly: The Bible declares itself to be the inspired word of God; if it is, how can it be otherwise than accurate, both scientifically, historically, and morally? In other words, to declare that any book is inaccurate is to assert that it is not the inspired word.

A STRIKING REFUTATION

On the other hand, Dr. Laurence Rentoul of the Presbyterian Church condemned the declar-

ations of Canon Barnes. His answer, moreover, is so plain and so convincing that we reproduce it from the *Herald* of the above date, the more gladly because Dr. Rentoul is the president of the Presbyterian Church Defence Association of Australia. He said:

"Canon Barnes is a man who took a scientific course instead of a theological one. Replies have already been made to him by many, including Bishop Gore and Dr. Searle, the lecturer in physical science at the University of Cambridge. Dr. Searle wrote a very brief letter to the *Times*, in which he remarked: 'Canon Barnes says that man is descended from the lower animals. He seems very cocksure about it. Would he please tell us from which of the lower animals he has descended?'

"As the *British Weekly* pointed out, the question has not been answered. It is a question that should be answered. I may just say that the condition of the evolution theory at present is very different indeed from what Canon Barnes has pictured it to be. It is not Darwin who has triumphed, for a score of different theories are at present contending against each other. . . . Rash fragmentary statements like those of Canon Barnes do injury to both science and religion. There is no disagreement, I hope, between science and religion when the matter is rightly stated."

This question of evolution versus creation has been very much to the fore of late. Many so-called secular weeklies and monthlies have been throwing their pages open to writers on both sides, with results that are both interesting and illuminating. The outstanding feature of the case as presented by evolutionists, however, is not so much the "deadly" attack they make on the creation idea, but rather the confessions they make concerning the paucity—or the bankruptcy—of their own theory.

A STRANGE CONFESSION

To use but one illustration—that of Sir Ray Lankester's protest in the *Nineteenth Century* of May, 1921. A previous issue of the magazine had contained an article denouncing evolution, and so the leading rationalist and evolutionist of the day undertook to settle the question once and for all time. And so he

does, but not in the way he expected. This, for instance, is his foundation:

"Like all other biologists who accept evolution, Huxley held it to be the most probable theory of natural phenomena. He held it to be so highly probable as to justify full acceptance—though he pointed out that *supposition* as to events which occurred in past ages cannot be established by direct demonstration or 'proof.'"

To a jury of honest-hearted and san- minded men, however, such an admission would not be accepted as trustworthy evidence. A "most probable theory" which admittedly cannot be proved must surely carry no weight. Yet this is what all evolutionary biologists base their belief upon!

In the next paragraph Professor Lankester admits further that not only did Huxley (and all his fellow-evolutionists) fail to account for the origin of life, but also that they confessed that spontaneous generation of life was undoubtedly unproved and probably an impos- sibility. He then goes on to admit that evolution is not "a natural explanation" of the working of nature, and also that the famous "missing link" is still missing; that is, that the much-sought-for "intermediate between man and the apes"—to use Huxley's own words—has not yet been found.

To our mind Professor Lankester, in en- deavouring to prove his own case, has instead turned King's evidence, and established the case for the other side.

A FREE-THINKER DEMOLISHES EVOLUTION

Another well-known rationalist, Joseph Mc- Cabe, recently contributed a series of six articles on evolution to *John o' London's Weekly*, one of the most secular of all British papers. We do not purpose to review these articles point by point, but instead will quote from the reply made by the editor of the journal in which the articles appeared. This writer, "John o' London," claims to be a liter- ary free-thinker; yet his answer to Mr. McCabe completely demolishes the evolutionist's ex- travagant claims with a literary argument as deadly as the religious one.

In the first place, "John o' London" points out the utter inadequacy of evolution to ac- count for "the soul of man," that unique some- thing which makes him a poet, an artist, a musician, or a philosopher. He quotes a number of majestic passages from the world's literature, and asks, "Was it from an ape- descended soul that these words came?" The evolutionist declares that the pulsations of an amœba are one with the ecstasies of a saint

or the orations of a Demosthenes, but "John o' London," this "mere man of letters" as he styles himself, sees something majestic, some- thing suggestive of a divine power, in such sentences as—

"Look how the floor of heaven
Is thick inlaid with patines of bright gold."

Or this one:

"Come unto Me, all ye that labour and are heavy laden; and I will give you rest."

Commenting on this latest evolution con- troversy, the editor of the *Southern Cross* says:

"It is to be remembered that the atheistic version of the evolutionary theory has, today, no serious advocates. The original germ, which contained all things, and from which all things have evolved, cannot have evolved, *itself!* God must come into the process somewhere, even if only at the beginning, and with a single creative act. But we do not *minimize* the part that God plays in the making of things by this theory; we *magnify*—not to say exaggerate—it! For what a miracle above all miracles must have been the act—and the moment—when into a solitary germ God packed the whole physical universe, with all its forces, its myriad forms of life; packed into it all history, all art, all religion, all literature, all crimes, and all virtues; the brain of Plato and of Shakespeare, the heroism of the saints, the fury of their persecutors! It is a greater strain, both on the imagination and the reason, to believe in that monstrous and all-including germ—into which a universe was packed—than the most literal reading of the first chapters of Genesis requires."

This "curious anxiety of many writers to reduce to the smallest dimensions" the part played by Jehovah in the universe is both significant—and foolish. On this point we feel we must quote a fine passage from the "Life of Henry Scott Holland." Says Canon Holland:

"Whatever way you expect God to work, it will be by physical causes producing physical effects; our question is, 'Who brought about the physical cause?' Science, far from giving the real cause, seems to give nothing but a chain of effects. However long a string it may make of them following each other, there is no mention of any reason for their doing what they do; except that it allows that some one must originally have set it all going by rigid laws, retiring himself into private life. . . .

"The world is the ever-living garment of God; it is the expression of His working thought, His energy; it is His language to man; it is relative to man as to God. Laws of nature are the interchange of His mind and ours; He is ever expressing in infinite variety His essential qualities, which are lasting, permanent; our minds are of the same quality, and can only grasp this variety of sensation by the permanent character stamped upon it by His mind and acknowledged by ours. By law we twain communicate in the highest parts of our nature."

THE CHURCH COQUETTING WITH ATHEISM

To close this article we wish to quote a little from an article in the March [1921] *Nineteenth Century*, entitled "The Church and Science." The writer, Sir Frank C. O. Beaman, claims to be "neither a churchman nor a scientist;" but wishes to look at the position from a

common-sense viewpoint. He takes to task very severely the church leaders (such as Canon Barnes of Westminster and Dean Inge of St. Paul's) who are coquetting with rationalistic science. He says: "Lukewarmness in defence of the foundations and outposts of the faith can only be explained in terms of surrender to those who have arrogantly denounced the whole fabric of that faith as outworn and discredited superstition." As of old, those who are not for us are against us, and so he asks: "What are we to believe when we see those to whom we have been accustomed to look for guidance and inspiration fraternizing amicably with our enemies in the gate?"

But why should professing Christians be so ready to surrender so tamely when evolution is so devoid of proof and so empty of satisfaction? Says Sir Frank Beaman again: "The 'wonderful revelations of evolution' have substituted nothing of any real value for what it believes it is destroying." By becoming amateur scientists the church leaders are taking away from the people the only satisfying thing the world has to give them, and so we heartily agree with the above-quoted writer when he cautions thus: "It might be well for eminent divines, the accredited custodians and champions of religion, before dabbling in science to remember that they cannot rationalize religion without destroying it." And many a woe does the Bible pronounce upon all who do such things.

BUILDING WITHOUT FOUNDATIONS

The house that was builded on sand fell with a great destruction. Today evolutionists are endeavouring to erect a temple on a shifty, foundationless, sandy grounding. And, moreover, that temple is taking the shape of an inverted pyramid. But by no magic of architecture or physics or science can a pyramid be made to stand, unsupported, on its apex. Such is the position of Darwinism. Each time the inverted pyramid topples, a hand shoots out in an attempt to steady it or to push it back into an impossible equilibrium. On the left is the hand of the atheistical scientist; on the right it is the hand of the infidel theologian. But all to no purpose. The temple must come crashing to the ground, and when it does, it will bury beneath its ponderous body of falsehood and fancy all those who have been vainly seeking to maintain its stability.

On the confession of the evolutionist, therefore, Darwinism is unproved. On the admission of the candid scientist, the theory is un-

proved. So to the honest Christian the scheme of evolution should be forever unacceptable, no matter what "great men" allow their names to be associated with it. The facts as they exist prove unmistakably that Moses was right and that Darwin (and Canon Barnes) was wrong. The Bible still stands, unshattered and impregnable, and all who value eternal life should take their abiding stand for the living word of the living God.

Melbourne, Aus.



A Persian Story

ONCE in Persia reigned a king
Who upon his signet ring
'Graved a maxim true and wise,
Which, if held before the eyes,
Gave him counsel at a glance,
Fit for every change and chance,—
Solemn words, and these are they:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys, through the seas
Brought him pearls to match with these;
But he counted not his gain
Treasures of the mine and main.
"What is wealth?" the king would say;
"Even this shall pass away."

In the revels of his court,
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried, "O loving friends of mine,
Pleasure comes, but not to stay;
Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield.
Soldiers, with a loud lament,
Bore him, bleeding, to his tent,
Groaning from his tortured side.
"Pain is hard to bear," he cried,
"But with patience, day by day,
Even this shall pass away."

Towering in the public square,
Twenty cubits in the air,
Rose his statue carved in stone.
Then the king, disguised, unknown,
Stood before his sculptured name,
Musing meekly, "What is fame?
Fame is but a slow decay:
Even this shall pass away."

Struck with palsy, sere and old,
Waiting at the gates of gold,
Said he, with his dying breath,
"Life is done, but what is death?"
Then, in answer to the king,
Fell a sunbeam on his ring,
Showing by a heavenly ray,
"Even this shall pass away."

—Theodore Tilton.



Who waits for time loses time.—Proverb.

A Young Canadian Missionary's Impressions of India

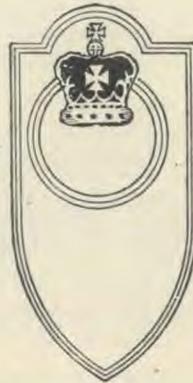
J. ERIC SAUNDERS



COMPARATIVELY few of India's millions have as yet seen the true light; but we dare not despise the day of small things. Everything must have a beginning.

Many of the heathen are seeking for they know not what. Like the Athenians, they worship the "Unknown God." They are, in their blind way, groping for the light. O that every so-called Christian in this land was shedding forth the true light! then would the missionary's task be much easier. But it is true that as in other lands so in India, to some extent commercial interests fight against missionary endeavour. Tobacco, opium, and liquor are among the curses of the country.

This being our first year in India, our principal work is language study. A knowledge of the language is essential before one can really understand and work for the people. The awful dumbness one feels until he is able to converse with the people has impelled me to do all I can for the few who are within my reach—my servants and my language teacher. The latter speaks good English, and thus we have at least something in common; also he is a religiously inclined and spiritually minded man. He is the head pundit of one of the schools here, and a member of one of the oldest Brahman families in India. But, as his religion teaches salvation by works, and he is a fairly strict adherent, he has much self-righteousness to be removed before he can accept Christ. For several things we are thankful: he is a gentleman, of high moral character, and apparently interested in Christianity. I have talked several times with him of the life of Christ, which he admires very much. On one occasion he said with a beaming face, "Whenever I think of Jesus, my heart is stirred," and pressed his hands to his breast. Recently he brought a friend of his, a landowner, to our house. This man also wanted to hear something of Christianity. It was my privilege to tell him that "there is none other name under heaven given



among men, whereby we must be saved." God grant that these men may see in the lives of Christians the practical demonstration of the saving truths we brought before them.

This morning, during language study, I was reading the Gospel of John aloud in Hindi, the teacher correcting my pronunciation. As we read, "He came unto His own, and His own received Him not," I spoke briefly of the sufferings and crucifixion of Christ. He asked me, "What did Jesus say when they did this to Him?" The Spirit gave the answer: "Father, forgive them; for they know not what they do,"—that wonderful prayer of the dying Saviour. The pundit was deeply impressed. "Is it?" he ejaculated with much earnestness, and while I pretended not to see, he wiped the tears from his eyes.

Such men as this won for Christ may have a strong influence among the better class of Indians, and truly we have a mission to them as well as to the masses; but they are hard to reach. This man has much to give up, for to become a Christian might mean ostracism by many of his friends and relatives. Will you not pray that such souls may surrender and accept the cross of the meek and lowly Jesus?

Let every Christian pray for the missionaries and those for whom they work; and while you pray, remember that "faith without works is dead." Give while you pray—your children, your money, and yourselves. "If a brother or sister be naked and destitute of daily food [the bread of life], and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2:15, 16.

" Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim
Till earth's remotest nation
Has heard Messiah's name."

*The Fall
of Man*

*The First
Advent*

The Deluge

*The Second
Advent*



Four Great Crises in Earth's History

ALEXANDER RITCHIE

Crisis II: The Deluge; Judgment by Water

WHILE here upon earth in the flesh, Christ declared that Satan was both a murderer and a liar from the beginning. John 8: 44. And in this statement, Christ undoubtedly referred to the lying promises which Lucifer made to Eve through the mediumship of the serpent, and to the death which overtook both Adam and Eve as a consequence of believing the lies uttered by the great tempter to induce them to follow his suggestions.

How quickly they discovered that they had been cruelly deceived when they were banished from their beautiful home to earn their bread by the sweat of their brow! As the curse fell upon the earth at God's command, the atmosphere became variable, and fig leaves proved an insufficient covering. Therefore God provided "coats of skins" for their protection. After their fall through sin, in the course of time Adam and Eve brought forth children (not in the sinless image of their Creator, but) in their own sinful image; and, to their deep sorrow, they soon learned what this meant, when their eldest son Cain manifested the murderous attributes of Satan, their deceiver, and in jealous envy rose up and slew his own God-fearing younger brother.

Others among Adam's children were undoubtedly of the same wicked character as Cain, for he found a woman willing to marry him; and as the Bible emphatically states that Adam was the first man, when Cain married a wife she must have been one of his own sisters or

nieces, since there were no other women on the earth except his mother.

INCREASE OF WICKEDNESS

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch; and he [Cain] builded a city, and called the name of the city, after the name of his son, Enoch." Gen. 4: 16, 17. Thus it came to pass that the first murderer became also the first city builder; and from that day to this the great majority of the murders that have stained the pages of human history have been perpetrated in the populous wicked cities of the earth. God could have executed summary justice upon Cain for the murder of his brother, but in great mercy He spared him. Yet Cain did not appreciate the mercy of God; for his evil example soon contaminated others, until his grandson of the fifth generation instituted polygamy by marrying two wives, and then repeated the crime of his ancestor Cain by killing a young man. Verses 18-24.

Thus the brood of Cain continued to set aside the divine statutes from generation to generation, until their evil example gradually influenced the righteous to become lax in their conduct. God had given Eve another son in place of the murdered Abel. His name was Seth, and, like Abel, he grew up to love and obey God. Verse 25. When Seth came to manhood and married a wife, "to him also

there was born a son; and he called his name Enos."

ORGANIZATION OF THE CHURCH

As Enos grew up, and, like his father Seth, respected and obeyed God, a sharp line of demarcation began to appear among the children and grandchildren of Adam; for we find the record of the birth of Enos followed by this statement: "Then began men to call upon the name of the Lord." Verse 26. The marginal reading of this passage gives a more personal thought: "Then began men to call themselves by the name of the Lord;" that is, the worshippers of the true God, the Creator of all things, called themselves "the sons of God." God has always forbidden His children to intermarry with worldlings and idolaters. When, therefore, we read in Genesis 6:2 "that the sons of God [Seth's righteous descendants] saw the daughters of men [Cain's godless prog-

eny] that they were fair; and they took them wives of all which they chose," we can readily see how terribly the influence of Cain's descendants was corrupting the entire human race.

THE ARK AND NOAH'S WARNING

Inspiration declares, "The earth also was corrupt before God, and the earth was filled with violence." God determined to bring an end to the appalling wickedness of men. Noah and his family were the only people who had preserved their integrity. The Lord gave Noah warning of the coming flood, and instructed him to build an ark for a place of refuge. Divine wisdom designed the ark, which was in reality a gigantic houseboat. The Lord gave Noah the exact dimensions of the strange vessel, and instructed him to make all the seams water-tight with pitch. Provision had to be made for accommodating specimens of all the clean and unclean beasts then upon the earth—



THE HEROIC LIFEBOAT WOMEN OF CRESSWELL

The launching of the Cresswell lifeboat in answer to a call for help from the crew of a vessel in distress. Cresswell is situated near Newcastle-on-Tyne on a particularly wild and stormy part of the Northumberland coast.

seven of each kind of clean beasts, and two of each kind of unclean beasts.

At God's command Noah undertook the work of building the huge vessel which was to preserve his own life and the lives of his family, as well as the lives of the various beasts which God had created. Immense stores of food for man and beast were also to be laid in. As Noah carried out God's instructions in the building of the ark, the wicked gathered around him, and mocked and ridiculed his work in building that colossal boat on dry land. Until then, since the creation of the world, God had used a different method of watering the earth and producing vegetation, from that with which we are so well acquainted. The Holy Scriptures inform us that "the Lord God had not caused it to rain upon the earth." "But there went up a mist from the earth, and watered the whole face of the ground." Gen. 2:5, 6.

No cloud had ever floated across the azure skies of that primeval age. No lightnings had ever flashed their fiery light from out thunder-riven clouds. Not a drop of water had ever fallen from above. Like thousands in our own day, who know naught of the almighty power of God and limit the power of the Eternal to the operation of His own laws, those antediluvian sinners believed it to be absolutely impossible for sufficient water to come from above to drown the world. They did not realize, in their brutish blindness, that the great Lawgiver is superior to all His physical laws, and can in a moment suspend or change any of them, as well as institute entirely new laws. And being ignorant of this, they naturally looked upon Noah as a deluded old fanatic as he earnestly engaged in the work of building the ark.

For one hundred and twenty years the righteous old man followed his instructions and pa-

tiently reared the enormous structure. Every blow of his hammer was a warning message to the onlookers to get ready for the coming storm. No doubt Noah had helpers in the work. Methuselah, the oldest man who ever lived upon earth, was still alive when the ark was being built, although he died the same year the ark was completed, just before the flood.

Noah directed the great undertaking, and personally worked on the structure. But at various times he went on preaching tours, solemnly warning the people of the coming flood, and pleading with them to repent of their sins

and turn to the Lord. The Bible says, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. If Noah's preaching "condemned the world," we can only conclude that he preached the warning message to the whole inhabited world; yet not a single soul outside his own family heeded the warning. Nevertheless, the prophet faithfully performed his duty in giving the warning, until all on the earth at that time had had a fair opportunity to hear the message, and either be-

lieve it and be saved, or reject it and be lost.

THE CRISIS

At last the great work is completed. The ark is ready. The stores of food have been carefully stowed away. The Lord sends to Noah the command, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation." As Noah enters the ark, and the day of doom draws near for the wicked outside, they become more hardened in their wickedness. They scoff at the old man's faith, and ridicule his fears. But while they are doing this, angels are sent from God to gather together from forest and field

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:3-7.

the beasts which God had created. These angels had power over the beasts, even as Satan had over the serpent, and as another angel had over Balaam's ass when he used it to rebuke "the madness of the prophet." 2 Peter 2:16. As these angels approach the ark, unseen by mortal eyes, the long lines of wild beasts follow them, as under a spell. The air is filled with wild birds of every description, flying toward the ark, male and female, two and two of the unclean birds, and the clean birds by sevens.

As the wicked world behold this preternatural exhibition, they do so with mingled wonder and fear; but their base crimes against the laws of God and man have so hardened their hearts and blinded their minds that this marvellous manifestation of divine power over the animal creation has only a momentary influence upon them. Like the revellers in Belgium before the battle of Waterloo, their fatuous motto was, "On with the dance! let joy be unconfined!"

And now the work inside the ark is finished. Every beast and bird has been stalled and perched. The time has come to close the massive outer door. This Noah cannot do from inside the ark. Again God sends an angel from heaven, and before the eyes of the doomed multitudes he closes the door. Noah and his family are now securely fastened inside, and the angel wings his way upward again to heaven.

For seven days there was not a drop of rain. This gave Noah a little more time in which to arrange details for his long stay in the great boat. But it also gave the wicked outside the ark another opportunity of displaying before the inhabitants of heaven their perfect fitness for destruction. As the rain did not immediately begin to fall after Noah was shut in the ark, the wicked throngs outside felt more certain than ever that the prophet was deceived. As they looked upon the sun following his accustomed course in the heavens and saw the earth around them still clothed in its pristine beauty, they banished their momentary fears, and plunged into fresh excesses of revelry and debauchery.

LAWLESSNESS PRECEDING JUDGMENT

In their reckless abandon to every form of wickedness, the doomed race seemed to invite the very judgment which was impending,—to hasten its descent.

But when the eighth day dawned upon them, all their earlier fears returned in redoubled measure. The heavens grew black with angry-

looking clouds. Terrific peals of thunder rolled through the sky like signal trumpets of doom, accompanied by dazzling displays of fierce lightning. The rain descended from the thunder clouds above them in ever-increasing volume, and (all too late) reversed their opinions of Noah and his work, and convinced them that after all he alone was truly wise.

The rivers burst their banks; the fountains of the great deep were broken up; and as the rushing waters filled the inhabited valleys, the wicked people saw their lovely gardens submerged and desolated. The thunderbolts threw down their many idols, and the fiery lightnings ignited their finest buildings. The day had come of which Noah had so long and faithfully warned them. For forty days and forty nights the rain descended in cataracts, bearing up the ark above the earth. As the raging waters steadily rose, the people sought the hills to keep above the surging torrents. But this did not avail them for long. Higher and higher the waters rose, submerging every hiding place; until, as the Scripture record tells us, "all the high hills, that were under the whole heaven, were covered." Gen. 7:19. Of the result of this world-wide deluge we read:

"All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died." Verses 21, 22.

WRITTEN FOR ADMONITION

Thus, the earth was almost entirely depopulated by the power of God, because of the lawlessness and wickedness of its inhabitants. And 2,380 years later Christ, the Son of God, while here upon the earth as a divine prophet and teacher, referred to the flood as an established fact of history; and then declared:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. . . . Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

Vancouver, B. C.

A LIFE that believes in no existence beyond this one, is like a vessel that is sailing without a destination. If it has no port it can have no purpose. It meets the same storms and vicissitudes as all the other craft around it, but it lacks their incentive to courage and seamanship. It lacks that which gives zest to life; it is going nowhere.—Selected.



Around the World

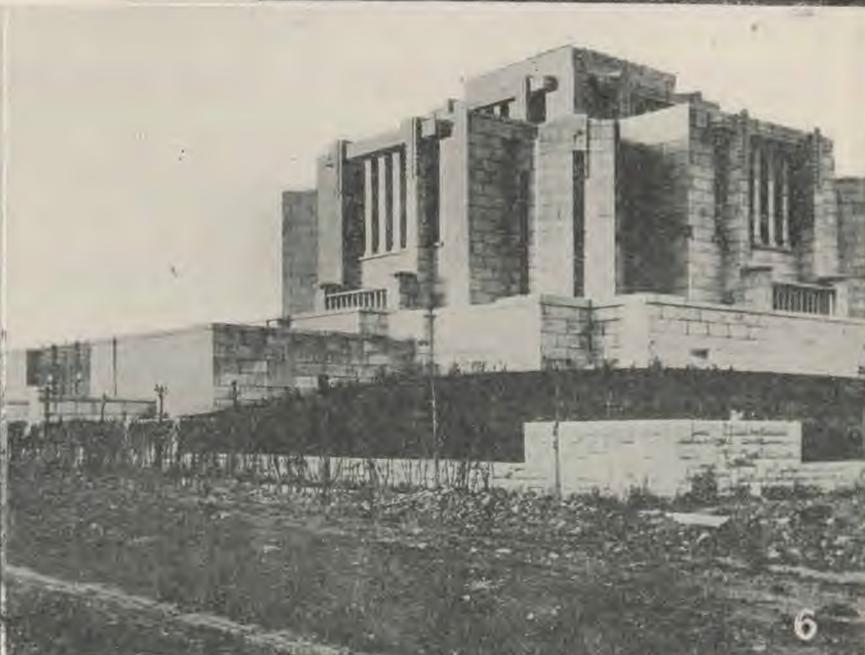
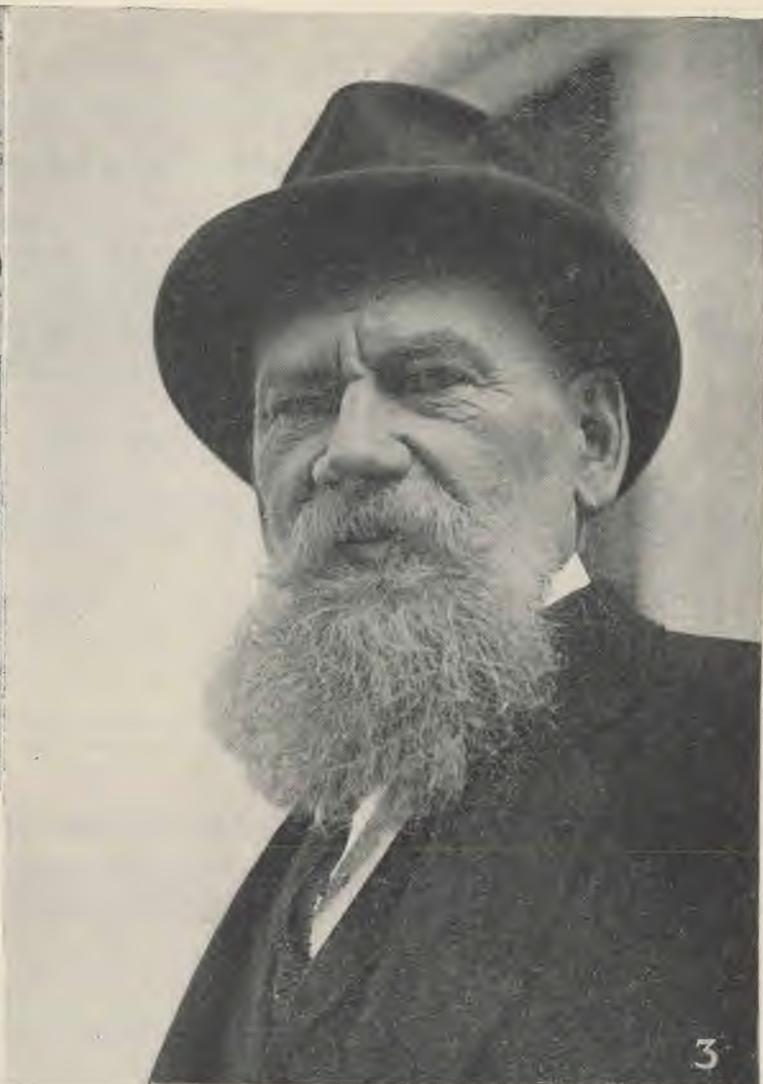
1. Sir Robert Borden, Ex-Premier of Canada. 2. Memorial to Rear-Admiral Robert E. Ingham, built April 5, on the thirteenth anniversary of the death of the late Admiral. 3. Memorial to Tolstoy, famous Russian lecturer and writer, built during the war, at a cost of \$3,000,000, guarded secret of the Admiralty. 4. Owing to the war, Germans are building houses (similar to the one shown) at a cost of \$350 apiece. 5. Mormon Temple at Cardston.





1 with the Camera

He returns after an extended visit abroad. 2. He unveils the globe at Arlington National Cemetery; unveils the discovery of the north pole. 3. Count Ilya unveils the "Mystery Tower" of Shoreham, England. 4. The "Mystery Tower" is now to be scrapped. Its intended purpose is a tower to be built to overcome the shortage and high cost of material, the tower is to be built of mud, straw, and cement, at a cost of about \$100,000. 5. The tower is now nearing completion.



Can Permanent Peace Be Guaranteed?

Frederick W. Johnston



"The awakening of the heathen in the Orient is also an omen of future war. . . . Coming in contact with the white man's methods, being educated, as they are, in the universities of the Occident, the heathen are awakening to the fact that they have latent forces which, if put into requisition, would put them abreast of the white man in the onward march of civilization."

THE prospects for genuine universal peace were never more dubious than at present; for no matter what treaties have been signed by the nations, the cause of war is still in existence. This cause finds its residence in the selfish hearts of mankind, and until it is rooted out and human beings are changed by some superior power external to themselves, there will always be war on a larger or smaller scale. Yes, there will be war in the home, in the community, and in the nation; and as a result, nations will war with one another. In fact, it is folly to expect permanent peace among nations as long as it is impossible to eradicate the troubles that exist in the smaller spheres of human existence; for as long as people are greedy, nations will be greedy, and "when locks and vaults are no longer a necessity, military arms may be safely thrown into the sea."

But the majority, we are informed in God's word, will never be changed at heart (Matt. 7: 13), and since the truly regenerated will always be in the minority (verse 14), it is evident that universal peace can never be guaranteed—at least not this side of the second coming of Christ. When the latter event occurs, of course, it will mean the destruction of sinners (2 Thess. 1: 7-9) and the everlasting preservation of the righteous. Then—not before—can peace have a permanent guaranty.

A CHANGE IN HUMAN NATURE NECESSARY

Some, however, recognizing the necessity of a change in men and women, have recommended, as a means of effecting this desired result, a change of environment. But the futility of accomplishing this end by favourable surround-

ings will be evident when we remember that Adam and Eve in Eden, before they sinned, had the very best kind of environment possible. If, therefore, a sinless, perfect pair became sinners under such conditions, what folly to anticipate that sinful man, who has become an heir to six thousand years of degeneracy and weakness, can cease being a sinner under a less favourable environment. Why will men try to evade the only means of bringing about a permanent reformation? Has it not been fully demonstrated that human plans are a failure and that the only effective means of changing men and women is the gospel of the Lord Jesus Christ? Rom. 1: 16; 2 Cor. 5: 17.

PEACE BY EXHAUSTION

Since the great war that recently swept Europe, leaving devastation and ruin to man and to property, a special desire for peace has been created. Weary and sickened by the world's irregularities and the imminent dangers of future repetitions, a cry for peace goes up from the hearts of nations. This cry, however, is a cry of fear, like that of a pugilist defeated at the hand of his opponent. He agrees to the terms of the victor. It is not a cry for peace inspired by love for one another, which is the only genuine motive underlying permanent peace. On the contrary, this cry for peace is one for recuperation,—a peace in which the defeated hope to gain strength, in order to have revenge on the conqueror in the future. Germany agreed to peace, but only by compulsion; and both sides remain today just the same at heart as they were before the armistice was signed. In fact, the probabilities are that their animosities have increased, and

time alone awaits the bursting forth of revenge.

Nor will peace be maintained by international agreements; peace upon paper is not peace within the heart. If peace were in the hearts of nations, written agreements would no longer be necessary. The latter, however, prove the distrust which nations entertain toward one another; and as long as such fear and distrust exist, an air of suspicion is fostered, and this is a breeder of war. In other words, there can be no genuine permanent peace till an atmosphere of peace precedes it, and this is still lacking throughout the whole world. The cry for peace is only an omen of war, if the Bible is to be the criterion of our conclusions. (See 1 Thess. 5:3.)

The awakening of the heathen in the Orient is also an omen of future war. Already the yellow races are asserting their equality with the white man, and are no longer satisfied to be domineered over by him as in former times. The ancient fetters that held them down are no longer interfering with their progress. Coming in contact with the white man's methods, being educated, as they are, in the universities of the Occident, the heathen are awaking to the fact that they have latent forces which, if put into requisition, would put them abreast of the white man in the onward march of civilization. Again, the rapid increase of Japan's and China's population, especially the former's, is becoming a serious problem for them in providing for their future sustenance; and when, with their own congested population, they view the expansive territories of the white man, they reason that it is their moral right to possess a portion of this territory, in order to provide for their physical needs. With the ever-increasing birthrate of the coloured races, the problem is becoming more vexing than ever.

The spirit of unrest is becoming chronic.

Therefore war must be inevitable. This conclusion is reached not only from a philosophical and political viewpoint, but also because such a prediction is Scriptural. Matt. 24:7, 8. The mustering of the nations to the war of Armageddon is plainly revealed in proph-

ecy. John the revelator, in the Apocalyptic vision (Rev. 16:12-16), foretold the place of conflict and prophesied the march of the Eastern nations to fight in the last great war. Under the symbol of the river Euphrates and its being dried up, is foretold the dissolution of the empire of Turkey, through which this river runs; for rivers are so used in prophecy. (See Isa. 8:7, 8; also Rev. 17:15.) The conclusion would therefore be, if our deductions are correct, that Turkey will fall, and its overthrow will mean nothing less than universal war.

And the nations of the earth will all gather in her territory, particularly in the region of Palestine; for we read in Joel 3:2, 12, that they will gather in the Valley of Jehoshaphat. This valley is near Mt. Megiddo, which is called Armageddon in Revelation 16:16. The Turk will be driven from his present capital and will flee to Jerusalem (Dan. 11:44, 45), and then and there will he come to his end. Not only does prophecy predict such a move, but Turkey herself is anticipating it.

When this event takes place, however, it means the end of all earthly events; for Christ will come to deliver His people. Dan. 12:1. Our only hope, our only refuge from the storm, is to be found in the gospel of Christ alone.

Edmonton, Alta.

"Love Worketh No Ill"

Do not look for wrong and evil—
You will find them if you do;
As you measure to your neighbour
He will measure back to you.

Look for goodness, look for gladness,
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

—Alice Cary.



What Is Vital in Christian Baptism

Edwin K. Slade



AS a Christian ordinance of vital importance, baptism stands out with special prominence, yet its true character is altogether too little understood. It is not my purpose in this connection to deal extensively with the form of baptism, but more particularly to consider that for which this ordinance was given, and the importance of its being fully understood by every candidate for salvation.

I would not infer that the form of baptism is unimportant. If we can consent to the setting aside of that which God has so plainly indicated to us, the way is open for perversions and distortions of truth to an alarming extent. How can it be possible that any other form of baptism would be acceptable today than that practised by John the Baptist and that to which the Saviour conformed at the time of His baptism? There is no evidence to be found in the word of God that any other form of baptism than immersion was taught by precept and example. I wish to affirm this most emphatically, that I may not be understood to hold that there is no importance attached to the form of baptism. It should be such as God gave to man in the days of John.

It should be understood that John's baptism, or the baptism of water, in itself possesses no power to save; that is, the submergence of the candidate in water results in bringing no help or benefit to him, but stands as a figure of the true and the genuine baptism that is effective for great good. In fact, the ordinance points to the accomplishment of the greatest work that God can do for men.

JOHN'S BAPTISM

"I indeed baptize you with water unto repentance." These words of John indicate the limitations set upon his work. It was only "unto repentance," and was an expression of faith in one who was "mightier" and wholly able to save. There was no power in John's baptism to cleanse the life and purify the heart. Individuals have frequently said, "I believe that if I am baptized I shall no longer have any difficulty with my besetments and tempta-

tions." The baptism of water brings no change in a man's life, for the only change that he is warranted in hoping for is that which will come through his laying hold by faith upon the power for which this symbol stands—the power of God to subdue iniquity and raise to a newness of life.

John, in speaking about true baptism, uses the following words:

"He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3: 11, 12.

The baptism referred to in these words is the one administered by a "mightier" than John. It is a baptism that possesses a purging power. It is plainly stated to be the baptism of the Holy Ghost and of fire. Throughout the Scripture the term "water" is used as a symbol of the Holy Ghost. In keeping with that general practice, the baptism of water is typical of the baptism of the Holy Ghost. The faith of every candidate for salvation should be intelligent and clear with reference to this agency which is so often neglected or forgotten, and the experience following baptism is consequently oftentimes disappointing. The act of baptism should be but an expression of the fullest and clearest faith in God's power, His purpose, and His mighty agency for accomplishing all that the ordinance can be understood to mean.

BURIAL AND RESURRECTION

The form of baptism suggests the thought of a death, burial, and resurrection. We are baptized into Christ's death; we consent to submit to a process that will bring about the death of the "old man" and a resurrection to a newness of life. This, of course, is not accomplished by the Holy Ghost in a moment of time. It is a process that progresses day by day as our faith lays hold upon God's means of grace to save.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? There-

fore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:3-6.

By these words the thought of the burial and resurrection indicated by baptism is closely connected with that of the crucifixion of the "old man" and the destruction of sin in the body. It also leads us to the thought of the life that would no longer "serve sin." The experiences are enlarged upon in this chapter of Romans quite extensively. In the process of this baptism of the Holy Ghost we are to "reckon," or count, ourselves "dead indeed unto sin." We are not to "yield" our "members" as instruments of unrighteousness. We are to refuse, by our own choice, to permit sin to have "dominion" over us. It brings into the Christian's experience the responsibility of choosing or refusing. When God, by the mighty agency of His Spirit, is carrying on this great work of transformation in the life, He is absolutely and always dependent upon the candidate's exercising his will in favour of this work. If we walk after the flesh, death is the inevitable result. If we will choose to let the Spirit be our leader, life is the reward. In ways unknown and unseen by us God is accomplishing this great change in the life, which is really a dual process. It is more than an ordinary work of creation, for while God creates in us new hearts, or makes us new creatures, He is required at the same time to deal with the old man. He possesses power and wisdom by which to destroy the old man, to bring into being the new man, the hidden man of the heart, and to save the sinner without the loss of his identity. The work of creation in the beginning cannot be compared with this wonderful work of redemption, in which so much is involved. The man who is truly and fully and finally baptized with the Holy Ghost will have passed through the actual experience of dying unto sin and being resurrected to a sinless life.

The words of Paul found in Rom-



Off Beautiful Prince Edward Island

ans 8:11 point out more fully the working out of this process:

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

This declaration clearly indicates that the quickening work in this great process is accomplished by the Holy Ghost. Passing to the thirteenth verse, we read:

"If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Here again we have it pointed out that the crucifixion, or the mortification of the old man



Watching the Breakers on Prince Edward Island

of sin, is accomplished by the same agency. This dual process is constantly in progress in the life of one who accepts God's means of grace and permits the true baptism to take place in his experience. It is a process that continues day by day. Paul refers to it again in 2 Corinthians 4:10,11 in the following words:

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

It was a vision of all that is promised in these



Historic English Training Ship "Worcester," Decorated with Human Sails

and many other texts that John had in mind when he made reference to the true baptism for which his work stood. It is designed that every candidate for baptism should have a full vision of this. He should know that one "mightier" than John will accomplish the complete purging and purifying work in the life. This requires that the baptismal vows and faith should abide with us day by day in our Christian experience. It stands for the greatest and most glorious work that God can accomplish for His children.

WHILE words express thoughts, it is also true that thoughts follow words. . . . Then let us educate our hearts and lips to speak the praise of God for His matchless love.—"Ministry of Healing."

"Is" or "Was"

GEORGE B. THOMPSON

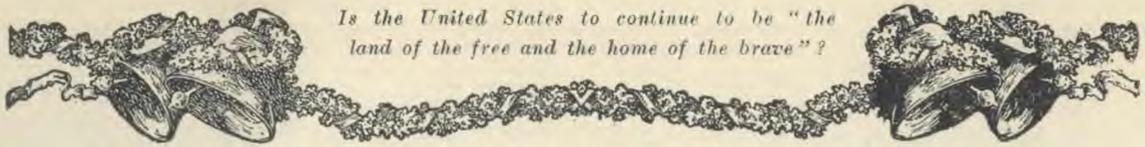
THERE is much controversy in the world at the present time concerning the Sabbath question. The majority find themselves keeping a different day than the one enjoined in the commandment. Various reasons are assigned for this anomalous condition; and in listening to the various excuses brought forth to justify their violation of the decalogue, one is reminded of the attorney who assured the judge that if he was wrong in this premise he had another which was *equally conclusive*. Thus with the reasons for Sunday observance; the so-called reasons are all equally conclusive. Like the witnesses who condemned the Saviour, no two of them agree, and all are false.

This confusion, and vain effort to find a harbour which does not exist, might all be saved by believing the commandment. The difference lies between "is" and "was." The words are small, but the difference is great. All will admit that once the seventh day *was* the Sabbath. The contention is concerning whether or not the seventh day *is now* the Sabbath. The law handed down amid the sublime scenes of Sinai settles the controversy. Notice!

"Six days shalt thou labour, and do all thy work; but the seventh day *is* the Sabbath." Ex. 20:9, 10. Nothing is said about the day's being "Jewish," that it was "once" the day of rest, or that it "was" the Sabbath; but we are clearly told that it *is now* the Sabbath. A belief in the commandment *just as it reads* will remove all the mist and darkness that surround this question. Let us all believe God's word, and keep His Sabbath.

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Samuel 15.





Is the United States to continue to be "the
land of the free and the home of the brave"?

Sunday Laws Before the U. S. Congress

William C. Young

PERHAPS no song written in the United States during the last few decades has inspired in the hearts of its citizens more patriotic thought and devotion to national interests than the one from which the line quoted in our heading is taken. The musical strains of the "Star Spangled Banner" never fail to cause the native-born American "to stiffen up" and swell not a little with thoughts that crowd his mind concerning the blessings of liberty and freedom. The accomplishments of the past parade before his mind, and their very achievement is assurance to him that he is guaranteed the "right to think" and freedom to "worship God according to the dictates of his own conscience."

LIBERTY OF CONSCIENCE

This inestimable boon was the beacon that beckoned the devout and liberty-loving people of other nations, especially those who were suffering restrictions placed upon them in what were really their "unalienable" rights; namely, life, the pursuit of happiness, and the free exercise of their religious devotions to God. With the hope that the promises of such freedom were not chimerical—a mere will-o'-the-wisp—they took courage and severed the ties that bound them to native land and to the customs and associations of their forbears. They said good-bye to their friends and kin, counting as secondary to the promised freedom in the far-off West all they would be called upon to leave; then, setting sail, they braved the then much-feared dangers of an ocean voyage, all for the sake of liberty for themselves and posterity—liberty to worship God according to divine instruction, "in spirit and in truth," instead of according to police regulations or acts of legislature.

THE REVIVAL OF THE BLUE LAWS

As one reads of the many Sunday laws now pending action by the United States Congress, with their drastic requirements, all of them backed by religious leaders—laws that are counterparts of the blue laws of early colonial

times that were passed by Puritan zealots—the question heading this article naturally suggests itself, and one wonders if the days of religious persecution are all past, and if the Spanish inquisition of medieval times only went to sleep, phoenix-like to arise from its slumber in its ashes, metamorphosed into that modern inquisition known as the Lord's Day Alliance and kindred associations that consider the conscience of the majority well qualified to dictate to the conscience of the minority, and only await for its propaganda the power of the policeman's club.

Will the beacon light of promised liberty that lured settlers from the home of their childhood prove an illusion as soon as its victims pass under the shadow of the statue of Liberty? If these politico-religious bills pass into law, and their drastic requirements are carried into effect, France will lose her admiration for the "promised land," and some one will be moved to devise a new monument more representative of this age, more liken to the times when "massa directed the religious thought of the coloured mammies" in the days that preceded Lincoln's Emancipation Proclamation.

Will mistaken zealots succeed in turning "the land of the free" into a land of religious despotism? Will the home of the brave be metamorphosed into the home of the craven, who will submit their holiest and best thought to the ruling of men instead of to the leadings of God? God forbid!

A REVIVAL NEEDED

It is time that the spirit of that liberty-loving Baptist, Roger Williams, come again upon that church; that the spirit that moved our Presbyterian brethren at Hanover fall like a mantle upon that body and make them protest. May the spirit that is so plainly seen in the writings of the Wesleys fill the mind of the great evangelical Methodist Church again; and may the spirit that led the Christ to say, "Love your neighbour as yourself," lead the people once more in His steps, and thus save the day for freedom and liberty.



The charming bridge and lily pool at "Kawandag," the beautiful summer home of the late Sir John C. Eaton, on Lake Rosseau, Muskoka.

July

When the scarlet cardinal
tells
Her dreams to the dragon
fly,
And the lazy breeze makes a
nest in the trees,
And murmurs a lullaby,
It is July.

When the tangled cobweb
pulls
The cornflower's cap awry,
And the lilies tall lean over
the wall
To bow to the butterfly,
It is July.

When the heat like a mist
veil floats,
And poppies flame in the
rye,
And the silver note in the
streamlet's throat
Has softened almost to a
sigh,
It is July.

—Sweet.

Women as Rulers of the World

DANIEL H. KRESS, M.D.

IN a special to the *Washington Post* of February 28, Prof. Ralph I. Powers, of the University of Southern California, is reported to have said that "by 1977 at the latest, women will become rulers of the world, and men will do the housework and care for the children. Already," he says, "she is counted in business. The politicians fear overthrow, unless they placate her, and she has won first place in the news of the day. Her manifest destiny as ruler of the world is thus merely a matter of swift development."

There is no doubt whatever that women are forging ahead and are already engaged in all kinds of activities, which a few years ago was unthinkable.

Young women are taking the lead during school years. In the public schools of Chicago it was found that up to the eighth grade there were more boys in attendance than girls. After that the boys gradually dropped behind, and by the time high school was reached it was not uncommon to see nearly twice as many girls in attendance as there were boys. In business colleges there are often three and four

times as many young women as there are young men, and in business offices women are in demand more and more, whenever speed, accuracy, and dependability are desired. The young men are dropping behind and out. It is not surprising therefore to find women replacing men in positions higher up.

Why is it? One day as a number of persons were passing through a large manufacturing plant, the one conducting the party stopped in a department where the employees consisted of about five hundred women. He said, "In this department we can employ only young women. The work is of such a delicate nature that young men are unable to do it." I asked him why young men were unfitted to do that delicate work. He replied, "I do not know." I said to myself, "I do." A short time previously I had read a statement by Luther Burbank, the plant wizard, that in the cultivation of some plants the greatest delicacy of touch is required, and also nervous and mental concentration. The work he referred to is termed "budding." He said that men who smoked even one cigar a day were unable to do this work; they became too nervous. They termed

it "puttering," and had to give it up. If one cigar daily unfits men to do this delicate work, how can we expect the modern boy smoker of from twenty to sixty cigarettes daily to do work requiring delicacy, speed, and accuracy? The fact is, they cannot do it. They, too, look upon such work as "puttering," and consequently beneath them. Stenographic work and office work in general is passing into the hands of young women. It is not at all far-fetched to say men are dropping behind and out of the game, and that women are looming up and forging ahead higher up in business life.

Tobacco is not wholly responsible for this, but it is one of the factors that are unfitting our young men for positions of responsibility.

It does appear as if women are destined to "become rulers of the world;" but I must take exception to the statement made by Professor Powers that by the year 1977 "men will do the housework and care for the children," for by that time there will in all probability be no children to care for, judging by the decline taking place in the birthrate. Furthermore, it would be absurd to think of intrusting young cigarette smokers with so sacred and important a work as caring for children. No; these cigarette smokers are not in demand anywhere. They are good only for the scrap-heap.

Cigarettes, more than any other one thing, are responsible for the tremendous increase in youthful criminality. Their use by boys is doing more to unfit these young persons for positions requiring mental taxation or physical exertion later in life than anything else I know of.

"Ask dad;" he probably knows; and so does mother. These fellows are on the lookout for soft jobs,—for an easy way of obtaining a livelihood. It is not work they are after; it is money they want. Naturally, this leads to crime. The cigarette, it is recognized, develops criminal tendencies in the young, and thus unfits them for any kind of work, even that now done by women,—that of caring for the children.

A short time ago I was asked to give a talk at a well-known business college. I was surprised

to find four girls to every boy present. "Where," I asked myself, "are the young men?" I went to a large insurance office, where many persons were employed, and I found that the proportion of young women to young men even exceeded the proportion in this business college. Again I said, "Where are the young men?"

What becomes of the boys who drop out of school? They are just as poorly fitted for work requiring application and accuracy as they are for study. This is recognized by employers, and they are not in demand. Many of the business concerns have so high a standard of efficiency that young smokers are excluded. They must in some manner obtain a living. Their life study is how to do this without working. They associate with their kind, for "birds of a feather" still "flock together." This leads to the poolroom, and gambling; and failing in this,—for they even make poor gamblers,—they turn to theft and robbery. In *this* realm the young men predominate and excel. There are, it is safe to say, forty young men to every young woman in our criminal courts, and most of the young women found there are cigarette fiends. The cigarette is a maker of criminals, idiots, and fools.



Chief Buffalo Bear and his squaw, of the Sioux tribe, from South Dakota, called on President Harding and asked him to appoint a holiday in commemoration of the two thousand Indians who lost their lives in the World War. The chief presented the President with a head-piece and moccasins.

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

John 3:16.



The Burial

"The Man That Died for Me"

MANY years ago I wanted to become a foreign missionary, but my way seemed hedged up. The years came and passed, and I went to live on the Pacific Coast, in California. Life was rough in the mining country where I lived with my husband and little boys, and one day I heard of a man living over the hills, who was dying of consumption, alone. They said of him: "He is so vile no one can stay with him; so the men place some food near him, and leave him for twenty-four hours;" and added, "They'll find him dead sometime, and the quicker the better. Never had a soul, I guess."

The pity of it all haunted me as I went about my work, and I tried for three days to get some one to go to see him, and find out whether he was in need of better care. As I turned from the last man, vexed with his indifference, the thought came to me, "Why don't you go yourself? Here's missionary work if you want it."

At last, one day I went over the hills to the little mud cabin. The door stood open, and in one corner, on some straw and coloured blankets, I found the dying man. Sin had left awful marks on his face, and had I not heard that he was un-

able to move I should have retreated. As my shadow fell across the floor, he looked up and greeted me with a dreadful oath. I stepped forward a little, and there came another oath.

"Don't speak so, my friend," I said.

"I ain't your friend. I ain't got any friends, and don't want any."

"Well, I am yours, and—" but the oaths came thickly, as he said:

"You ain't my friend. I never had any friends, and I don't want any."

I reached out, at arm's length, the fruit I had brought him, and, stepping back to the doorway, I asked him, hoping to find a tender place in his heart, if he remembered his mother; but he cursed her. I asked him if he had a wife, and he cursed her. I spoke of God, and he cursed Him. I tried to speak of Jesus and His death for us, but he stopped me with his oaths, and said, "That's all a lie. Nobody ever died for others."

I went away discouraged. I said to myself, "I know it was of no use." The next day I went back again, and went every day for two weeks; but he did not show the gratitude of a dog. At the end of that time I said, "I'm not going any more."

That night when I was putting my little boys to bed, I did not pray for the miner as I had been accustomed to do. My little Charley noticed it and said, "Mamma, you did not pray for the bad man."

"No," I answered with a sigh.

"Have you given him up, mamma?"

"Yes," I answered.



Roman Ensign

"Has God given him up, mamma?"

That night I could not sleep,—that man, dying; so vile, and with no one to care! I got up and went away by myself to pray, but the moment I touched my knees to the floor I was overpowered by the sense of how little meaning there had been to my prayers. I had had no faith, and I had not really cared, beyond a kind of half-hearted sentiment. I had not claimed his soul for God. I fell on my face literally as I cried, "O Christ, give me a little glimpse of the worth of a human soul." Did you, Christian, ever ask *that* and *mean* it? Don't do it unless you are willing to give up ease and selfish pleasure, for life will be a different thing to you after that revelation. I stayed on my knees until Calvary became a reality to me. I cannot describe those hours. They came and went unheeded, but I learned that night what it was to travail for a human soul. I saw my Lord as I had never seen Him before. I stayed there until the answer came. When I went back to my room, my husband said, "How about your miner?"

"He is going to be saved," I answered.

"How are you going to do it?" he asked.

"The Lord is going to save him, and I don't know that I shall do anything about it," I replied calmly and quietly.

The next morning, the moment my little boys went off to school I left my work and hurried over the hills, not to see "that vile wretch," but *to win a soul*. I thought the man might die; there was a human soul in the balance, and I wanted to get there quickly. As I passed on, a neighbour came out of her cabin, and said, "I'll go over the hills with you." I did not want her, but God could plan better than I. She had her little girl with her, and as we reached the cabin, she said, "I'll wait out here, and you will hasten, won't you?"

I do not know what I expected, but the man greeted me with an awful oath. It did not hurt as it had before; for I was behind Christ, and I stayed there. While I was changing the basin of water and towel for him, a service

which I had performed every day, and which he had accepted but never thanked me for, the clear laugh of the little girl rang out upon the air like a bird note.

"What's that?" asked the man eagerly.

"It's a little girl outside who is waiting for me."

"Would you mind letting her come in?" said he, in a different tone from any he had used before.

Stepping to the door, I beckoned to her, and then, taking her by the hand, said, "Come in and see the sick man, Mamie." She shrank back as she saw his face, and said, "I'm afraid." But I assured her: "Poor sick man can't get up; he wants to see you."

She looked like an angel,—her face bright, her eyes tender and pitiful. In her hand she held the flowers she had picked, and bending toward him she said, "I sorry for 'ou, sick man. Will 'ou have a posy?"

He laid his great bony hand beyond the flowers on the plump hand of the child, and the great tears came as he said, "I had a little girl once, and she died. Her name was Mamie. She cared for me. Nobody else did. I'd been different if she'd lived. I've hated everybody since she died."

I knew at once I had the key to the man's

heart. The thought came quickly, born of that midnight prayer; and I said, "When I spoke of your mother and your wife, you cursed them. I know now they were not good women; you could not have cursed a good mother."

"Good women! oh, you don't know nothin' 'bout that kind of women. You can't *think* what they were."

"Well, if your little girl had lived and grown up with them, wouldn't she have been just like them? Would you have liked her to live for that?"

He evidently had never thought of it, and his great eyes looked off for a full minute. As they came back to mine, he cried, "O no! I'd *killed* her first. *I'm glad she died.*" Reaching out and taking the poor hand, I said, "The dear Lord did not want her to be like them.

Kind hearts are here: yet would
the tenderest one
Have limits to its mercy: God has
none.
And man's forgiveness may be
true and sweet,
But yet he stops to give it. More
complete
Is love that lays forgiveness at thy
feet,
And pleads with thee to raise it—
Only Heaven
Means crowned, not vanquished—
when it says, "Forgiven."

—Adelaide A. Procter, in
"A Legend of Provence."

He loved her even better than you did. He is keeping her for you. Don't you want to see her again?"

"Oh, I'd be willing to be burnt alive a thousand times if I could just see my little girl once more, my Mamie."

O friends, you know what a blessed story I had to tell, and I had been so close to Calvary that night that I could tell it in earnest. The poor face grew ashy pale as I talked, and the man threw up his arms as if his agony was mastering him.

Two or three times he gasped as if losing breath. Then, clutching me, he said, "What's that, woman, you said t'other day 'bout talking to somebody out o' sight?"

"It's praying," I said. "I tell Him what I want."

"Pray now! Pray quick! Tell Him I want my little girl again. Tell Him anything you want to."

I took the hands of the child, and placed them on the trembling hands of the man. Then dropping on my knees, with the child in front of me, I bade her pray for the man who had lost his little Mamie and wanted to see her again. This was the



The gospel can change the most degraded heathen in dark Africa.

prayer: "Dear Jesus, this man is sick. He lost his little girl, and he feels bad. I'm so sorry for him, and he's so sorry, too. Won't You help him? Do, please. Amen."

Heaven seemed to open before us. There stood One with prints of nails in His hands and a wound in His side. Mamie slipped away soon, but the man kept saying, "Tell Him more, tell Him everything; but oh! *you* don't know." Then he poured out such a torrent of confession of his life that I could not have borne it but for

the One who was close to us that hour. By and by the poor man grasped the Strong Hands. It was the third day when the poor tired soul turned from everything to Him, the Mighty to save, "the Man who died for me." He lived on for weeks, as if God would show how real was the change. I had been telling him one day about a meeting, and he said, "I'd like to go to a meetin' once. I never went to one of them things."

So we planned a meeting, and the men came from the mills and the mines and filled the room. "Now, boys," said he, "get down on your knees while she tells 'bout that 'Man that died for me.'" I had been brought up to believe that a woman should not speak in meeting, but I found myself telling the simple story of the cross. After a while he said, "O boys, you don't half believe it, or you'd cry; you couldn't help it. Boys, raise me up. I'd like to tell it once." So they raised him up, and between his short breathing and coughing, he told the story. He used the language he knew. "Boys," he said, "you know how the water runs down the sluice boxes, carries off the dirt, and leaves the gold behind. Well, the blood of that Man she tells about went right over me, just like that; it carried off 'bout everything. But it left enough for me to see Mamie, and to see that Man that died for me."

Some days after, there came a look into his face which showed that the end was near. I had to leave him, and I asked, "What shall I say tonight, Jack?"

"Just 'Good-night,'" he replied.

"What will you say to me when we meet again?"

"I'll say, 'Good-morning.'"

The next morning the door was closed, and



Anton Lang, the "Christus" of the Passion Play at Oberammergau

I found two of the men sitting silently by a board stretched across two stools. They turned the sheet back from the dead, and I looked on the face, which seemed to have come back nearer to the "image of God." "I wish you could have seen him when he went," they said.

"Tell me all about it."

"Well, all at once he brightened up 'bout midnight, and smilin', said, 'I'm goin', boys. Tell her I'm goin' to see Mamie. Tell her I'm goin' to see the Man that died for me;' an' he was gone."

Kneeling there, with my hands over those poor cold ones that had been stained with human blood, I asked to come to understand more and more *the worth of a human soul*, and to be drawn into deeper sympathy with Christ's yearning compassion—"Not willing that any should perish."—Mrs. J. K. Barney.

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The First Advent

THE Saviour's coming was foretold in Eden. When Adam and Eve first heard the promise, they

looked for its speedy fulfilment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. But the fulfilment of the promise tarried. Those who first received it, died without the sight. From the days of Enoch the promise was repeated through patriarchs and prophets, keeping alive the hope of His appearing, and yet He came not. The prophecy of Daniel revealed the time of His advent, but not all rightly interpreted the message. Century after century passed away; the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, "The days are prolonged, and every vision faileth."

But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. . . . In heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem. . . . When the fulness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled.—"The Desire of Ages."



The Quaint Dial of an Old Clock

SEEN THROUGH OTHERS' EYES

The Law-breaker's Anthem

DEAR technicality!
So strangely sweet to me,
Of thee I sing;
Whenever I appear
To have good cause to fear
The law, thou'rt such a dear
And useful thing.

To thee my faith I pin,
Since I may boldly sin
And keep from jail;
How should I still defy
The law or hold the high
Place which I occupy
If thou shouldst fail?

A debt I owe to thee,
Sweet technicality;
Thy praise I shout!
And may my lawyers ne'er
Find thee in bad repair
When, by foul means or fair,
They trot thee out.

—S. E. Kiser.

How the Saloons Pay

MARK TWAIN said a man bought a hog for one dollar and a half, and fed it forty dollars' worth of corn, and then sold the hog for nine dollars. He lost money on the corn, but made seven dollars and a half on the hog. This illustrates how the saloons pay. They cause most of the crime, pauperism, and insanity of the country, and increase the taxes very heavily, but the tax-payers get some money from the saloon license fees.—*The National Advocate*.

Palestine for Jews "Rhetorical Folly"

THAT "blessed word"—that fatal name—Mesopotamia, seems to open on us an interminable mirage of desert and wild nomads. The prospect of civilizing a vast tract of raw wilderness, over which restless Mussulmans rove, is a dangerous delusion, which would be intolerable in the height of our former prosperity. If it be impossible at once to withdraw altogether, let us prepare to place it as soon as possible under the independent rule of some native chief, such as the Emir Abdullah. As to Palestine, which in a fit of perverse sentiment our statesmen promised to the Jews in the vein of rhetorical folly in which Disraeli seized Cyprus, "as a means of civilizing Asia Minor,"

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the sooner we get out of this escapade the better. Why a Christian power should surrender the scene of the gospel to those who cried out, "Crucify Him!" no one can say.—*Frederick Harrison, in Fortnightly Review (London), August, 1920.*

The Church's Need

AN English writer says:

"There are no words hot enough or strong enough to expose the church's Laodicean folly, imagining she is rich, and increased with goods, and has need of nothing, when in God's sight she is 'wretched, and miserable, and poor, and blind, and naked.' . . . We need a weeping prophet today—'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for . . . my people.' We need leaders and people who are capable of grasping the situation as it is in reality in God's sight, unaffected by the chloroform of unscriptural teaching and precepts of men, with which the church is kept in her blissful dream of self-satisfaction; leaders, whose 'great heaviness and continual sorrow' of heart should have some practical issue; leaders who are above regarding so-called Christian (?) opinion; men who do not mind being called morbid, unhealthy, but who are like that magnificent apostle Paul, the chosen servant of the Most High God. The 'many tears' of such a man were no maudlin ineffectual tears, no trace of cowardly weakness, emotionalism, or miserable pessimism, but were caused by an enlightened understanding of spiritual realities, and a superior knowledge of both God and man and things as they are in truth, like the tears of Jesus over His beloved city, Jerusalem."

The church needs leaders today who refuse to receive the plaudits of men, or to exploit themselves, or even to permit themselves to be exploited, or their names to be lauded; for it means the crucifying of Christ afresh. Nothing chokes the channels of true revival so effectually as idolatry of leaders on the part of God's professing children.

The gracious work of God in Scotland is an answer to prayer. Revival fires being kindled in various parts of America are answers to prayer. Keep on praying. The mercy drops are beginning to fall. Revival is surely coming, not by human might nor by human planning, "but by My Spirit, saith the Lord of hosts."

An Ohio pastor writes:

"The drift from God and the church is heart-breaking. Everything the devil and worldly people can do to draw from the path of righteousness and piety is being done. Our city high schools gave a great ball last night in the largest auditorium in this city, and our young people are being drawn into these

through the city high schools. I have a splendid company of young people in my church and Sunday school, but they are being ensnared by an awful pressure, ostracized and ridiculed because they do not go in the devilish whirl of the dance and other questionable things. . . . I cannot endure present conditions—they must be changed! I am spending today in fasting and prayer. O that God would break forth in a mighty saving manner! Pray, Pray, Pray!"—*Montreal Witness and Canadian Homestead, March 1, 1922.*

Barefooted Dancers Perform in Church

NEW YORK, March 27.—Six barefooted girls, clothed in the loose, flowing garments of another age, danced before the veiled sanctuary in the Church of St. Marks-in-the-Bow-erie yesterday afternoon. White spotlights played upon them, and blue smoke from huge incense pots curled about their graceful forms.

Dr. William Norman Guthrie, rector, described the dance as "an eurythmic ritual expressive of the annunciation." He had been faced, he said, with the necessity of finding a new utility for his church, or closing it. Therefore the dance—"a thing of beauty"—as a new means of teaching people to worship.

"Sculptors of Greece brought about a revival of the Greek religion by embodying the aspirations of the religion in their work and giving it great beauty," he said, "so why cannot a church like this, if it gets the backing of public opinion, bring about a renaissance of religious worship through beauty, through the plastic arts, through the dance? If we cannot make the dance a pathway to heaven it will be a pathway to hell. That is my ideal, and I am trying to realize it."—*Toronto Star, March 27, 1922.*

An Oriental View of Our Civilization

THAT remarkable Indian mystic, Sadhu Sundar Singh, who was in England and America a year or so ago, recently addressed a meeting of missionaries in India, and in the course of his remarks said that an Englishman had asked him how he was impressed by the civilization of the West, and he had replied that civilization seemed to him to have produced merely "trained animals." This opinion of the Sadhu reveals his remarkable keenness, for the fact that an Indian travelling rapidly through the West and getting into contact with the best products of our civilization should make this distinction, is decidedly significant,

and should lead to reflection on the part of all who are tempted to think that civilization is virtually identical with Christianity. It is far too often forgotten that there were civilizations long before Christianity, like those of Egypt, Greece, and Rome, and on this account alone it should be patent to all that even in our Western world a man can be civilized without possessing anything of true Christianity. As a writer has just said, commenting on the Sadhu's words, "Civilization without Christ can produce but a veneer of respectability. Unless Christ renews the heart, culture and education are of little value."—*Tertius, in The Globe, Jan. 21, 1922.*

God knows I'm no the thing I should be,
Nor am I even the thing I could be,
But twenty times I rather would be
An atheist clean,
Than under gospel colours hid be,
Just for a screen.

—Burns.

A PESSIMIST closes an eye, wrinkles his face, draws up the corner of his mouth, and says, "It can't be done." An optimist has a face full of sunshine. He beams on you and says, "It can be done"—and then lets George do it. But a pep-ti-mist takes off his hat, rolls up his sleeves, goes to it, and does it.—*The Rotarian.*

LIFE is not an idle ore,
But iron dug from central gloom
And heated hot in burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom,
To shape and use.

—Tennyson, "In Memoriam."

FORGETFULNESS of the clock, keeping alert, grasping the fleeting opportunity, studying for bigger things,—these are the fundamentals of getting ahead in the world, and they cannot be emphasized too much or too often.—*Selected.*

THE best man should never pass by
The worst, but to brotherhood true,
Entreat him thus gently, "Lo, I
Am tempted in all things as you."

—Alice Cary.

"RUNNING to Dorcas meetings and temperance societies or attending noon-day prayer meetings will not win the smile of God while home duties are neglected."

NEWS NOTES

—A Chicago will expert failed to make his own will before he died.

—Of the native-born Americans 22 per cent do not reside in their native states.

—A cat on a farm near Lincoln (England) has adopted eight ducklings following the drowning of its own kittens.

—Four men were recently baptized in the Panama Canal. So far as is known, this is the first time in its history the canal has been used for this purpose.

—A nine-passenger airplane is to be used by Captain Roald Amundsen, discoverer of the south pole, in his attempt to drift past the north pole with the arctic ice pack. The plane will be used in scientific expeditions, while on the trip.

—Sent on an errand with a basket and a shilling, a boy named Sidney Francis, of Garnos, near Swansea, fell into a canal and was drowned. His body was recovered with the shilling tightly clasped in one hand and the basket in the other.

—A report issued by the Swiss Topographical Bureau shows that of 115 glaciers surveyed last year, 36 were still advancing, in spite of the persistent drought which had caused an average decrease of five feet in their depth; the Rhone Glacier, it is added, had retreated by nearly 18 feet.

—Synthetic silk, produced by a new process, has all the silkiness of the original article spun by silk worms. Experimenters have produced in the laboratory the exact chemical product turned out by the worms, which, they say, is more durable and can be produced at a lower price. Alcohol is used to season the product, which otherwise would be brittle and fragile.

—Canada has settled 27,000 Canadian ex-soldiers on farm land and has lent \$85,000, 000 to these men. The full purchase price of the land and up to \$3,000 for buildings, equipment, and stock has been advanced to each. Only 7 per cent of the men thus aided have abandoned their property, and last year's crops from soldier lands were valued at \$15, 000,000.

The CANADIAN WATCHMAN Magazine

Vol. 11 Oshawa, Ont., July, 1922 No. 7
Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS
Oshawa, Ontario, Canada

Price, \$2.00 a year, in advance Single copy, 25 cents
C. F. McVagh, Editor

Entered as second-class matter at the post-office, Oshawa, Ont., January, 1921.

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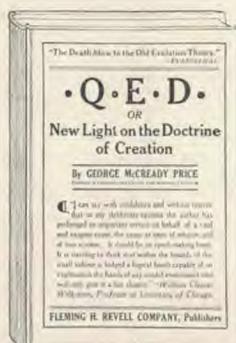
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—Legal papers, dating from the times of the Roman emperors, Augustus, Tiberius, Caligula, and Claudius, have been discovered by historical research workers in Egypt. The papers include contracts of sale covering property ranging from houses and vineyards to slaves. The papers are written on papyrus, mostly in the Greek language. A book in the Coptic language, written in the early Christian centuries, was also found.

RECENT DISCOVERIES

Made by Prof. George McCready Price

A very surprising turn has recently come about by reason of certain important scientific discoveries and developments which put old geological questions in an entirely new light,—a light which is eminently satisfactory to the believer in the Bible, and very unsatisfactory and disconcerting to the pseudo-scientific enemies of the Bible. Do YOU know about these recent developments? If you do not know, the books described below will tell you!



“ Q. E. D. ”

Or New Light on the Doctrine of Creation

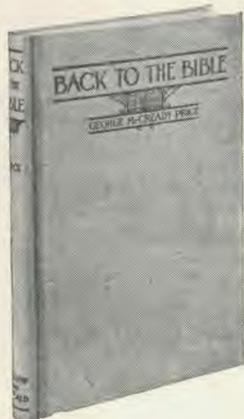
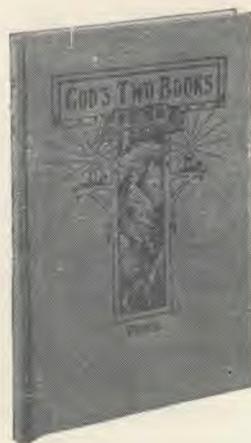
Deals the deathblow to the evolution theory by scientific demonstration of the old-time doctrine of creation as recorded in the book of Genesis. 144 pages, cloth binding. Price, \$1.15.

“I have read this book with the greatest interest and profit. I intend to call attention to it in every way possible, especially among students, to whom the book is particularly adapted.”—*Rev. W. H. Griffith-Thomas.*

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A defence of the Bible as it reads, against the claims of scientist and scholar. 235 pages, cloth binding. Price, \$1.20.

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The New Canadian Coat of Arms

The Maple Leaf, Forever!

[The National Song of Canada]

*In days of yore, from Britain's shore,
Wolfe, the dauntless hero, came,
And planted firm Britannia's flag
On Canada's fair domain.
Here may it wave, our boast and pride,
And join in love together—
The lily, thistle, shamrock, rose entwine
The Maple Leaf forever.*

Chorus:

*The Maple Leaf, our emblem dear,
The Maple Leaf forever!
God save our King, and Heaven bless
The Maple Leaf forever!*

*At Queenston Heights and Lundy's Lane,
Our brave fathers, side by side,
For freedom, homes, and loved ones dear,
Firmly stood and nobly died.
And those dear rights which they maintained,
We swear to yield them never;*

*Our watchword ever more shall be,
"The Maple leaf forever!"*

*Our fair Dominion now extends
From Cape Race to Nootka Sound;
May peace forever be our lot,
And plenteous store abound;
And may those ties of love be ours
Which discord cannot sever,
And flourish green o'er freedom's home
The Maple Leaf forever.*

*On merry England's far-famed land
May kind Heaven sweetly smile;
God bless old Scotland evermore,
And Ireland's emerald isle,
Then swell the song, both loud and long,
Till rocks and forest quiver:
"God save our King, and Heaven bless
The Maple Leaf forever!"*

—Alexander Muir.