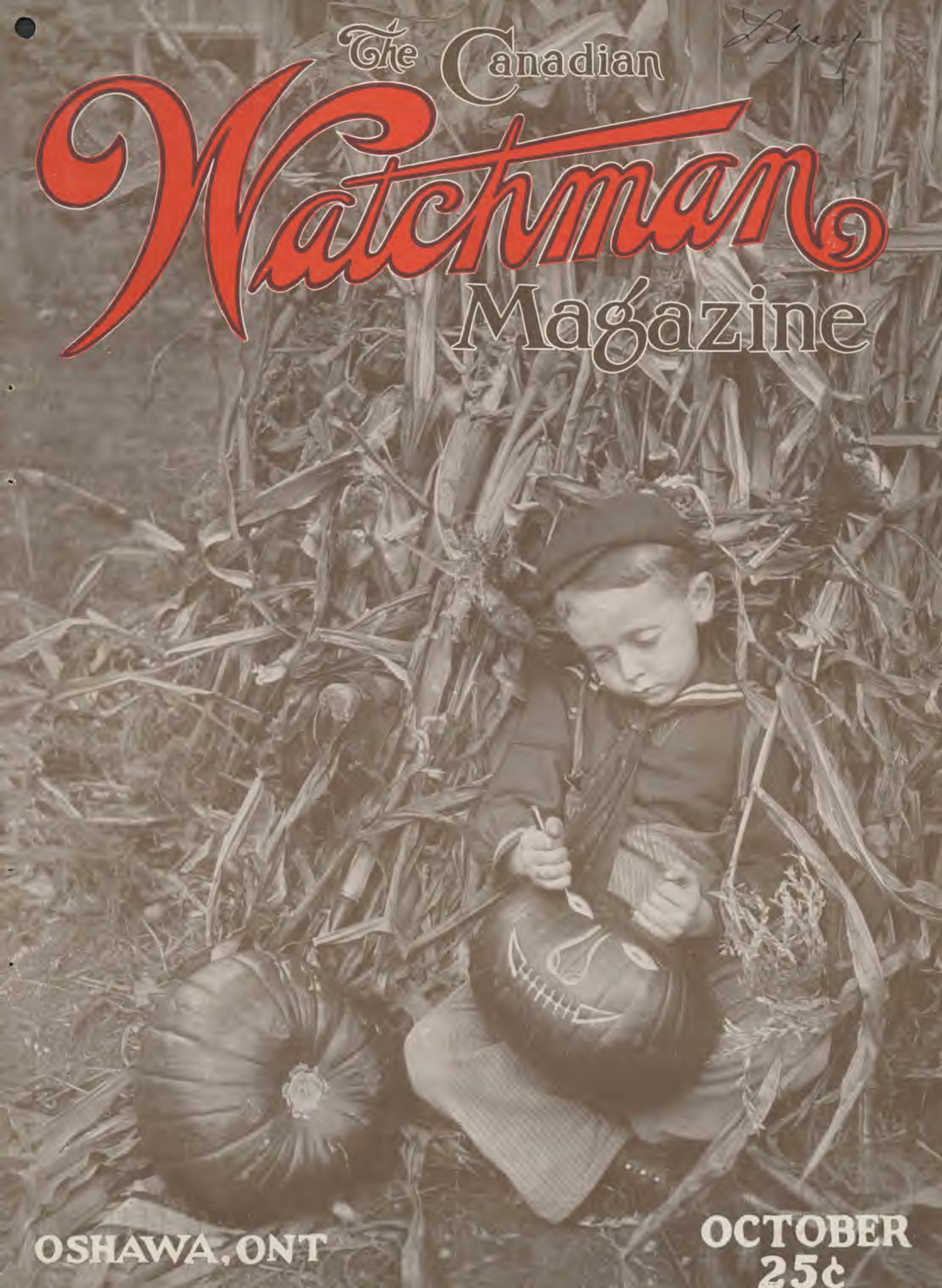


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Watchman Magazine



OSHAWA, ONT

OCTOBER
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Proverbs

HE that is surety for a stranger shall smart for it: and he that hateth suretyship is sure. . . . As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." Prov. 11:15-19.

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5:22.

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart." Prov. 3:3.

"The tongue of the just is as choice silver: the heart of the wicked is little worth." Prov. 10:20.

"When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth." Prov. 11:7.

"Every wise woman buildeth her house: but the foolish plucketh it down with her hands." Prov. 14:1.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25.

"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." Prov. 19:15.

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." Prov. 20:4.

"If thou faint in the day of adversity, thy strength is small," Prov. 24:10.

"Whoso boasteth himself of a false gift is like clouds and wind without rain." Prov. 25:14.

"The sluggard is wiser in his own conceit than seven men that can render a reason." Prov. 26:16.

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." Prov. 27:12.

"Be thou diligent to know the state of thy flocks, and look well to thy herds." Prov. 27:23.

"A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent." Prov. 28:20.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22:29.

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Editorial Comment

What Is Fundamental?

SOAP-BOX orators, zealots, fanatics, and other amateur would-be reformers are continually telling us, "You gotta get down to fundamentals" in the treatment of our social and economic ills, but they are far from unanimous in their ideas and definitions of what is fundamental.

In a stroll around City Hall Square in Winnipeg on a hot evening last summer, a reporter listened to various expressions from different groups of men engaged in argument about the economic problems of the day. "You gotta get down to fundamentals, and all other things will settle themselves," shouted one, but his idea of fundamentals was contemptuously flouted by a Socialist near by, who declared that "the real economic fundamental is to abolish capitalism, and production for profit." Another urged as a fundamentally correct and necessary thing the organization of political activity, to which still another replied with the scornful question, "When did political activity ever win anything?" His idea was for a "general strike." Others had still other notions of what is fundamental. Scarcely any of these men had a single constructive idea. There was no general agreement, and still each one

insisted on the acceptance of his theories as fundamental.

From all this it is quite evident that "fundamental" is an overworked and sadly misused word. Surely nothing that is not constructive can be fundamental; and fundamentals do not develop suddenly in the minds of a few agitators, but true fundamentals gain recognition slowly through the experiences and consciousness of enlightened humanity. Evolution furnishes no explanation of the origin of life, but it does correctly express the process of human progress. The unequal distribution of the

necessities and comforts of life force upon us perplexing economic problems. But distressing as the present situation is, we have only to look to Russia as an outstanding object lesson of how much worse vital conditions become when the Marxes, Lenines, and Trotskys have a chance to put their contradictory and destructive theories into practice. It is easy to destroy what has been accumulated by centuries of patient effort. What we call capital is merely an accumulation of productions, present and past.

A mob of desperate, hungry men can break into stores, warehouses, and banks and destroy, divide, or consume the present stock of goods, but unless they can de-



Walter Rathenau, Noted German Statesman,
Recently Assassinated



MANITOBA'S PREMIER AT HOME

This is a charming photograph of Professor Bracken, Mrs. Bracken, and their four sons, Bruce, Douglas, Gordon, and George. Before his selection as head of the provincial government, John Bracken was president of the Manitoba Agricultural College and not identified actively with politics. He was born in Leeds County, Ont.

wise some practical plan for replacing the stock consumed, they are only increasing the number of hungry people in the world. As long as human nature remains selfish, the prospect of profit and the confidence of protection in the possession of savings will remain the best incentives to production.

The most reliable book on fundamentals is one of the oldest books in the world, entitled "The Proverbs," by Solomon. Here are a few quotations, and more will be found on the inside front cover:

"There is no wisdom nor understanding nor counsel against the Lord." Prov. 21:30.

"A man's gift maketh room for him, and bringeth him before great men." Prov. 18:16.

"Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase." Prov. 13:11.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22:29.

The following quotation from a modern writer is also worth study:

"What we need is thrift. But you can't get thrift without mutual service. Labour and capital must serve each other. We need more thrift in the government, more in the corporations, and more with the railroads. But it is all a matter of individual thrift. Without individual thrift you cannot have efficiency on the part of the individual, the corporation, or the nation. Thrift is production and saving, and where you work and save, there is efficiency. Saving is the key to the whole situation."—Clarence W. Barron.

Legislation may limit the selfishness of men without discouraging production, but providence distributes this world's bounties much more wisely, equitably, than any plan devised and controlled by selfish men. The government can protect its citizens, but it cannot rightfully relieve, override, or displace individual responsibility. Capital and labour should, by legislation, be compelled to bear proportionately the necessary expenses of the government.



MANITOBA'S NEW CABINET

Front row, left to right: John Bracken, premier and minister of education; Sir James Aikins, Lieutenant-Governor; R. W. Craig, attorney-general. Back row, left to right: William R. Clubb, minister of public works; Neil Cameron, minister of agriculture; Major Patrick Hennessy, aide to Sir James Aikins; F. M. Black, provincial treasurer, and D. L. McLeod, provincial secretary.

Capital and labour are not of necessity antagonistic, but are mutually dependent, one on the other, and the same stroke that destroys capital also brings lessened production, reduced purchasing power of wages, and unemployment.

Evolution

THOSE who do not accept the evolutionary hypothesis as either a Biblical or a reasonable explanation of the origin of life on the earth, are often impatiently challenged with, "What difference does it make to a man's Christianity or his citizenship whether he believes in evolution or in creation?"

The following quotations express sentiments that are rather widely held in theological circles:

"The preacher's scientific beliefs and disbeliefs are his own, and his business is not to proclaim nor to deny certain scientific or non-scientific views as to creation or inspiration, and he will make a grievous blunder if he allows any one to sidetrack him into discussing any such issues at such a time. It really makes little difference to the people what the preacher thinks about minor matters, but it makes a world of difference what he thinks about Jesus Christ; and if he will steadily refuse to be drawn into discussions which will only irritate without enlightening, and if he will quietly and persistently proceed to preach Jesus Christ as the Saviour of men, and will illustrate the gospel of Jesus in his own life, he will find that our Methodist people, at least, will rally around him and will gladly follow his lead."—*Christian Guardian, Aug. 23, 1922.*

"From my point of view, Mr. Bryan is very unreasonable in his suggestion that either evolution is wrong, or Christianity is wrong. The papers reported him in Lincoln as saying that if you accept evolution to eliminate the supernatural, you destroy the Bible and you destroy the deity of Christ. To my mind that is silly. Evolution is simply a mode of divine procedure and is just as dignified and worthy of our conception of God, as the special creation theory. From the Christian view-

point, evolution brings God into the world instead of putting Him out of it. I conceive of God as present in every step of the process. Evolution requires very little religious adjustment in our interpretation, even of the Bible, and how it can affect the divinity of Christ, is a mystery to me." —*I. B. Schreckengast, Chancellor Nebraska Wesleyan University, Dearborn Independent, Aug. 5, 1922.*

"Whether Mr. Bryan and the clergy who oppose 'evolution' are wrong or not depends on whether one regards a reasonable interpretation of facts more or less probable than the literal interpretation of the Old Testament. Practically all modern Biblical scholars reject such an interpretation of the Scriptures. It would seem therefore that the dispute is largely one between two schools of theology. The scientist regards evolution of organisms, including man, as more probable than special creation, but he does not, so far as I know, teach it as anything other than a matter of logical probability." —*Leona L. Burlingame, Stanford University, Dearborn Independent, Aug. 5, 1922.*

Personally we have no controversy with evolution as meaning a process of development at work now and throughout the whole epoch of reliable history. And as a hypothesis as to the origin of life or of species, we are quite in agreement with those who are unable to find any scientific basis for such a hypothesis:

"Science has never seemed to find sufficient grounds



THE IRISH LABOUR LEADER

Mr. Johnstone addressing a meeting calling for a general strike to protest against militarism as practised by the gunmen of all factions.

to set forth the doctrine that one species can become another species. And there is an important point which the ordinary debater on the subject seems to have overlooked. Furthermore, Spencer's doctrine of evolution gains its point right there. Spencer believes in the evolution of things from their own species; that all the progress of nature and of peoples is carried on in that manner. Perhaps Darwin believed the same, after he failed to find the 'missing link;' but neither side has stopped, it seems, to 'hear the conclusion of the whole matter' in Darwin's latter days." —*Joseph A. Booker, President Arkansas Baptist College, Dearborn Independent, Aug. 5, 1922.*

"Evolution of a new species has been explained by many theories; none satisfactorily. Perhaps we shall never know; 'for who by searching can find out God?'" —*Edwin Erle Sparks, Ph.D., President of Pennsylvania State College, Dearborn Independent, Aug. 5, 1922.*

But quite apart from the fact that the little grey matter we possess has never permitted us to see how evolution explains the origin of anything on a strictly scientific basis, we are frankly perplexed to know how a man can believe in the "new birth" and evolution at the same time. Furthermore, Jesus Christ is the only one who has ever demonstrated His knowledge of the origin of life and His power over death. Evolution fails to account for the vir-



Children of a Wealthy and Influential Prince in India

gin birth or the resurrection from the dead. If evolutionists deny the reality of these experiences set forth as foundation facts in the gospel record, then why do they preach Jesus Christ and Him crucified at all? What good did it all do? The New Testament explains these things on the grounds that Jesus was the Creator of the heavens and the earth; but if there was no creation, may we not as logically question the re-creation of a repentant sinner into a "new creature" or the account of the birth and resurrection of Jesus?

With all due respect for the intellectual prowess of our brethren who hold to evolution, we cannot help feeling that they must have greatly modified their interpretation of what the New Testament says about the birth of Jesus. The incarnation



Mayor of St. Joseph, Mo., who takes the stand that city employees must not be members of labour unions.

of the Son of God in human flesh is consistent with the special creation theory, but it is absolutely incompatible with the idea of evolution. We do not always agree with Mr. Bryan, but we must give unqualified indorsement to his idea that it is impossible to believe in evolution and in the deity of Christ at the same time. A man may be an evolutionist and a member of the Christian church at the same time, but he would not be a "twice born" man. In other words, he would be, as far as his personal experience goes, a Christless Christian.

On page 6 we begin the publication of a series of extracts

from "Poisoning Democracy," by Prof. George McCready Price, M.A., on the influence of evolution upon good citizenship. See also "Monkey or Man? the Missing Link," on page 14.

MAX EHRMAN'S PRAYER

LET me do my work each day;
And if the darkened hours of despair overtake me,
May I not forget the strength
That comforted me in the desolation of other times,
And may I still remember the bright hours
That found me walking over the silent hills
of my childhood,
Or dreaming on the margin of a quiet river,
When a light glowed within me
And I promised my early God
That I would have courage amid the tempests
of the changing years.
Spare me from bitterness
And from the sharp passion of unguarded moments.
May I not forget that poverty and riches
Are both of the spirit;
And though the world know me not,

May my thoughts and actions be such
As shall keep me friendly with myself.
Lift my eyes from the earth,
And let me not forget the uses of the stars.
Forbid that I should judge others,
Lest I condemn myself.
Let me not follow the glamour of the world,
But walk calmly in my path.
Give me a few friends,
Who shall love me for what I am,
And keep ever burning before my vagrant steps
The kindly light of hope;
And if age and infirmity overtake me,
And I come not within sight of the castles of my dreams,
Teach me still to be thankful for life,
And for time's olden memories that are good and sweet;
And may the evening twilight
Find me gentle still.

—Selected.

POISONING DEMOCRACY



Bronze statue of Edmund Burke, presented to the American people by a British society and unveiled in Washington by President Harding in September.

From the introduction to "Poisoning Democracy," by Prof. George McCready Price, M.A., Professor of Geology in Pacific Union College, California. Other books by the same author are: "Q. E. D., or New Light on the Doctrine of Creation;" "Fundamentals of Geology;" etc.

"The following words from Edmund Burke state the problem of civil government in more compact form, and with more wisdom, than any like number of words ever uttered by any other statesman, so far as I am aware. They have already been quoted, but they will bear repetition:

"Society cannot exist unless a controlling power upon the will and appetite be placed somewhere; and the less there is of it within, the more there must be without."

the doors of equal opportunity will open up for all alike. And we feel like saying with the prophet of old, "Let me go over, I pray Thee, and see the good land that is beyond Jordan."

Some forms, too, of its moral appeal are very strong. Its picture of the close connection between poverty and disease, or even between poverty and crime, seems almost as clear as two plus two equals four. Our dismay at the hopelessness of trying to rescue the submerged tenth one by one, is replaced by the hope that all necessity for charity and philanthropy can be removed by appropriate action on the part of the social organism as a whole, by taking over the control of the production and the distribution of the products of labour. In contrast with the present pitiless struggle for existence, Socialism always pictures for us a state of society in which the profession of brotherhood will become a reality, in which the selfish interests of the individual will be replaced by the general interests of the whole, until human selfishness itself will atrophy from lack of exercise. The promise that this greatly changed environment will effect a radical change in human nature within a generation or two, appeals to all the chivalry in our nature to sacrifice the present social order, even by



EVERY intelligent modern man, I suppose, has at some time or other felt the pull of the arguments for Socialism in its economic and social aspects. We are confronted with the formidable list of various forms of injustice still existing all around us, even in the most enlightened lands; and our blood boils with all the zeal of the crusader, and we feel like going forth to hew the dragon in pieces and to vindicate the wrongs of the weak and oppressed. Then we see thrown on the screen an ideal picture of a better order of society, in which all these evils will be eliminated, when equal and exact justice will be dealt out to every one, and when

radical revolution, a social major surgical operation, if necessary, in order to place these possibilities within the reach of the next generation.

Prove All Things

Such, then, is the picture, and such are the arguments that are presented by our friends the Socialists. But it remains for us to examine more carefully the world programme that they propose, to see if their methods are equal to the emergency, and are likely to succeed. There is no doubt that in our world many things need remedying; the chief question is, Can we trust to the measures proposed by Socialism for the transformation of human society? Can we be quite sure that the remedial measures, if adopted, will not bring about a condition of affairs even worse than the conditions now complained of?

History has been changed and human life affected for good or for evil by men who have seen visions. Sometimes the vision is lofty and grand, and the individual who catches a glimpse of the glorious ideal straightway begins to be a prophet to his people; and by his zeal and contagious enthusiasm, often in spite of trial and hardship, he ultimately reduces his vision to a concrete reality in the habits of thought and in the lives of his contemporaries. Such are all those sun-crowned leaders of their fellowmen whom we call reformers and philanthropists. The list is an interminable one; but Luther and Lincoln, Wesley and Wilberforce,

John Howard and Wendell Phillips, may be cited as typical examples.

But sometimes the vision, though no less grand or noble in itself, suffers so much chromatic aberration through the personal peculiarities of the one who sees it, that it becomes an evil instead of a good; and such men then become a curse instead of a blessing to the world. In chemistry, we often get the most surprising compounds by mixing two or more elements together. For instance, saltpetre, sulphur, and charcoal, comparatively inert, harmless substances when alone, become dangerous and of astonishing power for evil when mixed together in certain proportions. Similarly, in human life, an ideal or a vision often becomes so transformed through the personal equation of the one who sees it, that its nature is completely changed. Thus we have our anarchists, our revolutionaries, our radicals. Lord Byron



German Freighter; Made from Scrapped War Material



The New Hospital for Consumptives, at Gravenhurst, Ont.

in his violent moods, Shelley all his life, and Carlyle in his old age, are examples of this type from English literary history; but every country and every age has furnished one or more typical instances of men who have seen some sort of ideal, and who straightway begin to tear down all human institutions within sight, good and bad alike, because these institutions seem to stand in the way of the reali-

istence is repressive rather than constructive; it exists primarily for the purpose of making rascals let other people alone, and for oiling, as may be most convenient, the ways of communication between man and man. Whenever it gets outside this legitimate sphere, and undertakes to promote the special interest of a certain class, invariably this promotion of one interest is at the expense of other interests

equally deserving. Yet civil government is a human device, and like all things human, it has no finality about it, but is subject to constant change or readjustment. Thus it happens that in every system of government, from the days of Menes and Nimrod to those of Lenine, Clemenceau, and Woodrow Wilson, many defects are to be seen; and at the same time, people cannot be brought to agree as to the best way of remedying these obvious defects. Thus arise political parties and factions. One man has a vision of what a true and just government, an ideal government, should be; but his environment from childhood distorts this vision, and thus his proposed remedy is very different from that of his neighbour who has been reared amid utterly different surroundings.

That kind of government is best which works out best in actual practice. As to what will work out best, we have enlightened reason to guide us, and the illustrative examples of history. But the results in both instances are far more complicated than would at first appear; because all human laws, usages, and institutions are always modified, sometimes very radically modified, by their reaction with the human factor in the

persons who are affected by them. And this human factor is always an "x," an unknown quantity; hence the combined result can never be predicted with precision. If we put hydrochloric acid on caustic soda, we always get sodium chloride, or common salt. This result is invariable and inevitable. But if we put hydrochloric acid on an unknown alkali, or on a complex mixture of unknown alkalies, there is absolutely no way of telling



HER MAJESTY QUEEN MARY

A very attractive photograph of the Queen in the dress and jewels worn at the recent Court at Buckingham Palace.

zation of their dream. In this class belong the Lenines, the Liebknechts, the Blatchfords, the Tolstoys, of contemporary history, and the August Bebels, the Karl Marxes, and the Bakunins of an earlier day.

The Purpose and Sphere of Civil Government

Civil government is a social contrivance to enable human beings to live together with as little friction and with as much individual happiness as possible. Its chief reason for ex-

what we are going to get. We may not even get away alive. Just so in society. A law requiring the payment of a certain amount of taxes may bring us in a million dollars, or a hundred million; or it may produce a million rebels and a revolution.

Theory versus Practice

So long as Socialism was merely a matter of discussion among academic pedants and discontented radicals, many sincere idealists were induced to give nominal assent to its more extreme anti-moral teachings, because these seemed to be a logical part of the whole system, and because their desire for social reform had won them over to the major premises of the Socialist argument. But in our day, we have had several very definite and clear examples of how Marxian Socialism may be expected to work out in actual practice. First of all, both in point of time and in the completeness of its working, the Bolshevism of Russia may rightly be regarded as an object lesson of Socialism reduced to practice. For as John Reed says, "Bolshevism is Socialism put into practice;" or as John Spargo declares, Lenine and Trotsky are just extreme orthodox Marxists ("Bolshevism," pp. 59, 66, 152, 158). In fact, throughout the world these leaders in Russia have been jubilantly hailed as comrades by the Marxian radicals of almost every shade of redness; and the work which these Russian Socialists are doing has been praised and apologized for (until very lately) by every soap-box expounder of Marx and by every one of the Socialist publishing houses in America.

In Austria also, the now notorious Bela Kun for a time undertook to put a similar régime into effect, though he was later deposed, and less radical factions, still more or less imbued with socialistic ideas, were allowed to get control of that ancient empire. In Germany also, the extreme Marxian Socialists, such as Rosa Luxemburg and Karl Liebknecht in Berlin, and Kurt Eisner in Bavaria, almost succeeded in bringing about a Bolshevik rule throughout the land of

the Kaiser. In all these countries except Russia, the extreme followers of Karl Marx were unsuccessful in their efforts to obtain the control of the government; but throughout all these lands, in the utterly unprincipled way in which they went about their work, as well as in the one instance of Russia in which they finally succeeded in putting their doctrines into practice, we have had such an object lesson of the true inwardness of Marxian



THE PRINCE AT HOME AGAIN

Like ordinary mortals, the Prince of Wales evidently found that "there is no place like home." On the balcony at Buckingham Palace.

Socialism that thousands throughout other countries who once argued in an academic way for the doctrine of Karl Marx have now with much energy repudiated these doctrines, at least so far as they have seen them worked out in actual practice.

In fact, it seems that this national laboratory experiment of Marxism in actual practice has done more than all abstract arguments put together to bring about a decided revolt

against it on the part of many in England and America who before the war were engaged in teaching all the essential principles of Marxian Socialism.

Socialism in Its Moral and Religious Aspects

In the following pages I have attempted a study of the principles of Socialism in its moral and religious aspects. In doing so I have had to show its connection with the general doctrines of biological evolution, and also with the doctrines of the German philosophers. Socialism is merely the economic aspects of a great system of thought which has fastened itself upon the intellectual life of the Occidental world; and my inquiry has had to consider the matter in these broader aspects. Holding as I do that Christianity is the only remedy for the moral and social ills of mankind, I have felt it necessary to compare all these various teachings with the teaching of Bible Christianity, and have been compelled to show how antagonistic these various teachings of modern economic and philosophic thought are toward the religion of the Bible. And although the war may have interrupted the spread of Socialist doctrines here in America, it is well for us to understand clearly that this is merely a temporary interruption and not a real defeat for these ideas. The evolutionary doctrines upon which Socialism is founded are still firmly believed by the great majority of people both in America and England; and so long as these primary ideas are cherished, the delay in making the social application of them, à la Karl Marx, is only a temporary one. Under these conditions a revival of the Socialist agitation is as inevitable as is tomorrow's sunrise; and it is only a question of time before the people of America will be confronted with the same problems which are now vexing the communities of the Old World.

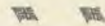
The Blind Leading the Blind

True, many of the people in Europe seem to be trying in a blind way to escape from the predicament in which they find themselves. The confusion and utter bewilderment which now seems to oppress the minds of thousands throughout both the Old World and the New, is in no small measure due to the disappointment they feel at sight of the utter failure of the Socialist leaders to bring about that era of peace and brotherhood which has so long been the subject of their teachings. But many of us feel like saying, "I told you so." In our view the results which we see were simply

inevitable. In the very nature of things, a system of social life which had its birth in the hideous doctrine of the class war, which acknowledges no God and no ultimate basis of morality except mere expediency and the whim of the individual, which repudiates all the sacred obligations of the home, and knows nothing higher and nobler than the ethics of the jungle and the cave,—what can we expect of such a system except that very chaos and social anarchy which has fastened itself like a horrible international cancer upon Eastern Europe and Northern Asia?

Symptoms in America

And the dangerous part of this whole matter, so far as America is concerned, is that there are probably several millions of people spread all over this country who would throw their caps into the air and shout with glee at the prospect of seeing this same Marxian Socialism established here in America. So far from being cured of their doctrines by witnessing what has taken place in the Old World, they have openly exulted at the tragedy in Eastern Europe, and continue to proclaim that the triumph of Bolshevism is merely the dawning of the Socialists' day of power. These are biding their time, well aware that the propaganda of class hatred and social discontent which still continues unabated throughout England and America must inevitably bring about those conditions which they hope to take hold of and make use of for bringing in that worldwide social revolution which Marx predicted and which all Socialists have been waiting for these two generations. We have already seen a world war with one great group of nations pitted against other nations; but even that war was confined to a comparatively small part of the earth's surface. What will it be when we have the war of class against class, no longer a mere figure of speech, but a hideous reality, and when the scenes of the conflict will be the streets and squares, the skyscrapers, the banks, and the boards of trade of every large city?



THE people who always live in houses, and sleep on beds, and walk on sidewalks, and buy their food from butchers and bakers and grocers, are not the most blest inhabitants of this earth. The circumstances of their existence are too mathematical and secure for perfect contentment. They live at second or third hand. They are boarders in the world. Everything is done for them by somebody else.—*Selected.*

Believing *and* Understanding

THERE are many persons who seem to think that nothing is to be believed unless they can understand it. If they were the highest intelligences in the universe, this possibly might be reasonable; but there are other *men*, even, who understand a multitude of things of which these first men neither know nor are able to comprehend anything. And in point of fact there are thousands of things constantly occurring around us which the most sceptical do believe, but yet do not understand.

Many a man who disbelieves in the Creator because he cannot explain the creation of the universe, could not explain how to make the coat on his back, nor the shoes on his feet. It would require years for him to investigate and thoroughly comprehend all the processes involved in the manufacture of the clothes he wears. Then, his material must come from some external source, prepared to his hand. There is no man on earth who knows so much that there is not some other person who knows things of which this man understands nothing; and the man who has not learned how little he knows, knows very little indeed.

And yet all human machinery and everything of human manufacture is entirely comprehensible, in all its workings and processes. Though one man may not understand it, another man can comprehend the whole matter. A man may take apart an engine, a sewing-machine, a typewriter, and be able to learn how it is made, what it is made of, and the use of every part, and the precise manner of its operation. Not every man can do this, but there are human beings who can comprehend these matters. But in the processes of nature we are constantly baffled by things which *no man*, however intelligent or intellectual, is *able to explain*. He can trace the workings of water-power, and steam-power, and wind-power; but he cannot trace the workings of life-power, will-power, nerve-power, or vegetative-power. He can follow the motion of sound



from its origin, in its passage through the viewless air, till it reaches the ear; but he cannot bridge the chasm between the mechanical devices contained in the ear for receiving the aerial pulsations, and the mental power which receives, and the intelligence which interprets those sounds and impressions.

Men can make an instrument which, like an ear, will mechanically receive sounds; but it cannot understand them nor interpret them. To do this, life is needful, and

no scalpel is keen enough to lay bare the secrets of life, intelligence, will, and mental and moral energy.

These things are incomprehensible by man, and they are only to be accounted for by the theory that they have their origin with the higher intelligence of an all-pervading presence, an almighty and omniscient Creator.

To undertake to solve the mysteries of creation while denying the existence of a supreme Creator is as foolish as to undertake to explain the action of a steam-engine while denying the existence of steam, or to propound a theory concerning the workings of a windmill, while denying the existence of atmospheric air. The man who thinks that by digging among the stones and rocks, and investigating bones and sinews, he can solve the mysteries of existence, might as well undertake to dig out electricity with a pick-ax, or investigate the attraction of gravitation with a crowbar. Throughout creation, inexplicable mysteries hedge us on every hand; and when a man finds out how little he knows, he is in a fair way to learn something to his advantage.

The sceptic does not believe in the Bible. His father did not believe in a telephone or a telegraph, and his great grandfather did not believe in a railroad or a steamboat. Why? Because they *did not know enough about them to believe in them!* Similarly, sceptics *do not know enough about the Bible* to believe in it.

How many infidels can explain why Jews who keep the law of Moses live longer than their Gentile neighbours?—*Selected.*

THE VICTORIOUS LIFE



HE Lord has given me a message for you, and not for you only, but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine." You desire to please the Lord, and you can do this by believing His promises. He is waiting to take you into a harbour of gracious experience, and He bids you, "Be still, and know that I am God." You have had a time of unrest, but Jesus says to you, "Come unto Me, . . . and I will give you rest." The joy of Christ in the soul is worth everything. "Then are they glad," because they are privileged to rest in the arms of everlasting love.

Put away your distrust of our heavenly Father. Instead of talking of your doubts, break away from them in the strength of Jesus, and let light shine into your soul by letting your voice express confidence and trust in God. I know that the Lord is very nigh you to give you the victory, and I say to you, Be helped, be strengthened, be lifted out of and away from the dark dungeon of unbelief. Doubts will rush into your mind, because Satan is trying to hold you in captivity to his cruel power; but face him in the strength that Jesus is willing to give you, and conquer the inclination to express unbelief in your Saviour.

Do not talk of your inefficiency and your defects. When despair would seem to be sweeping over your soul, look to Jesus, saying, "He lives to make intercession for me." Forget the things that are behind, and believe the promise, "I will come unto you," and "abide with you."

God is waiting to bestow the blessing of forgiveness, of pardon for iniquity, of the gifts



MRS. E. G. WHITE

(Letter to a friend)

of righteousness, upon all who will believe in His love and accept the salvation He offers. Christ is ready to say to the repenting sinner, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. This blood "cleanseth from all sin."

It is your privilege to trust in the love of Jesus for salvation, in the fullest, surest, noblest manner; to say, "He loves me, He receives me; I will trust Him, for He gave His life for me." Nothing so dispels doubt as coming in contact with the character of Christ. He declares, "Him that cometh to Me I will in no wise cast out;" that is, there is no possibility of My casting him out, for I have pledged My word to receive him. Take Christ at His word, and let your lips declare that you have gained the victory.

Is Jesus true? Does He mean what He says? Answer decidedly, "Yes, every word." Then if you have settled this, by faith claim every promise

that He has made, and receive the blessing; for this acceptance by faith gives life to the soul. You may believe that Jesus is true to you, even though you feel yourself to be the weakest and most unworthy of His children. And as you believe, all your dark, brooding doubts are thrown back upon the archdeceiver, who originated them. You can be a great blessing, if you will take God at His word. By living faith you are to trust Him, even though the impulse is strong within you to speak words of distrust.

Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the light given, the Holy Spirit gives more light and strength. The grace of the Spirit is supplied to co-operate with the

soul's resolve; but it is not a substitute for the individual exercise of faith. Success in the Christian life depends upon the appropriation of the light that God has given. It is not an abundance of light and evidence that makes the soul free in Christ; it is the rising of the powers and the will and the energies of the soul to cry out sincerely, "Lord, I believe; help Thou mine unbelief."

I rejoice in the bright prospects of the future, and so may you. Be cheerful, and praise the Lord for His loving-kindness. That which you cannot understand commit to Him. He loves you, and pities your every weakness. He "hath blessed us with all spiritual blessings in heavenly places in Christ." It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son.

Satan seeks to draw our minds away from the mighty Helper, to lead us to ponder over our degradation of soul. But though Jesus sees the guilt of the past, He speaks pardon; and we should not dishonour Him by doubting His love. The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life. When Satan thrusts his threatenings upon you, turn from them, and comfort your soul with the promises of God. The cloud may be dark in itself, but when filled with the light of heaven, it turns to the brightness of gold; for the glory of God rests upon it.

God's children are not to be subject to feelings and emotions. When they fluctuate between hope and fear, the heart of Christ is hurt; for He has given them unmistakable evidence of His love. He wants them to be established, strengthened, and settled in the most holy faith. He wants them to do the work He has given them; then their hearts will become in His hands as sacred harps, every chord of which will send forth praise and thanksgiving to the One sent by God to take away the sins of the world.

Christ's love for His children is as tender as it is strong. And it is stronger than death; for He died to purchase our salvation, and to make us one with Him, mystically and eternally one. So strong is His love that it controls all His powers, and employs the vast resources of heaven in doing His people good. It is without variableness or shadow of turning,—the same yesterday, today, and forever. Although sin has existed for ages, trying to counteract this love and obstruct its flowing earthward, it still flows in rich currents to those for whom Christ died.

God loves the sinless angels, who do His service and are obedient to all His commandments; but He does not give them grace; they have never needed it; for they have never sinned. Grace is an attribute shown to undeserving human beings. We did not seek after it; it was sent in search of us. God rejoices to bestow grace upon all who hunger and thirst for it, not because we are worthy, but because we are unworthy. Our need is the qualification which gives us the assurance that we shall receive the gift.

It should not be difficult to remember that the Lord desires you to lay all your troubles and perplexities at His feet, and leave them there. Go to Him, saying, "Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?" And He will answer, "I will take them. With everlasting kindness will I have mercy upon thee. I will take your sins, and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove."

"I, even I, am He," the Lord declares, "that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified." "I have not spoken in secret, in a dark place in the earth: I said not unto the seed of Jacob, Seek ye Me in vain: I the Lord speak righteousness, I declare things that are right." "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Respond to the call of God's mercy, my sister, and say, "I will trust in the Lord and be comforted. I will praise the Lord; for His anger is turned away. I will rejoice in God, who gives the victory."

Sometime

SOMETIME, when all life's lessons have been learned,
 And sun and stars forevermore have set,
 The things which our weak judgments here have spurned,
 The things o'er which we grieved with lashes wet,
 Will flash before us out of life's dark night,
 As stars shine most in deeper tints of blue;
 And we shall see how all God's plans are right,
 And how what seemed reproof was love most true.
 But not today. Then be content, poor heart!
 God's plans, like lilies, pure and white, unfold;
 We must not tear the close-shut leaves apart,—
 Time will reveal the chalices of gold;
 And if, through patient toil, we reach the land
 Where tired feet, with sandals loosed, may rest,
 When we shall clearly see and understand,
 I think that we shall say, "God knew the best."

—May Riley Smith.

MONKEY OR MAN?

HAROLD
CLARK



"Thy
good word
informs
my soul"

THE Lord expects every man to stand on his own judgment in regard to the evidences for his religious belief, instead of depending on the opinions of savants or sages. While he may not have all the facts, yet the ordinary man can easily acquaint himself with the findings of the historian and scientist. From every source men are bringing forth knowledge in regard to the natural world; and the researches of the scientists are placing before every person the chance to choose his own position on the great problem of "Creation or Evolution?" A survey of the publications of the past six months reveals some surprising development in this field.

The Efforts of Modern Scientists

The scientists of the nineteenth century elaborated a marvellous array of facts, but their theories were largely *inferences* from these

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"Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."
Hosea 10:13.

facts, a medley of wild guesses as to the causes of the natural phenomena.

The geologists found in Sir Charles Lyell their leading expositor, who, taking the facts dug from the earth's secrets, arranged them in a great system based on the assumption of *uniformity*. The form of the continents, the shape, position, and distribution of the mountains, the formation of fossil deposits, in fact, all natural structures, he attributed to forces operating through countless ages in the same way we now observe them at work. The slow actions of the winds, of the tides, of running water, of volcanoes, were supposed to have built up the mountain chains and carved the valleys of the earth. This doctrine of *uniformity* has stood as the corner-stone or one of the main pillars of the whole present-day evolutionary hypothesis. With this idea Darwin correlated the plan of a succession of life forms, thus establishing the other great pillar for the modern temple of evolution. Each of these theories was a necessary corollary for the other, the *biological succession* furnishing a criterion for the arrangement of the rocks, and the *uniformity* idea postulating the time necessary for the succession of life forms to develop. Upon this correlation the scientists became convinced of the reality of evolution, and though each theory was only a wild and fanciful vagary of speculative philosophers, the union made them look so plausible that the majority yielded to the skilful sophistries of Lyell and Darwin and bowed down to their *ipse dixit*.

With the twentieth century has come an era of specialized technical research by experimenters in all fields of study. Paying little attention to the meaning of the facts, and contenting themselves with the explanations put forth during the previous century, the scientists of our own time have run themselves into a maze where fact and theory keep them confusedly backing and turning in their endeavours to find a way out. Especially in biological lines, the researches into the mechanism of heredity

THE MISSING LINK

and Mendel's laws have narrowed the conflict between theory and fact down into the field of genetics, with the result that the whole question of evolution has within the past six months broken out again in all its old-time fury.

Disquieting Developments

The facts brought out by the specialists are rather disconcerting to their popular explanations of the origin of things, for there has not been, to say the least, any solution of the problem of how evolution might have come about. Listen to Dr. William Bateson, the English geneticist, in his Toronto speech, Dec. 28, 1921, before the American Association for the Advancement of Science:

"So we went on talking about evolution. That is

barely forty years ago; today we feel silence to be the safer course. . . .

"Discussions of evolution came to an end primarily because it was obvious that no progress was being made."

Following these words, Dr. Bateson gave a survey of the development of modern biological science, through the minute structure of organisms, into variation, and finally in Mendelism. Finding in Mendel's laws a clue to the problem, the searchers investigated them thoroughly, expecting to solve the origin of species; but they again ran into a blind alley, for even the heredity laws pointed only to a simple combination of factors, with no advance beyond already existing traits. He says (*italics mine*):

"Analysis has revealed hosts of transferable charac-

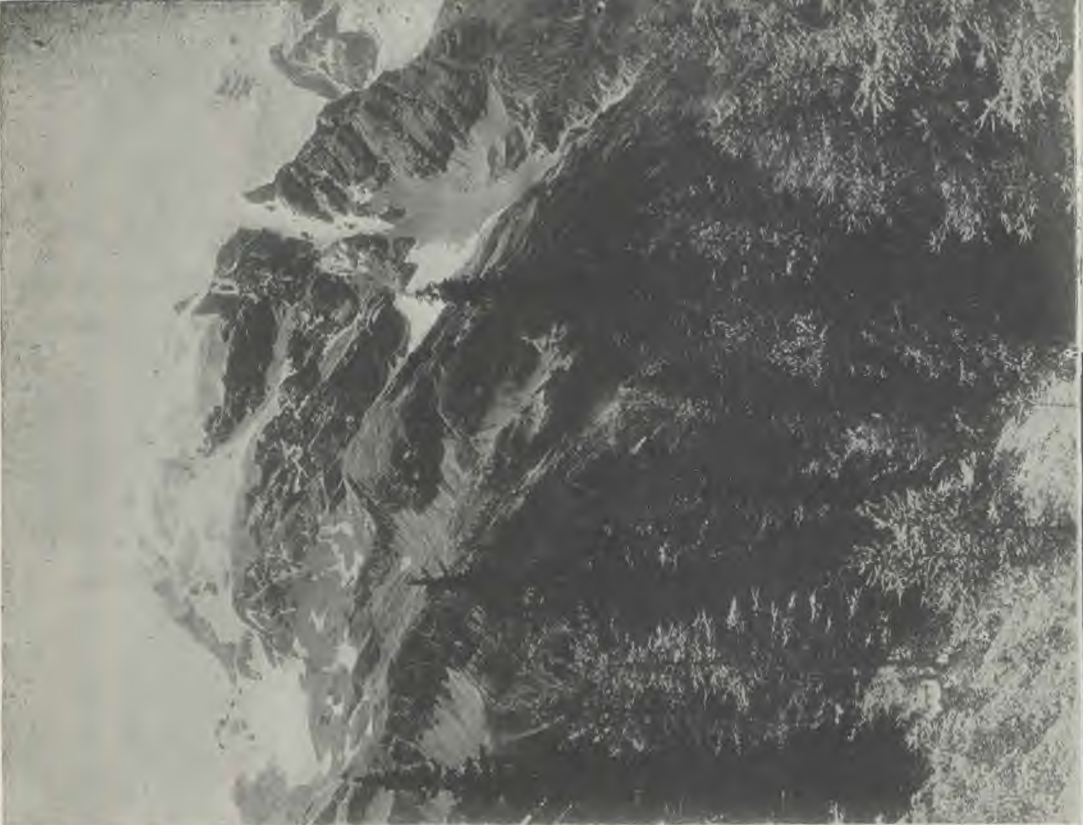


SAXON CHURCH UNCOVERED IN LONDON

On the site of some demolished buildings on the south side of St. Helen's Place, Bishopsgate Street, London, the foundations of an old Saxon church and of an earlier building, thought to be Roman, have been revealed. The picture shows "The Nuns' Squint," the only piece of architecture of its sort in England, through which the nuns of St. Helen's Monastery could gaze at the altar of St. Helen's Church.



4



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Around the World with the Camera



1. William Howard Taft, Ex-President of the United States; now Chief Justice of its Supreme Court
2. Jungfrau, an Alpine Peak
3. William E. Gladstone
4. Suffrage Memorial Statue of Susan B. Anthony, Elizabeth Cady Stanton, and Lucretia Mott, in the Capitol Building at Washington, D. C.
5. This is one of what is probably the finest herd of buffalo in existence. The herd at Banff, Alta., now numbers over one thousand
6. A photograph showing damage to property by the gradual sliding of the side of a mountain in Wales. The cause is believed to be water in old mine workings



ters. Their combinations suffice to supply in abundance series of types which might pass for new species, and certainly would be so classed if they were met with in nature. Yet critically tested, we find that they are not distinct species and we have no reason to suppose that any accumulations of characters of the same order would culminate in the production of distinct species."—*Science*, Jan. 20, 1922.

Summing up all the investigations, the speaker declared:

"When students of other sciences ask us what is now currently believed about the origin of species, we have no clear answer to give. Faith has given place to agnosticism."

Evolutionists on the Defensive

Coming from such authority at this time when the old theories are threatened, these statements have raised a storm of protest from the "old guard," the confirmed evolutionists. At their head, Dr. Henry Fairfield Osborn, president of the American Museum of Natural History, New York, leads the fight by attacking Dr. Bateson, denouncing him as a "specialist who is out of the main current of biological discovery" and whose opinions are "valueless and contrary to the truth." In several publications Dr. Osborn makes the dogmatic assertion that evolution "has since [1869] been confirmed by an overwhelming volume of testimony, so that we are now able to assemble and place in order line after line of animals in their true evolutionary succession."

Surely this stage of the controversy would be an opportune time to bring forth some of the "overwhelming testimony," and fortunately Dr. Osborn does so for the edification of the layman who wonders how the animals of the past can be arranged in their order of evolution.

In the May 5, 1922, issue of *Science*, the official organ of the American Association for the Advancement of Science, appears an article by Dr. Osborn, its first paragraph reading:

"It is hard to believe that a single small water-worn tooth, 10.5 mm. by 11 mm. in crown diameter, can signalize the arrival of the anthropoid primates in North America in Pliocene time. We have been eagerly anticipating some discovery of this kind, but were not prepared for such convincing evidence of the close faunal relationship between Asia and western North America as is revealed in this diminutive specimen."

The Pliocene period, 500,000 years ago, when the finishing touches were being put on the evolutionary process, is the age during which the "missing link," *Pithecanthropus erectus*, was supposed to have lived in Java, where the top of his skull-case was dug up a few years ago. His relatives, the monkeys and chimpanzees and other anthropoid primates, have not hitherto been found either alive or fossil in North America. Hence the dis-

covery of this tooth in the Nebraska gravels is an event of great importance in the annals of science.

Reporting March 23, 1922, after a careful examination of the specimen, two experts of the American Museum present the following illuminating data concerning it (*italics mine*):

1. It is so worn that it is hard to tell whether it is a second or third molar, yet they "rather incline to the opinion" that it is a second molar.

2. "The kind of wear shown in this tooth . . . has never been seen in anthropoid tooth, and we are of the opinion that even in very old chimpanzees the outer half of the crown will be unevenly worn."

3. "The nearest in point of wearing surface is the supposed M² [second molar] attributed to '*Pithecanthropus*,' also in the form of roots."

4. Summing up this "convincing evidence" the scientists concluded that the tooth resembled those of "*Pithecanthropus*," and was "with men rather than with apes."

Dr. Osborn continues: "On the basis of these very careful studies, the author decided to make this tooth the type of the following new genus and species: *Hesperopithecus harold-cookii*, new species." This name signifies an anthropoid of the Western world, discovered by Mr. Harold J. Cook, of Agate, Nebraska. This will go down in the records as one more link in the chain of evidence in support of evolution. Dr. Osborn gives a detailed description of the new "missing link," showing its relation to the higher apes on one side and to the lowest types of the American Indians on the other.

Some Amazing Conclusions

A careful study of the statements here quoted will show the condition prevailing in the scientific world today. The italicized words and phrases show the weakness of the arguments used, and only because of the fact that these men are impervious to any reasoning except their own established theories, are such things passed off in the name of science. Secure in the belief that the theories are unassailable, they go on collecting and classifying teeth and bones and rock piles, building upon them a history of past ages. A tooth from Nebraska, a piece of a skull from Germany, another from Java with a thigh-bone and a tooth in gravel beds several yards away, are the evidences offered to the public in proof of the ascent of man from animal ancestry during a period of half a million years. One who has not been schooled to accept the "say so" of learned men without murmur, finds it hard to swallow all this without choking.

A comparison of the methods and conclusions of Dr. Osborn and his colleagues and the genetics workers like Bateson and Morgan will show that on one hand are men arranging the

fossils in their supposed evolutionary sequence, while on the other are careful investigators searching out the laws of cell growth and hereditary qualities. The first class are working on the assumptions of the past century, making the evidence prove their point by classifying their discoveries according to a cut-and-dried theory. The second class are recording actual results of breeding, and experimenting on the processes of growth and reproduction, forces which must have been at the bottom of all evolutionary progress if there had been any evolution.

It is an open question whether the evidence produced by the first method can be called "convincing," except to one who swallows the theory whole to begin with. Whenever a tooth or a bone is found, it is classified and named to fit in its place in the evolutionary scheme. It thus becomes one more link in the chain of development from lower to higher life. Because all creatures can be arranged in ascending order of complexity, it is assumed that they evolved in this order, and so every new discovery takes its place as evidence supporting the theory.

In their attacks on Bateson, the "old guard" evolutionists accuse him of confusing the public by throwing doubt on the truthfulness of the stock theories. But it seems as if the real confusion is coming from those who shut their eyes to the actual experimental data upon which Bateson takes his stand. Probing deeper and more minutely into the cell life than any other men have ever done, these geneticists declare that there has been found no explanation whatever of how evolution may have come about. While hoping for some rays of light, yet they find the problem as dark as ever.

Their declarations of agnosticism are simply a statement of results obtained by years of research in the lines from which one would expect light to come if there were any light on the problem.

If the doctrine of *uniformity* were true, then the same changes that developed new races of animals ought to be seen going on in the chromosomes and the hereditary processes of the cells. On the other hand, if these changes are not to be observed at the present time, we have no proof of uniformity. And then, if past changes were different than those now observable, the differences may have involved an actual creation just as well as an evolution. The same reasoning can be carried into the realm of fossils, for no evidence has yet been found that does not serve just as well to prove a

deluge as a protracted period of deposition.

And so the battle goes on. The whole problem of the possibility and the methods of evolution is now being fought over by the scientists, with the conflict lining up over the question of theory or experiment. The battle has come to the point where men as high in the scientific world as Dr. Bateson himself are forced to declare that their belief in evolution rests on faith alone, for experiment gives them no proof. From Dr. Morgan's lips the writer heard the admission that we know nothing of the way in which hereditary changes originated.

When some of these men declare that their belief in popular theories rests only on faith, and others of them put up such evidence as that here quoted from Dr. Osborn, it is time for us to make up our minds whether we shall allow our faith in God's word to be shaken by the attacks of modern evolution. To us comes the call as of old, "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal [the evolutionist's nature god], then follow him."

Death and Life

L. G. OXFORD

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

THERE'S a way which seemeth right to man;
But it's not the way of the cross.
Though the surface be radiant, and sparkling grand,
Yet underneath lies the dross.
The way of the cross is the way of life,
Throughout its length and breadth;
But the selfish way leads on to strife,
And its ultimate end is death.

We may try to hide our many sins
Under cover of such a plea
That others are doing the very things,
And profess far more than we.
But looking at others will do no good,
Nor help one soul to win;
This course means death—be it understood—
For death is the wages of sin.

It may seem good to the mind of those
Who are lusting for pleasure and gold,
To walk in the selfish path they chose,
And to Satan and sin be sold.
But soon will come the end of life,
When the clay gives up its breath,
And those who yielded to sin's mad strife
Will be cold and silent in death.

There's another way—a way more sweet—
It's the strait and narrow road
Marked out by our Saviour's loving feet
As He carried sin's shameful load.
And all who follow the way He trod,
Will receive a reward rich and rife;
They will dwell in the beautiful kingdom of God,
And receive everlasting life.

Fredericton, N. B.

The House with the Golden Windows

Charles L. Paddock



THE story is told of a discontented boy who lived in an old, weather-beaten cottage on the top of a hill. His home was small and shabby, and its furnishings were not elaborate. He was very much dissatisfied with his lot.

One evening, just as the sun was sinking below the western horizon, he sat on the steps of his humble home and looked down into the valley below. As he gazed, his eyes fell upon a beautiful sight—a house with golden windows. This made him feel all the more wretched. He thought of what a beautiful home that must be, and how different from his own humble dwelling on the hill. Evening after evening, at the close of the day's work, he would sit on his doorstep and look longingly down into the valley at the home with the beautiful windows. He chafed under the hardship and poverty he must endure, and his little home lost all its beauty and charm. How often he murmured to himself, "If I could only live in that beautiful home in the valley, how happy I should be. I can never be happy in this miserable little place."

Finally, one evening as he sat gazing at the supposed castle in the distance, he determined that he would at least make a journey to the spot and look through the golden windows. Early next morning he was up and on his way to the valley. It was hot, and the roads were dusty, but he trudged on through the entire day. Toward evening he came to the spot at which he had been looking with envy. But a feeling of great disappointment crept over him, for all the glamour and beauty had disappeared, and he saw only an old, broken-down stable, with a few common glass windows. The windows were not gold at all,—only glass, and dirty and broken glass at that. All their beauty had been caused by the rays of the setting sun. Weary and disillusioned, he turned to retrace his steps; but twilight was already blurring the landscape, and he sought a sheltered nook in which to spend the night. The next morning he arose and turned his eyes to his own humble home on the distant hill. Be-

hold, in the rays of the morning sunlight its windows were of shining gold! A change came over him from that moment, and he decided to return to his home on the hill, never again to be discontented with his lot.

How many of us are living over the experience of the boy in the story! We are looking longingly at the lot of some one else who seems so much more fortunate than ourselves. We are looking to the future for our happiness, expecting to find it when we have obtained so much money, when we have had some stroke of luck, when conditions are more favourable. The whole world seems to be seeking for happiness, but we meet very few people who have attained the goal sought. When we reach the point in life to which we have looked forward for happiness, we find happiness is just a little farther on, and we pick up our burdens and plod onward. Discontented and dissatisfied today, we expect to be joyful and happy tomorrow. Thus the days pass by, and life's short span is spent, and the joys which might have been ours from day to day have slipped from us. In our anxiety to obtain the boon apparently held out to us by tomorrow, we pass by the pleasures and blessings of today.



One evening last week while I was visiting at the home of a friend, the wife said she had at one time thought that she would be perfectly happy if she might only have an electric washer in the home. The husband, desiring to make her happy, bought the coveted washer, and she was happy for a time. Then she felt she must have an electric vacuum cleaner. This was also purchased, and was appreciated. The wife remarked laughingly, "Now I want an electric range, and then I shall be satisfied."

The story is told of a king who was out of spirits and consulted his astrologers regarding a remedy. He was told he would find happiness by wearing the shirt of a contented man. The homes of the rich were searched in vain. At last a poor man was found who fulfilled the conditions exactly, but he had no shirt.

Many a poor labouring man has looked with covetous eye at the beautiful mansions of the idle rich, thinking that happiness must reign there, not realizing that many of these mansions are but shelters for shrivelled, miserable souls still in quest of happiness. Trudging along our weary way, passed by the rich man in his limousine, we allow a feeling of discontent to arise in our hearts, not knowing that our lot is happier than his.

The most of us are living in anticipation of tomorrow, getting ready to live when we have reached our ideal of life. When we shall have a nice home, a little more money, a little better clothes, less work and more leisure, then we shall be ready to get some real joy out of life. To the majority, happiness is not a reality, but a pot of gold at the end of the rainbow, which may ever be sought after, but never found.

Young people plan to enjoy just a little more of the pleasure of the world, and then to begin to live the life that counts—to be Christians. They cry, "No, not today;" and the will-o'-the-wisp of worldly pleasure leads them on and on until life's short race is run, their life's forces are spent, and they are at the end of their journey. The best time to begin to live a Christian life is today.

The spoiled child, when he cannot have his own way, goes into the corner and pouts. And so we, too, spread gloom over many lives because we cannot have some of the petty things that we deem essential to our happiness.

Ethel gets a new spring hat, and there is no more happiness for Mary until she, too, has a new spring bonnet. Neighbour Jones buys a new Ford, and we feel that all joy is gone from our lives until we, too, can have a Ford like the neighbour's. And Neighbour Jones is not enjoying his "flivver," for the man across the street has bought a bigger car. And so life goes, full of discontent.

We find thousands flocking to the country to spend their holidays—to have a good rest and to really enjoy life. And if a census could be taken, we should find a large number from the



country going to the city to see the sights and find happiness. The boy on the farm feels that his life is all drudgery, and looks with covetous eye toward an easy situation in the city. And the man in the city feels that the farmer is having everything his way, and is sailing an untroubled sea. The cow in the

best of pasture stretches every muscle, and scratches her neck on the barbed-wire fence, in order to get the grass just over on the other side, and thus be happy.

We pinch our feet in tight shoes, we wear furs in summer and low-necked dresses in winter, to be like other people and to increase our happiness. We sit up half the night in our joy seeking. Because of the pleasant taste now, we eat and drink that which in the end we know will bring pain.

One man who had many hardships in life left us a good ideal to work to when he said, "For I have learned, in whatsoever state I am, therewith to be content." Why not be content today, and really enjoy life as the days go by? not content in the sense that we do not look for anything better, that we have no ideal in life, but be happy just where we are; make the most of our surroundings; use good common sense; do all the good we can; make use of every opportunity which comes to us; and make the world better. We get out of life just about what we put into it. The man who gives the most, gets the largest returns. The greatest amount of happiness comes in trying to make others happy. If we do not invest much, we cannot expect very large returns.

Winnipeg, Man.

My Ships

My days are ships that put to sea,
While in the dusk I silent stand,
And watch them sailing far from me
To some unknown, far-distant land.

Into the dim and starless night,
Over an ocean grey and lone,
Onward they go, nor left nor right,
Each with a cargo of its own.

I may not know, till all is past,
What port they make when oversea;
But this I know, that I at last
Shall find my ships awaiting me.

Then may I stand and smile at death,
If I have put in every one
A little love, a little faith,
A little deed of kindness done.

—Selected.

"THAT happy state of mind, so rarely possessed, in which we can say, 'I have enough,' is the highest attainment of philosophy. Happiness consists in being content with what we possess. He who wants little always has enough."



Millions Now Living Will Die Twice

Harold M. S. Richards



HE startling heading of this article is a statement of Bible truth. How often in these days do we read in the public press lecture announcements,—by the Russellites,—giving the assurance that the speaker will show that “millions now living will never die.” And the chief aim of the lecturer will be to convince his hearers that in just a short time, or, to be more definite, in 1925, will take place “the resurrection of the faithful worthies of old and the beginning of reconstruction;” that gradually the earth itself will grow more and more bountiful, and all will find themselves in circumstances calculated to *make* them be good; and that after numerous other things happen, all will be saved, albeit in different stratas of honour and glory, except a small but resolute lot of hard-necked impenitents,—the finally incorrigible,—who will of necessity be destroyed.

In the face of this highly attenuated but erroneous theory, the Bible still teaches that millions now living will die twice.

Of course, we know from the prophetic word that the coming of our Lord Jesus Christ must be very near, and that some who see the great climax signs of the end will live to behold His glory in the skies (Matt. 24:34); but to teach a world-wide salvation even now begun is far different.

The Day and Hour Not Revealed

First, the whole Millennial Dawn Move-

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ment is based on a wrong principle, for it claims to name the time of the second advent, which it has done several times; namely, 1874, 1914, and 1925. This is contrary to Scripture,—contrary to the teaching of Matthew 24:36 and Acts 1:7. The latter scripture reads, “It is not for you to know the times or the seasons, which the Father hath put in His own power.” Jesus did not come in 1874, for no one saw Him then with his physical eyes, as the disciples saw Him go away.

His Ascension Was Physical and Visible

“When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts. 1:9-11.

In these three verses are five words or phrases referring to the vision of physical eyesight: “Beheld,” “their sight,” “looked steadfastly,” “gazing up,” “seen Him.” And in verse eleven we discover five words or phrases of exact comparison referring to His second coming: “This,” “same,” “so come,” “like manner,” and “as.”

When Jesus ascended to heaven, He was actually seen by the physical eyesight of the disciples. His second coming, this scripture declares, will be physically visible. Here follows a question: Who saw Him



A Quaint Post-office, Land's End, England

with physical eyesight in 1874? No one claims to have done so. And the word declares the visibility of His second coming will be world-wide. "Every eye shall see Him." Rev. 1:7. This great event did not occur in 1874.

**Failure of Pastor Russell's
1914 Prediction**

Secondly, this movement fails when measured by its prophecies. For years the following expression was printed in its leading textbook:

"The full establishment of the kingdom of God in the earth at A. D. 1914."—*Series II, p. 126, edition of 1910.*

In the edition of 1915 it reads:

"The full establishment of the kingdom of God in the earth after 1914."

Why change *at to after?*—Because the events of 1914 did not include, as we all know, the full establishment of the kingdom of God on earth; rather, the powers of destruction wasted the earth.

Note another change:

"The deliverance of the saints must take place some time before 1914."—*Series III, p. 228, edition of 1910.*

The same prophetic declaration, edition of 1915, reads:

"The deliverance of the saints must take place very soon after 1914."

There is a wide difference between "before" and "very soon after."

Without controversy, this movement failed in its widely heralded 1914 predictions. Can we trust them for 1925? Of course, "hope springs eternal," and thousands will wait with anxiety the passing of 1925, and then be ready to announce another date.

Danger in Time-Setting

But there is great danger in such time-setting programmes. Thousands become disgusted with all prophetic study when they see the



"He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28:12-15.

failure of these supposed Bible predictions, and drift into doubt and infidelity. Other multitudes will be lulled into carnal security, as they look for some vague golden age in the future when they shall have things easier and thus avoid the sharp, testing conflict with sin that every soul must endure in this life in order to be accepted in Christ as an overcomer. They will fail to make the needed preparation for the judgment hour of God, and the irrevocable decisions of that mighty day will find them unclothed with the righteousness of Christ. They will cry, "Lord, Lord, open to us," but the door will be forever shut. Luke 13:25-27. Jesus will come suddenly, in heaven's threefold glory (Luke 9:26), and they will be unable to endure the consuming brightness of that hour (2 Thess. 1:8, 9).

**Events That Mark the
Second Advent**

The sleeping saints of God will then arise from death's embrace, immortal and glorified (1 Thess. 4:16), and reign with Him a thousand years in heaven (Rev. 20:4); but the wicked, "the rest of the dead," live not till the end of the thousand years, after the city of God shall have descended to this earth (Rev. 20:5; 21:2, 10). But this second resurrection is a resurrection to judgment (John 5:28, 29); the wicked are called forth to final punishment (Job 21:30; 2 Peter 2:9) by fire, leaving ashes as the only memorial of wicked men.

Millions now walk the broad road to destruction, and daily descend by multitudes into the grave,—millions, busy, careless, sinning, lost! Millions unprepared when Jesus comes! Millions, after having died the first death, common to all, will be punished with the second death. Millions now living will die twice.

Lessons from the Trials of the Galatian Churches

GEORGE BUTLER



*'Tis heaven alone that
is given away,
'Tis only God may be
had for the ask-
ing.*

—Lowell.

IN his epistle to the Galatians, Paul expressed his surprise that some among them had rejected the truth which not long before they had rejoiced in. "I marvel that ye are so soon removed from Him that called you," are his words. And this apostasy seems to have come about through the instructions of false teachers, who perverted the gospel of Jesus Christ.

Realizing that all men are saved only through the gospel of Christ, he warned the Galatians not to be led away by false teachers, beseeching that they should not listen to human philosophy. And to show his earnestness and zeal for the gospel, he practically said, "Don't listen even to me if I preach any other doctrine; and don't believe an angel, if his doctrine is not in harmony with the word."

To prove that he was not preaching Paul's doctrine, he continued: "Am I persuading men, or is it God? Do I please men? If I pleased men I would not be God's servant. But I am a servant of God, and preach nothing but the gospel of Christ. It is not a gospel of man, for I never received it of any man; nor was I taught it by men, but of Jesus Christ, as you very well know."

To prove that they knew that his gospel was of Christ, he reminded them that they were acquainted with the manner of his call to preach the gospel to the heathen. They knew that he did not go to Jerusalem to learn it, nor confer with flesh and blood, but went into the quiet of the desert. And although he had met Peter, and James the Lord's brother, he had not learned his gospel from them; for when he had gone through Syria and Cilicia, he was known to them only by the fact that he who not long ago was persecuting the church, was preaching the same faith. He acknowledged that.

Fourteen years after this, guided by revela-

tion, he went up to Jerusalem to counsel with the older apostles. He had preached the same gospel to the Gentiles that Peter had preached to the Jews. So convinced were Peter, James, and John that his gospel was right, that they gave him the right hand of fellowship. Later, Peter was found at fault in that he expected the Gentiles to live as did the Jews, while he, a Jew, lived as did the Gentiles. Paul rebuked him to his face, reasoning that we are not justified by the works of the law, but by faith. We are dead to the law, but alive unto Christ. However, this does not prove that, if we are found sinning, Christ is the minister of sin. Christ is our righteousness, which gift does not come by the law. If it could, then Christ need not have died.

To show that we are not saved by the works of the law, he questioned: "Received ye the Spirit by the works of the law, or by the hearing of faith? Is the Spirit ministered by the works of the law, or by faith?" To Abraham, faith—belief—was accounted righteousness. All who are of faith are the children of Abraham, who, because he believed God, had the same gospel preached unto him and enjoyed its blessings. "In thee shall all nations of the earth be blessed," was the promise; so the faithful are blessed with faithful Abraham.

On the other hand, in order to prove that law in itself is unable to save, as well as to show that faith and works go together, he said that those under the works of the law are cursed, for in God's sight none are justified by the law. The just shall live by faith, but the law is not of faith. If it were, then Christ's death was unnecessary. He died to redeem us from what the law in itself could not do.

Now, if it was necessary for Christ to die in our stead in order to deliver us from the demands of the broken law, it follows that that law remains unchanged. The unchangeability of that law was what required Christ's death. And the better to impress that point upon their minds, He used a very common illustration—that of a legal will, or covenant, which at any time before the death of the testator can be changed at his will, but which, after his death, must remain as it was, unchanged.

"Is the law then against the promises of

God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by that law. But the Scripture hath concluded *all under sin*, that the *promise by faith* of Jesus Christ might be *given to them that believe*." Seeing then that all are saved by the same means, there is neither Jew nor Greek, bond nor free, for we are all one in Christ Jesus. And that being so, we are Abraham's seed and heirs according to the promise, if we accept Christ, whether we be circumcised or not, and whatever be our nationality.

Of the circumcised, Paul said, "He is a debtor to do the whole law," just as was the uncircumcised, for whoever is justified by the law has no need of a Saviour. But through faith in Jesus Christ hope is restored, for in Him neither circumcision nor uncircumcision availeth anything, but faith which worketh by love, which in the fullest sense is the fulfilling of the law.

Oshawa, Ont.

Speak a Word for Jesus

SPEAK a word for Jesus in the morning grey,
Ere the hours of business call your thoughts away.
In the quiet highway or the crowded street,
Speak a word for Jesus every chance you meet.

Speak a word for Jesus in the busy shop,
Where the talk is profit or the failing crop.
Talk of Christ's bruised body and His pierced feet;
Speak a word for Jesus every chance you meet.

Speak a word for Jesus when you are at home,
Tell the little children that the Lord says, "Come!"
Tell the old, old story, for it is so sweet.
Speak a word for Jesus every chance you meet.

Speak a word for Jesus to the lonely ones,
Point them on to victory, and the Lord's, "Well done!"
Tell of heavenly music that their ears will greet.
Speak a word for Jesus every chance you meet.

Speak a word for Jesus by a life of faith,
Guided by this motto, What my Master saith;
Then shall noble actions, freed from earth's conceit,
Speak a word for Jesus every chance they meet.

—Selected.

Happiness

I REMEMBER once going to stay in an old farmhouse, and was struck not only by the beautiful sweetness and tidiness of it all, but by the feeling of harmony in the atmosphere. One felt, "All's well with the world," as soon as he stepped into the fragrant parlour.

I asked the little housewife how it was. "Why," I asked, "does everything in your

home go on oiled wheels? Why have you so much to do, and yet always do it well, and never grumble or seem flustered, like so many women I know?"

"The Lord is my teacher," she said simply.

Looking through a beautiful book of poetry today, I remembered my old friend, because I found a little poem called "The Perfect Teacher." The first line read, "The Lord is my teacher, I shall not lose the way." I cannot give any gladder news. I cannot give you a finer recipe for the finest kind of happiness in your homes than this.—*Selected*.

The Touch of the Chisel

LEADING a minister friend into his studio, a sculptor showed him a statue he had just finished.

"I think that is the best work I have ever done," he said.

"Yes," agreed his friend, "it is perfect."

"Do you know," went on the sculptor, "I have a whimsical fancy that a perfect statue lies hidden in every block of marble, and that only the touch of the chisel is necessary to bring it out? I have sometimes wondered whether the statue ever shrinks in apprehension as the chisel gets closer and closer, for fear the sculptor should mar its perfection. It's a silly, sentimental idea, isn't it?"

"On the contrary," replied the minister, "it is a beautiful idea. Your fancy is much like the thought that God sees in every life a possible image of Himself. He uses many chisels—sorrow, failure, joy, poverty, and suffering—to chip away the encasing stone; and we shrink from the cutting edge because we do not see the end as He sees it."

The soul that is within man can be perfected only by God. He uses many tools, and some of them cut deeply, but the end is symmetry and beauty.—*Selected*.

"No real man ever reaches what he calls 'success,'" said one of the biggest business men in this country. No one with high ideals is ever satisfied with his own achievement. With every high point gained, some higher peak still looms ahead. Because the high spirit reaches earth's last boundary and finds the goal unattained, there must be new opportunities still waiting beyond. Even the desert mirage is but a reflection of what really exists somewhere.—*Selected*.



SHELLEY'S HOME AT LERICI

The "x" mark on the shore shows the house at Lerici, on the Gulf of Spezia, Italy, where the great poet resided in the summer of 1822. He was *en route* to this point on his yacht, the "Ariel," on July 8 when it sank in the storm. Here his wife, Mary Wollstonecraft Shelley, waited for days for tidings.

VEGETARIANISM

Daniel H. Kress, M.D.



WHEN God made man He provided for him the food best adapted to his needs—the grains, fruits, legumes, and nuts. "To you it shall be for meat," God said to man; "and God saw everything that He had made, and, behold, it was very good." No needed element of nutrition was lacking in these foods.

After sin entered the world, God knew that man would be placed under conditions where there would be a deficiency or absence of these foods, and that in order to sustain life he would have to subsist on foods which, though not perfectly adapted to his needs, could serve a good purpose if properly prepared. He said, "Thou shalt eat the herb of the field." Still later, when all vegetation was destroyed by the flood, God said, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:3.

This lays down a principle which enables men to go into all the world and live. It also provides for emergencies that might arise from time to time, owing to local conditions.

The Bible lays down principles, and not hard and fast rules. A principle can be applied to conditions as we may find them, wherever we are. A rule cannot be so applied.

Natural Foods

For nearly forty years I have been what might be termed a lacto-vegetarian. I have travelled extensively during that time in countries where the mainstay of the people was meat. There were always other foods obtainable, and consequently I never found it necessary to eat meat. I do not say that it may not sometime become necessary for me to do so. It may. I have, however, never taken the position that I will never eat animal flesh. I

am certain it will never become the food of my choice.

Eggs and milk are natural foods. They, too, were provided as food before sin entered the world. They were the natural food for the young. The milk of the cow was primarily intended for the cow's infant. The food elements stored up within the egg form the normal nourishment of the embryo chick that develops within it. Both milk and eggs may be utilized by man as food. They are natural foods. They cannot be classed with meats, for meat is an unnatural food. It is an impure food. It has concealed within its fibres uric acid and other acid wastes. In eating meat we introduce these impurities. The blood thus becomes impure. These wastes have to be dealt with. They throw an extra burden upon the kidneys and other organs. Consequently these vital organs wear out prematurely, and life is shortened. In disease of the kidneys, one of the first essentials urged by physicians is abstinence from meats. They recognize that the disabled kidneys can no longer take care of this excess of waste.

Impurities in the blood do not merely injure the health; they also tend to dull the spiritual perceptions, making it more difficult to discern between the sacred and the common. A religious life can be more easily maintained by leaving meat alone, for meat tends to feed the animal nature. In order to win the victor's crown it is necessary to strive lawfully, and to strive lawfully it is necessary to abstain from all fleshly lusts or desires which war against the soul. We cannot in America, where there are good foods in abundance, lay down fixed rules for people in other countries who may be living under abnormal conditions and often in abject poverty.

The Gospel Commission

To the early disciples the commission was given, "Go ye into all the world, and preach the gospel to every creature." It was difficult for them to comprehend that they were intrusted with a message that was to go beyond the confines of the Jews, to a perishing world. Even after this commission had been given, and after the outpouring of the Holy Spirit at Pentecost, it was necessary to give their leader a vision from heaven in order to disabuse their minds of exclusiveness. "Of a truth I perceive," said Peter, "that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

The gospel they were charged to carry was perfectly adapted to meet the needs of all classes, the Gentiles and the Jews; but there were some formalities that the disciples in Jerusalem practised, which, though right in themselves and essential for them, could not be made an unyielding rule to the Gentiles.

Peter could say when he was commanded to "arise, . . . kill, and eat," "Not so, Lord; for I have never eaten anything that is common or unclean." It was not so with the Gentiles to whom they were sent. They ate things both common and unclean. Such matters had to be handled wisely. They were not to be made a test to the Gentiles. A great work was going forward among them when certain ones arose who brought in much confusion and dissension. It became necessary to call at Jerusalem a council of the leading men to consider the matter. In this council Peter arose and declared how God had called him by vision to be an apostle to the Gentiles, how the Holy Ghost was given to them, and how God had made no difference between Jew and Gentile. Paul and Barnabas spoke of the remarkable work they had witnessed among this people. James then referred to the prophecies of which this movement among the Gentiles was an evident fulfilment, and then added, "My sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." A committee of faithful men was appointed to convey this decision to the Gentile church by letter. "It seemed good to the Holy Ghost, and to us," read this communication, "to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15:1-29.

It appears that even Peter was at first intimidated by the pressure that was brought to bear upon him by those enthusiastic teachers. Paul gives his version of the matter in the following words:

"I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles,

and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Gal. 2:1-14.

In matters of reform the Gentiles had to be met where they were. The condition under which they lived had to be considered.

This lesson is essential for all time. The gospel in Christ's day had to be carried to the lowly fishermen, who, owing to extreme poverty, had to depend upon what they obtained from their daily toil to sustain themselves and their families. When, in the desert, the people were suffering for want of food, and a lad was present who had with him two small fishes and five barley loaves, Jesus took the food and blessed it and multiplied it, and with it fed the hungry multitude. God's blessing always rests upon those who select the best food obtainable, for only in so doing can they eat to the glory of God.



Natives of the islands of the Indian Ocean washing rattans, the core of which forms the reed from which some of our beautiful and artistic reed furniture is made.

Dr. W. T. Grenfell,—that great missionary to Labrador,—was once afloat on the ice with his faithful dogs. Starvation faced him, and he found it necessary, in order to survive, to slay his animals and feed upon their flesh. It was not the food of his choice. It was an emergency diet. It was the best he had. He wisely abandoned dog meat when more suitable food was obtainable. To select the purest and best foods, naturally leads toward vegetarianism.



I THINK true love is never blind,
But rather brings an added light,
An inner vision quick to find
The beauties hid from common sight.

—Phæbe Cary.

The Lawyer's Sunday School

EXPERIMENT is the test of truth. There is no better way to test the value of the Bible than to watch its operation as one of the forces in the construction of society. There are special opportunities for observing such experiments in the great West. If the Bible is a curse, and Christianity a calamity, of course persons moving into a new region of country will seek to avoid the presence of such disturbing forces, and hence we might expect that candid and thoughtful men would seek to lay the foundation of new communities beyond the reach of such baleful influences.

"I organized the first Sunday school in the country, and ran it myself," said a shrewd but dissipated Wisconsin lawyer. "A few of us Americans came here early. We wanted to get in decent, industrious settlers, and keep the rowdies out. So I said, 'A Sunday school will draw the folks we want. It will be the best and cheapest way to blow for the settlement.' They all agreed to it. There wasn't a soul of us that pretended to have a grain of piety. So they pitched upon me to carry out the plan. I did it, sending to Mr. Rice, of the American Sunday School Union, for a library. I ran the school all summer. It did the blowing for us splendidly. Several Christian families came in, and as they had a better stock of piety, I handed the Sunday school over to them. It was a grand thing for us. We secured a good moral settlement. In fact, sir, it got to be so pious that I couldn't live there myself."

This was simply a shrewd business operation, undertaken from a purely worldly point of view. Those men well knew that every thrifty, diligent, Christian man added to the material wealth and prosperity of the community, and that a Sunday school attracted the men of intelligence and integrity to their settlement. Suppose they had had no God, no Bible, no Sunday school, but whisky free for all comers, they would have had every "bummer" and "dead beat" for fifty miles around, and there would not have been money enough among the whole of them to buy a quarter section of land.

These worldly men knew that if they desired financial prosperity they *must have a society based upon the principles laid down in the word of God.* This is the honest thought of honest and intelligent men in general. Sceptics and scoffers like to live in a Christian community. Real estate is not worth much in Sodom or Gomorrah; and much as infidels hate the Bible, they do not hate it enough to go and live where its influence is unknown. Timbuktu, the Kongo, and other places untouched by the gospel, while free from the influence of Christianity and the Bible, afford very few attractions for those gentlemen, who, though owing every blessing they enjoy to the gospel of Christ, seek to kick down the ladder by which they climbed up, and cut down the tree under which they find both food and shelter.

Said a Boston sceptic to the writer: "I send my children to the Baptist Sunday school. I don't believe their doctrines, but they had better be there Sundays than to be 'round lickin' lasses on the wharves." The best thing infidelity could do for his children was to turn them loose to lick molasses on the wharves; and so the Sunday school took the children and trained them, while he peddled scepticism and infidelity. They built up, while he was tearing down. But supposing there had been no Sunday school, what would the infidel have done with his children then? Take from any community the schools, the books, the education, the hospitals, the asylums, the charities, the Sabbath, and the civilization which Christianity has brought in, and it becomes a good place to move away from, and the sooner you start the better.—*Selected.*

Source

DURING the inspection of a gigantic power house, some visitors were very much impressed by the figures given by the guide to indicate the



A photograph taken at the opening by the King of a new dock on the Thames. The largest liners may now unload within six miles of London.

tremendous energy generated there. "But of course," he remarked, "that is not surprising, since the water for the turbines comes from such a high source among the mountains. The higher the source, the more power."

Is it not always true? The lives that have reached the farthest and exerted the most tremendous and helpful influence on the world, have invariably drawn their power from the Highest Source. Somewhere up among the exalted peaks of faith and prayer where God dwells, the fountains of their strength have burst forth.

Overflowing their narrow channels, they have come sweeping down toward the lower levels of humanity, carrying life and hope and courage with them. By the very power of the divine energy thus generated they have purified society and cleansed and made better the world.—*Selected.*



At One of Ontario's Many Summer Resorts

"GENERALLY, we think that a man's duties are public, and a woman's private. But this is not altogether so. A man has a personal work or duty relating to his own home, and a public work or duty which is the expansion of the other—relating to the state. So a woman has a personal work and duty relating to her own home, and a public work and duty which is also the expansion of that."

SEEN THROUGH OTHERS' EYES

EVERY joy or trial
Falleth from above,
Traced upon our dial,
By the Sun of Love.
We may trust Him solely
All for us to do;
They who trust Him wholly,
Find Him wholly true.
Stayed upon Jehovah,
Hearts are fully blest,
Finding, as He promised,
Perfect peace and rest.
—Frances Ridley Havergal.

The World Has Conquered the Church

FIGURATIVELY speaking, it is not going too far to say that the Church has been wedded to the World and that the World is now her marriage name.

This union has completely changed her nature, character, and motives. It has revised her convictions and conditioned her very pieties. She is now as truly the church of the world as formerly she was the church of the living God. She is far more influential socially and politically. She can elect you to a high office in this government, and does do it. If you contribute enough to her support, she can move you in the worst and highest circles of society. She is now like a rich woman who spends the wealth of her rich husband lavishly. She is determined to make a good appearance in this present world. She keeps up with the Dives crowd. Her edifices compare favourably, when they do not surpass, the most expensive commercial buildings in the country. She will yet buy grand operas for her choirs! She demands incredible sums for her charities and her heathen. And she gets them, not merely as she did formerly from her own church collections, but from her husband, the world at large. This is what the innumerable church "drives" mean. Madam wants money for herself, her institutions, and her commercial enterprises. She has worked that tender conscience, developed through her earlier ministry, to a finish with these demands for money. She would be in bankruptcy if it were not for this union she has contracted with the world.

Never has the church spent such sums for the relief of the poor, and never have the poor been farther removed from the intimate per-

sonal consolation of religion. They are riven by hatred, envy, strife, and strikes. Never have there been such activity and efficiency in the management of church affairs, but the lack of faith in God, indifference to those attributes which fit men for another life, are noticeable everywhere. The church is not gaining the whole world. The world is gaining the whole church. She is engaged upon a vaster scale than ever before in Christian education. But where are the Christians? Is there any marked difference between the graduates of her institutions and others? More money is being spent by the church for religious purposes than was ever spent before in the history of mankind, and never before have men and women been so indifferent to the teachings of religion. Never has society been less restrained in its excesses by Christian influences. You may join the church, and still remain entirely of the world in your life and character.

Gone are those old hell-roaring saints who preached a gospel that scorched sinners and made even the very good pray for a closer walk with God. Preachers must be produced suitable for this church of the world. We have them. They do not lead their flocks. Their flocks lead them. They are intelligent, entertaining speakers. But they do not speak with authority. Some of them are sensational preachers, but with all the fuss they make, with all the publicity they get from the press, they come woefully short of the stature of those elder preachers of the word. The reason is that they have themselves no convincing sense of the gospel they preach. And they are so much more expensive! The price of "good" preachers has soared along with the other high costs of living. The statement is frequently made that they are still underpaid. This is a purely worldly point of view. Why adopt the world's commercial scale of values if you represent another world with no such standards? A preacher ought not to adopt the fashions of the world either in his clothes, his home, or the gospel he preaches. He should be obviously different, and so make his calling and his right to speak with authority, apparent. . . .

The trouble is this. The church has become rational, and is growing less spiritual. Reason is a term of very limited scope. Like the word "time," which we have coined, that simply in-

dicates our mortal incapacity to conceive of eternity! The spiritual sense is hampered by no such limitations. It transcends reason and all earthly considerations. Formerly the church was founded upon this conception. Now it is losing the vision, and is engaged more and more in the purely secular salvation of men. There is a decadence of faith, that spiritual animation of the minds and hopes of men. And the fear is, What kind of rabid faith will take the place of this sublime and simpler faith which has inspired the greatest virtues, the bravest deeds, the monuments and the motives of mankind?—*Corra Harris, in Pictorial Review, July, 1922.*

What Is the Matter with Our Youth?

THE escapades of five young vandals in Toronto recently, brings up the question as to what is the matter with our youth. The case in point was the wanton destruction of the contents of a residence by five boys, the eldest of whom was ten and the youngest six years of age. These youngsters, entering by force a residence, the owners of which were holidaying, practically demolished the whole interior, smashing the furniture, plastering the walls with refuse, smearing the place with preserves, tearing the pictures from the walls, breaking the china, and last, but not least, flooding the house from top to bottom with a garden hose to an extent that it will probably be necessary to partially rebuild it. Destruction seems to have been the primary motive of these youngsters, though a few things were stolen, including a watch. Other instances where youthful desperadoes have broken loose are by no means exceptional. In other words, our boys of tender years appear to have lost all sense of responsibility, and at the same time have developed a viciousness almost beyond belief.

What is the trouble? The boys in this instance came from good homes. They are well cared for and should have behaved themselves like young gentlemen, in place of like so many young fiends. In the old days the dime novel was held responsible for the breaking loose of the colts of that time; but this took form chiefly in imitating pirates, highwaymen, and the like; and while there was much worry on the part of the dear mothers, not much real harm was done. However, the dime novel has disappeared, the "Deadwood Dicks" are no more. But in their

place have arisen other and worse forms of youthful amusement, the movie and the comic strips.

Go to a movie and observe the actions of the youth when a slap-stick comedy or a blood-thirsty drama is being shown. Hear the youthful gurgles of delight when some one gets a custard pie in the face. Note the clinching of small hands in excitement when the villain shoots from behind the screen, or, leading his gang, bests the hero temporarily and scatters the contents of the office to the four winds, in his search for the valuable papers. What is the effect of all this trash upon the youthful mind? Of necessity it must be detrimental. To the youth the movie lives and breathes. To them it is life, not fiction, something to emulate. And, again, a boy, if he is a real live one, always wants to do the things he sees other people doing. He is an imitative little savage. And as Tennyson says: "Things seen are mightier than things heard."

Many of the comic strips, more particularly those printed in colours, that go to "adorn" our Sunday papers, and which are primarily made to entertain the youthful, are beyond doubt an evil influence. There again we find slap-stick comedy, most of it of a vulgar or violent character which might very well be dispensed with. This particular curse originated years ago with the "Yellow Kid," printed by William Randolph Hearst in that greater curse, the *New York Journal*, and it has never risen above the low, coarse field in which it was born. Ink and paper might be put to better use. And as for the movies, all stuff of a character that threatens the youth of the land should be censored out of business. We could easily dispense with three quarters of the trash now shown, confining the pictures to high-class plays for the mature mind and travel films for the youth.—*Saturday Night, Aug. 12, 1922.*

WHEN your wife, Mr. Business Man, makes a special effort to please you, to have things nice and comfortable when you reach home at night, tell her you appreciate her efforts. Don't take things for granted. Praise and appreciation will go a long way with your wife as well as with your business associates. And when your husband, Mrs. Busy Housewife, works hard to provide you with the comforts of life, show him you appreciate his efforts even if he is not able to give you an automobile.—*The New Success.*

NEWS NOTES

—There are 3,500 persons in the United States more than one hundred years of age.

—A New York specialist on mental and moral disease, declares that “smoking for a woman is a sign of degeneration. It is a brand of moral instability.”

—Of 3,000,000 persons living in the mountain counties of eight Southern states (U. S.), nine tenths are of Anglo-Saxon pioneer stock, the purest blood in America today.

—A paper tape measure is being rolled into German bolts of cloth. This permits the salesmen to tell at a glance the measure of cloth remaining in the bolt, thus economizing labour and time. The tape is marked off in yards and metres.

—“Armoured” aluminum, used in the manner of reinforced concrete, is now obtained by embedding in the aluminum mass thin steel portions which transmit tensile stresses, the surrounding aluminum being relied upon to take care of compressive stresses.

—The first sawmill within the arctic circle will soon be established at Herschel Island, at the mouth of the Mackenzie River. The engine accompanying the mill is of the two-cycle kind, without carburettor or ignition, and can be run on fish oil or crude petroleum from the Fort Norman wells.

—The oldest post-office building in the United States is in St. Augustine, Florida. Records at Seville, Spain, show that the structure was erected some time between 1568 and 1603 by Gonzalo Mendez. The King of Spain bought it in 1604 for a residence for the Spanish governors of Florida.

—A substitute for cardboard and wood in the manufacture of boxes is a chemical composition of sawdust and ashes. The finished boxes are light, washable, sanitary, and non-poisonous. They are waterproof, and as fire-proof as asbestos, and can be made in any degree of flexibility or texture, either as hard as oak, tough as metal, or pliable as cardboard. A pound of the substance from which the boxes are made costs not more than five cents.

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—At the time of the Civil War only 3 per cent of the population of the United States lived in cities; today more than one half are city dwellers.

—The queerest church in the world stands on Blackhead Island, above the arctic circle. It was built by a missionary. Its girders are of whalebone, and the covering consists of seal-skins sewed together.



A Message for You

in

“The Life That Wins”

“‘Dr. Elliot,’ began a New York banker, when he and his pastor were seated for a quiet heart-to-heart talk, ‘I am an unhappy, disappointed man.’

“This was a bit surprising to the minister. To him, the banker had always appeared well satisfied. He had been unusually successful in business; he had a charming family, and everything to make life comfortable and satisfying. Every-

thing, did I say? No, not everything. There was one thing he lacked.

“‘What is your trouble?’ asked the minister quietly.

“‘My trouble,’ continued the banker, with a deep-drawn sigh, ‘is that although I am a Christian, I have never let God have His way with me. He called me to preach, when I was a young man in college. Oh, there is no mistaking it! I knew then, and I know now, that it was His call. But I wanted to make money and reach an independent position; and so I turned a deaf ear to His call and went my own way. After graduation, I plunged into money-making, and I have amassed what even men in New York call a fortune; but it doesn’t satisfy. I am dissatisfied, and thoroughly unhappy.’

“I am wondering if the fires of discontent are smouldering in your breast today! Is there a deep unsatisfied longing in your heart?”

Thus begins the first chapter of this charming little volume, “The Life That Wins,” one of the latest products of our presses. It is written by Matilda Erickson Andross, the author of “Alone with God.” It will be read by adherents of all denominations with equal satisfaction and pleasure.

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*OUR LORD'S PROPHECY OF HIS SECOND ADVENT
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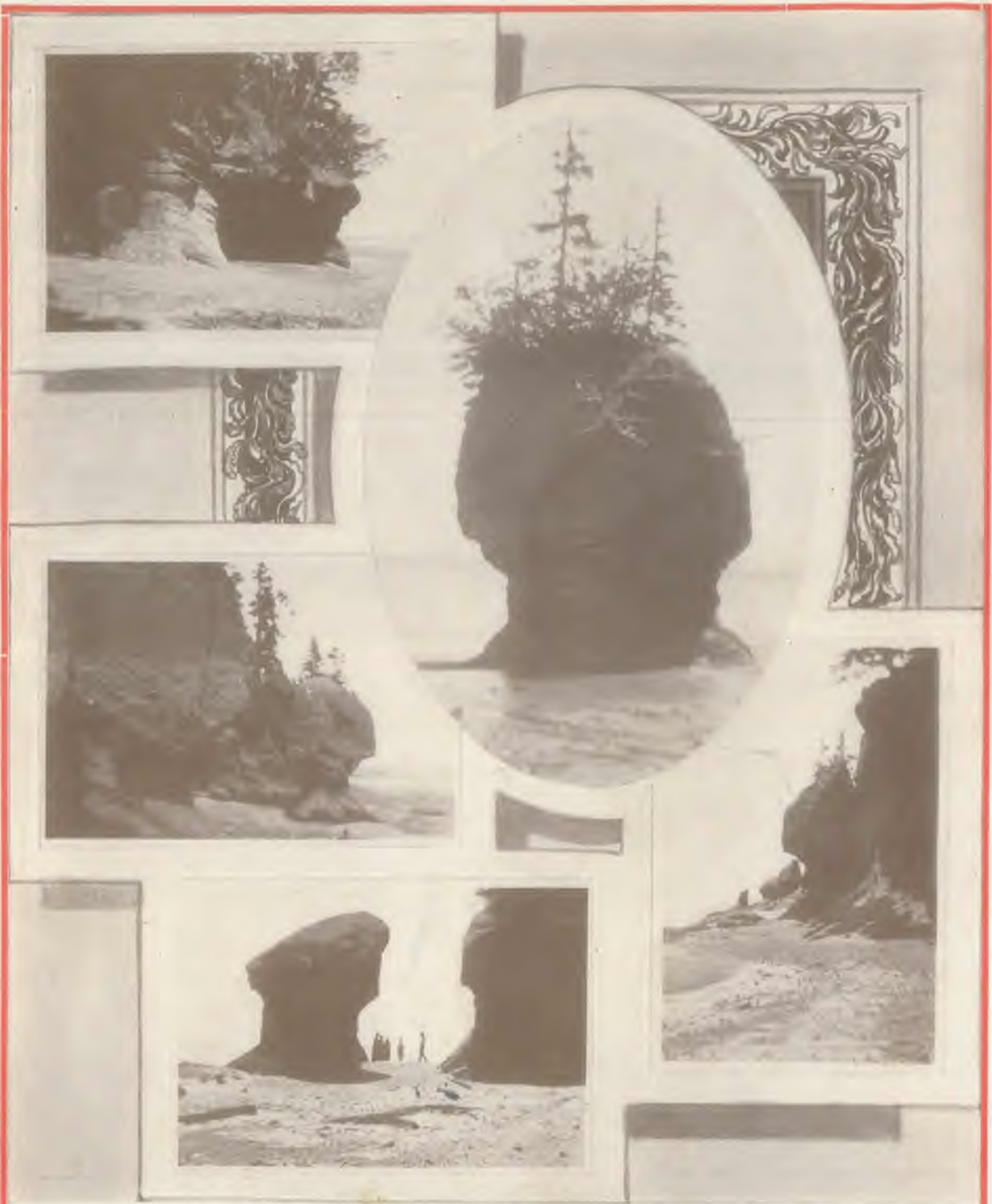
The coming of Christ has been the hope of the church for nearly two thousand years, and this book will bring comfort to thousands of troubled souls groping in the darkness of doubt and error.

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Views of Hopewell Cape Rocks

PERHAPS you have heard of the famous Moncton bore—a wall of water that the high tide in the Bay of Fundy sends up the Petitcodiac River for many miles. About twenty-five miles below Moncton, where the bore rounds Hopewell Cape to enter the river, the action of the water has cut the sandstone cliffs into many picturesque shapes. In imagination one may see pulpits, monuments, tablets, and many other fantastic shapes, large and small, rivalling in beauty and interest the Garden of the Gods in Colorado. At low tide one may walk along the shore under the cliffs, between immense rocks, peering into openings and crevices that suggest pirate caves; but at high tide the shore, though still more picturesque, is inaccessible.