

The Canadian
Librarian
Watchman
Magazine



One of the interesting sights in South America is this beautiful bronze figure --- "The Christ of the Andes."
It is cast from old cannon, and is situated on top of the Andes Mountains between Argentina and Chile.

Read "Marxism and the Higher Life" ---Page 6



The Nativity

THE King of Glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honour, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to His side. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the word of God.

The angels had wondered at the glorious plan of redemption. They watched to see how the people of God would receive His Son, clothed in the garb of humanity. Angels came to the land of the chosen people. Other nations were dealing in fables and worshipping false gods. To the land where the glory of God had been revealed, and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. . . . Already the forerunner was born, his mission attested by miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not preparing to welcome her Redeemer.

With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand. In the temple the morning and evening sacrifice daily pointed to the Lamb of God, yet even here was no preparation to receive Him. . . .

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." . . .

The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song—

"Glory to God in the highest,
And on earth peace, good will toward men."

O that today the human family could recognize that song! The declaration then made, the note then struck, will swell to the close of time, and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in His wings, that song will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth."—"*The Desire of Ages.*"

The Canadian Watchman

Vol. II

Oshawa, Ont., December, 1922

No. 13

Editorial Comment

Christmas

CHRISTMAS as it is known to the world today, gives opportunity for the expression in human lives of both good and evil. Ever since Adam and Eve, in Eden, partook of the fruit of the tree of the knowledge of good and evil, the best efforts of men and women have been marred by sinful flesh. All human efforts toward salvation are futile, for without the uplifting influence of the gospel of Jesus Christ the whole trend of evolution in humanity is downward. Neither good intentions nor culture has ever prevented the wreck of civilization at any time or anywhere as soon as it became disconnected from God and the gospel of His Son Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Confidence in the natural growth of human goodness only leads to disappointment. A noted speaker and writer, in the course of a commencement address at Wellesley College, made the startling statement that people generally prior to 1914 were "misled by superficial hopes" and "blinded by false assumptions." Such a state of mind inevitably leads sometime to a painful awakening and disappointment. Our first impulse toward the one

who seeks to awaken us is apt to be one of resentment, but the sooner we face facts, the better for us all. Some of us still remember the bitter chagrin and consternation we felt when first told that Santa Claus is not a supernatural personage. The work of the church is greatly handicapped by the all-too-prevalent idea that profession, philanthropy, and organized social service can in some measure compensate for lack of personal faith and obedience to the divine commands. And the church is not guiltless, for she has fostered and encouraged ideas not in harmony with the divine criticism, "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46.

Many who have been brought up under the teachings of the church are very much under the delusion that Christmas and Santa Claus are as much a part of Christianity as the ten commandments and the New Testament. The birth of Jesus, the Son of God, in Bethlehem of Judea is recorded by inspiration, but not the day of His birth. It was certainly not on December 25, and it was not even any probability that it occurred then that led to the selection of that date. We can never overestimate the gift of God's only begotten Son, and we can never manifest too much of the spirit of Him whose birth was announced by an-



gelic songs of, "On earth peace, good will toward men."

We sincerely wish to all our readers a Merry Christmas and a Happy New Year, and yet we are sure that much sorrow and disappointment will come to both young and old as a result of "superficial hopes" and "false assumptions." The following facts with reference to the origin of Christmas may be helpful and of interest.

You will look in vain for any reference to Christmas or Santa Claus in the Bible. Santa Claus is not sufficiently real to warrant the insertion of a paragraph on the subject in either the Encyclopædia Britannica or Webster's Dictionary. About the origin of the festival Christmas we have gleaned the following:

"Christmas (i. e., the Mass of Christ), in the Christian church, the festival of the nativity of Jesus Christ. . . . The great church adopted Christmas much later than Epiphany; and before the 5th century there was no general consensus of opinion as to when it should come in the calendar, whether on the 6th of January, or the 25th of March, or the 25th of December. . . . As late as 245 Origen, in his eighth homily on Leviticus, repudiates as sinful the very idea of keeping the birthday of Christ 'as if He were a King Pharaoh.' . . .

"There were, however, many speculations in the 2nd century about the date of Christ's birth. Clement of Alexandria, towards its close, mentions several such, and condemns them as superstitions. . . .

"In Britain the 25th of December was a festival long before the conversion to Christianity, for Bede (*De temp. rat.* ch. 13) relates that 'the ancient peoples of the Angli began the year on the 25th of December when we now celebrate the birthday of the Lord;' . . . In 1644 the English Puritans forbade any merriment or religious services by act of Parliament, on the ground that it was a heathen festival, and ordered it to be kept as a fast. Charles II revived the feast, but the Scots adhered to the Puritan view.

"Outside Teutonic countries Christmas presents are unknown."—*Encyclopædia Britannica*, pp. 293, 294.

"The rites and institutions, by which the Greeks, Romans, and other nations, had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bishops, and employed in the service of the true God. We have already mentioned the reasons alleged for

this imitation, so likely to disgust all who have a just sense of the native beauty of genuine Christianity. These fervent heralds of the gospel, whose zeal outran their candour and integrity, imagined that the nations would receive Christianity with more facility, when they saw the rites and ceremonies to which they were accustomed, adopted in the church, and the same worship paid to Christ and His martyrs, which they had formerly offered to their idol deities. . . .

"The eastern Christians celebrated the memory of Christ's birth and baptism in one festival, which was fixed on the sixth of January; and this day was by them called the Epiphany. . . .

"The increase of these festivals would not have been offensive to the wise and the good, if Christians had employed the time they took up, in promoting their

spiritual interests, and in forming habits of sanctity and virtue. But the contrary happened. These days, which were set apart for pious exercises, were squandered away in indolence, voluptuousness, and criminal pursuits, and were less consecrated to the service of God, than employed in the indulgence of sinful passions."—*Mosheim's Ecclesiastical History, Constantine to Charlemagne, part II, chap. 4, pp. 119, 120.*

The Papal Church, sometime about the fifth century, adopted the custom of a special mass on the twenty-fifth of December in commemoration of the birth of Christ, and the festival custom passed into the Protestant Church with but little objection or controversy, notwithstanding the fact that the date observed is one historically identi-

fied with pagan sun worship rather than with Scriptural injunction, and also that the custom is a development of the "cloudy and dark days" of apostasy in the church rather than of apostolic example. Outside of Teutonic countries the custom of giving gifts on Christmas does not prevail, but many grotesque myths and pagan traditions cling to the celebration everywhere.

Religion and Common Sense

WE can understand better the mental attitude of the man who frankly and openly confesses that he does not believe the Bible than we can

The Babe of Bethlehem

*Thou blessed Babe of Bethlehem!
Whose life we love, whose name we laud;
Thou Brother, through whose poverty,
We have become the heirs of God;*

*Thou sorrowful, yet tempted Man—
Tempted in all things like as we,
Treading with tender, human feet,
The sharp, rough way of Calvary;*

*We do remember how, by Thee,
The sick were healed, the halting led;
How Thou didst take the little ones
And pour Thy blessings on their head.*

*O holy Child, about whose bed
The virgin mother softly trod;
Dead once, yet living evermore,
O Son of Mary, and of God!*

*If any act that we can do,
If any thought of ours is right,
If any prayer we lift to Thee,
May find acceptance in Thy sight,*

*Hear us, and give to us, today,
In answer to our earnest cries,
Some portion of that sacred love
That drew Thee to us from the skies!*

—Phœbe Cary.

that of the man who professes Christianity and yet ignores the golden rule in practice and attempts to explain away the plainest statements of Christ and the apostles. If Christ and the apostles were wrong in their estimate of the trend of events in the future, then their moral instructions are no more applicable or binding under present conditions than those of the heathen philosophers. If the Bible is right in some things and wrong in other things—if it is not true that God "is, and that He is a rewarder of them that diligently seek Him," then of course it behooves sensible people to act accordingly and to consider their own present interests, regardless of New Testament examples, ideals, or commands.

As long as men go to church one day in the week and scoff at the idea of applying Bible principles to business the six working days, we shall have very unsatisfactory social conditions; and as long as statesmen talk trust in God and faith in human progress toward universal peace and then make all their plans for national armament on the theory that no other nation can be trusted, we shall have wars.

Why deceive ourselves with "superficial hopes" and blind ourselves with "false assumptions"? There are individual Christians in every nation, but there is no such thing as a Christian nation. Individual Christians can testify to the truth of the converting power of the gospel, to answers to prayer, to divine consolation in distress, and to the protection of intervening Providence, but no nation has yet had the faith or courage to apply the principles of the gospel to national diplomacy or the moral standards required of individual citizens to

national dealings. One evidence that the world is not getting better, and that all men in responsible places know that it is not getting better, is the fact that every nation acts on the principle that other nations will not fulfil their moral obligations unless they are compelled to do so. Guns and forts and deadly mines are placed on the borders of practically every country, on the theory that the neighbours across the line have selfish designs on its

goods and that they may at any time take the notion to rob and spoil and kill unless forcibly restrained. We have waged a war to end wars, but there are more deadly preparations being made for war—defensive war of course—than before 1914, and it is necessary also to have more police in all countries to protect life and property; and still there is no assurance of peace and safety. In fact, no well-informed person professes to be able to tell what a week may bring forth.

While this is pre-eminently the age of missions, and the gospel is speaking to the honest in heart in all countries, yet the prospect of a world speedily converted to Christ is not bright,

for it is also true that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. And the success of the gospel in all the world at the same time that evil is also strengthening everywhere, is the strongest evidence that all men are being divided into two classes in preparation for the climax of the age—the manifestation of the second coming of Christ. One class, whose hopes and ambitions are centered in eternal life—through the gospel—in the new earth, will rejoice at His coming, saying, "Lo, this is our



IN SWITZERLAND

Clansmen of St. Gallen, with freak headgear, and large cowbells on their leather belts. The fantastic, mythical features which are characteristic of the celebration of Christmas are clearly of heathen origin. Certainly they were not suggested by anything in the New Testament record of the nativity of Jesus.

God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. The other class, who have made that which is temporary their principal concern, see in the same event the end of all their plans and hopes, and they will cast their selfishly hoarded treasure, for which they have sold their souls, to the moles and the bats, and seek in vain for refuge, saying, "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the

venient season. That is the reason why spiritual progress lags behind material progress. The good sense that enables a man to make a success of business ought to lead him to give early and serious thought to the future life instead of allowing all his energies to be absorbed by the affairs of this short and uncertain life.

Civilization and Danger to Human Life

WE are not thinking alone of the millions



AN ELOQUENT PLEA

Parade on Fifth Avenue, New York City, to inaugurate the "Safety Week" campaign to safeguard life, health, etc. Boy Scouts were the outstanding feature.

wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 16, 17; Isa. 2: 19-22.

Seeing that the Scriptures recognize no neutral ground, the apostle Peter's exhortation to professed Christians, "Give diligence to make your calling and election sure," should appeal to the good sense of all. The people who really doubt the realities of the judgment and of a future life, are comparatively few. The great trouble is that the problems of business press for an immediate action, while the promptings of the Spirit of God are put off till a more con-

venient season. That is the reason why spiritual progress lags behind material progress. In an article on "Race Extinction," Dr. D. H. Kress, medical authority, lecturer, and writer, makes the startling statement that "a soldier on the battle front in Europe, during the late war, facing the most destructive implements of warfare, stood a better chance for life than does an American infant between birth and the close of the first year of its life."

The city of Philadelphia, according to vital statistics, lost 1,267 soldiers through wounds and disease during eighteen months' partici-

pation in the World War, while in the same city the year 1918 showed a mortality of 5,366 babies under one year of age. And the doctor adds that it is estimated that fully 75 per cent of the infant mortality was preventable. Add to all this as a further indictment of our civilization the testimony that 1,054 children were killed by accident in New York City during 1921, and then pause long enough to give some consideration to the causes of such an appalling state of affairs.

The last hundred years, and particularly

useful inventions, may be acquired for a comparatively small sum by any one, and places in the hands of its operator power, potentialities of life and death.

Many users of automobiles have no proper training in the legitimate use of power, and consequently they become a menace both to themselves and to others upon the public streets and highways. On a recent trip, on a Sunday, between Kalamazoo, Michigan, and Chicago, we passed six wrecked automobiles beside the road. These wrecks, with attendant loss of life, are



This monster, the newest gun of its type, will throw a projectile twenty-three miles. Three thousand dollars of Uncle Sam's money is spent every time it is fired. This picture was made at Aberdeen, Maryland, where coast defence experts viewed the tests lately.

the last fifty, have been years of enexampled material progress. As a result, luxury and power are more widely diffused than ever before. This has stimulated greed, for sin never lessens or burns itself out by indulgence; and in the mad rush to gratify "the lust of the flesh, and the lust of the eyes, and the pride of life," moral restraints are disregarded, and conscientious regard for the rights of others is lessened, and the laws intended to safeguard life are evaded. To say nothing of the ease with which a pistol may be purchased by would-be holdup men, an automobile, one of the most

every-day occurrences, and are the results of carelessness and misuse of power. Power, where there is not self-restraint, is dangerous to civilization. The great danger to civilization in our age lies in the fact that available power is increasing and self-restraint is diminishing.

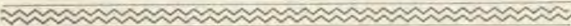
THE inner side of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining.

—Selected.



THOUSAND-YEAR-OLD BIBLE AND ITS OWNER

In a wonderfully preserved state, a Bible, written on sheepskin, with illustrations in gold and colours, was brought to Washington, D. C., by Dr. John Constat, of that city. Our photograph shows the doctor holding the priceless volume, which is nearly a thousand years old. He bought it in Greece from a Russian refugee, and has the assurance, by a number of authorities, of the authenticity of the prized relic.



ARXISM, or International Socialism, is a clearly defined movement, with a considerable body of standard or official literature, which has been before the world now for a good many years.

Hence there is no occasion to misunderstand what the movement really is, what it aims to do, and what has been its influence during the time that it has been in existence. And recently we have had an objective demonstration of what it is like, in the Bolshevism that has obtained control of Russia and that nearly obtained control of several of the neighbouring countries. I have already quoted John Reed as saying: "Bolshevism is Socialism put into practice;" and John Spargo admits that "Lenine and Trotsky were dog-

Poisoning Democracy

(Third Article)

Marxism and the Higher Life

George McCready Price

matic Marxists" ("Bolshevism," p. 66; see also pp. 68, 152, 158). . . .

Avowed Atheists

Consistent with their real convictions and with the logic of their other teachings, all the great founders of Socialism were openly and avowedly atheists. It is not necessary to depend for the verification of this fact upon the slurs on religion and on ordinary morality which are scattered throughout the "Communist Manifesto," by Marx and Engels, such as the following:

"Law, morality, religion, are to him [the proletarian] so many bourgeois prejudices, behind which lurk in ambush just so many bourgeois interests."—Page 27; *Chicago, C. H. Kerr.*

"The bourgeois claptrap about the family and education, about the hallowed correlation of parent and child, becomes all the more disgusting," etc.—*Id.*, p. 37.

We have the testimony of Bakunin, who met Marx in Paris from 1843 to 1847, that at that time—"Marx was much more advanced than I was. . . . He, though much younger than I, was already an atheist, an instructed materialist, a well-considered Socialist. . . . He called me a sentimental idealist, and he was right; I called him a vain man, perfidious and crafty, and I also was right" (Bertrand Russell, "Proposed Roads to Freedom," pp. 38, 39). . . .

Of course atheism is not today as popular

as it was in the last quarter of the nineteenth century, in the heyday of Darwinism, and before the scientific blunders on which the latter system was founded had been discovered. Not very many people today wish to brag of being atheists; they will claim to believe in a God,—if you will only let them define their terms. From this situation it results that Socialists of today are often found trying to evade or explain away the charge of atheism, by saying that we must not judge a whole movement by the private opinions of a few people. They are fond of quoting some official declaration of the party, put out obviously for campaign purposes, to the effect that “religion is a private matter,” and that Socialism has nothing to do with religion.

Creation, Ethics, and Marriage

It will be in order to consider more in detail what Socialism and all its allies teach regarding such matters as creation, ethics, and marriage.

To say that Socialism is founded on the doctrine of evolution, and that it teaches the ape origin of man, with all that this logically implies, will be enough to indicate its attitude toward the Bible doctrine of creation and the other doctrines of Christianity. In saying that



Farmers may now get the latest market reports daily by radio.

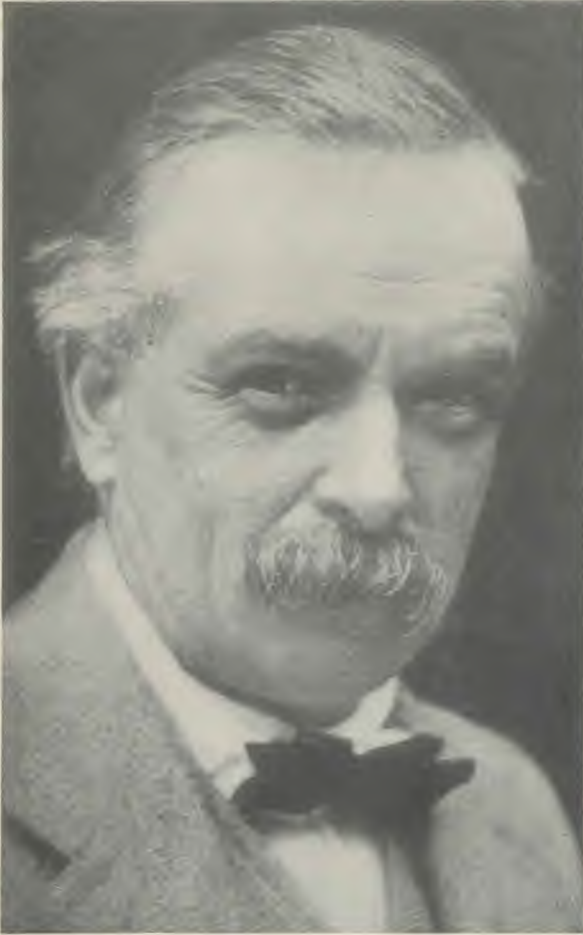
Socialism is founded on the doctrine of evolution, I do not for a moment forget that the evolution doctrine is much older than Darwinism. Long before the “Origin of Species” and the works of Herbert Spencer, the general form of the evolution doctrine was being taught at the German universities in all matters pertaining to human history. And it was here, as we have seen, that Karl Marx got his idea of the economic interpretation of history, by simply taking the system of his master, the philosopher Hegel, the great “Brutalist,” as John Dewey calls him, and turning it upside down. . . .

The Devil's Poison for Democracy

We must never forget, never for a moment lose sight of the fact that Socialism is a religion, a strongly anti-Christian religion, with just enough economics in it to make it interesting and to give it good advertising among the masses. And if we assume that there are spirit powers of evil at work continually in the world around us (an hypothesis which I find works admirably in explaining many things otherwise inexplicable), we may well call Socialism the *devil's poison for democracy*,—a poison for the working classes who accept it as their religion, and a poison for the more thoughtful and more conservative classes, by prejudicing their minds against many just and necessary



Each member of the Careful Drivers' Club, in Seattle, carries a metal plate on his car similar to the one shown in the picture. The members pledge themselves not only to drive carefully but to see that traffic laws are obeyed.



David Lloyd George, Premier of Great Britain during what was probably the most strenuous and trying seven years of British history.

reforms, when they see the destructive doctrines regarding morals and religion which are always inseparably mixed up with the economics of Socialism.

Of course, there are many persons in the world who are so weak in logic, or so lazy in thinking out the connections between their various beliefs, that they childishly think they can accept these new views regarding the origin of man, and still go on believing the main doctrines of historic Christianity, just as before. For such people the pithy statement of the case by Robert Blatchford, the prominent English Socialist, will be good medicine:

"But—no Adam, no fall; no fall, no atonement; no atonement, no Saviour. Accepting evolution, how can we believe in a fall? *When* did man fall? Was it before he ceased to be a monkey or after? Was it when he was a tree man, or later? Was it in the Stone Age, or the Bronze Age, or in the Age of Iron? . . . And if there never was a fall, why should there be any atonement?"—*God and My Neighbour*, p. 159.

We need not stop to berate the inconsistency of those who think they can be evolutionists and still remain good Christians. We must proceed to examine the teachings of Socialism regarding morality and ethics.

Socialism and Morality

Socialists are at least consistent. Believing as they do that men are merely what their environment has made them, especially their economic environment, that all notions about morality are also the product of the economic system under which they grow up, Socialists always teach that the common rules of morality are in no sense eternal and immutable. What is known as the moral law, they say, is simply the reflection of those rules of conduct which the ruling classes have found to their interest to enforce; and when another class comes into power, very naturally an entirely different set of morals or ethics may be expected. This is known as the doctrine of *ethical relativity*, meaning that "right" and "wrong" are only relative terms, considered merely with reference to the standards at any given time prevailing in society. Thus under a capitalist system (as they say the present is), we have what they term a "capitalist morality," while under a Socialist system there would be a "Socialist morality." Disobedience, lying, treachery, murder, or other forms of what are now called "immorality," might, under another system, become quite indifferent, or even proper. As there is no living God to whom we are all responsible, there can be no fixed, immutable standard of right and wrong; but all our ideas of morals are wholly matters of custom, determined by what are considered the best interests of the society in which we live.

For, according to Socialism, morals and ethics have to do only with man's social relations, and have nothing at all to do with his purely individual conduct. What I do that affects others, matters; nothing else counts. There is no feeling of: "Thou God seest me;" or of Joseph's impassioned cry, "How can I do this great wickedness and sin against God?" Hence any such acts as gluttony, bestiality, or the most degrading forms of personal impurity, are of no more moral significance than the cut of a man's coat or the length of his trousers.

According to Socialist teachings, Joseph was a fool; for all unions between the sexes which do not result in offspring are wholly indifferent and without any moral significance. They are neither good nor bad. In such instances, says



Andrew Bonar Law, Premier of Great Britain—the successor of David Lloyd George. Bonar Law was born in Canada, and is the first man born in any of the overseas dominions to become Premier in London.

Belford Bax, the prominent English Socialist, the sexual act “does not concern morality at all. It is a question simply of individual taste” (“Ethics of Socialism,” p. 126). August Bebel says the same thing: “The gratification of the sexual impulse is as strictly the personal affair of the individual as the gratification of every other natural instinct” (“Woman Under Socialism,” p. 154; San Francisco, 1897). . . .

The following is from Engels, the literary partner of Karl Marx:

“With the transformation of the means of production into collective property, the monogamous family ceases to be the economic unit of society. . . . If marriage founded on love alone is moral, then it follows that marriage is moral only as long as love lasts. The duration of an attack of individual sex love varies considerably according to individual disposition, especially in men. A positive cessation of fondness, or its replacement by a new passionate love, makes a separation a blessing for both parties and society.”—“Origin of the Family,” pp. 91-99.

Under Socialism, according to Bebel, “mar-

riages” would evidently not be attended by much ceremony:

“In the choice of love she is free, just as man is free. She woos and is wooed, and has no other inducement to bind herself than her own free will. The contract between the two lovers is of a private nature, as in primitive times, without the intervention of any functionary.”—“Woman,” p. 154.

As for the degree of permanence attaching to such “marriages,” Morris Hillquit admits:

“Most Socialists therefore favour dissolubility of the marriage ties at the pleasure of the contracting parties.”—“Socialism: Promise or Menace?” p. 163. . . .

What would become of our nation, or of the world, if all the people became atheists, and adopted the doctrines of right and wrong which we have quoted above?

As President Roosevelt expressed it: The condition of affairs which would follow the actual practice of such principles would “bring about the destruction of the race within, at the most, a couple of generations; and such destruction is heartily to be desired for any race of such infamous character

as to tolerate such a system” (*The Outlook*, March 20, 1909).

Socialism and Education

Another result follows logically from these teachings, namely, that all children born to such “marriages” would automatically become the property of the state. Hence the demand by Socialists for a monopoly of education under their Socialist régime, a monopoly that would demand not only compulsory education, but compulsory education *in the state schools only*, forbidding all private education, and even any teaching of “capitalist morality” *by parents to their own children* “up to a certain age” (Spargo, “Socialism,” p. 238).

Lastly, from their doctrine of class morality, and their contrasts between “capitalist morality” and “proletariat morality,” we might expect that Socialists would consider it for the good of “the cause,” or for the interests of their class, to work in every possible way to

bring about that view of ethics and morality, of marriage and divorce, which goes with their ideal of society. And we should not expect them to be very choicé about the means to be employed, provided it seems likely to assist in the direction of their chief aim, the Social Revolution.

Violence and Revolution

Thus we have the following from Morris Hillquit:

"All forces that impede the path to its approximate realization are anti-ethical and immoral; contrariwise, all factors and movements which tend in its direction are ethical."—*"Socialism in Theory and Practice,"* pp. 59, 60. . . .

The "moderate" Socialists are not troubled by any moral qualms in the matter. No indeed! It is only a question of immediate policy, not of ultimate purpose; and no consistent Socialist would hesitate a moment at the most violent measures against the property or the lives of the "capitalist class," if he thought that the Social Revolution would thereby be hastened.

Thus John Spargo, who is now so hearty in denouncing the methods of the Bolsheviki, the extreme Marxian Socialists of Russia, admits that his objections are based only on expediency, not on any basic moral principles. For he declares:

"If the class to which I belong could be set free from exploitation by violation of the laws made by the master class, by open rebellion, by seizing the property of the rich, by setting fire to a few buildings, or by summary execution of a few members of the possessing class, I hope that the courage to share in the work should be mine."—*"Syndicalism,"* pp. 172, 173.

Of course, from the atheist and the evolutionist, who see in morality only a formulated expression of the interests of one class of society as opposed to another class, what else could we expect than the ethics of savagery as given above? . . .

And how long can a nation, or a world, hold together on such anti-Christian, antisocial doctrines as these? How long, do we suppose, can the social cataclysm be postponed, when the populace of every large city throughout Christendom are being fed on such teachings?



Yussouf

A STRANGER came one night to Yussouf's tent,
Saying, "Behold one outcast and in dread,
Against whose life the bow of power is bent,
Who flies, and hath not where to lay his head;
I come to thee for shelter and for food,
To Yussouf, called through all our tribes 'The Good.'"

"This tent is mine," said Yussouf, "but no more
Than it is God's; come in, and be at peace;
Freely shalt thou partake of all my store
As I of His who buildeth over these
Our tents His glorious roof of night and day,
And at whose door none ever yet heard 'Nay.'"

So Yussouf entertained his guest that night,
And, waking him ere day, said: "Here is gold,
My swiftest horse is saddled for thy flight,
Depart before the prying day grow bold."
As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.

That inward light the stranger's face made grand,
Which shines from all self-conquest; kneeling low,
He bowed his forehead upon Yussouf's hand,
Sobbing: "O Sheik, I cannot leave thee so;
I will repay thee; all this thou hast done
Unto that Ibrahim who slew thy son!"

"Take thrice the gold," said Yussouf, "for with thee
Into the desert, never to return,
My one black thought shall ride away from me.
First-born, for whom by day and night I yearn,
Balanced and just are all of God's decrees;
Thou art avenged, my first-born, sleep in peace!"

—James Russell Lowell.

If I Should Die Tonight

If I should die tonight,
My friends would look upon my quiet face,
Before they laid it in its resting place,
And deem that death had left it almost fair,
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress,
Poor hands, so empty and so cold tonight.

If I should die tonight,
My friends would call to mind with loving thought,
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped.
The memory of my selfishness and pride,
My hasty words, would all be set aside,
And I should be loved and mourned tonight.

If I should die tonight,
E'en hearts estranged would once more turn to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance,
Would look upon me as of yore, perchance,
And soften in the old familiar way;
For who would war with dumb, unconscious clay?
So I might rest forgiven of all tonight.

O friends! I pray tonight,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now;
Think gently of me, I am travel worn,
My faltering feet are pierced with many a thorn;
Forgive! ah, hearts estranged, I plead!
When dreamless rest is mine, I shall not need
The tenderness for which I long tonight.

—Henry Ward Beecher.

Helpful Neighbourliness

Clifford A. Russell



ARK lives have been brightened, and many a burdened heart lightened, by the gentle touch of love and sympathy, of Christian helpfulness. You can't stand across the street and extend a helping hand to your neighbour.

Long-distance loving loses its attractiveness. Jesus, when the poor leper made his appeal, "Lord, if Thou wilt, Thou canst make me clean," did not say, and draw His robes a little closer about Him as He spoke, "Yes, I'll heal you, but don't come any nearer, please." No! "Jesus put forth His hand, and touched him." The contact was made, and the healing followed.

There are lepers everywhere. Sin is leprosy. It is terribly contagious. There is but one cure—the water of life. There is but one physician—Jesus. We are His ministers. He is counting on us to offer in His name the cup of cold water to thirsting souls, the bread of life to starving men. Blessed ministry!

England's Grand Old Man, in going from his home to the House of Parliament, passed a certain London street corner. Every day he had a word of greeting for the old street sweeper. One morning he noticed that his friend was gone and a stranger had taken his place. Three weeks later the rector of the parish, having noticed that this street sweeper, one of his parishioners, was absent from church service, called at the humble cabin. He found him lying on his rude cot, sick. "Well, friend, you're in a sorry plight. How long have you been down?"

"Three weeks, sir."

"Three weeks! And have you been alone all this time? Has no one called on you?"

The pale face lighted up with a smile as the sick man replied, "O yes, sir, several times."

"Fine! and who, may I ask?"

"Mr. Gladstone."

"What Mr. Gladstone? do I know him?"

"Why, Mr. Gladstone, our Mr. Gladstone, the prime minister. He's my friend."

"And what did he come here for?"

"Why, he came to see me. You see, I told you he's my friend."

"What did he do?"

"O, he talked with me, and he read to me, and he knelt by my cot and prayed with me. Mr. Gladstone is a Christian."

And he was. And this was some of the precious fruitage.

A touching incident in the life of that other grand old man of England, Gen. William Booth, is related by the late Dr. J. Wilbur Chapman. "When I was in London," said Dr. Chapman, "I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes. When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and victories, I said, 'General Booth, tell me what has been the secret of your success all the way through.'

"He hesitated a second, and then I saw the tears come into his eyes and steal down his cheeks, and then he said, 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God should have all of William Booth there was; and if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.' . . . I learned from William Booth that the greatness of a man's power is the measure of his surrender."

And that is the secret—the measure of your surrender. If it is, "Anywhere, Lord, only forward;" if it is any duty, any word, any ministry, anywhere, there will come into your life "the supremest blessing that can enrich and glorify that life—the blessing of a human will yielded to the will of God."

General Booth got the poor of London on his heart. Years before, as a young man, he stood for hours one day on one of those crowded street corners in East London and watched the sea of humanity ebb and flow before him. It was then and there that he got a vision of his life-work. It was there that he got the poor of London on his heart. And you know the results.

The Master is looking today for "fishers of men," as when He walked the sands of blue Galilee. Don't disappoint Him.

What One Man Learned by Experience

JOHN L. SHULER



EXPERIENCE is the best teacher." So runs the old adage. Experience

brings first-hand information. There is

no knowledge quite so real and certain to most men as that derived from their own actions and feelings. Abstract knowledge may be likened to our acquaintance through the hearing of the ear with some person afar off, while experimental knowledge is knowing one by the seeing of the eye. Abstract knowledge writes its lesson on paper, and oftentimes that is as far as the lesson ever gets. Men pass it by, and no definite imprint is made upon the mind or life. But experience records its lessons in the very fibres of our being, in such a way that their truths cannot be questioned, denied, set aside, or forgotten.

Knowing a thing by experience is the end of a controversy regarding the matter. A pound of actual experience, wherein a man demonstrates to his own satisfaction the value of a certain course of action, will really have more weight with that man than a ton of theory concerning the same matter.

The Lord appeals to man to serve Him on the basis of experimental knowledge:

"O taste and see that the Lord is good: blessed is the man that trusteth in Him." Ps. 34:8.

No Christianity Without an Experience

Christianity is an experimental religion, differing in this respect from every other so-called religion in the world. A mental assent to certain various theories and the performance of various ceremonies, will make a man a Mohammedan, a Buddhist, or a Confucianist; but it takes a heart experience to make a man a Christian.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15.

"It matters not how long a time or how short we spend here if we but spend it rightly. . . . The things of this world do not count for much when the end of life comes."

To be a Christian means to know experimentally this truth found in Galatians 2:20, and to live it out daily in the life:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Every child of God has the evidence within his own heart that there is a joy, a peace, a satisfaction, and a comfort in the service of God that is not found anywhere else in the world. He who has tasted of the sweets of a Saviour's love, does not need any one to prove to him that to serve God and to walk in His ways is the best course of all. He knows it for himself—by his own experience.

King Solomon's Experiment

In the book of Ecclesiastes we have the record of a man who, right from his own heart,—from actual experiment with all the various affairs of life, demonstrated to his own satisfaction,—tells us that to fear God and keep His commandments is the one thing that is most worth while in this life; in fact, is the only thing that really counts.

In Ecclesiastes 2:3 he states that his purpose in experimenting with the things of earth was to find the real purpose of life:

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life."

Note that he made up his mind to try out everything within his reach, that he might see and know what was the best thing for "the sons of men" to "do under the heaven all the days of their life." He purposed to himself an experiment that should answer the question, What is the most important thing in all life's endeavours?

Note how he attempted to find happiness by gathering around him all the material things

that the world has to offer for pleasure and enjoyment in life:

"I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour." Eccl. 2: 4-10.

Solomon had all that the world can ever give. He had everything that the heart could desire or the mind could long for: "Whatsoever mine eyes desired I kept not from them." He tasted of every joy and pleasure the world could offer: "I withheld not my heart from any joy."

Fame and Wealth Fail to Bring Happiness

"So I was great"! He had everything that the world esteems great; riches and honour, learning and fame, were his portion. Sacred history says that "Solomon exceeded all the kings of the earth for riches and for wisdom." 1 Kings 10: 23. His name was famous throughout all the nations. People from all over the world came to hear his wisdom and to have him answer their hard questions. 1 Kings 4: 34; 10: 1-3. He was the wisest man who ever lived. 1 Kings 3: 12; 4: 30-33. He held the highest position among men. He sat upon the throne of the Lord in this earth (1 Chron. 29: 23) as the greatest of kings (1 Kings 3: 13). His glory was so wonderful that the queen of Sheba, overwhelmed by its greatness, confessed that the half had not been told her. Yet when Jesus came, one day He

plucked a pure white lily in the field, and declared that "Solomon in all his glory was not arrayed like one of these."

Solomon had the finest palaces it was possible to construct, and most wonderful vineyards, gardens, and orchards. He had servants, fine horses, chariots, cattle, and sheep—all in abundance. He had before him all the pleasures of music, fame, riches, learning, and power. He had this world's boons and favours in a degree no man had ever possessed before, nor has since. Toil and plan as we may,

you and I, friend, will never have this world's enjoyments to the degree that he possessed them.

But did he find true happiness in all this?

"Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." Eccl. 2: 11.

He found that all these worldly things were "vanity and vexation of spirit" when a man leaves God out of his reckoning. He learned that there was nothing in all the pleasures and riches of the world that could satisfy the soul. He discovered that a life

without God is a failure, and that to such "there was no profit under the sun." Life apart from the service of God is not worth while.

The Secret of Success and Satisfaction

Then after he had thus experimented with all the things of the world, and had tasted of all their joys, he came to realize that after all the best thing for a man to do in this life is to obey God and serve Him faithfully day by day. When he came to give us his last word he wrote:

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work

"Take My Hand"

MRS. MYRTA E. STEWARD

A LITTLE lad, the son of a clergyman, was suffering from a very painful disease, of which he died. Feeling a paroxysm coming on, he cried, "Take my hand; I'll bear it, father!"

"Take my hand," my heavenly Father,
For the storm clouds darker grow!
List! the roar of distant thunder,
Mut'ring hate and bitter woe!

"Take my hand; I'll bear it, Father!"
Bear the suffering and shame.
Through the crash of all things earthly
Thou wilt glorify Thy name!

"Take my hand," while Thy sharp sickle,
Dripping blood o'er all the land,
Gathers earth's polluted vintage,
Thousands fall at my right hand.

"Take my hand; I'll bear it, Father!"
All my trust is in Thy word;
Thou hast said, "I'll never leave thee;"
Let me feel Thee near, my Lord.

Thou hast held my hand! I thank Thee.
O, the glory bursting through!
Great deliverance! no more sorrow
For God's tried and faithful few!



The First Bell Telephone

into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

So in the life of Solomon we have an actual demonstration of the fact that the most important thing in this world is to keep the commandments of God. The chief purpose of life should be "to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart," and "to keep the commandments of the Lord." This is what God requires of you and me. Deut. 10:12, 13. The great purpose of divine revelation, the revelation called the Holy Bible, is to enable us to learn to obey the law of God. Deut. 29:29.

The thought of death brought despair to the heart of Solomon. He knew that some day he must die and leave behind all he had gathered together. Thus he was led to say:

"Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. . . . Therefore I went about to cause my heart to despair of all the labour which I took under the sun." Eccl. 2:18-20.

"As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?" Eccl. 5:15, 16.

Like many another man, he was led to reflect on the question, What can a man take with him when his life comes to an end? The answer comes, The only thing which we can take with us from this life into the next is our character. Therefore, any time rightly employed in making it what it should be, cannot be lost. It is the character that lives when the body is dead. A noble and beautiful character is the greatest of all possessions; and it is also the most enduring. Therefore the chief purpose of our lives should

be the development of the right kind of character.

We live today in a crowded world. The demands of life are multifarious. There are so many good things calling for our attention that we are in grave danger of losing sight of the best thing of all. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Birthright Sold for a Mess of Pottage

Life's realities belong to the spiritual realm. The man who sacrifices the spiritual to the material is selling a precious birthright for a mess of pottage. Putting the inconsequential above the eternal verities means tragedy.

It is better to have only a little here and be true to God's commandments, than to accumulate great wealth, or to make a name for one's self, at the expense of disregarding the commandments of God.

"Better is a little with righteousness than great revenues without right." Prov. 16:8.

"Better is little with the fear of the Lord than great treasure and trouble therewith." Prov. 15:16.

"A little that a righteous man hath is better than the riches of many wicked." Ps. 37:16.

The things of this world do not count for much when the end of life comes. This will be seen from the following incident: In front of Vanderbilt's brown-stone mansion on Fifth Avenue, New York, stood several thousand persons. It was the day of his funeral. A newspaper reporter who stood near a group of workmen heard one of them say: "Well, well! so that's Mr. Vanderbilt in that coffin they are carrying down the steps, is it? Boys, I've stood just about here many a time, and watched Vanderbilt come down those steps, enter his carriage, and drive away to Wall Street, and he was worth

hundreds of millions, and I didn't have a cent in my pocket. Today all is changed. I am better off than he is. He is going down the steps without a cent in his pocket, and I have two dollars."



When the last solemn hour comes to a man, and he stands on the brink of eternity, then he is made to realize that a sure hope in God is worth more than all this world's millions.

As the peaks of certain mountains are often hid by the clouds, and can be seen only at favourable moments, so in ordinary life ultimate values and eternal issues are often obscured by minor duties, petty cares, and small ambitions. But when a man lies on his dying bed, these clouds of this world's lesser interests and cares are lifted, and the eternal issues of the next world stand out stark and clear.

A Victorious Life

One day an imposing passenger train pulled out of a certain city with the railway president's car attached at the rear. As the train was running along at the rate of a mile a minute, the cars suddenly began to jerk and bump so violently that the passengers were thrown from their seats, and broken window-glass was scattered everywhere as the train came to a stop with a terrific impact. The president, along with many of the passengers, climbed down the steps and ran forward to see what had happened. There they beheld a fearful sight. The engine had turned over, and the engineer was pinned beneath his engine, his life fast ebbing away. The president saw at a glance that the man was one of the chums of his boyhood days. Jim and he had grown up as boys together. One had become a great executive with a yearly salary away up in five figures, the other a common engineer.

The president motioned the people to stand back that he might talk to his dying friend. He saw the injured man's lips moving in an attempt to speak, and bending over he heard the dying man's last words—words of trust in his blessed Saviour: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12. Gazing down at the dying man, the president said, "Jim, I would give all I possess for such a faith as this." Verily, a sure hope in God is the most valuable thing we can possess here below.

It matters not how long a time or how short we spend here, if we but spend it rightly. Happy is the man who at the close of his life is prepared to say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:6, 7.



DR. JOHN STANLEY PLASKETT

Dominion Astronomer, in charge of the observatory near Victoria, B. C., which contains one of the largest telescopes in the world. This instrument possesses a lens six feet in diameter, and by observations through it Dr. Plaskett has discovered in the outer heavens, revolving around each other, two suns of much larger dimensions than the source of light in our own solar system. It is assumed that they are globes of gas, unimaginably large, which are gradually condensing.

An Incomparable Gift

W. G. BELLEAU

DURING these times of perplexity, when we see strife and discontent all around us, many are prone to complain because they do not possess as much of this world's goods as others do. Yet these very same persons are constantly rejecting the greatest gift ever offered to mankind—the gift of Jesus as their substitute! What are the gifts and goods of this world compared with this magnanimous gift? The difference between their relative worth is unmeasured and immeasurable. Any intelligent man or woman living in this enlightened era of the world, will acknowledge the gift of Jesus to be incomparable! Why trifle about the little things of life when we are rejecting the gift nearest us—the gift that can never be equalled in its ultimate consequence and importance?



Around the the

1. Sam Scotte and Zero weighs two tons, capable of pulling a ton. He is one of the most powerful dogs ever was driven more than 1,000 miles across Canada and Alaska.
2. Elephants piling logs in Burma.
3. Miss Helen Rice, winner of the Miss America Contest in New York.
4. Jerusalem from the Temple Mount.
5. The Mosque of Omar, the Dome of the Rock, and the Temple Mount, Jerusalem.



World with camera

rb, his Alaskan dog.
ndred pounds, and is
load weighing half a
snow-white team that,
three thousand miles
Alaska last winter
k logs, near Rangoon,
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MODERN MIRACLES

*The Genuine and
the Spurious*

F. W. JOHNSTON



MIRACLE is not always proof of divine power, nor a means of distinguishing the true people of God; for if we regard the testimony of the Scriptures, we are led to conclude that in the time of the latter days duplications will be made of the very miracles that were once performed by Christ and the apostles. The Lord himself declares in Matthew 7:22, 23: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Here, then, is the Saviour's own comment on a class of modern religionists, and one which proves conclusively that not all who profess the holy name of Christ and use that name to perform mighty miracles, are necessarily the genuine people of God. In fact, in the light of these words of Christ himself, we have reason to entertain suspicion of some who put to the forefront these miracles and urge them as proof that they are led by the Holy Ghost.

Satan Will Again Work Miracles

Nor is this duplication of the genuine miracles of Christ a peculiarity of the present time only; for in the days of Moses and Aaron, who did miraculous things in the presence of Pharaoh, the magicians of Egypt, even though condemned by the Lord as the emissaries of Satan, also performed some of the very same wonders. Thus, in Exodus 7 we are told that when Moses and Aaron cast their rod before Pharaoh and it became a serpent, the magicians did the same with their evil enchantments. Verses 11, 12. Again, when Moses and Aaron smote the waters of Egypt (verse 20), turning them into blood, the magicians did the same (verse 22). Again, when the servants of God brought up frogs from the river Nile (Ex. 8: 5, 6), we are informed that the magicians also brought them up (verse 7). Thus the children

of Israel were confronted by the magicians with repetitions of the identical miracles performed by the two leaders of Israel. Therefore, since those magicians were condemned by the Lord, it must be evident that their power was not from God but rather from Satan.

As a further proof that in New Testament times the power of Satan will again be made manifest in performing mighty miracles, we read in 2 Thessalonians 2:9, 10 that Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." In fact, so great will be his power in the latter days that (as we read in Revelation 13:13, 14) he will cause fire to descend from the sky, and will deceive very many by reason of his miraculous powers. He will even appear in person as an angel of light, together with his ministers, who will pose as ministers of righteousness. 2 Cor. 11:14, 15.

Alongside these great modern deceptions will be the miracles of the genuine people of God, of whom the Saviour declares: "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

How to Distinguish Between the Genuine and the Spurious

Thus, with the genuine and the spurious in juxtaposition, manifesting the same miracles, how will it be possible to distinguish one from the other? This is an important question, and one which, if not answered by every individual, will lead to the great deception of many.

The answer, however, is not left to human conjecture and uncertainty, but rather is a matter plainly revealed in God's word. It will readily be admitted by Christians at least, that any one not possessing the love of God in the heart is far from being a Christian. This being true, we will now clearly prove that the miracles of speaking in tongues, healing the

sick, etc., can and will be duplicated by those who do not have the love of God in their hearts; for we read in 1 Corinthians 13:1, 2: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Charity is love; for it is so translated in John 3:16, from the Greek *Agapao*. Thus, according to the foregoing, a person may have the various gifts,—may speak in tongues, utter prophecies, and have faith sufficient to perform miracles,—yet be devoid of the love of God. And these are the ones previously referred to in Matthew 7:22, 23.

But if having the love of God in the heart is a means of distinguishing the genuine from the spurious, we face this dilemma,—the claim is also made by the spurious that they have the love of God. You have heard them say so in their public and private testimony; and have we a right to call them fabricators?

By their fruits ye shall know them, and love is one of the fruits. But how may we know that they have the fruit of love? Let the Bible answer. Christ says in John 14:15, "If ye love Me, keep My commandments." Again, in 1 John 5:3 we have the love of God defined: "This is the love of God, that we keep His commandments." Love, therefore, is not merely a sentimental feeling; nor can we know that a person possesses it just by his saying he has it. Love is a life wholly devoted to the object of its affections, and to love is to obey. Loving God, therefore, involves complete obedience to all His commandments, and the one who declares his love, yet disobeys, is said to be bearing false witness. 1 John 2:3, 4. Those who keep God's commandments, however, are the only ones said to be God's true servants. Rev. 14:12. And because of this, Satan will direct his persecutions against them. Rev. 12:17. (See also Isa. 8:20.) Let those who desire to put this matter to the test, especially among those who speak in tongues, declare to those people the binding obligation of the ten precepts, including the seventh-day Sabbath, and they will readily have an exhibition of the feelings of these miracle men.

Now, those who speak in tongues say that their ability to do so is the result of the outpouring of the Holy Ghost and that those who have never spoken in tongues have never received the Spirit. But, as we have already

proved, people who are not Christians may speak in tongues; and if that always indicates the outpouring of the Spirit, then a sinner may have the Holy Ghost also. Absurd! The Spirit of God may manifest itself in many ways (see 1 Cor. 12:8-10), and we are not to conclude that because one does not speak in tongues he does not possess the Spirit of God. We have no record that even Christ ever spoke in tongues.

Let us, in view of these modern deceptions, read God's word for ourselves, and not be led away by spurious manifestations.

Edmonton, Alta.

A Romance of Bible Translation

DOWN in South Africa there was a young Britisher who was very keen on languages. When he went as a missionary they told him he was throwing his life away to bury himself in a black belt, and that he was a fool. But the call had gotten him, and he could never rest until he answered it; and he went. He found the dialects rich indeed, but none had ever been reduced to writing; so he decided to reduce the language to writing to give the natives the four Gospels in their own tongue, and later perhaps The Acts. He did it, and his manuscript was completed in 1917.

He took the boat for England, but when he was passing through the Mediterranean a U-boat met him. His manuscript was rolled in a sack, inclosed in rubber, and put into a box. A letter giving the key to the words as he had used them for the translation, was there, and a statement regarding the experiences that had come to him. When the U-boat torpedoed that liner not a living soul was saved, and the manuscript went down, too. But after some weeks there drifted ashore in a lonely part of Tunis, among other things, bits of boats and dreadful wreckage, a box. It was picked up. It looked interesting. It was opened. The letter telling the story of it was shown to an American consul, who passed it on to a British clergyman; and in London last month the last page of that manuscript was completed, and the printed book goes back in the hands of an Oxford student to the tribe in Africa.—*Miss Slattery*.

THE Creator has made ample provision for all men in the storehouse of nature and in the faculties and powers of man. To do God's will, we must make room at the Father's table for all His children.—*Father Edward McGlynn*.

IS DEATH THE GATEWAY



St. Louis Gate, Quebec City

Can the Dead
Communicate
With the
Living?



HERE is a class of scientists, religionists and men of letters, who are going through this world wearing such drooping and vision-obscuring bonnets that they have been completely deceived by a troupe of clever ventriloquists,—so completely deceived that they strangely tie to an easily explained delusion which is strictly anti-Scriptural and opposed to every principle of medical science, natural philosophy, and psychology.

What do I mean? Listen!

Over in a Saratoga, New York, department store once upon a time, "Josiah Allen's wife," a certain fictitious Yankee country lady, was making her periodical purchase of calico. The clerk turned his back, and this prospective purchaser, picking up a bright-coloured remnant, slyly turned to a well-dressed form beside her and cautiously whispered, "Do you think this piece will fade?"

No response.

Then a little louder: "Do you think *this* piece will fade?"

No response.

After a more emphasized repetition of the same question had brought no answer from her quiet, motionless neighbour, Samantha looked out from under her drooping sun-bonnet, and found that the woman's head was gone!

Who could reasonably expect to carry on a conversation with dummies, even if their heads were in the proper place? Like the graven

images, "there is no breath in them." Who would expect to communicate with a statue or a life-size portrait? Yet today there are men of letters, brainy men, who most erroneously think they have been, and are yet, in communication with deceased friends and relatives who not only have no breath in them, but whose bodies have been either cremated, lost at sea, or blown to pieces on the battle-field, or are lying unconscious in a state of corruption six feet underground.

In the case of Samantha, let us suppose that some living ventriloquist—with "breath" in him—had responded from behind that well-dressed dummy, assuring Samantha that the one appealed to had indeed purchased a dress from that same bolt of cloth, and had washed it in boiling suds and it did not fade; and then, too, supposing that Samantha had never lifted her head to receive a broader vision than she could behold within the circle of her drooping bonnet,—could any one afterward very easily have convinced Samantha that she had been in communication with a headless, breathless form?

Man Is Mortal

Many a ventriloquist has deceived children with the old "Punch and Judy" show. Wiser heads well knew that the real talker was one who had "breath." Though the dead can no more communicate with the living than can those clown dolls, yet multitudes today all over the world are being terribly deceived in the

TO A LARGER LIFE? *Stemple White*

name of both science and religion, by a troupe of clever ventriloquists whose leader, back in Eden, in contradiction to the word of God, and using the serpent as a medium, falsely declared, "Ye shall not surely die." Adam and Eve sinned, died, and are in the grave today. Death has passed upon all. We have inherited mortality from Adam, who, in his innocency, even *before* the fall, was not immortal. "The first man Adam was made a living soul" (1 Cor. 15: 45), but Adam himself was not immortal. If he had never sinned, he would never have died. After the fall, he was expelled from Eden and deprived of access to the tree of life, lest he partake of it *after* he had sinned. Gen. 3: 22-24.

The sinner can never be immortalized. "The soul that sinneth, it shall die [the second death]." Eze. 18: 4, 20. Eternal life is the gift of God through Jesus Christ, but only to the believer. Rom. 6: 23; John 3: 16; 1 John 5: 11, 12. Man is to seek for it (Rom. 2: 7), and the mortal believers shall put it on at the second personal coming of the Son of God (1 Cor. 15: 51-57). All mankind today are "mortal" (Job 4: 17), with "mortal bodies" (Rom. 6: 12; 8: 11) and "mortal flesh" (2 Cor. 4: 11). "The living *know* that they shall die," and that is why men make their wills, insure their lives, and buy a family burial-ground; but "the *dead know not anything*." Eccl. 9: 5, 6, 10.

Spirit communication is built on the false assumption that man is naturally immortal, and that the dead are conscious. Spiritualism is thus founded upon Satan's first lie to man, "Ye shall not surely die." He who will not believe the simple, sensible, and truly scientific truth of the Scriptures in regard to man's nature in both life and death, becomes a very easy mark for the terrible delusion of necromancy.

A Living Soul

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life [not an immortal soul, nor a

never-dying spirit]; and man became a living soul." Gen. 2: 7. The man is the soul. Before Adam was given the breath of life, he was a lifeless soul. As soon as he received the breath of life, he became a living soul. When man loses the breath of life he becomes a dead soul. And since all creatures breathe the same breath of life (Eccl. 3: 19), he who assumes that the breath of life is an immortal conscious "something" which can live on after the body is resolved back to dust, must also logically assume that every creature that walks, runs, jumps, crawls, flies, or swims has also the same immortal "something." But man alone of all creatures was made in the image of God, has a moral nature, and will be resurrected and judged. Yet when he dies, he is as certainly dead as is any other creature. "His breath goeth forth, he returneth to his earth; and in that very day his thoughts perish." Ps. 146: 4.

Who would expect to carry on a conversation with even a live man if he were sound asleep? The sleeper is unconscious. He would have to be awakened first. Well, if a man died in his sleep, think you that he would regain consciousness? Death is the absolute cessation of all life. The dead are *dead*. They cease to exist. Not until they are awakened in the final resurrection can those who are now dead think or speak or act. "But," say the wearers of drooping bonnets, "we have received messages from our loved ones, have heard their own voices, have read communications in their own hand-writing, have photographed their 'astral bodies.'" To all of which I most positively reply: Yes, you have received messages, you have indeed heard voices that sounded exactly like those of dead friends and relatives, and you no doubt have taken real snapshots of real apparitions, which appeared as perfect likenesses of your deceased loved ones; but for all that, never in one single instance was it the dead who were talking. Since "the *dead know not anything*," what is back of



The Wolfe-Montcalm Monument, in Governor's Gardens, Quebec City

apparitions, scotographs, and all other forms of Spiritism? The Bible only, can explain.

Satan as an Impersonator

In 2 Corinthians 11:14 we are told that Satan can transform himself into an angel of light. In other words, he is a capital impersonator. He is also the leader of millions of fallen angels. 2 Peter 2:4. Satan and his troupe of wily coadjutors are not only capital impersonators, clever ventriloquists, and cunning forgers, but, with their six thousand years of experience, they know all the details of the past; and by just such "lying wonders" as are being done today in the world—by such seeming miracles—he is endeavouring to prove that he told the truth in Eden, and that the word of God is not reliable. Evidently demon spirits are back of all such so-called "spirit communication;" and it is not at all strange or surprising that in the various forms of spirit communication many incidents of the past with which Satan and his troupe are perfectly familiar are brought up in crafty ways by demon spirits. But please remember, the dead, who are unconsciously sleeping in the dust, know absolutely nothing of what is taking place in their name and back of their apparition likenesses, which demons use as false faces in their makeup.

Deceiving the Whole World

It seems that the whole world is about ready to board the train of Spiritualism, on which Satan is the conductor. We read in Revelation 16:13-16 that the "spirits of devils" are yet to gather the kings of the earth to their Waterloo at Armageddon. Reader, you will be asked and urged to get in touch with your loved ones who are at rest in the tomb. When you are thus tempted, think of these words in Isaiah 8:19, 20: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter [one version says, "Answer them thus: Should not a

people seek unto their God? for the living should we seek to the dead?"] To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The testimony of God's word is, "The dead know not anything." Satan would have us believe the dead know everything. So Spiritualism is as dark as Egypt. There is no light in it. It is a satanic delusion from start to finish. Reader, have nothing to do with it. Believe the word of God.

The World War should teach us all many lessons. Satan is taking advantage of the fact that millions were killed, to pretend to console parents, wives, and friends of the deceased, and the deception undermines faith in the infallible word of the living God. I thank God for the blessed hope that there is life beyond the grave. I thank Him for the gospel of Jesus Christ, who is soon personally to return in power and glory, with all the holy angels, to resurrect the believers who are now in the grave. I thank Him that in the world to come, in the earth made new, the redeemed will eternally associate together, and that there sin, sorrow, parting, and death shall be no more.

Reader, if you have been wearing some sort of drooping bonnet,

throw it away at once, and be enlightened by the light from heaven. If you have friends who are in the clutches of this awful delusion, pass on to them such truth-filled literature as will unmask the deception.

Winnipeg, Man.

A REMARKABLE case of canine intelligence was shown a short time ago, when a dog limped into a drug store at Middletown, New York, holding up his forepaw and whining. When the clerk examined the paw he found it crushed, and a witness said that the dog had been run over by an automobile. When the paw was put in splints and bandaged, the dog wagged his tail, barked, and went along toward home.

WORDS OR DEEDS?

CLIFFORD A. RUSSELL

It isn't a matter of who you are,
Or what your name or station,
Or of where you are,
Be it near or far,
In city or town or nation.

It isn't a matter of what you say,
Or of when or how you say it;
For talk, you know,
Is like winds that blow;
'Tis often light when you weigh it.

Not who you *are*, nor what you *say*,
But what you *do* is the measure
Which metes the worth
Of men on earth,
And makes them a priceless treasure.

The need of the world is the need of men
Who are true as steel to conviction;
Who'll stand for right,
And win the fight,
Bringing Heaven's benediction.

An Interesting Letter



D. H. Kress, M.D.

By a Christian Physician To a Great Scientist

OTTAWA, ONT., Nov. 8, 1920

Mr. Thomas A. Edison,

West Orange, New Jersey.

MY DEAR MR. EDISON: You have been accredited by the public press with conducting a series of scientific experiments, the aim of which is to communicate with the dead. As a friend, and an admirer of the great service you have been instrumental in rendering mankind, and as a believer in the Bible as a communication from God to man to aid him in his scientific investigations and research, I am writing this letter.

I understand full well that the almost universal belief of both the Christian and the heathen world is that man is conscious after death; and naturally the conclusion follows that, being conscious, his desire will be to communicate with the living who were near and dear to him while he was alive. This conclusion is based upon a fundamental error, for the Bible very clearly teaches that "the dead know not anything, . . . neither have they any more a portion forever in anything that is done under the sun" (Eccl. 9: 5, 6); and we are admonished, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Ps. 146: 3, 4. This state of total unconsciousness, we are assured, continues until man has a resurrection to life. This makes the resurrection a necessity in the great plan of sal-

vation. Paul recognized this, and hence said, "If the dead rise not, . . . then they also which are fallen asleep in Christ are perished," or will be as if they had not been. But he argues that death is not eternal; he says, "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 16-22. "But some man will say," he continues, "How are the dead raised up? and with what body do they come [forth from the grave]?" In the verses that follow he gives the assurance of identity. God will give to each individual "his own body." Using as an illustration the grain, its death and resurrection, he says that as each seed's identity is preserved, so will each individual's identity be preserved. In other words, we shall know each other.

When Paul, as a prisoner, appeared before Felix to answer to the charges brought against him, he began his defence thus: "Touching the resurrection of the dead I am called in question by you this day." Acts. 24: 21. Later he said to Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 8. This doctrine of the resurrection's being a necessity in the plan of salvation was as unpopular then as it is today. If at death our friends go to the place of bliss and are in an exalted sphere, and conscious of all that takes place on the

earth, why should there be a resurrection of the body? we may well ask.

The Bible teaches very clearly that not until Jesus comes the second time will those who have fallen asleep as Christians be resurrected and be taken to their heavenly home. Until then they rest in their graves. Among our Saviour's last words to believers before taking His departure from them were the following: "Let not your heart be troubled: . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. According to His own words, the righteous have no assurance of being with Him until He comes again. Paul says, "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4:16-18. These are the words of comfort to be spoken to the mourners and friends of the dead. They are to be comforted with the thought that the sleep of the righteous dead is not eternal, but that there will be a resurrection at Christ's second coming, and then a grand reunion—but not until then. All this, as you will perceive, excludes the possibility of communication with the dead, since they are not in heaven, but unconscious, as in sleep, and "know not anything." The prophet Isaiah, centuries ago, referring to the great deception of the last days, when multitudes would be seeking to "the dead for the living," said, "When they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? for the living to the dead? [German translation: "Answer them thus: Should not a people seek unto their God? for the living should we seek to the dead?"] To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

From this prediction we may expect that in the last days there will be communications carried on, not with the dead, but with the

wicked spirits purporting to be our dead friends.

Just before the second advent of Christ, Satan, we are informed, will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:8-10. The only safeguard against deception is the truth as revealed in the word of God, that "the dead know not anything." None are secure without a knowledge of the written word.

Through the ministry of good—unfallen—angels God carries on communication with the living. Referring to this, Jesus said, "Hereafter ye shall see heaven open, and the angels



Thomas A. Edison's first patent, a voting machine, and F. A. Wardlaw, who was closely associated with him during the time that he was working out many of his famous inventions.

of God ascending and descending upon the Son of man." John 1:51. Referring to these heavenly communicants, Paul says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:13, 14. Through these ministering spirits communication is made possible between heaven and earth, between man and God. Daniel said, "Whiles I was speaking in prayer, even the man [or angel] Gabriel, . . . being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me." Dan. 9:21, 22. Cornelius also, a devout man, a man of prayer, while praying was visited by "an angel of God," who said to him, "Thy prayers and thine alms are come up for a memorial before God," etc. Acts 10:1-4. Such instances might be multiplied, to show that there is communication

between the inhabitants of heaven and the earth. But these inhabitants of heaven and visitants to the earth are not our dead friends; they are the angels of God, which "excel in strength, that do His commandments, hearkening unto the voice of His word." They are "ministers of His, that do His pleasure." Ps. 103:19-21.

There are good angels and there are wicked angels; there are good spirits and there are evil spirits; hence the admonition is given, "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4:1. Jude speaks of fallen "angels which kept not their first estate, but left their own habitation"—angels who are "reserved . . . unto the judgment of the great day." Jude 6. John, on the isle of Patmos, in vision beheld the scene which made necessary their expulsion from heaven. He said: "There was war in heaven: Michael [Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9. Being confined to this earth, understanding fully the plan of salvation and that through the ministry of angels God communicates with earth's inhabitants, it is not surprising that Satan should counterfeit the work of God and should appear "as an angel of light" and through his angels carry forward his deceptive work. "No marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11:14. He "deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:14. Referring to the agencies through whom he works, the word says they "shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. All but the elect will be swept into this great deception, which, like a great tidal wave, is sweeping over the whole world.

The word of God is the only protection afforded any one. The promise is, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10. The apparent forms of our dead friends may be seen, their voices may be heard and recognized, and occurrences which none but they knew may be related; but with our feet planted upon the

word of God, we shall stand secure, and meet those deceptions as Christ met the tempter, with the words, "It is written" "the dead know not anything."

Peter, referring to the voice of God "which came from heaven," and which he and James and John heard distinctly, saying, "This is My beloved Son, in whom I am well pleased," says we have something that is surer than sight; something that is surer than any voice we may hear, however familiar,—"*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.*" 2 Peter 1:17-19. The only safe and sure thing is the word of God.

Scientific research and investigation without the sure word of God, the "written" word, as a guide may lead astray. Instruments may be invented sufficiently delicate to carry on communication with unseen beings. This is possible, and will not be at all surprising. In fact, we may expect this. But the communicants will not be our dead friends. They will be the "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

I am sure, Mr. Edison, that you will pardon me for writing this lengthy epistle, but I have felt concerned, knowing what I do about the deception that confronts us all. The fact is, communication *has been* established between earth and heaven. When the Saviour prayed on the banks of Jordan, the heavens opened and the Holy Spirit descended upon Him; and it is our privilege to see the open heaven and the angels of God, who are sent to be ministering spirits, ascending and descending on the Son of man.

I remain yours sincerely,

D. H. KRESS.

THERE are people to whom it is a penance to listen. There are bores who for their sins against society ought to be imprisoned and condemned to listen in perpetuity to each other's discourses. But, after all, these are few. Social intercourse suffers far more from the fact that too many want to talk and too few are willing to listen. Conversation under such conditions ceases to be a pleasant method of exchanging ideas and becomes a struggle for supremacy.—*Selected.*

THE PREACHER

TO

HIS FLOCK

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.—Third commandment.

JUSTUS G. LAMSON



WONDER how many of you have been profaning God's name this last week. If I should hand you a slip of paper and a pencil and ask you to write "Yes" or "No," how many of you would have to write "Yes"? "Profaning God's name!" you say; "I have not taken God's name in vain for years." Are you sure about that? I am not accusing you of profanity or blasphemy. I am not charging you with wickedly swearing. I do not believe that of you; but I am wondering if, after all, we do not sometimes profane God's name.

If I can read the commandments, the third commandment says, "Thou shalt not take the name of the Lord thy God in vain." When a woman takes a man's name, what is the service by which it is properly done? It is marriage. When a woman takes a man's name, she is married to him. There is a ceremony in some churches. There are certain formalities that must be observed before a couple can be regarded as married. After the wedding we call a woman by the name of the husband.

Now, when you and I take God's name, He speaks of it as being married to us, and we in this day are called by the name "Christian." When we profess to be God's children and then act in such a way as to bring discredit upon His name, we have broken the fifth commandment as surely as if in anger we had spoken the holy name. There is a "taking" of God's name that is tremendously wicked. Our hearts ache as we hear Jesus' name spoken so wickedly, but many a person carries the name of God and has the name of belonging to God who acts in a way that brings shame on the name.

Let us read Ezekiel 36: 20, 21:

"When they entered unto the heathen, whither they went, they profaned My holy name, when they said to

them, These are the people of the Lord, and are gone forth out of His land. But I had pity for Mine holy name, which the house of Israel had profaned among the heathen, whither they went."

How did these Israelites profane God's name? They profaned God's name in the eyes of the heathen when they said down there in Babylon, "These are the people of the Lord, and are gone forth out of His land."

What had the Lord said to Israel about the land of Palestine? He told them that it was "a land flowing with milk and honey," and that He would give it to them for an inheritance. He also said: "It shall come to pass, if ye diligently hearken unto Me, . . . this city [Jerusalem] shall remain forever." The children of Israel could have remained there. It would have been the place to which all nations would come to be taught of God. It was not necessary for them to crucify the Lord. It was not necessary that Judas should betray the Lord. It did not "have to be." There would have been another way found if they had listened to the Saviour. There was an opportunity for a different story, but the children of Israel refused to "hearken" unto the Lord and "defiled" the land "by their own way and by their doings." When they were taken down into Babylon as captives, and the people along the way said, "Are these the children of God?" the answer was, "These are the people of God." The people of God in chains, driven out of their country, slaves in Babylon! What was there about these helpless captives to make the heathen reverence Jehovah? The Lord had said, "If you do not obey Me, I will bring to pass things that you *will* notice;" and after years and years of sin and rebellion, that hour struck. They were taken away to Babylon, and God's name was profaned because His pro-

fessed people, who should have been abiding peacefully in their own land, were captives in the land of the enemy.

We can clearly see the mistakes of those professed people of God in ancient times, but how about those who today claim to be God's children? Here is a man who says, "I am a Christian," who professes supreme allegiance to the God of heaven, and yet in practice says he is so busy that he cannot do the work the Lord wants him to do. Another man says by his actions, "The only thing I am living for is my children." Another, similarly, says, "I live only for my family." And still others say by their lives that the only thing they are living for is to get more money.

God's name is profaned by such a course. The man who cheats in trade, and then by word or act in church publicly announces that he is a Christian, profanes God's name. The man who by joining a church says, "God is my leader, who inspires my actions and whose example I follow," and then in his daily walk makes light of the Christian life, defiles his own body by vile habits, eats and drinks with the drunken, smites his fellow-servants, calumniates his fellow-men or by innuendo destroys their influence,—that man profanes God's name as wickedly as the foul-mouthed blasphemer of the slums, and it may be that in God's sight he is far the greater sinner.

But there is hope for such; for if we show a willingness to do right, God has promised, "I shall be sanctified in you before their eyes." Eze. 36: 23. He will gather such an one out from among the heathen. He will sprinkle clean water upon him, and cleanse him from all filthiness, and from all idols will He cleanse him. Verse 25. The man who has blasphemed will loathe his evil ways (verse 31), and finally become a member of the "holy flock."

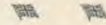
"Thou shalt not take the name of the Lord thy God in vain."



Opportunities

THERE are people who would do great acts; but because they wait for great opportunities, life passes, and the acts of love are not done at all. Opportunities for doing great deeds seldom occur; life is made up of infinitesimals. If you compute the sum of happiness in any given day, you will find that it was composed of small attentions, kind looks, which made the heart swell, and stirred into health that sour, rancid film of misanthropy which is apt

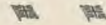
to coagulate on the stream of our inward life, as surely as we live in heart apart from our fellow-creatures.—*Selected.*



Enthusiasm

You cannot hope to accomplish much in the world without that compelling enthusiasm which stirs your whole being into action.

Have you an idea in your mind for improving your work? Have you an invention simmering in your gray matter? Do you think you have a special aptitude for some vocation? If you have, then remember that if you don't act you likely will see some other fellow with a little more nerve than you get ahead, and leave you wishing you had paid more attention to the promptings of your mind.—*Selected.*



The Sheep and the Lambs

WE oft hear the plea for trying to keep
The lambs of the flock in the fold;
And well we may; but what of the sheep?
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that strayed away
In the parable Jesus told,—
A grown-up sheep that had gone astray
From ninety and nine in the fold.

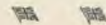
Out in the meadows, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back in the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?—
Because there is danger, if they go wrong,
They will lead the young lambs astray.

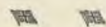
For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long,
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today;
If the lambs are lost, what a terrible cost
Some sheep may have to pay!

—*Selected.*



It is really wonderful what unaccountable creatures men and women are. They ponder and debate and fuss over trifles, and then plunge headlong past the big turning points of life, without a thought of the consequences lurking around the corner.—*Selected.*



"THE strongest will is the will that knows how to bend."

Does It Pay to Be a Christian?

Alfred Lee Rowell

WHEN men are about to undertake an enterprise or to go into a new business of any kind, there are certain questions in regard to it which must be considered. The first question, always, is the cost. If the cost is more than a man has, or can get, then the proposition is worthless to him, for he is unable to make use of it, be it ever so desirable. And so our Lord, speaking with reference to those who should enter His service, used this very figure of counting the cost; and He also told what the cost of following Him would be:

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14: 33.

When a man has learned the cost, and found it to be within his reach, his next question is, "How much will it pay?" and immediately after that, "How soon will it begin to pay? How long must I wait for a return from my investment?" The Lord has answered these questions also:

"Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 29, 30.

As men count, He has promised a 10,000 per cent return *now*. He has also promised a blessing in addition, for He said, "with persecutions;" and one of the beatitudes reads, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Far above it all is the promise of eternal life in the world to come.

Lest any should mistake His meaning, and follow Him from a selfish desire for worldly gain, He gave the warning, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15.

The next thing our business man will want to know is, "Will something else pay better? Can I get a bigger return for my investment in something else?" Christ also answers this:

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8: 36.

All these queries being satisfactorily answered, the next question will be, "What is the

risk? how much danger is there that the whole thing will fail, and that I shall lose everything I put into it?" We have strong assurance in regard to this in the epistle to the Hebrews:

"God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." "Because He could swear by no greater, He sware by Himself." Heb. 6: 17, 13.

Sometimes, in business, in order to find out about all these things, a man will go to different persons engaged in the same work or enterprise, and question them in regard to it. And then he will go to those engaged in something else, and question them. This will also apply in counting the cost of being a disciple of Christ.

Ask those whose heads have grown grey in the years of service for Him, and you will get but one answer, "Ah, yes; it pays." Ask any of His followers who have laid their all upon the altar and have given their lives, with all their hopes and ambitions, to His service,—ask them if they would go back from Him for a hundred times what it cost, and you will get only one answer, "No, not for a thousand times what it has cost." They have received an hundredfold.

Ask those who have grown seamed and hard and bitter in the bondage of sin; ask the old men who have sold themselves to evil and are nearing the end of the way, facing eternity without a ray of hope; they will tell you that all the vain pleasure of a lifetime such as theirs could not replace the peaceful joy of a moment of abiding trust in Him.

Ask the infidel, the agnostic, the atheist, the sceptic. All will tell you, if they are willing to admit it, that the most precious thing within the reach of man is a sincere faith in Christ.

The president of a railroad was making a trip over his road. The train was wrecked, and the engineer was crushed beneath the engine. The president was conducted to him as he lay dying upon the embankment. He had known the man for many years, and knew that he was a Christian. As he held the hand of the dying man in his, and looked into the calm face, he said, "Jim, I'd give everything I have in this world for a faith like yours."

"Mr. President," said Jim with his failing breath, "that's just what it will cost."

When all other questions have been answered, there remains yet one more. When a man has

found that an investment which he is able to make, will give a big return, immediately, without any risk of failure or loss, and that no other investment will pay as well, he has then to find his own desire in the matter. He must decide whether he will accept or refuse. That is the question that comes to each one of us.

It pays to serve Christ; will you do it?

The Spirit's Power

THE work of human salvation, begun and prosecuted by Christ amid the toils and sorrows of His earthly life and the shame and anguish of His cruel death, is still carried forward by the power of the Holy Comforter which maketh intercession in us on earth, and by the assistance of our great Mediator and Advocate who maketh intercession for us in the heavens. Heb. 7:25.

While Christ was in the world, He was the light of the world; and when He departed, He sent the Comforter to abide in the church forever. And this Spirit has Its work in the world as well as in the church. It convicts "the world of sin, and of righteousness, and of judgment" (John 16:8); It "lighteth every man that cometh into the world" (John 1:9); and It is present with those messengers of divine mercy who preach the gospel "with the Holy Ghost sent down from heaven" (1 Peter 1:12), and whose message comes to the hearts and consciences of men, "not. . . in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. 1:5).

Heeding the message of salvation thus emphasized by a celestial power, the children of wrath become children of God by faith in Christ Jesus. Eph. 2:3. And because they are sons, God sends forth the Spirit of His Son into their hearts, crying, "Abba, Father," by which they are enabled to worship Him "in Spirit and in truth." Rom. 8:15. For as no man can truly say that Jesus Christ is his Lord, "but by the Holy Ghost" (1 Cor. 12:3), so we know not how to pray as we ought, unless the Spirit, with inarticulate groanings, maketh intercession within our hearts (Rom. 8:26). But if we prove our divine paternity by being "led by the Spirit of God" (Jude 20), and keep ourselves "in the love of God, praying always in the Holy Ghost," the Spirit that dwelleth in us shall quicken even our mortal bodies to a new and holy life (Rom. 8:11).

Little do men who do "despite unto the

Spirit of grace" (Heb. 10:29), consider the responsibilities which they incur, for such "despiseth not man, but God;" little do men who "do always resist the Holy Ghost" (Acts 7:51) understand that they are destroying the last frail clue by which alone they can be guided forth from the labyrinth of sin and sorrow to reach the home of rest and peace at last; little do they imagine, who lightly mock and blaspheme "against the Holy Ghost," that they are trifling on the verge of that sin "which hath never forgiveness, neither in this world nor in that which is to come" (Matt. 12:31, 32), and that they are seeking to sever the strained fibres of the only tie that holds them back from perdition's fiery gulf. . . .

But if they claim their happy privilege to walk in the Spirit and not fulfil the lusts of the flesh, and keep themselves in the love of God, praying always in the Holy Ghost, then they may ever prove and testify the gracious power of Him who hath saved us, "not by works of righteousness which we have done, but according to His mercy, . . . by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." Titus 3:2-6.

We know not how to pray as we ought, except the interceding Spirit help our infirmities. And so we know not how to approach the God of everlasting majesty, but through the mediation of His beloved Son. As the little boy who sought admittance to the presence of a queen was repelled by the guards who watched the palace gates, until the royal mother's princely son, pitying the child's tears and learning why he grieved, took him by the hand, led him unhindered to the royal presence chamber, and caused him to be graciously received: even so we, guilty sinners, while Justice, Judgment, Holiness, and Truth stand like guards of state around the throne of glory, may well retire in dismay; but when the Prince of Peace extends to us His pierced hand, we need not falter nor fear to enter with Him into the presence of our God. "No man cometh unto the Father, but by Me" (John 14:6), says the anointed Mediator. Rejecting His kind offices, we vainly seek admission there. But since He hath called us, we may come boldly; and since He saves the chief of sinners, none of us are excluded. By this new and living way, and through this fleshly veil that mellows the magnificence of the divine glory, we, poor sinners, may approach the Lord with boldness, and be received with peace.—*Selected.*

SEEN THROUGH OTHERS' EYES

I REMEMBER, I remember
The fir trees dark and high;
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

—Hood.

Mr. Babson's Opinion

"WHY I GO TO CHURCH" was the title of a "sermonette" by Roger W. Babson, which was conspicuously printed in the Milwaukee daily papers when the convention of the Associated Advertising Clubs of the World was held in that city recently. It was provided by the department of church advertising, of which Dr. Christian F. Reisner is the head. This is Mr. Babson's way of preaching the need of the age to the careless men of today:

"The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed only in the right course through religion. In spite of their imperfections, this is why I believe in our churches, and why I am a great optimist on their future."

—Onward.

Are Adventists Pessimistic?

IN an address delivered at the commencement exercises of Wellesley College, Raymond B. Fosdick made the following striking statement:

"Up until 1914 most of us were fairly confident of the result, fairly easy about the future. We talked glibly of the direction and goal of human evolution, and of the bright prospects of the race. But now we know that we did not know. We were misled by superficial hopes, blinded by false assumptions. Those four years of slaughter, and those added four years of chaos and misery that have followed since the armistice, have given us a perspective we did not have before. We see now the abyss upon the edge of which the race is standing."

In making this statement, Mr. Fosdick had reference to the mechanical structure with which modern life is interwoven and upon which it has become dependent. His thought is that men have become reliant upon an artificial, mechanical civilization that is really beyond their control, and that is therefore running wildly on to its own destruction. His observation has

been termed unduly pessimistic by some, but surely even those who so regard it can hardly reflect upon it seriously without having their thought turned in a new way to present-day economic and industrial problems. The difficulties in which transportation and the great industries of the country find themselves still involved as a result of the rail and coal strikes, emphasize the dependence of one part of the complicated machinery of modern life upon every other, and indicate the instability of the whole structure.

And after all, are Mr. Fosdick's statements pessimistic? Is the man a pessimist who sets a red lantern in the road at night to prevent automobilists from driving into an open culvert? Surely it is not pessimism to warn people there is no thoroughfare, when there isn't. If men are allowing their hearts to be wedded to hopes that are false, certainly it is only doing them a kindness to tell them so.

It is for doing this that Adventists have been accused of being pessimists these many years. They do not deserve the name. It is their business to revive hope in the hopeless, to bring good tidings of great joy to the sorrowing, and to point the despondent to the light that continues to shine in this dark world, no matter how cheerless the life may be outwardly. They are ministers of hope, but they emphasize the importance of placing the heart's trust in that which will not disappoint. Their faith is in God and in His promises, rather than in man and his devices.

The difference between Adventists and other optimists is merely the difference between that in which they trust. When God says He will make a new heavens and a new earth wherein righteousness shall dwell; that there shall be no more tears, for sorrow and sighing shall flee away; and that those who live there shall joy and rejoice in that which He shall create, Adventists believe it. When men say *they* are already doing something of the same sort, and point in proof to the clattering, limping, interfering machine they have built up, Adventists doubt it. That is the extent of their pessimism. At most it scarcely seems in excess of that felt by such men as Mr. Fosdick.—*Chester A. Holt, in Review and Herald, Oct. 19, 1922.*

Sunday Observance

Editor of the Star,

SIR: YOUR correspondent, Mr. Blackburn, seems to regard the observance of Sunday as a matter which the state should regulate for religious reasons. Clearly this is impossible. The law can forbid certain kinds of work or play, but it cannot control the spirit of man, and the communion of the human with the divine Spirit is the thing to be desired. The person who is forbidden to amuse himself on Sunday is not likely to be drawn to the church or to the Bible. In all probability he will be driven away from both by a feeling of resentment.

I once remarked to a lady that it was an odd thing that a group of women might be gossiping about the most frivolous topics on Sunday without rebuke, but that if one should produce a bit of needlework, the rest would be shocked. She thought the majority would be right and that the offender would deserve to be pricked with the needle. A little while afterward—it was Sunday—I saw her reading a book. Was it a book of devotion? Not a bit of it. It was "Drummers' Yarns." This is the underlying fallacy of Sunday laws and regulations. They stop certain amusements which offend religious people, but they leave the worldly person at liberty to read frivolous novels, discuss the prices of real estate, or indulge in idle or even malicious gossip. Devotion, meditation on spiritual things, cannot be enforced by law. FREEDOM.

In Our Own Hands

"You can't imagine how wretched I feel," a friend who was calling on me the other day remarked.

"Is your appetite good?" I inquired.

"No." Her gesture was expressive. Her eyes were dull, her skin sallow. She moved as if it were an effort. "I don't eat a thing except cookies." She laughed half apologetically at my dismay. "I crave them," she explained. "Everything else goes against me. One has to eat something to live."

After quite a bit of persuasion she agreed to drop the cookies and substitute malted milk and fresh eggs for at least a week. The change when I next saw her seemed almost a miracle. She was on her way to work, and her eyes were as bright and her colour as fresh as a child's.

Her step was full of elasticity and life. "I'd never have believed it," she cried, waving a happy greeting. "I feel ten years younger than I did the other day."

Most of us who are normal like to eat, and when the clock points to our usual meal-time we eat regardless of whether we are hungry or not. Also, generally speaking, we pay far too little heed to what is really required for the upbuilding of the body, eating, instead, those foods that chance to appeal to the palate. Would we but select intelligently foods which build rather than destroy the body, purify rather than clog it, we would be healthier and happier physically, more alert mentally. We would also reach a higher degree of efficiency in our work, whether in office, factory, field, or home, whether employer or employee.

Two or three quarts of water should be taken daily; and vegetables, fruits, and milk ought to enter largely into the daily menu of the normal person; although if any food, however good in itself, does not agree with one, it is the part of wisdom to leave it entirely alone, remembering, ever, that more food than the body can properly care for becomes a deposit which, in time, causes colds, rheumatism, defective vision, and hundreds of other disorders.—L. D. Stearns, in *Young People*.

MRS. NELLIE McCLUNG, recently addressing a temperance mass-meeting in Alberta, remarked: "Good sports will obey the law whether they favour it or not. Liquor interests are fighting a losing fight with their backs to the wall. Old John Barleycorn is dead if he only knew it, and if he were a self-respecting corpse he would stay dead and not come sneaking around tea parties and banquets." But John never did know how to behave, even at his own obsequies.—*Selected*.

"EVERY one has his superstitions," wrote General Grant in his "Personal Memoirs." "One of mine has always been when I started to go anywhere, or to do anything, never to turn back or to stop until the thing intended was accomplished." We never heard of a "superstition" better worth cultivating.—*Selected*.

"HE that tilleth his land shall have plenty of bread; But he that followeth after vain persons shall have poverty enough."

Prov. 28:19, R.V.

NEWS NOTES

—According to a late computation, an ounce of gold will buy 17 hours of skilled labour in America, 50 hours in England, 95 hours in Japan, 117 hours in France, and 901 hours in Germany.

—A large part of the seventy thousand houses of Bangkok, the capital city of Siam, are built on bamboo rafts. This is done as a precaution against floods which frequently occur, since the land of the district of Bangkok is low.

—The average age of a lion is between thirty and forty years, a much shorter period than the life of an elephant, but longer than most wild creatures of the jungle. A lion named Pompey died in the Tower of London in 1760 after seventy years.

—It is said that it takes forty-five thousand stitches to one suit of clothes. Our debt to the sheep that shared the fleece, the craftsmen who prepared and wove the fleece into cloth, and the tailors who made the garments, makes us feel there are services money can never pay for.

—A London bricklayer, seeing a picture frame that pleased him, at an auction, purchased frame and picture for a pound. A little later his wife cleaned the picture, and found the signature of Rembrandt. This signature has been proved to be genuine, and the picture is worth several thousand pounds.

—A man at Peoria, Illinois, has constructed a big wooden clock that registers seconds, minutes, day of the week, and date, and needs winding only once a year. It has seven movements, seventy-two gears, and an eight-foot pendulum. More than one thousand small pieces of wood went into the making of this clock.

—Medical experts report that the once dreaded typhoid fever is slowly vanishing, and that in a comparatively short time the cases will be few and far between. The latest official figures, covering sixty-eight cities in the country, show that in cities of more than five hundred thousand people the death-rate dropped from 19.6 in 1910 to 3.5 per one hundred thousand people in 1920.

Page thirty-two

The CANADIAN WATCHMAN Magazine

Vol. II Oshawa, Ont., December, 1922 No. 13
Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS

Oshawa, Ontario, Canada

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

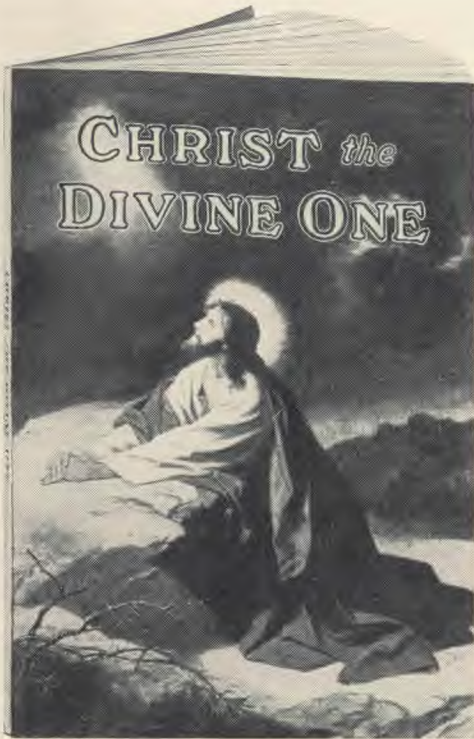
Entered as second-class matter at the post-office, Oshawa, Ont., January, 1921.

Table of Contents

	Page
The Nativity - - -	Second page cover
Editorial Comment - - -	-
Christmas	-
Religion and Common Sense	-
Civilization and Danger to Human Life	- 15
The Babe of Bethlehem (poetry)—	-
<i>Phoebe Cary</i>	2
Poisoning Democracy—	-
<i>George McCready Price</i>	6
Yussouf (poetry)—	-
<i>James Russell Lowell</i>	10
If I Should Die Tonight (poetry)—	-
<i>Henry Ward Beecher</i>	10
Helpful Neighbourliness—	-
<i>Clifford A. Russell</i>	11
What One Man Learned by Experience—	-
<i>John L. Shuler</i>	12
"Take My Hand" (poetry)—	-
<i>Mrs. Myrta E. Steward</i>	13
Modern Miracles—	-
<i>F. W. Johnston</i>	18
A Romance of Bible Translation—	-
<i>Selected</i>	19
Is Death the Gateway to a Larger Life?—	-
<i>Stemple White</i>	20
Words or Deeds? (poetry)—	-
<i>Clifford A. Russell</i>	22
An Interesting Letter—	-
<i>Daniel H. Kress, M.D.</i>	23
The Preacher to His Flock—	-
<i>Justus G. Lamson</i>	26
The Sheep and the Lambs (poetry)—	-
<i>Selected</i>	27
Does It Pay to Be a Christian?—	-
<i>Alfred Lee Rowell</i>	28
The Spirit's Power—	-
<i>Selected</i>	29
Seen Through Others' Eyes	30
News Notes	32

—The English sparrow invaded Alaska this spring for the first time. It arrived in America about the year 1850, and has been gradually working westward ever since. It has already spread over nearly the whole of Europe, and in spite of everything seems likely to make a place for itself all the way round the world.

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