


The Canadian  
**Watchman**  
Magazine



**THE DECISIVE HOUR** *See page 6*



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# The CHURCH and the WORLD

THE Church and the World walked far apart  
On the changing shores of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.

"Come, give me your hand," cried the merry World,  
"And walk with me this day;"  
But the good Church hid her snowy hand,  
And solemnly answered, "Nay,  
I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way of eternal death,  
And your words are all untrue."  
"Nay, walk with me but a little space,"  
Said the World with a kindly air;  
"The road I walk is a pleasant road,  
And the sun shines always there;  
Your path is thorny, rough, and rude,  
While mine is broad and plain;  
My road is paved with flowers and dews,  
And yours with tears and pain.  
My path, you see, is a broad, fair one,  
And my gate is high and wide;  
There is room enough for you and for me  
To travel side by side."

Half shyly the Church approached the World,  
And gave him her hand of snow;  
The World grasped it and walked along,  
Saying in accents low,  
"Your dress is too simple to please my taste,  
I will give you pearls to wear,  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."  
The Church looked down at her plain white robes,  
And then at the dazzling World,  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.  
"I will change my dress for a costlier one,"  
Said the Church with a smile of grace;  
Then the pure white garments drifted away,  
And the World gave in their place  
Beautiful satins and shining silks,  
Roses and gems and pearls;  
And over her forehead her bright hair fell,  
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,  
"I will build you one like mine,  
With kitchen for feasting and parlour for play,  
And furniture never so fine."  
So he built her a costly and beautiful house—  
Splendid was it to behold;  
Her sons and her daughters met frequently there,  
Shining in purple and gold.  
And fair and festival—frolics untold,  
Were held in the place of prayer.  
And maidens bewitching as sirens of old,  
With worldly graces rare,  
Invented the very cunningest tricks,  
Untrammelled by gospel or laws,

To beguile and amuse and win from the World  
Some help for "the righteous cause."

The Angel of mercy flew over the Church,  
And whispered, "I know thy sin;"  
Then the Church looked back with a sigh and longed  
To gather her children in;  
But some were off at the midnight ball,  
And some were off at the play;  
Some were drinking in gay saloons,  
So she quietly went her way.  
Then the sly World gallantly said to her,  
"Your children mean no harm,  
Merely indulging in innocent sports;"  
So she leaned on his proffered arm,  
And smiled and chatted and gathered flowers,  
As she walked along with the World,  
While millions and millions of precious souls  
To the horrible pit were hurled!


"Your preachers are all too old and plain,"  
Said the gay World with a sneer;  
"They frighten my children with dreadful tales  
Which I like them not to hear.  
They talk of judgment, a coming Lord,  
And the horrors of endless night;  
They warn of a place that should not be  
Mentioned to ears polite.  
I will send you some of a better stamp,  
Modern and brilliant and fast,  
Who will tell them that people may live as they list,  
And go to heaven at last.  
The Father is merciful, great, and good,  
Loving, and tender, and kind;  
Do you think he would take one child to heaven  
And leave another behind?  
Go train your teachers up to the times;  
Adopt the stylish way;  
We all want entertainment fine  
And only that will pay."  
So she called for pleasing and gay divines,  
Gifted, and great, and learned,  
And the plain old men that preached the cross  
Were out of the pulpits turned.

Then Mammon came in and supported the Church,  
Renting a prominent pew;  
And preaching and singing and floral display  
Proclaimed a period new.

"You give too much to the poor," said the World,  
"Far more than you ought to do;  
Though the poor need shelter, food, and clothes,  
Why need it trouble you?  
And afar to the heathen in foreign lands  
Your thoughts need never to roam;  
The Father of mercies will care for them;  
'Charity begins at home.'  
Go take your money and buy rich robes,  
And horses, and carriages fine,

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## Editorial Comment

### *Is the Church a Failure?*

VERY often we are told that the church is a failure, that the Bible is out of date, and that the religious cravings of the human soul must find new avenues of expression, more in harmony with the spirit of the times. It is true that religion, like everything else, is feeling the influence of the spirit of unrest that is shaking the foundations of so many historic institutions. The church is set in the world as a light in a dark place—the pillar and ground of truth.

There has never been but one church, and the names of its members are written in heaven, from the days of Seth, when men began to call themselves by the name of the Lord, until the present time. Men have organized bodies called churches, which have usually been called by the name of some man or nation, and these have often served a useful purpose for a time and then have gone into obscurity or have been merged into some more aggressive movement.

A church without a message for its time, or that is untrue to the everlasting gospel message, is destined to fail. Most of the critics of the church merely attack certain abuses that come within the range of their own narrow experi-

ence and viewpoint. In Russia the Greek Catholic Church is attacked, in Papal countries the Roman Catholic Church, in Protestant countries the inconsistencies of the various denominations are pointed to as evidence that Christianity and the church are failures. We will freely admit that many of the critics' accusations are well grounded; for there have been bigots and hypocrites in all the professed churches of Christ from the days of Judas Iscariot until our own time. And while there

has been a steady tendency toward backsliding and conformity to the world on the part of the members of every popular church, no thoughtful person will question that religion has been a great solace in trial and a restraint upon greed, and we can hardly imagine a world fit to live in without a church, even though no human organization has ever fully represented the purity and power of Christ.

The church is not a failure, but many church members are miserable failures. The wheat and the tares will continue to grow together till the harvest. Among all the professors of Christianity of every denomination only those who have been faithful to all the truth impressed upon



The Rt. Rev. Panteleimon, Archbishop of Neapolis, holding the diamond-studded cross said to be made from a splinter of the cross upon which Christ died. The archbishop, as a representative of the Patriarch of Jerusalem, presented this cross to President Harding.



their conscience by the Holy Spirit receive pardon and cleansing from sin through the blood of Jesus. These are the ones whom God calls Israel, or overcomers. Thus it is that all Israel shall be saved, for all the promises of the gospel are to Israel. The church of God is founded upon the eternal rock of truth, and the gates of hell shall not prevail against it, for it is the pillar and ground of truth. 1 Tim. 3:15.

The true church's doctrine is the Scriptures, the Word of truth. John 17:17. The Holy Spirit is the interpreter of the Word to the soul—the spirit of truth. John 14:26; 15:26.

These three, the church, the Word and the Spirit, bear witness to truth in the earth, and these witnesses always agree when permitted to bear their testimony unmarred by human blindness, prejudice, and tradition. We cannot, without great danger, ignore or disregard any one of them. The attempt to exalt the church above the Bible and the Holy Spirit has resulted in the errors of the Papacy. The exaltation of the written Word to the point of belittling the church and disregarding the Holy Spirit, tends toward head religion without the spiritual power that is the very essence of true religious experience. On the other hand, the undue exaltation of the Spirit fosters fanaticism and lack of proper poise. The church, like her divine Head, ever liveth to save to the uttermost all who will come unto God by Jesus Christ. The thunder of Sinai lays the only



This old lady, seventy-eight years old and the mother of fifteen children, recently entered the St. Mary's Home, West Fourteenth Street, New York City, because none of her children would give her a home. Paul said that "without natural affection" would be characteristic of the last days. (See 2 Tim. 3:1-3.)

foundation for the gospel message. Not conformity to the world, but power to transform disobedient hearts, is the church's need.



### Liberty of Conscience

ONLY the willing service of love is acceptable to God. Whenever the church appeals to the state to enforce obedience to the forms of religion, she thereby confesses that she has lost the power of God and that her vision of truth is becoming dim. Bigotry blinded the Jews until they crucified Christ. Unable to meet the power and logic of His life and teachings, they thought to save their nation and the prestige and unity of their national religion by putting Him to death. And the very thing that they feared



Capt. Cyril Turner, of the British Flying Corps, weaving a smoke-letter message on the sky more than a mile above New York City. This was the first sky writing seen in America.





Warren G. Harding, late President of the United States, was as pleased as a boy when, on his last trip westward, he was permitted to drive through the mountains one of the Milwaukee line giant electric locomotives pulling the train containing the rest of the Presidential party. President Harding, unassisted, drove the great engine for nearly half an hour, and declared it was the best time he had had since he was a boy.

would come upon them if they let Him alone, did come after they had crucified Him. The Romans came and took away their place and nation.

The argument of the bigot in all ages is: When I am in a minority, the majority ought to tolerate me, because I am right; but when I am in the majority, I must enforce my views upon the minority, because they are the truth, and it is my duty to enforce truth. Two of the apostles once came to Jesus with the report, "We saw one casting out devils in Thy name, and he followeth not us: and we forbade him." Jesus replied to His misguided and overzealous followers, "Forbid him not." And later He warned them that those who

kill supposed heretics, thinking that they thereby are doing God service, are themselves ignorant of both the Father and the Son. John 16: 2, 3.

'The recognition that a man has a conscience, the same as he has a hand or an eye, has contributed to both the glory and the greatness of British rule. We call the particular attention of our readers to the article in this number by A. C. Gilbert of Calgary, entitled "Religious Freedom a Principle of British Law." Every little while some one wants his ideas of Sunday observance enforced by civil law, but such a course would be in harmony neither with the New Testament teaching nor with the best British traditions. Paul says:

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." "So then every one of us shall give account of himself to God." Rom. 14: 5, 12.

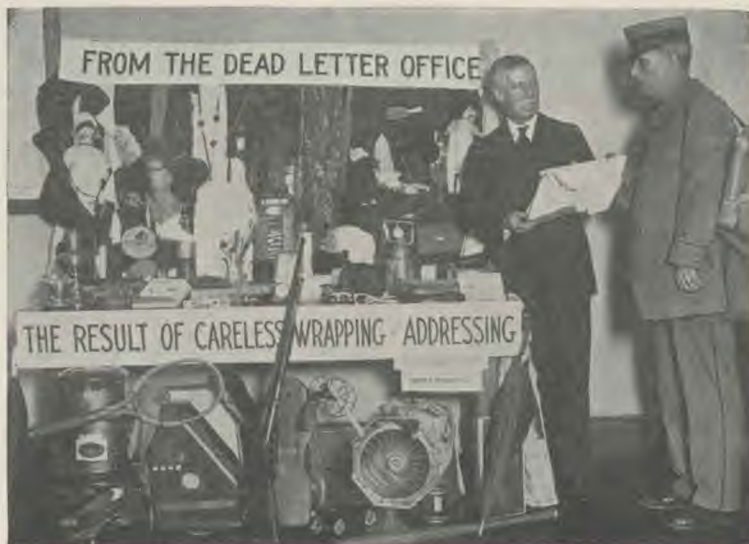
Religious practice enforced by civil law is not effectual in fostering the peace or morals of the community or in improving the prestige of the church.



### Uncertainty of Life

THE sudden death of President Harding was a testimony that sounded to the ends of the earth the truth of the scripture that says:

"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." James 4: 13-15.



Thousands of Pieces of Mail Go to the Dead Letter Office Every Year





The Governor-General and Party at St. Stephen, N.B. In the Front Row, Left to Right, Are Lord Byng, Mrs. W. F. Todd, Lady Byng, and Lieutenant-Governor Todd

All around us we see the evidence that life is short at best, and very uncertain, but except in the sudden or violent death of some great public character, the witness reaches only a few of those most immediately affected. Death visits all alike, rich and poor, great and small, and before it, all are reduced to a common level of helplessness. Doubtless it is this feeling of common mortal frailty that draws out almost universal sympathy in the hour of bereavement for those who mourn the loss of loved ones. And doubtless it is because of the tendering influence of this sympathy upon the heart that God has put it into the minds of all peoples to lay away their dead with some sort of religious ceremony. At such a time the word often finds good soil in a heart that ordinarily resists every influence of the gospel.

"As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:27, 28.

The writer of the New Testament epistle to the Hebrews uses the certainty of death as the

foundation for a masterly argument in logic on the necessity of preparing for the judgment—for the acceptance of the sacrifice of Jesus on Calvary and faith in His second coming.

No one will dispute the certainty of death. Beginning with this universally acknowledged truth, the apostle's next appeal is to the almost universal conviction of judgment following death. Men vary widely in their ideas of what the judgment will be like, but nearly all professors of any religion believe in some kind of future accountability. As sure as death and the judgment, as sure as the crucifixion, so sure in the apostle's conviction is His second coming. There can be only one second coming, as there was only one offering. But when He comes, the people who are ready to meet Him with joy will be looking for Him.

### *The Life That Counts*

THE life that counts must toil and fight;  
Must hate the wrong and love the right;  
Must stand for truth, by day, by night—  
This is the life that courts.





EMINENT CANADIANS IN LONDON

The above picture shows E. W. Beatty, president of the C. P. R., about to board the train for Liverpool at Euston Station, London, prior to his departure for Canada. Left to right: Sir Hamar Greenwood, E. W. Beatty, Senator Smeaton White of Montreal; and Sir George McLaren Brown, European manager of the C. P. R.

The life that counts must hopeful be;  
In darkest night make melody;  
Must wait the dawn on bended knee—  
This is the life that counts.

The life that counts must aim to rise  
Above the earth to sunlit skies;  
Must fix its gaze on Paradise—  
This is the life that counts.

The life that counts must helpful be;  
The cares and needs of others see;  
Must seek the slaves of sin to free—  
This is the life that counts.

The life that counts is linked with God;  
And turns not from the cross—the rod;  
But walks with joy where Jesus trod—  
This is the life that counts.

—Selected.



“For A’ That, and A’ That”

[Robert Burns (1759-96) holds a unique place in the estimation of the reading public. His verse is not polished, his rhetoric is not elaborate nor studied; yet he appeals alike to the popular and the critical ear. Burns’ poems have the charm of spontaneity and lyric sweetness. The secret of his power lies, however, in the fact that most of his poems, like the one here reprinted, come straight from real life, pulsing with the heart throb of genuine feeling.]

Is there, for honest poverty,  
That hangs his head, and a’ that?  
The coward slave, we pass him by,

We dare be poor for a’ that!  
For a’ that, an’ a’ that,  
Our toils obscure, an’ a’ that;  
The rank is but the guinea stamp;  
The man’s the gowd for a’ that.

What though on hamely fare we dine,  
Wear hodden gray, an’ a’ that;  
Gie fools their silks, and knaves their wine,  
A man’s a man for a’ that!  
For a’ that, an’ a’ that,  
Their tinsel show, an’ a’ that;  
The honest man, though e’er sae poor,  
Is king o’ men for a’ that!

A king can make a belted knight,  
A marquis, duke, an’ a’ that;  
But an honest man’s aboon his might,  
Guid faith, he maunna fa’ that!  
For a’ that, an’ a’ that,  
Their dignities, an’ a’ that,  
The pith o’ sense, and pride o’ worth,  
Are higher ranks than a’ that.

Then let us pray that come it may,—  
As come it will, for a’ that,—  
That sense and worth, o’er a’ the earth,  
May bear the gree, and a’ that;  
For a’ that, an’ a’ that,  
It’s comin’ yet for a’ that;  
That man to man, the world o’er,  
Shall brothers be for a’ that!

—Burns.



# The Decisive Hour

By John L. Shuler



HE world—religion, society, the race—is at the cross-roads today. Dr. Charles Aubrey Eaton, the religious editor of *Leslie's Weekly*, says:

"My own belief is that this is the supreme testing time of history. And it is possible for the race of men to make a choice within the next few years which shall determine the destiny of the world, either forward to such transcendent achievement as shall usher in the kingdom of God on earth, or downward to the bottomless abyss of moral chaos and ruin."

Not only is it possible for mankind to make a decisive choice today, but it is absolutely certain that they will do it. That is exactly what we face. It is precisely the choice the race of men is making today. Part are making the choice that will usher in to them the glorious reign of the eternal kingdom of God, and the rest are making the choice that will bring to them final and complete ruin, the bottomless abyss of everlasting destruction.

We have come to the decisive moment of which the poet wrote:

"Once to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or blight,  
Parts the goats upon the left hand, and the sheep upon the right,  
And the choice goes by forever 'twixt that darkness and that light."

There comes a time in every life when we stand at the parting of the ways, when a decision must be made which will determine the course of our life in coming years. We have a striking illustration of this in the experience of Moses, as recorded in Hebrews 11:24-26:

"Through faith Moses, when he grew to manhood, refused to be known as Pharaoh's daughter's son, having determined to endure ill-treatment along with the people of God rather than enjoy the short-lived pleasures of sin; because he deemed the reproaches which he might meet with in the service of the Christ to be greater riches than all the treasures of Egypt; for he fixed his gaze on the coming reward."—*New Testament in Modern Speech*.

## A Striking Illustration

Every Bible reader is familiar with the life of Moses. One day when a babe of three months he was placed in a basket on the river Nile, where he was found by the king's daughter. He then received his mother's care for

a time, and was finally adopted as the son of Pharaoh's daughter, and went to live in the beautiful palace of the king. He was learned in all the wisdom of the Egyptians. He was given the finest education possible, to the end that he might become a great statesman and a mighty general. He was given a training that qualified him for a place on the throne of Egypt. The plan was to make him an associate ruler with Pharaoh, and then when the king should pass away, he, as Pharaoh's daughter's son, was to become the sole ruler of that mighty kingdom.

While this call to the throne was being extended to Moses, the Spirit of God was bringing home to his soul a call from the great God of heaven. That divine Spirit was impressing him with the duty of taking his stand with God's people, and of surrendering his life to Jesus Christ, to do the work that God had for him to do. While the god of this world was bidding for Moses, to make him a great man of the world, the Spirit of God was bidding for him, to make him a great man of God.

## At the Parting of the Ways

Then came the time when he stood at the parting of the ways. He had to make a decision as to what course he should pursue. Shall I respond to the call of God and take my stand with the people of God? or shall I remain in the king's court and accept the high honour and the grand offer held out to me by the throne of Egypt? this was the issue before him.

There lay the two ways. One would take him to the highest human position in the world at that time. He could live on amid the riches and luxuries of the king's court, and in due time become the ruler of the mightiest kingdom in the world in his day. He could have millions of people bowing before the sceptre of his power. He could be looked up to as the greatest man in all the land. He could have all the earthly pleasures and wealth that the heart could desire.

We must admit that from a human standpoint this prospect was altogether desirable. The path to the throne looked inviting and attractive. He could have power, pleasure, and wealth to his heart's content if he went that



way; and these three undoubtedly represent the strongest passions in the heart of the natural man. The whole world today is engaged in a mad race for power, pleasure, and wealth.

On the other hand, if he should decide to travel with God's people he must endure ill-treatment and persecution. All who follow Christ in the pathway of obedience to God's commandments will certainly experience trials and persecution. Says the Word of God: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. "When they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God." Acts 14: 21-22, R.V. To respond to the call of the Spirit of God meant that he must identify himself with a people who held the despised position of slaves, the lowest of all class distinctions. To walk in the pathway of righteousness meant that he

must endure ill-treatment and persecution, trouble and trials. These are things that nobody wants. We all naturally draw back from these.

*A Wonderful Decision*

But note the choice he made. "When he grew to manhood" he "refused to be known as Pharaoh's daughter's son." He decided to give up the throne, that he might take his stand with that company of slaves. He stepped down from the highest worldly position to the lowest of all. He determined to turn his back on the pleasures of the king's palace and on all the treasures of Egypt. Instead of responding to these worldly allurements, he chose to endure ill-treatment with the people of God. He esteemed ill-treatment and persecution in the service of the Christ as really worth more, as being "greater riches," than all the pleasures and treasures of Egypt.

Doubtless many thought him foolish to turn his back on that throne, and go off with those poor, despised Israelites. But did it pay? Let us see. If he had taken the throne of



CAMBRIDGE UNIVERSITY HONOURS NEW BRITISH PRIME MINISTER

The authorities of this famous university recently conferred an honorary degree on Hon. Stanley Baldwin, who is seen in the front row, in the centre of the picture. Prominent in the group is another famous statesman, Lord Grey of Fallodon, who as Sir Edward Grey was foreign secretary in the early years of the great war.



Egypt, he could have held it only for his lifetime. He would have enjoyed the pleasures and the treasures only for a season, perhaps eighty years at the most, for he was now about forty years old. But by taking his stand with the people of God, he was enabled to be true and faithful to his God. When he died, the Lord resurrected him and took him to heaven (Jude 9; Matt. 17:1-5) before ever his body saw corruption. When Christ was transfigured, Moses and Elijah were sent down from heaven to appear with Him on the holy mount. At that time Moses had already enjoyed fifteen hundred years in heaven, amid its unspeakable pleasures. By this time he has had nearly thirty-five hundred years of pleasure and joy in the presence of God, and this is only the beginning. God has conferred on him that inestimable boon of immortality. He will enjoy all the bliss of heaven throughout the ceaseless ages of eternity. He has an eternal life now that will measure with the life of the eternal God.

He sacrificed the highest worldly honours, but he received in turn the high honours of heaven—a divine burial, and a resurrection from the dead to immortality immediately after death. He was the first one ever to be raised from the dead, and the only one, outside of Christ, who was ever raised immediately after death, never to die again,—a chosen type of the Christ in his life and resurrection, and on the holy mount a chosen type of that innumerable company that will come forth to eternal life in the first resurrection at the coming of the Lord.

He sacrificed perhaps eighty years on the throne of a great earthly kingdom, but he has already received thirty-five hundred years in heaven next to the throne of the Ruler of the universe. He gave up the use of great wealth and the enjoyment of all kinds of worldly pleasure for the sake of the Master, but he has already received in turn thirty-five hundred years of unbroken joy and fullness of pleasure at God's right hand. And the best part of it

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THE ROYAL VISIT TO ITALY

The King and Queen of England and the King of Italy visit the British war graves at Montecchio, in the little cemetery there.

is, what he is enjoying now, he will have through all the ceaseless ages of eternity.

Yes, we are all ready to acknowledge that "Moses chose the better part;" that it was certainly worth while for him to make the choice he did. Now, are you ready to imitate that wise choice? Two ways are also before you,—the narrow way of sacrifice and trial, which leads to everlasting life: the broad way of ease and pleasure, which ends in destruction. Which path do you choose?

#### *How to Make a Right Decision*

Moses was able to make this choice because "he fixed his gaze on the coming reward." He looked to the end of the way. If he had based his decision simply on the way the two paths appeared in this present life, he would doubtless have chosen the flowery path of fame, pleasure, and wealth. But by faith he looked beyond unto the things of the eternal world. He saw that if he should take the throne he would lose eternal life, and that then all that wealth and pleasure would profit him nothing. But he could see that, if he should be true to the call of God, beyond all the trials and per-





A DISTINGUISHED ENGLISHMAN AND HIS WIFE

The Marquis and Marchioness Curzon, of Kedleston. The Marchioness was formerly Mrs. Duggan, an American. Lord Curzon's first wife was also an American.

secutions an eternal home in the mansions of glory awaited him. And thus he sprang forward to seize the great prize. Thus by faith he was able to esteem the reproach of Christ greater riches than all the treasures of Egypt. He had respect unto the recompense of the reward.

Every soul who by faith takes such a view today will be able to make a like wise choice. In the light of the eternal world, make your decision between the two ways before you. Fix your eye on the great prize that awaits you if you are faithful to God. Remember that to follow Jesus and to keep the commandments of God, and thus be prepared for an eternal home in that better land, is the greatest, the best, and the most important thing in this world. Obedience to God will bring joy to your heart now, rest to your mind, peace to your soul in this life, and in the world to come life everlasting. When viewed in the light of the eternal world, such is the only wise decision that there is to make. The grandest thing on this earth is to be sure that we are walking in the right path—the path that will bring us at last to

an everlasting home in that better world beyond. No one should rest content till he has made the decision to walk in the path that leads to life.

It is a good thing to desire to do right, but if we stop there, it will avail us nothing. There will be thousands lost at last who really desired to be saved. What was the cause of their failure? They simply drifted along day after day with their good desires, without ever making a definite decision, until they were swept over the dead line to eternity unprepared. They really meant to accept God's message some day, and live for Him. But they drifted along until it was too late.

When we have desires to do right, and longings for a better life, we should cultivate those good desires to the point where we actually decide to enlist our wills in the service of Christ, where we say like Joshua of old, "As for me and my house, we will serve the Lord." We must come to the place where

we decide, "All to Jesus I surrender." We must make up our minds that we will by the help of the Lord be obedient to all His commandments. Let the Holy Spirit fan that spark of right in your heart into a flame of righteous decision and determination that will enlist your whole being in the service of Jesus.

"Not for worlds would I exchange it,—  
This sweet faith in Thee!  
Earthly treasures cannot equal  
All Thou art to me."



ANY service which opportunity presents for us to benefit humanity we should endeavour to render. Let us not merely touch it with finger tips, feeling that we are compelled to do it. Let us rather take hold of the task with zeal, doing it honestly, faithfully, and for the love of others. Let us acknowledge that we are our brother's keeper.



THERE are many troubles and sorrows in life, but the worst ones we have to endure are the ones that never come to us.



# Religious Freedom

## *A Principle of British Law*

By ANDREW C. GILBERT

**C**IVIL and religious liberty are outstanding features in modern British history. If there is one political institution that, more than another, has illumined its path of progress and prosperity, it is the twofold principle of the right of civil liberty and the right to worship God according to the dictates of the individual conscience. These essentials, which are vital to the safety and stability, the justice and righteousness, of any government, have stood out in all the lands embraced in the British Empire as the guiding star in leading the way of civilization.

"Wherever the British rule exists, the same respect which we claim for the exercise of our own conscientious convictions is yielded to the professors of every other faith on the surface of the globe."—*Gladstone, in "Prime Ministers of Queen Victoria," p. 363.*

Politics comprehends the attitude of man toward his earthly sovereign and government—material and earthly relationships. Religion comprehends the attitude of man toward his heavenly sovereign and government—spiritual and heavenly relationships. These two systems occupy two distinct spheres of human activity, as truly as two nations of earth occupy separate territory, and are bounded by clearly defined border lines. Logically, therefore, it must be admitted that politics and religion cannot be commingled without vitiating the dignity of each, and thus causing misunderstanding, embarrassment, mischief, and violence—a *lèse majesté*.

The individual conscience may create both a state of politics and a state of religion; it may rule in both. The prosperity and harmony of





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*LOVE* worketh no ill to his neighbour, therefore love is the fulfilling of the law."—Paul.

*NOT* until right is founded upon reverence, will it be secure; not until duty is based upon love, will it be complete; not until liberty is based on eternal principles, will it be full, equal, lofty, and universal."—Henry Giles.

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each is found in a mutual recognition of their separate and proper spheres of activity. For the one to intrude upon the field of the other, or for the one to dictate to the other, is to commit a trespass, and to sow the seeds of discord and injustice.

#### *Inalienable Rights*

Civil rights and religious rights are inalienable rights, and are the heritage of every human being. Civil legislatures cannot rightfully determine religious privileges and duties; and, neither can religious councils determine civil privileges and duties. A civil court constitutes the tribunal for the earthly government, and must declare the civil duties of its subjects; but the king cannot declare the spiritual duties of his subjects, for both he and his subjects are alike amenable to the higher law of the King of kings.

The Scriptures say that "the powers that be are ordained of God." Rom. 13:1. There is no doubt but that this includes civil or temporal powers as well as those that are religious or spiritual. Every being in the world, whether he be religious or nonreligious, must regard himself as a citizen or subject of some civil power or kingdom. Those who are Christians, and consequently citizens of a spiritual or religious kingdom, owe also certain well-defined civil obligations to the civil government under which they live. But they discharge these obligations, *not because they are religious subjects, or Christians, but because they are civil subjects.* They do it, not because it is a *spiritual* duty, but because it is a *civil* duty. However, the civil authorities cannot rightfully impose any obligation which in the least contravenes the principles of the "higher powers" from which their powers are derived.

#### *Majority Rule*

In civil affairs it must be acknowledged that minorities must gracefully submit to the sovereign will of the majority. This is logically



William E. Gladstone

true; for the state is master in earthly things. This principle, however, was carried to extremes in ancient times when minorities were persecuted and even the death penalty was inflicted for failure to conform to the religious forms and practices of the majority.

From this absolute despotic sway modern civilization revolts. Today every civil subject is granted the right of redress, petition, freedom of speech and of the press; however, "not that freedom of speech which incites mob violence, destruction of life and property, and attacks on government."—*From an Address by the Attorney-General of the United States, Hon. Harry M. Daugherty, delivered at Canton, Ohio, Oct. 21, 1922.*

The relation of the church to the state should be fully understood and clearly defined. If this be not done, then, in the exercise of one's religious rights, it may be made to appear that one is deliberately colliding with the state. If the church is properly a concern of the state, then to violate any rule or law of the church





Henry Campbell Bannerman

may be regarded as a treasonable act (a crime), and punishable by the power of the state. But no such regrettable confusion or maladministration need ever enter when the function of each (the state and the church) is intelligently conceived by the members of society. It will be manifest that the place and purposes of both are decidedly different and separate, and in this recognition of their respective activities is laid the foundation of safe and sound, just and equitable government, upon which is reared the superstructure of mutual good-will and harmony.

#### *Rights of the Minority*

An abridgment of the inherent religious rights of any individual is an indefensible act, and cannot be justified on the ground of the right of majority rule; for the religious privileges of the minority are as sacred as the religious privileges of the majority. The wishes and desires of the majority in religious matters are not superior or more sacred than the similar wishes and desires of the minority. The right of even one individual to worship or not to worship God according to the dictates of his

own conscience, must be respected and protected quite as fully as the similar, collective rights of the majority. Difference in the exercise of religion does not necessarily reveal ignorance or culpability. It is neither expedient nor right that the activities of one shall be arbitrarily regulated by the religious sentiments of another.

"Nature is diversified; so are human faculties, beliefs, and practices. Essential freedom is the right to differ, and that right must be sacredly respected."—*John Clark Ridpath, in "History of the World," Vol. III, p. 1354.*

Queen Victoria clearly understood and set forth before her subjects the importance of recognizing the equality of all men in religious matters. Her words are:

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."—*Proclamation, 1858.*



A Winter Scene in Ottawa



Thomas B. Macaulay wrote the following well-chosen words in his essay on Sir James Mackintosh:

"The doctrine, which from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into few words and stripped of all rhetorical disguise, is simply this: I am in the right, and you are in the wrong. When you are stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am stronger, I shall persecute you; for it is my duty to persecute error."

"Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. For if you cannot persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all."—*John Wesley.*

#### Equality Before the Law

In civil matters, in a properly constituted civil government, all men stand upon an equality before the law as regards the rights, privileges, opportunities, the security of life and liberty. No one is debarred these rights because of origin, language, race, or religion.

This same principle is effective in the realm of all religious matters; for it is universally recognized that "all religious confessions shall be equal before the law." All men stand upon the same ground of equality before the law as to the right to worship or not to worship God, as to the right to exercise belief in any or no doctrines of the church, provided that one does not infringe upon the like liberties of one's fellows. Or, to use the words of another, man has "the right to profess and exercise publicly and privately any creed, religion, or faith whatsoever." And, as previously submitted, the exercise of this right by one is limited only by the like rights of all the rest.

If political domination is reprehensible and revolting, then, surely even more so is spiritual domination. In political morals the supreme authority is held by the majority. In spiritual morals the supreme authority resides in the good conscience of the single individual.

"The only freedom which deserves the name, is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it. Each is the proper guardian of his own health, whether bodily, or mental and spiritual. Mankind are greater gainers by suffering each other to live as seems good to themselves, than by compelling each to live as seems good to the rest."—*John Stuart Mill, in "Liberty," p. 23.*

"If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind."—*Id., p. 30.*

#### Christian Patriotism

True Christians have always defended the civil governments under which they live, excepting, of course, when that government would impose such legislation as contravenes the fundamental law of Jehovah. They have always respected and followed the divine admonitions of the Scripture to "render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:21. They are admonished to pray for those in authority, and to assist in maintaining the dignity of the law and the integrity of civil governments. (See 1 Peter 2:13-17.)

But, when the civil government, the higher powers, enters the realm of conscience, and assumes to dictate in religious concerns, it is no longer true to its mandate from Heaven, which is the highest power. Therefore, the loyal Christian, the stout defender of true civil government, is compelled to protest against unjust enactments and to say with the apostles,



Herbert H. Asquith





Calvin Coolidge, who became the thirtieth President of the United States on the death of President Harding.

"We ought to obey God rather than men."  
Acts 5:29.

Prof. James H. Fairchild, of Oberlin College, fittingly says:

"Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the consciences of men."—*"Moral Science,"* p. 179.

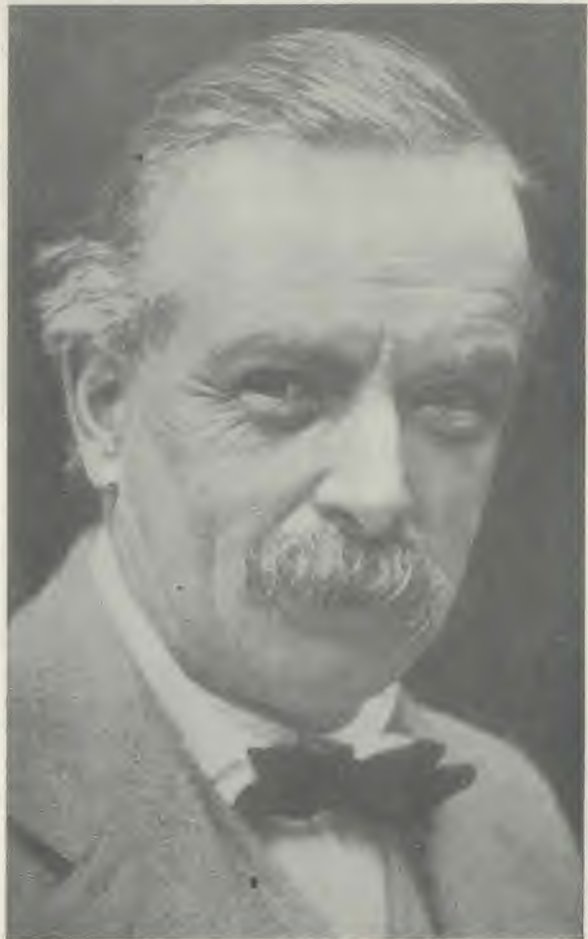
Compulsory observance of the religious tenets of any system of belief at the behest of the civil power, does not reform the moral life of the individual, nor make him a Christian. The basis for moral rectitude is not found in religious legislation enforced by the civil courts, but in a convicted conscience persuaded (not forced) by the gentle influence of the Holy Spirit.

#### *Separation of Church and State*

If there is one fact that history emphasizes more strongly than another, it is that the church and the state should be kept forever and entirely separate. Every Christian is ready to support and defend both institutions

while they operate in their proper and divinely appointed relationships. But, when one or the other steps out of its proper sphere, then and there is laid the foundation for tyranny and oppression, prejudice and bigotry. Then and there is inaugurated a movement which would attempt to coerce the conscience, and build once more the fires of persecution against Christians who are the only true and loyal defenders of the church of our God and the civil governments of our land,—governments whose sublime and supreme duty it is to give their subjects the fullest privilege to exercise their inalienable right to worship God according to the guidance of their individual conscience.

The rights of conscience supersede every other right. To prohibit the free exercise of these rights is to deprive man of the dearest treasure heaven ever bequeathed to a created intelligence. And national greatness is in proportion to national recognition of these inherent rights of the individual, and to recognition



David Lloyd George





Unveiling a statue of George Washington in Trafalgar Square, London. The statue was the gift of the state of Virginia, and was accepted by Lord Curzon on behalf of the British Empire.

of the patent fact that religion or religious obligations cannot properly become subjects of civil legislation; for human nature cannot be changed by legal enactment.

“Not by might, nor by power, but by My Spirit, saith the Lord.” Zech. 4:6.

*Calgary, Alta.*

### Interesting Facts About Our Own Country

**FORESTS.**—Next to Russia and the United States of America, Canada has the largest forest resources in the world. Care is taken to preserve the timber supply by aeroplane scouting, wireless telegraphy, portable telephones and power pumps, replanting, forest product laboratories, stricter legislation, and Dominion and provincial reserves.

**PULP WOOD AND WOOD PULP.**—The manufacture of wood pulp within the Dominion is steadily increasing. Amount exported during

the year ending March 31, 1913, was 5,862,176 tons, which increased to 15,389,582 tons in 1920. Exports of pulp wood for the year ending March 31, 1913, were 1,003,594 cords, decreasing to 838,732 cords in 1920.

**COMMERCIAL TIMBER.**—The approximate area of Canada’s timber lands is 900,000 square miles. Of this about 400,000 square miles is saw timber (trees larger than 12 inches in diameter), the remainder is pulp wood. Total value of forest products (1919), \$222,648,790.

**NEWSPRINT.**—The daily output of newsprint in a strip one yard wide would encircle the globe. Canada produces daily 2,525 tons of newsprint, besides 2,500 tons daily of treated pulps. This represents a daily cut of more than 6,000 acres.

**BY-PRODUCTS OF PULP WOOD.**—Paper yarn for cotton batting, bandages, blankets, cordage, carpeting, sacks, and garments; cellulose, as a basis for aeroplane “dope” and artificial silk; ethyl alcohol, turpentine, sulphite pitch as a binder for briquettes.—*Selected.*





**THE KING AT THE ROYAL AGRICULTURAL COLLEGE,  
GLOUCESTERSHIRE**

During their visit to the Royal Agricultural College, Cirencester, the King and Queen both planted trees to commemorate the event. The Queen is seen filling in the hole around the tree.

**OPENING OF BANFF-WINDERMERE MOTOR HIGHWAY**

The Lieutenant-Governors of Alberta and British Columbia cutting the ribbons at the opening ceremonies.



**INDIA  
AT**

In connection with the opening of the Banff-Windermere Motor Highway, the Indian Department was giving the Indian people of Alberta a series of celebratory pictures.









# Closing In

*Malcolm N. Campbell*

**B**UT few now pause to reflect upon the trend of events or study the meaning of history. The conception of an overruling God who shapes the affairs of men and nations seems to be fading from the thoughts of the multitudes.

It is nevertheless true that God has a well-defined plan in course of development in this world, and it is also true that this plan is rapidly approaching finality. It is no part of the divine scheme that evil should continue indefinitely. A prescribed period has been allotted to the germination, growth, and fruitage of sin which will serve as an object-lesson to the entire universe. After sin has had its day, has borne its evil fruits and demonstrated that its wages are death, and only death, then its career will close. There will be no danger that sin and rebellion will ever break out a second time. In fact, we have direct assurance that it will not. (See Nahum 1:9.)

The cleansing of the earth after its long pollution with sin will be a tremendous event. It is called "the end of the world;" for it brings to a close the history of the world in its present state, as the flood terminated the antediluvian age. The descriptions of the last day recorded in the Bible are wonderfully impressive. The various prophetic writers use striking language in describing it, and all agree that it means the everlasting finish of evil and evil-doers. We present herewith a few of these texts:

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." Isa. 13:9.

"Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and

by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66:15, 16.

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1:7-10.

Other texts speak of the convulsions of nature and the blazing glory that will attend the great day which closes this dispensation and ushers in the resurrection of the dead and the establishment of Christ's eternal kingdom.

An appealing feature of this subject is the fact that the present generation is likely to witness this transcendent manifestation of divine power. That thought should awaken us to a most serious contemplation of our personal standing toward God and His holy requirements. The reader will naturally desire to know the basis of this expectation. Some may ask how it is possible to know when the end is near, in view of the statement that it is to come "as a thief in the night." That text reads as follows:

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5:1, 2.

But the subject does not end there, for the apostle continues:

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." Verse 4.

Thus it is apparent that those who walk in the light of the Lord will know when His coming is near. In the twenty-fourth chapter of Matthew is recorded the signs that are to precede the second coming of Christ. Following the recital of those signs, these words occur:

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Verses 32, 33.

Hence it is evident that we may have certain knowledge as to when the return of the Saviour is near. It is only those who persist in walking in darkness that will be overtaken by that event as by a thief in the night.

On every hand the tokens are to be seen that herald the speedy return of our heavenly Prince. Among these may be noted:

#### 1. The world-wide distress of nations:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.



2. The general decline of piety and spiritual power:

"I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

3. The appalling increase of crimes and sin of every type:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." 2 Tim. 3:1-6.

4. The threatening attitude of labour toward capital, and the huge fortunes that are being amassed in these days:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:1-4.

5. The rapid extension of foreign missionary operations to all parts of the earth:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

6. The spread of infidel ideas and teachings among the leaders of religious thought:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:2-4.

7. The manifestation of fear and grave misgivings for the future on the part of statesmen the world over:

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:26, 27.

These are but a few of the signs that are being fulfilled before our eyes; and they all unite in heralding the on-coming day of God, when "the heavens shall pass away with a great noise, and the elements shall melt with

fervent heat, the earth also," and when "the works that are therein shall be burned up." 2 Peter 3:10.

Dear reader, it is "high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13:11, 12.

## He's Coming!

ALEXANDER RITCHIE

He's coming! He's coming! in glory transcendent,  
Jehovah, the mighty God, King of the spheres;  
With crown upon crown, in white robes resplendent,  
Messiah—Desire of all nations—appears.

He's coming! sun, moon, and a myriad star voices  
Have published it joyfully over the land;  
Earth quakes with emotion, old Neptune rejoices,  
To hear the glad tidings, the King is at hand.

He's coming—the King in His beauty supernal,  
The loved, the admired of the heirs of His grace;  
The dread and the terror of armies infernal,  
Consumed by the brightness that streams from His face!

He's coming! the soul-thrilling tidings are reaching  
The ears of the heathen, on mountain and plain;  
They wake with a cry from their slumber, beseeching  
A knowledge of Him who is coming to reign.

He's coming—my Maker, Redeemer, and King,  
With right incontestable henceforth to reign!  
Then sin, pain, and death, and the sorrow they bring,  
Shall never—no never—be heard of again.

He's coming—with power to right all earth's wrongs,  
To solve all her problems, and break all her bands!  
Then lift up thine head, and thy voice with glad songs,  
He's coming—God's King—rightful Lord of all lands!

He's coming! but, oh, He is purer than light;  
And if I would meet Him in peace at that day,  
I, too, must be purer than snow in His sight;  
For this let me constantly strive, work, and pray.  
Vancouver, B. C.

CITIES of the ancient Philistines are being excavated by a prominent British archeologist in the belief that many mysteries of this very old race will come to light. The cities of Ascalon and Gaza are now being worked, and the "tells," or artificially formed hills, near these cities, will undoubtedly reveal information as to the race history of the peoples who inhabited this district before Moses. For three thousand years nothing is known of the history of the Philistines. Ruins of Greek and Roman buildings, constructed at a later date, will have to be unearthed before reaching the cities of the Philistines.—*Selected.*



# The TRADITION of the ELDERS

By H. SYLVESTER RICHARDS

"Thy disciples transgress the tradition of the elders." Matt. 15: 2.

"The Bible, I say, the Bible only, is the religion of Protestants!"—Chillingworth.

**I**N this article I maintain one thesis; namely, the teachings of men are in no sense the word of God, or binding as authority over the human conscience. We live in a time when this plain principle of Protestantism needs to be upheld as never before. Thousands of religious teachers have forsaken it and gone over to the doctrine of the natural heart, which is identical with the doctrine of Rome,—“We must accept the Bible as interpreted by experts.” This makes the teachings of the experts supreme, and Rome has acknowledged it:

“Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the word of God. . . . Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, still, of the two, tradition is to us more clear and safe.”—Very Rev. Joseph Faà di Bruno, D.D. (R.C.), in “Catholic Belief,” p. 48. New York: Benziger Brothers.

The great Council of Trent, called to combat Protestantism and define the doctrines of the Roman Catholic Church, declared:

“This truth and discipline [of the gospel] are contained in the written books, and the unwritten traditions which . . . have come down even unto us, transmitted as it were from hand to hand, (the synod) . . . receives and venerates with an equal affection of piety and reverence.”—Decree of fourth session, April 8, 1546; cited in “Dogmatic Canons and Decrees,” pp. 7, 8.

Not only was apostolic antiquity claimed for tradition, but continual inspiration was assumed. The next quotation will be of great interest, showing that the unholy claim of power to change the law of God is the basis of this assumption:



“Finally, at the last opening on the eighteenth of January, 1562 [Council of Trent], their last scruple was set aside; the archbishop of Reggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed Sabbath into Sunday, not by the command of Christ but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration.”—Cited in “Canon and Tradition,” p. 263, by Dr. H. J. Holtzman.

### The Question of Authority

These traditions of the elders, or Fathers, or experts, or religious leaders of Rome, which she holds as authority, and which Protestants reject, are voluminous and discordant. (See Elliott's “Delineation of Romanism,” page 13.) They are as follows: The Apocrypha; acts and decisions of the church, embracing numerous volumes of the popes' bulls; ten folio volumes of decretals; thirty-one folio volumes of acts of councils; fifty-one volumes of the *Acta Sanc-*



torum, or doings and sayings of the saints; at least thirty-five volumes of the Greek and Latin Fathers. To all these one hundred and thirty-five volumes folio add the chaos of unwritten traditions which have floated to us down from apostolic times. But we cannot stop here, for the expositions of every priest and bishop must be added. No Romanist can soberly *believe*, much less *learn*, his own rule of faith. As he must not understand the Bible but as read through the spectacles of tradition, and the spectacles are so large that he cannot use them, we may say to him, You are "making the Word of God of none effect through your tradition, which ye have delivered." Mark 7: 13. Tradition as a rule of faith has been a curse to the world. Jesus found it revered among the Jews. They left the explanation of the Word of God to *experts*, called elders, rabbis, etc.; and the huge mass of their traditions obscured the prophecies of Christ's first advent, so that very few of His own nation accepted His divine mission. Jesus denounced this wicked substitution. (See Mark 7: 6, 7.)

#### The Roman Catholic Rule

The Roman Catholic Church measures the Bible by the "unanimous consent of the Fathers" (which, by the way, does not exist, as the Fathers contradict each other). The ancient Jews measured God's Word by the teachings of the elders, many of which we can read in the Talmud today. But in these latter days a new oracle has placed its tripod, and called upon the world to worship. It calls itself "Scholarship," and insists that the Bible can be understood only by certain *experts*, and descendants on "the assured results of modern science." It says, "Man was the book's [Bible] judge; the book was not man's judge. The book must be measured by man's truth, man's conscience."—"Contribution of Critical Scholarship to Ministerial Efficiency;" *Geo. Burman Foster; University of Chicago*. Wellhausen, the radical Bible critic, when asked whether, if his views were accepted, the Bible would retain its place in the estimation of the people in general, said, "I cannot see how that is possible."

Many of these experts, busily engaged in producing tradition for popular consumption, which will be a little more easy on the carnal heart, are really infidels. They hide the Word of God by their pagan teachings as effectively as did ever rabbi or Catholic Father. Jesus said of such, "Woe unto you, . . . for ye have

taken away the key of knowledge." Luke 11: 52.

What difference does it make to the devil whether he succeeds in hiding the Word of God in an unknown tongue, as in the Dark Ages, or gets its professed guardians to assassinate it with modern tradition in the twentieth century? The result is the same. What marvelous stability this "assured scholarship" has manifested! Seven hundred and forty-seven theories as to Bible authorship since 1850! Six hundred and three are defunct, and most of the remaining one hundred and forty-four are in the last stages of dissolution. Let the critics agree. Says the *King's Business*:

"Higher culture and higher criticism go hand in hand in the dance to hell. May God Almighty stop the procession, if it be possible, and may men turn back to the old paths and the old Book."

God's Word is perfect. Ps. 19: 7.

Any additions by man, whether by rabbi, priest, or modern critic, are prohibited. Prov. 30: 6.

Tradition is the child of "vain deceit." Col. 2: 8.

Let us, dear reader, turn from the muddled streams of human wisdom to the crystal springs of Holy Scripture. Let us observe the commandments of the Lord, to do them, even though we daily transgress the traditions of the elders, both ancient and modern. ". . . Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; . . . being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 18-23.

Ottawa, Ont.

#### Omitted from Gray's "Elegy"

It is said that among the manuscript copies of Gray's beautiful poem, "Elegy in a Country Churchyard," which is one of the classics of English song, there are found four lines not used in the published form. They are:

"The thoughtless world to majesty may bow,  
Exalt the brave, and idolize success;  
But more to innocence their safety owe,  
Than power or genius e'er conspired to bless."

These lines teach so true a lesson that it seems a pity they should have been left out. "When the roll is called up yonder," it will be seen that Heaven estimates success by quite another standard than that of earth. The choicest gifts of grace are to the humble and the simple heart, however inconspicuous or obscure the place of service.—*W. A. Spicer*.



Does the BIBLE Promise a

# Temporal Millennium?

By John O. Corliss



HE doctrine of a temporal millennium includes the reign of Christ on earth for a thousand years prior to His second advent in glory, and that with the entire world in a sinless state. Some phase of this dogma has been taught from time immemorial by portions of the church at large. As entertained by early Christian advocates, the opinion was supposed to have been received as a Jewish legacy, since Rabbi Saadia taught in his comments on Daniel 7:18 that on account of rebellion against God the kingdom of the Jews was given to four universal monarchies—Babylon, Medo-Persia, Grecia, and Rome—and was to be withheld from them “till the age to come, in which the Messiah shall reign.”

It may have been this declared sentiment which influenced early disciples to ask the Saviour, following His resurrection, “Wilt Thou at this time restore again the kingdom to Israel?” Acts 1:6. These might also have thought their question a proper one, in view of some misconception of the expressed prophetic thought that a newly born Son was to have the government of the throne of David given Him, to order and establish in righteousness. Isa. 9:6, 7.

But if this were the view then held, it was very soon modified, presumably by divine inspiration, since we find the apostle Peter affirming that in order for such a reign of righteousness to appear, the present heavens must pass away, and the component parts of earth be melted by fires of intense heat, so as to give place to new heavens and a new earth. 2 Peter 3:10-13. The time of this happening, the apostle says, is the great “day of God.” Another apostle adds that this “flaming fire” is that which will envelop Christ in His second advent to earth. 2 Thess. 1:7, 8. Again, the Saviour himself, speaking of His coming to earth, says that in connection with it angels will be sent to “gather together His elect” from every part of the earth. Matt. 24:30, 31. These “gathered” ones will then be “caught up” to meet the Lord in midheaven. 1 Thess. 4:16, 17. By this arrangement the Lord remains “in the

air” to receive His people. His sacred person does not touch the polluted earth; for He simply comes to fulfil the well-known promise (John 14:3) to take His faithful ones into the presence of His Father in heaven.

### *The Wheat and the Tares*

This forever precludes the idea of any millennial reign of Christ on the earth prior to His second advent; for that would mean the conversion of the entire world to spiritual life in preparation to meet Him in peace. But there are many scriptures which positively dispute such a state of affairs. In the parable of the wheat and the tares, for instance, the Saviour declares that these represent the good and the bad elements of the world, and that they would both grow together until the harvest (the world's end), when He would send angel reapers to gather the tares into bundles for burning while the wheat was being taken into the place prepared for it. Matt. 13:24-42.

This presentation of the order of events by the Saviour, at once cuts off the faintest hope of a sinless millennium prior to the personal coming of the Son of God to earth. When writing to the Thessalonian church about the Lord's coming, the apostle Paul declared that it would follow upon “the working of Satan with all power and signs and lying wonders.” 2 Thess. 2:9. This view entirely harmonizes with that of the revelator, who said, “Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Rev. 12:12.

So, then, the shorter time Satan has in which to operate, the harder he will work to destroy men's spiritual power. Nor are we left to guess as to how his might will operate; for the apostle assures us that even those who have a form of godliness will, *in the last days*, be “lovers of their own selves,” so much so as to make them boastful, unthankful, false accusers, haters of good people, lovers of pleasures more than lovers of God, until they verily “deny the power of godliness.” 2 Tim. 3:1-5. With



this state of affairs, it is easy to believe the inspired statement that "evil men and seducers" will to the very end become worse and worse in their practice of deceptions. Verse 13.

*Signs of the End*

Present-day happenings reveal the exactness with which the future was foretold by the inspired apostle. The late World War has seemed the climax of wickedness, inasmuch as its aftermath reaping has given society the most benumbing effects in murder and rapine ever known in civilization. Then, too, the present state of affairs in Europe and the Near East indicates the near fulfilment of that prophecy which pictures the unlamented slain lying in all directions over the earth's surface. (See Jer. 25: 32, 33.)

With all this in view, and noting that the Saviour said the generation that would be living at the time of His second advent to earth

would be parallel with the one which the flood of Noah's time destroyed (Matt. 24: 38, 39), one may raise the question as to whether the gospel will not then have proved a failure. To such the reply is that the Bible nowhere intimates that a time will ever be when all men will believe the gospel and be saved. The design of the gospel has been to take out from among Gentiles a people for the name of God. Acts 15: 14. So to meet this end, the gospel will be preached "in all the world for a witness unto all nations," and then "shall the end come." Matt. 24: 14.

*The Time of Reward*

Indeed, the hope of the church, as set forth in the Word of God, has never been the conversion of the world for the setting up of a millennium, but the second coming of Christ, to take His faithful to Himself. Thus one apostle assured the church: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4. Another, awaiting his execution in a Roman dungeon, said, "I am now ready to be offered. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 6-8.

It is true that the revelator saw in vision (Rev. 20: 4-6) the saints reigning with Christ for a thousand years. But that record does not state that such rule was on the earth. A careful study of that account will reveal that period to be bounded at each end by a resurrection. Those who come up in the first of these resurrections are not subject to a second death, consequently are raised to a life of eternity. Those, however, who await the second resurrection are not thus favoured, which shows that these life-calls are final to all affected by them.

The inquiry is then in place as to when the first of these resurrections will occur. Divine inspiration answers this concisely. It declares that "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 [after this manner] shall we ever be with the Lord." 1 Thess. 4: 16, 17.

This text also reveals that this resurrection



*AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 1-3.*



of the righteous takes place at the time of Christ's second coming. It further fixes the fact that those having part in that recall to life, are caught up into the air, there to meet and be forever with their Lord. This stipulated time must therefore mark the beginning of the thousand years of the reign with Christ. But special reference to Revelation 20:5 will show that all the wicked remain dead on the earth during that entire millennium. They are there awaiting the second resurrection, where they were stricken down at the appearing of the Lord's glory. 2 Thess. 1:7-9.

But as those who were raised and changed in a moment, "in the twinkling of an eye," at the final trumpet sound (1 Cor. 15:51, 52), had first to be "accounted worthy" of that highest honour (Luke 20:35), so those who await the second call to life, not having before received the penalty of their culpability, must have their cases decided before coming up to meet the issue. To do this is the task assigned to redeemed ones reigning with Christ during the interim between the two resurrections. They are simply fulfilling the part which the apostle declared was the mission of the church, when he said, "Do ye not know that the saints shall judge the world?" 1 Cor. 6:2, 3. This assignment was not, however, to be theirs during probationary time. They were carefully warned on that point when cautioned to "judge nothing before the time, until the Lord come." 1 Cor. 4:5. But having been found worthy to come up in the first resurrection, and, their minds freed from mortal bias, to sit with their Lord in heavenly privilege, they are asked to determine the degree of punishment which ought to be visited on the wicked before that class is raised from the dead.

#### *The Binding of Satan*

One other point in this connection worthy of notice is the binding of Satan. It is quite evident, from the record, that the period of Satan's restraint is the same as that in which

the saints reign with Christ, since his release is said to be at the close of the one thousand years. The query may then be, What constitutes the actual binding of the wicked one during that time? It stands to reason that, the saints being then in heaven with Christ, they are beyond the power of Satan's influence. Then, too, the wicked being yet all dead, they also are no longer susceptible to his wiles. So as long as such a state of affairs continues, the archtempter's occupation is gone; his life-long work has ceased. He may wander up and down through the uninhabited earth, but only to view the desolation his accursed course has wrought. He is, nevertheless, a veritable prisoner by force of circumstances, and can be released only when the wicked dead are resurrected. With these, he will soon after meet his final doom. Eze. 28:16-19. The destruction of incorrigible sinners and the purifying of the earth take place at the end of the thousand years. Rev. 20:5. Not until then shall the meek inherit the earth.



Prince George, the Youngest of the King's Four Sons



# Choosing Your Employer

By Wilfred E. Belleau



MAN is indeed poor, needy, indigent. All that he is physically, mentally, and spiritually, and all that he possesses materially, are made possible only through the gift of the Creator. These things God can take away or reclaim at any time, so that man would be destitute. But there is one thing God has given to man which He will never reclaim. That is the power of choice. We all have the privilege of exercising this power as we choose. It is as a coloured man once said: "There are three persons voting. God votes for me to be saved, Satan votes that I be lost, and then I cast the deciding vote." Upon which side we cast our vote, depends our destiny.

That is predestination. Man chooses his own future. It all rests upon his making the right choice. God, in His Holy Word, bids us, "Choose ye this day." How imperative it is that we choose to follow Christ today! Tomorrow may be too late. As we lie down to rest at night we never know whether we shall again see the sun rise over the horizon.

It was Victor Hugo who said, "Go to sleep in peace; God is awake." That indeed is true to him who has chosen to do the right. At any time we may pass off the stage of action. God realizes this more than we do; hence He warns us, "Choose ye this day." We are not to wish, desire, or hope to be saved, but to choose and determine. Hoping and desiring will not get us anywhere. We must choose. The central note, the highest anthem, the sweetest music, the most wonderful declaration, of all the Bible, is that man has the privilege of choosing to follow Christ.

Whether we are aware of it or not, we all must choose at some time or other in our life. Every man has to choose. Abraham was called to leave Ur of the Chaldees, to leave his relatives behind, and go where God bade him go. This was the supreme moment of his life. He there chose to follow His Master.

Job also had to make his decision. After he had lost his children, and all his possessions, and was himself afflicted with grievous sores,



his wife advised him to "curse God, and die." Even his best friends turned against him, yet Job remained true to God. Thus we see that he determined to follow Him.

Martin Luther met the paramount issue of his life when he was asked to recant at the Diet of Worms. His reply was: "Here I stand. I cannot do otherwise."

Florence Nightingale, the heroine of the Crimean War, determined to serve Jesus when she saw her countrymen mutilated and dying upon the blood-stained battle-fields.

Christ himself had to make the decision to die upon the cruel cross of Calvary for you and me. Of these heroes it can be said truly, "They climbed the steep ascent of heaven through peril, toil, and pain."

We all have to make decisions daily. However, one choice may affect our whole future life. For this reason we should be prepared to meet all decisions as they come to us. One resolution we should make today is to follow Christ. Satan tries to *force* us to follow him; but Jesus only knocks at the door of our heart—He never forces His way in. Who is the better master?

To Napoleon there were no Alps. If we determine to press on, there will be no mountains of difficulty before us. Paul's motto is worthy of adoption. It is, "One thing I do." May the one thing we do, be to follow Jesus.

The great demand of the world today is for men and women of backbone. Innumerable are the ranks of human beings with wishbones! Others live a life of expectancy. But it requires more than hoping, desiring, or wishing to enable one to accomplish anything. Nothing great has ever been achieved by these methods. Only backbone, purpose, and stick-to-it-iveness can bring about the desired results. The same principles apply in reference to eternal life. Hoping, desiring, or wishing will never obtain that great boon. We must *will* to be saved. Only backbone will meet the test that comes to each of us. With a steadfast purpose and a surrendered will, we can go forth conquering and to conquer.

Winnipeg, Man.





# The INCENSE of IDOLS

By Daniel H. Kress, M.D.



HE reason tobacco is smoked, and not straw or hay, is that it contains nicotine. Remove the nicotine from the tobacco leaf, and it will become as unpopular as alcohol-free beer.

Men drink beer because it contains alcohol. Remove the alcohol, and the demand for beer ceases. Men smoke tobacco because it contains nicotine. With the nicotine removed, smoking would be at an end.

The *Journal of the American Medical Association* of August 30, 1919, claims that the "various schemes to eliminate the nicotine from tobacco have not proved successful." But this, claims Otto Olson, of the United States Bureau of Plant Industry, "is not strictly in accordance with facts." It seems that Dr. George Garner, in charge of the tobacco investigation for the United States Department of Agriculture, has succeeded in

greatly reducing the amount of nicotine. He, in fact, has been able to bring it to the point where it is no longer desirable. Mr. Olson writes:

"While conducting experiments in growing Cuban cigar-leaf tobacco in Texas, we reduced the nicotine content of several strains of this type of tobacco down to an average of .60 per cent, with one of the individual plants as low as .12 per cent, proving that nicotine could be wholly eliminated from this type of tobacco if desirable, which it is not. Since the writer was transferred to the experiment station at Ephrata, Pennsylvania, we have succeeded in lowering the average nicotine content of one strain of Pennsylvania seed-leaf tobacco, which is used extensively in medium-priced cigars, from  $3\frac{1}{2}$  to  $1\frac{1}{4}$  per cent.

### *For a New Forage Crop (?)*

"We do not boil the tobacco, as the Germans do, in order to extract the nicotine so as to produce a nicotine-free cigar, but we follow Dr. Garner's method of selection, analysis, and seed-breeding. In other words, we select, say, one hundred plants from a strain of tobacco, which we know is absolutely pure, having been inbred



by us for several plant generations, place a paper bag over the flower-head to prevent cross pollination, number the plants, and harvest the leaves separately. The leaves are then analyzed after being 'cured,' and the seeds from the plant containing the lowest amount of nicotine planted the next season, and the experiment repeated. In this simple manner the nicotine content of any tobacco can be lowered, but it has not yet been possible to obtain a strain with a fixed amount of nicotine, owing to the influence of climate and soil. But the general average of nicotine content can be reduced by this method. We are now working on hybridizing low nicotine strains of different types, which promises much better results.

"In general, the cigars made from this low nicotine tobacco are very mild in taste and somewhat lacking in aroma, but this is also the case with all domestic cigar-leaf tobacco, regardless of nicotine content. Lack of aroma in a cigar has no definite connection with low nicotine content, but a *fully satisfying physiological reaction cannot be expected in any tobacco which is abnormally low in nicotine any more than would a very light wine meet the requirements of one used to strong, distilled liquors.*"

It seems to me that government officials could spend their time more profitably than in attempting to produce something that is undesirable, and for which there will be no demand; but if the tobacco leaf can in this manner be brought to a point where it can be safely fed to cows, and converted into rich milk, cream, and butter, these experiments are justifiable and of value.

#### *The Smoker Wants the Nicotine*

Nobody who has smoked nicotine cares to smoke hay, and even the smoking of hay is not altogether harmless, for the smoke resulting from slow and incomplete combustion of any product contains poisons, which are highly injurious. Chief among these is carbon monoxide. If it is merely smoke the smoker desires, we might be able to utilize the smoke from the chimneys in the future.

The smoker wants tobacco, and he wants tobacco containing nicotine. None other will satisfy him.

But why smoke at all? How foolish it is for men of intelligence, made in the image of God, to fill their lungs with smoke, and to keep this up almost continuously! Those who first beheld the American Indians smoking, said the "naked savages" carried with them curious firebrands, from which they "drank smoke," and puffed it from their nostrils "like devils."

The North American Indians, it seems, first made use of this strange custom to pacify their angry deities. It was a religious rite connected with devil worship.

Walter Raleigh, in speaking of this strange custom among them, said, "They think their

gods are marvellously delighted therewith."

In Bible times, the people of God offered frankincense and myrrh, typifying the fragrance of Christ's righteousness.

The apostle Paul said, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." Then, in conclusion, he added, "Whether therefore ye eat, or drink, or *whatsoever ye do, do all to the glory of God.*" 1 Cor. 10:20, 31. That which cannot be done to the glory of God should be left undone.

The practice of smoking is defiling to the body and the mind. Again Paul wrote to the Corinthian Christians: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

In these words there is not much encouragement held out to the tobacco user to hope for a future life in a place where nothing can enter "that *defileth*, neither whatsoever worketh abomination."

Tobacco smoke will not find a place in heaven's atmosphere. There is a place for it, but heaven is not the place. The sooner this practice is handed over by Christians to the devil worshippers with whom it had its origin, the better for the Christian church. Let no effort be made to supply a nicotine-free tobacco, but let this custom so strangely adopted by civilized man be forever abandoned.



### *My Father Calls*

BERTHA D. MARTIN

My Father calls; His form I cannot see,  
I only know He's calling—calling me;  
And so I follow where He bids me tread,  
Though oft I fain would choose my path instead.

He bids me leave my home to wander far,  
And steers my ship beyond the harbour bar;  
He calls to me across the desert waste,  
Where naught but bitter water I may taste.  
High up the mountain steep He goes before;  
His voice is borne across the wind-swept moor.  
When worn and weak, He bids me rest awhile  
Where flowers bloom and sparkling fountains smile;  
Then on again through shady, winding ways—  
On, ever on, through all my changing days.  
And even though His form I cannot see,  
I always hear Him calling—calling me;  
And so I follow on as best I may;  
Strength in each call He gives, as is my day.

Soon shall I sight my everlasting home,  
Where all His wayworn children cease to roam;  
And when at last my earthly race is run,  
I'll see His face, and hear His glad, "Well done!"



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# HOW TO BE SAVED

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H. L. HASTINGS

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WHEN Christ came to save men, He not only told them what to do, but showed them how to do it. He preached good doctrine, and He practised all He preached. "Does he live it?" is the question sometimes asked when men have proclaimed the truth of Christ; and, alas, the best must confess their failure. They must, nevertheless, bear faithful testimony. If they fail to practise all gospel truth, this is a sad weakness and sin; but if they dare to lower the standard to accommodate their own shortcomings, woe be unto them! They must preach the truth and "diminish not a word," even if every stroke of the two-edged sword is to themselves like a mortal thrust. But how much their word loses in weight and power from the lack of perfect Christian character in themselves. How mighty must be the word of one who could turn to all His watching, spying, envious foes, and say, "Which of you convinceth Me of sin?"

For the first time the world saw in Christ's own life the example of a sinless, guileless man. He walked up and down this weary, wicked world, with garments always white. His life was one long errand of mercy; and His example taught us how we ought to walk, and to please God.

Toward God He manifested obedience, confidence, and fidelity. He prayed to the Father, and He taught us how to pray. He obeyed Him and taught us obedience. Toward man He manifested patience, kindness, long-suffering, compassion, and grace. With regard to the past, He reviewed the glory that He had with the Father without a murmur or regret. For the present, He renounced its pleasure, splendours, pomps, and joys, became a houseless wanderer, and sacrificed everything for the right, the true, the holy, and the good. As to the future, He looked forward to a kingdom, crown, and throne of glory in the day of coming triumph. And yet with all this glory in His vision, and legions of angels waiting at His beck, He was led as a lamb to the slaughter, and bore our sins without a murmur of complaint.

Christ's precepts and practice coincided. His teaching was faultless and His life perfect. The man who follows in Christ's footsteps shall be saved. The Pharisees gave good counsel and lived bad lives. They told men what to do, but would not do it themselves. They laid heavy burdens upon men, and refused to touch them with one of their fingers. This was the crime of which Jesus often accused them. Christ never told a man to do what He was unwilling to do Himself. He never said, "Go;" it was always, "Come." The elect Captain of our salvation explored each dark and dangerous path before us. He led the world's forlorn hope in the fierceness of the thickest fight; and from the heights of victory and glory He looks back upon the surging columns which waver in the fury of the contest, and says, "Follow Me!" "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

There have been men whose examples have blessed the world for many years. But the example of Christ has been the pole star of a struggling church, the beacon that has blazed when every human light burned dim, the same yesterday, today, and forever, the comfort of the sorrowful, the strength of the weary, the trust of the tempted, the anchor of the lost. Jesus is the only one who in all the ages of this sinful world has been a perfect guide, a perfect teacher, a perfect pattern, and an all-sufficient Saviour for the lost and ruined sons of men.

And in the consideration of Him who endured such contradiction of sinners against Himself, we find an antidote for the weariness and discouragements of time, and a transforming power that prepares us for the glories of eternity.—*Selected.*

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## Another Chance

THE head of a large firm of merchants had brought before him one of his junior clerks, who had been detected taking things belonging to his employers. The other partners urged that the lad be dismissed, if only as an ex-



ample to others. But the chief was a good man, and was loath to pass pitiless judgment on the youth for a first offence. So, after obtaining from the offender a confession that showed a repentant spirit, he forgave him, and restored him to his place in the office, giving him another chance to make good.

The lad, who had expected to be instantly dismissed, if not prosecuted, was quite broken down by the kindness of his chief, and promised faithfully to go straight for the rest of his life.

We are all apt to condemn those who injure or defraud us, but we must remember that he that does not forgive others, breaks the bridge over which he must pass himself, for every man has need to be forgiven.—*Selected.*

## The Cost of a Comma

E. HILLIARD

IN some instances a comma can be so misplaced as to change the meaning of a sentence. In the American tariff bill of 1892 the omission of a hyphen and the insertion of a comma in its place was quite expensive, according to the *St. Paul Daily News* of Oct. 26, 1922, which thus tells the story:

"One section of the bill, as drafted in Congress, enumerated among the articles to be admitted on the free list, 'all foreign fruit-plants.' The copying clerk omitted the hyphen and inserted a comma, so that the clause read, 'all foreign fruits, plants,' etc. The mistake was not noticed until the bill had become law, and could not be rectified for about a year.

"During this time all oranges, lemons, bananas, grapes, and other foreign fruits were admitted free of duty, with a loss to the revenue that was estimated at about \$2,000,000."

The defective punctuation in Christ's answer to the thief's prayer on the cross, "Verily I say unto thee, Today shalt thou be with Me in Paradise," has not only caused much discussion on the state of the dead, but it makes Christ contradict Himself in His statement to Mary on the morning of His resurrection. He said to her, "Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20:17.

These words of Christ's prove conclusively that He was not with the thief in Paradise on the day of His crucifixion. It is evident that He did ascend shortly after this conversation with Mary; for we read in Matthew 28:9 that He did allow the holy women to hold Him by the feet and worship Him on that same day.

Place the comma in Christ's answer to the thief's prayer after the word "day" instead of after the word "thee," and it would read in harmony with Christ's statement to Mary and all other texts on the state of the dead. "Verily I say unto thee today, shalt thou be with Me in Paradise." Punctuated in this way, it would nullify Satan's lie, "Ye shall not surely die." Gen. 3:4.

"The dead know not anything." Eccl. 9:5. "His breath goeth forth, . . . in that very day his thoughts perish." Ps. 146:4. "The soul that sinneth, it shall die." Eze. 18:4, 20.

## The Church and the World

(Concluded from second page cover)

And pearls and jewels and dainty food,  
And the rarest and costliest wine.

My children, they dote on all such things,  
And if you their love would win,  
You must do as they do and walk in the ways  
That they are walking in."

Then the Church her purse string tightly held,  
And gracefully lowered her head,  
And simpered, "I've given too much away,  
I will do so, sir, as you've said."

So the poor were turned from her doors in scorn,  
And she heard not the orphan's cry;  
And she drew her beautiful robes aside  
As the widows went weeping by;

Her mission treasurers beggarly plead,  
And Jesus' commands were in vain,  
While half the millions for whom He died  
Had never heard His name.

And they of the Church and they of the World  
Walked closely hand and hand,  
And none but the Master, who knoweth all,  
Could tell the two apart.

Then the Church sat down at her ease and said,  
"I am rich and in goods increased;  
I have need of nothing and naught to do  
But to laugh and dance and feast."  
And the sly World heard her and laughed within,  
And mockingly said aside,

"The Church has fallen, the beautiful Church,  
And her shame is her boast and pride."  
Thus her witnessing power, alas! was lost,  
And then perilous times came in—  
The times of the end, so oft foretold,  
Of form and pleasure and sin.

Then the Angel drew near the mercy-seat,  
And whispered in sighs her name;  
And angels their anthems of rapture hushed,  
And covered their heads with shame.  
And a voice came down from the hush of heaven,  
From Him that sat on the throne:

"I know thy works, and how thou hast said,  
'I am rich,' and hast not known  
That thou art poor, and naked, and blind.  
And wretched art thou indeed;  
Thou hast turned from the truth to error's way,  
And knowest not thy need.  
Thou hast ceased to watch for that blessed hope,  
And hast fallen from zeal and grace;  
So now, alas! I must cast thee out,  
And blot thy name from its place."

—*Matilda C. Edwards.*



# Seen Through Others' Eyes

## *Diamonds*

KATHLEEN DAVIS

A DIAMOND is a jewel  
Most precious, rare, and fair.  
It is cut and it is polished  
With all the utmost care.

It is not by what is added,  
But by what is cut away,  
That the jewel is made precious  
In all the world today.

We are like the diamonds,  
O children of the King.  
Our King must do the cutting.  
He knoweth everything.

He must cut and He must polish  
Till each flaw doth disappear  
And the little gem is perfect  
To reflect His image clear.



## *Danger in Ecclesiastical Machine*

TO THE EDITOR:

THE church is in great danger of putting more faith in alliances with the state than in the power of Christ when it seeks to secure better Sunday observance through national and state laws.

The leaders in the campaign for Sunday laws may have pure motives, but they are organizing an ecclesiastical machine of great power and influence which men whose motives may not be so good may later use in an oppressive and cruel way. It might be well to read a little ancient church history before cultivating too highly such ecclesiastical power and authority.

The early Christian church split up into a number of divergent sects during the first three centuries of the Christian era. The same arguments were presented for church unity then that are presented now. The great church leaders met in holy conclave, and finally during the fourth century perfected a complete organic union of all the local congregations. This union was the mightiest church force that was ever organized. It swept everything before it. No opposition could withstand it.

It was not long before the churches thus federated, sought legal recognition for their doctrines and their religion at the hands of the state. In the days of Constantine the Great a perfect union was formed between the feder-

ated churches and the state. Then in due time the reign of terror and persecution began, and during the centuries that followed multitudes of honest dissenters and nonconformists had to seal their testimony of loyalty to the truth with their own blood at the stake, on the rack, upon the scaffold, and under the axe of the executioner.

The church, intoxicated with civil power, went from one extreme to the other, with the result that the long night known in history as the Dark Ages was ushered in. Human nature has not changed. The natural heart is still selfish, covetous, barbarous, and inclined to absolute power.

No one can shut his eyes to the danger signals that are looming just ahead. What is to become of those who are so unfortunate as to be excluded from the inner circle and who, perchance, see no light in joining the compact? What will be the attitude of the "World League of Religions," as it is even now styled, toward the little fellows who dare to exercise the divine right of dissent?

Such a combination of ecclesiastical power centralized in a Supreme Council or "Super-head" is as inimical to the welfare of Christian democracies as is a Super-government of absolute power to the welfare and independence of political democracies. It is high time that somebody should sound a note of warning and point out the danger signals in the League of Churches as well as in the League of Nations. What are now harmless petitions may become presently relentless mandates demanding obedience at the price of conscience or blood. Where is the balance of power that will secure us against absolutism? It is gone, and servitude only remains.

Very sincerely yours,



## *Burke on Civil Government*

THE following words from Edmund Burke state the problem of civil government in more compact form, and with more wisdom, than any like number of words ever uttered by any other statesman, so far as I am aware:



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

By this Burke meant that in the case of a people trained and disciplined in self-control, trained to respect and obey moral law and the golden rule, civil government (in its punitive and repressive capacity) would have little to do; but that in the case of a people without self-restraint, but led by blind passion and impulse and undisciplined and uncontrolled desires, civil government would have a great deal to do, in order to make a country safe to live in or fit to live in. Burke recognized the moral law, the eternal law of the Creator, as the supreme guide of human life; and he recognized that no decrees of a ruling faction, or even the unanimous vote of a whole people, can ever annul those moral principles that must ever form the foundations of all civil society, or can ever of wrong make right, or establish happiness and prosperity on a foundation of tyranny and injustice, even though it be the tyranny and injustice of a powerful majority.—*George McCready Price, in "Poisoning Democracy."*

### Prohibiting Delirium Tremens

PROHIBITION does prohibit some things, and amongst others, as pointed out by Rev. R. W. Gammon in the *Congregationalist*, it seems to prohibit delirium tremens. Our friends, "the wets," are fond of saying that prohibition has caused a great increase of drinking, so that men who never drank a glass of whisky before will now chase all over the city for the chance of getting a glass of methylated spirits at \$1.00 per glass. But if there is an increase of drinking, in all reason there ought to be an increase of delirium tremens, and this there certainly is not. Mr. Gammon says that the Bridewell, Chicago's great prison, twenty years ago had seldom less than 1,800 prisoners and sometimes held 2,200; but now, with twenty years' increase in civic population, the prison population has dropped to from 650 to 1,200. In the twenty years preceding 1918, no less than 45,000 persons were sent to Bridewell for alcoholism, and for many years from fifty to one hundred patients were regularly kept in a special delirium tremens ward, strapped to steel beds. Now this ward is closed, and last year there was not a single case of delirium tremens either in the prison or the county hospital. And this was in Chicago! Evidently, prohibition is doing something, if only in prohibiting delirium tre-

mens in that great city.—*Christian Guardian, August, 1923.*

### Mastering the English Language

DR. CHARLES W. ELIOT, president emeritus of Harvard, recently gave a talk to the boys in a certain Boston school which should be passed on to the boys and girls all over the country. Learning to speak the English language as it should be spoken is one of the most vital things in a young person's education, Dr. Eliot believes, and when he talks to boys and girls he never fails to give it emphasis. "English," said Dr. Eliot, "is to be the prevailing language all over the world. It is already the language of diplomacy. And that will be a great achievement for the English language, because French has been the language of diplomacy for centuries. Cherish in every possible way your love for the English language. Don't cut a three-syllable word down to a one-syllable word. And do learn to use all of the English inflections rightly. For instance, do not say 'would' for 'should.' And do learn the distinction between 'will' and 'shall.' Mastering English is all a part of true education, the real education—what we want today."—*Selected.*

### How He Came to Succeed

BECAUSE he never watched the clock. Because he always kept his promises. Because he always believed in himself. Because he never shrank from extra work. Because he always concentrated on his work. Because he always kept himself ready for the next step. Because he always disliked to leave things half done. Because he never made the lame excuse, "I forgot." Because he always was ready to work on his own judgment. Because he always learned something from his blunders. Because he always kept himself away from grumbling. Because he always observed punctuality in his undertakings. Because he always tried to know the how and why of things. Because he always wanted and tried to be the best in his line. Because he always thought that there were yet many things he had to learn.—*Selected.*

ALL service, whether it be on the land, in the shop, in the kitchen, in the schoolroom, in the sickroom, in the operating-room, in the pulpit, or in the legislative halls, is equally useful, equally dignified, and equally great.



**NEWS NOTES**

—British India raises nearly 2,000,000 acres of peanuts each year.

—The city of Adelaide contains nearly 55 per cent of the population of South Australia, Melbourne nearly 50 per cent of that of Victoria, and Sydney 42 per cent of that of New South Wales.

—The picturesque King's Arms Inn at Eltham, England, reputed to be 700 years old, and in past times a favourite stopping place of Dick Turpin and other highwaymen, was closed recently to make way for a modern inn of the same name close by.

—The Sahara Desert embraces more than 3,500,000 square miles, being nearly as large as the European mainland. This desert is famous for its extensive trade in musk, gum, dates, alum, hides, spices, cotton, palm oil, and ostrich feathers. It supports a population of 2,000,000.

—The "Christ of the Andes" is a statue of the Saviour, cast in the bronze from the cannon of opposing Argentines and Chileans, standing nearly 13,000 feet above the level of the sea at Cambre Pass, on the mountain frontier between Argentine Republic and Chile. It was placed there in March, 1904, as a symbol of the perpetual peace which was then sworn to by the opposing nations. An inscription on its base reads: "Sooner shall these mountains crumble to dust than shall the people of Argentine and Chile break the peace which they have pledged themselves at the feet of Christ the Redeemer."

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—Chinese stores and restaurants have become common in every street of Tokyo. They were rare a few years ago.



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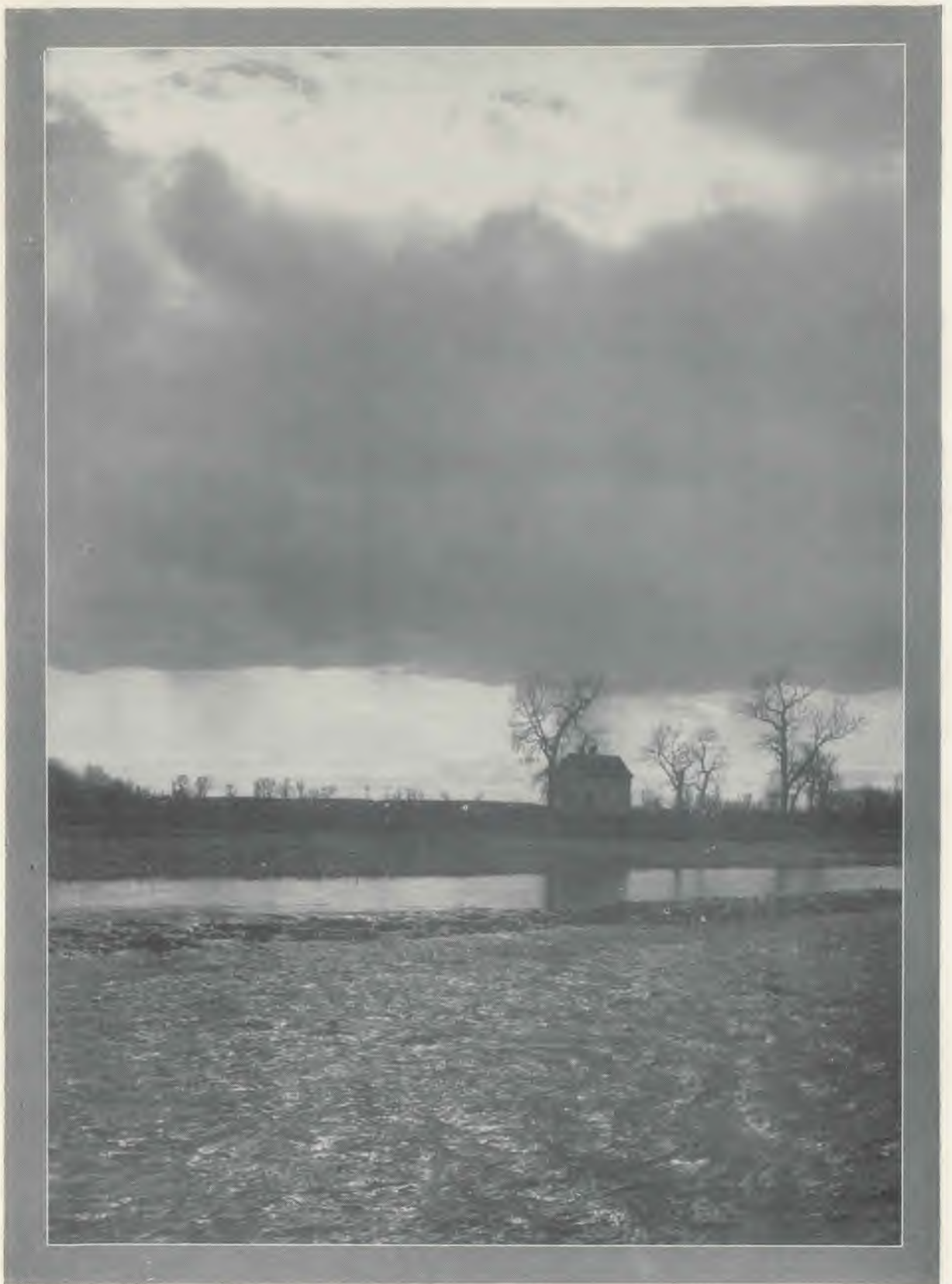


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*An Autumn Scene in Western Canada*