

# *The Canadian* **WATCHMAN**



A Close up Photograph of Tumbling Glacier, Mt. Robson

***Has the Church Lost Her Message?*** **PAGE**  
**6**

OSHAWA, ONTARIO

SEPTEMBER, 25c

## What Was His Creed?

"Religion relates to life, and the life of religion is to do good."—Swedenborg.

**HE** left a load of anthracite  
In front of a poor woman's door  
When the deep snow, frozen and white,  
    Wrapped street and square, mountain and  
    moor.

That was his deed; he did it well.  
What was his creed? I cannot tell.

"Blessed in his basket and his store"  
In sitting down and rising up  
The more he got, the more he gave,  
    Withholding not the crust and cup.  
He took the lead in each good task.  
What was his creed? I do not ask.

His charity was like the snow  
Soft, white and silent as its fall  
Not like the noisy winds that blow  
    From shivering trees the leaves a pall  
For flowers and weed drooping below,  
What was his creed? The poor may know.

He had great faith in loaves of bread,  
For hungry people, young and old,  
Hope he inspired; kind words he said  
    To those he sheltered from the cold.  
For we should feed as well as pray,  
What was his creed? I cannot say.

In WORDS he did not put his trust  
His faith in words he never writ,  
He loved to share his cup and crust  
    With all mankind who needed it.  
In time of need a friend was he.  
What was his creed? He told not me.

He put his faith in goodness, and he  
Worked well with hand and head,  
And what he gave in charity  
    Sweetened his sleep and daily bread.  
Let us take heed, for life is brief.  
What was his creed? What's his belief?

—Author Unknown

# The Canadian Watchman

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## Editorial Comment

### An Old Bible

THE old Bible, pictured in the following engravings, has an interesting history. It was printed, as the title page shows, in Edinburgh, Scotland, in MDCCXCV (1795). The book is complete and quite well preserved. There are some obsolete forms of letters used, the letter "s" looking so much like "f" that it is not easy to read.

It is not certain who brought the book to America but it has been in the possession of the Vallean family for six generations. For the privilege of making the cuts we are indebted to David Andrew Vallean of the Customs Department at Oshawa. The photographs are by Campbell's Studio at Oshawa.

The Vallean family record dates back to 1563 when one, Antoine Vallean came from Switzerland to France selling Huguenot literature. It is quite probable that the Valleans are descended from those staunch Christian characters, the Vaudois or Waldenses who, in the Piedmont valleys, maintained the faith, "once delivered to the saints," during the long dark night of apostasy that preceded the Protestant Reformation of the 16th century. From France the Valleans fled to the New World to escape the persecution following the revocation of the edict of Nantes. It is recorded that Isaiah Vallean was one of the founders

of the Huguenot's settlement at New Rochelle, about twenty miles from New York City. During the stormy days of the American Revolution, Peter Vallean, a descendant of the one who fled from France, adhered to the crown. After the revolution he and his family, with a company of U. E. L. under Major Van Alstine, left New York, in 1783, for refuge in Canada.

They wintered at Sorel, Quebec, and in the spring of 1784 continued their journey up the St. Lawrence in batteaux of their own make, which they laboriously pulled up over the rapids, and in the summer of that year founded Adolphustown, Ontario. Like my own ancestors they were among the earliest settlers in Upper Canada.

The old Bible was used at Belleville in June during the celebration of the coming of the U. E. L. to Adolphustown. We call the attention of the reader to the photograph of the



The Old Bible Printed in 1795

table of the days of the week. A similar table may be found in most old Bibles printed from fifty to one hundred years ago. If you have one in your home look it up. Evidently the object of printing such a table in the Bible was to make the proper connection in the reader's mind between the numbers which are used to designate the days of the week in the Scriptures and the heathen names with which they have now become permanently associated

by common usage. The first day is now called Sunday. The name Sunday is not found in Scripture at all. By the ancient sun-worshippers, it was dedicated to the sun-god, "The wild solar holiday of all pagan times." —*North British Review, Vol. 18, Page 409.* Then follows Moon's day, or Monday, Tiv's day, or Tuesday, Woden's day, Thor's day, Friga's day, and Saturn's day or Saturday. This table shows also that the confusion of the terms Sabbath and Sunday is of comparatively modern origin. The language of Scripture remains always the same. The seventh day is the Sabbath of the Lord thy God. The Sabbath commemorates the fact of Creation. Protestants are not able to give any reason consistent with their principles for the observance of Sunday in place of the Sabbath. The observance of Sunday, the first day of the week, became an established custom without Scripture warrant some time between the "falling away" prophesied by Paul, and the great spiritual revival that produced The Reformation. History records show that a minority of Christians have continued the observance of the Sabbath from the days of the apostles. The agitation in this generation over Modernism and Fundamentalism is leading many Christians all over the world to return to the observance of the Sabbath.



### The Medical Doctor and the Chiropractor

This is the subject of an article on page twenty-three by H. G. Hankins, M.D., one of our regular contributors. Every age and

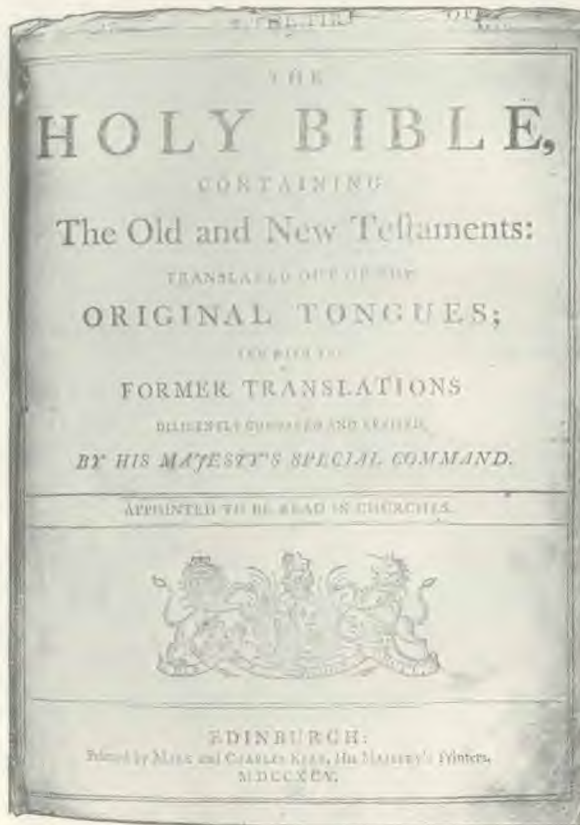
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nation has had physicians, medicine-men, or healers of some school. Among the savage nations the medicine-man mixes weird incantations with his limited knowledge of the medicinal value of roots and herbs. He is an important personage and exercises a tremendous influence for weal or woe over his fellow tribesmen.

In the New Testament, Luke, the beloved physician, is mentioned as one of the pillars of the apostolic church. It is hardly possible to overestimate the benefits that have come to humanity through the discoveries and service of the medical profession. Nearly every civilized country has tried, more or less successfully, to enact laws to protect the public from being imposed upon by careless, incompetent or unscrupulous doctors. Their laws are sometimes evaded and the best human laws result in injustice in individual cases. Human laws are as weak as humanity. As regards the practice of the healing art, there are some elements that the law cannot reach. For instance, a dishonest physician of any school may prey upon the credulity

of sick people. The best equipped M. D. may through carelessness and neglect cause the death of many who might have been helped by a less competent but more faithful attendant. It is also impossible to measure the extent to which faith and suggestion contribute to the success that attends all systems of healing. A certain measure of apparent success attends the efforts of the advocates of all schools of healers in spite of their different theories as to the cause of disease and the proper methods of treatment.

No Christians will deny the miracles of heal-



Title Page of the Old Bible

ing recorded in the New Testament. The power of God is the same today as then. The mind has a wonderful influence on the body and in many instances a change of mental attitude is all that is needed to bring about a healthier physical condition. This may account for some of the success that attends the efforts of some unorthodox medical cults. The ideal physician would be one who combined a sympathetic nature and faith in God with all the knowledge that science can teach about the organs of the body and their natural functions. While some who are deficient in full scientific knowledge may be blessed in their ministry for the sick, yet all will agree that legal restraint should prevent the grossly incompetent from posing as physicians. Just as surely as there is "no royal road to learning" so surely will all shortcuts to health and wealth be disappointing, if not positively dangerous.

The essentials of health are in the main simple but require good sense and effort in their use. They include air, sunlight, pure water, nourishing food, exercise, rest and shelter. Health is not generally appreciated until it is lost. Most people want to have their own way until abused nature rebels. Then when the symptoms of disease appear it is easier to swallow a pill or a powder or to take some kind of an adjustment than it is to correct our habits. Sick people demand of the doctor or druggist medicine and the unscrupulous are led to prepare all sorts of "cure-alls." Any medicine or system of treatment that claims to cure everything is a fraud. In spite of the best of care our mortal bodies wear out. Faith and intelligent treatment, including surgery, may prolong our lives, but it is still "appointed unto men once to die." The wisest will ever be mindful of this and of the inevitable judgment to come. The judgment confirms for

eternity what we have chosen during the time of our probation.



### Moral Imbeciles

THAT is the way Richard Leob and Nathan Leopold of Chicago are described by their council and expert alienists for the defence. It is a polite modern way of extenuating sin and lawlessness. The moral imbecile is a type of humanity that is produced when men begin to "say in their hearts there is no God." Moral imbecility is a disease that attacks un-

regenerate hearts; "the heart is deceitful above all things and desperately wicked." It became rampant in the days of Noah and brought the flood and destruction in its wake. (Gen. 6: 5, 13.) The greater the intelligence the deeper the iniquity that men are capable of when they deliberately ignore God and His law. Intellectual giants scoff at religion today as their ancestors did in the days of Noah. They cast aside all thought of the day of judgment. The

brute creation sinks in sin as far as his intelligence permits, but man on account of his greater mentality is capable of greater perversion. The young college graduates who ruthlessly murdered little Robert Franks just for a thrill are admitted to be a menace to society except when kept behind iron bars. They are entitled to no more consideration than any other murderer. Moral imbecility simply means that the victim has reached a place where he can break the ten commandments without a prick of conscience. The young men are in the best of physical health. They were mentally capable of competing successfully for the highest honours of Chicago University. The moral imbecile may combine

(Continued on page 30)



Table of the Days of the Week from the Old Bible



# Has the CHURCH Lost Her MESSAGE

?

by A. L. KING

unto thee.' It is positive preaching that tells. 'This is the victory that overcometh the world, even our faith,' says the apostle, but if that positive faith be lacking, preaching may be brilliant, eloquent, interesting, everything else, but it will never subdue and conquer the hearts of men."

### *Our Times Full of Doubt*

"The times we live in, let it be conceded, do not make the preacher's task easy. The challenges to faith are so loud and so insistent that the note of dubiety and hesitation may, almost unawares to himself, creep into his preaching. In face of the assertions of criticism, and the revolutionary discoveries of science, and the questions started by the new psychology, the preacher himself becomes confused and perplexed. And sometimes he is tempted to take refuge from his confusion and perplexity in preaching about minor matters of conduct or about the social implications of the kingdom of God. A man need not possess very much in the way of positive and personal faith to be able to insist on the necessity of honesty and truth and good will, or to advocate with some enthusiasm the cause of social justice. But with every allowance for the difficulties in which ministers find themselves, it must frankly be said that preaching of that kind can never be mighty preaching. It can never be converting and regenerating preaching. It is not preaching that moves in the spacious sphere of the New Testament. Preaching that deals only with the social moralities and the material conditions of life moves in the sphere of the Labour Party, and on themes of that kind the Labour orator is always the more effective preacher. Preaching has not begun to be New Testament preaching till it gathers round the grace of God 'in saving lost mankind.'

"The primary and indispensable qualification of the preacher is personal experience of God's grace. Dr. Forsyth some years ago declared that we needed to restore the word 'grace' to our preaching. But it is more than a restoration of the word that we need; we need a fresh experience of the thing itself, a fresh realization in ourselves of God's infinite mercy and of Christ's saving and redeeming power."

**I**N an interesting article in the *British Weekly*, the Rev. J. D. Jones, D. D., lays bare one of the root causes of the weakness that is so marked a characteristic of the ordinary or nominal pulpit of today. A prominent cause of the trouble is a glaring lack of faith on the part of the preacher himself. We will quote somewhat fully from Dr. Jones. He says:

"A well-known statesman—who happens also to be a great lover of good preaching—remarked recently to a friend that the saddest feature of modern religious life was 'the absence of personal faith as expressed in preaching.'

"Stated in that sweeping and uncompromising way perhaps few would be inclined to agree with the verdict thus pronounced. But is there truth behind it—some truth which Christian people in general, and Christian ministers in particular, ought to take into their serious consideration? Here is a responsible public man who has the opportunity of hearing a variety of preachers, declaring that what strikes him about the preaching is the lack of personal faith, or, at any rate, the expression of such personal faith. What he means, I imagine, is that modern preaching lacks conviction and certitude, that the note of a personal redeemed experience does not go sounding through it, and that, consequently, it lacks power. He does not stand alone in saying this about modern preaching. Multitudes of plain Christian folk are saying much the same thing. Is the complaint true? If it is true, we need to go no further to discover the reason for the comparative failure of the Christian pulpit to command and take captive our age. For of the preacher it is peculiarly true, 'According to thy faith it shall be

**A Positive Personal Experience Wanted**

"It is this personal experience that lends positiveness to preaching. When a man who knows himself redeemed speaks of Christ as a Redeemer, he can do so in the accents of complete conviction, for he speaks what he knows and testifies that he has seen. Doubts and hesitations may creep into the speech of a man whose faith rests on some external authority, they can never invade the soul of the man who has the witness in his own heart and life. The new science, the new psychology, the latest criticism—they have no terrors for him. Jesus to him is not a figure on the page of history but a present fact; His saving grace is not a speculation but an experience. Speech becomes positive, confident, sure, because, like the first apostle, he declares what he himself has heard, what he himself has seen, and what his own hands have handled of the Word of life. . . ."

**Three Mighty Preachers—Paul, Luther, Wesley**

Undoubtedly among the world's mightiest preachers were Paul, Luther, and Wesley. Concerning these three great warriors for God, Dr. Jones remarks:

"It is significant that behind the preaching of each of them there lay a great experience. Paul went from one end of the world to the other declaring that Christ Jesus had come into the world to save sinners. He preached that tremendous gospel with passion and power because it was something which he himself had experienced. 'It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief.' Martin Luther proclaimed in men's ears the blessed truth that God freely forgives the penitent and believing soul. He preached that truth with such irresistible power because he himself had received forgiveness on terms of simple faith. John Wesley passed from East to West and North to South of this land of ours offering free salvation to men, and thousands as they listened to his preaching believed and were saved. He was able to preach as he did because in the little house at Aldersgate Street his own heart was strangely warmed and he knew that God for Christ's sake had forgiven his sins, even his."

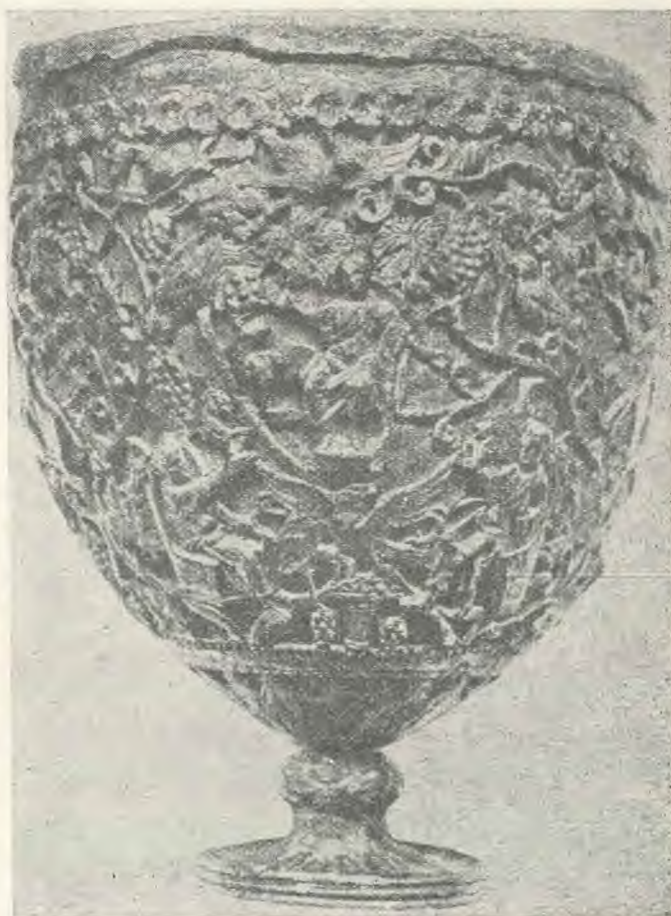
**Belief in the Bible Necessary**

Undoubtedly, if the preacher is to be a soul-winner, a personal experience on his part of Christ's saving and redeeming power is absolutely necessary. He must know personally what "grace" is and what its power is. Moreover he must be a lover of and a staunch and ardent believer in the Bible, making it "the man of his counsel," and submitting to it as the standard of doctrine and practice. In the cases of Paul, Luther, and Wesley, all these requisites were abundantly complied with. They were all evangelical in spirit; each knew the Saviour as a Friend and Redeemer, and had a per-

sonal experience of Christ's saving power. And each loved the Bible as the Word of God. Their faith was of the positive order, for they knew in whom they had believed. That unfounded and unreasonable thing—doubt, which seems to dominate the modern minister, so-called—did not disturb them in the slightest degree. "I know in whom I have believed," declared Paul with the emphasis and conviction born of positive knowledge, "and am persuaded that He is able to keep that which I have committed unto Him against that day." Their faith in the Scriptures was also implicit.

**A Timely, Living Message**

But not only did these great heroes of the cross have a positive experience in the things of God, they also were the bearers of a living, timely message. Amidst the darkness, doubt, despair, and cruelty of heathenism, and in the



THE HOLY GRAIL

The great Chalice of Antioch (natural size) thought to be the very cup that was used at the Last Supper.

synagogues of a Judaism that had lost its way and become in consequence cold, formal, and unbelieving, Paul sounded the glad tidings of a living Saviour who can save from sin. He was one of the many bearers of God's great message for the times.

Then when the great tide of apostasy had set in, and a haughty Papacy threw its dark shadows over the whole of Christendom, and many of the fundamental truths of salvation were in danger of being buried beneath the fast accumulating rubbish of human tradition, the voices of Luther and other Reformers were heard, proclaiming with power the great Biblical doctrine of "justification by faith"—"The just shall live by his faith."

But after enjoying a period of spiritual power, the reformed churches did not continue to follow the advancing light of the Word of God. They relapsed into coldness and formality. In England, for instance, the middle of the eighteenth century was vastly different from the middle of the sixteenth. Those who lived about the year 1560 witnessed the England "of the Book," when the Bible and its teachings were the chief interest of Englishmen. Those who lived in 1735 witnessed an England that reeked with godlessness and carnalism. The picture painted of those times is not a pleasant one. "Deism and rationalism in the pulpit and practical atheism and carnalism in the pew," says one writer, "naturally begot apathy, if not antipathy, towards gospel diffusion. In the body of the Church, disease seemed dominant and death imminent. Infidelity and irreligion stalked about, God denying and God defying. In camp and court, at the bar and on the bench, in the home and in the church, there was a doctrinal plague of heresy and a moral leprosy of lust."

Then the voices of the Wesleys were heard, and England experienced its second great spiritual reformation. It cannot be disputed that the Wesleys had the message of God for their times.

#### *God's Great Saving Message Today*

Once more, however, the churches generally are in the grip of infidelity, coldness, and formalism. But God has not forgotten the world, and the last great prophetic message of mercy and salvation is now being sounded. As in the days of Paul, Luther, and Wesley, the great scriptural doctrine of justification

by faith is emphasized, for in innumerable pulpits the virgin birth and the sacrifice of Christ are being denied. But, as compared with the days of Luther and of Wesley, there are other timely features contained in God's great message for today. The numerous Bible prophecies show clearly that we are now living in the last days, that the second advent of Christ must soon take place, and therefore the message that Christ is coming soon is absolutely essential. This phase is not overlooked in God's warning message for our times.

Then, again, the teaching of the heathen notion of evolution is now rampant, and it would, if possible, oust the Creator from the universe and obliterate the Bible teaching of the Creation. Modern criticism is seeking to discredit the Scriptures and to cut whole sections out of it. Against these false teachings the greatest defence is the Bible teaching of the Sabbath. The Sunday-sabbath is no defence, but the Biblical or seventh-day Sabbath is a shield and buckler to all who embrace it. For the Sabbath is the memorial of Creation, and the weekly witness to the great fact that God created the world and that He created it in seven days, as set forth in the first chapter of Genesis. Evolution denies and would discredit the first chapter of Genesis; the so-called "higher criticism" discredits other sections. The true Sabbath-keeper cannot be either an evolutionist or a higher critic, and he keeps God's Sabbath because he believes the Ten Commandments to be of divine origin, and because he believes the Bible to be divine and true, and, moreover, because he believes God means what he says. He accepts the Bible as the Word of God, the sure Guide-book of the Christian, and he knows that the God of heaven does not and cannot lie.

There are other timely phases to God's great message for today—the last great message of the ages—that make it wonderfully complete, so that it meets every human need. And in fulfilment of the prophetic Word, it is rapidly going to "every nation, and kindred, and tongue, and people" (Rev. 14:6, 7, etc.), and everywhere people are finding it a great light shining in the darkness—a message that satisfies their heart hunger and is, in every way, just what they have longed for and waited for.

*Melbourne, Australia.*



# Aviator Races with Sun

*Does this wonderful feat really mean  
advancement for civilization?*

by F. D. NICHOL

**B**REAKFAST in New York and supper in San Francisco—that is what Lieutenant Russell L. Maughan was able to do a few days ago by making an aeroplane trip across the continent between dawn and dusk. The impossible has become possible; the unbelievable has become a matter of history. Time and space have been well-nigh brought into a complete subjection to the inventive genius and energy of man. This spectacular "race with the sun," as it has aptly been termed, is probably the most remarkable feat of its kind in modern times. Yet it does not stand altogether alone; pressing close behind are such feats as the aeroplane trip around the world, that is now in progress, and the air mail service recently established.

How sharply does this latest mail service stand out in contrast to the days of the pony express, which a generation ago was considered so swift! How different is Maughan's

journey from that of the pioneers who came over the same route in prairie schooners in the days of '49! In telling of the many telegrams he received as a result of his phenomenal trip the doughty aviator said that the most interesting message came from his old home town in Utah, reminding him that seventy years ago his grandparents had come over the same route in an ox cart.

But just as we are in the midst of our eulogy over the marvels of our modern age and are about to conclude that therefore we are much more civilized than our ancestors—"much higher in the scale," to use the evolutionary expression—here comes the sinister aspect of the event. "Maughan Flight Herald's Epoch in Warfare," is the heading emblazoned across a whole page of the daily paper a few days after the flight—that is, just as soon as army experts could draw up figures bearing on the question of speedy transportation of troops and the conducting of gas attacks by air.

There is the tragedy of the whole thing—that which should be the servant of civilization and advancement turns out also to be the handmaid of war and destruction! The shouting and the mighty chorus of praise for our wonderful civilization is stilled—hushed by the distant echoes of approaching conflict, a conflict made hideous by the inventions of our brilliant age! Can it be true that our civilization begets the instruments of its own destruction?



Crowds inspecting Lieut. Maughan's aeroplane the morning after his record breaking flight from New York.

# The MENACE of Modernism

by Harold W. Clark



MODERNISM is that element that in all ages has chosen to call itself progressive, and looking with scorn upon the orthodox way of doing things, has tried to find a new and better way. It is not a new party in church politics, neither are its methods distinctive of the present age. Cain was a modernist, and in all the centuries following his attempt at self-justification his tribe has been doing the same thing. The essence of his theology was that it did not matter whether he did exactly as he had been told, but *it would be just as well if he should do what he reasoned was good.* It was justification by works rather than by faith; and the whole controversy today can be resolved into the same question—whether man is to gain favour with God by doing exactly as God commands or whether the spirit of the law may be met by a *substitution of human methods and doings.* It is this latter tendency that calls itself progressive; as one leading educator said, “No one can call himself intelligent who allows man or God to dictate to him what he shall do.”

### Rebellion against Authority

Modernism is not simply a fight in certain churches over which doctrines shall be taught; it is this and much more. It is a spirit that is pervading all churches, and in fact, all organizations in all the world. It is the spirit of independence and rebellion against all authority and restraint. In the religious world its fundamental premise lies in the acceptance of human scholarship in the place of the inspired revelation as given in the Bible.

The modern beginnings of this movement seemed very innocent, but it has grown until it threatens the very existence of the various religious bodies into which it has come. Starting as a simple textual criticism of the Bible, it soon developed its *harvest of doubt as to the infallible inspiration of the Bible.* Its insidious propaganda has so filled the teachings of our universities and theological seminaries that men everywhere are throwing overboard their faith in the Word of God, and are turning to logic and philosophy and science as an explanation of the deeper things of the spiritual nature. And in the place of the “faith once delivered to the saints,” has been placed scientific theology that builds upon the findings of men and the speculations of worldly philosophers.

The fundamental teaching of modernism is a sort of materialistic pantheism, a belief in the *inherent power of nature* to carry on its own operations. Thereby *nature is deified*, and God is dethroned just as verily as if he were denied absolutely. In face,

the personal God of the Bible is absolutely denied, as the following quotation shows:

“God is an intelligence and a personality, but not in human form, and bodiless. He reveals Himself in all nature, but is spirit and apart from matter.”—*Current Opinion, Feb., 1924. Article, “Dissension Shakes the Churches.”*

The sense in which the word personality is here used is defined as “a centre of self-control and self-direction.” This interpretation is given by teachers of philosophy who object to the bodily personality of God. Just what they mean is more than most people are able to grasp, for it is too abstract to be of practical application.



HAROLD W. CLARK  
Professor of Biology and  
Geology at Pacific Union  
College, California.

*Modernism and Miracles*

The logical outcome of this denial of the literal person of God is the *denial of all supernatural occurrences*, and the resolving of all spiritual things into terms of natural phenomena. Thus miracles are discredited, and faith in the power of God to govern His universe according to His will is a thing of the past. God is supposed to have endowed all nature at creation with inherent energy whereby it was to go ahead and develop into all the possible forms and manifestations that divine power within could produce. Creation thus is pushed back into dim ages, and *room is made for acceptance of the whole evolutionary theory as a part of Christian theology*. The literal story of Genesis becomes only a myth that attempts to explain the upward surge that carried nature to its present state of completion. All the operations of nature are explained in terms of natural law as its own operator, and all the manifestations of the spiritual life explained in terms of material psychology, as mere play of natural forces. There is no room for the special working of the Creator, either in the formation or the control of the material things of the earth.

Even with many advocates of Bible truth, the modern method of scientific proof for spiritual truths has led to serious errors and weaknesses in the explanation of religious points. In one of the recent debates between Dr. C. F. Potter, the modernist, and Dr. J. R. Straton, the fundamentalist, on the question of the virgin birth of Christ, the argument turned over the points of scientific possibility. Dr. Straton argued from the viewpoint that modern science has shown the possibility of almost anything, but he lost his case. And anyone will lose on such arguments *unless one fundamental premise is assented to, that the Word of God is to be taken as the infallible statement of God to man*. This was denied in the first debate, and as a result, the advocates of Bible truth were left without their foundation for all other truths. It is on this great question that all the controversy between fundamentalism and modern-



ism turns, whether we shall accept the idea of the inaccuracy of the Bible and take the evolutionary viewpoint of a progressive development of the human race, or whether we shall take the literal record of Creation, Fall, and Atonement, with all the other doctrines that the Scriptures teach. Science is perfectly in its place when it is used to illustrate the power of God or to verify the statements of the Bible, but when it is put in the place of the Word as the interpreter of spiritual truths, it is getting to be a dangerous thing.

*The Virgin Birth*

The question of the virgin birth of Christ is only one among the other fundamental truths that are denied by modernism. The evolutionary viewpoint has made man the creature of circumstances, the result of the play of natural forces for untold ages, and so the idea of a literal fall from a state of innocence is merely a child's story. And of course if there has been no real fall, there is no real atonement, for sin is an inherent power in the life that must work out its course until the progressive events in human history develop a super-race that will outgrow the petty weaknesses we call sin. The death of Christ is thus made useless except as an ethical example of self-denial.

Another great menace of modernism is that it *takes the words and works of men and places them in the place of the truth of God*. Instead of the statement, "Thy Word is truth" (John 17:17), there is an effort to interpret truth on the basis of human values. That is, whether a thing is true or not, is determined by its good results to the majority of men. Any principle that does not work out for the best of the human race is denied. This might not be so bad were it not for the fact that in determining whether a principle works out good or evil, human beings are the judges, and *there is no standard higher than human judgment*. Now

I might say that because the command, "Thou shalt not steal," hinders my ability to accumulate the gold that I covet it is a morally evil command. But other men will dispute me, and I will find



that the results to society will be detrimental unless this command is adhered to. Yet modernists maintain that it is not a moral necessity that we believe in the literal record of the Bible. In this position they stand entrenched, simply because no man, from a purely logical standpoint, can dispute them successfully. The lowering of standards and principles to a human level has made it impossible to discern between right and wrong. And not until we get back to the truth, "To the law and to the testimony" (Isa. 8:20), shall we expect to get a solution of these great problems.

In its exaltation of the value of human theory, modernism puts all the great things of life in a wrong light. Depending on human reason instead of faith in God, men go about to establish their own righteousness, and become overcome by the delusions of worldly power and prosperity. The future is made so illusory that the whole attention is held with the material things of the moment. Selfishness is the dominant note in the philosophy of the modernist teaching, and the idea of

unreserved obedience to the principles of divine law is an almost forgotten principle.

Modernism is essentially the gospel of self-salvation; for it rejects the divine authority of the Word of God, it denies the story of a literal creation, it laughs at the idea of the fall of the race by mother Eve's transgression, it looks to human interpretation for the meaning of evil, finding it in the theory of gradual development from brute ancestry, and in rejecting the Divine Incarnation of the Son of God in human flesh, it destroys all the hope of salvation from any source except from the efforts of the individual himself. Jesus is made a mere moralist, whose example we are to follow, and by means of the same rebellious plan that the serpent gave to Eve in the garden, we are to become as gods, capable of knowing for ourselves the difference between good and evil.

Upon the principles thus stated, it seems that we are safe in rejecting the viewpoint of modern progressive theology, and sticking to the fundamental truths as revealed in the Word.



A Vice-Regal Garden Party at Delhi, India



## Who KEPT the Ten Commandments?

by F. W. Stray

**J**ESUS answers, "I have kept my Father's commandments." John 15:10. Without a question the ten are the Father's commandments.

"Sin is the transgression of the law." 1 John 3:4.

Jesus challenges the world, "Which of you convinceth me of sin?" If Jesus had ever broken one of the ten commandments, He would be a sinner. Jesus is still living in perfect harmony with the ten commandments, for He is "Jesus Christ, the same yesterday, and today, and forever." Hebrews 13:8.

Therefore, the ten commandments are the life of Christ. They are in perfect harmony, one with the other. The commandments were written on tables of stone in the one case, and on the tables of the heart in the other.

The psalmist prophesies of Christ, "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:7, 8.

When the Lord gave the ten commandments, He also gave two others as follows; "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5. "Thou shalt love thy neighbour as thyself." Lev. 19:18.

The church of God before the cross had both the ten commandments and these two commandments. They could not really and truly keep the one without keeping the other, nor break the one without breaking the other. However, every one from Adam until now, at some time in his life, has broken the ten commandments and the two, with the one exception of Jesus Christ. Therefore, the ten commandments are

not the life of anyone who has ever lived, excepting Jesus.

"For it [the carnal mind] is not subject to the law of God, neither indeed can be." Rom. 8:7.

When God gave the ten commandments, knowing the sinful tendency of the human heart, he cried out, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever." Deut. 5:29.

The world never saw the ten commandments perfectly lived out in letter and in spirit until Jesus came.

It was, and still is the old and oft repeated, homely, but clear cut illustration of the cow giving the full bucket of milk, only to kick it over at the last. Many saints of God have lived the ten commandments and the two com-

mands at times, but always some act of sin has blotted the record. However, the fact remains that the nearer they have come to keeping the Father's commandments, the more sweet and beautiful have been their lives.

### *The Way, the Truth, and the Life*

It remained for Jesus of Nazareth to demonstrate just how a man would live and act, and what his influence would be if he kept the ten commandments perfectly, in letter and in spirit, from the cradle to the grave. He could say, "I am the way, the truth, and the life." He was the living law, the commandments incarnate. When a person met Jesus, they came face to face with the ten commandments. That life, in perfect harmony with the law of God, is the most influential in the history of the world.

*HERE is the patience  
of the saints: here  
are they that keep the  
commandments of God,  
and the faith of Jesus.*

*Rev. 14:12.*

All time is dated from the birthday of the one man who could say truthfully of his whole life, "I have kept my father's commandments." Now the church after the cross, like the church before the cross, has the ten and the two commandments. The church universal has recognized her obligation to keep the ten commandments as well as the two.

When a lawyer asked Jesus, "Master, which is the great commandment in the law?" he did not ask for a new law, and Jesus in His answer did not enunciate a new law, but quoted from the law as written in the old testament (Matt. 22: 35-40).

Jesus did not come as a law giver, but as a keeper and interpreter of the commandments already given. By His answer to the lawyer, He set His seal, as it were to the two great love commandments of the old testament, love to God, and love to man.

Even though they were first written in the old testament, how foolish it would be to contend that these two commandments were done away with, or abolished. We know them to be of universal obligation and eternal in perpetuity because of the principles which they contain. They could not be abolished in the very nature of things, so long as God and the morally responsible beings whom He has created continue to exist.

#### Keep the Commandments

At another time a young man came to Jesus asking, "What good thing shall I do, that I may have eternal life?" The pith of Jesus' answer is this, "Keep the commandments." The young man asked "Which?" Jesus then pointed him to the ten commandments, and the

two, quoting five of the ten, and one of the two, just half of each. Matt. 19: 16-22.

It would be idle to contend that because Jesus quoted only one of the two, that the young man could enter into life breaking or ignoring the other. It would be just as unreasonable to argue that because Jesus did not quote the other five of the ten, the young man would be justified in breaking the remaining five commandments.

Both the ten and the two were hung upon the walls of the mind of this young man. And when Jesus quoted one half of them, the young man had his question answered.

He claimed to have always kept them. Upon this Jesus applied the test of selling his great possessions and helping his fellowmen, and the young man discovered that he had not been keeping the commandments after all.

Today many a person is brought to a test of faith, and finds he has not been keeping the commandments of God while thinking he has. Some, like the young man, turn away sorrowful. Others accept the invitation, forsaking all to follow the example of

Jesus of Nazareth, the commandment keeper.

#### Christ our Example

What Christ taught is Christianity, or in other words "the gospel." Jesus plainly taught that a follower of His should keep the ten commandments and the two. This is gospel truth. "Keep the commandments," Jesus tells us. "Which?" we ask. The ten and the two are pointed out in the Master's reply.

Now then, if a man does not keep either the first or the last of the two commandments,



Why an earthly priest when Christ is our High Priest in the sanctuary in heaven.

he is unlike Jesus for He kept them both. If a man breaks any one of the ten, he is unlike Jesus for He kept them all. Any man who would name the two commandments or the ten, and say they were abolished, or done away with, would be virtually saying that the life of Christ was abolished.

St. Paul in his letters to the churches, does write of commandments abolished but never declares the two commandments or the ten to be abolished. Some take advantage of these statements to defend themselves in a course of disregard of some of the commandments. They are described in this statement by Peter:

"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction." 2 Peter 3:15, 16.

Every man and woman has failed to keep the commandments of God. "For all have sinned, and come short of the glory of God." Rom. 3:23. In the plan of salvation, by repentance and confession, we accept Christ, receive forgiveness, and forsake our sins. Then God imputes the life of Jesus unto us. His commandment keeping covers our commandment breaking. His death pays the penalty of our sins. As we behold the shed blood of Christ, a horror of sin possesses the soul, and we are cleansed by the blood of the Lamb.

*The Hope of Glory*

But more than this. Christ becomes in us "the hope of glory." By His Holy Spirit He enters in, and sits upon the throne of the heart's affections.

Thus, the commandment breaking man or

woman yields himself to the control of the one commandment keeping man, Christ Jesus, who proceeds to live out the same life within us, that He lived when here in the flesh. Those who are prepared to meet Him when He comes the second time will be like Him.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:2-5.

They will not be transgressors of the law, but will be "like him," commandment keepers.

This perfectly consistent, and logical conclusion is written in the Revelation which describes the waiting saints when Jesus returns in the clouds of heaven.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and

upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:12-14.

The commandments of God and the faith of Jesus are united in the message of preparation for our Lord's return. Each waiting saint will be animated by the one fully realized desire expressed in the beautiful hymn:

"Live out Thy life within me,  
O Jesus, King of kings!  
Be Thou Thyself the answer  
To all my questionings;  
Live out Thy life within me,  
In all things have Thy way!  
I, the transparent medium  
Thy glory to display."

Oshawa, Ont.



Banff National Park Cascade from Tunnel Mountain



ABOVE.—Mr. and Mrs. Asquith and Mr. Anthony Asquith. Mr. Anthony Asquith is the only son of Mr. Asquith's second marriage. He was born in 1902 and is a student at Balliol, Oxford.



BELOW.—At the famous bird sanctuary, Tyrus R. Cobb on the left and Jack Miner on the right, standing on the ball grounds on the east side of the Miner residence, Kingsville, Ont.



ABOVE.—Four of the World's most famous painters as adjudicators at the Carnegie Institute's twenty-first International Exhibition, 1904. From left to right: John (British), George Desvalliers (French), Jona Walk

BELOW.—The Johnson street bridge, Esquimalt, \$918,000. Premier Hon. John Oliver delivered an operation is controlled by levers manipulated, with





ABOVE.—Captain Victor Gorden, High Commissioner for Newfoundland, in London presenting to the officers of the "Empress of Scotland" binoculars, in recognition of their gallant rescue of the crew of a Newfoundland schooner.

BELOW.—The late Major General Sir Charles Townshend, a descendant of the General Townshend who took over the command of British forces on the plains of Abraham after the death of Wolfe.



photographed at Pittsburg, Pa., where the group acted  
second International Exhibition. They are, Augustus  
ie (American of Scandinavian birth), and Horatio  
Canadian).

. It was completed in January 1924 at a cost of  
ress at the opening on January 11th. The entire  
effort, by a single competent operator in charge.



# Can Civilization Endure if the Home is Destroyed?

by *A. C. Gilbert*



HE foundations of the home were laid by the Creator Himself. It was in the ending of the creative week when infinite wisdom erected the marriage institution, and established that indissoluble relationship between husband and wife. The divine record says:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:26, 27.

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." Gen. 2:18.

And when the woman, whom God had made, was presented to Adam, he said:

"This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:23, 24.

Ever since that eventful day the family—the home—has been recognized as the unit and hub of the social life of humanity. In fact every unit of the organic activities of national life has been modelled, more or less, after the original pattern provided in the Eden home.

The family grew into communities, states, and nations. The organization, the discipline, the authority, the honour and respect for those in responsibility, as embraced in state and national life, find their focal point in the family life.

## *The Home is Menaced*

Many of the developments of the present age have had a detrimental effect upon the home life; and the tendency is to forego the simplicity and reserve that characterized the homes of our progenitors. The present complicated national life of today has neutralized to a large extent the old-time, homely spirit of the family life of our forefathers. As the home life becomes involved, diversified, and superficial in its activities, it in turn affects similarly the life of the community and the nation. The converse of this is also true. But it is generally conceded that the facts of history show that moral levels in the business and political life of a nation are very largely determined by the moral and social levels recognized in the homes of that nation.

When the home life is honoured and respected, and reckoned as the most important factor in developing and achieving human ideals, a reflection of these virtues will be proportionately manifested in the honour and respect for the laws of the land, and in being loyal to those who occupy positions of trust in the government. The success and safety of the home means the success and safety of state and nation. Enhance the value of home life, increase respect for the rules and authority of the household, enlarge that mutual filial devotion for every member of the family, exalt at the fireside the worth, elegance, and grace of noble ideals, and the integrity of the nation is assured.



The morals of society have undergone rapid devolution during recent years. This downward tendency is in many instances reaching close to degradation. This sad fact is recognized by careful observers in every land. This rapid changing of moral standards is very significant. It points out the fact that there is at work an alarming malady that is silently eating its way into the vitals of society; and unless something is done soon to arrest this fearful deterioration it will bring about the total wreck of society—the collapse of civilization.

We have the history of the past to instruct us. The experiences of ancient nations furnish a solid foundation for present observations. We see clearly the path upon which they travelled, and the causes that led to their inglorious dissolution. It is an inexorable law that two things alike in their making will be the same when made. Like conditions produce like results.

Many contributory causes may be assigned for the unfavourable change in the social, ethical and moral standards of today. No doubt the Great War must bear its share of responsibility for the depraving influences that are working so alarmingly everywhere. The aftermath of this gigantic cataclysm appears in adamant opposition to the heroic, noble and sympathetic efforts that are being put forth by devoted men and women for the general uplift of human welfare. We would do or say nothing that would in any manner obstruct the plans for social and moral reconstruction. We earnestly support every endeavour that seeks to bring light out of darkness and order out of chaos.

#### *Dangers to the Rising Generation*

In very truth the Great War was not the causal factor in upsetting the equilibrium of the world. It was but a symptomatic outbreak,—the visible manifestation of a disease

that had been doing its work in the body politic for many previous years. This disease might have many diagnostic names, indicating various organic maladies, yet they are so interrelated that they converge into and represent one vital, focal point. *That one point is the home, the foundation and pillar.*



LADY DOROTHY MACMILLAN AND HER CHILDREN

The third of the five daughters of the Duke and Duchess of Devonshire, who was before her marriage in 1920 to Mr. Harold MacMillan, Grenadier Guards, Lady Dorothy Cavendish. Mr. MacMillan was an A. D. C. on the Duke of Devonshire's Staff in Canada. The elder child, Maurice, was born in 1921, and the baby, Ann, in 1923.

The decreasing respect for the dignity of the home life is an occasion for serious concern. The manifest indifference, the loose regard for fireside courtesies, the open and flagrant violations of home regulations, the easy method of breaking parental affections and home ties,—all these facts stand out conspicuously as a prolific source of evil, and as a fertile incubator of the world's ills.

The manifestly powerful drift of youth today is a sad but palpable commentary upon the low levels of the home life. By far the larger portion of the crimes of today are committed by young men, many of whom are but mere youth. This is an alarming statement; but it finds sufficient confirmation in any of the leading journals of the day.

There is almost a blind indifference on the part of many fathers and mothers to the successful future of their children. Parental ears are almost deaf to the bald impertinence and blatancy, the undisguised officiousness of the rising generation. It is a vivid but lurid picture of the deliberate cutting loose from the old moorings that made the home life of past days monuments of integrity, and sanctuaries of respect and honour; and which glorified the lives of our forbears and brightened the cloud of their grave.

The evident disregard for law and legitimate authority in every strata of society; the ponderous and definite forces of disintegration and destruction that are being hurled against the citadels of the homes of the nations; this general confusion and gathering of clouds that seem to overcast the future;—all these things have a deeper root cause than any yet mentioned in this article.

#### *Spiritual Lethargy*

That deeper root cause is the spiritual lethargy of the church. The noticeable absence of the regenerating power of the Holy Spirit in the church; the lowering of the old-time spiritual standards of morals and doctrines; the substitution of the "Bible of humanity" (whatever that is) for the Bible from heaven; permitting the social request "What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" to take the place of the contrite cry, "What must I do to be saved?"; preaching a gospel of ethics clothed with loud-voiced oratory and fine rhetorical phrases instead of preaching the gospel of salvation panoplied with the mighty converting power of God; twenty-seven million children on the North American continent growing up with scarcely any religious instruction—all this and more constitutes the real cause for the sociological and moral evils that pall the present.

Here is the fountain-head of our difficulties. Here we should centre our justifiable concern. Here we discover the dry rot at the base of

the door posts, the broken barriers, that are largely, if not altogether responsible for the ominous evils that mark the youth of the rising generation. Correct the faults of this fountain-head, which is so inconsistently sending forth hot and cold, bitter and sweet, and we shall provide the best and wisest solution that can be applied to remove the world's bitterest problem—how to save our drifting youth.

#### *The Divorce Problem*

In studying the causes that underlie the present, existing disintegrating conditions one may think of such facts as the increasing growth of individualism, domestic infelicity, the dim and unhallowed conception of the marriage vow, the easy path to the divorce courts. We may think of all these and many more as contributive factors in promoting the downward trend of morals, but when the evidence has been weighed, it will be found that the dominant and outstanding cause lies at the threshold of the church of today.

If the church of God had been faithful to her post of responsibility of saving souls individually, rather than in trying to gather in the crowd; if she had done more preaching the gospel of Jesus Christ, instead of preaching the gospel of ethics, civic righteousness, social welfare, altruism, loyalty, enthusiasm, etc., we would be saved much of the embarrassments that face us today. If the church will centre more religious concern upon the home life of its membership, reviving that high respect and honour that should have mutual recognition by every member of the family, recasting for every home the verities of hatred for sin and love for righteousness, rebuilding the broken-down family altars of morning and evening prayer, teaching and demonstrating the art as well as the power of importunate prayer which alone can reclaim the unconverted youth, then the rising generation shall be blessed with grace and power to live the life that counts for God and humanity.

*Vancouver, B. C.*

“It was Jesus Christ who, ever pointing to joys which do not perish in the using, wedded duty to delight, and re-opening to the Christian family a better paradise—the Father’s house—placed the earthly home in the vestibule of heaven.”

*BIGOTRY—*

# Liberty's Deadliest Foe

*by Oscar Tait*

**T**HERE are two outstanding documents resulting from the battle among men for the principles of freedom. One of these documents is the Declaration of Independence, promulgated by the fathers of the Republic of the United States, and the other is its forerunner, the Magna Charta, which was drawn up and forced upon King John by the liberty-loving men of England. Men who have been in sympathy with the great principles of freedom in these two leading English-speaking nations have worked heart to heart and shoulder to shoulder for the liberties that have been achieved.

It is easy to forget that these great principles of freedom are fundamental — that they are based upon the inalienable and inherent rights that rest upon the eternal foundation of the principles of the government of God Himself.

There never was a time in the history of the world when these principles of freedom needed to be reviewed and emphasized so much as today. A great curse of mankind has always been religious bigotry followed by religious persecution. And so successful has Satan found his efforts along these lines of religious persecution that he works continuously to get men to have such a blind zeal for their religion that they are willing, regardless of the teaching of the Word of God, to go forth in the cruelest manner to persecute and destroy those who would oppose them.

When Jesus was here in person, He emphasized the persecutions that would come upon His true followers. Hear His words: "They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God." John 16: 2.

How great is the multitude of men in past

ages who have deceived themselves into the belief that they were "actually serving God in the persecutions that they were inflicting!"

But the persecutions of the past are as nothing compared with the persecutions that will come in the closing hours of time, and that regardless of the fact that men are saying everywhere that the world has become too enlightened ever to persecute again. Up until ten years ago they were saying that the world has become too enlightened ever to go to war; but the European conflict has exposed the fallacy of their teaching. God's Word was telling an entirely different story.

And so today, God's Word is clearly warning of the persecutions that men will inflict in the closing hours of time. The book of Revelation is full of the story. But keep in mind as you study this book that it comes from Jesus Christ, "to show unto His servants, even the

things which must shortly come to pass." The Revelation reveals itself to those who are the "servants" of the Most High.

Now, with the thought in mind that if you will but let Him, God will speak to you through this book of Revelation of the things that are coming upon the world, read carefully the following:

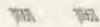
"He maketh the earth and them that dwell therein to worship the first beast, whose death stroke was healed. . . . And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak and cause that as many as should not worship the image of the beast should be killed." Revelation 13: 12-15.

Observe in the foregoing scripture that this power that is spoken of under the symbol of the beast calls the people to "worship." Worship is exacted only by religious powers. And, therefore, it will be a religious organization that will seek to enforce worship under the death penalty.



Hall of Independence Philadelphia, 1776.

The seventeenth chapter of Revelation is also worthy of close study, as it brings to view the great war as set forth in the thirteenth and fourteenth verses, between the Lamb of God—the Lord Jesus Christ—and His followers on the one hand, and this apostate power that is opposing them. The power here brought to view that does this great persecuting is spoken of in the sixth verse as being “drunken with the blood of the saints.” Those who are truly following Jesus may be persecuted, but they will never persecute. It is repugnant and repulsive to the whole genius and spirit of Christianity.



### *Decline of Self-Government*

THINKING, responsible men look with foreboding to the future as they see the growing tendencies in the world toward anarchy and violence. The spectacle of great nations, long called Christian, resorting to a cruel and dis-

tructive war is not reassuring to those who hope for the settlement of national differences by the administrations of justice. And not only in national affairs is this proneness to revert to the barbarism expressed in the theory that “might makes right”, but there is an alarming tendency to organize the classes to enforce their rights. No one seems to have any confidence in justice unless it has brute force behind it. This inclination to defy law springs from the lessening moral restraint, caused by the disregard of God’s law. Those who have given countenance to the idea that Christianity has outlived the law have opened the flood gates that they are not able to close. The doctrine of the abolition of the ten commandments has been freely taught, but the fruit is bitter. Too late it may be found that we cannot meddle with jots and tittles of the Law of God without undermining the whole fabric of moral restraint and loose upon the world a tide of anarchy that threatens the very foundations of democracy.—*Walter L. Burgan.*



A delegation of about one hundred French-Canadians touring Western Canada. They are here shown on the steps of the Legislative Building at Regina, Sask. The East and the West coming together in better acquaintance and understanding.

*The Medical Doctor and the*

# Chiropractor

by H. G.  
HANKINS, M.D.

*What Does "D. C." Mean?*

**S**OMETIME during 1911 or 1912, Mr. P—, who was a farm labourer (that was nothing against him), began to covet the title "Doctor". So he took a correspondence course in Chiropractic extending over a period of three months. He wrote twelve or thirteen letters and received about the same number. Then he went to the college at Sault Ste. Marie, which was carried on in three rooms, under a Dr. Robbins, and spent two months there. He heard lectures on anatomy, physiology and dietetics, and attended clinics, that is, he saw patients being treated according to Chiropractic methods. He did no dissection. "This was his whole medical education, and on its conclusion in 1912, he got a diploma as Doctor 'D. C.', put out his sign, advertized, and began practising."

There is no course of training today that is more severe and exacting, in the whole university curriculum, than that to which the regular medical student is subjected. And this is as it should be. A man who is to have the life of humanity in his hands should thoroughly understand the human body both in health and in all forms of disease, and should be prepared to use every device that is of proved value in the treatment of disease. And most medical schools find it difficult to impart the necessary knowledge and skill to the average student in six years of diligent study.

In 1917 we find Mr. P— taking a prominent part in an inquest at St. Thomas, Ontario. The wonder is that he managed to steer clear of inquests for five years.

Now this is a fair sample of the

medical education of a great many Chiropractors. The theory on which the school of Chiropractors is built is that "all disease is due to some dislocation of the vertebrae of the spine, which pinches the nerves that pass through it to other parts of the body, and when these dislocations are put right, the disease disappears." This they call the "cardinal principle". And the peculiar thing about it is that they apply the same cardinal principle to the parts of the body that are supplied by nerves that come straight out of the skull and don't go anywhere near the vertebrae. Moreover, they pay no attention to general hygienic measures. They repudiate any method of examination, except the examination of the spine. Dr. Palmer, who calls his school the "Fountain-head of Chiropractic," says, "We do not bother with the compounding of chemicals or the analysis of secretions and excretions. . . . The Chiropractor does not take the temperature, the sputum is not examined, he never taps the chest nor stethoscopically listens as in auscultation . . . he never looks at the tongue . . . in fact he makes no diagnosis nor examination." So all these means of diagnosis that have been built up by generations of scientific medical practitioners and that have proved their value times without number, and have saved countless lives, are to be sacrificed to this theory. But let us see a few of the results of this system of treatment.

Results of this system of treatment.

A boy had his foot injured. A chiropractor adjusted his spine for six months, but never looked at his foot. Finally a surgeon was called in, and found a cancer in



the leg that had gone so far from neglect that the leg was amputated. It was too late. The boy died of general cancer.

A baby had pneumonia. A chiropractor "adjusted" its spine four times, never told the parents to put it to bed, and when the child died and he was arrested, he testified that he had found "a hot box in the region of the fourth or fifth dorsal" and adjusted it. "That was all he did." He was asked, "Did you tell the mother that the baby was suffering from anything?" He answered, "I said it might be teething, possibly, but I did not make any diagnosis."

A young man was taken ill. His sister was a chiropractor. She and three other chiropractors gave him adjustments for four days. When he died, the coroners' post mortem showed that he had died from a ruptured appendix.

A child died from diphtheria while the chiropractor was still torturing its backbone.

A lady had a tubercular knee which was allowed to go in the same way till her lungs became infected, and she is now either dead or dying.

The Victoria Legislative Committee, after taking evidence on this subject, reported that "The fundamental requirement in the treatment of disease is ability to make a diagnosis. It is essential to first know what the trouble is before attempting a cure. That involves a knowledge of and study of certain standard subjects. Your committee do not believe for a moment, from the evidence, that the only diagnosis necessary is to feel for certain alleged displacements in the spinal column."

Mr. Justice Hodgins of the supreme court, Toronto, in 1916 was appointed commissioner to investigate medical education, by which physicians are prepared, and also the practice of osteopaths, optometrists, chiropractors, Christian Scientists, and others professing to practice the healing art. Before making his report he "visited fourteen different cities in Canada and the United States, and eighteen different institutions. He interviewed 234 people, and besides an abundance of direct evidence, collected nearly 200 pamphlets bearing on all phases of the problem." Surely his opinion should have weight. We have space for only one or two brief extracts from his report. He says, "Dr. Palmer, who conducts the principal school of chiropractic, in Davenport, Iowa, was present at one session on the commission,

and in the course of his address said, . . . the chiropractor did not believe in bacteria, and that bacteriology was the greatest of all gigantic farces ever invented for ignorance and incompetency, and as to the analysis of blood and urine, he considered of no value." Justice Hodgins says, "Their repudiation of all modern scientific knowledge and methods is such that it would be impossible to recommend any way in which they could be allowed to practice by which the public could be safe guarded. Those who appeared before me saw no necessity for preparatory qualifications, ridiculed and repudiated diagnosis, bacteriology and chemistry; admitted that a chiropractor acts in all cases on his cardinal principle, without examination." "I cannot bring myself to the point of accepting, as part of our legalized medical provision for the sick, a system which denies the need of diagnosis, refers 95 per cent of disease to one and the same cause, and turns its back resolutely on all modern medical scientific methods as being founded on nothing and unworthy even to be discussed. . . .

"So then, the last fifty years of marvellous discoveries and patient heroic work of the great men who risk their lives some of them, like our own Professor McKenzie of Toronto, the other day, dying on the altar of science for the good of humanity—all these years of heroic achievement which have discovered and conquered the germs of smallpox, diphtheria, typhoid, tetanus, yellow fever, malaria and cholera and a score of other tremendous plagues—all these are to go for nothing, and the doors are to be flung open to all the plagues of the Dark Ages because the chiropractors tell us the germ theory is all humbug, and that if our backbones are in proper trim there is no possibility of disease, infectious or otherwise. And you will find hundreds of people . . . who swallow that kind of doctrine. It is a marvel to me how, sometimes, there seems to come an epidemic of wobbling backbones, all at once throughout the country. When the 'flu' epidemic swept over the country four years ago, was it some kind of spinal earthquake that shook the selfsame piece of vertebrae loose in all the backbones of all of us? Listen. If the chiropractors really believe what they teach, that all disease is due to subluxations of the spine, that the germ theory is all nonsense, and that if your spine is in perfect shape you can carry a capacity load



of deadliest bacteria—I say, if they really believe that, then let any one of them have his backbone thoroughly overhauled by his brother practitioners until they are agreed it is in perfect shape. Then let him go up to the General Hospital and be inoculated with a few typhoid or tetanus germs, or some of the streptococci which killed Professor McKenzie while seeking a cure for them, let him do this and prove his theory, and the whole world will sit up and take notice, and when he comes through unscathed we will be ready to hear him discourse on misplaced lumbar and subluxations. Other doctors have taken such risks for the good of humanity, knowing well it was a tremendous risk. They have given their lives to prove the truths that these men ridicule, then let the chiropractors take what they claim is no risk whatever, to prove their theory for the blessing of men.”—*Extract from “British Columbia and the Chiropractors” by Rev. A. E. Cooke.*



Dr. Fridtjof Nansen, the famous Norwegian explorer, who directed the relief for Russian famine sufferers.

This is sound common sense, but we are not likely to be treated to such an exhibition of loyalty to their creed.

Dr. Frederick H. Albee, a surgeon of world repute, says, “The chiropractic theory is all nonsense. In all my experience, in all my examinations of spinal columns, in all the operations I have performed, I have never found any foundation whatever for the chiropractic theory. The holes between the vertebrae through which the nerves pass are too large to permit any pressure, except in cases of dislocations of vertebrae, when paralysis results. Chiropractic is a menace to the public at large; first, because it ignores bacteriology and leaves the doors wide open to the spread of contagion and pestilence; second, because its insidious propoganda leads a lot of credulous people to throw their money away on false promises of health and thus in some cases delay proper treatment until too late.”

Now it is a strange thing that all these medical cults have a religious side. Dr. Palmer, whom we have mentioned before in this article, says that if the unfortunate woman, who is reported in the Gospel as having been brought to Jesus, being taken in the act of breaking the seventh commandment, had had a proper adjustment of her spine, it would have been impossible for her to commit that sin again. So chiropractic not only attempts to do away with the medical knowledge of centuries of research and sacrifice, but it also attempts to make of no necessity that other and greater sacrifice of the Man of Calvary for the sin of the world.

### *Should You Feel Inclined to Censure*

SHOULD you feel inclined to censure  
Faults you may in others view,  
Ask your own heart, ere you venture,  
If that has not failings, too.

Let not friendly vows be broken;  
Rather strive a friend to gain;  
Many a word in anger spoken  
Finds its passage home again.

Do not, then, in idle pleasure,  
Trifle with a brother's fame;  
Guard it as a valued treasure,  
Sacred as your own good name.

Do not form opinions blindly;  
Hastiness to trouble tends;  
Those of whom we thought unkindly,  
Oft become our warmest friends.

*Author unknown.*

# CAN WE KNOW?

by Wilfrid E. Belleau



**I**N this age of perplexities, when political, social and religious institutions are tottering all around us, can we know the real status of our so-called civilization? At present few of our intellectual geniuses even attempt to

penetrate the depressing cloud hovering over the nations of the earth. Especially from a religious viewpoint is this true. There are so many spurious beliefs that it is difficult to find the genuine. Nevertheless there is light shining from the infallible Book.

Since the termination of hostilities (1918) there seems to be quite a general growth of unrest and dissatisfaction and impatience with the restraints of governments, laws and religions. In the field of religion, new theories have been advanced which have sought to exalt man above his Creator. Many leading ecclesiastical leaders deny the virgin birth, the deity of Christ, and the resurrection. The Bolsheviks have sought to counteract and annul all the religious teaching. Their demoralizing teachings are running rampant in Europe, and have already gained millions of adherents in other parts of the world, including America. However, it is not my purpose to discuss Modernism or Bolshevism, but rather to investigate some phases of modern "Faith Healing," because many are being deceived by unscrupulous or self-deceived religious healers.

## *Preach the Gospel and Heal the Sick*

Before His ascension Jesus commanded His disciples, "Go ye into all the world, and preach the gospel to every creature. And these signs shall follow them that believe; In my name they shall cast out devils, they shall lay hands on the sick, and they shall recover." In harmony with this the apostles taught and acted. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14-15. Thus we have the explicit command to heal, but we also have a definite procedure to follow, namely: (1) the elders are to anoint the sick one with oil, in the name

of the Lord; (2) the sick one must have faith that his sins are forgiven. But before his sins can be forgiven, they must be confessed, (1 John 1:9) and forsaken. He should make everything right with his fellowmen, and promise the Lord to obey Him in the future. In other words, when Christ heals He forgives, (Matt. 9:2) so the sick one must first do his part, confess and forsake all known sin, then Christ can heal and forgive. In Mark 6:12, 13 we have an illustration of how the twelve obeyed the command to go forth preaching and healing.

## *Modern Faith Cures*

Now that we have the Biblical formula for healing, we can proceed to analyze the "faith-cures" of some modern revivals. Truly God can cure or heal as well today as He ever could. And no doubt many are divinely healed too. But undoubtedly in the great majority of instances the professed cures are the results of delusion. The *Literary Digest* for Feb. 23, 1924, reports an investigation of "faith cures" alleged to have been effected in connection with an evangelistic campaign at Vancouver, B. C. "The investigating committee was appointed by the ministerial association of the city, and consisted of eleven ministers, representing five denominations and the Salvation Army, eight physicians who are members of Christian churches, three university professors and one lawyer." . . . "Three hundred and fifty cases were investigated, covering a wide range of ailments and reported cures." To quote from the *Digest*: "As its report is analyzed in 'The Congregationalist' the committee found the cases for healing could be roughly divided into those suffering from organic disease and those suffering from functional disease. Of the 350 cases it was found that five amenable to mental treatment had apparently been cured, but that not a single case thus helped was of organic disease." "The committee found that thirty-nine of the 350 had died (since being anointed last April, 1923), that five had become insane, and that four additional cases of insanity had developed in families of persons who were anointed. The five cases where functional disorders had been

cured are reported in detail. One was a case of stammering, of which it is said: 'While not absolutely normal, this young man is very distinctly better. His improvement followed immediately after his anointing.' Another was a case of a woman who claimed to have had a variety of diseases, but whom physicians that she had consulted regarded as suffering from hysteria, or a disordered 'nerve complex'; another was a case of what the patient called 'internal goitre,' apparently a typical case of nervous condition well known to physicians as 'globus hystericus' (a hysterical lump in the throat)."

Any mental stimulus, such as suggestion, may be sufficient to effect the immediate cure of a functional case.

One phase of the report, we are told, reveals a sad and deplorable aspect of the substitution of religious sentimentalism and fanaticism for wholesome faith and common sense. Serious consequences are said to have attended some of the faith-healer's efforts. In some cases, we are told, death was apparently hastened by lack of proper medical help, and in other cases there were serious re-actions, both physical and spiritual. One case of a blind soldier indicates the pathetic nature of these re-actions.

"Case W—Blind soldier was a faithful attendant at the Arena meetings. He was anointed and assured that he would receive his sight. So strong was his belief that, although at the time of the meetings all arrangements had been made for giving him a vocational training course under the department of the S. C. R., he withdrew from this on the ground that it would be unnecessary, because he was about to regain his sight. His blindness remains unchanged. In addition, he is suffering from severe depression as a result of failure to receive any benefit. His obsession seems to be that failure is due to his lack of faith. His condition has given rise to very grave anxiety among his friends. A considerable number of cases of blind children also came to the committee's notice, whose hopes were built up to a very high pitch, only to prove disappointing. In some cases this led them to question their belief in the love of God and undid what religious faith had been previously built up in their lives."

#### *Deceiving and Being Deceived*

Thus it appears from the report of this competent committee that the experience referred

to was of doubtful value. It may be that in some instances where present improvement of the patients condition is shown that the power exerted is not the power of God. "For there shall arise false Christs, and false prophets, and shall show *great signs and wonders*; in somuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23. "For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14-15. Surely then we are living at a time when it is difficult to distinguish the gold from the dross! How can we be sure?

There are other tests that can be applied besides those already stated. Christ said, "If ye love me, keep my commandments." John 14:15. Again "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

If one rejects light from God and does not walk in His precepts, he must expect some day to conscientiously believe a lie. What a sad state! The only safe course to follow is to obey God continuously, accept additional light joyfully as it is given, and to always abide by His blessed Word.

*Brandon, Man.*

— — —

### *Out of the Ordinary*

EUGENE ROWELL

- Out of the grass about us  
The daisy's upturned face;  
Out of our common labour,  
God's lily and rose of grace.
- Out of the task, achievement,  
Out of the weak, the strong;  
Out of doubt, assurance,  
Out of the silence, song.
- Out of the gathering shadows,  
The starlight's silver gleam;  
Out of the depths of slumber,  
The glory of a dream.
- Out of our waiting, patience,  
Out of our loss, increase;  
Out of our failure, triumph,  
Out of our conflict, peace.

# Seen Through Others' Eyes

## *None Perfect*

*By Walt Mason*

No man is perfect, 'neath the sky; there is a flaw in every guy. We could not long endure the man constructed on so rare a plan that all our searching would not find a blemish in his heart or mind. This most astonishing of gents would make us look like fourteen cents. Since you have blemishes to burn, why roast your neighbour to a turn? Why jump on Jinks for swiping coal, if you have pinched an orphan's roll? While you roast neighbours one or two, be sure that some one's roasting you. I have a lot of loathsome faults; my gall is fierce, my conscience halts; sometimes I drop my lyre and pen, to take a sack and steal a hen. I talk too much and bore my friends; my list of failings never ends. And you are roasting me, I know, as you go waddling to and fro, and pointing out the things I lack to make me like a winner stack. My faults, I know, defy all cures, but they are smoother faults than yours. I wouldn't swap, you poor galoot, unless you gave your watch to boot. While you are roasting me it's true that I am busy roasting you, and neither one has any right to roast the other misfit wight. That man who has no fault or flaw alone has right to ply his jaw.—*The Farm Journal*.

## *What's Wrong With the Church?*

WELL, to be honest, there's a lot wrong with it. Its theology isn't satisfactory; it seems to hold a good many doctrines that modern scholars can't accept and the modern scholars teach a good many things which the conservatives esteem rank heresy; and as the Church everywhere has both modernists and conservatives it is hard to reach any agreement. Then its methods are all wrong; some of them are out-of-date, and some of them are altogether too new, and it seems to be a very difficult matter to adjust the methods to the actual conditions.

Then the Church is too old-fogyish to cater to the smart set, and it is too capitalistic to care for the poor. It has lots of money, but its people complain that the preachers are too

well paid, and the preachers are leaving their work because they can't live on their salaries. The preaching isn't what it ought to be, and the preachers are not what they ought to be. The Church is no place for a poor man and there are too many hypocrites in it. It is a costly luxury and the man who smokes ten ten-cent cigars a day can't afford to go to church and pay an extra \$25 a year. The church buildings are shamefully inadequate, too hot in summer, too cold in winter, some of them too crowded and some of them too empty.

And this isn't half the long list of the Church's shortcomings. We could go on and tell of highbrow preachers, and mediocre congregations, of the devil in the choir, the devil in the pew, and even the devil in the pulpit. But we have no need to say any more; any semi-imbecile loafer on the street corner can give you a long list of the things which he sees wrong in the church. Ask him, if you wish to know.

We are not going to argue the question. We are not even going to deny the truth of the charges; so far as we know there is an element of truth in them all. But when we have said this we have not given the whole truth. The Church of the living God is human and has many human faults which need correction. But this human Church is also divine, and this becomes clear as we consider, not her faults, but her virtues, not her limitations, but her glorious accomplishments.

Who is it that preaches the Gospel of Jesus Christ in every city and town and hamlet in our own land and in many others? The church of God. Who is it that preaches to all men the glad news of forgiveness of sins, redemption from sin, and the glory of a Christ-like life as a possibility for all men? The Church of God. Who is it that gathers the children in its arms and by loving patience and divine insight seeks to save them from evil? The Church of God. Who is it that comes to us in the hour of sorrow and death and whispers of a sympathizing Saviour and a life beyond the grave? Who is it that most clearly and forcefully rebukes human pride, denounces human injustice, and preaches in every land and

to every race the world-wide brotherhood of man? What power is it that most of all guarantees human safety, and strives to avert all war? To all these questions we hear one answer—The Church of God.

The Church is human! Yes, but the very men who declaim most loudly against her defects take greatest care to plant their homes beneath her shadow. The Church is the greatest protector of human life and liberty that the world ever knew. The Church is the greatest friend of humanity that exists in the world today; and even her bitterest enemies would probably not remain long in a community from which that Church had been banished. Yet men will today find great enjoyment in telling of the Church's faults; and tomorrow in selling their property they will take pains to say that it is near a church. Strange, isn't it?—*Christian Guardian, July 16, 1924.*



### **Blue Law Violator Made to Go to Church**

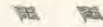
EVIDENCE that the famous blue laws of Connecticut were rigidly enforced in the "good old days" is revealed in the experience of a traveller in 1785 who was not only fined for daring to ride through a quiet hamlet on the Sabbath Day but was forced to dismount and go to church. The victim, doubtless a Philadelphia merchant, wrote a letter to the editor of the *Pennsylvania Packet and Daily Advertiser* protesting against the infringement of personal liberty in the country that had just won its independence from Great Britain. The letter was published in that paper, one of the leading journals of Philadelphia, on Jan. 6, 1786. It reads:

"My business the other day called me into Connecticut. It was of an urgent nature and not admitting of delay. I was under the necessity of continuing my journey on Sunday and apprehending not the least molestation either to my person or property, when, on entering a town a man approached me with a stern countenance and, seizing the reins of my horse, ordered me to dismount. At first I took him for a highwayman and, had I been armed, would have certainly put him to death, but he soon removed this suspicion by telling me to alight and go to meeting.

"I told him I would not go to meeting; he told me I should and content myself in his

town for that day. A few people collected about us. I appealed to them for justice, but to no effect, and was, in consequence, obliged to submit. They not only fined me but confined me, and after thus usurping a power over my person and property left me to pursue my journey. I protested against this act in a land of liberty.

"As I am under the dire necessity of making another trip to New England I humbly entreat the advice of some able character who is well acquainted with the laws to know if I cannot run this fellow through the body should he stop my horse a second time on the highway."—*The New York Times.*



### **Two Flowers of Civilization**

"CUSTOMS change, codes vary, standards shift; but every age and every nationality has always produced two flowers of civilization—the lady and the gentleman"—so says a recent writer. Surely every girl, every woman, should aspire to be a lady. What does that mean in our day? Not necessarily a high position in society, nor the possession of large wealth, nor of distinguished titles. If we go back to the derivation of the word, it would seem to be akin to the words "loaf," and "dairy," and means one who looks after the domestic affairs of a family. Perhaps a good mother was the original lady. Would we be far astray if we were to affirm that the truly Christian mother furnishes the highest type of ladyhood in the world. The ideals of Christianity have rounded out our conceptions of the lady; the ladylike is always in harmony with the Christlike. There was no pride nor vanity, no envy nor jealousy, no hatred nor revenge, no pettiness nor insincerity, about Him.

Christ was the perfect, the model, gentleman, but how often has the standard been degraded. Tennyson speaks of:

"The grand old name of gentleman,  
Defamed by every charlatan  
And soiled with all ignoble use."

Once men believed that the dignity of a gentleman could only be preserved by fighting a duel over every little provocation. A gentleman could indulge in some very vile and questionable things without compromising his good name. Christianity is lifting the standard ever higher; and the words, Christian and gentleman, are becoming largely synonymous.—*Onward.*

## NEWS NOTES

—Montreal is the fifth largest city in North America.

—Large deposits of coal have been discovered on Lake Tanganyika in Belgian Congo.

—Small bladed knives were used in the olden days to repoint the long quills used for pens, hence the name penknife.

—One giant redwood tree, recently felled near Portland, Oregon, yielded sufficient lumber to build fifty ordinary five-room bungalows.

—Chinese, and other Oriental peoples, have lower blood pressure than the people of western nations, according to a writer in a prominent medical journal.

—The Chinese have long employed tame cormorants to catch fish. These birds are prevented from swallowing their captures by a strap placed about the throat.

—Stumps of tropical trees measuring 14 feet in diameter and estimated to be 10,000 years old have been unearthed 40 feet below the surface of the earth in Washington, D. C.

—Archeologists excavating in Old Mexico have discovered fragments of human skeletons, pottery, and so on, which they are convinced belong to a race and civilization antedating the race which antedated the Toltecs.

—A fountain of fresh water bubbles up through the salt water of the ocean some miles south of Cuba. This fresh water comes from springs that are fed from below the bed of the ocean. As fresh water is lighter than salt water, it rises.

—The climate of South Africa is particularly adapted to fruit growing. Pears, apples, plums, peaches and grapes are extensively and profitably grown on the highlands as far north as Rhodesia, and tropical fruits are found along the west and east coasts.

—When inflation was rampant much business in German cities was done with privately issued currency. Some was of paper and some of composition discs the size of metal coins. Not a legal tender, they yet circulated as money

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within areas where the issuing business firm was known.

—During the reign of Edward I, the Welsh rose against the English, declaring that they would never acknowledge allegiance to any prince "but of their own nation and language and of unblamable life." Edward II was born in a castle at Carnarvon, Wales, and he was presented to the Welsh people as "a native born prince of unblamable life who could speak no word of English." From that date the recognized heir to the English throne has borne the title of Prince of Wales.

### *The Canadian National Exhibition*

Aug. 23rd — Sept. 6th, 1924

TORONTO, CANADA

46TH CONSECUTIVE YEAR

Area of Exhibition City, Canadian National Exhibition, is 264 acres. Wembley, home of the British Empire Exhibition, has 216 acres.

—The Canadian National Exhibition was visited by double the attendance of any of the great State Fairs across the line last year, or 1,493,000 people in all.

—The Canadian National Exhibition costs \$700,000 each year to stage and produce aside from the tremendous sums spent by exhibitors to prepare their displays.

—The Canadian National Exhibition, Toronto, has the largest and most costly building on any permanent fair grounds the world over—the Coliseum—which cost \$1,500,000 and has eight and one half acres under roof.

### *Moral Imbeciles*

(Concluded from page 5)

in the same person the cunning of Satan, the brutality of a wild beast, the irresponsibility of a mad dog, and the appearance and polish of a cultured gentleman. Our immigration laws may not be able to keep the infection out of Canada, we cannot vaccinate against it as we do against smallpox, but parents and teachers, this outbreaking of lawlessness is a challenge to our homes, our schools and our civilization. The remedy is either in the gospel or else the day of vengeance of our God. The spirit of God will not always strive with man.

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WESTMINSTER ABBEY, ENGLAND'S MOST FAMOUS CHURCH AS IT APPEARS TODAY