

The Canadian WATCHMAN



A Photograph of His Majesty King George V at the age of ten years. Notice the striking resemblance between King George at that age and his daughter, Princess Mary.

The Angel and the Shepherds

A MILE and a half southeast of Bethlehem, there is a plain separated from the town by an intervening swell of the mountain. At the side farthest from the town there is an extensive sheepcot, ages old. In some long-forgotten foray, the building had been unroofed and almost demolished. The inclosure attached to it remained almost intact, however, and this was of more importance to the shepherds who drove their charges thither than the house itself.

There were six of these men, omitting the watchman; and the afterwhile they assembled in a group near the fire, some sitting, some lying prone. They rested and talked; and their talk was all about their flocks, a dull theme to the world, yet a theme which was all the world to them. While they talked, and before the first watch was over, one by one, the shepherds went to sleep each lying where he had sat.

The night like most nights of the winter season in the hill country, was clear, crisp, and sparkling with stars. There was no wind. The atmosphere seemed never so pure; the stillness was more than silence; it was a holy hush, a warning that heaven was stooping low to whisper some good thing to the listening earth.

By the gate, hugging his mantle close the watchman walked; at times he stopped, attracted by a stir among the sleeping herds, or by a jackal's cry off on the mountain-side. The midnight was slow coming to him but at last it came. His task was done; now for the dreamless sleep with which labour blesses its wearied children. He moved toward the fire, but paused—a light was breaking round him, soft and white, like the moon's. He waited breathlessly. The light deepened; things before invisible came to view; he saw the whole field, and all it sheltered. A chill sharper than that of the frosty air—a chill of fear smote him. He looked up; the stars were gone; the light was dropping as from a window in the sky; as he looked, it became a splendour; then in terror, he cried:—

"Awake, awake!"

Up sprang the dogs, and howling, ran away. The herds rushed together bewildered.

The men clambered to their feet, weapons in hand.

"What is it?"

"See! The sky is on fire!"

Suddenly the light became intolerably bright, and they covered their eyes, and dropped upon their knees; then, as their souls shrank with fear, they fell upon their faces—blind and fainting, and would have died had not a voice said to them:—

"Fear not!"

And they listened.

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The voice, in sweetness and soothing more than human, and low and clear, penetrated all their beings, and filled them with assurance. They rose upon their knees, and, looking worshipfully, beheld in the centre of a great glory the appearance of a man, clad in a robe intensely white; above his shoulders towered the tops of wings shining and folded; a star over his forehead glowed with steady lustre, brilliant as Hesperus; his hands were stretched toward them in blessing; his face was serene and divinely beautiful.

The Herald spoke not again; his good tidings were told; yet he stayed a while; suddenly the light, of which he seemed the centre, turned roscate and began to tremble; then up, up, up, far as the men could see, there was flashing of white wings, and coming and going of radiant forms, and voices as of a multitude chanting in unison:

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

Not once the praise, but many times.

Then the herald raised his eyes as seeking approval of one far off; his wings stirred, and spread slowly and majestically, he arose lightly, and, without effort, floated out of view, taking the light with him. Long after he was gone, down from the sky fell the refrain, in measure mellowed by distance:—

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

—Selected

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Editorial Comment

The Heart of Friendship

Here's to the heart of friendship, tried and true,
That laughs with us when joys our pathway strew;
And kneels with us when sorrow, like a pall,
Enshrouds our stricken souls; then smiles through all
The midnight gloom with more than human faith.
Here's to the love that seeks not self, and hath
No censure for our frailty, but doth woo,
By gentle arts, our spirits back into
The way of truth; then sheds upon our lives
A radiance that all things else survives.

—Anon



Christmas Greetings

THE exact date of our Saviour's birth is not revealed in the scriptures and the twenty-fifth of December was not selected by the church as the day to be celebrated in memory of that joyous event until long after the apostles had all fallen asleep. History traces the

observance of Christmas to about the fifth century, but before that time the sun worshippers had for many centuries marked the date with an annual semi-religious celebration. The church enriched its already hoary tradition with the story of the events surrounding the nativity.

It is really too bad that this beautiful tradition should mingle the memory of the angel's visit, recorded in the gospels, with so much of the self-indulgence that characterized the heathen festival of the sun worshippers at the time of the winter solstice. It is simply one of the many heathen customs adopted and baptized into the church during the "falling away" spoken of by Paul.

As it does not conflict with any divine command Christians may profitably take advantage of the occasion to meditate upon the unspeakable gift of God, and to cultivate the spirit of unselfish goodwill and charity. We wish to all our readers a Merry Christmas and a Happy New Year. Our wishes, no matter how sincere, are, however, as frail as humanity. Not even the divine desire for peace on earth and goodwill toward men voiced by the angelic choir over the plain of Bethlehem could avail for all mankind. God cannot compel the acceptance of the gift. The failure therefore is not the fault of God but lies at the door of men who refuse to accept mercy, to give up sin, and to co-operate with the Creator.



Some in all ages have realized righteousness and contentment through abounding grace even in the midst of the unrest and turmoil of a sin-harassed world, and as surely as God lives and endures and sinners die, so surely must God's eternal will to righteousness and peace finally prevail over man's perverse but transitory will to sin. The promise is repeated, "as surely as I live, righteousness shall cover the earth as the waters cover the sea."

What Christmas brings to you will depend more upon what you are and how you live from year to year, than upon our wishes or any other wishes for you; and the joy that Christmas may bring to you will depend more upon what you give than on what you receive. If we would enter into the joy of our Lord we must learn from Him the secret of His joy. Because "Thou hast loved righteousness and hated iniquity, God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Hebrews 1:9.

There is no real joy in the world outside of righteousness and the will to lighten the burden of others. That is the Christian life. Even the heathen recognized the truth that "Whatsoever a man soweth, that shall he also

reap." They expressed it in the adage:
"Though the mills of God grind slowly, yet
They grind exceeding small;
Though with patience He stands waiting, with
Exactness grinds He all."

Throughout life we may have to suffer some physical handicaps for which we are in no way to blame. We may reap the effects of carelessness and sin sown by our ancestors unto the third and fourth generation. We may have to reap the effects of the carelessness or folly of our associates, but none of these things can separate us from the love of Christ or from the hope of immortality brought to light through the gospel. With all these things in mind we wish you the greetings of the season and the largest measure of prosperity that your relationship to the spirit of Christ will permit you to enjoy.



The O. T. A. and the Bootleggers

ON October 23 the voters of Ontario expressed in no uncertain way the conviction that the Ontario Temperance Act should not be abandoned, but that it should be enforced.



The home of Canada's Parliament where Mr. Albert Hagar, sole survivor of the Confederation group of members, recently deceased, sat from 1867 to 1878. He was in the House of Commons when Thomas D'Arcy McGee, one of the Fathers of Confederation, delivered the speech that preceded by a few hours his assassination.

No one can deny that prohibition so far has not fulfilled the high hopes of its advocates. We respect the conscientious convictions of many who voted against the O. T. A., but who now cheerfully accept it as the best legislation that can be had at the present.

Unfortunately there are those who act upon the theory that if a law with which they do not agree is put upon the statute book they are at liberty not only to ignore it, but to break it to their hearts' content. It is always extremely difficult to enforce any law in the face of a considerable public sentiment against it. Anything that is forbidden seems attractive to perverse human nature.

It is a cause for national humiliation that so many otherwise respectable citizens put mere personal liberty above respect for the law and the well being of the whole community. These often aid and abet the traffic in "bootleg whiskey" by making regular purchases from "underground" sources. The unscrupulous vendors are in the business because it is profitable, and they are so unpatriotic as to put personal gain above the interest of home and country.

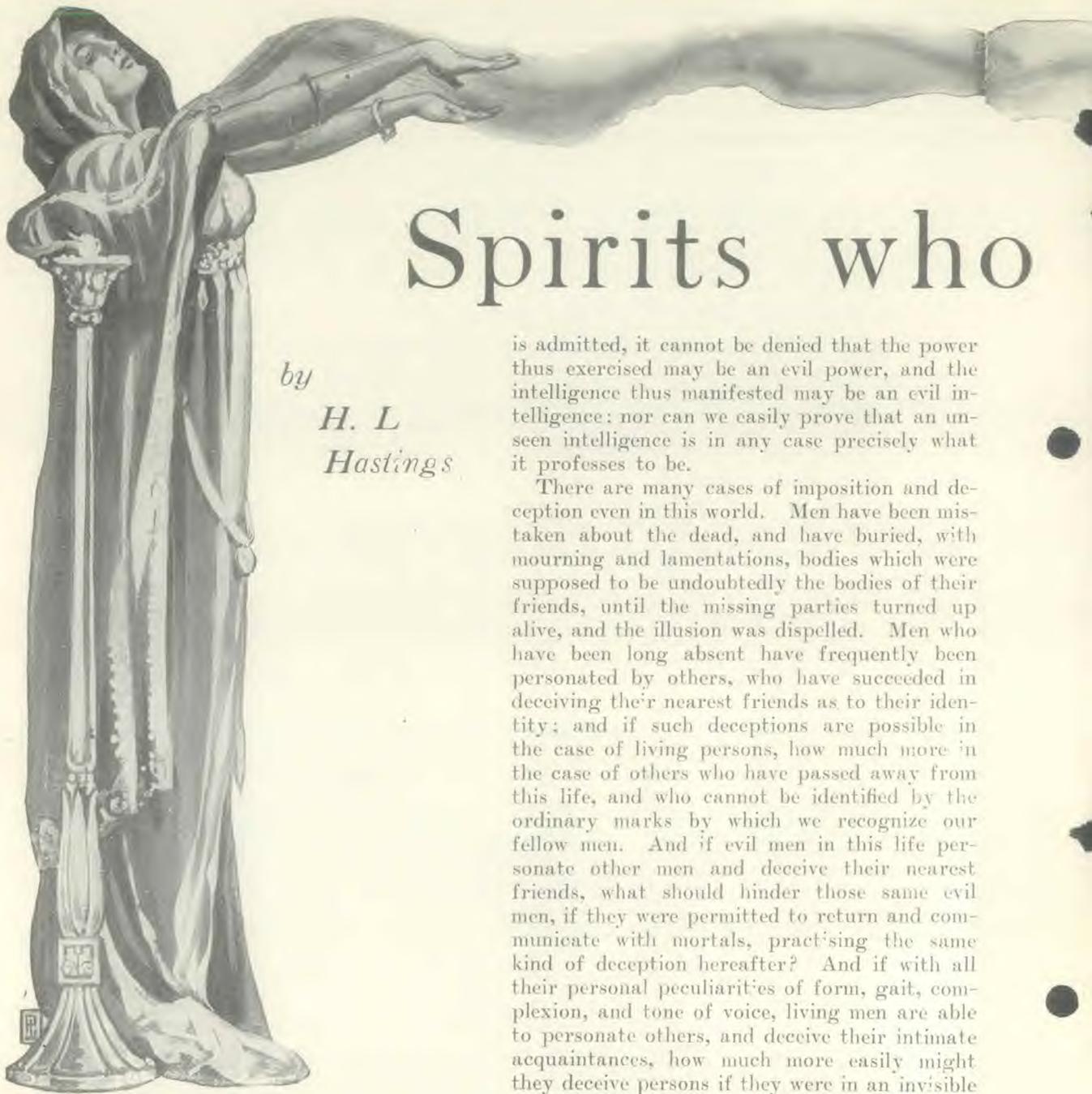
If there were no buyers of intoxicating liquor for beverage purposes the bootlegger

would soon go out of business. How can those who encourage the illicit traffic by their patronage avoid a large share in the guilt and condemnation for the chaos and lawlessness to which their folly and willfulness in disregarding the liquor laws are driving the nation. In a case of theft the receiver of stolen goods is held to be equally guilty with the thief. His punishment is as severe as that of the thief, and in some cases even more so. Those who foster the bootlegging merely for their own gratification need to put their conscience to work.

Selfishness is a trait almost universally despised because it lies at the root of much of the misery of the world. Now that the people of Ontario have elected for a further trial of the O. T. A. we earnestly plead for co-operation in enforcing the law in a sportsmanlike, generous, honest spirit by those who voted against it. Every good citizen, even those who conscientiously feel that it is not the best way to deal with the drink evil, has a duty. If after a thorough trial it does not serve a useful purpose the time will come when the majority of people will approve some other or better way. And until that time comes conscience should be above personal liberty.



The residence of the late Albert Hagar at Plantagenet, Ont. He was the only survivor of the first Canadian Parliament, and passed away recently in his 98th year.



Spirits who

by
*H. L.
Hastings*

is admitted, it cannot be denied that the power thus exercised may be an evil power, and the intelligence thus manifested may be an evil intelligence: nor can we easily prove that an unseen intelligence is in any case precisely what it professes to be.

There are many cases of imposition and deception even in this world. Men have been mistaken about the dead, and have buried, with mourning and lamentations, bodies which were supposed to be undoubtedly the bodies of their friends, until the missing parties turned up alive, and the illusion was dispelled. Men who have been long absent have frequently been personated by others, who have succeeded in deceiving their nearest friends as to their identity; and if such deceptions are possible in the case of living persons, how much more in the case of others who have passed away from this life, and who cannot be identified by the ordinary marks by which we recognize our fellow men. And if evil men in this life personate other men and deceive their nearest friends, what should hinder those same evil men, if they were permitted to return and communicate with mortals, practicing the same kind of deception hereafter? And if with all their personal peculiarities of form, gait, complexion, and tone of voice, living men are able to personate others, and deceive their intimate acquaintances, how much more easily might they deceive persons if they were in an invisible condition, where none of the ordinary proofs of identity would be available?

Raps no Proof of Identity

Let us see what evidence is offered to demonstrate the identity of any individual spirit which may manifest itself. Suppose we sit down around a table at a spiritual séance, and after proper mental preparation we inquire, "Are there any spirits present?" The answer comes, "Rap, rap, rap." "Will the spirits communicate?" "Rap, rap, rap." "Is the spirit of my grandmother present?"

IT seems entirely proper to point out the insufficiency and inconclusiveness of the evidence which is sometimes relied upon to prove the genuineness of modern spiritual communications, and to establish the identity of their authors. That there may be mysterious and supernatural manifestations it would seem presumptuous to deny, and we freely concede that there are evidences of physical power and mental intelligence, not to be accounted for on ordinary scientific principles. But when all this

Deceive

"Rap, rap, rap." "Will the spirit use the alphabet?" "Rap, rap, rap." And in this way, by slow and painful processes, we succeed in getting what purports to be a "communication" from my grandmother, who, after half a century of progression in the spirit spheres, cannot talk so well as she could fifty years ago.

But what proof is there that this spirit which communicates is my grandmother? Could not another spirit make "three raps" just as loud or just as low? Could not another spirit profess to be my grandmother? There is absolutely no possibility of distinguishing in such a case between the spirit of my grandmother, my uncle, my aunt, my great-grandfather, and the spirit of a red Indian, a Chinaman, a demon, the devil, or any of his angels. I am absolutely at the mercy of some intelligence which hides its face from me and gives me no references, but expects me to take its own inarticulate raps in proof of everything it communicates.

Writing Tests Not Infallible

But it is further claimed that there are writing tests. Undoubtedly there are. But are these infallible? It is not a strange thing for a deceiver to write another man's name, and to write it even better than he could do it himself. There are plenty of men in prisons today because they were too handy with their pens, and too free in the use of other men's names. So long as forgery and fraud are common criminal offenses, so long it is not entirely safe to trust to the handwriting of strangers. A man going to a bank to get a draft cashed must be positively identified; but the spirits who come to bring us communications which take away the treasures of our faith, are not satisfactorily identified by any of the tests to which they offer to submit.

But it is said that they tell us things which no one present can know. . . . But how do



we know that these spirits tell us things which no one else knows? How do we know who is present, and how do we know how much is known by those who are present? There may be present, not the spirit of your grandmother or your grandfather, but other spirits, who have known the history of your family for ages, and who may have watched every event connected with that history for centuries. They may have seen the most secret acts of your life; they may have heard the most secret whispers of your lips; and though they have not the power of discerning the thoughts of your heart, yet they may have discerned so much from what you have said, that they may be able to astonish you by revelations of things which you thought known to no one else.

Thus they may tell things unknown to other men; but are they things which have never been breathed, whispered, written, or repeated? Do they tell things which never could have been learned by multitudes of invisible spirits, traversing the earth in every direction, watching events, perusing newspapers, intercepting telegrams, examining letters, listening to soliloquies, and making use of all the means which are at the command of satanic power, craft, and intelligence?

No Security Against Deception

What security has any man against being deceived by such spirits? He cannot tell whether the one who is speaking to him today is the same one who was speaking to him yesterday. He does not know but half a dozen successive communications, purporting to come from different sources, may be from *one and the same source*. He has no possible means of identifying his visitors; and evil spirits, possessing the ordinary intelligence of tricksters, prestidigitators, ventriloquists, and magicians, might hold a person absolutely at their mercy, and deceive him at their will. All these spirits give us no sure means of identification. And if it be true, as the apostle said, that even Satan himself is transformed into an angel of light (2 Cor. 11:14), what should hinder any evil spirit transforming himself into one's grandmother or grandfather?

It is claimed by Spiritualists that if a man is bad he will attract bad spirits, and if he is good he will attract good spirits. But if this be true it follows that in any hour of temptation or evil inclination, *any man* would attract bad spirits, and so would be sure to find a lying demon by his side ready to deceive and lead him astray; and moreover [without the Bible] he would have no possible way of detecting the deception, recognizing the presence of the evil spirit, or distinguishing the bad spirit of today from the spirit which yesterday pretended to be good. . . .

Wicked Spirits Combine Truth with Falsehood

It is claimed that spirits talk piously, and bring good and truthful communications and that this is positive proof of the good character of the spirits. But while it is certain that *bad messages must come from bad spirits*, it is not at all certain that good messages must necessarily come from good spirits. A good man will not lie, but a bad man and a liar will often tell the truth. A good spirit would not deliver a false message, but a bad spirit might tell truth and falsehood indiscriminately. And how do we know that two kinds of spirits deliver these different messages? Is it not just as reasonable to suppose that one and the same class of spirits suit their messages to those who listen to them, bringing good messages to those who seek for good messages, and bad ones to those who prefer bad; thus giving each fish the bait it prefers, and at times lying to them all, and finally deceiving

and duping everybody who has anything to do with them?

Masked Spirits and Masked Men Alike Dangerous

And suppose we grant the claim that these agents are the spirits of dead men. Are there not plenty of living men whom we should not care to meet in the dark, or with masks on their faces, so that we could not identify them? There are many living men who will bear watching, and who will lie, deceive, swindle, and delude if they have a chance. What reason have we to suppose that such men would be any better after death than they were before?

It is true there are many persons who have tests which convince them of the presence of their spirit friends; as one physician, Dr. R., attending a spiritual séance in Boston, was favoured with a manifestation from his sister, who materialized and came to him in bodily form. Though he was somewhat startled by the evidence of her real presence, possibly from the fact that he was not aware that he had a sister, and from the odour of her breath, which indicated that she had recently been eating onions, he nevertheless is a firm believer in spiritual communications; for no matter how much people are deceived by these spirits, there is still a sufficient amount of fact to confound those who think they know it all, and convince them that there is something in it. The man who reads his Bible and believes it, is very sure that something is in it,—the devil is in it; and not being ignorant of his devices, he is able to stand against all his wiles.

Spiritualism "Empty as a Hollow Gourd"

But according to the theory of Spiritualists there are a hundred times as many dis-embodied spirits about us as there are men in the flesh. Among them are all the poets, authors, orators, musicians, and inventors of past ages. They know all they ever knew when they were in the flesh, and have been learning a great deal more since; and with their added powers and extended experience they should be able to do what mortals have never done before.

They have had free access to the public mind and public press, with no end of mediums ready to receive their communications, and thousands and thousands of inquirers who have anxiously questioned them, and earnestly desired to obtain information from them. They have had tables and slates and pens and pencils and banjos and pianos and cabinets and

bells and violins and guitars; and what have we to show for it all?

Their business in this world has been to instruct men, to help them, to make them wiser and better. They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited; they have told us many things which we knew before, many things which we do not know yet, and many other things which it was no matter whether we knew or not; but when we come to real instruction, reliable information, or profitable and valuable knowledge, Spiritualism is as barren as Sahara, as empty as a hollow gourd.

An Adequate Cause for Spirit Phenomena

If the Scripture statement concerning "the devil and his angels," those "wicked spirits in heavenly places," be accepted, then an adequate cause may be assigned for every single fact in the whole range of Spiritualistic phenomena. If the existence of such unseen beings be denied, then men may bring their scientific tests, their weights and measures, their machines and contrivances, but they may continually find themselves baffled in their conclusions drawn from the false premises which they have accepted.

If there be such an evil spirit as the devil, who seeks to deceive the nations, certainly no device could be more deceptive than to persuade men that he did not exist. No man watches against a foe whose very being he does not believe in.

An experiment in chemistry, natural philosophy, or physical science, can be performed again and again under similar conditions with unvarying results; one man can do it as well as another; and it is within the power of every one to personally test the value of the theory propounded; but in matters controlled by intelligence and guided by a self-determining will, the case is entirely different. No man can tell what will be the next whim or caprice of a living, self-acting, self-determining being.

A mechanic can forecast the operations of a machine; but who can predict the performances of a monkey? An electrician may definitely determine the course and velocity of an electric current, but who can calculate the motions of a mule's hind legs? An astronomer can by mathematical calculations locate the position of stars and planets and comets as they sweep through the universe; but all the astronomical and mathematical calcula-

tions in creation will not enable him to determine the location of his bootjack at night, or his boy's cap the next morning. Things which depend upon human will and human action, though they may lie within the limits of some great line of averages, are utterly incalculable by man. No man can foresee or foretell them. And if unseen intelligences exist and sometimes interfere in human affairs, it is as impossible for science to solve the mysteries of their work as it would be for a mathematician to predict the antics of a kitten or the hallucinations of a lunatic.

Pleasurable Sensations an Unsafe Guide

Will it be claimed by Spiritualists that the pleasurable sensations that result from yielding to the spiritual direction are proof of the goodness of the power which controls them? Do not men who have been charmed by serpents speak of being thrilled with delight while under the baleful spell? Could not many a woman who has been deceived, seduced, betrayed, and doomed to shame and sorrow by a still baser reptile, relate a similar tale? Is not the exhilaration of the intoxicating cup pleasurable and delightful "when it moveth itself aright"? But notwithstanding all this, does it not at the last bite like a serpent and sting like an adder? Is not the opium smoker's delirium a reverie of delight, to be followed by a hell of despair? Are there not "pleasures of sin" as well as of righteousness? Is there not a way which seemeth good unto a man, while the end thereof are the ways of death?

Surely there is no argument in such considerations as these, and we must dismiss the thoughts of the pleasure to be derived in these indulgences, while we calmly look at the evidence which seems to indicate that the spiritual manifestations of the present day are the work of the devil and his angels.

Let those who are not yet entirely helpless in the grasp of evil demons, flee for deliverance and refuge, to Him who is stronger than the strong man armed, and pray that He may deliver them from the dangers with which they are encompassed, and bring them back to fellowship with Him. Then, having submitted themselves to God, they can "resist the devil," and he will flee from them.

UNJUSTLY-GOT wealth is like snow sprinkled with hot water.—*Chinese proverb.*

GOOD words are like strings of pearls.—*Chinese proverb.*

FUNDAMENTALS

by Harold W. Clark



THE fundamentals are not proved by logical argument, nor demonstrated by scientific methods; not that they are illogical or unscientific, but that they rest on a different basis. They are on a plane that is so far above formal logic or scientific demonstration that they must be gotten at from another viewpoint altogether. The Bible tells us how we must approach the great questions of salvation and morality as the following verses will show:

"But without *faith* it is impossible to please Him; for he that cometh to God *must believe* that He is, etc." Hebrews 11:6.

"Through *faith* we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3.

"Even the righteousness of God which is *by faith* of Jesus Christ unto all and upon all them that *believe*; for their is no difference." Romans 3:22.

Many other scriptures show plainly that all hope of our salvation depends on *faith* as a starting point, and that a man has no basis for understanding the fundamental principles of the kingdom of God or even the common things of life unless *he assumes certain things as a ground* for his study. See 2 Chron. 20:20; Mark 9:23; John 1:12; 11:40; 12:36; Acts 13:39; Rom. 1:16; 1 Peter 1:5.

Evidence of the Existence of God

Our first text states that the only way to understand God is to take His existence by faith. While He gives us many evidences of His love and power, yet His nature is a matter that must be understood by faith rather than by logic or philosophy.

The wisdom of all ages has been concerned in the problem of the Supreme Intelligence at the centre of the universe, for it has been obvious to all deep thinkers that there must be some unifying mind at the root of all wonderful manifestations of nature. The marvellous correlation between the various operations of natural forces is so evident, and the intricacies of the living creatures as well as of the physical and chemical relations in nature call for some guiding intelligence. The early peoples wor-

shipped nature itself, and the philosophers of Greece, Plato, Aristotle, and others, speculated upon the Infinite Intelligence that lay back of the natural laws. But they all failed to explain the true nature of God or His relation to the universe and man, for they did not understand His *personality*. Nature itself did not reveal this truth, but *it was left for God himself to reveal it to man*.

The Personality of God

The Holy Scriptures clearly show the personal nature of God from the first to the last. In fact there is no suggestion of anything else, and were it not for the philosophical interpretation that has been put upon the declarations of the Word, there would be no question in the minds of its readers as to this point. The creation record has no thought other than personal relationship between God and His works. He appears as a real being, and not as a mere abstract force. And through all His dealings with man, the same idea is maintained. In fact, so plain is this truth, that the higher critics have tried to get away from it by assuming that Jehovah was not the Almighty God, but only a tribal god of the Hebrews, who worshipped Him on the same basis as the heathen worshipped their deities who represented the powers of nature. In spite of this calumny thus heaped upon the character of God, *He still stands forth with a pre-eminence that cannot be approached by any other deity*, and when we come to the New Testament there is not one hint that Jehovah of the Old Testament was to be discredited in the least. Stephen calls Him the "God of glory" (Acts 7:2), and says "heaven is my throne", (Acts 7:49) quoting the exact words of Isaiah (Isa. 66:1). The scribe who came to Jesus said, "There is one God, and there is none but He" (Mark 12:32, 34), and Jesus witnessed to this saying that it was a discreet one. Paul declares that He is not only God of the Jews, but "of the Gentiles also" (Rom. 3:29), and when he came to Athens and found the Greeks blindly reaching out after the Unknown God, he told them, "Whom therefore ye ignorantly

worship, him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17: 23, 24). John calls Him the "God of the earth" (Rev. 11:4), and in that wonderful prophecy of the restoration of all things He comes into a personal relation with those who have believed on Him, for the record is, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God." (Rev. 21:3).

The Personality of Christ

Just as clearly is the *personality of Jesus Christ* portrayed by the Bible. He is the "only begotten of the Father" (John 1:14, 3:16, 1 John 4:9), the revelation of God to man. In Him is embodied the whole gospel plan, for the gospel is the "power of God unto salvation" (Rom. 1:16) and Christ is the "power of God" (1 Cor. 1:24). Through all the writings of the New Testament regard-

ing Christ, runs this same personal element, for the *gospel is centred*, not in an abstract creed or system of theology, but in a *personal Saviour*.

This fundamental truth puts away all the quibbling regarding the virgin birth, the reality of the resurrection, the ascension, and the ministration of Christ in the sanctuary above, for if we accept the basic principle of the personal character of God and of His son as the Saviour of the world, we have no reason to question the other points that accompany our foundation truth.

But in order that we may be absolutely without any grounds for doubting these saving truths, the Bible tells us how we are to verify them. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17), "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1:21. "And whomsoever among you feareth God, to you is the word of this salvation sent." Acts 13:26. "Beware



BRITISH DELEGATION AT LEAGUE OF NATIONS ASSEMBLY, GENEVA

The picture shows from left to right, Prof. Gilbert Murray, Rt. Hon. Arthur Henderson and Lord Parmoor, the latter two were members of the Ramsay MacDonald Cabinet.

lest any man spoil you through philosophy and vain deceit, after the traditions of man, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him." Col. 2:8-10. Here again faith lies at the basis of our relation to the Bible, for we are admonished to accept it by faith as the revelation of God to man, the way by which we can understand the plan of salvation, and obtain access to the power.

Sure Foundation of Faith

From these scriptures we can see that the fundamentals of Christian doctrine are:

1. Faith in a personal God.
2. Faith in Christ as a personal Saviour.
3. Faith in the Bible as the Word of God.

Upon these principal assumptions all the other truths of Christianity must stand or fall. The whole Christian economy takes its cue from the personal nature of God.

When we come to consider controverted questions, we see how the Bible record harmonizes with these basic truths. Literal creation is the natural thing to expect, for a personal God would not be reasonable if He allowed ages of struggle and death to work out His plan when a few days of direct action would do it. Only the abstract or impersonal God can be made to fit in with the evolutionary theory. The record of man, created as a free moral agent, is characterized by personal relationship, for he was, according to the Bible, in constant communication with his Creator (Gen. 3:8-11). The fall, the centuries of degradation, and the wrecking of the beautiful earth, all make a harmonious story when viewed from the personal standpoint. Of course the scientifically inclined do not accept this record, for it does not fit with their theories, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." 2 Peter 3:3, 4.

Belief in the conclusions of infidel science has thus turned many well-meaning people into the scoffers' class. But if they would take the time to search the scriptures, they would find that "the heavens declare the glory of God, and the firmament showeth his handiwork." Psalms 19:1. "Ask now the beasts, and they shall teach thee: and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea

shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?" Job 12:7-9. Anyone who chooses to take the testimony of nature will find that it verifies the Word of God in every respect. *All the assumptions of worldly science cannot overthrow the accuracy of the Bible*, and if we choose to accept it by faith as the very Word of God, we shall find that it makes clear to us all the principles that are necessary for our salvation.

We get a new glimpse of our responsibilities and privileges when we accept the Bible standpoint of God as the creator and upholder of all things (Hebrews 1:1-3).

We understand better His power to enter our lives and dwell there by His Spirit. We see the folly of depending on our inherent power, for "It is not in man that walketh to direct his steps." (Jer. 10:23.) We see that if we attempt to trace our past history by evolutionary philosophy, we have no hope of salvation from sin, for, as the preceding article has shown, this modernistic viewpoint destroys the reality of salvation. We live by faith, and look forward to the coming of our Lord as the culmination of the hopes of all mankind. And in this assurance we find true joy and peace.

Contrast

It's failure makes the victory sweet,
For care and joy are kith and kin;
Who's never had to take defeat,
Knows not how good it is to win.

The rough road oft is hard to fare,
But only they appreciate
The level miles, unknown to care
Who've had the rough to navigate.

Men weary of the cloudless sky,
They need the darkness and the rain
The dreary days, to look on high
And greet the sun with smiles again.

If there were never tears to shed
And never burdens hard to bear,
Though round us roses blossomed red,
We'd pass them by and cease to care.

So stand to failure and the blow
And keep the faith when grief appears,
For out of care shall glory grow—
The sweetest smiles are moist with tears.

—Edgar A. Guest.

A ROAD of a thousand miles begins with one step.—*Japanese proverb.*

What is Liberty?

GOVERNMENT of the people, for the people, by the people," apparently does not enter into the political ethics of Signor Mussolini. "Liberty," he laid down last year, "is not an end; it is a means. As a means it should be controlled and dominated." The truth or otherwise of this dictum of Signor Mussolini entirely depends upon what he means by "liberty." Liberty to some people means the right to do what they please irrespective of the rights of other people. This is the definition of liberty which appeals to the bootlegger, the burglar, and the Bolshevik, but it is not the form of liberty which will ever retain its hold on the friends of civilization and progress.

The abuse of liberty, it has been said, is far worse than no liberty at all. Some people have had more liberty than they ever bargained for; for example, the bourgeoisie of Russia. For them liberty has meant spoliation and persecution. The great mass of the people of Russia are weary of this kind of liberty; they have had an orgy of it; it has left them weakened and impoverished by its intoxicating effects. They lie in the gutter of wrecked prosperity without sufficient energy to rise.

It was to save Italy from liberty of this description that Mussolini founded the Fascisti. He succeeded. A wavering administration was succeeded by a firm and uncompromising dictatorship. Kerenski tried to do the same thing for Russia at the end of the Czarist régime, but failed because he was not such a strong

man as the Italian. But there are those in Italy who are beginning to think that in abandoning constitutional government for a dictatorship they have raised up a political Frankenstein about the future actions of whom there hovers a mist of uncertainty. This has engendered a feeling of insecurity which is bound sooner or later to culminate in a revulsion of public feeling.

According to a large section of the European press, Italy is tottering on the verge of another upheaval. The kidnapping and murder of Signor Matteotti, a leading Socialist, has stirred Italy to her depths. There is nothing to connect Signor Mussolini with this outrage, although the whole affair is being used as a weapon by his enemies. The fact of the matter is that dictatorships are not and never were successful beyond a certain limit. At critical periods in the history of nations, a "strong man" as dictator has been "the saviour of his country," but this has not and never will give him the right to impose his will on the people for an indefinite period.



Zekia Bey, Turkey's Representative in London

Mussolini declares that all governments create discontent, and that the only way to prevent this discontent from spreading and becoming a menace to the state is to employ force.

Mussolini is only partly right in his definition of the function of liberty. Liberty is not alone the means to an end; it is both the means and the end. It is the desire that justice may be the portion of all that makes for true liberty. —*Dearborn Independent*, Aug. 30, 1924.

Modern Sadd-U-Cees

By Frederick W. Stray



HE Sadducees, in the time of Christ, constituted one of the chief sects into which the church before the cross had divided. "The same day came to him the Sadducees, which say that there is no resurrection." Matt. 22:23. The

doctrine of the resurrection of the dead is an article of faith which has divided the church more than once in its history. Jesus Christ came into the world preaching the resurrection of the dead, and that He himself had been given power and authority to raise the dead.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Jesus demonstrated His power to fulfil this promise on several occasions. He based the Christian religion upon the prophecy of His own emergence from the tomb. This was so pronounced, according to the gospel writers, that if He had failed to come forth from the grave, the apostles would never have gone forth preaching that Jesus of Nazareth was the Son of God.

Apostolic Preaching and Power

The first recorded sermon in Jerusalem at the beginning of the great evangelism was largely given over to prophecies of the Old Testament which pointed to the resurrection of Christ. After quoting these prophecies, Peter made the application in these words:

"He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Acts 2:31, 32.

First, that David exercising the prophetic gift "spake of the resurrection of Christ," and second, that it applied to Jesus of Nazareth, they themselves being witnesses of the fulfilment. The result of this preaching was the conversion of 3000 people, followed by

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and

shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

their baptism and in the apostolic age baptism was understood as the manifestation of their faith in the resurrection of Christ. Rom. 6:3-5.

The careful student of the New Testament finds that the corner stone of apostolic teaching was the resurrection of Christ, and the climax of hope for all Christian believers, the final resurrection of the body unto life. The church before the cross having been divided upon this question of the resurrection, it is not strange to find in the new church, made up as it was of converts from all the sects of Judaism, the continuance in some degree of the Sadducean denial of the resurrection. This was considered by the apostle Paul in his first letter to the Corinthian church.

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" In reviewing this unbelief in a fundamental of the Christian faith, the apostle Paul had a mighty lever in the acknowledged fact of the resurrection of Christ. No one was admitted into the Christian fellowship who did not unwaveringly confess his faith in the resurrection of Jesus of Nazareth, and subscribe to this faith in the ordinance of baptism. So faith in the resurrection of one person, Jesus of Nazareth, was the door of membership in the church. The apostle was not slow to use this telling argument.

"But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have

testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:13-17.

Divided Christianity

We have now reached a time in the Christian church when this Sadducean disbelief in the resurrection is developing a great and influential following. We hear much these days about the "war in the churches." One of the points of contention in the conflict is over the question of the resurrection. The Modernists' position may be briefly summed up in the expression which with them has become axiomatic, "God himself cannot make dead matter living."

The Modern Sadducee in the church cannot be met with the apostolic argument which the apostle Paul used so effectively in combating the non-resurrection theory in the Corinthian church. In those days all Christians believed in the resurrection of Christ. The Modernist position is not merely a negation of the resurrection at the last day, but openly, boldly, and often times violently, challenges the doctrine of the resurrection of Christ himself. Therefore, to argue as did the apostle Paul, "if there be no resurrection of the dead, then is Christ not risen," has no weight with the Modernist.

In a resumé of the years' religious progress, 1923, appearing in the *Literary Digest*, January 26, 1924, we find this statement:

"Probably the most ominous tendency of the year has been the effort of conservative leaders in some of the churches to insist upon such creedal items as the verbal inspiration of the Bible, the virgin birth of Jesus, the vicarious, substitutionary theory of the blood atonement the physical resurrection of our Lord, and his immediate, visible second advent as essential to saving faith and Christian standing."

The expression "ominous tendency" in this application to the doctrines mentioned, might well have been the words of a Voltaire, or an Ingersol. To think of them being used within the church is an indication of how far the religious thought of the day has departed, not only from apostolic faith, but from the faith of a generation ago.

A short time ago, Rev. C. E. Douglas brought charges of heresy against the Rev. H. D. A. Major, principal of Ripon Hall Theological School. These charges were laid before the Bishop of Oxford who announced that he would refuse to hear them. Rev. Major is reported to have said, "The bishop's decision clears up a matter in which a number of Christians have conflicting



Goethe's Summer House at Weimar. This photograph from "Picturesque Germany," published by Brentano's.



Ypres Five Years

1. Rue de Lille southerly, with new church of St. Pierre building on the ruined walls.
2. Remains of Cloth Hall cleared of wreckage and repaired.
3. The Grand Square easterly towards the Menin Gate. Old ruins of hospital on left.
4. View northerly from roof of St. Pierre church.
5. Postes and Telegraph building, formerly the Ancient Templar's Hall, rebuilt upon old ruins.
6. Hotel de Gard in the Rue des chiens with new architecture copied on the old remains and matching same perfectly.





After the Armistice

7. The new park in front of railway station.

8. The Grand Square towards northeast with remaining front wall of the Cloth Hall.

9. Rue de Steurs rebuilt.

10. View in the Vandenpeereboom Square at rear of Cloth Hall, showing the parts of wall protected by the tower during bombardments from Houthem.

This series of photographs of Ypres was taken in 1923 by Harold M. Nelson, 10 Fairview Ave., Rockcliffe, Ottawa. He has a fine large collection of views and lantern slides suitable for a travelogue or illustrated lecture and of especial interest to veterans and their friends.—ED.



views. What I stated means that when a corpse is put into a grave nothing ever comes out again, whereas the teaching has been that a body put into a grave comes out again as a body at the resurrection. The bishop's decision disposes of such a superstition altogether."

This theological instructor states very clearly and plainly the modernist position with reference to the resurrection, and also indicates the dangerous trend of modernism toward the exaltation of office in the church, and submission to any ecclesiastical declaration that fits the modernist theology.

There are none who cry more loudly for liberty, and freedom from ancient beliefs and ecclesiastical domination than the Modernist. We are reminded of the statement found in Peter, as we follow the devious windings of modernist expression.

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:18, 19.

Every devout Christian should rejoice in the fact that the Bishop of Oxford, or any combination of bishops, has no power to lock the tomb in the day when Christ announces the resurrection. Bishops, prelates, councils, modernists, have no power over the grave. That is in the hands of the One who appeared to John on the Isle of Patmos, and said;

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

Heresy Trials

Bishop Wm. Montgomery Brown has gone so far in a book which has been widely circulated, as to say that Jesus Christ never lived. That is, that Jesus had so much of the myth-



Miss Ishbel MacDonald, the charming young hostess who entertained at No. 10 Downing St. for her father, Ramsay MacDonald, while prime minister of England.

ical element added as the years went by, that we can have no sure knowledge from the New Testament writings, as to the actual facts concerning Jesus of Nazareth. This was too modern even for modernist church men to face. Nine of his fellows acting as a court last May, declared him guilty of heresy, with sentence to be imposed in October. The bishop has since said, "I love the church and my brother ministers, but I am determined to put an end to heresy trials. I hold that I ought not to be singled out because I refuse to accept the literal translations of scripture, while others equally guilty are allowed to remain."—*United Press, Sept. 15, 1924.*

He has, therefore, laid down seven propositions which he desires his fellow bishops to confess their faith in, before he is finally ex-



FRIENDS

Miss Dorothy Hager of Vancouver and her favourite horse.

pelled from their fellowship. All of these propositions were in harmony with the general evangelistic faith of the church until modernism appeared. Propositions six and seven are as follows:

"No. 6. Christ rose bodily from death, and so ascended into heaven, above the earth, where He now sits at the right hand of God.

"No. 7. The bodies of all dead men, women, and children will at some time be physically resurrected."

These propositions will, of course, make a great stir in the church, the result of which will be that some will cry one thing and some another. This is not the first time that such an experience has been recorded. The apostle Paul was charged with heresy by the old Jewish church, and when he saw their divided condition, he took advantage of it.

"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided, for the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry." Acts 23:6-8, 9.

We have no doubt but what there will be a "great cry" in the church now, since the bishop fired this bomb-shell into its midst. Sad to say, the bishop is on the other side of the question from the apostle Paul, who believed and confessed fully the resurrection of the dead.

A Sad Situation

Someway we have always felt that the Sadducees were well named, and we are glad that the old Jewish denominational title so readily adapts itself to the English language. To profess faith in God, with no hope of the resurrection is Sadd-U-Cee, indeed. The

apostle Paul cried out in his argument against the heresy in his day, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor.15:19.

A recent news item states, "The Rev. Dr. Kelman—the great Scottish preacher at Fifth Avenue Church, New York—has declared himself on the side of Dr. Fosdick in the heresy trial. He informed his congregation that he would himself never have entered the American Presbyterian Church, if he had known it was essential to believe in the virgin birth, the bodily resurrection of Christ, all the miracles, and the verbal inspiration of the whole Bible. Good judges have held that Dr. Kelman is today the most powerful living preacher."

We think that "good judges," whoever they may be, will be outclassed by the Great Judge

(Continued on page 30)

Is the Old Book Reliable?

by Rufus A. Underwood



HE Bible has a circulation of fifty thousand copies every time the sun rises and sets. Its influence upon our civilization is undeniable. Will it be outgrown and discarded or can it be depended upon? One of the prophets of the Old Testament says, "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.

A generation ago most of us were taught to believe that God had committed to man an infallible revelation of His will; that the Scriptures are to be accepted as an authoritative, infallible guide. This Book of all books has been accepted by the followers of Christ as the standard by which all character will be judged in the great assize when the motives and acts of all men will be revealed, and rewarded or punished by a just God.

Great and good men have given credit to the Bible above all other books as the source of their understanding and wisdom in worldly affairs. Such men as the grand old man of England, W. E. Gladstone, and David Livingstone are shining examples. In America such men as Washington, Abraham Lincoln, Woodrow Wilson, and multitudes of others whose achievements will live in history have made the Bible their daily companion and its teachings their rule of action.

Untried Leaders

Some would-be reformers are very free to reject a good part of the old, as well as the New Testament, as "out of date", "fables", "clap-trap", "nonsense", "unreliable", and "opposed to science." Such sentiments are openly taught in many of our colleges and universities. We have fallen upon evil days when the trend of teaching of what is called "Modernism", or "Advance Thought" is undermining the foundations of faith. Modernism is making rapid headway in old, evangelical, orthodox churches among the ministry and members. If this continues what will the end be? Woe to mankind when the church or a large number of its members give up their faith in the divine inspiration of the Bible!

Not long ago the writer listened to an address on Modernism by Sherwood Eddy in St.

Paul's M. E. Church of Lincoln, Nebraska before an audience of more than 3000 university and college students. In speaking of the Bible as a whole the speaker said, "If you try to make that book (the Bible) infallible in all matters, the world is doomed. I won't have thousands of young people lose their faith because it is demanded that they accept some antiquated dogma derived from it."

Cutting the Anchor Chains

In a further explanation of what he meant he said, "Such controversial matters as the virgin birth, blood atonement, and the bodily resurrection can well be dispensed with without loss of Christian faith."

Dr. Whitechurch in his Bible studies and lectures at the Lake Park Epworth Assembly in Lincoln, Nebraska, July 31 to August 10, 1924, placed little value on the writings of the apostles or prophets. In his zeal to defend evolution and science (according to Paul falsely so called, 1 Tim. 6:20) he denounced much of the Bible, both Old and New Testaments, as "clap-trap", "nonsense", "out of date", etc. And yet these men would have us accept Christ as the great pattern, and our example.

But there is no half-way ground that we can take. Christ is all He claims to be, the Creator, Law-giver, and Author and Finisher of our salvation through His life, death, resurrection, ascension, second advent, and the glorious redemption, or He is the *greatest fraud* the world has ever seen. The Old and New Testaments are the revelation of God through Christ to man (Rev. 1:1) or they are a great fraud.

Christ and the Scriptures

Christ said, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39. In verses 46 and 47 Christ adds, "Had ye believed Moses, ye would have believed Me: for He wrote of Me. But if ye believe not his writings, how shall ye believe my words?" Again Christ said, "O fools, and slow of heart to believe all that the prophets have spoken: . . . and beginning at Moses and all the prophets, He expounded unto them, in all

the scriptures the things concerning himself." Luke 24:25, 27. Christ places His approval upon the entire Old Testament.

But now Modernists tell us that the record of the flood is a fable; that the death of Christ was not a vicarious death for sin; that the doctrine of the second coming of Christ and the bodily resurrection of the dead are all "sheer nonsense." There are only two roads open before us. We can accept the Bible and Jesus Christ as its author, or we can reject the Bible, and thereby reject Christ. We can substitute a false Christ of human philosophy but that will be of no avail. Christ and the apostles placed their endorsement upon the record of the flood. See Matt. 24: 37-39; Luke 17: 26, 27; 2 Peter 2: 5, 6; 3: 3-7.

In man's exaltation of what Paul calls "science falsely so-called" he is blinded to the fact that "No prophetic scripture *allows a man to interpret it by himself; for prophecy never came by human impulse it was when carried away by the Holy Spirit, that the holy men of God spoke.*" 2 Peter 1:20, 21. *Moffat's Translation of the New Testament.*

In contrast to this inspired statement of the word we are told by the Modernist reformers that the men who wrote the scriptures had *prejudiced minds* and moreover that they were

ignorant of the facts of science. The truth is that man's knowledge of science is so limited that he is unable to understand many things as he will in the future. The hypotheses or suppositions upon which evolution is based are changing and many great scholars consider them unreliable to build one's faith upon. True science is in harmony with its author and His word, and the plan of redemption through the blood of Christ. Man cannot alone or apart from the Spirit of God comprehend this. He can believe the word and thereby experience its fulfillment.

No Middle Ground

We cannot hold to the divine Christ of the Bible, the Saviour of men, and throw away the Bible, or any part of it. One has truthfully said, "The crisis is now upon us. The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition." Again the same author says, "Human science is too limited to comprehend the atonement. The plan of redemption is so far-reaching that philosophy cannot explain it. It will ever remain a mystery that the most profound reasoning cannot fathom. The science of salvation cannot be explained; but *it can be known by experience.*" We can believe the word and experience its saving power.



Harvest time in Sturgeon Valley, near Edmonton, Alberta

Justification by Faith

by Daniel H. Kress, M.D.

BEING justified by faith we have peace with God through our Lord Jesus Christ." Justification by faith is the doctrine of true protestantism. To those who during the dark ages depended upon works as a means of justification, justification by faith became a precious doctrine. To Luther it came as a direct revelation, and it so gripped him that it was ever after the burden of his message. He began vigorously to expose the error of depending upon works as a means of justification.

The Swing of the Pendulum

There is always danger of going to extremes in an effort to correct wrong. The pendulum which swings too far to one side is apt to swing too far to the other. The same danger threatened the church in Luther's day that threatened it when the doctrine of justification began to be preached by Christ and the apostles to a people who had been depending upon works as a means of justification. James' epistle to the believers was written for the purpose of correcting some extreme views which were held in regard to justification by faith. He assured them that a faith that does not produce works is of no value. "As the body without the breath is dead," he reasoned: "So faith without works is dead also, being alone." "Show me thy faith without thy works and I will show you my faith by my works." He said, "Be ye doers of the word, not hearers only, deceiving your own selves." "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

"What doth it profit", he continues, "though a man say he have faith and have not works, can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body what doth it profit? Even so faith if it hath not works is dead."

The Faith of Abraham

"Was not Abraham our father justified by works when he had offered Isaac his son on the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God and it was imputed to him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified and not by faith only."

"If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgeful hearer, but a doer of the work, this man shall be blessed in his deed [*'doing,' marginal reference*]."

"Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." It is the doer that is blessed. It is the doer that has a right to the tree of life and the city of God. A faith which does not lead to obedience of God's commandments is a deceptive faith and valueless. Faith and obedience and faith and good works can never be severed. Faith is not an opiate. Faith is a stimulant. By the good works and obedience seen in the life, faith is revealed.

To those who advocated the doctrine of justification by faith and were afraid of good works lest by so doing they should deny their faith, James said, "Thou believest there is one God, thou doest well, the devils also believe and tremble". Such a faith is not a saving faith. It is not a faith that justifies.

Evidences of Faith

There are only two classes of believers, those who minister to the needs of mankind and those who fail to do so. The question ultimately will not be, what have you believed, but what has your faith led you to do. To one class the words are addressed, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, I was

thirsty and ye gave me drink. I was a stranger and ye took me in. Naked and ye clothed me, I was sick and ye visited me. I was in prison and ye came unto me. Inasmuch as ye have done it unto one of the least . . . ye have done it unto me." To the other class of believers the words are spoken, "Depart from me, ye cursed . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me." They prophesied in his name, but Jesus said "I never knew you."

It is no denial of faith to be a worker together with God. We have been taught to pray, "Give us this day our daily bread". True faith leads one to roll up his sleeves and do all in his power to obtain his bread by the sweat of his brow. "Let him that stole, steal no more, but let him work with his hands, that he may have to give to him that needeth." To the rich young man who came to Christ saying, "What shall I do that I may have eternal life," he replied, "Sell that thou hast and give to the poor". This is what it meant to have saving faith, a faith that would be revealed by obedience to God's commandments, which embodied the great principles of love to God and to man.

Faith does not make void God's law, it establishes it. To the children of Israel God said it was useless for them to stretch forth their hands in prayer unless they took an interest in the needs of others. "Relieve the oppressed, judge the fatherless, plead for the widow". Having done this, he said, "Come now and let us reason together saith the Lord. Though your sins be as scarlet, they shall be as white as snow". Again in addressing the same people they complainingly said, "wherefore have we fasted and thou seest not, afflicted our souls and thou takest no knowledge." He said, "Bring the poor that are cast out to your house, clothe the naked, feed the hungry," etc. "Then shalt thou call and I will answer" and "Thy light shall break forth as the morning." It is then that God's glory shall be their reward and shall be seen upon them, and then "the Gentiles shall come to thy light and kings to the brightness of thy rising. . . and the wealth of the Gentiles shall come unto thee." Isa. 60:1-5. Never will this scripture be fulfilled by God until it is fulfilled by his people. Jesus said, "Let your light so shine before men, that they may see your



Beautiful Residence of Mr. H. S. Southam, Rockcliffe, Ottawa

good works and glorify your Father which is in heaven." Matt. 5:16.

Not Faith and Works but Faith That Works

Of Jesus it is said, "He came to seek and to save that which was lost." His biography was written as follows, "He went about doing good". "He came not to be ministered unto, but to minister." He was the unwearied servant of man's needs and necessities. He could say of himself, "The spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek, He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61:12. In addressing His disciples, He said, "The works that I do shall ye do also" and "by this shall all men know that ye are my disciples." To be a disciple is to be in possession of the "faith which works by love and purifies the soul". This is what it means to have the faith of Jesus; a saving faith; the faith which justifies. To those who under conviction came to John the Baptist with the inquiry, "What shall we do?" he replied, "Let him that hath two coats give to him that hath none and let him that hath food do likewise." He wanted evidence of true faith. This is the faith that is needed today and not merely a faith that will lead one to flee from the wrath to come. What is needed is a faith that will make the widow's heart sing for joy, and that will visit the fatherless and widow in their affliction". "Sell that thou hast and give to the poor" is the message that should be borne to those who have been entrusted with means but are merely fleeing from the wrath to come. Those who have nothing are not excused from this work. They too can minister. They can, as did the man mentioned by Luke, go to those who have and say "a friend of mine in his journey is come to me and I have nothing to set before him." "Lend me three loaves." "Because of his importunity" for someone in need, "he will rise and give him as many as he needeth". Luke 11. God designed that the church, poor in this world's goods, should become the medium through which the means of the rich should flow to the needy poor. This is the work before the church today. To those among its members who have selfishly withheld their tithes and

offerings, the word should come, "Let him that stole, steal no more, but rather let him work with his hands, that he may give to him that needeth." This is spoken of as "true religion", and saving faith, a faith that justifies. "This is the victory that overcometh the world, even our faith." Better it is to have good works without faith than to have a mere profession of faith without good works. For good works there is a demand. For a mere profession of faith without works, there exists no need. It is salt without savour, good for nothing, but to be cast out and to be trodden under foot of men.



The Land of Beginning Again

BOOTH TARKINGTON

I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped like a shabby old coat at the door,
And never put on again.

I wish we could come on it all unawares,
Like the hunter who finds a lost trail
And I wish that the ones whom our blindness had done
The greatest injustice of all
Could be at the gates like an old friend that waits
For the comrade he's gladdest to hail.

We would find all the things we intended to do,
But forgot and remembered too late,
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It wouldn't be possible not to be kind
In that Land of Beginning Again:
And the ones we misjudged and the ones whom we
grudged
Their moments of victory here,
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

For what had been hardest we'd know had been best,
And what had seemed loss would be gain.
For there isn't a sting that will not take wing
When we've faced it and laughed it away.
And I think that the laughter is most what we're after
In the Land of Beginning Again.

So I wish that there were some wonderful place
Called the Land of Beginning Again
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped like a shabby old coat at the door,
And never put on again.



"GIVEN a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy."

Habits and Health

by *Harry G. Hankins, M. D.*

YOU can't go to the shop and buy a habit. You can get neither the ready-to-wear nor the made-to-order variety. Each person must manufacture his own at the cost of a great deal of time; and if it is to be a good habit, considerable thought and careful planning.

We all admire good habits. Fortunately it is possible for everyone to have a good stock-in-trade of this variety, for it does not cost much in hard cash, but in hard work. What a blessing that this primary essential to success is within the reach of the humblest individual.

Of course a habit is just something that we do over and over again till it becomes a part of us, and then we go right on doing it without thought or effort. Anyone can recognize a good habit at a glance, but many people might be at a loss to describe one from memory. And there are habits that we are not quite sure about. So a little study of habits will no doubt be profitable.

Cleanliness

"Cleanliness is next to godliness." The man who first said that, laid the foundation stone for the edifice of good habits. Cleanliness should be external. That is obvious. We wouldn't think of appearing in public with dirty faces or soiled hands. We even go a step further, and like to have our clothing clean on the outside where folks can see it!

And that introduces us to the next point. Internal cleanliness is even more important, from the standpoint of good health, than the external variety. Daily bathing in a warm climate and in summer is ideal. Weekly bathing is imperative. Internal cleansing should begin with the teeth and end with an efficient daily evacuation.

There is another form of bathing that does not require the use of water. The blood is bathed and purified in the oxygen that comes in contact with it in the lungs. Therefore deep and regular respiration of pure air is even more important than regular bathing in

pure water. This means that our windows must be wide open all night. Many have a dread of night air. There is no difference between night air and day air except that made by the absence of the sun. Of course we must be more warmly clad at night than in the day time, but we need fresh pure air just as much. The most common cause of consumption is sleeping at night with closed windows.

Another way to keep clean is to avoid contact with dirty objects. This refers, of course, to keeping our hands as much as possible out of filth. But it means more than that. Many people put into their stomachs things they would not care to have very close to their nostrils for long. How many venerable jests do we not know about how to select good (?) cheese. We may say



The well-known naturalist, author and lecturer, Jack Miner, in his garden, Kingsville, Ontario.

as a guiding principle that it is not good to eat anything that is not strictly fresh. There are exceptions to this rule, however. For instance, fresh bread is rather indigestible. It is better when at least twelve hours old. But this statement is especially true of the foods derived from animals, as milk, eggs, and meat. The practice of eating meat "high" cannot be too strongly condemned. But diet is a subject of itself, and we must not consider it further at this time, except to note briefly the time and frequency of taking food. Food should be taken at regular intervals. It takes the stomach four to five hours to empty itself, depending on the kind of food that was taken. Therefore if we eat again in less than four hours, the stomach cannot finish one job before it is given another, and you know how annoying that is. It is well to give it a little period of rest between meals. It works more

efficiently if treated with consideration, so it is best to allow five hours between meals.

Uses of a Hobby

Now let us get back to our habits. Most of us have to work for our living. This is a habit that is forced upon us, and it is a good one. Even in Eden man was given work to dress and keep the garden. And in our day when the devil finds work for idle hands, profitable employment is still more necessary.

There are two classes of work, active and sedentary. Variety is not only the "spice of life", but one of its very necessary ingredients. A man of active physical employment should spend some time daily in physical rest and mental activity. Those who sit all day in an office chair should use their spare time swinging an axe or hoeing in the garden. Daily physical and mental exercise are both necessary to perfect health. This reminds us that a hobby is a useful way of becoming interested in the kind of exercise we should take, and it also makes our exercise profitable in other ways. There is much satisfaction in being able to see something accomplished when our exercise is finished. Games have their place, and are useful in furnishing complete mental relaxation, and in training the muscles. One must keep the end in view, and use whatever means is most convenient and most congenial.

Recreation

Recreation as it is practised by many is a contradiction. Late hours at the theatre or card party do not help to fit one for the day's duties. Proper rest is just as important as daily labour. The average adult requires eight hours rest in the twenty-four. Children and older people require more. And there is no denying the truth of the old adage "early to bed and early to rise" as far as the health part is concerned. One gets most benefit by early retiring, and one misses a great deal by staying in bed late in the morning.

Let us briefly sum up the good habits:

(1) Daily bathing; (2) Cleanliness from the teeth to the end of the alimentary tract; (3) Put only pure, clean food into the stomach; (4) Allow five hours between meals; (5) Daily deep breathing of pure air; (6) Windows wide open all night; (7) Suitable daily mental and physical exercise; (8) Sufficient sleep taken in the early part of the night.

Following these simple rules will help build up a life of health and usefulness and will give happiness and length of days.



His Royal Highness and Lord Mountbatten on the rear of the Prince's observation car en route to the royal ranch at High River, Alberta.

Cardinal Mercier's Optimism

Prospects of World Peace and the Obstacles to be Overcome

THE following letter written by Cardinal Mercier, Archbishop of Malines, Belgium, to a friend in New York, will be of interest to the readers of the CANADIAN WATCHMAN MAGAZINE. Cardinal Mercier is widely known on account of his defiance of Germany during the invasion of Belgium at the beginning of the war. We quote the letter as published in *The Evening Telegram*, St. John's, Nfld., of Sept. 19, 1924.

"The world at this hour," writes the eminent prelate, "is a great invalid. All eyes are turned to the physicians, all lips anxiously asking: Is there hope of recovery? Have you a remedy, *the remedy*? The physicians have no concrete answer, or rather, they give divers answers all at once. The more the consultations and remedies multiply the more we realize that we are at a standstill.

"Optimist or pessimist, which shall it be? From a hypothetical consideration of the situation in the present premises, there is something to justify and explain either tendency, but, in my humble judgment, under the broader view which should be decisive, optimism must prevail. Be confident in spite of all, were my words to my fellow citizens at one of the darkest hours of recent history. No matter how troubled, how close to disaster and despair conditions may be, let every one keep his head erect and his heart steady, because discouragement has never begotten energy, and energy alone breeds triumph.

"O, ye young men, compatriots, men of the people and representatives of the people, whether of Belgium or of other countries, do ye wish to help your brothers, the allies of yesterday, in the struggle we have made for ten years to attain peace? Then be men of energy. Should some vacillate or yield, be ye, the controlling majority, at all events steadfast.

"Alas! I know that both nations and individuals have undergone a great change: self-seeking, the thirst for pleasure, the lust for money have too often overcome self-denial and devotion to the common weal, while political partisanship and class strife have impeded unity of action and have rended the commonwealth asunder. In this, however, I recognize the effects of nerve collapse due to the hyperstrain of protracted war. A few more swings, and the pendulum will return to the vertical.

Here in Belgium and in France, there is no doubt that the rising generation gives promise of an abundant reserve of national energy, faith and discipline. Respect for and love of authority are growing, clearing the air, spreading currents of confidence, casting seeds of peace.

"If all countries agreed to submit to one and the same moral authority, it would be possible to keep the peace. But should one of them deny this moral authority, seek alliances to build up its predominance over others, the peril of war must inevitably ensue.

"The notorious 'internationale' dreamt of by socialism or communism is really a universal and permanent organization for war: the very antithesis of peace.

"Bolshevism, the last end of social dissolution is radically atheistic. Anti-bolshevism, the restoration of order, can only be built upon God.

"Christ and He alone is King of peace. He teaches us that we are all brothers, that we have one and the same Father in heaven, and that the predominant law of our life, in which all other commandments are compassed is charity—the love of all for their Father, and for the sake of the Father, the love of brothers for one another. In such measure as this love pervades, in so far will peace reign over the world.

"In order, therefore, to work for universal peace, it is necessary to build up the gospel's rule. Let all believers set to work on this apostolate. Let all Christian nations without mental reservation or dread of facing the truth and its consequences, make a loyal effort to bring about the realization of our Lord's supreme wish as He was about to ascend to His Father: 'Ut unum sint'—That they may all be one."

"Christ said to us, and His word deceives not; do you wish to live the real life, not that which passes and is ended by death, but life eternal, with the full satisfaction it brings to the deepest aspirations of the soul, then draw it from knowledge of the true God and of His envoy among us, our Lord Jesus Christ."

WHEN I stand before the throne,
Dressed in beauty not my own,
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe.

—Robert McCheyne

Seen Through Others' Eyes

Words

KATHLEEN DAVIS

Words are cruel things and often
Come back home as ill things should,
And cause regret to quickly soften
Hearts that mean to do but good.

Words are ours to be a blessing.
Grant that mine may ever be,
Where there's need of soft caressing—
O give the gift divine to me.

Words of mine, go forth to strengthen,
And sweeten with compassion's touch;
As the evening shadows lengthen,
And hearts are burdened overmuch.

Words may wing their way to Heaven.
May my own the Angels take,
And grant the task to me be given
To heal the wounds the foe doth make.

The Medical Doctor and the Chiropractor

A Reply to H. G. Hankins, M.D., by Walter
Henderson, D.C., Ph.C.

My article will, of necessity, be slightly disconnected as I intend to analyse Dr. Hankins' article in the order in which he has written it.

Dr. Hankins' first reference is to a farm labourer who took a correspondence course, and in three months became a Chiropractor. This is an example of a very regrettable condition existing in our ranks. I admit the truth of it and join in with the other properly qualified members of my profession in thanking Dr. Hankins for his assistance in helping us warn the public against those Chiropractors who do not possess the proper, and necessary qualifications to intelligently practice the science.

In this respect though, I would like to draw Dr. Hankins' attention to the fact that Chiropractic is only about thirty years old, while the medical science is almost five thousand years old; and it is still within the memory of the present medical régime when medical students apprenticed themselves to a practitioner, and in this way became doctors. Legislation has changed all this, and legislation would, in the same way, prohibit the correspondence course Chiropractor, if we could get the legislation. This has been barred from us through the agitation of the Medical Association.

A man who is to have the life of humanity

in his hands should thoroughly understand the human body both in health and disease, and should be prepared to use every device that is of proved value in the treatment of disease—is a quotation from Dr. Hankins' article.

Dr. Hankins follows with a few quotations, and cites some cases. I could do likewise, and quote from my own experience with sad cases which had been given up by other sciences. It would require much space so I will merely quote some eminent physicians with regard to their own science.

Richard Cabot, M.D. chief of the medical staff, Massachusetts General Hospital, and a professor at Harvard University says:

"Every educated physician knows that most diseases are not appreciably helped by drugs."

"Fifty per cent of diagnosis are wrong."

"So long as medical science is no science at all but merely a hodge-podge, fifty per cent efficient, we have no right to assume that because we cannot understand how changes come about in a patient, that it is not done and cannot be done."

"If recent cults had absolutely no merit they would cease to exist."

"If we arrive at a correct diagnosis in only fifty per cent are we not quacks to the extent of the other fifty per cent in diagnosing and giving treatment."

Oliver Wendell Holmes, M.D., says:

"Medicine is a colossal system of self-deception."

T. R. Allison, L.R.C.P., London, Eng., says:

"Drugs do not cure disease. The particular symptoms may be quieted by a narcotic or some other drug, but the disease itself remains."

Dr. Abercrombie, F.R.C.P., Edinburgh, says:

"Medicine is a science of guessing."

Dr. Hankins claims that the germs of small-pox, diphtheria, typhoid, tetanus, yellow fever, malaria, and cholera, have been discovered and conquered. He is right. Those which were discovered were conquered, but there are still thousands of persons dying annually from these diseases.

There was once a famous medical doctor by the name of Harvey. It was back in the days when our veins were supposed to contain

air instead of blood. (Not so many generations back either). Harvey found the truth and appeared before a clinic of his own fellows to show them his wonderful discovery, he was laughed at to the extent that in his anger at their doubt he slashed a vein and the blood flowed. They saw. Did they believe? No. Not even their own eyesight. Now, I believe, they are erecting a monument to a man by the name of Harvey.

The medical men have told us, "Demonstrate to our satisfaction that what you say is so and we will believe it". As our science cannot be proved by the laws of chemistry and physics we are inclined to doubt them. All the proof we have is real results. Incidentally we cannot see where their belief would strengthen us in any way.

"The unwillingness to investigate any other system, other than that which is familiar, or to investigate the defects of his own method, stamps a man as prejudicial in mind, and, therefore, unworthy of the respect of the thoughtful and fair-minded men."—*Alfred Walton, M.D., Phil.*

I wish to correct the statement that "Chiropractic ignores Bacteriology". This is erroneous. Also, it might be surprising to hear that Chiropractors believe in germs. Not as the cause of disease because we are breathing in disease germs with every breath and yet we are not all diseased. No, the weakened area must exist first, then your germ has a field of operation.

Religious Education—How?

WE have no sympathy with the attitude of the Protestant Board of School Commissioners as voiced by its chairman, Mr. Creelman, at the opening meeting of the School Commission on Tuesday.

To take refuge behind so-called "constitutional rights" is, in this case, not in the best interests of the community.

We are not now discussing the question of how our Roman Catholic fellow citizens shall conduct their schools.

We are speaking as Protestants and English-speaking people to such, about such.

We believe that our attitude as Protestants towards education should be that it must be civic first, not religious.

Religious education we hold, is not a matter for the State or the community, but for the Church and the Home.

If the State or community has the control of religious education it can decree what religion, or creed, or system of belief shall be taught.

And no legislative body, or body deriving its authority from any legislative body, nor any institution calling itself the State, has the right to come between man and his Maker, or to compel him to accept any religious doctrine, or to worship God according to any mode.

Man's soul is free.

State control of religious education may interfere with the freedom of the soul.

We do not say it does so in the Province of Quebec, nor that it will; simply that it may and, therefore, it is wrong.

We are stating a fundamental Protestant principle when we argue for religious education being outside the control of the State.

Violation of that principle will inevitably lead to injustice; it is doing so in the case of the Jews who rightly complain of their children being educated in a Protestant atmosphere and, moreover, of being taxed without representation.

"A question is never settled until it is settled right."

To allow the Jewish people to have separate schools would not settle the question.

It would simply enlarge the ultimate wrong.

Protestants and Jews should have a public school system, the education should be given free, as should the books, and religious teaching should have no place in the curriculum.

That should be left to the Churches and to parents.

We believe sincerely in religious education of the young and in the teachings of the Bible.

But to fasten this on our school system under the claim of constitutional rights is to make a compromise with wrong and for that, our children's children will have to pay.

Said Lowell:—

"Man is more than constitutions;
better rot beneath the sod,
Than be true to Church and State
and be doubly false to God."

We agree.

—*Montreal Morning Sun, Oct. 2, 1924.*

"A PERSON who cannot succeed without being in a herd ought to organize his own herd. My advice to a young man is to learn to pitch in and fight his battles single-handed. Sheep and goats run in droves, but lions and tigers do not."—*E. W. Howe.*

NEWS NOTES

—The Japanese bar natives of Korea, China, Mongolia, Siam and Java from settling in Japan.

—Fully one-eighth of all the inhabitants of the world live along the banks of the Yangtze River, or its tributaries.

—More than one-third of the total area of Holland lies below the level of the sea which is kept back by means of dikes.

—Nearly half the 7,600,000 inhabitants of Belgium are savings-bank depositors. The depositors have an average credit of 427 francs.

—Prior to 1912 there was not a single labour organization in Japan; today there are nearly seven hundred unions with a total membership of a quarter of a million.

—The original French of the now stale Coué refrain is: "Chaque jour aux toutes façons je vais mieux en mieux." The rhyme, in English, is accidental but appeals to popular fancy.

—The Waldes Museum in Prague is a button museum founded by a Bohemian button manufacturer. It is devoted to a collection of dress-fastening devices of all kinds and of all periods.

—Japanese water bags of rice paper are more durable than similar articles of rubber. Resin is used between the layers of paper, which is soft and flexible. The outside is covered with lacquer.

—A silk floss cotton or silk cotton known as Kapok, is obtained from the fruit of a tree found in the Dutch East Indies, Ecuador, Brazil and India. The yellow silky mass is taken from pods and dried on cement floors.

—Luther Burbank has offered his "creations gardens" to the University of California for educational and experimental purposes. He has been offered \$100,000 for them, but commercial profits interest him less than the public benefit.

—A transcontinental journey in Australia by rail from Perth to Brisbane involves five changes due to break in gauge. The distance is 3,480 miles with the greater part of the railway mileage constructed on the 3 feet, 6 inch gauge.

—The New York Public Library reports 385,633 fewer volumes issued in 1923 than in 1922, though 1922 was far below the record for 1921. What is the answer—Radio?

—Luther Burbank's latest addition to the plant world is a new blackberry known as the "thornless blackberry." The cane has no thorns and the fruit is larger and more delicious than the ordinary blackberry.

—Rubber-block paving is to be placed on St. Martin's Lane, London, England. Rubber, in addition to being noiseless, gives a hard, solid foundation, and lasts longer than ordinary paving material, although the initial expense is greater, according to paving experts.

—Lignum-vitae is the hardest wood known. It is the only wood that can be used for the bearings at the stern end of the propeller shafts of steamers and nearly every large steamship is dependent upon a block of lignum-vitae for a smooth-running screw. The fibers of this wood weave back and forth, crossing and recrossing each other in a manner that resembles the weave of an automobile tire.

Modern Sadd-U-Cees

(Continued from page 19)

of all at the last day. We cannot believe that any man, proclaiming such denial of Christian faith, receives any help from the Holy Ghost in his preaching. If he is a powerful preacher the source of his power, in negation of the essentials of Christian faith, is derived from some power antagonistic to the gospel. Have we not reached the time foretold by the apostle in Second Timothy 4: 1-4?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

There is no greater evidence in the religious world today of the imminence of the second advent of Jesus Christ than the great modernist apostacy in its negation of fundamental faith in Christ Himself, His birth, His miracles, His atoning death, and His resurrection. And the end is not yet.



A Christmas Carol

THERE'S a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the Beautiful sing,
For the manger of Bethlehem cradles a king.

There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet boy
Is the Lord of the earth.
Ay! the star rains its fire and the beautiful sing,
For the manger of Bethlehem cradles a king!

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world.
Every heart is aflame, and the Beautiful sing
In the homes of the nations that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Saviour and King!

—J. G. Holland