

# *The Canadian* 6 **WATCHMAN**



Mrs. Hilton Philipson, British M. P., and her Children.

**“World-wide Unrest—the Cause and Cure”**

See  
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## Recipe for a Happy New Year



TAKE twelve fine, full-grown months, see that these are thoroughly free from all old memories of bitterness, rancour, hate and jealousy; cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; in short, see that these months are freed from all the past— have them as fresh and clean as when they first came from the great storehouse of Time.

Cut these months into thirty or thirty-one equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil the entire lot in this way), but prepare one day at a time as follows:

Into each day put twelve parts of faith, eleven of patience, ten of courage, nine of work (some people omit this ingredient and so spoil the flavour of the rest), eight of hope, seven of fidelity, six of liberality, five of kindness, four of rest (leaving this out is like leaving the oil out of the salad—don't do it), three of prayer, two of meditation, and one well-selected resolution. If you have no conscientious scruples, put in about a teaspoonful of good spirits, a dash of fun, a pinch of folly, a sprinkling of play, and a heaping cupful of good humour.

Pour into the whole love *ad libitum* and mix with a vim. Cook thoroughly in a fervent heat; garnish with a few smiles and a sprig of joy; then serve with quietness, unselfishness, and cheerfulness, and a Happy New Year is a certainty.

—H. M. S.

# The Canadian Watchman

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## EDITORIAL COMMENT

### *New Year Resolutions*

THIS is the time when many will make new resolutions in a more or less futile effort to reform habits. The failure of so many similar resolutions has led to the saying that a certain traditionally hot place is paved with good resolutions. The resolutions to do better are nevertheless very commendable for they indicate an inward craving for something better and higher. But resolutions cannot reform human nature, and the weakness and failure of good resolutions is an illustration of the truth of the prophet's warning that "the way of man is not in himself." Jer. 10:23. "Can

the Ethiopian change his skin, or the leopard his spots; then may ye also do good, that are accustomed to do evil." Jer. 13:23.

But what is impossible with man is possible with God. "The gospel is the power of God unto salvation to every one that believeth." Rom. 1:16. We cannot by good resolutions change our evil natures, but it is nevertheless important for us to realize and recognize the power of the will. The will must be exercised but its part is to will to believe God's promises in the gospel. If we will to believe and obey God we may experience the power of God to do for us what we cannot do for ourselves.



This photograph taken at a fox farm near Calgary shows a group of Dutch editors who toured Canada as guests of E. W. Beatty, President of the C. P. R. They seemed favourably impressed with the country. Canada would welcome more Dutch farmers as immigrants.

Take God at his word and walk in the light that his spirit impresses upon your conscience and He will give you a new mind, a new heart, new desires, a brighter uplook, and power to be more like what you in your inner soul desire to be.



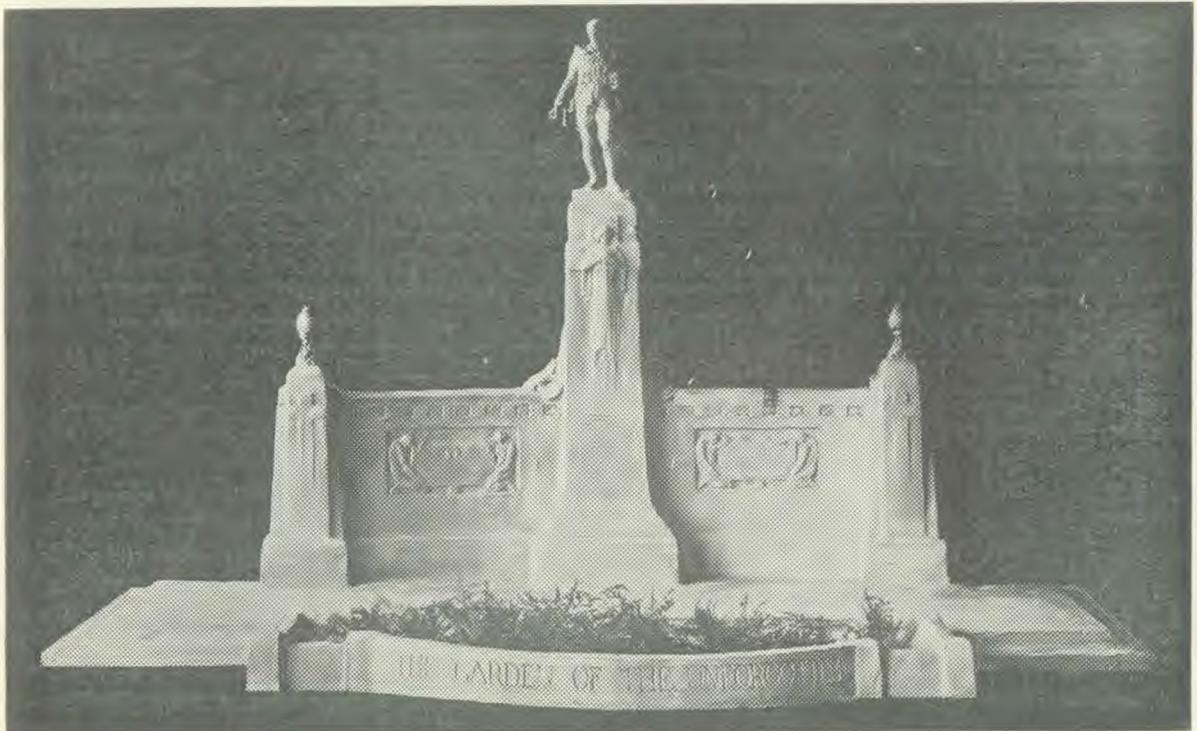
### **Blowing Hot and Cold on the Law Question**

WE have no disposition to judge either the motives or the Christian experience of any man who disagrees with us in method or doctrine, but we cannot understand how any Christian teacher can deliberately contradict his church and himself especially in a point that he has repeatedly affirmed to be the very essence of Christianity, in order to make out a case against a troublesome opponent.

Seventh-day Adventists hold to the orthodox evangelical Protestant view of the inspiration of the Holy Scriptures and the divine authority of the decalogue. When, however, we urge the binding obligation of the fourth commandment and preach that men should keep holy the seventh day of the week,

the objection is often raised that the law has been abolished. The abolition of the moral law is rarely advocated by any Protestant minister or editor, except when this phase of the Sabbath question is under discussion.

The Christian church is facing the supreme crisis of its history. As fundamentalists we are made sad and sick at heart when those who ordinarily stand so nobly against the modernist movement to undermine the authority of the Scriptures begin to quibble and blow hot and cold on a vital point. Why is it that Protestant teachers will deny what is emphatically stated in nearly all their creeds, that the decalogue is eternal and is of binding force on all mankind, in an endeavour to refute the claims and discredit the practise of Seventh-day observers? This is all the harder to explain because as soon as the agitation has quieted down the same teachers return without apology to the orthodox position on the law question. This charge of contradictory teaching is a serious one to make against any religious leaders, but unfortunately it is not uncommon in dealing with the Sabbath question. Here is a sample from an influential religious publication:



**OSHAWA'S WAR MEMORIAL**

Unveiled on Thanksgiving Day (Nov. 10.) by Chief Justice Sir William Mulock. It is the central feature of "The Garden of the Unforgotten" which constitutes a Memorial Park. Incorporated in the design are 32 squares of stone collected from allied countries and from famous battlefields of the war. The monument is 28 feet high and 45 feet wide.



Sir Herbert Samuel noted Zionist and British High Commissioner who has had charge of the reorganization of Palestine.

The first quotation, absolutely unorthodox, is from an editorial against the Seventh-day Adventists' position on the Sabbath. We do not want to discredit the excellent journal, but if any reader questions the accuracy of the quotations we will furnish the name of the paper so that they can be verified.

"The Old Testament law (and by the law we mean the *whole law*—for Adventists distinguish between ceremonial law and moral laws, a distinction which is unwarranted and never referred to in the New Testament) was a *temporary covenant given only to Israel* and was added to the Abrahamic covenant till the Seed, Christ, should come to whom the promise was made." —  
July, 1921.

Now compare the foregoing statement with the following quotation of an entirely orthodox view presented in a leading article of another issue of the same paper.

"Is not the Christian, then, delivered from bondage of law?—Yes, from that of the ceremonial law; for the obvious reason that its rites and symbols were fulfilled in Christ. At His coming these lost their binding force, precisely as the scaffolding of a building becomes useless when the building has gone up. But as to the moral law, our Lord emphasized its binding force upon the

conscience of every man. In the Sermon on the Mount He reiterated its precepts, adding the ictus of His personal command upon all who should ever profess to honour and serve Him.

"It is false and mischievous to say that He 'abrogated' any portion of the moral law, since it is interwoven with the nerve and sinew of the human constitution. Its obligations can never be annulled until there is radical change in our physical and moral structure. The Ten Commandments were written on tables of stone for this reason; that is, to indicate that they were intended to be of perpetual force." —  
February, 1924.

We cannot help feeling that a fearful responsibility for the present state of world-wide lawlessness rests upon those who have undermined regard for God's law. If we retain the approbation of God we must be consistent. If the Protestant position does not appeal to our conscience we may consistently adopt the position of Rome or even go back to the philosophy of Athens, but we cannot accomplish any permanent uplift work by blowing hot and cold on any fundamental.



An interesting and little known photograph of Sir John A. MacDonal as he appeared when he became Premier of Canada at Confederation.

# World-wide Unrest—



ONE striking result of the Industrial Revolution, the mechanical age in which we live, is the physical weakening of our bodies under the great strain and stress of the times. We are too much on the rush, too hurried.

We dart here and go there; we are ever on the move. Our automobiles, our fast-moving trains, our rapidly propelled ships, have helped to make us this way. We can not wait; the delay of a moment makes us nervous, makes us fidgety, sets us on fire. Then our rapidly growing urban life is driving us along, with its bustle and its manifold activities. We are all in the grind, and we must go or drop out of the race.

But the cost of this swift pace, this jammed life, in which we compress and crowd four or five times the life that our forbears used to live, is telling upon our physical forces. It is weakening our vitality, our powers of bodily resistance, and the consequence is an increase in disease, the wave of one epidemic after another, the "flu," scarlet fever, and many other diseaseful scourges. The body can stand just so much; when we drive it beyond the limit, there must be a reckoning. What is true of every other machine is most certainly true of our body machine. We can not expect to tear and bang around the way we do and keep ourselves physically fit.

## Nervous Disorders

Especially is there an increase of functional diseases, those that have to do with the nervous system. There is evident reason why there are so many suffering from nervous prostration, neuritis, and other psychopathic disorders. Our feverish modern life accounts, too, for the alarming growth of insanity in recent years. Our brains are being overtaxed, and they are cracking under the strain. There is reason why we have among us so many morons, near-idiot, those having the apparent physical growth of an adult, yet with the brain of a child.

In our schools they are submitting the children to different mental tests, as is well known. One of these is called the "I.Q.," the intelligence quotient test, to determine the mental age of the child in contrast to his physical age.

The pedagogues who are making these tests

*The strenuous rush of this materialistic age crowds out the really worth-while life.*

by WILLIAM G. WIRTH

*Lecturer on Bible and Religion, College of Medical Evangelists, Loma Linda and Los Angeles, California.*

are telling us of the remarkable difference in many cases between a child's physical age and his mental age. Physically, the child may be, say, twelve years old, while mentally he may be only five or six. Were this I. Q. test to be applied to adults, it is feared that even more marked would be the difference between the physical and mental ages.

## Men are Below Par

What does this all show?—That many of us are below par. Have we forgotten the revealing statistics of the physical and mental condition of the men in this country who were called to the draft in the recent World War? Have we forgotten that many, many of them failed to attain the reasonable standard that was set? Lothrop Stoddard's thesis, in his book, "The Revolt Against Civilization," that we need to develop a stronger white race, physically, if we are to save our Western civilization, is not far from the mark.

This rush age has given us a bad psychology. We are so much on the go that we do not have the time to be with ourselves as much as we should and to do the wholesome and necessary reflection and meditation so needful to the development of the whole man. We do not do the strong, vigorous thinking that we ought. We are in the swim, and we drift swiftly along, following the main current of the crowd or the direction of the leader. We live too much on the outside of ourselves and not nearly enough on the inside. The result is that prayer is getting to be a lost art, the spiritual values of life are either slighted or obscured altogether; and as for faith in God and a feeling of dependence upon Him, our attention is so con-

# *the* Cause and Cure

tinuously fixed on the things about us that these soul fundamentals vanish from our vision and cease to exist.

The Lord saw our times clearly when He said: "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." A. R. V. Luke 21:34-36. "Surfeiting," "drunkenness," and "the cares of this life"—its interests, concerns, and attentions—are cheating us, miserably cheating us, of the very things that are the most worth while.

## Lack of Stability

So accustomed are we to jumping from one thing to another, to flitting here and there, that things to attract and hold our attention and interest must be racy and spicy. We have a great craving for the new. The old and the conservative do not suit or satisfy. The latest fashion is the word and the demand. Change and not stability must be the order.

Harmful and weakening as this is, what makes a bad matter much worse is that this craving for the new has affected religion. This must be new also; and is not the very word used to express the latest advanced, liberal conception of Christianity, "Modernism," indicative of this fact?

The good, old, time-honoured and time-proved religion of Jesus Christ, with its cross of Calvary, its shed blood for the atonement of guilty sinners, its inspired Word, its resurrected Lord, and its soon-returning Saviour, is no longer wanted.

The demand is for the more "modern," the more comfortable, and the less heart-searching and less sin-condemning cult and ism of the day, of which so many have sprung up in recent years.

To this generation come the words: "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein." A. R. V. Jeremiah 6:16.

Oh that God would help us, as men and women who desire to do His will, not to be swept from the "old paths" and "good way" of salvation; that we shall take our place at the foot of the cross, and as Christian, in Bunyan's "Pilgrim's Progress," recognize and know that it is there and only there that we can have rolled from us the burden of our sins and iniquities and find that "rest" for our souls, that peace "which passeth all understanding"! Would that Heaven would flash into our hearts



When the Prince of Wales visited at the home of Henry Ford, Detroit. Left to right: Edsel Ford, His Royal Highness, and Henry Ford.

the conviction that we need the Bible as the only and complete rule of our paths, and that we do not need any of the new, superficial, changeful, fitful, carnally minded and carnally satisfying religious philosophies and teachings of our days, that are leading us from God instead of to Him! Would that we knew "the old, old story of Jesus and His love," and vitally sensed the fact that it is only in Him that we can have life! Would that Peter could speak to us today the words that he spoke to the people of apostolic times! "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." A.R.V. Acts 4:12.

**Obsessed by Materialism**

Closely connected with the speed and raciness of this time, which the prophet Daniel accurately foretold would be characterized by a running to and fro and an increase of knowledge, is our tendency toward materialism. Life is pretty nice and comfortable these days. Everything is at hand to make it pleasant and easy for our bodies, our physical life. When we go out, we have our automobiles, and before we hardly realize it, we are at our des-

tination. And how comfortable the riding! It is not the jouncing, bumping, shaking carriage and buggy of former days, but the leather cushion and nestling seat of the touring car, the sedan, or the limousine.

The good housewife of ordinary circumstances can have her vacuum cleaner; so gone are the days of the dust clouds of the old broom. No longer is the family washing the drudgery of the week; the washing machine has removed that. If we want to order something from the merchant, we do not have to leave the house. The telephone is handy, and electricity is better than the physical exertion of former days. These and countless other inventions and devices have made us very well satisfied with this earth; and when men are satisfied with this earth, let it not be forgotten, they are not inclined to turn to God! They do not feel their need of Him.

Sodom and Gomorrah, the two Palestinian cities, have come down to us in Bible history as representative of the fate of a people who became so steeped in iniquity and worldliness that they were destroyed. From the cause of their destruction, we can learn the lesson for our day. Let us read it: "Behold, this was the



"Blarney Castle", Knowlton, Que. It is a long way from the historic castle and famous Blarney-stone in Ireland, but one of the most artistic beauty spots of Canada. This photograph shows the beautiful summer residence of the Hon. George Foster, K.C.

iniquity of thy sister Sodom: pride, fullness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy." A. R. V. Ezekiel 16: 49.

Materialism, gross materialism, was the outstanding sin of the cities of the fertile plain. And it is this same materialism that is one of the leading iniquities of our time; and just as surely as it brought destruction then, it will bring destruction in the near future. It is because we are so materialistic that we are shriveled spiritually. We need to heed the words of Christ: "Ye can not serve God and mammon." A. R. V. Matthew 6:24. It is this that explains our lack of faith. We live too much by sight to have any place for faith.

#### Sodom as a Symbol

We have said that Sodom is symbolic of our own time. We asseverate this by the words of Christ himself: "Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded, but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all; after the same manner shall it be in the day that the Son of man is revealed." A.R.V. Luke 17:28-30. Will the reader please note the materialistic character of our age as predicted by Christ in the very use of the words He employed? "Ate," "drank," "bought," "sold," "planted," and "builded"—all suggest bodily comfort and bodily life.

We say "bodily" with accurate Scriptural meaning, because a few verses further on in the same chapter, still dealing with the conditions obtaining in the day of His coming, Jesus answered the query of His disciples by the deeply significant remark: "Where the body is, thither will the eagles also be gathered together." A. R. V. Verse 37. Ours is indeed a "body" civilization; everything is done these days for the comfort and accommodation of the body. Our Saviour with His divine prescience, exactly told it as it is.

#### Worshipping the God Comfort

In "The Letters of Franklin H. Lane," Secretary of the Interior in the Wilson Cabinet, there is a statement in one of these letters to a close friend that contains a world of meaning. Lane had written that he wished he could have the Christian faith of his friend, for he felt the lack of religion in his own life; but he went on to say that he had allowed himself to be-

come too much absorbed in the things of this world to realize this inward hope and longing. Then comes the all-too-true sentence: "We are worshippers of the god Comfort." Lane hit it right. We are devotees at this unholy shrine, too many of us, and it is sapping our very spiritual life and weakening our powers of moral resistance. It clearly shows why we are largely a godless generation, a people who know not our God.

#### The Remedy

It was in the wilderness of temptation that Jesus answered the devil: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." A. R. V. Matthew 4:4. Thus did the Man of Galilee meet the temptation to give Himself over to the material values of life; and thus does the man of the present need to meet the same issue if he would put Himself on Heaven's side.

The day is drawing on apace when the things of our physical life will do us no good, will save us not. Our salvation must needs be placed upon that which is higher than temporal concerns, that which is enduring. "In that day men shall cast away their idols of silver, and their idols of gold, which have been made for them to worship, to the moles and to the bats; to go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake mightily the earth." A. R. V. Isaiah 2:20, 21.

#### If You've Anything Good to Say

If you've anything good to say of man,  
Don't wait till he's laid to rest,  
For the eulogy spoken when hearts are broken  
Is an empty thing at best.  
Ah! the blighted flower now drooping lonely  
Would perfume the mountain-side,  
If the sun's glad ray had but shone today  
And the pretty bud espied.

If you've any alms to give to the poor,  
Don't wait till you hear the cry  
Of wan distress in this wilderness,  
Lest the one forsaken die.  
Oh, harken to poverty's sad lament!  
Be swift her wants to allay;  
Don't spurn God's poor from the favoured door,  
As you hope for mercy one day.

Don't wait for mother to bear the burden  
Of sorrow's irksome load;  
Let your hand extend to a stricken friend  
As he totters adown life's road.  
And if you've anything good to say of a man,  
Don't wait till he's laid to rest;  
For the eulogy spoken when hearts are broken  
Is an empty thing at best.

—Anon

When the 

# World Gets into the Church

by Leon A. Smith

**T**HE Christian church is not of the world, although its place is in the world. Like the ship at sea, which is in its element but must carefully keep that element on the outside, the church is intended to be wholly distinct from the world in spirit, principle, and aim; yet it contributes more to the world's welfare than any institution of the world. This is so because it is the appointed channel through which the power of the omnipotent God is exercised for the benefit of mankind.

Christians are "the salt of the earth." They are not merely the best people on the earth, but they actually save the rest of mankind from destruction by the judgments of an offended God. If there had been ten righteous persons in Sodom, the wicked city would have been spared, says the Bible record. "But if the salt have lost his savour," we read, "it is thenceforth good for nothing." Matthew 5:13. It is no longer a preserving element. If the church loses its Christianity, it can no longer save the world. The world little realizes the fact, but nothing is so essential to its welfare as the maintenance of a clear line of separation between itself and the church.

## May Scoff but Can not Explain

The Christian church is not only the salt of the earth, it is also "the light of the world." Verse 14. Through the church, light shines upon the world from the throne of God. The world may scoff at this light, but it can not explain away the contrast between those enlightened countries where the Word of God has been most widely circulated and its teachings most fully believed and practiced and the darkness and degradation of those lands from which that Word has been excluded. Without the message of the everlasting gospel, hopeless darkness would cover the earth. The meaning of the present life and the question of a future existence would be involved in an obscurity which no effort of the human intellect would be able to dispel. The comfort, hope, and inspiration which have come to men from the clear statements of the Scripture regarding

the relationship between God and man and the influence of the lives of such individuals upon the communities around them, have been of inestimable benefit to the whole world.

The weapons of the church are spiritual. They are not such as the world uses or can provide. The church can not exchange its weapons for those of the world without committing an act of the greatest folly. What the church can do for society by the influence of its numbers, by its votes, and by its efforts to become dominant in secular things, is infinitesimal in comparison with its influence upon human affairs when it furnishes a channel for the unobstructed working of the Spirit of God. As mere political units of society, Christians are hopelessly outnumbered by those who know not God and obey not the gospel. Campaigning with worldly weapons in the arena occupied by legislators, courts, police, and the paraphernalia of civil government, the Christian church presents a sorry spectacle.

## What Power did Christ Mean?

It was not to activities of this sort that the risen Christ directed His followers when He said to them: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:18, 19. What this commission to His church meant was shown when divine power descended upon the disciples on the day of Pentecost. It was shown in the history made by the apostles following the outpouring of the Spirit on that day. The book of the Acts thrills and vibrates with power. Wherever the disciples went, great things began to happen. The sick were made well in a moment, death itself was vanquished, sorcery and false worship were overthrown, great cities were profoundly stirred. The accusation was brought against them by their enemies at Thessalonica, that they had "turned the world upside down." Acts 17:6. The Christian church of this period was the rider upon the white horse of John's vision, who "went forth conquering, and to conquer." Revelation 6:2.

But "the mystery of iniquity" was at work in the church, and there came the "falling away" foretold in the scripture, leading to the development of the "man of sin." 2 Thessalonians 2:3. The church obtained political power and extended its authority into the sphere of civil affairs, as many would have it do today; but the world, so far from being benefited thereby, lapsed into the night of the Dark Ages. Finally came the Reformation, which again demonstrated how great are the things which the church can accomplish for the world when its weapons of warfare are wholly spiritual. The power of the Word of God, transforming the lives of such as received it into their hearts, brought such a revolution throughout Europe as changed the whole current of human history.

From the standpoint of Christianity, the important question has ever been, not, What is the condition of the world? but, What is the condition of the church? Corrupt as was every department of government under the Cæsars, Christ never sought to secure the enactment of new laws or the better enforcement of existing ones to bring about "civic righteousness"; nor did He instruct His followers to do so.

But there was something which Christ did do, and that was to cleanse the temple. With "a whip of small cords," He drove out the elements of unrighteousness and worldliness that had crept in and established themselves in the house of God. And He has ever been very solicitous for the purification of His church. He wants it to be in the right condition, not only for its own good but because, through it, must come those blessings which He would confer upon

all mankind. He can not work through a church which loves the world or has entered into an alliance with it. He must work through His own agencies and by His own methods, and not through those of the world.

**Let Them Sink Deep**

Would that these truths might sink into the minds and hearts of all such as are today indulging the idea that church combines; church votes; church lobbying at the legislatures; church interference in civic affairs, to put bad men out of office and put good men in their places; church-made laws or church-enforced laws to purify national, state, or municipal government, can do anything to advance the kingdom of Christ among men or hasten the coming of the day when the will of God shall be done on earth as it is in heaven! Mass movements often mar the work of God. His plan is to save men one by one.

**An Interesting View**

C. F. McVAGH

IN his lectures on Noah and his times, Rev. J. Munson Olmstead, M.A., makes the following interesting comment on the meaning of the name, Methuselah. "Enoch, by the spirit of prophecy, foreseeing the destruction that would come upon the world immediately after the death of his son called him Methuselah. The first part 'Methu' signifies 'he dies' and the other part 'selah' denotes the sending forth (as of waters) indicating what actually at length occurred. Whether the Hebrew for Methuselah can be so translated or not, it is true that he died the same year that the flood came upon the earth.



Old Round Tower at Glendalough, Wicklow, Ireland. This valley, called the valley of the seven churches, was the scene of the activities of St. Kevin, one of the early Christian missionaries to Ireland. (See photograph on page 13.)

# Fulfilled Prophecy

## an Unanswerable Argument

**I**f you had been reared an infidel; if your father and mother were sceptics; if your reading on religious subjects consisted of the writings of Tom Paine, Robert Ingersoll, Voltaire, Hume, and other vaunting doubters, no one would expect you to be turned easily to a belief in the Bible. Such was my case. I began to read the Bible in order to refute its claims to be the Word of God. Against my will, and to my amazement and deep chagrin, I found the evidence in the Bible itself to be so overwhelmingly convincing that I was compelled to believe it. Perhaps you have been told, as I was, that a person must shut his eyes and take the Bible on faith wholly against his reason. Yet I read therein the invitation, "Come now, and let us reason together, saith Jehovah." Isa. 1:18. Even to my sceptical mind, this appeared to be a fair proposition; and it was utterly contrary to what my training had led me to expect.

### Prove All Things

Pursuing my investigation, I found that we are instructed how to proceed in studying the truth of the Bible: "*Despise not prophesyings; prove all things; hold fast that which is good.*" 1 Thess. 5:20, 21. I had despised prophecy as clumsy guesswork; and the challenge of the Bible to test its prophecies certainly appealed to me as being reasonable.

The next question that arose was, How much does the Bible stake on its prophecies? How certain is the Bible itself that its predictions are true? Were they thrown out carelessly, or were they a vital and carefully planned part of the whole? I was surprised to discover that the Bible again and again stakes its claim to credence and authority upon the truth of its prophecies, and even challenges the whole world to disprove them.

"I am God, and there is none like Me; declaring the end from the beginning, and from ancient times the things that are not

*Raised an infidel, this writer was forced by plain common logic to accept the Bible as God's Book.*

By

Earle Albert Rowell

*yet done." Isa. 46:9, 10. The Bible here plainly claims to be the only record of genuine prophecies in the world. To go to the libraries and find out the truth or the error of this assertion was an easy matter. No other book in the world has been able to stand the test of specific prophecies. Out of the multitudes of books in hundreds of languages, in all ages, the Bible is unique in being alone prophetic.*

### Strong Reasons

The Bible places fulfilled prophecy above all other evidence of inspiration. "Produce your cause, saith the Lord; bring forth your *strong reasons*, saith the King of Jacob. Let them bring them forth, and show us what shall happen: . . . declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:21-23. Even Christ based His claims upon the correctness of His prophecies. "I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13:19.

All this and an abundance more that might be quoted proves conclusively that the Bible advances its prophecies as its strongest claim to credence, that it challenges every would-be god in the universe to declare the future, and that it calls upon us to watch the prophecies closely to see if they are true. "Have not I told thee from that time, and have declared it? *Ye are even My witnesses.*" Isa. 44:8. That is, we are God's witnesses both to the fact that He foretold these things anciently, and that they are now fulfilled as He predicted. Thus the Bible fearlessly challenges all the world to a prophecy contest, leaving us to be the judges. No one on the face of the earth has yet dared to accept this challenge, and for the obvious reason that only the One who directs the world is able to foretell its history.

### An Unanswerable Argument

Nothing now remained for me but to follow the Bible instruction to prove all things per-

taining to its prophecies. To disprove a plain, literal prophecy, is the easiest thing in the world. We are now nearly nineteen hundred years this side of the latest Bible writing; and as the Bible made predictions concerning all nations that existed at the time it was written, and concerning some that were to arise many centuries later, the opportunity for discovering mistakes was great. I was amazed, dumfounded, overwhelmed, at the scores, even hundreds of minute, fearless prophecies reaching not a few years, but hundreds, yes, even thousands of years into the future. The Bible speaks more certainly of the future than any historian ever spoke of the past, with all his records before him. The Bible chronicles the future as if it were past, with the sure, luminous strokes of infinite knowledge.

I read from Isaiah, Jeremiah, and Ezekiel relative to every known country from their day to the end of history. The daring of these prophets takes one's breath away. In a few brief sentences, for instance, they declared that the mighty empire of Babylon, then in the heyday of its glory, would cease to exist, be absolutely forgotten, mould to dust, not be inhabited from generation to generation, be desolate forever, and in many similar expressions stated in absolute terms the complete-

ness of Babylon's annihilation. These prophets burned all bridges in their predictions. If the thing predicted did not happen, there could be no explaining it away. These prophecies concerning Babylon were absolute and unequivocal, with no conditions of any kind attached. Read them in Isa. 13:19-22 and Jer. 51:14-26 with marginal references.

That the prediction in due time came true, and that it has remained true every day during the past two thousand five hundred years, not a soul on the face of the earth can deny. Every day that Babylon remains uninhabited is a challenge to the unbelieving world, is a miracle speaking to this generation.

There is one phrase used in connection with this prophecy which arouses my admiration every time I read it: "It [Babylon] shall never be inhabited, neither shall it be dwelt in from generation to generation: *neither shall the Arabian pitch tent there.*"

Isaiah saw invincible, golden Babylon in all its haughty beauty, apparently imperishable, unconquerable, eternal. He also saw a small, peculiar, roaming people living in tents—the Arabs—who pastured their flocks around Babylon. The prophet said that the wonder of the world—the city, with all its might—would sink to dust and nothingness, while the



General View of the Valley of Seven Churches, Wicklow, Ireland

humble Arab would continue to exist down through all the ages to come. And not only that, but while he would live near and around Babylon, he would not avail himself of the massive buildings for a dwelling, but would continue, despite all changes that might come, to live *in tents*; and these he would never pitch in Babylon.

Now, how did Isaiah know that the Arabs would be in existence nearly three thousand years after he wrote? How did he know that the Arabs would always live in tents? How did he know that they would live at all after Babylon fell? How did he know that they would not pitch their tents close to Babylon? Yet, explain it as we may, the prophecy of Isaiah is correct, and has been correct in every detail for many centuries.

These prophets, with never a single mistake in hundreds of prophecies, unerringly stated the facts. From the lecture platform, before thousands of men and women, I have challenged any one to point out a single instance in which the prophet said that a people, a city, or a nation was to be destroyed utterly, and that people, city, or nation is in existence today. Nineveh, Tyre, Babylon, Assyria, and scores of others are in the exact state the Bible said they would be in. In years of public lectures, not once did any one accept the challenge.

**Egypt on the Witness Stand**

On the other hand, I have challenged any one to name a city, a people, or a nation which the Bible said would continue, that has ceased to exist. Again no one attempted to dispute the Bible, or could

show a single mistake. Yet think of the hundreds of chances there were for mistake. The city of Sidon, for instance, was one of the oldest in the world, about one thousand five hundred years old, when Ezekiel undertook to tell its future. (Eze. 28:20-23.) He said that it would receive terrible punishment by sword on every side, but *no prediction of permanent destruction was issued against it*. History tells us that no city in all history has been oftener taken and retaken than this one; but it still exists today. Suppose the prophet had said that it would be destroyed, never to be inhabited again, what defense would the Christian have against the sceptic who would taunt him with his erring prophecies? What kept Ezekiel from making such a prediction if he was merely guessing the future?

The prophets said that Babylon and Assyria would become desolate and uninhabited. Not so Egypt. That country was to be inhabited to the end of time, said the prophet; but it would always be a subject nation, never having a ruler of its own. (Eze. 29:15; 30:13.) Why did not Egypt become desolate like Assyria? Why did Egypt lose her independence? And why has she for nearly three thousand years been a subject nation, a degraded nation? She has been ruled successively by Persians, Greeks, Romans, Byzantine Greeks, Saracens, Turks, French and British. How could any man without divine guidance have forseen the exact position of Egypt through the centuries?

**The Jews**

And why were not the Jews exterminated? How could Moses forsee that they



Ascent to St. Kevin's Bed. Among the many quaint traditions of St. Kevin, the early missionary to Glendalough, Wicklow, Ireland, is one that he sternly separated himself from temptation by making his bed on top of an almost inaccessible rock.

would be "rooted out" of their own land, scattered all over the earth, without ruler, country, priest, or temple, slaughtered day and night, yet remain a distinct and prosperous people? (Read Deut. 28.) No other race on earth has endured one tenth what the Jews have endured, and survived. How did Moses, in the first place, know that they would be scattered as no other people before or since has ever been scattered? For, mark you, this dispersion did not begin until one thousand six hundred years after Moses died. And next, how did Moses know that the Jews would be able to endure slaughter of the most extensive and horrible type for one thousand eight hundred years after being scattered, yet continue to exist as a separate people, as they do today? In other words, how could Moses foretell the complete history of a people which has been true every one of that three thousand four hundred years since he wrote it?

How did Daniel know that there would be only four great universal kingdoms on earth to the very close of time? (See Dan. 2 and 7.) No one else knew it. And on the face of it, Daniel's prediction was absurd; for in the period between 650 B. C. and 150 B. C.—only five hundred years—Babylon, Medo-Persia, Greece, and Rome came into being and held universal sway. If Daniel had been judging the future by the past, if he had been predicting by analogy, he would have said, Four universal kingdoms in five hundred years establish an average of a universal kingdom about every hundred and twenty-five years.

But not so Daniel, He said, on the contrary, that in the two thousand years and more from the time the fourth kingdom began to rule, there would not be another world kingdom. Charlemagne, Charles V, Napoleon, the kaiser, all tried world dominion. Why did they fail? How did Daniel know they would fail? Why did he predict that they would try and even tell the method by which they would seek to accomplish it? (See Dan. 2:43, 44.) In every history of these times, many of them written by sceptics, we read in detail the facts which multiply evidence by the volume of how true a prophet Daniel was.

#### The Power of Christ

And how was Christ able, with a few words, to transform all history? All that is recorded of Christ's own words can easily be read in an hour. How is it that these few words outweigh in influence all other words in all the earth?

Why is it that the weighty tomes of thousands of the world's wise men mould forgotten on library shelves, while the words of Christ, simple, earnest, sincere, thrill "every nation and tribe and tongue and people"—living and life-giving words?

Many a sceptic has stood in hushed awe before the divine presence of Christ, unwilling to accept Him as a personal Saviour, but forced to confess with the infidel poet Byron, "If ever man was God or God man, Jesus Christ was both."

Faith languishes, creeds change, churches dissolve, society is shattered, nations are disrupted, thrones are overturned; but interest in Christ increases from year to year. With His simple words, He has held a world spellbound for eighteen centuries; with His pierced hands, He lifts empires off their hinges. All this and more was foretold concerning Him. Study and see for yourself.

#### The Purpose of Prophecy

Why did God fill the Bible with these predictions? Paul tells us why. God "determined the times before appointed, and the bounds of their habitation; *that they should seek God.*" Acts 17:26, 27. We can now understand why the "Lord God will do nothing, but He reveleth His secret unto His servants the prophets." Amos 3:7. He reveals His secrets in order that men may see that here and here alone can they obtain information concerning the future and the forgiveness of sins. A testing of the prophecies makes it clear that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

I have only touched the edges of the subject; but I have given a few of the tests I applied, as instructed by the Bible itself. I *proved* the prophecies. They cover all the earth's surface—"every nation and kindred and tongue and people"—and all the time until its close; and in all its predictions I have never found a mistake.

The fulfilment of prophecy, therefore, is the one outstanding reason why I believe the Bible. If you had been reared an infidel, would not these tested prophecies convince you that the Bible is what it claims to be? They convinced me. They have convinced many others.

And if the Bible is what it claims to be, then it is our eternal gain to follow its light, and our eternal loss to disregard it.



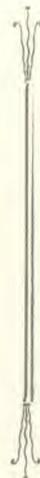
**ABOVE:** On the First All-Canadian Motor Run from Winnipeg to Vancouver. (See page 30)

**BELOW:** The famous statue of Hermes carrying the infant Dionysus, by Praxiteles. This expression of Greek art dates back almost if not quite to the time of the birth of Jesus.



**ABOVE:** An example of Indian carved and painted on the front

**BELOW:** On the First All-Canadian Motor Run to Vancouver





Decorative art. This eagle design is on a grave at Bella Coola, B. C.



ABOVE: On the First All-Canadian Motor Run from Winnipeg to Vancouver. (See page 30)

BELOW: Bobby and Mountie. The tallest Metropolitan policeman and one of the Royal Canadian Mounted Police at Wenbley.

On Motor Run from Winnipeg (See page 30)



# Why Man is Religious and Beasts are Not

by *H. W. Clark*



HERE are some who persist in the idea that evolution is God's way of producing the higher types of life. The most popular of evolutionary studies today is animal psychology, or the development of mind and its activities.

## Sense of Feeling

In the higher animals, and apparently also in many lower ones, there are specialized manifestations of nervous energy which are called sensations. Nerve impulses travelling inward upon the connecting lines of the nervous system, carry with them the impressions received from the outside world as it comes into contact with the creature. As these impressions reach the nerve centres, they are acted upon by special neurons or nerve cells, and messages are sent out according to the character of the impulse received.

When we attempt to consider whether or not any animal possesses consciousness, we open up a hard question. Consciousness is the realization by an animal of the sensations received from its nerve endings. Some lower forms are plainly not conscious of the sensations they receive. They automatically act upon them, moving mechanically according to the nature of the impulse. In others there is evidence that the animal realizes that it has been acted upon, and manifests plain knowledge of the fact.

In higher animals there are a few cells set apart for the purpose of acting in a special way upon the sensations received. Just how to define this action is practically impossible. The impulses coming in from the body are switched across special fibers and affect these certain nerve cells. Immediately the animal knows that a message has been received. This knowledge of the facts thus brought to our attention we call consciousness.

## Memory and Reasoning

The multitude of sensations from the outside world pass through the focal spot of consciousness; some linger awhile, some pass away with hardly a passing recognition and others are

ordered to the chambers of memory for future reference. This play of impressions, the mind takes and of it constructs images, conclusions, and ideas; and these we call thoughts.

Some minds are able to act upon the great array of thoughts in a logical manner. They see the relationship between one thought and some other that has previously impressed them. So recalling the past thought from memory's lockers, they place it beside the one that is calling for consideration. The logic of the two is apparent, and from the logic the mind draws conclusions as to the probable results of such relation. This process we call reasoning.

Attempts to graduate the animal kingdom into conscious, thinking, and reasoning animals are futile. The evidence does not indicate such an evolution of the mental powers. Even the lower forms of life show more or less reason, in keeping with their needs.

In the lowest of all animal forms, the unicellular Protozoa, the body activities are carried on almost entirely by reflexes. Simplicity of structure makes this possible, every cell being in direct contact with the world outside. The action of stimuli is governed directly by the chemical or other conditions prevailing within the body. If the protoplasm is rich in nutrient material, the stimulus of other food has no influence on the cell. Not until it needs further nourishment can food be taken. Yet under such apparently automatic control there appears another wonderful phenomenon. A *Paramecium*, stimulated by such an intensity of light as may be perfectly neutral, would move away from that light if it always proved to be harmful to remain in its influence. Thus the animal moves away, responds negatively we say, to a neutral influence, simply because that neutral stimulus will eventually turn out to be dangerous. Tell me, if you can, does it not manifest the quality we attribute to ourselves, the power of a rational, intelligent action? The evidence is strong for the belief that even the lowest of life forms have been endowed with enough intelligence to enable them to properly



Buffalo Bow and Ohoo the Owl, two aged chiefs of the File Hill Indians on the reserve in Saskatchewan.

fill the place in nature assigned to them by an all-wise Creator.

Unable to define mind or to explain consciousness, speculative science very inappropriately tries to trace its evolution. Mentality or varying degrees of complexity seems to be universal in the animal creation. But between life itself and the activity of the living nerve cells we find another of our impassible gulfs. Neither our science nor our imagination can bridge it for us. It is a long time since the ancient anatomists dissected the brain to find the mind, but today we know but little more about its actual entity than did they.

#### Religion an attribute of Mankind

Of all the animal creation man alone shows a consciousness of religion or any idea of worshipping a Supreme Being. Among all men we find some degree of reverence for a higher Spirit. The American Indian fears and reverences the Great Spirit; the Chinese, with his multitude of evil spirits, believes in a high Heaven; the African tries to get past the swarm of lesser demons to the great God. In more enlightened lands this knowledge of duty to God takes more definite form. The Mohammedan, the Romanist and the Protestant all agree in associating belief in God with a system of morals. All Christians love and reverence the Son of God who died for lost men.

Religion, then, is the idea that clings to the very soul and inmost nature of man—the idea

of reverencing a higher Power, and of conformity of life and conduct to the desires of this Power. There may be bad religions as well as good. The sum of a man's actions in relation to his god might be called his religion.

Worship is far more than the expression of love for our Creator. In fact it may not involve any feelings of love whatever. The African kneeling before his fetish feels no love for it. He is actuated by fear and the desire to appease the wrath of his god. And no amount of refinement could ever change this feeling into that of real worship. Neither can this kind of worship be said to be a step between the love of an animal for his master and the reverential worship of a Christian.

What, then, is worship? It is not a super-developed love. It is not religion, either, although most religions include worship. Used in one sense, worship is the reaching out of the mind to the spirit of the Infinite One. The mind of the degraded heathen is reaching out and trying to connect with the great Supreme Deity which he feels must exist somewhere. His worship is degraded, but nevertheless it is worship. Just as the scale of man's enlightenment increases, just so the power of entering into real worship increases.



Indian Commissioner W. M. Graham and Mrs. Graham. He has given 23 years of splendid service to the File Hill Indians of Saskatchewan.



File Hill Indians at Fort Qu'Apelle Valley receiving government allowance on Treaty Day.

Man is the only one of the creation that has any idea of religious duty, and so he only is capable of worshipping a Being higher than himself.

And a true worship means much more than following on after some Supreme Being as pictured by the imagination of the worshipper. It is true that much worship goes only this far. But here is where the dark cloud of the evolution doctrine has blighted the true conception of God. Man is pictured as groping upward for long ages, following his misty ideas of a higher power, worshipping natural forces, building up theories of heaven and a Father above, and blindly trying to conform to His will. It is a long sad journey for the race. To save man from just such circumstances, the Holy Book is given as a revelation of God himself. Here the true character and the true dignity of the human race is explained.

True worship, then consists in the response of man's soul to the revelation of God as portrayed in His Word. It draws out the mind, the moral instincts, the spiritual and physical powers, bringing them all into line with the great principles of the Word.

#### Where the Theory of Evolution Fails

The inadequacy of evolution to account for such a relation is too obvious to need comment. The contrast between the two systems—evolu-

tion of man from animal types or creation in the image of the Creator—is like midnight and noonday. Why do men persist in tracing their lineage from such low sources when they may claim inheritance from the King of the Universe? Why not admit the reality of the fall of man, and of the presence of sin, and believe the Word when it shows the only way out? Science cannot save the race. Why cling to its speculations? Let it have its proper place but let it cease to appropriate to itself the control of the whole universe. Let God have His place.



#### *Just to be Tender*

Just to be tender, just to be true,  
 Just to be glad the whole day through,  
 Just to be merciful, just to be mild,  
 Just to be trustful as a child;  
 Just to be gentle and kind and sweet,  
 Just to be helpful with willing feet,  
 Just to be cheery when things go wrong,  
 Just to drive sadness away with song,  
 Whether the hour is dark or bright,  
 Just to be loyal to God and right,  
 Just to believe that God knows best,  
 Just in His promises ever to rest  
 Just to let love be our daily key,  
 That is God's will for you and me.

# When Truth is Unpopular

by C. L. Paddock



THE world has ever been slow to accept new ideas, and not many who have had a great vision or done a great work have been patted on the shoulder, and told, "Go ahead, friend; we believe in you, and we are with you." The gloom pedlar, the scoffer, we have always with us; and he seems to have come early in the world's history. Looking back through centuries, we find him always on hand to block the wheels of progress.

When Noah took his tools down on to the plains and began to put up the framework of the ark, some of these scoffers were then on the stage of action. They said, "Noah, you are crazy! It has never rained here, and never will. You are misled. This world will never be destroyed by a flood." But Noah toiled on in this gloom-laden atmosphere for one hundred and twenty years, until one night it began to rain, and then they all wanted to crowd into the ark, but the door had been shut.

When Columbus tried to equip a fleet to sail round a spherical world and reach the East by sailing west, he was not very enthusiastically received. Folk jeered and scoffed, and they told him he was beside himself. "The world is flat, man! and when you get out a few miles, you will drop off into oblivion." If Columbus had waited for the world's approval some one else would doubtless have discovered America.

These blockers of the wheels of progress were present when Luther came before the world with a new doctrine. He wasn't received with open arms by the masses. His teaching was unpopular, though true. He had a message for the world, and it conquered.

A whole crowd of these pessimists gathered on the shores of the Hudson river one day to see Fulton fizzle out with his steamboat. But Fulton had a vision and confidence and courage, and he persevered and succeeded in spite of prophecies of failure.

In a little town in Ohio, two young men were called "the crazy Wright brothers," because they dared to experiment with flying machines. But the Wright boys had backbone, and were not seeking public approval.

If Mr. Howe had been influenced by the ridicule of men, our mothers might still be sewing by hand. But when the Lord gives a man a

message or an idea, He usually gives him a backbone to go with it.

Bruno was burned at the stake in Rome, in 1620, for daring to teach that there are other worlds than ours, and that instead of there being but one solar system, there were many such systems throughout infinite space.

The United States Congress told Mr. Samuel Morse, the inventor of the telegraph, that they might just as well try to build a railway to the moon as to invest money in the telegraph.

The first railways had a hard time to get a right of way on which to build their tracks; now we all ride on the trains.

We now enjoy our modern bathtubs; but the first bathtubs were taxed by municipalities.

Ministers who today sound a real message from the pulpit may not be popular. Some are asked to resign from the popular churches.

*Moral:* Don't decide against some message or some truth because it is unpopular. Truth has not always been popular; in fact it seldom has been. The Saviour himself told us that the multitudes would travel the broad way, while few would be found on the strait and narrow way.

Winnipeg, Man.

## Worry

WORRY is killing. It is bad management that kills people. Nature will let no man overwork himself unless he plays her false. . . . If he is regular and obeys the laws of health and walks in the way of physiological righteousness nature will never allow him or any person to work too hard. I have never yet seen a case of breaking down from overwork alone, but it is necessary to cultivate tranquility of mind.

Try to exercise your will in regard to this—for will counts for something in securing tranquility—to accept things as they are and not to bother about yesterday, which is gone forever; not to bother about tomorrow, which is not ours; but to take the present day and make the best of it. Those persons who will continually peer into what lies beyond, never have any present life at all; they are always grizzling over the past or prying into the future, and this blessed day, which is all that we are sure of, they never have.—*Sir Andrew Clarke.*

# The Doctrine of

# OUR LORD'S RETURN

Is it a Practical Matter for To-day?



FEW years ago I was in the office of a business man who is a consecrated Christian and deeply interested in organized Christian work. As we were in conversation, I had occasion to mention the subject of the second coming of the Lord Jesus Christ, and I asked whether he had ever given any special study to this truth. "No," said he, "I have had to be a practical man all my life. As a business man I have had to confine myself to practical matters. I have never studied that subject."

On another occasion I occupied a seat on a suburban train with a Philadelphia lawyer. The subject of Christ's second coming was the theme of a series of meetings being held that week in the church which he attended. As we spoke together about this truth, he said, "I have never been specially interested in speculative matters of that sort."

Some years earlier, when leading a Sunday school teachers' meeting in a local church, I inquired how many of those present had specially studied the second coming of Christ. One woman, a very earnest and active teacher, said positively: "I have never studied it, and I am not interested in it. The only thing that interests me is to be busy here in this life doing God's will; and if I am doing that, I shall be ready when Christ comes, whenever that may be."

These three views, of two men and one woman, all of them Christians, are typical of the attitude of many Christian people today.

It was about five years ago, when, as I was visiting in the home of my friend, Robert E. Speer, and had been telling Mrs. Speer's mother . . . about the blessed way in which Christ had recently revolutionized my life through an utterly new experience, she said quietly to me:

"Mr. Trumbull, have you ever specially studied the subject of the second coming of Christ?"

"No," I said, "I have not."

"Do so," she earnestly replied; "and do so at once; it is the key to the Bible."

I had never heard any one speak in that way before; or if I had, it had made no impression upon me. But I took my friend at her word, and soon afterward started with my new study.

Now, I can only speak as a beginner in this great and wonderful field of prophecy, but I can speak as one who, from what little he has already found in the Word of God concerning the return of our Lord, has been enabled to realize what a sad mistake is being made by such persons as those three whom I quoted just now, who seem to think that an intelligent knowledge of the subject of the Lord's return has no practical bearing upon present-day life; because to me there came another great revolution as the Lord showed me the tremendous bearing of this wonderful truth upon practical, present-day life.

May I run over a few personal experiences of my own, to illustrate how and why I know this subject is a practical one?

I read a series of magazine articles in which a well-known writer took up church conditions and spiritual life. He claimed that church conditions were very lamentable, that religious life was declining rather than improving; and he did this in an honest, open-minded way. He gave what purported to be facts; but I said to myself, "It's 'up to me' to show how mistaken this man is. I must do it sometime. The church is all right. Christianity is going to prevail." Yet I confess that I dreaded going into the subject, because I did not quite know how I was going to get out.

I read also another magazine article, in which the writer endeavoured to show that in our colleges the majority of the professors were sowing seeds of unbelief. He took his proof from the lips of the professors themselves. He made out a pretty good case; but I said to myself, "This is all nonsense. He has just taken a few detached sentences, not representative of the men who spoke them and not representative of our educational institutions. I shall be able to clear this up sometime."

One day one of the office staff of the *Sunday School Times* made the suggestion, "Would it

not be well to take up in our paper a live topic that will interest every one, such as child labour and factory conditions? Here is a big problem which is certainly the business of a religious paper, and of the church of Christ." I said I would think about it. I rather shrank from entering upon it; yet was it not the duty of the church to solve such problems?

So I went on, facing these actual, not imaginary problems that current literature and everyday events were bringing before me.

Let me now go back to that leading business man who, when asked if he had ever studied the subject of our Lord's second coming, replied that he had not had time for such a thing, having had to be a practical man all his life. Shortly after the European war broke out, that man said to a friend that the outbreak of this tragic war had well-nigh shaken his Christian faith. He could not understand it: to him it was unexplainable. He had been giving his life and his money for the Christianizing of the world, and for the preventing of any such war as this.

Now, is it *practical* so to ignore a truth which is given to us throughout the Word of God, that when that which God's Word has plainly foretold comes to pass, we wonder

whether our entire Christian faith has not been a mistake? Many a Christian has a lesson to learn, that to ignore this truth is the most impractical thing that a clear-seeing business man of affairs can do.

I found, after I had taken the advice of Mrs. Speer's mother and had begun to study the truth of the Lord's return, that these problems were cleared up in a way so satisfying, so illuminating, and so final that the unrest, the uneasiness, the fog and confusion of my mind, were taken away. I found that there was nothing in God's Word to the effect that the observance of the Lord's day was going to increase in this age, until we finally had a Sabbath-keeping world. I found that what my magazine writer had said as to "Blasting at the Rock of Ages" in our land was not only true, but was foretold, and was a clear fulfilment of prophecy; that for me to say it was not true was a most "visionary" thing. I realize now that the man who wrote the magazine article had gotten at facts, as to the increasing movement away from Christ. And the other magazine writer, who treated of the life of the churches, had also given facts, though I had, unintelligently, with superficial and im-



Ruins of the Old Cathedral at Glendalough, Wicklow, Ireland. Glendalough, meaning the Valley of the Two Lakes, was founded in the sixth century and flourished until the thirteenth century. It is now one of the interesting and picturesque ruins that attract tourists.

practical optimism supposed at the time they were not facts.

When I saw the Bible truth as to the foretold apostasy of the Christian church, I no longer wondered; I was no longer confused. God's Word gave me the answer. Prophecy was being fulfilled, confirmed, in the articles which I had read. I found as a practical man that I could not intelligently follow current events unless I had a clear understanding of prophecy concerning the course of the age.

I did not know what the business of the church was until I had studied the truth of the Lord's return. Then I found that it was not our Lord's commission that the church should devote itself to having factory conditions, or child labour conditions, made what they ought to be. Of course, I did know that every time an individual factory owner is brought into the liberty of the gospel, and allows the Lord to rule in his own life, he will

have a better factory than before. I knew that temporal conditions would be made better in the administration of the individual Christian. His home, his factory, his employees, would be treated as Christ would have them treated; but as for making it the business of the church to deal directly with these temporal conditions, I saw from the Word that this would be to start up a blind alley.

So you see, some of my perplexing problems have never been taken out of the pigeon-holes where long ago I stored them "for further attention." They never will be taken out; they have been solved for me. . . .

A young woman writing to a friend the other day said, "Since I have learned to know the Lord Jesus in His fulness, I have so much wanted to know the book of the Revelation." May God bind these two things together for all of us! It has to be something tremendously practical to overcome the power of our sin.—*Editorial in Sunday School Times, June 24, 1916.*

### What is Success?

HE has achieved success, who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration and whose memory a benediction. *Bessie A. Stanley.*

"IN picking your job don't choose one just because some one else is a success at it. Pick one that fits your own ability. Nature makes square pegs and round ones. To one man finance is an open primer. To another it is a closed book—but he may be a wonder at something else."



A quaint Old Custom. Setting out bread and beer for the wayfarer.

Dr. Banting *and the*

# INSULIN TREATMENT

by D. H. Kress, M. D.



NO discovery has been made of recent years that has created more of a stir in the medical profession than has the discovery of Insulin by Dr. Banting of Toronto. The medical world is in search of remedial agencies for some of the diseases which have in the past half century been so rapidly increasing, and which have been baffling the skill of its best scientists. Among these may be mentioned cancer, bright's disease, arterio sclerosis, and diabetes. This quartette of diseases is at present responsible for fully seventy-five percent of the deaths taking place after the fortieth year.

## Will Science Win?

The mortality from cancer has in the past half century increased by leaps and bounds in all civilized lands. During 1922 about 100,000 deaths resulted from this disease in the United States. So far, nothing has been discovered to arrest its progress in the form of a remedial agency.

The mortality from Bright's disease of the kidneys has increased over one hundred and sixty-five percent during the past half century in some of our large cities of America.

Arterio sclerosis, which usually results in death from heart failure or apoplexy, has increased over two hundred percent in the same interval.

## Battling for Life

Diabetes is the first one of these diseases for which an actual remedial agency has been found. It is known as Insulin. Insulin does not cure diabetes. It may prolong life. Formerly it was supposed that diabetes was a disease of the liver; a degeneracy of its cells, the function of which is to convert sugar into animal starch or glycogen. In the liver this animal starch is stored and prevented from passing more rapidly into the blood than it could be utilized in the production of heat and energy. The liver, too, is capable of retaining any excess of sugar that may be eaten. It doles it out to the blood as it may be needed for body fuel. The liver may be said to act as an automatic stoker.

Recent discoveries indicate that diabetes in many instances is due to a diseased condition of the pancreas, an organ about which not so much has been known. The pancreas, it has been found, secretes a product which, normally, is needed to burn up the body fuel dealt out to the blood in the form of sugar by the liver. In the absence or deficiency of this product, the sugar is not oxidized or burnt up, and consequently it appears in the urine. Naturally from the lack of this fuel, the body and brain suffer from the want of energy. The extra burden thrown upon the kidneys in the elimination of this extra quantity of sugar and the fact that it acts as an irritant to them, in time disables them, and when they fail up it results in retention, not merely of the sugar, but other products which are normally eliminated by the kidneys. The patient then passes into a state of coma, and death may result. If, however, there could be introduced into the blood at this point, this product of pancreas secretion, the sugar would be oxidized, and a recovery would take place. This is what insulin does. Insulin is not curative. It does not heal the diseased pancreas. To sustain life it has to be taken continually.

## Insulin and What it Does

Insulin is obtained from the pancreas of slaughtered animals. It acts in the blood in the presence of the normal body fuel, or sugar, something as the magneto spark acts in the gasoline engine in the presence of gasoline. Gasoline furnishes energy to the automobile engine, but without the magneto spark it is valueless. So sugar without insulin is of no value in the body.

Insulin then is not a curative agency. No such claim for it is made by the discoverer. It merely enables physicians to supply artificially to diabetes patients the product normally supplied by the pancreas, thus enabling the patient to be a little more liberal in the selection of food than he otherwise would have to be. If the pancreas is hopelessly diseased and its function permanently impaired, the artificial use of insulin becomes a permanent

necessity. It has to be employed continually. It is therefore a paliative, and not a curative agency. In many instances it may prolong life.

A false impression seems to have gone abroad that needs correction. Those who because of this disease have been compelled to subsist on a restricted diet, somehow have obtained the impression with the advent of insulin that they are able, by the aid of its administration, to throw off all restraint and eat and drink as they please or as others do who are not diabetics. It is well for all diabetics to keep in mind that a cure will in all probability never take place, and that it is still expedient and wise for them to exercise care in the selection of food. A failure to do this will certainly result disastrously in time.

#### Looking for the Cause

Diabetes is a disease traceable in nearly every instance to errors in diet. Usually there is a history of fondness for sweets in the form of puddings, cakes, pies, and other delicacies. The free use of sweets is not always responsible for diabetes. Sometimes the intense desire for sweets of all kinds is due to the fact that diabetes exists, and the body craves fuel because of its inability to utilize the fuel within it. There may be an abun-

dance of sugar and too much in the blood, but not being utilized the system craves sugar. It is, of course unwise to supply this demand, because it intensifies the already existing condition and does not allay the craving for sweets. In no case will the gratification of this apparent need satisfy the patient. To understand these facts should lead to good sense in the selection of food. In no case should carelessness in the selection of food be encouraged by patients who use insulin.

#### Helpful Treatment

Insulin supplies a need, and by the exercise of care will prolong life. As a curative agency the application of hot and cold alternatively, either in the form of a douche or spray to the region overlying the pancreas and liver, or by the application of fomentations followed by cold compresses, has no equal. This treatment can and should be used in connection with the insulin treatment with the hope of the ultimate restoration of the normal function of the pancreas. Remarkable results have been obtained by the prolonged use of these alternate hot and cold applications in connection with a restricted diet, before insulin was discovered. These measures in connection with other means of building up the general health, such as general hot and cold sprays, salt glows,



Ottawa's New Civic Hospital

and massage, should not be ignored or considered non essential.

The administration of insulin is not without danger. An excess causes serious symptoms. It must be scientifically prescribed and not in a haphazard manner. Insulin may yet be discovered in some of our natural food products in sufficient amounts to supply the body's needs with no danger of an overdose. A few years ago, vitamins were discovered. These vital elements we found essential to growth and health, and the absence of them we discovered resulted in diseases of deficiency of various kinds, diseases which were before a matter of perplexity to medical men.

#### Vitamines

Milk being rich in vitamins was advocated and encouraged to be used freely. In fact vitamins may be entirely absent in milk. It all depends upon how the cow is fed that produces the milk. In order for the milk to supply the vitamins the cow must be fed foods which contain them. Cows deprived of grass or other greens in a raw state do not have vitamins in the milk. They cannot produce something out of nothing. We now know the foods which contain these vitamins, and instead of feeding them to the cow and thus wholly depend upon the milk for them we encourage their use by man. Man is able to obtain the vitamins at first hand. All raw foods contain vitamins. Celery, lettuce, carrots, cabbage, grass, fruits, nuts, cereals, and legumes are vitamin foods. Boiling tends to destroy them, hence the less cooking we do the better. To eat more food in its natural state as served by nature is wise.

That which applies to vitamins in all probability applies to the use of insulin. The animals whose organs are depended upon when slaughtered to supply insulin, it will probably be discovered, are animals that subsist on raw foods, or foods which contain insulin. Furthermore, it will no doubt later be discovered that the chief reason why there is a deficiency of this product in the pancreas of civilized man is because of its deficiency in the food he eats, or that like the vitamins, this product known as insulin is destroyed in the supercooked foods.

#### Where Insulin is not Indicated

This very day I conversed with a man who several years ago was a diabetic and in a serious condition. He was advised to resort to the use of raw foods, and especially to use oranges. The sugar disappeared from the

urine, and he is still in excellent health and able to carry forward his business. He called on Dr. Banting in his Toronto office for advice. Dr. Banting encouraged him to continue his diet and told him that insulin was not indicated in such cases.

The fact is in civilized countries we do altogether too much cooking and depend too much upon well-meaning but ignorant cooks, whose chief aim is to cater to an already perverted palate, to select our food for us. The chief function of the modern cook seems to be to destroy food and make it unfit for human consumption. No animal living, if living as civilized man is, could survive long. All the vital elements found in the extractives from the glands and tissues of animals may be obtained in their purity, direct from the food God gave to man and beast in the beginning, the fruits, grains, nuts, and vegetables. Those who subsist on these foods in their natural state in all probability never develop either the deficiency diseases as Beri-beri, Pellagra, and scurvy, or the disease known as diabetes.

#### Al Smith's Two Commandments

AL SMITH, Governor of New York, has declared that only two commandments, instead of ten, are necessary. Asked to define them, he said the two were:

First, "Thou shalt love the Lord, thy God, with all thy heart, mind and soul";

Second, "Thou shalt love thy neighbour as thyself."

The Wisest of Men two thousand years ago summed up the law in those two commandments, only that Al Smith did not quote him literally.

Love is the fulfilling of the law, nothing more.

Al Smith in enunciating the age-old truth has stated a vital principle to which all of us, Protestants, Catholics, or Jews can subscribe.

Loving God with every faculty of our beings we shall strive conscientiously to do His will.

Loving the other fellow as we love ourselves we shall seek to do good to him and not harm, just as we would act toward ourselves.

It's all very simple.

The only thing to be done is to put it into practice.

When we do so we shall live in a new world.—  
*Selected.*

"KEEP your face towards the sunshine, and the shadows will fall behind you."

# Seen Through Others' Eyes

## *The King and the Fool*

EDGAR GUEST

Once there was a king who said:  
"I have power o'er all things;  
Wheresoever I may tread  
Tremble great and small things.

"None there is to cry me nay!  
As I will, so is it;  
Who my word shall disobey  
Dungeons deep shall visit."

One day spake his merry fool:  
"Sire, there's nothing to it!  
Men are easy things to rule,  
Any king can do it.

"'Tis the crown and not the man  
Makes them bow and fall so.  
Let me wear it and I can  
Win obedience also.

"Men are always seeking things  
From a monarch's larder,  
That is why they flatter kings,  
Let's try something harder!

"If you think the power is yours  
All things here to master,  
Bid the eagle nest in doors  
Or the oak grow faster.

"Tell the song birds not to sing  
'Till you wake each morning;  
See, oh grave and mighty king,  
If they'll heed your warning.

"Men may tremble at your words  
True to you or traitor,  
But all nature's beasts and birds  
Serve but their Creator."

## *Too Much Traffic Tragedy*

It is officially reported that in the year 1923 in the United States there were 22,600 persons killed, 678,000 injured, and a property damage of \$600,000,000 in traffic accidents.

In view of this Secretary Hoover has called a national conference at Washington to study traffic questions and devise means for ensuring safety on the streets and highways of the country.

The figures quoted above are staggering. It is felt by many that the present plan of leaving every town, city, county, state or province to do what it can to ensure safety—the present plan of trusting to the warnings of the press and the activity of the police, to educate and

reprimand motorists, is not producing sufficient results, and that certain nation wide laws, enforced everywhere must be brought into use. There are too many deaths, too many maimings, too great a destruction of property, and it must be possible to so regulate motor traffic that it can get along without leaving such a trail of blood and disaster in its path.—*Toronto Star*, Nov. 13, 1924.

## *Disappointed Idealists*

AN Italian Senator, Benedetto Croce, discusses in *The Century Magazine* the question of "Disgust With Politics." He is tired of the talk about "the dreadful way the Government is being run," about the negligence, laziness, cheating, thieving and incompetence of public officials. Underlying it is a conception of a perfect administration which can never be found in reality.

"They tear off this mask and that mask and take the government over themselves, and at once political corruption is increased, or at least the graft enjoyed by one group is now passed along to another, and things proceed as they did before, perhaps a little worse than they did before. 'All parties are alike,' 'we were better off when we were worse off,' such are the numberless phrases that political reform inspires. And people are disgusted.

"They see that things are wrong, they perceive the damage that is being done; but they cannot repair the damage or right the wrong. The torment they feel, whether as contemplative spirits or as virtuous souls, is the torment of impotence. Better not to worry, therefore. Better to forget politics, look the other way, withdraw into one's own pursuits, keep to the narrow circle of one's own friends, acquaintances, relatives."

The disappointed idealist thus becomes the cynic, the man who despairs of his country. In this there is a certain element of truth. Yet it would not be well to discourage the idealists, who maintain a high standard and conceive of a perfection which is always in sight but never attained. The lesson, rather, is not to expect too much, but to be satisfied with slow progress and to be prepared for faults and failures.

Experience teaches that men in Opposition criticize Governments, and afterward on assuming office commit the faults which they formerly censured. The formation of a new party is no cure; the new party in office re-

peats the fault of the old parties. But all this is no reason for despair. It is simply a manifestation of the imperfection of human nature which will show itself in government and politics as it does in business. It is useless to quarrel with it, because human nature is the only material we have to work upon.

On the other hand it is not wise to be too indulgent. Governments need to be kept to the mark by criticism and the fear of being turned out. The mischievous attitude is that which is expressed thus: "They are all alike. One is as bad as the other. There is no use in trying to improve the conditions." Perhaps it was partly this kind of despair which handed Italy over to a dictatorship, in which men were saved the trouble of criticizing or thinking for themselves.—*The Toronto Globe*, Sept. 19, 1924.

### The Hour of Fate

WHAT is the hour of fate in a young man's life? I should say 7 P. M. That hour is the springboard from which most men leap to success or fall off to failure. I am also convinced that 7 P. M. is the fork in the roads, one of which leads to character and the other to the lack of it. There are twenty-three other hours in a day, but there is no hour so potent as this 7 P. M.

Why? This is the answer: A man's waking hours are divided between industry and leisure. To a majority of mankind, seven in the evening marks the end of work and the beginning of leisure. It is the hour when a man makes a choice of the kind of leisure he is to have. If he turns to the leisure that means improvement to his mind, his body, and his soul, he wins; if he turns to the pleasure-feeding frivolities, he loses. It is a cold-blooded proposition, but it is true. Genius is ninety-nine per cent hard work, and the best of leisure is a shift from one kind of work to another kind of work. Ninety-nine out of every hundred men who win in this world use the time, when they are not at work, in activities which look like work to the loafer.

Now my idea of success in life, mathematically expressed, is this: Between a man's fifteenth and twenty-fifth birthdays are 3,130 week-day 7 P. M.'s. Each of these 3,130 week-day 7 P. M.'s is an hour of decision! A man looks at the clock and out of the window. If he decides that his next three hours are to be spent on winning, he wins; if he decides that the next three hours are to be spent in indulg-

ing the physical senses for mere pleasure, he loses.

After a man reaches forty, perhaps he may take liberties with the right of decision at 7 P. M. but if he is uncertain over it at fifteen, or twenty, or twenty-five, he is dawdling, and he will pay the dawdler's debt in life—the humiliation that comes to age in the self-confession of failure.—*Victor Murdock*, in *Association Men*.

### Insanity Increasing

Is the complexity of our urban life developing us into a nation of idiots and imbeciles?

Dr. Charles H. Mayo, reputed "doctor of doctors," is said to be inclined to the belief that there is something in this contention, and that something must be done about it.

The famous physician recently declared: "We have doubled the number of insane in thirty years. In a period when medicine has made such splendid progress as a curative for the body, we find insanity increasing at a surprising rate. The study of mental afflictions has been just as intensive as the study of bodily afflictions, and, broadly speaking, progress has been equal. . . . This leads to but one conclusion: that insanity has grown with our civilization."

Ernest Brennecke, investigating for the *New York World*, learns that in 1900 there were only eight persons out of every 10,000 in the United States "confined in institutions for mental diseases." In 1920 the proportion had risen to twenty-two, or two out of every thousand. Within the same span of time, he continues, the actual number of insane had increased from 41,000 to 223,000. And the increase is still going on.—*Oakland Tribune*, August 2, 1924.

—According to the *Literary Digest*, "ruthless and law-breaking hunters and hordes of rabbits bid fair to exterminate the great moose herds of the Kenai Peninsula of Alaska—the largest animals of their kind in the world. They are being killed off by 'moose butchers' and starved out by rabbits, which live on the same food as the larger and clumsier animal, and can get at it quicker." Of the Kenai Peninsula moose it is said: "The spread of their antlers is enormous, the record pair measuring a little more than seventy-eight inches."

## NEWS NOTES

—Sunlight develops an antiseptic in our blood which kills germs very quickly. People who live in darkness do not possess this "antiseptic" blood.

—There is no instrument that will indicate the presence of gold and silver or their ores. Iron attracts the "needle," but neither gold nor silver is magnetic.

—Every pint of brandy a steady drinker takes shortens his life by 11 hours and the average drinker consumes curtails his earthly sojourn by 25 minutes, according to statistics compiled by scientists of Denmark.

—"A Republican is a person who thinks a Democratic Administration is bad for business; a Democrat is a person who thinks a Republican Administration is bad for business; both are right."—Prize-winning definition in a competition held by the *Baltimore Sun*.

—A gypsum bed 88.8 per cent pure, extending ten miles inland for a mile along a branch of the Mosse River, midway between Cochrane and James Bay, Ontario, is said to be one of the world's most important. It was but recently discovered. The outcropping can be seen at the river's edge, where the deposit is forty feet thick.

—The Museum of the City of New York has an old-time tavern sign on which is printed the following: "Four pence a night for Bed. Six pence with Supper. No more than five to sleep in one bed. No Boots to be worn in bed. Organ Grinders to sleep in the Wash house. No dogs allowed upstairs. No Beer allowed in the Kitchen. No Razor Grinders or Tinkers taken in."

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

—That Abraham lived near the brick tower of the Ziggurat of Ur and other discoveries closely related to Bible history are claimed in a report of C. Leonard Wooley, the noted archeologist in charge of scientists from the University of Pennsylvania, now exploring in Babylonia.

—Ruins identified as those of Nendrum Monastery, one of the earliest Christian monasteries in Ireland, have been found at Mahee Island, Strangford Lough, near Belfast. Extensive excavations have revealed valuable material. Writings, believed to be of Danish origin, have been unearthed.

—Certain students at the Johns Hopkins Medical School are paying their tuition with blood money, literally speaking. They sell their blood for transfusion purposes at \$50 a transfusion. The subject must be perfectly healthy and his blood must measure up to a certain standard before he is eligible for bleeding.

—The finger printing of every person in the United States is recommended by the New York State Chamber of Commerce as a protective measure to make difficult "the evasion of clever and dangerous aliens sent here for the purpose of spreading discontent among the unassimilated portions of our population."

—An Indian in the Punjab writes in ink in Arabic a verse from the Koran on a grain of polished rice. The verse is written by the projected and polished finger nail of the writer and the Arabic characters are so beautifully traced that one may read them with the naked eye. The artist, a middle-aged man, has been doing this kind of work for years.

—For twelve years the Canadian Highways Association has offered a gold medal for the motor party which would run from Winnipeg to Vancouver entirely on Canadian territory. The feat was accomplished this summer by Messrs. A. F. Bement and E. S. Evans, travelling in a Packard Six sport model car. The picture at the top left shows them nearing the end of a 63-mile run over the ties of the Canadian National Railways, through a box canyon 600 feet above the river. The lower centre shows the pathfinders travelling along a good gravel road near Moyie, B.C. The upper right shows motorists Bement and Evans encountering a tunnel while travelling along a railroad trestle. If a train had come along it meant sure death. (See page 16).

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