

The Canadian
Watchman
Magazine



Read "Outgrown Theories" ---Page 6

The Sure Witness



*The solemn wood had spread
Shadows around my head;
"Curtains they are," I said,
"Hung dim and still about the house of prayer."
Softly among the limbs,
Turning the leaves of hymns,
I heard the winds, and asked if God were there.
No voice replied, but while I listening stood,
Sweet peace made holy hushes through the wood.*

*With ruddy, open hand,
I saw the wild rose stand
Beside the green gate of the summer hills;
And pulling at her dress,
I cried, "Sweet hermitess,
Hast thou beheld Him who the dew distils?"
No voice replied, but while I listening bent
Her gracious beauty made my heart content.*

*The moon in splendour shone;
"She walketh heaven alone,
And seeth all things," to myself I mused;
"Hast thou beheld Him, then,*

*Who hides Himself from men
In that great power through nature interfused?"
No speech made answer, and no sign appeared,
But in the silence I was soothed and cheered.*

*Waking one time, strange awe
Thrilling my soul, I saw
A kingly splendour round about the night:
Such cunning work the hand
Of spinner never planned—
The finest wool may not be washed so white.
"Hast thou come out of heaven?" I asked; and lo!
The snow was all the answer of the snow.*

*Then my heart said, "Give o'er;
Question no more, no more!
The wind, the snow-storm, the wild hermit flower,
The illuminated air,
The pleasure after prayer,
Proclaim the unoriginated Power!
The mystery that hides Him here and there,
Bears the sure witness He is everywhere."*

—Alice Cary.



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Editorial Comment

A Universal Religion

ARE we on the road to such a development, and if so, what will be the relation of the coming universal religion to Christianity? Advocates of union of the various sects of Christendom are numerous, but the obstacles in the way of even this beautiful ideal have so far been found insurmountable. To say nothing of the divisions among Protestants, Roman Catholics refuse to discuss the question of a united Christian church except on the basis of recognition of the Pope as the head of the church. The great majority of Protestants are not ready to make this concession nor to admit that the Reformation of the sixteenth century was a backward step spiritually.

While it is true that conscience is largely a matter of education, and that therefore conscience is not an infallible guide, yet changes in conscientious convictions are necessarily slow. The New Testament declares that a man may have a good conscience or he may have an evil conscience, a seared conscience, or a defiled conscience. But good or evil, a conscience is not developed in a day and cannot be changed or gotten rid of in a day. And after all, a religion that is not based on conscientious conviction is of doubtful value. Furthermore, persuasion is the only means of changing conscientious convictions that God recognizes. All attempts to bring about even outward religious conformity by inflicting civil penalties upon dissenters only increase the number and the zeal of the heretics. Such a course tends to produce hypocrites, or else martyrs, and so far from accomplishing the results aimed at, only emphasizes and widens the differences of religious viewpoint. But as long as Christendom remains divided, the problem of getting all the world to sink their religious differences is immeasurably complicated. Some feeble attempts have been made. In modern times we have seen at least one parliament of religions where representatives of all the great religious

movements were invited to meet on an equality and examine the points of agreement. Doubtless philosophers will continue to seek for common ground and to present more or less practical, or rather impractical, plans for using religion to assist in bringing about world-wide co-operation among nations with conflicting national aspirations and commercial interests. No one will deny the desirability of a universal religion. Both nature and the Scriptures testify that it is God's plan that unity should exist among men created in His own image, and that the present deplorable state of division is the result of misguided human inventions.

Statesmen recognize the logic that universal good will is necessary to the success of the League of Nations, or of any association of nations, and that good religion is one of the most potent agencies for producing good will. The following quotation is also the expression of a sentiment that is growing among those modern religionists who are called liberal and progressive:

"How can we expect to have any *common authority* without a common God? In any league of nations there must be many races, some recognizing the Mohammedan God, others the Christian God, others the Buddhist substitute for God, still others the Hindu gods, but no common God to whom all alike owe allegiance and who exercises authority over all. There lacks a common constraint, because there is no common God. How can we hope to have any *common responsibility* without some agreement as to the fundamental human obligations? and these obligations enforced by the highest sanction known? How can we have any *common endeavour* without some agreement as to the things needed, and worth while? What we need is a universal religion; not merely an international religion for the larger nations and the more civilized races, but a universal religion suitable for all races, fitted to safeguard the present subject peoples and tutor the backward races into a family of nations, a commonwealth of peoples.

"Is such a universal religion possible? And why not? If Amenophis IV, some 1500 B. C., could think out the conception of one God in place of the many gods of Egypt, why cannot we think out the conception of one religion in place of the many religions of the world?"
—Leland Sanford, in *Christian Guardian*, Dec. 6, 1922.

In presenting the quotation, however, we would call attention to the difference between

religious tolerance and religious compromise. A Christian will freely tolerate differences of opinion in religion, but he himself cannot compromise with what he believes to be error for the sake of good will. If enlightened men will not recognize such a perfect moral standard as is presented in the ten commandments, or such a perfect example as is set before us in the New Testament record of Jesus, it is not likely that they will be drawn together by anything of lesser authority. The instinct to worship is practically universal among mankind. As a noted Frenchman once remarked, "Man is incurably religious," and all efforts toward human uplift that ignore the idea of God and religion are doomed to disappointment and failure. In admitting the desirability of a universal religion, we might also admit that all

religions contain some truth revealed by nature and its great Creator, but truth is not improved by anything that man can do to it, and Christianity forbids the acceptance of error because it has some truth mixed with it. Christianity emphasizes the responsibility of each individual to God and condemns all who "follow a multitude to do evil" or who practise known error because it is popular. With a Christian there can be no dividing of honours between Christ and Mohammed or Buddha. Any man who has experienced the power of sins forgiven must say with the apostle, "There is none other name under heaven given among men whereby we must be saved," and he will continue to burn with zeal to carry the gospel of redemption through Jesus' blood to every kindred, nation, tongue, and people.

There is but one gospel that fully meets the needs of all human experiences; and Paul says: "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 7, 8.

There is no use of deluding ourselves into thinking that there is any purer or more undefiled religion than Christianity, or any more convincing code of right than the decalogue, or any more powerful appeal for unity than the gospel. Our answer to the plea for a universal religion is, The gospel to all the world.

The Height of Folly

THE apostle Paul says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." Not that Paul intended to attribute foolishness or weakness to the Creator, but rather to emphasize the utter futility of human efforts to find any better solution to the problems that sin has introduced into the world than the gospel



Lord Curzon, British Secretary for Foreign Affairs, on the Way to the Lausanne Conference

offers, which is revealed through the prophets. Almost every one has had some experience in life that taught the lesson that things are not always what they appear to be. "All is not gold that glitters." If men will not accept the word of God that the "wages of sin is death," they will sooner or later find it out by experience. It is a strange thing that sin appears attractive to the natural mind and the restraints of Christianity appear oppressive, while the facts are quite the opposite. All God's commands and requirements are given for our good only, and every time we vary from them we do it at the expense of needless pain, disappointment, and worry. The wise man tells us only what is confirmed by all human experience:

"Only by pride cometh contention: but with the well-advised is wisdom. Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. The law of the wise is a fountain of life, to depart from the snares of death. Good understanding giveth favour: but the way of transgressors is hard. Every prudent man dealeth with knowledge: but a fool layeth open his folly. A wicked messenger falleth into mischief: but a faithful ambassador is health." Prov. 13:10-17.

The yoke of Christ looks heavy, but in reality it is light, because by it we have a Helper in all our burdens. The way of transgression often looks attractive, but in practice the way of the transgressor is hard. As a concrete example of the height of folly of civilized man, the World War, the effects of which are still all around us, stands out vividly. In referring to war, we have no disposition to minimize the self-sacrifice, courage, and high motives of many who engage in it, whatever be the side conviction or fate impels them to espouse. But there are other and less questionable opportunities available for the development of patriotism, courage, and self-sacrifice than war. Nor do we wish to raise the question of the degree of guilt of those who laid the foundations for the outbreak in 1914. The strength of the Allied cause was undoubtedly greatly increased by the widely advertised slogan, "The war that is to end wars." Now the



General Weygand and Admiral Lacasse, Two French Delegates to the Lausanne Conference

world is disillusioned. No one believes that there will be no more wars. Wars are not ended in that way. Fighting only begets fighting. But while war cannot always be avoided, yet it is an awful testimony to the folly of civilized men. Had so-called Christian nations tabooed war as an unfair, unchristian, and barbarous means of national competition, and countenanced force only in the form of police power used to restrain the lawless and uncivilized, they would still be safe from violent attacks upon civilization. But what an awful example the World War has been to the heathen. If Christians(?) can kill and spoil other Christians in an endeavour to enrich themselves, why should not the yellow men, brown men, and black men secure guns and by their overpowering numbers rob the white men of the superior wealth that they have accumulated under the cloak of Christian civilization. No one will question the superiority of an educated



His Excellency Timothy Healey, First Governor-General of the Irish Free State

civilized man to a half-civilized man, but a gun in the hands of a semi-savage is just as deadly as one in the hands of a college graduate.

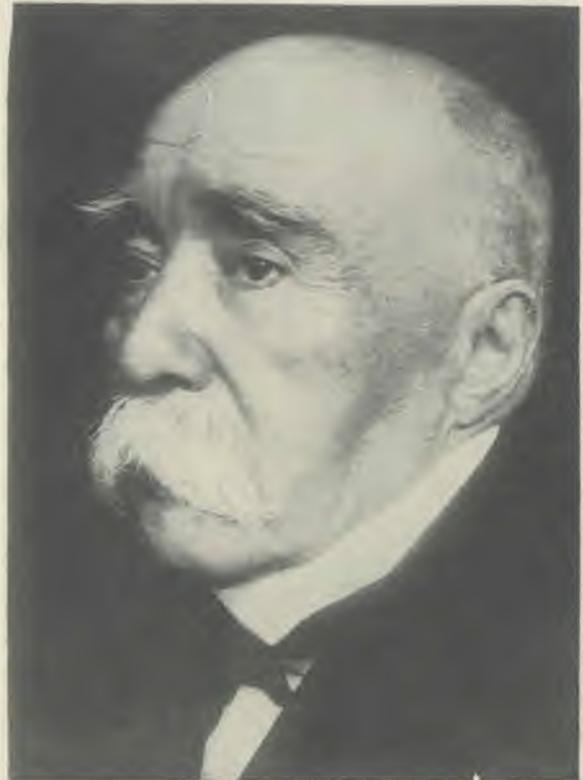
When it comes to a test of brute force, a Siki may be superior to a Carpentier, and when European civilization indorsed and appealed to the god of war, it not only ignored Christianity, but placed scientific man-killers in the hands of the awakening heathen, and invited, if it did not pronounce, its own doom. Civilization is now at the mercy of superior numbers of barbarians. A Turk, a Chinaman, or a native of Africa may be as brave and efficient a soldier as a European. We are as yet only beginning to find out how disappointing the World War has been as a means of settling disputes between civilized nations. By such folly civilization is actually committing suicide; for by resorting to war, it is throwing away in a day the advantages and superiority that it has taken centuries of patient toil to build up, thereby inviting destruction by the barbarians, either those developed by desperation at home, or those coming wave on wave as an invading host from the dark parts of the earth.

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Is Christianity Becoming Popular?

If we look at our beautiful and costly church buildings, and at the numbers, wealth, and social standing of the members of the various Christian organizations, and compare the same with the same outward appearances in past ages, we may be deluded into thinking that either Christ has changed or else human nature has changed. Or if we look at the self-sacrifice of the Christian missionaries in heathen lands, and the earnest support given them by the faithful in the home churches,—in other words, if we look at the marvellous triumphs of foreign missions during the last hundred years, we may be led to conclude that the Christian church has triumphed in all the world, and that the day is near at hand when all the world will yield allegiance to Christ and the gospel.

But there are other manifestations that disturb the satisfaction of such a dream. Such outbreaks as the Herrin massacre, the disgraceful fratricidal war in Ireland, the frequent murder of public men in Europe, the menace of militant atheistic communism from Russia, and the rumble of popular discontent, class struggle, and crime waves from everywhere, are



Georges Clemenceau, Distinguished ex-Premier of France

spectres of evil that startle us and should cause us to pause and wonder, Which way are we headed?

Dean Inge of St. Paul's pertinently remarks that men today are not necessarily five times as civilized as the men who lived fifty or a hundred years ago merely because they can travel five times as fast. Many things connected with modern life, such as the popular light literature, the movies, the sensational stories of crime in the daily papers, the funny pictures, and the general craze for amusement, do not make for the development of character and high Christian ideals in the rising generation. And this is none the less alarming because church members are scarcely distinguishable from those who are entirely indifferent to religion. We like to be called a Christian nation, but if the "man clothed with linen, which had the writer's inkhorn by his side," should suddenly appear among us, how many would he mark? (Read Ezekiel 9.)

Christianity leavening the people of Western Europe has made possible a prosperity that has attracted the attention of the whole world. But unfortunately, when the heathen come to study Western civilization, the thing that they



Miss Melke Clar, lamed for life in an automobile accident, has devised this unique poster to be placed on posts along the highway. She has petitioned for the adoption of her poster by the state authorities.



A Berlin office worker armed with a gas pistol. The gas pistol is a German invention for protection against intruders. It will stupefy and knock senseless, but does not kill.

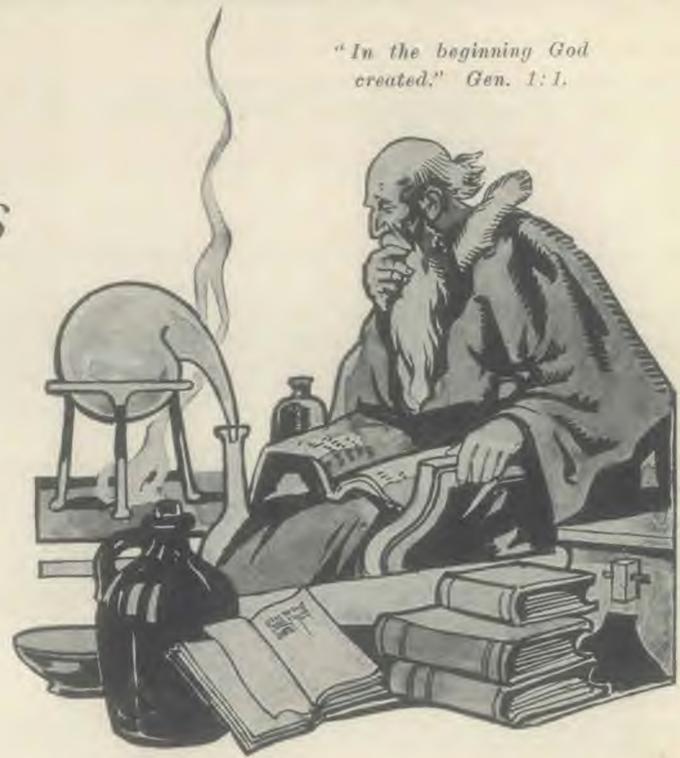
see most plainly is the by-product of material progress and not the gospel that is the foundation upon which all permanent progress is developed. The prophet Isaiah saw in a vision of the last days a condition when "seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name." Is there not today a serious danger that both the church and the world are only too ready to bear the name of Christ, provided they be allowed to live as they please? It is a sad fact that, today, being a church member and being a Christian are often two very different things. This is the real cause of the weakness of the church in combating the rising tide of lawlessness. There is a deplorable lack of moral restraint, which would be even more plainly seen were it not that there is still some reserve force remaining from the great spiritual revivals of that age of progress beginning with the Protestant Reformation. A spiritual revival and reformation is the most urgent need of the church today. Nothing short of conversion can make Christians out of men and women, and obedience to God's commandments is an outward evidence of conversion.

POISONING DEMOCRACY

Outgrown Theories

FIFTH ARTICLE

George McCready
Price



"In the beginning God
created." Gen. 1:1.

GEOLGY is the only one of the natural sciences that professes to furnish demonstrated facts in plain contradiction to the fundamental doctrines of the Bible. A conjecture in astronomy, repeatedly revised, and even in its latest forms accounting for only a part of the facts, has been offered as a substitute for the creation of our globe, as recorded in Genesis. Various discoveries among the remains of prehistoric man, when studied through evolutionary spectacles, and when fitted onto the tail end of the geological theories, have been supposed to indicate not only a much greater antiquity for the human race than the Bible provides for, but also a much lower intellectual and social condition of mankind at the beginning of our knowledge. And until the establishment of Mendel's laws of heredity, biology was supposed to furnish, through the medium of a widely accepted theory, evidence which by implication provided for the origin of all the various types of life without any direct creation; though even this theory could not stand alone, but depended for its whole existence on the supposed facts of geology. Geology, on the other hand, as commonly

taught, professes to give multitudes of concrete and incontrovertible facts which obviously do not agree with the record of the origin and early centuries of our world which we have in the first part of the Bible. . . .

An Important Question

The supreme question of modern science, by all odds the most important problem before the scientific world, is this: "Does geology really prove that there has been a succession of different types of life on the globe in a definite order?"

Not only does the whole theory of organic evolution depend upon an affirmative answer to this question, but all the "advanced" views in theology and criticism, even the present popular methods of interpreting human history and of conducting political campaigns, depend upon the belief that there has actually been a long series of different types of life succeeding one another on the globe in a very definite and well-ascertained order, this order being what is termed the fossiliferous series of plants and animals.

I would suggest that the reader ask the first evolutionist or professional scientist he may

meet, how he would undertake to prove that when the Carboniferous plants now forming the coal beds of Pennsylvania were living in this locality, the Cretaceous coal plants of British Columbia were not yet in existence, and that only after the latter had been buried for uncounted centuries did the Tertiary coal plants of Germany and Australia come into existence. And I may even say that the reader is perfectly safe in offering a good round sum of money for the required logical proof, or even for any candid *attempt* at such logical proof, of these alleged facts; for I do not believe that any scientifically educated man in America or Europe would seriously undertake to furnish such proofs. *He knows it can't be done.*

I could multiply testimony from such high-class scientists as Huxley, Spencer, Nicholson, Suess, etc., candidly acknowledging that the reality of these relative ages has never been proved by geology, but that in all geological writings, these relative ages are *merely assumed*. There is in reality no possible way of proving one kind of fossil older than another, or older than the human race. For human remains are found fossil, just the same as the ancient relics of plant and animal life; and it is mere pseudo-science that would seek to say that these plants and animals lived and died ages before the human race appeared on the globe.

The science of geology is really in a most astonishing condition, and is doubtless the most peculiar mixture of fact and nonsense to be found in the whole range of the natural sciences. In any minute study of a particular set of rocks in a particular locality, geology always follows facts and common sense; while in every general view of the world as a whole, or in any correlation of the rocks of one region with those of another region, it follows its absurd, unscientific theories. But wherever it agrees with facts and common sense, it contradicts these absurd theories; and where it agrees with these theories, it contradicts facts and common sense.

Facing the Facts

There is absolutely no scientific reason, not a ghost of a respectable argument, for arranging the fossils in any order whatever of alleged relative age for the world as a whole. The current method of arranging the fossils in a definite series representing alleged successive ages is the most elaborate piece of nonsense that I know of in our modern world. That educated people still believe in it, is astonishing.

In the light of modern discoveries in geology

—the details of which the reader can see in my "Fundamentals of Geology," obtainable through the publishers of this magazine—these distinctions as to age have absolutely no foundation in objective facts, being merely a tradition surviving from the absurd and notorious "onion-coat theory" of a hundred years ago. And the fact that most educated people still implicitly believe in this theory of a definite age for each particular kind of fossil, is a sad and instructive example of the effects of mental inertia. . . .

But it seems almost a stranger situation when we see many of the professed friends of the Bible among the Protestant churches quibbling with the evolutionists about some minor detail, such as the variation of species or the exact "age" of some piece of a human skull or of some flint arrowheads, when these large facts of geology, facts which every intelligent high school pupil ought to know, plainly confirm the record of the Bible.

For nearly two generations, the Protestant Church has been at a loss to meet the arrogant claims of geology and biology that the world has been peopled for untold millions of years by successive forms of life, these forms of life culminating at length in man, who is thus a mere natural product of the long-drawn-out struggle for existence—not a fallen being made originally in the image of God, but a highly developed brute rapidly becoming more and more divine. All manner of twists and turns have been tried by the church to meet this rejuvenated form of heathen philosophy masquerading as modern science, except the natural and obvious plan of taking the record of the flood, and consequently the record of creation, fully and literally, just as they read.

Boring from Within the Church

The result has been that an essentially heathenish evolutionary philosophy has largely displaced the Bible doctrines of creation, the fall of man, and the prime necessity of redemption through a vicarious atonement of One equal with God; while multitudes of a mystical or emotional turn of mind have abandoned all idea of basing their faith on such external things as an inspired Book or a true history of God's dealings with the race, and boast that they follow the divine light within their own breasts, an ever-present and infallible guide.

Evolutionism in natural science, institution-ism in philosophy, and mysticism in religion, make a strange and most portentous combina-

tion; but such are the diseases sapping the vitality of the venerable Protestant Church, and rapidly breaking down her vital resistance to the alarming growth of such parasites as Christian Science, "New Thought," "Advanced Theology," and the gospel of "uplift" and social regeneration.

Evolutionary geology or the deluge,—these are the two alternatives before the thinking people of our modern world, though for nearly two generations unbelieving scientists, supported by theological sympathizers advocating a "liberal" theology imported from Germany, have tried their best by ridicule and every unfair misrepresentation to rule the Bible explanation of a universal deluge entirely out of court. To such a degree has this conspiracy of silence or of open travesty and ridicule been carried, that the hypothesis of a universal deluge, as a complete and effective answer to the claims of evolution, has not had a sober and candid hearing in the world at large for more than half a century. Sceptical scientists and "liberal" theologians have nothing but ridicule for the suggestion that the fossil-bearing strata should be considered as mere contemporary vouchers to confirm the first chapters of Genesis. And they would like to have our modern age forget that up to about 1830 a universal deluge as the cause of most of the geological changes was believed in and openly advocated by many of the most illustrious geologists of the world, keen-eyed, scholarly men, who were as familiar with all the fundamental facts of the science as we are today, and who could probably see as far into the logic of a scientific problem as any one. . . .

But let us glance very briefly at three remarkable facts about the order in which the fossils occur, which plainly contradict the current theories. Others of a more technical nature might also be given, and will be found in my treatise on this subject, which I have mentioned above.

The Fossils

1. Very many genera, often whole tribes, of animals and plants, are found as fossils only in the so-called oldest rocks, and have skipped all the other formations, though found in comparative abundance in our modern world. Many other kinds have skipped from the Mesozoic down, while innumerable others skip large sections of the geological series.

These obvious absurdities would be easily avoided by saying that the current distinctions between the fossils as to age are purely arti-

ficial and conventional, just as is the modern taxonomic or classification series. In the light of this fact, at least, one kind of fossil is intrinsically just as old or just as young as another.

2. It is a very common thing to find "young" beds, say some of the Tertiaries, in such *perfect conformability* on some of the "oldest" beds, say some of the Cambrian or Devonian, that the vast interval of time alleged to be properly intervening between them is utterly unrepresented either by deposition or by erosion. It is as if nature had closed shop or put an injunction on the action of the elements for a hundred million years or so, and everything had to continue in the *status quo ante* for all this long interval, the waters neither wearing away nor building up over any part of this taboo ground for all this time. In many instances, too, these age-separated formations are so much alike in structure and in mineral make-up that, "were it not for fossil evidence, one would naturally think that a single formation was being dealt with" (McCConnell); while these tell-tale conditions are "not merely local, but persistent over wide areas" (Geikie) so much so that the "numerous examples" (Suess) of these anomalous conditions "may well be cause for astonishment" (Suess).

Often, too, these conformable relations of incongruous strata are repeated over and over again in the same vertical section, the same kind of anachronistic strata reappearing alternately with others of an entirely different "age," that is, repeatedly appearing "as if regularly interbedded" (A. Geikie) with them, in a series of strata that obviously have never been disturbed.

3. In numerous instances, and spreading over hundreds or even thousands of square miles of area, "older" strata are found on top of "younger" strata, and with just as much appearance of conformability. That is, all the physical appearances indicate that these beds were actually laid down in this order, an order so flatly contradicting the alleged "ages" of the popular theory.

One of the largest areas of this character extends from about the middle of Montana northward along the line of the Rockies to the Yellowhead Pass in Alberta, and is wide enough in some places to comprise several parallel ranges of mountains. The mass of these mountains is composed of Algonkian limestone, while the underlying beds, or the beds comprising

the intervening valleys, are Cretaceous. The total area involved is some ten thousand square miles; and the mountains look like Paleozoic (Algonkian) islands floating on a Cretaceous sea.

But these Algonkian rocks are supposed to be the very oldest fossiliferous rocks on earth; while the Cretaceous rocks are among those classified as quite "young." But these Algonkian rocks are on top; while the theory says that they ought to be at the bottom. And the Cretaceous are at the bottom, while the theory says they ought to be on top. Thus, either the rocks are wrong, or the theory is wrong.

Strange to say, evolutionary scientists prefer to believe that the rocks are wrong, and that nature is here trying to deceive us, as it were, rather than to admit the possibility of their theory being at fault.

But these conditions are not at all the only ones. Several other localities have been found in Wyoming, Utah, and Idaho where these "upside down" conditions prevail. Other similar examples occur in the Appalachian Mountains, in the Grampians, in the Alps, and in fact in almost every region that has been at all well explored.

You don't see much about these things in the ordinary scientific literature. Evolutionists always speak of them *sub rosa*, and with extreme reluctance. For how could anything be imagined more absolutely conclusive against the whole vain scheme which has for these many years set itself squarely in opposition to the truth of God? For if these rocks covering almost a state, and having every physical appearance of being in a normal order, were really deposited in the order in which we find them, the whole system of biological evolution is a mass of moonshine, merely another elaborate blunder, soon to take its rightful place alongside the many other sad wrecks of human speculations which dot the shores of scientific and philosophic history, wrecks which were once the fond pride of their inventors, but which now have become merely object lessons, "to paint a moral or adorn a tale."

Fantastic Speculation

In the light of these facts, is it not amazing to see the confiding childlike faith with which other educated people receive the *ipse dixit* of any geologist regarding the exact "age" of any particular rock deposit? Why is it still possible for the fantastic speculations regarding the exact order in which the various types

of animals appeared on earth, to be received by intelligent people with all the solemn confidence which attaches to a chemical analysis or the prediction of an eclipse?

It is said that the ancient Roman augurs could not well meet privately without laughing in each others' faces at the absurdities which they constantly perpetrated on the public. But I do not think that those ancient charlatans in any way excelled the modern ones who continue to palm off unfounded speculations in the name of inductive science. These strictures do not, of course, apply to those who are engaged in locating minerals and ores by empirical and common-sense methods, nor to those who merely examine and record what they actually find in the field. But they certainly do apply to those who pretend to give an exact picture of the paleogeography at a certain "age" in the remote past, with a circumstantial account of the various migrations of the animals back and forth over their imaginary continents, with genealogical trees constructed to show how these various types of animals were evolved. Such things are not science. They are not even fictions in the ordinary sense of the word. For the latter have the excuse of being mere literary devices for the entertainment of the readers. But in view of the geological facts which are now well-known by every well-informed geologist, any further continuance of these pseudoscientific speculations can be regarded only as pure charlatanism, a mere trading on the confidence which the public have acquired in anything sanctified by the ægis of science.

Hives and Homes

Ah, the wise little bees! they know how to live,
Each one in peace with his neighbour;
For though they dwell in a narrow hive,
They never seem too thick to thrive.
Nor so many they spoil their labour.

So you'd better learn that this life of ours
Is not all show and glitter,
And skilfully use your noblest powers
To suck the sweets from its poison flowers,
And leave behind the bitter.

But wherever you stay, or wherever you roam,
In the days while you live in clover,
You should gather your honey and bring it home,
Because the winter will surely come,
When the summer of life is over.

—Phœbe Cary.

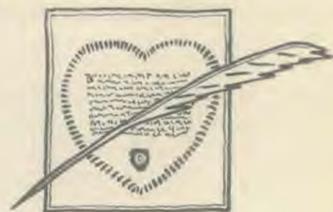
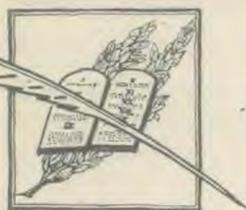
HAVE patience with a friend rather than lose him forever.—*Arabian proverb.*

GOD'S TWO COVENANTS

with the

HOUSE of ISRAEL

FREDERICK W. JOHNSTON



TO theme in all the Bible has been more perplexing to many than that of the two covenants which God made with His people, Israel. Much misunderstanding has arisen, resulting in confusion, because the ten commandments have been regarded by many as a part of the old covenant. This position, however, is not at all correct, as a very little reasoning will convince us. In Exodus 19: 5 it will be noticed that, before ancient Israel entered into *any* covenant with God, the Lord refers to a covenant which He terms "My covenant," thus showing conclusively that whatever that covenant is, it existed before and independently of the covenant that God made with Israel subsequently.

God's Commanded Covenant, or His Will

We therefore inquire, What is this covenant which He calls "My covenant," and which in another scripture is also called "His covenant"? "He declared unto you *His covenant*, which He commanded you to perform, even ten commandments." Deut. 4: 13. Now, *before* the covenant with Israel was made, the Lord approached them with these words: "If ye will obey My voice indeed, and keep *My covenant*, then ye shall be a peculiar treasure unto Me above all people." Ex. 19: 5. The people agreed to these conditions, and said, "All that the Lord hath spoken we will do." Verse 8. Therefore the old covenant, or agreement between God and Israel, was a covenant on the part of the latter to keep God's covenant, the ten commandments.

As proof that a covenant may be made to keep another covenant, we are informed in 2 Kings 23: 2, 3 that King Josiah went up into the Lord's house with the inhabitants of Jerusalem, the priests and the prophets, and after having read "the book of the covenant," made a covenant to keep the covenant that was in the book. And all the people also stood to the covenant that the king made. This is

precisely what Israel did at Sinai. They entered into a covenant with God to keep *His* covenant that was already in existence. And this very covenant on the part of Israel to keep *God's* covenant, is what is known as the first, or old covenant made with Israel. Many other covenants were made with people before this, such as the ones made with Noah, and Abraham, but these were no part of the covenant with Israel. Having this clearly in mind, no difficulty whatever arises in understanding the old covenant.

The Sinaitic Covenant and the Blood of Bulls and of Goats

After Israel had made the covenant to keep God's covenant, the ten precepts, Moses prepared the people to meet God at the base of Mt. Sinai (Exodus 19), when God declared in an audible voice *His covenant* (see Exodus 20: 1-17), which existed before the covenant with Israel. He also declared His judgments, as recorded in Exodus 21, 22, and 23. Coming to chapter 24: 1-8, we find Moses writing in a book the words of the Lord, after which the people repeated for the second and third time the covenant they had previously made. (See Ex. 19: 5-8.) Moses then ratified the old covenant with the blood of an animal. Ex. 24: 8.

However, by this act of sprinkling the blood, Moses introduced into the old covenant the entire sacrificial system and also the forms of worship peculiar to the earthly sanctuary. Heb. 9: 1-5. And since the law of ten precepts known as "God's covenant," was the standard of moral obligation for the *Israelitish covenant*, therefore the ten precepts were called "the law of the covenant"—because, as we read in Exodus 24: 8, the old covenant was made "concerning these words," the decalogue.

Now when Israel broke God's covenant, their own covenant was made void. It vanished away. Heb. 8: 13. The Lord says in Hebrews 8: 9, last clause, "They continued not in

My covenant, and I regarded them not." And since the old covenant rested simply on a man's promise to keep God's covenant, it was therefore faulty. Verse 7. God's covenant, however, which is also called His law, still remained; for it was perfect. Ps. 19:7. Isaiah 24:5 speaks of it as "the everlasting covenant."

Faulty Through Disobedience

Because the Lord found fault with the people who continued not in His covenant, the old covenant was made void, and God said He would make a new covenant with the house of Israel. Heb. 8:8, 9. And as the old covenant was not the ten precepts, so neither is the new covenant the decalogue; for both covenants—the old and the new—were made concerning God's covenant, the ten precepts. The new covenant, however, instead of being based on a man's promise, as was the old, was established on better promises—the promises of the Lord himself; for thus He says concerning the new, "I will put My law in their inward parts, and write it in their hearts." Jer. 31:33. And it will not be written with pen and ink (2 Cor. 3:3), as was the old covenant, in a book, nor will it be written on stone, as was God's covenant in the days of Israel. Instead, it will be written by the Spirit of God on the "fleshy tables of the heart."

A New Heart and the New Covenant

Since this inward work of the heart is done by the gospel of Christ, it is therefore evident that the gospel becomes the life of the new covenant. The sacrifice of Christ as revealed in the Lord's Supper, is therefore called "the blood of the new covenant [testament]," which is shed for many. And as the old covenant had various kinds of ordinances, so also the new covenant has its ordinances—the Lord's Supper and baptism.

The new covenant was not in force, however, until Christ died (Heb. 9:16, 17); and furthermore, no one can be saved except by the new covenant, or the gospel. If this, therefore, be true, how could the people of God in ancient times be saved? The answer is plain.—By faith in the new covenant, or the gospel which was to be revealed in Christ. And this was the gospel as preached to Abram and to all the patriarchs and prophets, even before the old covenant came into existence. The people of those days repented of their transgressions, and when Christ died, He paid the price "for the redemption of the transgressions that were

under the first covenant" (Heb. 9:15, R.V.); for it was not possible that the blood of bulls and of goats under the first covenant should take away sins (Heb. 10:4). Thus they were saved by faith in the gospel that was to come; we are saved by faith in the same gospel that has come; and because God's promise of salvation in ancient times was as good as when the salvation existed in full force, Christ is regarded as "the Lamb slain from the foundation of the world." Let us also, as did God's ancient people, by faith avail ourselves of the same new covenant privileges and be saved in God's eternal kingdom.

Edmonton, Alta.

Has God Hid His Face?

HAS God hid His face? Does He care that His own
Are sorrowing, blinded with grief?
Are struggling with burdens too heavy to bear,
Unheeded, denied all relief?
Does He care that the children He fashioned in love
Are burdened and bowed with their woes?
That the world He created, and formed not in vain,
Seems to writhe in the last bitter throes?

Does He care that the fever consumeth at noon?
That the pestilence stalketh by night?
That His loved ones and faithful their bread are denied,
Perverted the truth and the right?
Does He care that His stewards with mission divine
Unfaithful and careless have grown?
And tares of destruction and thorns of discord
In the fields of His harvest are sown?

Does He know that the sceptics explain Him away
And scoff at our hungry hearts' needs?
Does He know that His faithful must blush for the
right
While the wicked may boast of their deeds?
Yes, He knows, and He lives, and the right, magnified,
When He comes, crystal-clear will be made;
And we then with clear sight will His justice declare,—
'Round His throne, evermore, unafraid.

—Mrs. L. M. Williams, in *Review and Herald*.

Meditation Nuggets

"MORE men fail through ignorance of their strength than through knowledge of their weakness."

"Make it a life rule never to be disturbed or thrown off your balance by anything that can happen."

"A country is not made great by the number of square miles it contains, but by the number of square people it contains."

"In making your living, try to make yourself agreeable to others, and thus help to make the world go round more harmoniously."

"The winds of adversity blow egotism out of us."—*Youth's Instructor*.

MENDEL

The Man and His Work

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:27.

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—Tennyson.

MRS. L. M. WILLIAMS



JOHANN MENDEL, afterward known as Gregor Johann Mendel, was born July 22, 1822, in Austria. His father was a small "peasant proprietor"—not a landowner, but one who by his skill as a horticulturist and business manager employed others to do the manual labour on the land which he rented of its titled owner.

At an early age the boy Johann was initiated into the mysteries of grafting, plant propagation, and fruit culture. Although his father was comparatively well to do for one of his class, he yet found it difficult to educate his children as he wished. Mendel was proud that he came of an educated family. His uncle on his mother's side established a private school which Johann attended for some time. Later, a government school was established in his village, which he attended. At eleven years of age he was ready to attend high school with

companions much older than himself. His masters had greatly encouraged him, and considered him especially talented. At great sacrifice on the part of his parents, and a sister, who donated part of her rightful dower, he was sent away to school,—to Leipsnik, to Troppau, and to Olmutz.

One of the teachers to whom Mendel was especially attached was an Augustinian monk. Possibly this circumstance had something to do with his choosing the priesthood. Probably, too, the quiet tranquillity with which the idea of cloister life is always associated, would appeal to one of quiet and studious habits, as was Mendel.

In 1847 he was ordained a priest at Koningskloster, Brunn. In 1851 he was sent at the expense of the cloister to Vienna to study, where he remained two years. Returning to Brunn, he became a teacher of science. He enjoyed teaching very much, and was able greatly to

interest his pupils in their studies. He continued teaching until 1868, when he was made abbot.

From the time of his novitiate he was interested in horticulture, introducing into his garden plants from near and far, to watch their behaviour under cultivation. He was very fond of taking visitors through his garden and pointing out his favourite plants, some of which he had had under observation ten, fifteen, and even twenty years.

Mendel had heard of the theories of Darwin but was not entirely in accord with them. Upon one occasion he was pointing out two varieties of a plant as an example of the stability of nature. These flowers, as well as others in his garden, had grown side by side year after year without the slightest change. He remarked with a smile anent some discussion regarding Darwin's "Origin of Species," "This much I *do* know, that nature cannot get on farther with specie making in *this* way. There must be something more behind."

So he began his experiments with garden peas, upon which his fame rests. Characteristic of the man, he painstakingly tested during two years the seeds of the peas he intended to use, to make sure they were pure and would come true to their kind. Being satisfied of their stability of character, he hybridized them, carefully recording results. His paper has been carefully preserved, though it was hidden for fifty years, and a careful translation has been made and published by William Bateson in his "Mendel's Principles of Heredity."

The garden pea and the sweet pea are flowers comparatively easy to work with. With a camel's hair brush they may be pollinated without a lens, and the individual blossoms are so situated—singly—and are of such size as to make them quite easy to cover and protect from insect interference. There is an axiom, old even in Mendel's day, that "like produces like." Mendel had sufficiently proved this. But now he crossed those with striking features, that he might the more readily note the results. He crossed red with blue, smooth-seeded with wrinkle-seeded, tall with dwarf, and the like. The hybrids did not show any very decided results, closely resembling one parent which Mendel called the "dominant" one, so a further generation was raised from these hybrids.

Mendel hand-pollinated the blossoms of these hybrids,—"*selfing*" them it is called,—and carefully covered them to protect them from insect interference. Neither the crossing nor

the "*selfing*" was a natural process, for flowers have many contrivances, or ingenious means, to prevent either. Mendel himself said, "Even in the first generation of hybrids, and still more so in the subsequent ones, many of the offspring either entirely fail to flower, or only form a few and inferior seeds."

Much has been said about Mendel's equation. With many, Mendelism would not be Mendelism without it. Figures are dry things usually. It ought to be readily understood that each individual, either male or female, is only a 50 per cent individual, speaking genetically. One hundred per cent equals the sum total of the characteristics the two parents possess. Every individual consists of dominant and recessive qualities, half and half. Each product of a mating, then, consists of 25 per cent "dominant" from the mother, 25 per cent "dominant" from the father, 25 per cent "recessive" from the mother, and 25 per cent "recessive" from the father, the "recessives" all being held in abeyance and hidden ordinarily.

In a Mendelian analysis, then, of simple life forms which we can study, and which we must apply by analogy to other forms, the characteristics possessed by all the grandchildren of a hybrid mating naturally arranged themselves into 25 per cent "pure dominant," 25 per cent "pure recessive," and approximately 50 per cent which could not be depended upon as to what they would produce; for Mendel found that after a hybridization only 50 per cent of the products would resume their natural process and breed true again.

At the end of eight years, or at their logical conclusion, he gave up his experiments, his products having "run out," the "recessives" having succumbed to the uncongenial environment, the remaining "dominants" resembling the pure races with which he started. The circumstance led to Huxley's famous law: "Pure species may continue indefinitely without admixture of any kind."

Mendel said, "The unity in the developmental plan of organic life is beyond question," but he left no comments as to its bearing on the human race. Of pure blood himself, his parents and grandparents on both sides belonging to a local clan, he was a striking example of his own theories. Inheriting in double measure, the talents of his family, he was fifty years ahead of his time. Had he been able to get in touch with others of like mental capacity, in Germany, in France, and in England, we would have had a different story to tell. There are

few chapters in the history of science more sad than the one which recounts Mendel's faith and failure. Saddest of all is it to contemplate the loss this fifty years has been to our race. For many years he believed his work would soon be understood and its import realized. But as time went on he became morose, and in his disappointment no doubt destroyed many of his records.

Last year was the centennial of Mendel's birth. In what way could we better acknowledge our indebtedness to him than by putting forth every effort to give his work its due credit? How much better to view nature as Burroughs, Thoreau, Mills, and others find it, who study the "wild" free life, and as Mendel found it before he was forced into his hybridizing experiments by the apparent contradictions of the scientists of his time.

He died Jan. 6, 1884. The world understands him but little, and even scientists, so called, having previously a narrow conception of nature, fail to rightly understand his analysis. By his friends and his associates he was greatly loved. A monument was raised to his memory in his native town. Let us hope the world will make an effort rightly to understand and appreciate him, and to make amends as far as that is now possible for the "inhumanity to man" of which he was one of the victims.

Battleford, Sask.

What We Owe China

THIS is an age when the newspapers are revealing the huge amounts which the nations of the earth owe one another. France is in debt to England many millions of pounds, while England owes the United States several hundreds of millions of dollars. Germany is under covenant to pay France, and other nations, a huge indemnity, which she declares she is not able to do.

There is another kind of debt, however, which the nations owe one another that must not be overlooked. Christian nations are under a moral obligation to give the gospel to non-Christian nations. Christian England and America are in debt to heathen India and China. Strength is always in debt to weakness. Knowledge can only meet its liabilities by recognizing ignorance and trying to overcome it. In like manner, faith is under obligation to overcome unbelief. It is frequently said by those who do not believe in missions that we ought to

let the non-Christians alone. They are not non-religious, even if they are non-Christian. They have their own religions, with which they are fairly well satisfied. Why, then, disturb their faith in these religions? The answer is at hand. Heathenism is a menace to the social and moral uplift of a nation. We can't afford to let India, China, and Japan alone. The world is becoming more and more a community, and we are interested in how people the world over live and act. Religious principles and high ethical teachings have more to do in shaping the life of a nation than anything else. It behooves us, therefore, to see that the non-Christian nations of the world are given the truth which has made the Anglo-Saxon world what it is today. If we have a good thing, it is only decent and kindly to share it with our neighbours. If our scientists should discover a serum which would cure cancer or tuberculosis, they would be looked upon as selfish pagans if they did not make the discovery available to all those who suffer from these terrible diseases. Since Christianity came westward, dare the Occident claim a monopoly of its benefits? There is no good which we have received which has not been given us to be distributed. If Russia lacks food, we must send her people bread, even if she doesn't deserve it. On the same principle we are obligated to give the heathen world the gospel.

Let us stop to think for a moment of what we have apart from the gospel, which China has not.

China has no medical schools such as we have. Her native doctors know little or nothing of the treatment of disease, and yet her people suffer from the different maladies that affect people in our land. Dr. W. Stevenson, one of our medical missionaries in China (now home on furlough), tells us that the hospitals in China, nearly all of which are under Christian auspices, afford only forty-eight beds for every million people. He says: "If Canada had no more trained physicians than they have in China, we could not afford to be sick oftener than once a year, and even then we should have to give our doctor twenty-five years' notice."

China has only one asylum for the insane. When any one loses his reason he is deprived of his liberty by being chained to some object, possibly to a bedpost.

There is no system of sanitation in China. In consequence, such diseases as smallpox and leprosy are rampant. There is no public welfare programme in operation anywhere in the

vast republic of China. Children contract disease and soon become its victims. The infant mortality of China is 75 per cent.

China is a land of teeming millions. Its people are keen, resourceful, and intellectually alert. Despite this fact, the grossest ignorance

China. The British and Foreign Bible Society is doing much to accomplish this end, and the various missionary societies are also co-operating. A national phonetic script has been devised and great results are expected from its adoption. A missionary writes thus:

"I had a Bible class of twenty-seven men, all but four of them practically uneducated and unable to read. They met only for a fortnight, and in the mornings. I taught them the script. At the close of the class, twenty-one could read St. Mark's Gospel, and could write from dictation. The others were hopeless. I have had letters from most of the twenty-one expressing their gratitude for being taught this new system."

The prospect of one language for the Chinese Republic opens up possibilities that simply baffle the imagination.

When we consider all these facts, surely no one with a humane spirit can deny the contention that we owe China something. Even if we do not recognize any other obligation than a purely social one, surely we cannot dodge it. We cannot, however, do our duty toward China unless we give her the gospel of Christ. She has had the teachings of Confucius for centuries, and they have not emancipated her from her foolish traditions and false conceptions of things.

It is comforting to think that we can take to the Chinese our Western ideas of socialized life, and at the same time tell them about our Christ. Our medical missionaries are opening blind eyes and at the same time bringing a message of hope to souls that need a Saviour. This is surely a wonderful work, which ought to be more zealously and generously supported than it has been. It is the only way we have to save our own lives from becoming narrow and selfish.

No one yet has ever made a success of living to himself. The process of trying to squeeze the contents of life's rich cluster into our own cup, has often been tried, but we have yet to hear that it has been a real success. In order to enjoy life and its blessings, we must be a blessing to some one else. We can scarcely be said to be respectable unless we pay our debts.

—H. W. Crews, in *Onward*.



CHINESE FURNITURE AND ORNAMENTS

This teak and lacquer furniture was assembled by a distinguished French diplomat in New York. People fortunate enough to know this dining-room say it is liveable as well as delightful.

prevails. Ignorance is always a menace to world interests. No nation can be influential which is ignorant. Russia is a tragic illustration of this fact. An educated people can never be enslaved. Education and freedom are twin sisters. One great barrier to intellectual and moral progress in China is its different dialects. Efforts are being made to establish a national language which will become general all over



Around the World

(Read from

Loading Newsprint at Powell River, B. C.

Lloyd George speaking on the Turkish Question

Club just before his resignation.

Halibut Fishing Boat at Prince Rupert, B. C.

Magistrate Emily Murphy (Janey Canuck)

force

Sir James Barrie and Ellen Terry (Mrs. Barrie)

Showing the grounds of the Oshawa Missions

WATCHMAN at the right



North Mission, B. C.
The Oshawa Missions
The Watchman at the right



with the Camera

(to right)

Australia
on at a luncheon of the Manchester Reform

Edmonton in June, 1922, reviewing the police

(es Carew)

ey College, with the home of the CANADIAN



The Two Laws Not Twins

*One Law Points Out Sin
The Other Points to the Remedy*



GEORGE S. BELLEAU



ALL Christians agree that there was a law nailed to the cross. Many claim that it was the ten commandments that were thus done away by Christ, while others refuse to believe that God's moral law is not binding today.

Nehemiah, speaking of the giving of the law on Mt. Sinai, claims that there were two laws, —one the law of God, and the other the law of Moses:

"Thou camest down also upon Mt. Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant." Neh. 9:13, 14.

This scripture clearly shows that the law of God and the law that God gave by the hand of Moses are not the same law; and from a study of God's word we can clearly see that they are not twins.

In the book of Daniel we again find that the two laws are different. In his prayer Daniel says:

"Neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets. Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him." Dan. 9:10, 11.

Daniel makes it clear that because Israel transgressed the law of God the curse that is written in the law of Moses was poured upon the Jews.

The law of God, the ten commandments, was written on two tables of stone (Deut. 4:12, 13) by the finger of God (Ex. 31:18), and Moses tells us that there was nothing else

but the ten commandments in the law of God:

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: *and He added no more.* And He wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

Therefore the law of Moses cannot be a part of the law of God. The law of Moses was written in a book and not on two tables of stone:

"It came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished," etc. Deut. 31:24.

These two laws were kept in two different places. Moses says:

"The Lord gave them [the two tables of stone] unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10:4, 5.

On the other hand, we find that the book of the law of Moses was placed by Moses' instructions in the side of the ark:

"Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:26.

All Christians must observe the law of God if they expect to inherit eternal life:

"Behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself." Matt. 19:16-19.

Christ thus makes it clear that we must obey the ten commandments, and in Matthew 5:17 He tells us not even to think that He changed the law:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

James tells us that in the great judgment day we shall be judged by the ten commandments. (See James 2: 8-12.)

In contrast to this, we find that obedience to the law of Moses is not required of Christians. At one time in Antioch, "certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15:1. This caused dissension and perplexity, and the apostles and the elders called a conference to consider whether or not the Christians should obey the law of Moses, and this is the decision they made:

"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment, . . . it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Verses 24-29.

On studying into the reason why Stephen was killed, we find that Stephen was stoned because he preached that the law of Moses was done away by Christ. The witnesses said of Stephen: "We have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the rites which Moses delivered us." Acts 6:14, margin. The same charge was brought against Paul by the Jews. Acts 18:13-16.

Paul taught the Galatians that Christ had done away with the law of Moses:

"Wherefore then serveth the law? It was added because of transgression, till the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. 3:19.

Here we have a law brought to view that was added because of transgression. This cannot be the ten commandments, "for by the law is the knowledge of sin." Rom. 3:20. "Where no law is, there is no transgression" (Rom. 4:15); and John gives us the definition of sin: "Sin is the transgression of the law" (1 John 3:4). It is clear from the foregoing scriptures that there could be no transgression if the law of God were not in force; and as Paul

tells us that a law was added because of transgression, the law of God had to be in force before another law could be added.

Can we find in the Bible a law that was given because sin was in the world? Yes; we have the law of Moses, which was given to the Jew in order that he might know how to approach God and have his sins forgiven. This law told him what sacrifice to bring for his sins. Therefore we find that the law of Moses was added because of sin. Had there been no sin, there would have been no ceremonial law.

Paul tells us that this law which was added because of transgression was to last "till the Seed should come." When

Christ, the Seed, the Lamb of God "slain from the foundation of the world," was offered up, it did away with the law of Moses, which law had to do with the sacrifices that pointed to Christ.

The question before us now is, Were Paul and Stephen right in saying that Christ abolished the law of Moses? Can we find any prophecy in the Old Testament predicting that Christ should do away with the sacrifices and the law that pertained to those sacrifices?

In the ninth chapter of Daniel, in the prophecy of the seventy weeks, we find that in the

"IF any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him." Lev. 4:27-31.

middle of the seventieth week Christ was to "cause the sacrifice and the oblation to cease." Verse 27. This period of seventy weeks, or 490 prophetic years (see Eze. 4:6 and Num. 14:34), was to begin at the "going forth of the commandment to restore and to build Jerusalem." Verse 25. This commandment, or decree, was issued by Artaxerxes in the fall of the year 457 B.C. At the end of the sixty-ninth week, or 483 prophetic years, the Messiah was to be anointed. Verses 24-26. This would bring us to the year 27 A.D. At this time we find that Christ was anointed by the Holy Spirit after His baptism.

"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Verse 27. In the middle of the seventieth week, or seven prophetic years, Christ was to cause the sacrifice, and the law of Moses that had to do with the sacrifice that pointed to Christ, to cease.

When Christ was baptized in the year 27 A.D., His public ministry began. Three and

one-half years later, He was to cause the sacrifices to cease. His ministry lasted exactly the appointed time of three and one-half years, at the end of which time He was crucified. He therefore ended the sacrifices and hung the law of Moses to the cross on schedule prophetic time. We learn from Matthew that when Christ died, "the veil of the temple was rent in twain from the top to the bottom." Matt. 27:51. This was the signal from heaven that the sanctuary service and its sacrifices were ended.

In the epistle to the Colossians we are told that it was the ceremonial law that was hung to the cross:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; . . . which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

From this it is clear that whatever was hung to the cross was "a shadow of things to come." That is exactly what the law of Moses was. It was a shadow of the Great Sacrifice of God, whose body was Christ. Those ordinances, Paul says, were nailed "to the cross."

The One Who Cares

L. G. OXFORD

WHEN days are lonely, mother dear,
And no kind friends thy spirits cheer,
Think of the One whose love for thee
Stronger than earthly friends' can be.
He understands thy every need—
The Saviour is a friend indeed.

Ofttimes in life our spirits pine
For those dear ones we've left behind;
But sadness flees before the thought
That we are ne'er by them forgot;
For absent ones—though far away—
Are thinking of us every day.

So let us with this thought be glad;
Think of our friends, and ne'er grow sad.
Our friends are thinking of us too;
This thought our spirits doth renew.
We'll meet again—it won't be long—
Rejoice, and let your heart grow strong.

We have a Friend—a dear, dear Friend—
Whose love can keep us to the end.
It is our Saviour, Christ the Lord;
Trusting in Him brings sweet reward.
He shares our sorrows—every one—
Thy will, O Lord, not mine, be done.

A shield and buckler strong is He.
Who sets the captive sinner free.
His rule shall never pass away;
His glorious kingdom shall hold sway.
The Father Him hath power given—
All power, both in earth and heaven.

If we His holy precepts keep,
A joyful harvest we shall reap.
Go forth with tears; bear precious seed;
Christ is our Captain, let Him lead.
He'll lead us till the fight is o'er;
Victory He'll bring us evermore.

Christ will our hope and comfort be;
Tempted in all points like as we.
He walked this sinful world alone,
Seeking to find and claim His own.
He gives sweet rest to all who're tried;
No one who asks will be denied.

'Tis but a short time that we're here;
For our dear Lord will soon appear;
And in His likeness we shall be,
Clothed in immortality.
So let us then in Him be strong,
Shout, "Victory!" as we march along.

We ne'er shall know an ache or pain,
We'll hunger not, nor thirst again;
For former things are passed away;
Peace reigns throughout eternal day.
We'll walk the golden streets so bright,
In heavenly garments clean and white.

Then for this home we all should live,
To Christ our tithe, our talents, give.
Why should we fear to trust His love;
He gives us kindness from above.
A home with Him we long to share;
No pain, no death, can enter there.

Fredericton, N. B.



BAPTISM and the Lord's Supper are the two sacraments of the church.

The word "sacrament" is derived from a root meaning a sacred vow or promise. The great commission of Christ to His church, quoted in the heading of this article, commands a world-wide preaching of the gospel, to be followed by the baptism of all those who believe it. Thus the believer publicly takes vows of eternal allegiance to God through Christ in the sacrament of baptism.

He has repented of past sin (Acts 2:38), and believes on Jesus Christ as the crucified and risen Lord (Acts 16:31-33), who gave His own blood to wash away sins (Acts 22:16; compare Rev. 1:5). Now he follows his Saviour into the water and is baptized into the three-fold name (Matt. 28:

19, R. V.), by a typical death, burial, and resurrection:

"Know ye not, that so many of us as were baptized into Jesus Christ were *baptized into His death*? Therefore we are *buried with Him by baptism into death*: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted together* in the likeness of His death, we shall be also in the *likeness of His resurrection*." "Now if we be dead with Christ, we believe that we shall *also live with Him*." Rom. 6: 3-5, 8. (See also Col. 2:12.)

By this rite of baptism the believer shows his faith in the redeeming acts of Christ; namely, immersion — death; submersion — burial (the ratification of death); emergence— resurrection.



In Westmount Park, Montreal

Repentance and Bible Baptism

Harold M. S. Richards

"He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."
Mark 16: 15, 16.

The believer, in this ordinance also testifies to his own death to sin and his new life in Christ. Gal. 3:27. He symbolizes his hope of a personal resurrection and life eternal in the world to come.

The Mode of Baptism

Those who see the true meaning of this ordinance never question the Bible mode, for in a symbol the form is everything. A change in the mode of the ordinance would be a change in the ordinance itself, and contrary to the word of God. 1 Cor. 11:2.

The word "baptism" is not a translated word; it is a transplanted Greek word. The Greek language has had a continuous history, and this word is still used for baptism, or immersion, among Greeks, while the Greek, or Eastern, Church still administers immersion only as the rite of initiation

into the church. Scholarship is agreed on the meaning of the word *baptizo*, as the following quotations will show:

MARCUS DODS (Presbyterian): "To use Pauline language, his old man is dead and buried in the water, and he rises from his cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practised."

DR. ALFRED PLUMMER (Church of England): "... to bind them to a new life, symbolized by immersion in water."—*Commentary on Matthew*, p. 28.

CALVIN: "Baptism was administered by John and Christ, by the submersion of the whole body."—*Quoted in "A History of the Baptists," Thomas Armitage, D.D., LL.D., p. 35.*

LUTHER: "'Baptism' is a Greek word; in Latin it can be translated immersion, as when we plunge something into water that it may be completely covered with

water."—*Opera Lutheri*, "De Sac." *Bap.* I, p. 319 (*Baptist Encyclopedia*, art. "Baptism").

WESLEY: "Buried with Him," alluding to the ancient practice of baptizing by immersion.—*Notes on the New Testament*, on Rom. 6: 4.

The lexicons give the same evidence. Liddell and Scott's *Lexicon* defines *baptizo* as "to dip," "to immerse;" Thayer's *Lexicon*: "An immersion in water performed as the sign of the removal of sin." See also Sophocles' *Lexicon*, p. 297.

Repentance, Then Conversion

Baptism follows gospel teaching, belief, repentance, and confession, and is a sign of a work already accomplished in the heart. It is not a saving ordinance, but an ordinance for those who are saved from sin; a picture of what has already taken place in the heart, and not the means by which spiritual change is wrought. It is, therefore, unscriptural to baptize nonbelievers, and of course baby-baptism is banned, for babes have no knowledge of sins, do not understand religious instruction, do not repent, nor become converted, and cannot believe in the Scriptural sense. Even Pedobaptist scholars admit that the New Testament gives no warrant for infant baptism:

JACOBUS (Congregational): "We have no record in the New Testament of the baptism of infants."—*Standard Bible Dictionary*.

SCOTT (Presbyterian): "The New Testament contains no explicit reference to the baptism of infants."—*Hand-book of the Bible*, Vol. II.

PLUMMER (Church of England): "The recipients of Christian baptism were required to repent and believe."—*Id.*

BINNEY (Methodist): "It is true there is no positive command for infant baptism."—*Theological Compend*, p. 180.

KEENAN (Roman Catholic): "No example in Scripture to justify such a practice."—*Doctrinal Catechism*, p. 102.

Origin of the Custom of Infant Baptism

The custom of baby-baptism began to creep into the church in the third century, as a result of the erroneous belief that baptism was a saving ordinance, a sort of magical rite that assured salvation to the recipient. The first case of infant baptism on record is that of Galetes, the son of the Emperor Valens, A. D. 371, and was performed by command of the emperor, who swore he would not be contradicted, as the child was dying. Infants are still immersed by the Greek Church. *Clinical* baptism, or baptism for the sick and dying, was also a product of the false idea that the water employed in baptism washed away all sin. For

Page twenty-two

this reason some postponed baptism until the last hours of life, with the intention of washing away the accumulated sins of a lifetime. Some waited too long, and immersion was very difficult to secure in dying moments, so effusion (pouring) and later aspersion (sprinkling) were resorted to in such cases. The custom grew through the centuries, especially in Western Europe. The first person of whom we read as having been sprinkled, was the dying, bedridden Novatian, A. D. 251, whose case Eusebius thus describes: "He fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being sprinkled with water on the bed whereon he lay, if that can be termed baptism."

In spite of these false customs, true baptism persisted, even in the Western church, until the great Catholic Council of Trent, which was called to counteract the Reformation, put a stop to it, except in the cathedral of Milan, where it is still administered. In most cathedrals of Europe built before the thirteenth century, baptisteries are found, testifying to the practice of baptism even in the days of apostasy, known as the Dark Ages.

In our day of light, God calls upon all men to forsake the traditions of men and return to the apostolic faith and practice. Can we be true to Him and ignore the Bible doctrine of baptism? Reader, have you heard the blessed offer of salvation in Christ? Have you accepted Him as your personal Saviour? Have you repented of your sins, and do you look for a home eternal in the heavens? If so, have you been baptized? If not, why not?

"And now why tarriest thou? arise, and be baptized." Acts 22: 16.

Ottawa, Ont.

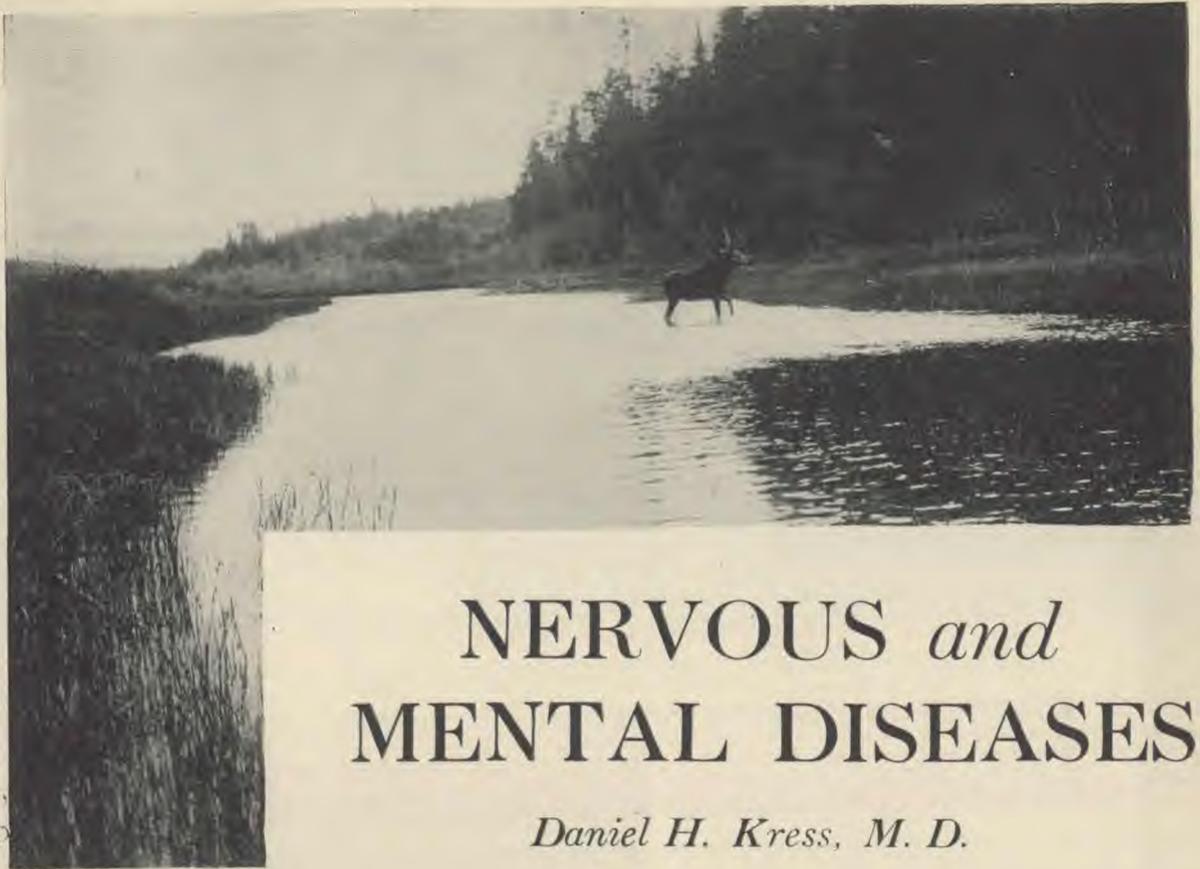
Our Strength and Stay

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our spirits take!
What parchèd hearts refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outlines, brave and clear.
We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

—Archbishop Trench

"BETTER alone than in bad company."



NERVOUS *and* MENTAL DISEASES

Daniel H. Kress, M. D.

S mental and nervous diseases are rapidly increasing, more attention must be given to their treatment. Mental patients have often been left to the mercy of men who have made use of questionable means, or else they have fallen into the clutches of some one of the many deceptive systems of healing. Often they are tossed from one to the other without obtaining permanent relief.

Frequently, disappointed hopes are responsible for these mental conditions. In fact, most of the illnesses have their origin in the mind, and *all* of them are influenced by mental conditions. Hence mental influences have to be reckoned with. The physician who can command the confidence of nervous patients, and who carries with him a hopeful, cheerful spirit, will meet with success where one who is naturally morose, but possibly more scientific so far as his knowledge of medicine is concerned, will utterly fail.

Fear Kills

Job said, "The thing which I greatly feared is come upon me." During epidemics, many are stricken down because of fear, and possibly

15 per cent of the deaths may be ascribed to fear. The mortality among the inhabitants of the islands of the Pacific when visited by a plague, is always great. The innocent and superstitious natives expect to die, and they die for that very reason. Dr. Pomare, of New Zealand, who occupies the position of health commissioner among the natives of that dominion, told me a few years ago, when I was visiting those islands, that the greatest hindrance and menace to the health of the native people was the confidence they had in their native doctors. When visiting patients, these doctors will at once tell them whether they will live or die. Dr. Pomare said that invariably matters turn out as they predict. In some instances they go so far as to name the day and even the hour when death will occur, and not infrequently the prediction comes to pass.

A missionary, who for nine years lived in Fiji, where many converts to Christianity were made through his ministry, informed me that at one time one of his converts, a very devout man, who had a son that was dying of tuberculosis, got the impression that he would die in his son's stead on a certain day. Our missionary

did his utmost to persuade him that his impression was erroneous, but it was of no avail. The man died on the day he said he would, notwithstanding all the efforts put forth to prevent his death.

A Ray of Good Cheer

Several years ago, while in Australia, I gave a lecture on cheerfulness, in which I emphasized the influence of the mind over the body. At the close of the lecture a man with whom I had previously been intimately associated in America, came forward, and taking the platform, spoke as follows:

"I fully appreciate all that has been said. Some years ago, in America, when occupying a position as editor, my health failed. One morning I felt so ill I thought I must stay at home and give attention to myself. But the thought of my work piling up on my desk urged me to start for the office. I felt better after walking a short time. Then a friend met me, and after the customary greetings unfortunately remarked:

"'You are not looking well this morning.'

"'No, I am not feeling well,' I answered.

"I went on my way, but felt worse. Soon another friend met me, who also said that I was looking poorly.

"By that time I felt so ill I had to turn back and go to bed. The next morning I felt no improvement.

I said to myself, 'This will never do. I must go to work.' So I started again. Instead of improving as I walked, I apparently became worse. Fortunately,

just as I was on the point of turning back, another friend met me, who said:

"'Good morning! This is a delightful morning.'

"We carried on a short conversation, when he observed, 'You are looking splendid.'

"This gave the mental boost I needed. Instead of turning back, I went to the office. Soon I was lost in my work, forgot about my symptoms, and went home in the evening feeling about as well as I had ever felt."

He then turned, and to my surprise, added:

"The friend who met and encouraged me that morning was the speaker of today."

This seemed a small thing for me to do—merely to cast upon a fellow-traveller a ray of good cheer. I had been unaware of the influence the few cheering words had had upon my friend. In fact, I was unable to recall the incident; but to my friend it meant much. His condition was not wholly mental, but he needed the mental uplift, which we all need, to aid him physically. Most of the mental cases are difficult to help because they have surrendered to depressing feelings. To help such requires tact and sympathy.

An Interesting Experience

Some years ago I had under my care another case that illustrates the part the mind may play in sickness. The patient was a prominent business man from St. Louis. He was extremely nervous. His mind was so disturbed

that I feared, as did his friends, that insanity would result. He could not sleep. The physiologic treatments and diet failed to help him. In sheer desperation, and in order to satisfy myself of the part his mind played in the illness, I prepared a mixture of simple syrup and table salt. I told the patient that the nurse would give him a teaspoonful before retiring, and another when he awoke. The patient slept all night. My own conscience, however, troubled me because of the deception I had practised. I instructed the nurse to destroy the bottle, which she did. When the patient learned of this, he came into my office, and begged me to let him continue to take the compound. He said:

"Doctor, I have taken a great many remedies for sleeplessness, but this is the best I have ever taken."

I repented of this deception because I do not think deception should be practised in such cases. A physician's work should be of a different order. It should be educational, in order to obtain permanent results.

Mental Influences

Another case of interest to me was that of a prominent judge. He, too, was troubled with insomnia. All the therapeutic agencies employed failed. One morning he came to my office as usual, and after a short talk got up and left the room. After he had gone out, he reopened the door, and said:

"Doctor, the fault is not with you or your treatments. I am a bad man."

"Come in, Judge," said I, "and take a seat." I then said to him: "This is the most hopeful symptom I have observed in your case. There is help for you." I told him that it was the Spirit of God that convicted of sin and made known our need. I then repeated the Scripture, "Confess your faults one to another, and pray one for another, that ye may be healed," assuring him that this was God's plan of healing and helping us. Together we knelt down in prayer. That night the judge was able to sleep, and his health began to improve.

Such cases might be multiplied, but these will serve the purpose of showing the part the mind may play in producing disease, and also in overcoming diseased conditions.

Diet and the best medical treatment will do little good until the mind is treated. "Be of good cheer; thy sins be forgiven thee," Jesus said to the palsied man. These words need to be repeated. He healed the mind of this man,

and then the body through the mind. Healing of the mind paves the way for the healing of bodily ailments. If the patient is conscious of having wronged any one, and feels under condemnation because of it, instead of allaying these disturbing mental symptoms by administering narcotics, which say peace when there is no peace, the better way is to instruct him to right the wrong, and then to claim God's promise of forgiveness. A knowledge of sins pardoned brings peace of mind.

Many are sick because they are selfish. They think of self, and pity self, and pray for self, when if they could be induced to think of the needs of others, and minister to those needs, their own petty annoyances and grievances would disappear. A joy and satisfaction would take possession which would bring healing to both mind and body. It was when Job "prayed for his friends," that "the Lord turned his captivity." I have helped many patients by getting them to take an interest in other patients more needy. By helping others they unconsciously helped themselves.

To those who are burdened for themselves and are praying for themselves, God says, "Ye shall not fast as ye do this day, to make your voice to be heard on high." Instead of telling them to afflict their souls and go mournfully about with bowed head, the Lord said: "Deal thy bread to the hungry, and . . . bring the poor that are cast out to thy house. When thou seest the naked, . . . cover him." "Then shall thy light break forth as the morning, and thy health shall spring forth speedily. . . . Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. . . . And thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah 58. By making a careful study of patients, physicians can associate them together in such a way that they can often help each other, and thus help themselves.

Jesus "went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts. 10:38. We are told, "They brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." Matt. 4:24.

The agency employed by Him was the word: "He healed them by His word." The healing is in the word of God, which faith appropriates. Some say it does not matter what a person exercises faith in—that the virtue is in the

faith exercised. No apparent or permanent good can ever come from believing a lie. The only thing that can bring virtue and *permanent* healing to the diseased mind and body is a belief of the truth: "Ye shall know the truth, and the truth shall make you free." True and saving faith "cometh by hearing, and hearing by the word of God." For this reason, Christ directed the minds of men to the word.

Contact with God and Nature

In their efforts in behalf of nervous and mental cases, physicians must rely more and more upon the Great Physician. Prayer is an essential. An atmosphere of grace must surround the physician as he goes about his daily work. More and more reliance must be placed by him in the unseen forces that are at his command. We are to be workers together *with* God. God is to be recognized by him as the real worker, the One who heals all diseases. The physician is to become acquainted with God's laws, or His ways of working, and then work *with* Him, instead of expecting God to become acquainted with his methods and ways of doing things and then work with him. In ministering to nervous and mental cases, the physician must go about his work calmly, never giving them the impression that he is in a hurry, even if a half dozen things demand his attention. As to the importance of providing suitable occupations for these cases little need be said. These patients should be kept occupied.

Nothing is so conducive to health restoration in such cases as an active out-of-door life. The real healing influence is to be found in God's great out of doors. Buildings are merely places in which to sleep and eat. They afford shelter during inclement weather. Walking, if rightly directed, is one of the best exercises for patients. But they need to be trained how to walk. A short brisk walk, with the head erect and shoulders back, is worth twenty long walks taken in a slouching gait. Work in the garden, cultivating vegetables and flowers, is an inestimable blessing. With a little thought every muscle can be brought into service. There is health in the bird songs, the rippling brook, and the stately trees. God's great out of doors has healing in it. Housed up, we are out of our element. God in the beginning placed man where he should have remained, in a garden, surrounded with trees pleasant to the sight. These health-giving surroundings are needed by all, but especially by those who are mentally sick.



STRAIGHTENING OUT MRS. PERKINS

(Continued)

REUBEN GREENE

[This is one of a series of articles on the experiences of a Canadian family. It is a true story, a chapter from life, as related to the author by Mrs. Campwell herself. A few small changes in names have been made in order to screen the identity of the principals, who might object to publicity. The whole interesting story, told in five articles in the WATCHMAN MAGAZINE, may be had in pamphlet form from the Canadian Watchman Press, Oshawa, Ont.—EDITOR.]

MRS. Perkins was silent for a moment. The laughter had died out of her eyes, and they had become very sober. She leaned forward intently. "I do not enjoy being different from all my neighbours, Mrs. Campwell," she said quietly. "I know they all think that I am crazy, or that there is something queer about me, at least. But I feel that I must obey God, and in keeping the seventh day holy I am simply following the instruction I find in the word of God. It is—"

"But you find just what I am telling you in the Bible—in the New Testament," interrupted Mrs. Campwell. "Of course you believe in the New Testament?"

A light flickered in the widow's dark eyes for a moment, and then went out.

"Yes," she replied, "I believe and love the New Testament as much as I do the Old; but I have never read anything about Jesus' changing the Sabbath. If I have, I have forgotten it."

"It's there in lots of places," declared the caller earnestly.

"Would you be willing to find it for me?"

"Of course I would," Mrs. Campwell responded, her eyes glowing with elation. After all it was going to be easy, far easier than she had expected. This woman was deceived, but she loved the Bible, and would surely give up her curious belief when she saw what Jesus had done. Eagerly she took the well-thumbed volume which Mrs. Perkins extended to her.

"It looks as if it had seen a great deal of use," she said, examining it a moment, critically. "I think it's the funniest thing that you never came across those texts."

Mrs. Perkins did not reply, and her caller, opening the book, began turning rapidly the pages of the Gospel according to St. Matthew.

Had she been less engrossed, and had she looked suddenly at her hostess, she would have caught a look of deepest interest, followed by an upward glance of prayer.

The Elusive References

Mrs. Campwell halted in her march through Matthew. "Here is one text," she began, and then stopped abruptly. This was the passage her eyes had fallen upon: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1.

"That isn't what I want," she explained, and began again to turn the pages rapidly. She flew through Mark, Luke, and John, and on into the Acts of the Apostles, and the epistles of Paul, James, Peter, and John. To and fro, back and forth, she searched. Gradually the pages moved slower and slower. A dull red crept from her neck to her cheek, and from her cheek to her brow. The look of sympathy and interest deepened in the watching woman's eyes, and finally she said softly:

"Don't bother about it now, Mrs. Campwell. It is always hard to find things in some one else's Bible anyway."

The caller looked up, conscious that the panic within her had revealed itself outwardly. She observed gratefully that there was no trace of mockery in the widow's eyes,—no trace of anything but tender solicitude. Still confused, she arose and laid the Book on the table.

"I feel dreadfully foolish," she said tremulously. "I am sure the texts are there, but somehow I just can't find them."

Mrs. Perkins put her arm around the other's shoulder, and gently drew her toward the wicker armchair on the porch. "Let's forget all about it now," she urged. "When you are

at home with your own Bible, and have the time, look up the texts, and then bring them to me. I shall be very glad to see them."

Mrs. Campwell's promise to do so was ready and emphatic. The two women sat on the veranda and talked about flowers, and this and that for a little while, but the visitor was not herself. Into her consciousness there kept intruding the fact that she had failed at a critical time. She felt humiliated and ashamed that she had been obliged to confess her inability to produce, readily, Scriptural proof of her assertions. These thoughts robbed her of much of her natural charm and made her ill at ease. So presently she excused herself, declaring that she had work which must be done, and took her departure.

Returning into the house through the wide-open door, Mrs. Perkins picked up the well-thumbed Bible and turned its pages idly, caressingly. They were as familiar to her as an oft-read letter from a very dear friend. A half smile dawned on her face as she replaced the Book, a smile at once wistful and tender.

"Poor dear," she murmured, "poor, sweet dear!"

Bible Study at Home

That evening after the supper was over and her husband had seated himself comfortably in his easy-chair, Mrs. Campwell sat down beside him with her Bible on her lap, and told him the whole story of her embarrassing visit.

Angus chuckled. "You can't find anything when you're rattled," he said. "Get me my Bible."

Mr. Campwell attended church regularly. He believed, as do a great many Christians, that the resurrection of our Lord Jesus Christ on the first day of the week constituted the reason for the change of the Sabbath. He, too, believed that the New Testament abounded in texts which showed that either Jesus or the apostles had commanded such a change. Wiping his spectacles carefully, he opened his Bible confidently expecting to succeed very quickly where his wife had failed.

Side by side, silently, they searched for proof that the Son of God authorized the change in the Sabbath from Saturday, the seventh day of the week, to Sunday, the first. An hour later, Mr. Campwell, taking off his glasses to rest his eyes, said:

"Get the concordance. We can find it easily in that."

They moved into the dining-room, and with the concordance on the table between them, began a systematic search.

"Say, the word 'Sunday' isn't in the Bible!" declared Angus suddenly, running his index finger along the S's. "Neither is 'Saturday,'" he added a moment later. "What do you know about that?"

"Of course they're not in the Bible," replied his wife. "I read just the other day that the names of the days of the week are all heathen. Look for the first day of the week."

Obediently Mr. Campwell turned over to the F's, and there, sure enough, he found nine references to the first day of the week, one in



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the Old Testament, the other eight in the New.

"Here we are!" he exclaimed triumphantly. "Now we'll get the story."

Mrs. Campwell sighed. "Isn't it strange that I couldn't find them this afternoon?" she said. "You read them, and I'll take down the references of the ones that seem to be the strongest."

Angus began reading: "'In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.'"

"That doesn't tell us anything," said Mrs. Campwell. "I found that text this afternoon."

A puzzled frown appeared between Angus' blue eyes. "No," he agreed, "it doesn't tell us anything, but it sounds like a pretty good argument for the widow. It says that after the Sabbath was over, the first day of the week began to dawn. Looks as if the Sabbath must have been the seventh day of the week then."

His wife was silent. Angus turned to the sixteenth chapter of Mark, read the second and ninth verses, and then announced: "There's nothing here that will help us. It reads about the same as Matthew. Well, we'll try Luke."

"Same thing," he declared presently, after a brief consideration of the text. "But listen here. The last verse of the twenty-third chapter says: 'They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.' That must mean the fourth commandment, doesn't it?"

"Of course it does," his wife answered, just the tiniest bit impatiently. "We know the seventh-day Sabbath was in force until after the resurrection of Christ. What we want is a text showing where Jesus changed the day."

"Well, we're not going to find any," Angus remarked. He had turned to St. John's Gospel while his wife had been talking, and had found out that the beloved disciple merely told the same story which the other three biographers of the life of Jesus recorded,—that the Master rose from the dead on the first day of the week, after the Sabbath was past.

Puzzled but Not Convinced

Angus took off his glasses, and leaning back in his chair, gazed absently at the ceiling. Mrs. Campwell regarded the untouched sheet of paper before her thoughtfully, tapping it with her pencil.

"Angus," she said presently, "there's some-

thing queer about this Sabbath question. What do you think it is?"

He shook his head. Suddenly, however, his face lighted up. "Maybe the apostles changed it," he suggested eagerly. "Maybe Jesus told Paul to change it when He appeared to him down there in Arabia. There are two more references here anyway."

Consulting the concordance again, Angus turned to Acts, 20:7.

"Ah!" he exclaimed triumphantly, "here is something that sounds interesting. Listen. 'Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.' What do you think of that?"

She was silent for a moment. "It isn't very convincing," she answered, after she had considered the text. "In the first place it doesn't mention the Sabbath at all. Surely no one who is seeking to obey God would change one of His commandments on the strength of that verse."

Angus seemed a bit nettled as he asked, "Are you arguing in favour of the seventh day?"

"Of course not, Angus," she replied, smilingly; "but I am searching for the truth, and I don't see much light in that text."

"But it says they came together to break bread on the first day of the week."

"I know, dear. But it says in the second chapter of Acts somewhere [forty-sixth verse] that they came together to break bread every day. I remember reading that myself. How does that show a change of the Sabbath?"

"I guess it doesn't," replied Angus. "Well, here's the last text on the first day of the week. It is 1 Corinthians 16:2: 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' That doesn't sound much like Sabbath keeping. Sounds more like bookkeeping, or figuring up your income tax."

Again Mrs. Campwell was silent for a few minutes. Finally she asked: "Angus, honestly, would you keep Sunday on the strength of any of those texts?"

"I would not," he answered promptly.

For a moment they faced each other inquiringly.

"No wonder Mrs. Perkins was so cool and sweet," said Mrs. Campwell presently. "I believe she knew all the time that there wasn't any such text as I was looking for. Oh, what

a perfect fool I have been! And yet I still believe she is wrong somehow. What is the answer to it all?"

Angus closed his Bible with a snap. "You'd better ask Dr. May," he advised. "It isn't reasonable to suppose that one woman is right, and the whole town wrong. He can probably set you right in five minutes."

"I will," she declared, as they made ready to go upstairs. And she was planning what she should say, when sleep overtook her.

(Continued in the March magazine)

Lift Them Up to See the King

DURING the last war a certain day was set for King George to review the American soldiers, after their arrival in England. The review was to take place in London. A platform for the King was erected at the reviewing point. On the morning of the day set, a very large number of people lined the street along which the soldiers would pass. A rope was attached to posts to keep back the crowd; also the use of a concord of metropolitan policemen was needed, as well as a line of English soldiers, to insure the American soldiers a clear route.

Standing in the crowd opposite the reviewing point was a man of no small stature, being six feet four inches in height. Beside him stood a little woman, five feet nothing. She could look only skyward. All was excitement. The crowd was at a pitch to see the doughboys. The tall man was watching to get a first sight of them when the little woman nudged him and said, "Can you see him? Can you see him?"

"Yes," replied the tall man, "I can see them."

"No! no!" exclaimed the little woman.

"Can you see *him*?"

"See whom?" replied the tall man.

"Why, King George," said the little woman.

Looking first at the King and then at the little woman, then at the King and again down at the little woman, he asked, "Where were you born?" Upon learning she was a Londoner, he said, "What! you a Londoner and never saw the King!"

Bracing himself, the tall man gave a quick jerk or two backward with each elbow, and then stooped over and told the little woman to raise her arms so he could catch her under the armpits and lift her up. Holding her up, he asked, "Can you see the King?"

"Yes," she replied.

He then let her down to *terra firma*, but

found that another little woman had squeezed in beside him, so he lifted her up also to see the King.

Brothers and sisters, there are many who cannot see the King of kings. Will you not look around for them, and with strength from heaven lift them up that they, too, may see the King? Let us work while it is yet called day.

Gethsemane

IN golden youth, when seems the earth
A summer-land of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies,
A garden which we all must see—
The garden of Gethsemane.

With joyous steps we go our ways,
Love lends a halo to our days;
Light sorrows sail like clouds afar,
We laugh, and say how strong we are.
We hurry on; and hurrying, go
Close to the borderland of woe
That waits for you, and waits for me—
Forever waits Gethsemane.

Down shady lanes, across strange streams,
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may,
You cannot miss it in your way;
All paths that have been, or shall be,
Pass somewhere through Gethsemane.

All those who journey, soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine but Thine;" who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

Grandma's Face

KATHLEEN DAVIS

A FACE I see in the gloaming,
With a crown of silvery hair,
A blending of joy and of sorrow
Lingering peacefully there.

"Wrinkles are smiles" it is certain
On grandma's beautiful face,
And I know the angels in heaven
Watched the good Master trace.

They knew when the burdens were heavy,
And knew when the heart did ache;
Her prayers they took to the Master,
Brought the answer, "I'll never forsake."

Now as I look in the gloaming
And think of the human race,
I can see a sweet benediction
Ever resting on grandma's face.

SEEN THROUGH OTHERS' EYES

Let It Pass

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

Be not swift to take offence;

Let it pass!

Anger is a foe to sense;

Let it pass!

Brood not darkly o'er a wrong

Which will disappear ere long,

Rather sing this cheerful song:

"Let it pass."

Echo not an angry word;

Let it pass!

Think how often you have erred;

Let it pass!

Since our joys must pass away

Like the dewdrops on the spray,

Wherefore should our sorrows stay?

Let it pass.

If for good you suffer ill;

Let it pass!

Oh! be kind and gentle still;

Let it pass!

Time at last makes all things straight,

Let us not resent, but wait,

And our triumph shall be great;

Let it pass.

—Selected.

A Country Without a Home

JUVENILE courts in all great cities are crowded with offenders. To deal with child delinquency, heavy dockets are calling every day for additional judges. Reformatories, detention homes, and houses of refuge are filled to the limit. The number of young girls picked up on the streets at night is a harrowing tragedy.

So serious are these conditions that the Attorney-General has recommended the converting of army cantonments into reformatory training camps for boy law-breakers. This increase in crime committed by children is not only sweeping the United States, but every country in Europe.

When the Department of Labour reports so dreadful a state of affairs, one cannot help but be filled with doubt and apprehension for the future of the Republic.

While the present generation was still in the making, there was no such prevalence of youthful depravity as exists today in every civilized community. Yet we are suffering now from an unusual wave of adult crime. This is bad enough. But that through neglect of child

morals we are preparing for the next decade a still more devastating flood, is infinitely worse; for the fact that the criminal record of the waning generation is a menace to public health and safety is of small account compared to the criminal record of the waxing generation. Not against the storm in the offing, but against the tempest gathering over the open sea, the wise mariner trims his sails. . . .

In the decadence—or, at any rate, the diminution—of real home life in America we can find the chief cause for the report on child delinquency just issued by the Department of Labour. Whatever the difficulties, whatever the temptations, whatever the distractions imposed on parents by the speed and struggle of modern life, the maintenance of the home must be safeguarded and the morals of the children be preserved.

Rents may be high and building material scarce and landlords extortionate, but the automobile industry, the moving-picture magnate, the ice-cream parlour, the chewing-gum baron, the tobacco king, the caterer to luxury and amusement, are today absorbing the greatest bulk of the nation's wealth.

Parents can, if they make the effort, spend less on show and outside pleasure and more on the home itself. They can, if they wake up to the seriousness of the problem, trust more to their own guidance and example for shaping the lives of their little ones and less to the school-teacher, the minister, and the policeman.

They have got to do this before the Department of Labour or the Attorney-General can make any headway against the wave of child delinquency which is the most ominous sign among the multitudes of troubles and dangers besetting our modern civilization. No amendment to the Constitution will cure any disease of the community that springs from the acts of the individual. The Constitution is all right—but that will avail us little if the private citizen is all wrong.

While we have to multiply the reformatories and juvenile courts to deal with the effects of personal laxity in the care of children, it wouldn't be a bad idea to establish a few compulsory night schools for the correction of delinquent parents. Our hopes for the future start from the family circle.

We are a nation of magnificent hotels, of sumptuous restaurants, of glittering pleasure resorts, of travel *de luxe*, of comforts and luxuries beyond the reach of any other people in any other age. We are also about to convert army cantonments into reformatory camps for neglected children.

God help this dear land of ours if in the years to come it is written of as "A Country Without a Home!"—*Editorial, Los Angeles Times, Oct. 17, 1921.*

Character and Faith --- Qualities That Count

VICTORIA, August 18.—Speaking before the Canadian Bar Association at a luncheon here today, Lord Shaw of Dunfermline emphasized the binding forces of justice in the community. He said:

"What an influence upon life is the home! You may teach your young men and your young women all that their minds can hold and yet shrink and shrivel up the heart within. But if to the learning that may be acquired at the universities you add the influence of character, of faith and moderation,—the influence of the home,—you add the greatest treasure of life, a treasure far greater than intellect, the endowment of scientific knowledge, and the appreciation of art, far greater than business success. It is treasure that cannot be measured, and yet its force may mould character from generation to generation."

—*The Globe, Aug. 19, 1922.*

A Courageous Nation

DR. FREDERICK LYNCH, in *Christian Work*, published in New York, pays a fine tribute to Great Britain in regard to the part it played during and after the war. "I know," he says, "that of all the nations not one was carrying such a load as Great Britain. Her tax rate is now ten times higher than that of Germany, who keeps herself in the papers every day with an awful tale of woe about 'bankruptcy'—a word, by the way, not heard in London. Her internal domestic problems are fierce, from Ireland to India. Her unemployed are as large in percentage as those of any nation on earth. Her loans to foreign powers are largest of any, and no request does she make that what she owes to others be refunded. She suggests this for others of her allies, but goes forward expecting herself to pay pound for pound with interest. Great Britain has a thousand reasons why she might send out an 'S O S,' but she does not, and there is no flurry, no turmoil, no whimpering, no sordid portrayals of col-

lapse. I have read in newspaper accounts the address of Sir James M. Barrie upon 'Courage,' which was delivered at St. Andrew's in Edinburgh, and is well worth reading by the youth and elders of all the world in any generation, but particularly so in this one. It seemed to me that he has spoken not the sentiment of one man but has rather opened all the secret chambers of the heart of Britain and has spoken of the truest character of a mighty nation. For they are called upon now to give, not by seeing, not by what may be counted in assets, not by what is made sure in the future, but by 'courage.'"—*Onward.*

An Essay on Habit

A STORY is told of an English schoolmaster who offered a prize to the boy who should write the best composition in five minutes on "How to Overcome Habit."

At the expiration of five minutes the compositions were read. The prize went to a lad of nine years. Following is his essay:

"Well, sir, habit is hard to overcome. If you take off the first letter, it does not change 'abit.' If you take off another, you still have a 'bit' left. If you take off another, the whole of 'it' remains. If you take off another, it is not wholly used up; all of which goes to show that if you want to get rid of habit you must throw it off altogether."

—*Selected.*

It is necessary that Capital and Labour should co-operate, instead of fight each other; but I do not despair of this co-operation's being secured, and if we get it, our industries will assuredly thrive again. The grit and constructive gifts of our people will build our house anew and make of it a better and healthier habitation than we have previously had. But we must begin this work of reconstruction at once and in genuine earnest if we are to succeed to the heritage which is ours.—*Sir Charles W. McCara.*

By calm simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.—*Mrs. E. G. White.*

"I'm but a cog in life's vast wheel
That daily makes the same old trip,
Yet what a joy it is to feel
That but for me the wheel might slip!
'Tis something, after all, to jog
Along, and be a first-class cog!"

NEWS NOTES

—A lake, rich in carbonate of soda, has been discovered near Kulumda, Siberia.

—More than \$15,000,000 is collected annually by professional alms-seekers in Greater New York.

—Wall paper was not used in the United States until after 1725, and then was ordered specially from Europe. It was not carried in stock until 1745, but by 1750 it had come into general use.

—The limequat is a new citrous fruit obtained by crossing the West India lime with the kumquat orange. The new hybrid possesses the hardy characteristics of the kumquat and is more disease resistant than the lime. The colour is light yellow and the rind is edible.

—Divers have disclosed a Spanish Armada galleon under ten feet of mud in sixty feet of water in Tobermory Bay, Scotland. The treasure consists of richly engraved silver plate of Elizabethan design, bronze bells, and other valuables. The greater part of the galleon is still buried.

—A regular daily air service between London and Berlin is being established. The one-way journey will occupy about seven hours and will cost the passenger about \$25. A regular London-Paris and London-Brussels air service has now been maintained for some time and has been extensively used. Considerably more than half the machines used have been British. The new service will have no night flying.

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6

Helpful Books in Christian Service

THE CHRIST WE FORGET, by P. Whitwell Wilson, American correspondent of the London Daily News.

Of this book President Stryker, Hamilton College, says: "The book is so compact, so just, so confident, so devout, that it would send every true man to his knees. I never read a book that more appealed to me."

Cloth, 328 pages \$2.30

MODERN RELIGIOUS LIBERALISM, by John Horsch, author of "A Short History of Christianity."

In the foreword the author sets forth the reason for the book as follows:

"The present book was born of the conviction that the modern religious liberalism, popularly known as the higher criticism, means the abandonment of the Christian faith. The new theology discredits and destroys the foundations of Christianity as Christianity has been known in all ages from the time of its origin. . . .

"My aim has been to set forth in plain language the true character, the destructive nature and unreasonableness, of the modern religious liberalism in contrast to the evangelical faith, and the imperative need of an attitude of strict noncompromise."

Cloth, 331 pages \$2.00

ENLISTING FOR CHRIST AND THE CHURCH, by Howard Agnew Johnston.

This book not only presents motives and methods for the guidance of Christians in winning others to Christ, but emphasizes the value of group training in carrying out this supremely important work. "It is timely, suggestive, practical, and intensely spiritual."

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THE NEW LAYMAN FOR THE NEW TIME, by William Allen Harper, LL.D.

"These stirring pages will accomplish a great work if they set ministers and other church leaders everywhere to planning definitely for the aggressive work of laymen. Give the men tasks fit for men, and women work fit for women, calculated to call out all their powers and make the utmost demands upon their purses, time, strength, intellect, and devotion. They will respond. Boldly, gladly, and promptly they will respond. And the kingdom of God will come."—*Amos R. Wells.*

160 pages \$1.15

THE DESIRE OF AGES, by Mrs. E. G. White.

The object of this work is to show that in Christ the love of the Father is revealed, and that we may live the life He lived if we rightly connect with the same source of power. The wonderful manner in which divinity and humanity were combined; the way in which Christ, while dwelling in a human body, with only human strength, took hold of divine strength, and thus overcame sin,—these things are made clear and helpful on every page and in every sentence. Step by step the life of our Saviour is traced, and is made to touch our life, so that He becomes, in very truth, "our Elder Brother."

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QUIET TALKS ON HOME IDEALS, by S. D. Gordon.

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