

The Canadian
Watchman
Magazine



CANADA AND THE BRITISH EMPIRE—See page 1

AN EVERY-DAY CREED

I BELIEVE in my job. It may not be a very important job, but it is MINE. Furthermore, it is God's job for ME. He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been moulded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me---true to myself and to God, who intrusted me with it.

I BELIEVE in my fellow-man. He may not always agree with me. I'd feel sorry for him if he did, because I myself do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself, because, if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I BELIEVE in my country. I believe in it because it is made up of my fellow-men---and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world, it is partly because I am not the kind of man that I should be.

I BELIEVE in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers, and shut out the world with its care, I am a lord. Its motto is Service, its reward is Love. There is no other spot in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I BELIEVE in today. It is all that I possess. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today!---*Rev. Charles Stelzle, in "Heart Throbs."*

Editorial Comment

Canada and the British Empire

THE first of July usually passes in Canada without much noisy demonstration, but that does not mean that Canadians are indifferent to national ideals. There was nothing in Confederation that tended to make the explosion of fire-crackers and other noise-makers a necessary feature in the celebration of our national birthday. Canadian nationhood was not born amid the thunders of the battle-field. Confederation was brought about peaceably, though not without honest differences of opinion among citizens of the various colonies, and not without the sympathetic counsel and encouragement of the Mother Country. The first of July stands for a decision on the part of Canadians, and a choice of political destiny, that after half a century of experience, few, if any,

thoughtful Canadians are inclined to question.

Up to 1867 three main alternatives seemed open to the English and French colonists in Canada. They might have chosen to remain permanently as dependencies of England or to seek political annexation with the United States, but they chose rather to unite and develop into a self-governing nation, while still retaining membership in the union of free commonwealths known as the British Empire. This partnership, in promoting in all the world the ideals of parliamentary government, com-

An Interesting Group of Royalties

This photograph was taken after the christening of Princess Mary's son—George Henry Hubert—in the old parish church at Goldsborough, Yorkshire, England. The Queen, a proud grandmother, is shown holding her little grandson, who, very baby-like, cried nearly all through the brief public ceremony, but was as good as gold afterward. The King is patting the cheek of his grandchild. Seated beside Her Majesty, is Princess Mary, and behind are Prince George, the Countess of Harewood, and the Archbishop of York. Crowds of people from all Yorkshire flocked to see the christening of Princess Mary's little son in the same parish church where his father was christened when he was a baby.





THE CITADEL AT QUEBEC AS HIS EXCELLENCY LORD BYNG FIRST SAW IT

Quebec is one of the oldest cities on the American Continent. It was once called "the Gibraltar of America," on account of its commanding position on the St. Lawrence River. Thousands of immigrants and visitors from Europe have gotten their first impressions of Canadian life from the sight of quaint, picturesque old Quebec.

plete religious toleration, and the largest practical measure of personal civil liberty, carries with it definite moral responsibilities.

The first of July is the memorial of a popular choice to adopt the tried British guaranties of democracy, British respect for law, and British traditional fair play as our definite national aims. These Anglo-Celtic fundamentals that have been developing in Britain for over a thousand years, have had much to do with the growth of British influence in the world. And the extension of British influence has been an important factor in opening all heathen countries to the preaching of the gospel and in discouraging in all civilized countries the practice of dueling. Only a few short years ago the popular sense of personal honour required a man to meet any ruffian who fancied himself insulted, in mortal combat, and this ghastly perversion of justice was termed the "field of honour." Thank God we have outlived the day when private wrongs may be honourably settled by bloody tests of brute force. Now the man who would suggest such a settlement of

personal differences would be rightly branded as a criminal, a sneak, and a public enemy.

This logically raises the serious query whether there are really any questions of national honour that can only be properly adjusted by war. Let us hope that the next great achievement of British influence will be to disabuse civilized nations of the idea that national honour would prevent them from leaving any questions of national differences to arbitration. Neither national honour nor class justice can be conserved by brute force or lawlessness. Police power and law courts are the foundations of civil order, and such justice as can be attained in a world where sin exists. Men sometimes become impatient with delays and perversion of law courts; but after all, the British way of dealing with crime and oppression is the best that this world knows. Wherever the British flag flies, the man who attempts to enforce his viewpoint with a gun is first arrested, and then the merits of his case are considered after he has been disarmed. Why should not the whole world outlaw war as a



PANORAMIC VIEW OF HA! HA! BAY, IN THE SAGUENAY RIVER, P. Q.

Here is located one of the plants of Becker & Co., the largest wood pulp merchants in the world. Frederick E. R. Becker, now Sir Frederick E. R. Becker, was knighted for conspicuous service rendered to the Allies during the war. The Ha! Ha! Bay plant is now turning out sulphite pulp at the rate of forty thousand tons per annum.

method of fostering national aims? Any court is better than private combat, and any form of arbitration is better and saner than war.

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Is the World Going Mad?

WE are all inclined to be more or less biased in our opinions by preconceived notions formed under the influence of prejudice and tradition. Generally we can see this inconsistency in others, but are quite unconscious of it in ourselves. Furthermore, human nature is so constituted that a person frequently resents the best-intentioned efforts to dislodge inherited opinions, even after he has become convinced that his pet theory is untenable. If you think you are immune from this common failing, try to eradicate from your mind any popular superstition that you learned in childhood, such as signs—lucky, unlucky, or otherwise.

P. T. Barnum once said, "The American people like to be humbugged." But the American people are not peculiar in this respect.

Indeed, some people are so comfortable in their delusions that they are willing to keep themselves in self-deception. Sometimes, however, in an unguarded moment, we frankly admit truth that spoils a whole system of cherished opinions. Read carefully the following editorial paragraph:

"The director of asylums for the department of public health for the province of Quebec is authority for the statement that unless we mend our ways the greater part of the civilized world will be insane in another twenty-five years. According to the doctor, it is back to the simple life or take the consequences. In common with other alienists, Dr. Desloges believes that the lack of a normal old-fashioned existence is our chief trouble. When we work we work like mad, and when we play we play like mad; whatever we do is done with crazy enthusiasm. In other words, we are losing all balance and sense of proportion.

"Dr. Desloges states that there are now in the asylums of Quebec 970 more patients than are normally provided for, and the criminal insane alone number 415.

"Back to a simpler life, is the doctor's final conclusion. "That is really the only way out of the trouble. If you cannot simplify the life of the people and take some of the crazy intensity out of it, no one can doubt that the outlook is very far from encouraging."—*Saturday Night, May 5, 1923.*



The New C. P. R. Bridge over the Famous Reversing Falls at St. John, N. B.

Of course, we do not know the personal opinion of either the editor of *Saturday Night* or Dr. Desloges on the question of whether the world is getting better or not, but the popular evolutionary teaching of today has led the majority of public men to adopt the theory that because of material progress the world is necessarily growing better. If some old-fashioned elderly Christian ventures to quote from the apostle Paul that in the last days "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13), he is at once set down as a fanatic or else an out-of-date old fogey.

To put the case mildly, there must be something wrong with popular tendencies when such sober, cultured observers as the men referred to even hint at such a serious eventuality as an insane world within a quarter of a century. If there were any popular intelligent effort to stem the tide, the outlook might be quite different, but God has a remedy even if men fail. "In such an hour as ye think not the Son of man cometh." We hear sometimes of some one going crazy over religion. At present a better knowledge of the Scriptures and the power of God, of the restraining influence of

the gospel, would go a long way toward preventing the world from going mad.



Is Evangelical Christianity a Failure?

THE following quotation is longer than we usually introduce into our editorial department, but we print it because the story told by this ex-minister unflinchingly points out the root of the trouble so often voiced in the question, *What's Wrong with the Church?* Without this concrete example from real life, we could not say what we wish to say without danger of being accused of making an unwarranted attack on the popular church.

The man who told the story to Mr. Collins is a clear thinker. He confesses that he was a failure as a minister, and he has demonstrated that he is a success in business. He says that there are multitudes of clergymen in the same impossible situation that he was in five years ago. If that is so, then the whole mystery is solved, and both the ministers and the churches they serve are to be pitied.

He had a church, but he had no message from God. Instead of moulding the people with his message, he was swayed by their desires



Hebridean Immigrants Getting Their First Sight of Canada from the Deck of the S. S. "Marioch" in St. John Harbour

until he failed. The gospel was no more popular in Paul's day than it is today; but Paul had a call to preach Jesus, and he was under condemnation if he did not preach the gospel. Paul was not always paid for his services, and was sometimes stoned, but he kept on preaching because he was called of God to preach.

All the church needs today is a ministry with a God-given message that will bring conviction of sin and repentance and change of life in harmony with ten-commandment standards, and the church will resume the moral leadership that seems to be slipping away from her. The man who tells the story never should have been a minister. Whoever was to blame for his elevation to the ministry, he is to be commended for his courage in correcting the mistake, and for finding a place to earn an honest livelihood in business, where he belongs.

"WHY I GAVE UP THE CHURCH"

*The Minister's Story as Told to
Frederick L. Collins*

"You have asked me for my experience as an underpaid clergyman. But I am not sure that I *was* underpaid. I am not sure that I ever earned the hundred dollars a month which my congregation intermittently doled out to me. I am not sure that any minister these days earns his salt, or is entitled to it.

"But one thing is certain: Ministers should not be allowed to go on working sixteen and eighteen hours a day, as I did, without doing anything to deserve a decent living. Either they should not be allowed to be ministers at all—or they should be fed. This was the conclusion I reached when, at the age of thirty-four, I resigned from the church. . . .

"Five years ago, I was a minister in a small town in Minnesota. My church was just like five other churches in the same town, as innocent of inspiration as it was of paint. . . .

"The people were as much in the past tense as the church. Week after week, I looked down into those weary, habituated faces, without seeing one that said, 'I am here because I really want to be, because I need to be, now.' . . .

"And the minister? . . . He professed a creed that was admittedly 'a record of controversies long since forgotten and beliefs long since disproved.' If he had been a doctor, or a lawyer, or even a teacher, and had dared to quote so antiquated and repudiated an authority, he would have been run out of town. . . . It is sufficient that from the pulpit of this unwanted church, he cried his unwanted wares. . . .

"In the language of the day, I was a spiritual dud. So I resigned my pastorate. . . .

"Nothing offered in the religious field, so I went into business. I had always written my sermons on an old typewriter one of the members had given me. I got a job in a Chicago law office as a typist. For a year I banged the keyboard instead of the pulpit. Now I am managing clerk. I began at less than I was getting as a minister. I am now making twice as much; and the best part of it is—I am earning it. I have no cause for resentment against the church, and feel none. Indeed, during the first months of my secular



A Typically Beautiful Residence and Grounds at London, Ontario

career I remained an enthusiastic churchman. . . .

"There was no blinking the fact that the church had lost the one requisite of all living things: the power to reproduce itself. I knew at last that the church was not only spiritually dead; it was physically dead.

"I suppose you will not let me off without a brief statement of what I would substitute for the present church. The statement can be very brief: *Whatever the people demand as a means of securing spiritual help.* It is conceivable that one generation will demand one means, the next another. It is so in most things. And each generation will signify its need by the kind of means it most generously supports. People, even very young people, have an uncanny way of knowing what they want—and they are always ready to pay for it. If anybody felt the need of churches, churches would not die—and churchmen would not starve.

"What does our generation demand?"

"Well, if we can believe my denominational editor, the answer is Christian Science and the Catholic Church. And at that, I am not sure that he is far from right. Neither the Scientists nor the Catholics have any trouble maintaining their organizations or their officials. You never hear of underpaid priests, or underpaid practitioners. Here you have two branches of the Christian religion, one the oldest, the other the newest, as far apart in most of their principles as they are in time and method, and yet, in the year 1923, each is giving the world something for which the world is glad to pay. . . .

"These two sects give to their followers *peace of mind.* . . .

"What you require of your minister is that he should

be on hand to help you get this relief when you need it. The time may not be Sunday morning, the place may not be the church, the occasion may not be, and seldom is, a public one. You need a minister who will come to see *you*—when you call him; or a minister to whom *you* can go—when you need him. And the world needs just as many, or just as few, of these spiritual doctors and counsellors as the demand justifies.

"If you really do not require this kind of relief enough to pay for it, as you would pay for physical or legal aid, there is no use having ministers at all. . . .

"I see you cringe every time I mention money in connection with the kingdom of God. Well, in my church, we had to do a lot more talking about money than we did about the kingdom. I think most churches are so swamped by the money problem, mentally as well as financially, that they haven't time for much else. I know that ministers are. The problem is there, whatever you do. What's lacking under the old system is an adequate way of meeting it. . . .

"I am not offering a solution for all time. There can be none. Even the Bible never prophesied the church as we know it. The first centuries demanded organization. Christians met that demand. A world that was chiefly agricultural, and therefore sparsely settled, demanded meeting houses. Christians met that demand. Tomorrow's world may demand broadcasting stations. And Christians must meet that demand.

"All we can deal with is the present. All we know is that the church that we have inherited from the Dark Ages is like a stereopticon slide in a moving picture world, that Christians are futilely busy meeting a demand that no longer exists. All I wish to do is to



A Beautiful Residence on Marine Drive, Vancouver, B. C., with a Glimpse of the Garden Sloping Toward the Mouth of the Fraser River

suggest—you may not agree with me, and probably won't!—that what the present generation seems to need is not a church, but a free, independent, self-supporting and self-respecting Christian ministry."—*Woman's Home Companion, April, 1923.*

Autobiography of the Maple

I START the year, I must confess,
Without one single leaf
To cover up my nakedness,
Which gives me deepest grief.

But when the winter passes by,
And spring is in the air,
The sun shines forth from out the sky
And drives away despair.

My buds begin to swell and burst,
The tiny leaf comes forth;
The sap shoots up to quench my thirst
The Frost King travels north.

In May my form is clad in green,
A wonder to behold,
For such a coat was never seen,
And never bought with gold.

But now the autumn days are here,
The days I always dread,
My leaves are looking brown and sere
And some have changed to red.

The beauties of these autumn tints
Are wondrous to the view
As morning sunbeam shoots and glints
While wet with morning dew.

But when the Frost King comes again
My leaves are doomed to die;
The work of summer seems in vain
As on the ground they lie.

But such is surely not the truth,
It's only change in form,
For still I live as in my youth,
And weather out the storm.

—Selected.

Solving the Problem

A LABOUR of love is never hard—
No matter what's involved;
If we can learn to love our work
Then half the problem's solved;
For what we love to do is play—
Not tiresome task—and so
It's in our hearts where discontent
Or happiness will grow.
And if we show a smiling face
And willingness to do,
I think we'll help to end "unrest"
(At least for us), don't you?

—Junior Red Cross.

Great Celestial Disturbances

By FREDERICK W. JOHNSTON

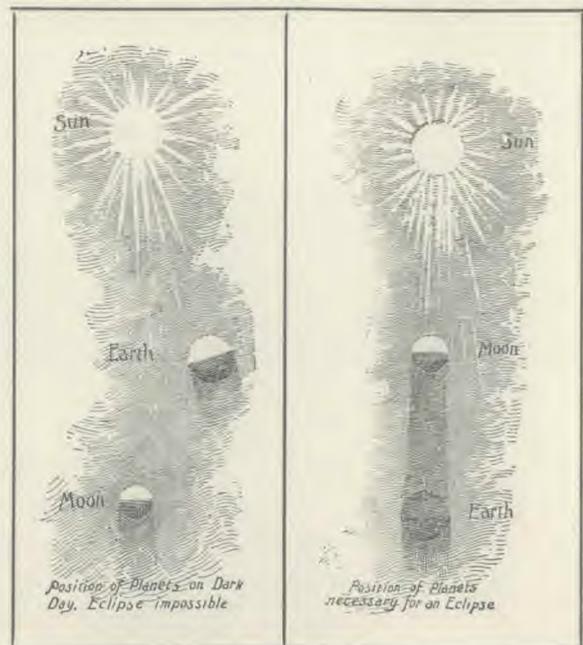
GREAT and peculiar happenings,—celestial and terrestrial,—that will cause the world to wonder, are foretold in the Word of God; for the Lord declares in Joel 2:30: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." And remember, these events are to occur *before* the great day of the Lord, as we learn from verse 31: "The sun shall be turned into darkness, and the moon into blood, *before* the great and the terrible day of the Lord come." Nor will the opportunity of salvation be gone when such events are transpiring; for concerning the time mentioned we read in verse 32: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." Yea, many, because of such happenings as these, will make their decision for God, as Joel 3:14 testifies: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

Nor are these the only occurrences foretold in the Word of God. In Christ's own prophecy concerning other irregularities (see Matt. 24:6-8), we find these words: "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." If these are but the beginning, what, pray, will the end be?

But why are such occurrences, and what is their significance? What would one naturally think when witnessing such scenes? Yea, how would it impress us should we see such an event as foretold by Amos in the ninth verse of the eighth chapter of his prophecy, where the Lord declares He will cause the sun to go down at noon and darken the earth in the clear day? There can be but one answer as to the significance of these events,—the coming of Christ draweth near. The Master himself declared in Luke 21:25, 26: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the

earth." And He continued: "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28. Yea, signs of this character are an absolute necessity. Christ himself said (John 4:48), "Except ye see signs and wonders, ye will not believe." And it clearly seems evident that the second coming of Christ was in the mind of the Lord when the sun and moon were created: for we read in Genesis 1:14, that He said of these celestial luminaries at that time: "Let them be for *signs*, and for seasons, and for days, and years."

But now let us notice a very important point; for so definite is the prophecy regarding the fulfilment of the signs that it tells us exactly when to look for their appearance, and unless the darkening of the sun and moon can be located within a certain twenty-five-year period, such events cannot be regarded as a fulfilment of the prophecy. And this is a point we wish the reader to follow closely. We read in Matthew 24:21, 29 that there would be a time of great tribulation for the people of God, and that immediately after that time of persecution the sun would be darkened. Since Mark is a little more specific, let us notice his version of the prophecy before locating the ful-



Foretold

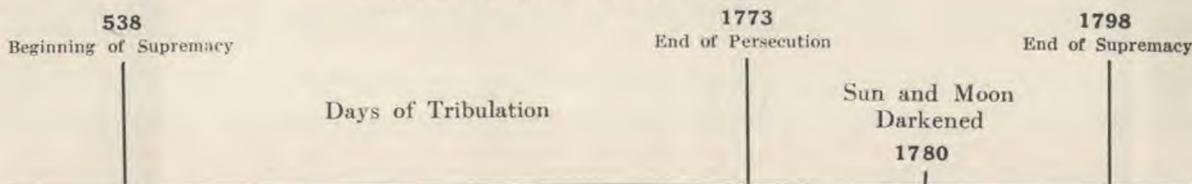
The Sun Will Go Down at Noon

filment. He says: "In those days, after the tribulation, shall the sun be darkened, and the moon shall not give her light." Mark 13: 24. When, therefore, was the time of "great tribulation"?

Any one who has read ecclesiastical history at all, knows that the "great tribulation" is in the past—when Rome put to death nearly one hundred million of the people of God. The

eclipse; for the moon was at the full that same evening, therefore could not come between the earth and the sun to cause an eclipse. And again, a total eclipse never lasts longer than six minutes, while this lasted for several hours, and the darkness was so great that a sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet. The darkness began at ten o'clock in the morning, exactly as predicted in Isaiah 13:10, which says that the sun was to be darkened in its going forth. The sun could indeed be said to go down at noon. The peculiarity in all this is that while astronomers can account for eclipses and tell the exact time of their occurrence before they happen, yet no explanation can be given of the dark day of May 19, 1780. Only the student of prophecy can rightly interpret its appearance.

DAYS OF PAPAL SUPREMACY



days of the supremacy of Papal Rome, known as the Dark Ages, covered the period between 538 A. D. and 1798; *i. e.*, 1260 years. But though Rome ruled and persecuted during those days, the persecution itself ended in 1773. At that time an edict was issued granting liberty to Christians to worship God as they chose. The Jesuit order was suppressed, and the last public burning took place that year. The days of persecution were, therefore, shortened, as predicted in Matthew 24: 22; otherwise no flesh would have escaped at all.

With this explanation and the accompanying diagram, it will be clear, as Mark declares, that "in those days [the days of papal supremacy—538-1798], after the tribulation" (1773), the sun was to be darkened and the moon would not give her light.

Thus, we are to look for the darkening of the sun and the moon between 1773 and 1798, and if such events did not occur within that twenty-five-year period, then nothing of the kind can be regarded as a fulfilment of the prophecy.

But did they occur? Every student of history knows that on May 19, 1780, took place the greatest phenomenon in all the history of the world, when the sun and moon became as dark as the blackest ink. Nor was this an

These remarkable events began at the time specified, but other events were to follow. Christ also said the stars should fall from heaven, as a fig tree casteth her untimely figs when shaken by a mighty wind. This also has been fulfilled; for on Nov. 13, 1833, occurred the greatest meteoric shower of shooting stars ever witnessed. The extent of the shower is not known, but it was observed in various parts of the world, and covered a considerable part of the earth's surface. There are some living today, no doubt, who remember this event very distinctly.

Such are the signs in the heaven; and as far as celestial phenomena are concerned, all are about fulfilled, and the next scene in the heavens will be the sign of the Son of man Himself.

There are, however, various earthly signs, nearly all of which have been fulfilled. Politically speaking, we even now hear rumblings of Armageddon. Wars were never more inevitable than now. Physically, the earth is waxing old, and earthquakes are occurring in divers places. The famines and pestilences of the recent war-stricken zone are also indications of the end. Socially, crime is increasing,—burglaries, murders, and the like. Religiously, the church is deplorably on the wane,—plenty of form, abundance of churches, but a sad laxity in spiritu-

ality; and Christianity is largely supplanted by churchianity. Disasters were never more numerous. Stormy winds are indeed fulfilling the word of God. Cyclones, tornadoes, tidal waves, and the like are the order of the day.

What do these things mean? The student of God's Word knows only one answer. Very soon shall we witness the advent of Christ. Preparedness only, through the gospel, will answer the question as to how we shall stand in that great day. Appeals to Bible prophecy are frequently met with the objection that unusual natural phenomena and perplexing social conditions are not peculiar to our age—that the so-called signs have a historical basis in events of past ages. And while it is probably true that "there is nothing new under the sun," it seems unreasonable to assume that

it is a mere coincidence that so many of the conditions set forth in the writings of the prophets as signs of the end of the age should be crowded into one generation. This led a prominent newspaper editor to exclaim recently, "All that the Adventists have preached for the last fifty years seems to be coming to pass before our eyes." Let us therefore make the most of our present opportunities; we must take Christ as our Saviour, the Bible as our guide, if we would be saved in the eternal kingdom.

Edmonton, Alta.

TRUE service can never bring us below the sphere in which we would dare to move, but it can lift us to a higher and nobler sphere than we may ever *dare to desire*.



PETERBOROUGH CATHEDRAL FROM THE AIR

An aviator recently took the above photograph of this historic edifice, one of the finest pieces of architecture in England. The bell tower is in such bad repair that it is unsafe to ring the bells, and thirty thousand pounds is required for restoration work.



OUR viewpoint of nature is like coloured goggles; it colours our interpretation

of natural phenomena. Just as dry, brown fields appear verdant when viewed through green glasses, so the facts of nature may appear much out of proportion when explained by some teacher with a special theory or "hobby" to maintain. The inspired Word calls upon the earth itself to witness to the power of a personal Creator.

(See Job 12.) In our day, however, this view is practically obsolete, and men call upon nature to evidence the progress of evolutionary development. What is the matter? Has nature changed? Or has the viewpoint been coloured by human theory?

Many fail to realize the impressions that are today being made upon our youth in the science teaching of nearly all schools from kindergarten to university. Nature study is taught largely from the standpoint of evolutionary relationships. Minute differences in plant and animal types are elaborately unfolded to the students' minds as proofs of descent. By comparison of structures and theoretical explanations of how one might develop into another, the student of biology is made to believe that nature presents proof of the rise of higher animals and man from invertebrate ancestors.

Nature's Witness to Creation

The evolutionists have had their day, and it is time that the creationist had a chance to show how nature conforms to the creation doctrine. Given a proper showing, the scientist who takes the Word of God at face value can explain the facts of nature in harmony with that Word just as easily as the sceptical scientist can explain evolution. It is the purpose of this article to take one example from the animal kingdom and show how it reveals creative intelligence in its structure and life habits. One

Green Fields OR Green Goggles *Which?*

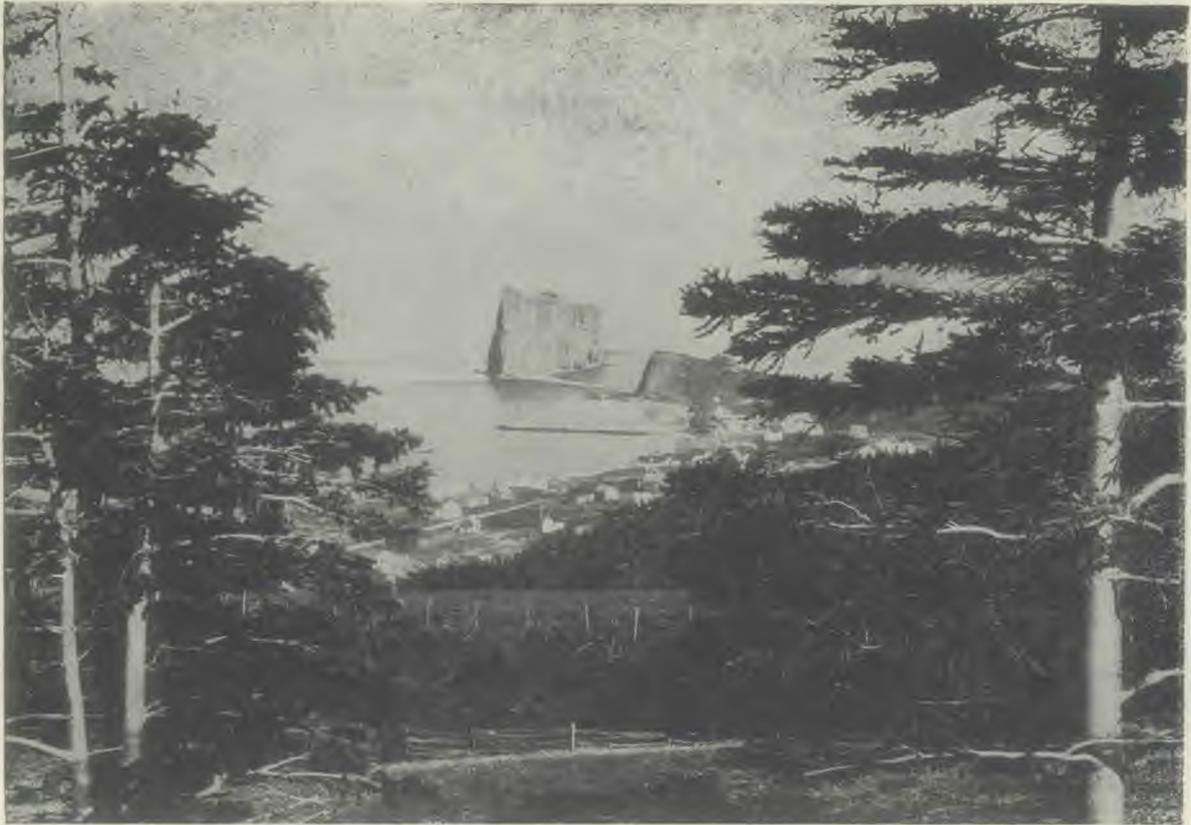
By HAROLD W.
CLARK

of the very simplest of the invertebrates studied in zoology classes is the sponge, and closely related to it is the sea-anemone and coral and jelly-fish. This first group, the Porifera, together with the second one, the Cœlenterata, is used as a strong link in the chain of evolution. The reason is that the body structures and functions are simple and of such a nature as would be expected in a group that was on its way to develop into higher forms. This does not

prove that they ever did become anything but sponges and jelly-fishes in past ages, and there are some things about them that make it very hard to see how they could have made any advance beyond their present condition, in which we have good proof that they were created.

The sea contains many kinds of sponges whose body is nothing but a hollow tube, and all sponges are but modifications of this plan. The walls of this tube are perforated with many pores, hence the name Porifera—*pore-bearer*. On the inside and outside are thousands of tiny spicules, sharp-pointed glass spikes to protect the soft tissues from enemies. In between the two walls of the body is a loose mass of semi-fluid substance that acts as a circulating medium.

At certain times of the year microscopic eggs are liberated from this central layer. They make their way to the outside, where they are fertilized and float away as the development proceeds, eventually attaching themselves to the ocean bottom, where they grow into complete sponges. But during this period of development there are wonderful changes going on. Every egg originally has two poles, as different as north and south. Each half of the egg divides and redivides until a many-celled mass is formed. This mass has two kinds of cells, one pole having large ones and the other small. The large ones overgrow the



Percé, from the Shoulder of Mt. St. Anne—One of the Beauty Spots of the Gaspé Coast, Reached by the C. N. R.

small ones, forming a two-layered hollow tube. Now the rule of the animal kingdom is that the same end of the egg always produces the large cells that grow into the outer layer. Even in the higher animals like the mammals, the same pole always develops into the outside layers of the body as in the eggs of simpler creatures.

In the sponge these outer cells are covered with fine hair-like projections called cilia, which enable it to swim about. But when the time comes for the animal to settle down and attach itself to the rocks, the cilia in the outside are no longer needed. Now comes the remarkable part of the whole process. These outer cells migrate to the center, where they grow so fast that they soon become a new wall, but this time on the inside of the tube. The process varies in different species, but the results are essentially the same in all cases. The sponge has virtually turned inside out. The outer layer of ciliated cells has become the inner lining, while the inner layer is now on the outside. Pores appear in the wall, into which some of the ciliated cells grow, and in which their beating sets up currents of water. A mouth opens at the unattached end, and the

development is complete. Currents entering the pores are forced out at the upper end, and in this quiet way the animal carries on its life.

Now what does a candid review of the facts show? On one hand, the evolutionists have a hard time to explain how these animals developed the habit of turning inside out and then lost it again. On the other hand, the creationist sees in it a marvellous illustration of the wisdom of the Creator in guiding the life of this humble creature in harmony with its needs. At just the right time it goes through certain changes preparing it for its life. If these changes were modifications of those observed elsewhere in animals, we might possibly admit that slow change had given them their peculiar way of working in this instance.

But this is not the only peculiar feature of the sponge. After it has settled down the only motion necessary is that of opening and closing the *osculum*, or upper opening. So around it are a few cells that have the power of contraction whenever stimulated by certain injurious chemicals. Whenever any dangerous substance is in the water, the stimulation of these



Another View of Percé. The grandeur of scenery is supplemented by the complete absence of all that is modern, together with a wealth of romantic legends dating back to the day of Jacques Cartier.

cells causes them to contract. No other means of protection is necessary, for no enemy would think of eating such a prickly fellow.

The next group above the sponge contains a very simple animal, the *Hydra*, or polyp. With its one opening it must find some way of passing water in as well as out. The only way to do this is to contract, forcing all the contents of the body cavity out; upon the relaxation of the body the water will rush in again. This is accomplished by muscle cells situated the whole length of the body, and connected by nerve fibers. Now whenever the fluid inside the body ceases to contain enough food for the cells, or becomes saturated with waste matter, the nerves are irritated; they stimulate the muscle cells and the body contracts. Here, we see, there is the necessity for a simple nervous system, and it is accordingly provided.

How did the *Hydra* know that it must have nerve fibers? In other words, how could the ancestors without such apparatus know that it would be necessary to the new life into which they were about to enter, and go about to grow the nerves they foresaw must be provided?

Research has failed to reveal a single case where an animal with brains has been enabled to intelligently modify its body structure to better fit it for its work. How then could an animal without nerves go to work to grow them? The idea is absurd and without any foundation in fact.

Biologists mock at religionists for their "blind faith" in God, involving so many things that cannot be explained. But a critical review of the biologists' theories reveals just as absurd and credulous assumptions as they attribute to the believer in a personal God. Nature itself says nothing as to how it was brought into being, but it does plainly say that the process involved Infinite foresight and intelligence. Until men acknowledge their shortcomings, and stop putting forth so many of their theories as facts, we have a right to reject their science. When they tell us facts, we may accept them; but whenever this is done, we have another testimony to the truthfulness of the Word of God.

The Bible says that God created all these forms, each one for its life, each one after its kind. Nature's testimony confirms the Word.

The Purpose of CREATION

By JOHN
O. CORLISS



NOTHING so well convinces one of an all-reaching purpose in the world's creation, as the survey of nature's regular course of action, both in heavenly movements and in earthly disseminating responses thereto. But while one readily acknowledges that the heavens declare the glory of a creative power, and that the evolutions of day and night give evidence of a skilfully directed control, yet, lacking more definite instruction than is uncovered in these unfoldings, one is left in gross ignorance of the full purpose for which these visible units were brought into being.

There should, then, be found some true source of desired higher education, beyond that afforded by these open demonstrations of nature, if one would rise in mentality above the sons and daughters of the heather, having only animal aptness. The only recourse, therefore, left to the yearner for profounder enlightenment, must be study of written speech from Him who is the author and revealer of creative ordinances.

Man Made in the Image of God

So, then, let us begin with the creation record. From that we learn of God's investment of man with His own life principle with which to perfect his existence. Gen. 2:7. This incident of itself should be counted as sufficient proof that the purpose of man's creation was to perpetuate his life in conformity with the life of his Creator. But more than this, that original gift of superhuman life was also the bestowal of its accompanying reach of thought, with which correctly to measure and comprehend the promptings of the divine mind, and so unite heaven and earth in divine fellowship. Such conclusion is clearly sustained by the fact that when the lower orders of living creatures were produced, they were brought to the man for the reception of their appropriate names. Verses 19, 20.

Man's being endowed with wisdom sufficient to know the divine intent for each class of animals,

and thus be qualified to originate names that would indicate the place of each in the creative plan, must be taken as ample evidence that the moral equipment of the first man was also included in the divine likeness conferred by the bestowal of God's life.

The original man having been created for the purpose of representing divine power in the newly created earth, he must have been given the same finished mind which animated the unblemished life of divine entity. God's rule of moral conduct being simply the transcript of His moral mind, its principles could not fail to be impressed in the man's mind with the conferred copy of the divine life. So, then, no verbal rule of moral conduct was necessary for him beyond the promptings of the God-life which he had received.

But creation week did not close with the bare production of the material heavens and earth, lest in some way these should attract attention and worship away from the author of their existence, and cause man to forfeit connection with the heavenly Ruler. So the appearance of these was followed by the creation of a commemorative institution, especially designed to perpetuate knowledge of the one true God, and give pleasure in contemplation of the creative power that could produce such a wonderful exhibit.

Jehovah's Rest

The last day of that creation week was therefore occupied by Jehovah in satisfying contemplation of His handiwork, which became a refreshing to His mind, in view of its prospective future. Ex. 31:17. This rest was not in any way a selfish one, but was maintained as the predecessor of what was designed for the image of God in the man. For this reason the pleasing experience of that day of thoughtful rest was, with a heavenly blessing added to the day itself, set apart for the already perfected man to enjoy after the divine example. Gen. 2:3; Isa. 58:13, 14; Mark 2:27.

This joy-rest of Jehovah which was begotten of the contemplation of a finished work,

through which to provide eternal happiness for His own life model, has therefore been ever set before mankind as a most desired end. Heb. 4:3-11. This original rest of God was thereupon made the mark of declaration to the world, of the gospel of God's eternal greatness, and His ability to keep alive His living power in human form. Ps. 145:5, 6; Eze. 20:12; 1 Peter 4:19. So with creation complete, and man fitted to represent its Creator throughout a vast domain, the object of all was made plain by the divine command for man to multiply and fill up the earth. Stated otherwise, God designed that the works of His hand should become the heritage of those who might show the form and character of their Maker, and thus maintain His glory throughout the universe.

Forgetting His Maker

But sin entered to disturb this fellowship relation between heaven and earth, and resulted in the withdrawal of the God-life from man, because that precious gift could not be permitted to maintain trespass against the divine mind. With this loss man forgot the desired Sabbath rest, and by this largely missed the distinction between the Creator and rival gods, worshipped by pagan nations. So dense, indeed, did this affliction become to the Adamic seed, that after a sojourn in Egypt, the house of Israel had almost lost sight of a creative God, and were passively reconciled to the worship of the Egyptian sacred animal. Their condition as bondmen was indeed pitiful, calling constantly for succour, yet so darkened were their minds as to the nature of a God able to relieve their distress, and provide for their prosperity in freedom, that they were hardly prepared to receive the instruction necessary for their encouragement. Their view of the situation was similar to that of King Pharaoh, who said: "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord." Ex. 5:2.

Even after that people were well on their way to freedom, and were being daily fed with manna from heaven, they must yet be made to know their heavenly Benefactor by the miraculous falling of their daily supply of food, and its being withheld on the Sabbath day. Ex. 16:21-30. When the Israelites had advanced thus far in knowledge of the divine, the law of ten commandments, having as a foundation centre the Sabbath requirement pointing out God's creative power and His reason for having the Sabbath observed, was proclaimed to them from Sinai's height. Ex. 20:1-17.

A similar occurrence took place at the time when Israel were recovered from their seventy years' captivity in Babylon. Coming from thence, they had to be retaught the sacredness of the Sabbath day by learning that it was their neglect to observe it that had opened the way for the destruction of their holy city. Neh. 13:15-20. It was thus made evident to them that the object of Sabbath observance was to keep alive the thought of the exalted power of Jehovah.

With this lesson in mind, the reason is obvious as to how it occurred that a changed day of worship was handed down to both Protestant and Catholic worshippers from semi-heathen nations, who preferred to bow in worship to the sun, and other heavenly bodies. One may also be sure that God in nowise sanctions such tampering with His holy requirements.

The Restitution of All Things

The control of the world was promised to Abraham and his seed. Gen. 13:14, 15; Rom. 4:13. Israel having lost this ascendancy by disobedience (Ps. 81:10-16), and so delayed the fulfilment of God's eternal purpose, He now proposes to set His hand again to recover the remnant of His people (Isa. 11:11). To this end a universal announcement is made at a certain period that the "hour of His judgment is come," when the world is again asked to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

To many serious-minded observers it appears that the lawless conditions prevailing in the world demand just such a reform message, calling men back to the ten commandments and the faith of Jesus. (See verse 12.) Of course this includes the observance of the fourth commandment as well as the others.

The coming of the Just One is announced to follow quickly the reform movement of commandment keeping just cited. This is nothing less than the closing of earth's vacillating history, and the gathering of the faithful to the arms of the Saviour. The matter as thus stated is clearly taught by the Saviour himself when He predicts His advent to earth on "the throne of His glory," and represents Himself as saying to the faithful, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. With this event, the purpose of creation is met, and the final rejoicing of the saved from sin will be chanted in the presence of a loving and patient Creator.



A British Columbia Home



British Naval Hero Receiving Lloyd's Gold
Evans commanded the "Broke" in the Cha
eleven hundred Chinese aboard, foundered.
pt



Monument Erected over the Grave, in Stanley Park, of Pauline
Johnson, the Mohawk Poetess



A Trainload of Fish from Prince Rupert



Medal in Recognition of His Heroism. Capt. E. R. G. R. [unclear] action during the war, when the "Hong Mo," with the medal was presented by A. L. Sturge, the Chairman [unclear] oyd's, London.



Lady Rachel Cavendish (on the left) and a Friend. Lady Rachel is the daughter of the Duke of Devonshire, and is well known in Canada.



destined for Eastern United States Markets



Lady Astor and Her Husband (at the right). The tall gentleman at the left is Mr. Inskip, M.P.

History or Fables—Which?

By George Butler



LIVING as we are today in a time when the Bible, especially the Old Testament, is said to be "out of date," and many portions of it regarded as "a parcel of myths," the careful student of the Scriptures finds comfort in this inspired statement of the psalmist:

"Thy Word is true from the beginning: and every one of Thy righteous judgments endureth forever." Ps. 119:160. The margin reads, "The beginning of Thy Word is true."

God has carefully guarded and preserved the original thought and meaning of His Word, and has made it clear that it is up to date. The text states plainly that the beginning of God's Word is true, and if you turn to Revelation, the last book of the Bible, which many claim is a sealed book, you will read in the third verse of the first chapter a blessing pronounced upon the man who reads and understands the things revealed therein. It is not a sealed book, but rather, as the name clearly indicates, a revelation. And in the nineteenth verse of the last chapter we read that the man who detracts or subtracts from the things that are written therein shall never enter the holy city. With both the Old and New Testaments so clearly and carefully guarded, Christians should be very cautious in their manner of approach to the inspired records; they should study the Scriptures reverently, and accept them as a letter from the hands of a loving heavenly Father, who is as unchangeable as His Word.

We are living in an age when everything, no matter how ancient or sacred, is under a great deal of inspection and investigation. Should a man draw your attention to an old rusty hatchet, stating that it is the original one used by George Washington, the story would be entirely spoiled if investigation showed that it bore the trademark of some modern hardware firm. Contrariwise, while many are critically investigating the Bible records, seeking to undermine faith in the Scriptures as the Word of God, archæologists are from time to time producing indisputable proof of their accuracy. Of all the discoveries made, there is not one today that successfully contradicts the Bible writers; rather, they satisfactorily confirm the

Bible account. A few years ago it was considered ridiculous to believe that Moses wrote the first five books of the Bible, because it was thought that the art of writing was not known in Moses' day. But a discovery made in 1902 brings to view the fact that writing and a high standard of civilization existed more than five centuries before the time of Moses. We are, therefore, safe in believing that Moses could write, and that what he wrote was true; for Jesus said, "Had ye believed Moses, ye would have believed Me: for he wrote of Me."

Let us examine a few facts that Moses wrote concerning Christ, and in doing so, confine ourselves to that portion of the Scriptures that the psalmist says is true, even though men may dispute it.

First: The general belief concerning the creation of the world is that it took millions of years for it to evolve to its present state. The advocates of this theory are not even agreed among themselves as to approximately how many millions, yet they have all demanded enough scope to allow a fair sliding scale. But Moses writes in no uncertain tones: "The evening and the morning were the first day;" and, "In six days the Lord made heaven and earth." There was no doubt in his mind as to what constituted a day. Neither should there be in the mind of any intelligent person today the least doubt as to whether or not God meant what He said to Moses.

Second: Moses tells us in the same chapter (Genesis 1) that God made man in His own image. How many, even among the professed Christians of today, believe that? The mass of popular literature, based on the theory of evolution, teaches that man is evolving from the lower animals, and has finally reached the present wonderful state of development. God, through Moses, said He made man upright, and pronounced him good. What is man today? The conditions that came as a result of sin have not tended to lift man up from the tadpole or monkey toward God, but downward from God toward the brute beasts. If the results of sin tended toward making man better each generation, the Saviour need not have died, but could have waited until man had developed to the point where it would be safe

to invite him into the heavenly family. Perhaps those who urge so emphatically that the second coming of Christ is yet thousands of years in the future, are looking forward to that realization of the plan of redemption from sin.

Third: In the second chapter of Genesis we read that God made the Sabbath by resting on the seventh day and placing His blessing upon it. The apostle John informs us that Christ was the active agent in creation. So in this Moses is again giving us information concerning Christ. "The seventh day is the Sabbath of the Lord thy God," the beginning of God's Word states, and the psalmist declares it is true. What do you say? We know the majority say the first day is the Sabbath. If people were as willing to question the origin of Sunday observance as they are to assert that Moses could not have written the first five books of the Bible, there might not be so many people worshipping God upon the day originally used by the pagans for the worship of the sun.

Fourth: In Genesis 3 we read that God warned Adam and Eve that death was the penalty for disobedience, and that the devil contradicted the statement by leading that first couple to believe that God was really withholding from them that which was good. How many today believe that when a man is dead he is dead?

Adam and Eve sinned; and the Scriptures say, "The soul that sinneth, it shall die." But today the majority preach and sing that man is by nature immortal, and thus open the way for the errors of Spiritualism. The Scrip-



A Lonely Bear in Jasper National Park

tures are so very plain on this point that I sometimes wonder if the propagation of this view is done ignorantly or intentionally. For

instance: A few days ago I attended a funeral service in one of our Ontario cities. The wife of the deceased had preceded him a few years,



A Couple of Young Bears Caught by the Camera While Grub Hunting

and the preacher had the man in a reunion with his wife in heaven in less than half an hour. Yet, before closing his remarks, he stated, "I am sorry that I never had the privilege of meeting the man before he died." It seems to me that this minister thoughtlessly took upon himself great responsibility in consigning this man to such a holy place prior to the change from mortality to immortality, which the Word of God says takes place on the morning of the resurrection, an event yet in the future. The Bible says that when a man dies, his thoughts perish, and that the grave is his house while waiting for the change that takes place on the resurrection morn.

These are only a few of the fundamental truths found in the beginning of God's Word, which the psalmist says is true; and every sincere and intelligent reader will admit that every one of these is questioned, if not entirely set aside, today. O for a more general and unwavering faith in the infallibility of the Word of God on the part of the church and in the individual life and thought! O for a personal realization of the fact that although "the grass withereth," and "the flower fadeth," and "man lieth down, and riseth not, till the heavens be no more," yet "the Word of the Lord endureth forever," and the beginning as well as the ending of that Word is "true"!

Oshawa, Ont.

BEFORE me, even as behind,
God is, and all is well.

—John G. Whittier.



T must be evident to all who pay close attention to the spiritual conditions of our day, that there is being made at this time a very determined and widespread effort to set aside entirely the authority of the Bible. Let us note that one of the unique characteristics of that Book is

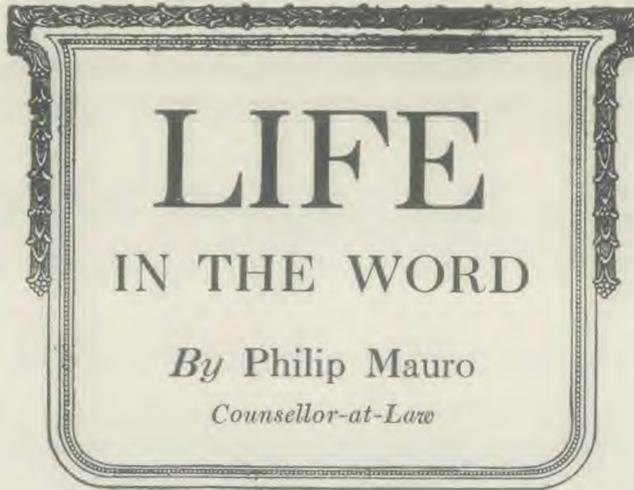
that it claims the right to control the actions of men. It speaks "as one *having* authority." It assumes, and in the most peremptory and uncompromising way, to rebuke men for misconduct, and to tell them what they shall do and what they shall not do. It speaks to men, not as from the human plane, or even from the standpoint of superior human wisdom and morality; but as from a plane far above the highest human level, and as with a wisdom which admits of no question or dispute from men. Its attitude throughout is that of demanding from man unqualified submission.

But this assumption of control over men is a direct obstacle to the democratic spirit of the times, which brooks no authority higher than that of "the people," that is to say, of man himself.

To establish and to make universal the principles of pure democracy is the object, whether consciously or unconsciously, of the great thought-movements of our era; and the essence and marrow of democracy is the supreme authority of man. Hence the conflict with the Bible.

Not only is the Bible, with its peremptory assertion of supremacy and control over mankind, directly counter to the democratic movement, but it is now the *only* real obstacle to the complete independence of humanity. If only the authority of Scripture be got rid of, mankind will have attained the long-coveted state of absolute independence, which is equivalent to utter lawlessness.

The state of ideal democracy would be accurately described as "lawlessness," since it is manifest that an individual or a society which is under no restraint except such as is self-imposed, is really under no restraint at all. To attain this ideal state is the end and purpose



LIFE

IN THE WORD

By Philip Mauro

Counsellor-at-Law

of present-day movements; and, in order to promote these movements, that mighty spiritual intelligence who is designated "the spirit that now works in the children of disobedience" (Eph. 2:2) very wisely, and with consummate subtlety, directs the attack, from many different quarters, against the authority of the Bible.

The great mass of men, including the majority of the leaders of the age, are already completely absorbed in the activities of the world and utterly indifferent to the claims of the Bible. As to these, it is only necessary for Satan's purposes to take care that they are not aroused from their indifference. But the Bible nevertheless, by reason of its hold upon the consciences of the few, exerts upon society as a whole a mighty restraining influence, against which the assaults of the enemies of truth are now being directed.

In some quarters the authority of the Bible is directly assailed and its divine origin disputed in the name of "science," and of "scholarship." Much of the learning and theological activity of the day are concentrated upon the attempt to discredit the Bible, and to disseminate views and theories directly at variance with its claims of divine inspiration and authority.

In other quarters the attack takes the form of a pretence of conceding the inspiration of the Bible, coupled with the claim that other great literary works are equally inspired. "God is not limited," we are told; "and can speak to man, and does speak to man, in our day, in like manner as in the days of Moses, Isaiah, or Paul."

Manifestly it makes practically no difference whether the Bible be dragged down to the level of other books, or other books be exalted to the level of the Bible. In both cases the result is the same, namely, that the unique authority of the Bible is set aside.

But even in quarters where the divine origin of the Bible is fully recognized, the enemy is actively at work with a view to weakening its influence. There is much teaching abroad (heard usually in connection with certain spir-

itual manifestations which have become quite common of late) to the effect that those who have the Spirit dwelling in them, and speaking directly to and through them, are independent of the Word of God. This is the form which the idea of a continuous revelation takes in quarters where a direct attack on the authority of Scripture would fail. But the result is the same.

In such a state of things it is manifestly of the very highest importance to insist unceasingly upon the sufficiency, finality, and completeness of the revelation given by God in His Word. . . . It would be, however, a task far beyond the capacity of the writer to present all the unique characteristics of the Bible, whereby it is so distinguished from other books that it occupies a class by itself. The writer has, therefore, singled out for consideration one special attribute, or characteristic, of the Holy Scriptures, namely, that signified by the word "living." . . .

If one is able to apprehend, however feebly, the tremendous fact that the Word of God is a living Word, such knowledge will go far towards affording him protection from what is perhaps the greatest danger of these "perilous times." . . .

In Philippians 2:16 we have the expression "the Word of life." The same expression occurs in 1 John 1:1. It is here used of Jesus Christ, the Incarnate Word; whereas in Philippians it is apparently the Written Word that is spoken of. The Written Word and the Incarnate Word are so identified in Scripture that it is not always clear which is referred to. The same things are said of each, and the same characters attributed to each. The fundamental resemblance lies in the fact that each is the Revealer of

tangible expression of the invisible God. As the written or spoken word expresses, for the purpose of communicating to another, the invisible and inaccessible thought, so Jesus Christ as the Incarnate Word, and the Holy Scriptures as the Written Word, express and communicate knowledge of the invisible and inaccessible God. "He that hath seen Me hath seen the Father." "Believe Me that I am in the Father, and the Father in Me." John 14:9, 11.

In Hebrews 4:12, we find the statement that "the Word of God is *living*, and active, and sharper than any two-edged sword" (R. V.). Clearly this refers to the Written Word. But the very next verse, without any change of subject, directs our attention to the Searcher of hearts (Rev. 2:23), saying: "Neither is there any creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do."

Again, in 1 Peter 1:23 we read of "the Word of God which liveth," or, more literally, "the Word of God living." Here again there might be uncertainty as to whether the Incarnate Word or the Written Word be meant; but it is generally understood that the latter is in view, and the quotation from Isaiah 40:6-8 would confirm this idea.

From these passages we learn that the Word of God is spoken of as a "living" Word. This



Jesus Teaching His Disciples on the Mount

is a very remarkable statement, and is worthy of our closest examination and most earnest consideration. Why is the Word of God thus spoken of? Why is the extraordinary property of LIFE, or vitality, attributed to it? In what respects can it be said to be a living Word, or Word of life?

But the expression "living," as applied to the Word of God, manifestly means something more than partaking of the kind of life with which we are acquainted from observation.

. . . In the world around us the beings and things which we call "living" may just as appropriately be spoken of as "dying." What we call "the land of the living" might better be described as the land of the dying. Wherever we look we see that death is in con-

of corruption fasten immediately upon everything into which life has entered, and upon all the works of so-called living creatures—one object which is really *living*, an object upon which corruption cannot fasten itself, and which resists and defies all the power of death? Such is the assertion of the passages of Scripture which we have quoted. Surely then, if these statements be true, we have here the most astounding phenomenon in all the accessible universe; and it will be well worth while to investigate an object of which so startling an assertion is seriously, if very unobtrusively, made. . . .

Let us note one of many points of resemblance between the Incarnate Word and the Written Word. When "the Word was made flesh, and dwelt [tabernacled] among us" (John 1:14), there was nothing in His appearance to manifest His deity, or to show that "in Him was life" (John 1:4). That fact was demonstrated, not by His blameless and unselfish behaviour, nor by His incomparable teachings and discourses, but by His *resurrection from the dead*. The only power which is greater than that of death is the power of *life*. He had, and exercised, that power, and holds now the keys of death and of Hades.



A Group of Leaders of the Protestant Reformation Searching the Scriptures

trol, and is working according to its invariable method of corruption and decay. Death is the real monarch of this world; and we meet at every turn the gruesome evidence and results of the universal sway of him who has "the power of death, that is, the devil." Heb. 2:14. "Death reigned" (Rom. 5:17), and still reigns, over everything. The mighty and awful power of death has made this earth of ours a great burying-ground—a gigantic cemetery.

Can it be that there is an exception to this apparently universal rule? Is there, indeed, in this world of dying beings—where the forces

Similarly, there is nothing in the appearance and behaviour (so to speak) of the Bible to show that it has a characteristic, even divine life, which other books have not. It bears the same resemblance to other writings that Jesus, the Son of Mary, bore to other men. It is given in human language, just as He came in human flesh. Yet there is between the Bible and all other books the same difference as between Him and all other men, namely, the difference *between the living and the dying*. "The Word of God is living."—*Life in the Word,* pages 5-13: Morgan and Scott Ltd., London.

SPIRITISM: *Can We Accept It?*

By MRS. MYRTA E. STEWARD



WHAT is man? Man is a dual being, a union of body and mind. The mind has three parts, or faculties: the reason, that which thinks, knows, remembers; the sensibility, which feels, loves, hates, envies; and the will, which is the dynamic power—choosing, controlling. These faculties, acting singly or in unison, produce character—intellectual and spiritual, the latter being moral or immoral.

Death: Scriptural Testimony

“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Ps. 146: 3, 4. “The living know that they shall die: but the dead know not anything.” Eccl. 9: 5.

Reason is gone. “Also their love, and their hatred, and their envy, is now perished.” Verse 6. *Sensibility is no more.* “No man hath power in the day of his death.” Eccl. 8: 8. *Knowing nothing, feeling nothing, having no will power, a dead man is “as though he had not been.”* Obadiah 16. “Neither have they any more a portion forever in anything that is done under the sun.”

“The grave cannot praise Thee.” Isa. 38: 18.

The Soul

The term “soul” has various significations in the Bible. Besides its identity with the mind, it often includes the whole person. “Soul” was first applied to Adam; after receiving the breath of life, he was called “a living soul.” “To the hungry soul [person] every bitter thing is sweet.” Prov. 27: 7. “As cold waters to a thirsty soul [person], so is good news from a far country.” Prov. 25: 25. Souls die. Eze. 18: 4. “Every living soul [animals] died in the sea.” Rev. 16: 3. “In thy skirts is found the blood of the souls of the poor innocents.” Jer. 2: 34.

The Spirit

“Spirit” is also used variously. We read of “a hasty spirit” (Prov. 14: 29), of “a

haughty spirit” (Prov. 16: 18), of “the ornament of a meek and quiet spirit” (1 Peter 3: 4). Many words are used in connection with spirit to describe character. Spirit sometimes signifies “breath:” “The body without the spirit [margin, “breath”] is dead.” James 2: 26.

If the soul, or the spirit, were an entity that leaves the body at death, it could have no thoughts, no knowledge, no love nor hatred, and no power, for all these perish at death.

The Spiritual Body

“There is a natural body, and there is a spiritual body.” They do not exist contemporaneously—at the same time. “That is not first which is spiritual, but that which is natural; and afterward that which is spiritual.”



Where Are the Dead? Serious Meditation in a Cemetery

“It is sown a natural body” when it is buried in the grave; “it is raised a spiritual body” at the resurrection, which will take place when Christ appears in the clouds of heaven. (See 1 Corinthians 15; 1 Thess. 4: 16; Rev. 1: 7.)

Spiritism

The incontestable declaration, “The dead know not anything,” sufficiently answers and annihilates all the claims of Spiritism. Yet Spiritism is not a meaningless delusion, though a gigantic one. The Bible cautions us, “Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” 1 John 4: 1. There are also “spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world.” Rev. 16: 14. We here learn that miracles are no proof of

divinity. The Lord gives us valuable counsel on this very subject. (See Isa. 8:19, 20.)

Some Objections Met

1. "As her soul was in departing, (for she died)—" Gen. 35:18.

What is it that departs when a person dies?—"His breath goeth forth, he returneth to his earth." Ps. 146:4.

2. "The dust shall return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7.

We have no record of the Creator's ever giving to man a never-dying soul, or spirit. God did give to man the breath of life, and in His hand is the breath of all mankind. Job, 12:10. Our lives are all at the Lord's disposal.

3. "They stoned Stephen, [he] calling upon God, and saying, Lord Jesus, receive my spirit." Acts 7:59.

Stephen was a very learned man. He knew that the Saviour had said, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; they that have done evil, unto the resurrection of damnation." John 5:28, 29. It was very natural that the martyr should commit the keeping of himself, or his life, to Him who was to restore it again. God is not through with our lives when we lay them down.

"Spirit" often signifies the mind, which, we have seen, perishes at death. David desired that the Lord should control his mind, with its thoughts, purposes, and feelings, while he still lived. Ps. 31:5. Said he: "Into Thine hand I commit my spirit."

4. The "rich man and Lazarus" is cited in proof of the consciousness of the dead.

This is a parable. The Jews would listen to parables when they would not for a moment hear plain truths. Christ spoke from the standpoint of His hearers, because that was more direct and convincing. The Jews had received the belief of the conscious state of the dead from the heathen Chaldeans and Egyptians. The object of the Saviour was to awaken the covetous to a sense of their great sin and its sure consequences.

Everything is to be tried by the word of God: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. We have examined the word. Shall we accept Spiritism? No! a thousand times no! Poor sad mourner, seek it not. Your heavenly Father has comfort for you in the Bible.

Myself

I HAVE to live with myself, and so
I want to be fit for myself to know.
I want to be able as days go by,
Always to look myself straight in the eye;
I don't want to stand with the setting sun
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of man I really am;
I don't want to dress up myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I never can hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience-free.

—Edgar A. Guest.

The Set of the Sail

I stood on the shore beside the sea;
The wind from the west blew fresh and free,
While past the rocks at the harbour mouth
The ships went north and the ships went south,
And some sailed out on an unknown quest,
And some sailed in to the harbour's rest,
Yet ever the wind blew out of the west.

I said to one who had sailed the sea
That this was a marvel unto me;
For how can these ships go safely forth,
Some to the south and some to the north,
Far out to sea on their golden quest,
Or into the harbour's calm and rest,
And ever the wind blow out of the west?

The sailor smiled as he answered me:
"Go where you will when you're on the sea,
Though head winds baffle and plans delay,
You can keep the course by night and day,
Drive with the breeze or against the gale;
It will not matter what winds prevail,
For all depends on the set of the sail."

Voyager soul on the sea of life,
O'er waves of sorrow and sin and strife,
When fogs bewilder and foes betray
Steer straight on your course from day to day;
Though unseen currents run deep and swift
Where rocks are hidden and sandbars shift,
All helpless and aimless you need not drift.

O set your sail to the heavenly gale,
And then, no matter what winds prevail,
No reef shall wreck you, no calm delay;
No mist shall hinder, no storm shall stay;
Though far you wander and long you roam
Through salt sea sprays and o'er white sea foam,
No wind that can blow but shall speed you home.

—Annie Johnson Flint, in the
Presbyterian Standard.



Digestive Disorders and

AUTO-INTOXICATION

By DANIEL H. KRESS, M.D.



"My stomach bothers me," said a patient the other day as he entered my office. I knew better. It was not the stomach that was bothering him. He was bothering his stomach. He might as well have said, "My eyes bother me," after filling them with sand or mud, as to say, "My stomach bothers me," after putting into it pepper, mustard, pickles, and other irritants and indigestibles that should never enter a human stomach.

Possibly 85 per cent of Americans are suffering from some form of digestive disturbance. Some are keenly conscious of the seat of their trouble, while others are not. The worst forms of digestive diseases are frequently those whose symptoms are remote from the organs of digestion, and disturbance of the digestion is many times unsuspected. Many of the extreme nervous and mental symptoms are traceable to a disordered stomach. The term "auto-intoxication" has in the past few years become a household word. Auto-intoxication is the cause of many of our maladies, as headache, rheumatism, neurasthenia, neuralgia, etc. Indirectly it is responsible for many of the sins and crimes which are committed. It is also

responsible for much of America's domestic unhappiness. Many a case of divorce could, with little effort, be traced to this cause.

Poisons formed and absorbed from the alimentary canal produce nerve irritation, and not infrequently mental depression, despondency, or other unpleasant symptoms, which may drive the subject to alcohol or some other narcotic for temporary relief. While under the numbing or paralyzing influence of the narcotic he may be cheerful, but when its effect wears off he finds himself in an equally bad or a worse state. To maintain a continuous state of comfort he discovers he must keep himself in a continuous state of mild narcosis, or partial unconsciousness. Thus we see that frequently inebriety and drunkenness are traceable to digestive disturbances resulting from dietetic errors.

The one suffering from auto-intoxication is apt to be impatient, and to say or do that which afterward may cause feelings of regret and misery. This, too, may lead to narcotics for temporary mental relief. Alcohol makes men less conscious of, and less concerned about, that which should cause them mental unrest. The impatience of the mother, the unreasonable dis-

position of the father, and the rebellious nature of the children are frequently due to a sour stomach, for it is impossible to have a sour stomach and a sweet, amiable disposition at the same time.

Professor Gauthier, a noted French authority, by carefully conducted laboratory experiments, covering a period of many years, for the purpose of ascertaining the influence of various foods upon the disposition of animals, said: "The white rats of our laboratory, as long as they are fed on breads and grains, are gentle, but when given flesh to eat they become quarrelsome and destructive." His conclusion is: "A flesh diet is a more important factor in determining a savage or violent disposition in any individual than the race to which he belongs."

In studying the disposition of men, women, and children, it would be of interest to note the foods each is especially fond of. Should this be done, we would probably appreciate more fully than we do the necessity of having intelligent and scientific cooks, instead of trusting so important a matter as the preparation of foods for ourselves and children, as we often do, to the most ignorant and illiterate. When the relation existing between food and disposition is better understood by ministers of the gospel, much more will be said from the pulpit regarding the need of eating and drinking to the glory of God.

We eat too much. It is safe to say two thirds of the food consumed by the average civilized man would sustain him well. The remaining one third is superfluous and serves to wear out the organs of digestion prematurely. In some who habitually overeat there may be a marked increase in weight. The sturdy and robust over-nourished readily fall a prey to pneumonia, the poorly nourished to tuberculosis, two diseases which carry off one fourth of the people in civilized countries.

We eat too great a variety. Dr. Pawlow, by experiments made upon dogs, found that to eat one or two foods at a meal is scientific eating. He discovered that the digestive organs of the animals secrete digestive juices that are especially adapted for the digestion of the food that is fed to them. Meat, when fed, caused the secretion of a highly acid gastric juice especially adapted for its digestion. Breads produced a flow of gastric juice less acid but possessing increased digestive properties, while milk caused the secretion of gastric juice differing from both of the others and especially adapted for the digestion of milk.

Both nature and science teach that the di-

gestive organs are capable of digesting well one or two simple foods; but when, as is often the case, foods widely differing, as meat, potatoes, cabbage, milk, butter, puddings, fruit, and what not, are taken at the same meal, it is no wonder that fermentation and putrefaction and auto-intoxication with its train of evils result.

We find that the healthiest and best-dispositioned men and women are found among those whose wants are easily supplied, not being greater than their needs, and who are content to live upon simple foods. History furnishes evidence that among the healthiest races of people such luxuries as tea, coffee, meat, and even sugar, are rarely, if ever, used, while pickles, pastries, and puddings are unknown. They derive their nutriment chiefly from grains, legumes, fruits, and milk. These are the most nutritious foods.

Among all creatures, aside from civilized man, a simple diet is the rule. The horse is content with his simple meal of unseasoned oats, and knows no drink but water. Horses seldom have indigestion. If civilized men exercised more horse sense, there would be as few dyspeptics among men as there are among horses.

In making changes in diet, serious mistakes are frequently made. The mistake made by one need not be repeated by others. It is with this in mind that I will give in brief my experience. Up to the age of twenty-five I ate and drank whatever was agreeable to the palate, giving no thought as to the purity or wholesomeness of foods. As a result, I suffered from auto-intoxication. At the age of sixteen I was disabled from a rheumatic attack for a short time. At the age of twenty-one I was laid up for six months, owing to these rheumatic and neuralgic pains. This, combined with a violent temper, due no doubt to the same causes, made life miserable. Twenty-five years ago, at a health lecture, my attention was called to the need of a reform in diet.

So thoroughly did the principles presented appeal to me, that I resolved at once to abandon the use of flesh, condiments, tea, and coffee, and began to live on simple non-stimulating and non-irritating foods.

Many mistakes were made at the beginning. Soft starchy foods, as porridges, boiled beans, pastries, soups, and puddings, were freely made use of. With the porridge, milk and sugar (a very unhappy combination) was liberally used; this, in addition to the brown, soggy, poorly baked bread, made of coarse flour, aggravated my condition. I began at this point to make a careful, scientific study of diet, food combina-

tions, etc., and after abandoning many of my former delicacies, and adopting simple foods and thorough mastication, my former troubles entirely disappeared. Now I derive much greater satisfaction from eating simple foods than formerly from the highly seasoned foods, being able to detect flavours in them that I never before dreamed had an existence.

When seated at the table with those whose sense of taste is so calloused or benumbed that they find it necessary to add pepper, mustard, or large quantities of salt or sugar, in order to make an impression upon the partially narcotized nerves of taste, I regard them with pity; for I know the other nerves of sense, and also the brain, must be in a like stupefied state,—that they are therefore not only unable to relish the simple foods of nature, but are unable to appreciate the simple beauties of nature.

The free use of soft foods not requiring mastication, and the improper mastication of semi-solid and solid foods, also cause dyspepsia. Americans, in their effort to secure the mighty dollar, deprive themselves of the needed time to chew their food. The food is bolted and washed down with tea, coffee, and water.

Of all creatures, man alone finds it necessary to drink with his meals. The free use of liquids with meals is wholly unnatural. Nature designs that the food should be moistened with that important fluid and digestive agent, saliva, and not with these other liquids. No other creature aside from man calls for drink with meals.

The normal alimentary tract is provided with more or less efficient methods of defence against bacterial growth and putrefaction. The normal secretion of saliva and gastric juice are either destructive to, or act as an effective check upon, the growth of bacteria that may find their way into the alimentary canal with the foods.

The aim in dieting should be to make the intestinal culture media as unfavourable as possible for the existence and propagation of germs of putrefaction, or to secure as far as possible an aseptic or sterile condition of the alimentary tract.

Proteid, starch, sugar, fat, salts, and vitamins are the food elements needed by the human body. They are supplied in the purest form in the grains, legumes, nuts, fruits, herbs, vegetables, milk, and eggs. These foods should be used in as natural a state as possible. Pepper, mustard, pickles, and other irritants and indigestible substances should be avoided. Hot foods and hot drinks are undesirable. They

debilitate the mucous membrane of the throat and stomach, causing diseased tonsils, and pave the way for stomach disorders. Regularity of meals is essential.

There should be an interval of at least five hours between meals—seven is better in most cases—to afford the stomach time to empty itself before new food is introduced. Three meals a day are ample. In most cases two meals are preferable. Nothing should be eaten between meals. The evening meal, if taken, should be light, and should be eaten at least four hours before retiring.

Do not eat when restless, nervous, worried, or hurried, if it can be avoided. Drink should be taken not with, but between meals. The best drink is water. The purer it is, the better, as a rule. Cheerfulness should be cultivated during meal hours. The conversation should be on pleasing topics. Tea, coffee, and cocoa should not be used. They produce nervousness and irritability.

Baking powders tend to destroy the vitamins in the food. Food containing baking powder should be avoided as far as possible. Soups should not be eaten freely; they are designed more as appetizers. Instead of mushes and other pasty breakfast dishes, use well-baked, or partially dextrinized cereals, as shredded wheat biscuit, puffed wheat, puffed rice, granose biscuit, etc. The best dessert is fresh fruit. Fried foods should be avoided, or eaten sparingly. They cause intestinal catarrh. Fats should be used sparingly. As found in nuts, olives, and cream, they are served in the purest and best form. Hot biscuits and breads raised with soda should be used sparingly, if at all.

A great variety of foods should be avoided at meals. Vegetables and fruits do not combine well. They should not, as a rule, be eaten at the same meal. Sugar and milk, when eaten at the same meal, ferment readily. Foods in which they are combined should be used sparingly.

Avoid over-eating. This can be best done by eating only two or three kinds of food at a meal and by avoiding highly seasoned foods. Raw, leafy vegetables are desirable with vegetable meals. They supply important elements and tend to prevent fermentation and putrefaction. A few minutes' relaxation before meals, and moderate and agreeable exercise after meals for a half hour, are beneficial. It is important to cast off all anxious thoughts at mealtime. Food should be eaten slowly, and mastication should be thorough. Better health

and happier homes, with fewer divorces, will follow the adoption of saner eating.

Ghosts

A FEW of us was in Tom Dill's the other evenin' and the talk turned on to a subject that has revived considerably of late in public as well as private circles; namely, ghosts. Fashions in ghosts change as well as in other things. Ghosts ain't what they used to be. They used to be silent, the only manifestation of their presence bein' the sound of a clangin' chain or three knocks on the outer side of a door. But now they're more familiar, comin' into the room and talkin' right into your ear, same as one of the neighbours. The only disadvantage bein' if you disagree with 'em on any subject, you can't get a hold of 'em. They're there and they ain't there. One thing we was all agreed on, and that was that people ain't as scared of 'em as they used to be.

"They ain't scared enough," says I.

"Why, Mr. Oldtimer," says Mattie Dill, "you don't think they's anythin' to be scared of, do you? You don't really believe in ghosts, do you?"

"Believe in 'em!" says I. "I should say I do. I've seen 'em and had any amount of dealin's with 'em. Would you like me to introduce you to 'em?"

The atmosphere had been gettin' kind of tense, so to speak, before, and I see the ladies was gettin' a little nervous.

"About the best place to meet 'em," says I, "is in the church. Graveyards ain't in style nowadays."

"Joshua!" says Mary Ann, shocked.

"Well," says I, "what is ghosts?"

"Oh, I don't know."

"I know," says I. "I'll give you a definition. Ghosts is dead things walkin' around instead of bein' in the grave where they ought to be. And the church isn't the only place where they's meanderin' around. Society's full of 'em and our homes and everybody's life, yours and mine. Dead ideas, lifeless beliefs, skeleton creeds, havin' no vitality, but clingin' to us, overrulin' our common sense and our reason! And nobody's scared of 'em. They just take 'em for granted, and they's far more dangerous than the spooks that used to scare our grandmothers."

Just then we entered upon a little experience meetin', everybody bringin' out their little pet,

favourite ghosts and makin' 'em face the light.

"It's your turn," says somebody to Mrs. Alf Bell. And she starts to laugh.

"Well," says she, "it ain't any sillier than yours. Many a time when I've been tryin' to get the children's clothes ready for Sunday, I've left all the Saturday dishes and sewed right up till twelve o'clock at night. Of course Sunday morning I had to wash all the dishes, but I couldn't have brought myself to sew past twelve o'clock for the world." Everybody laughed. She coloured up. "Not that it'd be right to sew," says she, "but would it be any more wrong?"

"Your grandmother'd thought it wrong to smile," says I. "They's Sunday ghosts and week-day ones. Some's littler and some's bigger. But if anybody doubts whether they is actually in existence or not, let him try to reform somethin'—anythin'! Let him try to run a Sunday school any different than it has been run for the last forty years. Let him try to clean up a town or village and make it sanitary. Let him try to tell the government anythin' ought to be changed. And he'll run up against a few pretty substantial ghosts, if I ain't mistaken. I guess Columbus, with his mutinyin' crew swearin' that the earth was flat and that they was goin' to drop over the edge the next minute, knew how hard some ghosts is to manage. People will go on thinkin' and doin' things just because their fathers and grandfathers did and because they won't stop to ask why, and drag their ideas out into the light of the twentieth century and see how dead they are."

"I move," says Alf Bell, "that we make a bee and bury all our ghosts in the buryin' ground."

"I second that motion," says I.—*Joshua Oldtimer, in Onward.*

Meet Failure Calmly

ONE of the great lessons to be learned in life is that which teaches us to take failure calmly. Even to the most successful, difficulties are sure to come. No person is so prosperous that he never experiences discomfiture.

There comes a time in the life of each one when trials arise, when trouble, sorrow, and difficulty obstruct the pathway. At such times, it often becomes well-nigh impossible to meet misfortune with patience, but by so doing is found happiness for self and others.

The famous jurist, Rufus Choate, was once

asked, after he had met with a failure in a case in the courts, how it was that he could take defeat so calmly.

"When it is over," said the great lawyer, "I have no more to do with it. If I kept thinking of my defeats I feel I should go mad. But I will not brood over them. When one case is done, I drop it for another, let the result be as it may."

And no better rule could be given. Whether the disagreeable comes as failure, or sorrow, or loss, meet it calmly, and it will soon lose its power to trouble. Indeed, many trials met half-way with patience and readiness, are often turned from enemies to friends, and thus become instruments of helpfulness. It depends upon the individual to direct aright.—*Onward.*

See Canada First

(Continued from back cover)

shows the S. S. "Prince Rupert" at the dock at Stewart, B. C., and gives a little idea of the beauty of the scenery all along the coast of British Columbia and Alaska. Look at the map. Stewart is at the head of the Portland Canal, on the line between British Columbia and Alaska, and is the shipping point for ore from the famous Premier Gold Mine. From Stewart the ore goes to the smelter at either Anyox, B. C., or Tacoma, Wash.

It is hard to imagine a more delightful vacation trip than is afforded by the Canadian National route—across the prairies, entering the Rockies through Yellowhead Pass, on through Jasper National Park, past Mt. Robson and other majestic snow-capped peaks, thence, by way of scenic Bulkley Canyon, on down the Skeena River to Prince Rupert, Canada's northern Pacific port. From there side trips may be taken along the northern British Columbia and Alaska coasts—to be followed by the regular two days' cruise to Vancouver, Victoria, and Seattle. The palatial modern steamer threads in and out among the islands, with mountains on one side and glimpses of the broad Pacific on the other, but protected from the long ocean swells that generally take all the pleasure out of an ocean voyage. The editor has taken this trip a number of times, and cannot remember ever having seen the voyage marred by an aggravated case of sea-sickness, even on the part of the poorest sailors.

From Vancouver the return trip may be made *via* either the C. N. R. or C. P. R. The C. P. R. runs through the long tunnel near Glacier

and the famous spiral tunnels at Field, B. C. On this route are the popular summer resorts at Lake Louise and Banff, and side trips on the beautiful Okanagan and Arrow Lakes will not be disappointing. The comforts of the service throughout are unexcelled.

The Heritage

THE rich man's son inherits lands,
And piles of brick, and stones, and gold;
And he inherits soft, white hands,
And tender flesh that fears the cold,
Nor dares to wear a garment old;
A heritage, it seems to me,
One scarce would wish to hold in fee.

The rich man's son inherits cares:
The bank may break, the factory burn.
A breath may burst his bubble shares,
And soft, white hands could hardly earn
A living that would serve his turn;
A heritage, it seems to me,
One scarce would wish to hold in fee.

The rich man's son inherits wants:
His stomach craves for dainty fare;
With sated heart, he hears the pants
Of toiling hinds with brown arms bare,
And wearies in his easy-chair!
A heritage, it seems to me,
One scarce would wish to hold in fee.

What doth the poor man's son inherit?
Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit,
King of two hands, he does his part
In every useful toil and art;
A heritage, it seems to me,
A king might wish to hold in fee.

What doth a poor man's son inherit?
A patience learned of being poor;
Courage, if sorrow come, to bear it,
A fellow-feeling that is sure
To make the outcast bless his door;
A heritage, it seems to me,
A king might wish to hold in fee.

O rich man's son! there is a toil
That with all others level stands;
Large charity doth never soil,
But only whitens, soft white hands—
This is the best crop from thy lands;
A heritage, it seems to me,
Worth being rich to hold in fee.

O poor man's son! scorn not thy state;
There is worse weariness than thine
In merely being rich and great:
Toil only gives the soul to shine,
And makes rest fragrant and benign;
A heritage, it seems to me,
Worth being poor to hold in fee.

Both, heirs to some six feet of sod,
Are equal in the earth at last;
Both, children of the same dear God,
Prove title to your heirship vast
By a record of a well-filled past;
A heritage, it seems to me,
Well worth a life to hold in fee.

—James Russell Lowell.

Seen Through Others' Eyes

Stick to It

STICK to it, boy,

Through the thick and the thin of it.

Work for the joy

That is born of the din of it.

Failures beset you,

But don't let them fret you;

Dangers are lurking,

But just keep on working.

If it's worth while and you're sure of the right of it,

Stick to it, boy, and make a real fight of it.

Stick to it, lad;

Be not frail and afraid of it;

Stand to the gad

For the man to be made of it,—

Deaf to the sneering

And blind to the jeering,

Willing to master

The present disaster.

Stick to it, lad, through the trial and test of it,

Patience and courage will give you the best of it.

Stick to it, youth,

Be not sudden to fly from it;

This is the truth,

Triumph may not far lie from it.

Dark is the morning

Before the sun's dawning;

Battered and sore of it,

Bear a bit more of it.

Stick to it, even though blacker than ink it is,

Victory's nearer, perhaps, than you think it is!

—Edgar A. Guest.

Conversation at the Ticket Window

"LET me have sleeping accommodation to New York," said the writer to the man at the window.

"Upper or lower?" asked the agent. "You understand, of course, the lower is higher than the upper. The higher price is for the lower berth. If you want it lower you'll have to go higher. We sell the upper lower than the lower. In other words, the higher the lower."

"Then why do they all prefer the lower?" inquired the writer.

"On account of its convenience," the agent replied. "Most persons don't like the upper, although it's lower, on account of its being higher, and because when you occupy an upper you have to get up to go to bed, and then get down when you get up. I would advise you to take the lower, although it's higher than the upper, for the reason I have stated, that the upper is lower because it is higher. You can have the lower if you pay higher, but if you are willing to go higher it will be lower."

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"Too deep for me," replied the writer. "I'll ride in the smoker, where I can sit up when I sit down."—*The Maple Leaf*.



Is Sunday Legislation Necessary?

TO THE EDITOR:

In this time of demand for compulsory Sunday observance, an object-lesson may be found in the fact that there are in North America more than one hundred thousand Christians who observe the seventh-day Sabbath, and their number is constantly increasing. They are scattered throughout every state and province, and live in the cities, in the towns, and in the country districts. The day which they observe as the Sabbath has become the busiest day of the week in the commercial world, and they are surrounded by those who are pursuing their ordinary work on that day. When they go to their places of worship, their eyes necessarily behold what they regard as a desecration of a holy day, and their ears are saluted with the hum of secular industry. They would be glad to have all observe the Sabbath "according to the commandment," and thus honour the Creator, but they never have asked, and never will ask, for legislative enactments which would compel others to pay an outward regard to this day; all must be fully convinced by their own consciences that they ought to keep it holy. These observers of the seventh day simply ask to be left free to observe the day of their choice without being fined either directly or indirectly,—without being compelled to pay a fine in money into the state treasury or to pay a fine in the way of loss of time by enforced idleness upon a day which the Scriptures designate as a working day,—and they freely concede to others the civil right to work on the seventh day of the week and to rest on another day if they choose to do so, or to refuse to observe any day as the Sabbath.

Now if such a body of Christian observers of the seventh day of the week can be developed in this country by the power of conscientious conviction alone, in the face of all those circumstances which the advocates of Sunday observance regard as so fatal to their cause, is it not apparent that no Christian institution needs the support of the civil power? We

commend this object-lesson to the consideration of those who are claiming that what they designate as "the Christian Sabbath" will perish from the earth unless they can secure the passage of laws to protect and preserve it.

Very sincerely yours,

Needless Hurry

AN asylum official has expressed the alarming opinion that the world is growing insane, and a contemporary, while not absolutely agreeing with him, speaks of the impatience of the present generation, the inference being that there is too much nervous strain, which may unsettle the mind. There is no doubt a good deal of needless hurry. Modern inventions, such as the railway, the telegraph, the telephone, and the typewriter, ought to give us more opportunities for leisure. But the leisure is not fully enjoyed.

The reason may be that these inventions convey to the mind a suggestion of speed, which is accepted without thought. The man thinks he must work fast because the machine works fast. If he has an automobile that can travel forty miles an hour, he feels that he is wasting time when it goes only fifteen. He can travel from Toronto to Montreal by night without losing an hour of business time in the journey.

He has, therefore, more leisure than he would have had in the days of the stage-coach. But the suggestion conveyed to his mind is that he must do his business at express speed. He is dominated by mechanics, instead of using them as his servants. He is afraid to do business in a leisurely way lest the clicking typewriter reproach him with idleness.

The habits thus fostered are carried even into amusement. Reading and conversation are too slow; people must go somewhere, see something, hear something. The motion pictures must have plenty of action, and crowd as many sensations as possible into an evening's amusement. Graceful movement and social enjoyment are not sufficient for the dancer; the limbs must move at top speed until the muscles are exhausted and the brain reels. It is all unnecessary, and if it does not produce insanity it does lay an undue strain on the nerves and rob the mind of rest and reflection.—*The Globe*, May 1, 1923.

Kind Words

ALWAYS say a kind word if you can, if only that it may come in, perhaps, with a singular opportuneness, entering some mournful man's darkened room like a beautiful fire-fly whose happy circumstances he cannot but watch, forgetting his many troubles.—*Sir Arthur Helps*.



It Would Be Easy to Solve the Puzzle if It Were Not for Those Two Extra Pieces.—*Darling*, in *Colliers' Weekly*.

NEWS NOTES

—The total population of Australia is less than that of New York City.

—More than 60 per cent of the population of New England is of foreign stock.

—More than 2,000 deadly weapons taken from persons arrested in New York during the year were recently hauled to sea and dumped. They included more than 112 rifles, 1,500 pistols, and an assortment of daggers, black-jacks, knives, and slugs.

—Until recently the "Codex Vaticanus," so called because it is kept in the library of the Vatican in Rome, was the oldest Bible manuscript. Now, however, is found in Egypt an older Bible manuscript, containing the apostolic epistles, the prophecies of Jonah, and the fifth book of Moses. The manuscript is written in the Coptic tongue and consists of 109 papyrus rolls. It is the oldest Bible manuscript in existence, dating from 360 B. C. It is in the library of the British Museum, for which it was bought at a high price.

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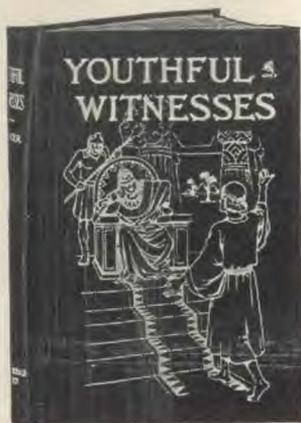
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—One hundred and forty newspapers and periodicals went out of existence in Germany during a single month last summer. Among them was the *Tagliche Rundschau*, a Berlin daily founded forty years ago, which maintained the highest literary standards and had the most cultivated circle of readers of any newspaper in Germany.



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