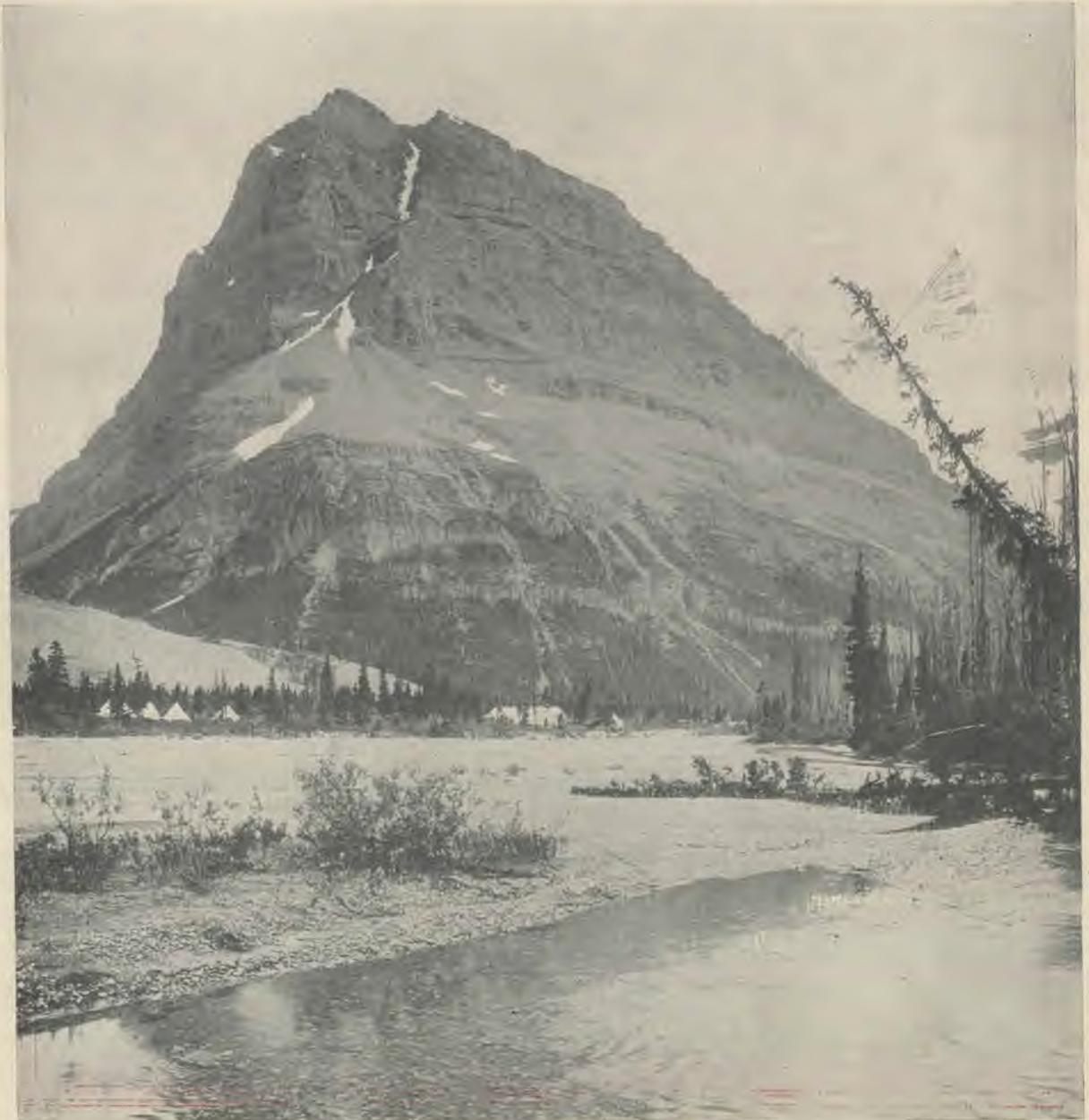


Only have #8.

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Editorial Comment

Prohibition

WHAT the effect of prohibition upon the peace, the health, and the morality of the community has been, is a much discussed question. The whole civilized world is watching the experiments in America. In Ontario an active and persistent propaganda against the Ontario Temperance Act is constantly maintained, and both in Canada and the United States prohibition is attacked from many angles. We are told that prohibition of the manufacture and sale of intoxicating beverages is a violation of the principle of personal liberty, that a popular disregard for prohibition laws has led to general contempt for all laws, that drunkenness is more common than before, that because the law has been so poorly enforced bootlegging has increased to such an extent that many are now drinking who never drank before.

Because of this ceaseless activity on the part of those who want to see the liquor traffic come back, many honest inquirers are in doubt as to what our future attitude ought to be.

A friend in Washington, D. C., tells us that while he was in South Africa recently he read in the papers there that prohibition in the United States was a failure, that more intoxicating drink was consumed there than before the prohibition amendment to the constitution was adopted. What are the facts?

The *Outlook* of March 21 contains an interview with Mr. Roy H. Haynes, Federal Prohibition Commissioner, who in answer to questions by William P. Helm, Jr., gives in an impassioned, straightforward manner just how prohibition is working in the United States. We reproduce here a few of the questions and answers:

"Question.—Mr. Commissioner, does prohibition prohibit?"

"Answer.—No; prohibition is not 100 per cent effective. Neither is any other law.

"There is a law against murder. Does it prohibit murder? There is a law against stealing. Have the safe and vault manufacturers, the lock makers, the burglary insurance companies gone out of business?"

"The prohibition law is a new law. Those laws I have cited are older than the nation. They go back to

the days of Moses. If the enforcement of those laws is not 100 per cent effective, is it reasonable to expect the enforcement of the prohibition law to become 100 per cent effective in three years?"

"But the enforcement of the prohibition law is more effective this year than it was last year; and it will be more effective next year than it is this year. In time the prohibition law will be as effectively enforced as any other law. . . ."

"*Ques.*—The assertion is frequently made that drunkenness is increasing; is that true?"

"*Ans.*—Absolutely false."

The official figures show that in nearly every state there has been under prohibition a marked decrease in crime, and particularly in arrests for drunkenness; a decrease in the death-rate per one thousand of the population; and an increase in both the number and size of the savings bank accounts.

In the *New York Times* of June 3, 1923, Judge Wm. N. Gemmill, of Chicago, Ill., published an article showing the effects of prohibition from the official statistics of sixty of the largest cities in that country. The results show that in thirty-five out of the sixty there had been a marked decrease under prohibition in the number of arrests for murder, robbery, burglary, and drunkenness, and a decided lowering of the death-rate everywhere. He says:

"No one will claim that this is all due to the enactment of prohibition, but no one can examine the record without feeling that more sober living has had much to do with it."

He also expresses the opinion that when the facts are known, the prohibition law in the United States will stand before the country as an accomplished thing.

And after a visit to Canada under the auspices of the Student Christian Movement, Rev. A. Herbert Gray, of Scotland, has this to say to Canadians from his observation of the effects of prohibition in Canada:

"I ask myself—why should you not escape the vices which have polluted European life! You have already made a bold move towards sobriety, and in spite of all the grousing which I have heard in the smoking rooms of trains, I pray that you may have the wisdom to hold to prohibition and the civic courage to enforce it."

No right idea of personal liberty will allow one person to choose for himself a course that

endangers the lives and property of his neighbours and family. Prohibition ought to stay, and ought to be enforced.



Pursuit of Happiness

THE pursuit of happiness is certainly a reasonable and necessary plan of life, but how to attain unto happiness is not so clear to most people. Some get happiness out of the very things that prove disappointing to others. But the main cause of disappointment and failure to find happiness arises from the fact that people are deceived into seeking for it where it is not to be found. For this reason, very often, success in attaining certain ambitions fails to bring the desired happiness.

The poor, compelled constantly to deny themselves, envy the rich, but mere possession of wealth does not bring happiness. Many possessors of riches would gladly exchange all their gold for health. "A man's life consisteth not in the abundance of the things which he possesseth." Plenty of testimony could be produced to prove that happiness is not to be found in aimless leisure, and above all, happiness is not increased by discontent with our present surroundings and failure to appreciate our present opportunities and blessings. Even in this old sin-cursed earth good things are widely distributed, and wherever we are, we shall find some good to enjoy if we look for it, and everywhere we go we shall find some things not to our liking. Envy and discontent, if harboured, will spoil the joy of life wherever we are.

In order to be happy, we must have an object to work for, and learn to love our work. The more selfish our desires and the more we pity ourselves, the harder will be our lot. But the more unselfish our desires, the more joy and satisfaction we shall reap. If we live for self, we shall be miserable, no matter what material advantages and worldly attainments we have. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 16, 17.

Jesus came not to be ministered unto, but to minister to others. He went about doing good, and it is written of Him that He was anointed with the oil of gladness above His fellows. He has left us an example in a life of unselfish service. What we give to others brings us

more happiness than all our strife to get for ourselves something that somebody else has. One of the main reasons for the discontent and unrest in the world today is the spread of selfish, materialistic philosophy. Wrong thinking leads to wrong doing and to disappointment. In rejecting Christ and His ideal of unselfish service for others, the only solid foundations for our own happiness are destroyed.



A "Gold Brick" for the Oppressed

MOST of the modern advocates of communism assume that their theories are brand-new developments, and that the growth and spread of their doctrines is a clear indication that the human mind is just about to find a cure for the ills arising from greed; but alas, communism does not and cannot abolish greed, and so long as greed remains, none of their bright visions of Utopia can materialize. Many of the advocates of Socialism and communism are conscientious enough, but the records of history show only too plainly not only that the idea is not a new one, but that as a remedy for oppression, communism in practice is a ghastly



Gen. Sir Jocelyn Perry, who had a distinguished career in the British army. He is now a fruit farmer in the Okanagan district of British Columbia.



Walter J. O'Hearn of Halifax, Attorney-General of Nova Scotia. He is the youngest man to hold that position in that province, being in his forty-fourth year.

disappointment,—a wretched “gold brick” swindle that fulfills none of its promises and always leaves the working class in worse condition than it found them. It has been tried over and over again.

It was tried in China and other ancient lands. It was tried in France and more recently in Russia, but always with the same disappointing results. But it grips its devotees with a fascination and strong delusion that deny the facts of nature and defy the lessons of history. The prophet says, “The heart is deceitful above all things, and desperately wicked: who can know it?” Jer. 17:9. The gospel, the power of God to change hearts, is the only hope of the oppressed, and the coming of the Lord Jesus Christ is the only sure foundation for expectation of a new world and a new and better social order. Jeremiah brings to us a true solution of our problems in the message from the Lord:

“I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.” Jer. 29:11-13.

“To give you an expected end,” the King James’ Version says. Another version trans-

lates in these words: “To give to you a happy future.” Human theories fail, leaders and agitators deceive themselves and others, but the word of the Lord never fails. Jesus says, “Heaven and earth shall pass away, but My words shall not pass away.” Sin disappoints and kills, but righteousness assures us a happy future. Food and raiment are assured to those who seek first the kingdom of God and His righteousness. Food and raiment are all we can get in this world anyway.



Reckless Spending

WE are living in an age of reckless waste and spending of capital. Capital is accumulated savings. The persons possessing the capital are not always the producers, but the fact remains that the capital which they possess represents the savings of somebody. But saving seems to have gone out of fashion, especially since 1914. The accumulated savings of a century were destroyed by the war itself, and since the war, saving has been penalized in Central and Eastern Europe. By continual depreciation of their currency, Russia, Austria, and Germany have punished the savers by making their savings valueless.

It is not the rich oppressors alone who have suffered, for the little saving fund of the poor widow has been made of no value along with the bank account of the millionaire. As people saw their money losing its purchasing power every day, they hastened to spend it before it became absolutely valueless, and this craze to spend money and to demand more and more has spread all over the world. Production is not keeping pace with waste, and there can be no question of what will happen if the orgy of spending is continued until the reserve of the whole world is consumed. Spending more than we receive is a sure road to bankruptcy.

Not only in the economic world, but in the physical world as well, there is a growing tendency to immoderate waste of vital force, as shown by the alarming increase in the proportion of drug addicts, mental wrecks, nervous break-downs, and suicides. There was never an age when there were such opportunities for increase of natural production and conservation of health and strength, but people seem to be losing control of themselves and losing their sense of proper proportions and balance. We talk a great deal about conservation, but one cannot help wondering sometimes how much longer the reserves of wealth, health, and moral worth which Christian civilization has built up

during the two thousand years will last if the tendency to reckless spending—the utter disregard of the law of supply and demand—continues to be so widely disregarded.

Was the World Made in Six Days?

It has become quite the fashion to sneer at the idea that the world was created in six days of twenty-four hours each. Even Christians are sometimes ashamed to let it be known that they believe that the record of creation given in Genesis is literally true. One thing is sure: It takes no more faith to believe that God created the earth in six days than it does to believe any of the alternate theories of the beginning of things. Faith is the only knowledge that we have of the origin of the world. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Once we admit the existence of God, it is much more reasonable to accept what He says about the time which He chose to take in making the world and all things therein, than to reject revelation and begin an endless investigation that never gets anywhere. Materialists are just as far from explaining where life came from as they were a thousand years ago. If the days of creation week were not days marked off by the sun, then we will have to admit that it is the only departure from literal truth that occurs in the first chapters of Genesis.

For example: Moses says that it was God's plan that everything that He made should bring forth after its kind, and science does not dispute that this is in harmony with the most up-to-date human knowledge. Then again, Moses says that man needs a helpmeet, and it is still true that there is no lawful career open to man in which he may not be more efficient through the help of a good wife. Again, it is clearly indicated that when the temptation came



Henry Ford in the First Ford Car with John Burroughs, the Great Naturalist and Friend and Biographer of Walt Whitman

to Mother Eve, she had wandered away from her husband, seeking adventure through independent plans of her own, and that she made her fateful decision without the counsel and advice of Adam.

Nearly six thousand years of experience ought to convince humanity that the foundation of true progress and civilization is centered in the home. It still takes a husband and wife with one aim and children to make a complete home. The divorce evil and the threatened failure of civilization have come largely because people are turning from God's literal instructions in Genesis. A man and a woman may be married and each retain a proper individuality, but they cannot both have a successful separate career and a home at the same time. God's plan is for a home with only one big career, and that fostered and made efficient by the united efforts of one man and one

woman. We need to give more attention to what Moses wrote. Jesus said, "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 46, 47.



The British and Foreign Bible Society

THE one hundred and nineteenth annual report of the British and Foreign Bible Society recently presented in London, England, contains some very interesting figures. Portions of the Scriptures are published by the Society in no less than 538 languages.

This includes the complete Bible in 136 languages and the entire New Testament in 266. Since the beginning of the century no less than 180 languages or dialects have been added to the list.

Still Working in Russia

During the past year 8,679,384 copies of the Bible have been sent out. This figure is somewhat less than for the record year 1913-14, due in part to the fact that during the former year more than 600,000 copies were distributed in Russia. At present, the work in Russia is small and greatly handicapped, although the Russian depot is maintained at a monthly rental of 800,000,-000 rubles, and a certain amount of work is being done.

Work in Toronto

The Society maintains about one hundred stations in the principal cities of the world, and works in conjunction with the missions of all Christian communions in extending the kingdom of God. In Toronto alone the Scriptures are distributed in forty-nine tongues, while



WALT WHITMAN

Winnipeg and other Western Canadian depots have calls for the Word of life in many more languages. The report shows a surplus, brought about by only the most stringent retrenchment. Increased financial assistance would permit the enlargement of the field of usefulness of this, one of the most worthy instrumentalities for the spread of the gospel.

No proper estimate can be made of the good work accomplished by the self-sacrificing colporteurs of the British and Foreign Bible Society, who, disregarding all manner of obstacles, have laid their lives on the altar of service for humanity. In the

latter part of the eighteenth century Voltaire boastfully declared that within one hundred years there would not be a Bible in existence, and that Christianity would be looked upon as a vagary of the dim and distant past. A part of God's reply to the puny efforts of the infidel was the bringing into being of the British and Foreign Bible Society, having as its aim the giving of the Bible to every man in his own tongue. The work of the British and Foreign Bible Society and other Bible societies has made possible the century of missions.

The Word of God cast into the furrow of earth's need, will bring the harvest.





When Will the Meek

I SAW thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.

This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall . . . reign with Him [Christ] a thousand years." Rev. 20:4-6.

This Scripture prophecy makes several points clear: The one thousand years' reign of God's people is said to follow the first resurrection; they are engaged in the work of judgment; "the rest of the dead" (wicked), who sleep on through the thousand years, will live again in the *second resurrection*, which eventuates in the second or eternal death.

When the Millennium Begins

The first resurrection, which marks the beginning of the one thousand years, or millennium (Latin, "thousand years"), occurs at the second coming of Christ. 1 Thess. 4:16. Every child of God who sleeps the sleep of death will be awakened in that day (Isa. 26:19) and come forth to a glorious immortality (1 Cor. 15:54), while those alive at His coming will be changed in a moment, in the twinkling of an eye (verse 52). This great host of resurrected and translated people includes all the faithful of God from the earliest ages of the world. None will be forgotten. Angels will gather them as precious sheaves for the heav-

The Millennium from the Viewpoint of a Bible Optimist

enly garner, and they will ascend with the Saviour to the Father's house above. 1 Thess. 4:17; John 17:24; 14:1-3. Thus at the second coming of Christ all the righteous are taken from the earth to heaven, where they reign in judgment for one thousand years. 1 Cor. 6:1-3; 4:5; Dan. 7:22; Jude 6.

But how will the coming of Christ in glory affect the wicked?

"He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26. The glory and power of one angel caused an earthquake and smote with paralyzing fear the Roman guard at the tomb of Christ. Matt. 28:2-4. But this time *all* the angels will come. Matt. 25:31. In vision, John the revelator saw one hundred millions of the shining host, besides "thousands of thousands." No sinner can endure this threefold glory, but will be smitten down before the presence of the Lord. 2 Thess. 1:7-9; 2:8. Thus no living man will remain upon the earth. The righteous have been taken to heaven's summerland of rest, and the wicked are dead upon the desolate surface of the earth.

What Is the "Bottomless Pit"?

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3. The "bottomless pit" of



The Driveway to a Fine Residence in Halifax, N. S.

Inherit the Earth?

By HAROLD
M. S. RICHARDS

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3.

these verses is the Greek "abyss" (Septuagint Version) of Genesis 1:2: "The earth was without form, and void; and darkness was upon the face of the deep [abyss]." The terrible glory and power of the second advent will leave the earth in a broken and void condition. Rev. 16:17-20. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. . . . I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

The Lord declares He will not make a full end. The earth will continue to reel through space for one thousand years before it is cleansed and re-formed as the home of God's people forever, Matt. 5:5. This earth in its uninhabited condition is the bottomless pit of Revelation 20:1-3.

A charming group of child attendants in picturesque costume at an English wedding. The Prince of Wales in the background.

There Satan will be confined. As to the broken and empty condition of the world during the millennium, the reader is referred to Isaiah 24:1, 3-5, 17-21. Verse 22 declares that the wicked will be kept in the pit (grave) as prisoners for many days (one thousand years), and that they will finally be visited—margin, "found wanting"—judged. In Revelation 20 we see this work of judgment in progress, after which the wicked are raised from the dead to receive their punishment. During this thousand silent years the earth swings around its mighty orbit uninhabited by man, and Satan, the instigator of sin, has no one to tempt or deceive. He is shut up, "that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20:3. He is bound in the only way he could be bound—by a chain of unbreakable circum-



stances, every link of which is a subject of Bible prophecy.

Thus there are two resurrections one thousand years apart. The first resurrection is to life, the second to damnation and eternal death (see John 5:28, 29; Acts 24:25; 1 Cor. 15:22, 23); and during the period between these resurrections the earth is waste and depopulated, the dreary prison house of Satan and fallen angels.

End of the Millennium

At the close of the one thousand years the city of God, the New Jerusalem, with Christ and all the saints, will descend to earth. Rev. 21:2, 9-12. The wicked dead, scattered in millions over the broken face of the earth, unburied and unlamented, are called to life by the voice of the Lord. This is the second resurrection. By it Satan is loosed. He now has subjects to deceive. He goes "out to deceive the nations" of the lost, leading them to believe that they can capture the city and make rebellion triumphant in the universe of God. Doubtless Satan claims to have raised the wicked from their graves and thus to exercise divine power. Like the sands of the sea in number, the hosts of the wicked rally for the final conflict. Giants of antediluvian days, great warriors of all ages and lands, mighty intellects and keen leaders of the twentieth cen-

tury, appear in this great array, led on by Satan, who shines as an angel of light.

They at last surround the city. Rev. 20:9. For the first and last time the whole human race meet. The wicked behold the New Jerusalem in all its glory—the shining palaces of Israel's eternal home. There flourishes the tree of life, whose fruit they shall never taste; there flows the river of life, of whose sparkling waters they may never drink. They gaze through the transparent jasper walls at the white-robed throngs within; there they behold Abraham, Isaac, and Jacob in the kingdom of God, and they themselves cast out.

They begin to realize what it means to be lost. Their sins, which remain unconfessed and unpardoned on the ledger of heaven, now flash before them. They confess, with fallen angels, that their sentence is just. Phil. 2:10, 11. The fire prepared for the devil and his angels comes down from heaven and devours them. Matt. 25:41; Rev. 20:9. The earth is purified and cleansed; and before the eyes of the redeemed a new heaven and earth is born—the everlasting home of the saved. The great controversy is finished.

The future is indeed dark and forbidding to those who war against heaven, but to the child of God it is bright with eternal benediction.

Ottawa, Ont.



Kilwaughter Castle, County Antrim, Ireland

Faith *versus* Hypothesis

George W. Reaser



HYPOTHESIS is an unproved and, usually, an unprovable theory. The frequent launching of new hypotheses is a serious attempt on the part of the astronomers in their study of the stellar universe "to set up a natural explanation of the origin of the earth and of the other planets of the solar system, in place of the supernatural accounts."

In the *Homiletic Review* of July, 1922, Prof. Harlow Shapley, director of Harvard Observatory, in a very scholarly manner discusses certain hypotheses which have been indorsed by the large majority of astronomers and have been abandoned later as untenable. Commenting on the theory set forth by Helmholtz and others to account for the constant radiation of heat from the sun, he says: "The Helmholtzian hypothesis . . . has been generally maintained until recently. . . . The forsaking of the Helmholtzian theory is made necessary by the newer conception of the extent of the sidereal universe."

Again, in discussing the Laplacian hypothesis which attempted to account for the origin of planets, he continues: "The deservedly famous hypothesis of Laplace, more or less coinciding with similar explanations by Thomas Wright, Immanuel Kant, and others, held its place in scientific thought for a century. It is now generally abandoned by astronomers. Its attempt to account for the origin of planets from cast-off rings of a condensing, rotating nebula fails in certain dynamical details. The present speed of rotation of the sun on the one hand, and the distances and velocities of the planets on the other, are mutually irreconcilable in the Laplacian scheme."

Professor Shapley proceeds to explain the hypothesis proposed by Chamberlain and Moulton, which has supplanted the Laplacian theory in the minds of many astronomers: "Difficulties are found with all proposals. But the so-called tidal-evolution theory . . . is at present considered to be quite satisfactory. It differs



Gerhart
Hauptmann,
Famous
German
Dramatist

from the nebular hypothesis in many ways, but most in deriving the planets from the sun through an accident."

This new theory, in brief, supposes that at a remote period, two gaseous stars, one of them our sun, wandering in space, came near each other, with the result that the mutual gravitational attraction raised high tides on both, causing the substance of each to slough off, drop into space, take the shape of spheres, and become the planet companions of the sun.

"Presumably the disturbing star, which we must thank for our present existence, was reciprocally disturbed at the time of the encounter. . . . We have no clue to the identity of this hypothetical object. It has had sufficient time since the affair with our sun to be lost in space."

It would seem that all the hypotheses advanced to account for the natural origin of the solar system and of the organized universe, in opposition to the supernatural origin, have fatal weaknesses, which, sooner or later, are discovered by astronomers, causing the abandoning of them as untenable theories. One theory holds place for a full century, and then is cast into the discard as untenable; but another, wholly incapable of proof, is launched.

Until at least one of this class of hypotheses is proved, the Bible account of the supernatural in the creation of "the heavens and the earth" is in nowise disturbed.

The fact that men have tried in every possible way, and have failed, to explain the origin of things by natural means, is good proof that this world must have originated by a real creation, different from any process now going on.

Is Sunday the Sabbath?

By Stemple White



IN the exact centre of the decalogue, the only legal document which Jehovah ever wrote with His own hand, and prefaced with the word "Remember," are found the words, "*The seventh day is the Sabbath.*" The first verse in the Bible informs us that the Lord worked on the first day. Christ was associate-Creator (John 1:1-3; Heb. 1:1-3; Eph. 3:9), so He rested upon, blessed, and sanctified the seventh-day Sabbath (Gen. 2:1-3). What the Lord has blessed is "blessed forever" (1 Chron. 17:27), and man "cannot reverse it" (Num. 23:20). The Sabbath for this earth, in harmony with God's original and eternal purpose with all the worlds, originated back at creation before the fall of man, and in Isaiah 66:22, 23 we read that in the new earth "all flesh" will meet together for worship "from one Sabbath to another." Because of disobedience, Adam was deprived of the privilege of partaking of the tree of life, as we read in Genesis 3:22-24; and in the last beatitude of Jesus, as recorded in Revelation 22:14, our Lord says, "Blessed are they that *do* His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Protestantism and the Moral Law

All the leading Protestant churches teach in their articles of faith that "no Christian whatsoever is free from the obedience of the commandments which are called moral." Also that "the Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."—"Articles of Religion," page 26, "*Discipline of the Methodist Church*," 1916 edition.

The first commandment calls attention, *not* to the worship of *any* one god, but to the one true and living God. Even so the fourth commandment calls attention, *not* to *any* one day in seven, but to the *definite* rest day of the Creator, saying, "Remember *the* Sabbath day." Before the children of Israel reached Sinai, where Jehovah rehearsed the law of God and also wrote it on tables of stone to be placed in the ark, a type of the original law of Jehovah

which is in the ark of the heavenly sanctuary,—I say *before* they reached Sinai, as any one may learn from Exodus 16:1 and 19:1, God started to test them. He said, "I will rain bread from heaven, . . . that I may prove them, whether they will walk in My law, or no." Then for forty years He rained manna from heaven, giving a single portion, which would never keep over two days, on each of the first five days of the week, and on the sixth day of the week, or preparation day, a double portion, which *would remain sweet* over the Sabbath, while on the seventh day of the week *no manna fell*. (See Exodus 16.) Not only is the Lord a Sabbath-keeper Himself, but all the holy angels "do His commandments." Ps. 103:20.

In His earthly ministry, Jesus not only observed that of which He is the author (the Sabbath; see Luke 4:16, 31; Mark 6:1, 2), but we learn from Matthew 24:20 that He gave a most definite command to the believers at Jerusalem to remember it, and to pray for nearly forty years that they should not break it during the hasty exodus from the doomed city.

The Custom of the Apostle Paul

Paul, the apostle to the Gentiles, occupies a most unique position in the book of Acts, which is rightly termed the "Book of the Holy Ghost." By far the major portion tells of the evangelistic labours of this true-hearted evangelist. Special mention is made regarding his observance of the Sabbath while at Philippi, Antioch, Thessalonica, and Corinth. Acts 13:14, 42, 44; 16:13; 17:2; 18:3, 4, 11. He raised up Sabbath-keeping churches all over Macedonia, Achaia, Asia, Galatia, Thrace, Pisidia, and Lycaonia, and his written epistles to those very Sabbath-keeping churches form the major portion of the New Testament. During his last trial at Rome, he was careful to emphasize to the chief Jews that he had "committed nothing against the people or customs" of the fathers (Acts 28:17), and if he had ever once dropped the faintest suggestion that the first day of the week should be observed to commemorate the resurrection of Jesus, how quickly they would have used it as a weapon against him. It was Paul, the Sabbath-keeping evangelist, who held the only meeting on the first day of the week on record in the New Testament, and this farewell service was at Troas on

the evening, or dark part, of the first day of the week (Bible reckoning—from sunset to sunset), corresponding to Saturday night. Then on the morrow, corresponding to Sunday morning, he walked across country to Assos to catch the brethren who had sailed around the cape during the night. Acts 20:4-14.

Not a New Sabbath

In Hebrews 4:9, margin, Paul tells us that the Sabbath "remaineth" to the people of God. The only thing that could remain, was what had been in existence before, and the only Sabbath that had had a continued existence before, was the Sabbath of the Creator. It will eternally remain. (See Isa. 66:22, 23.)

The books of Matthew, Mark, Luke, and John were written after the resurrection of Jesus, six, ten, twenty-eight, and sixty-three years respectively. Yet in all these inspired writings, the Holy Ghost always calls the sixth day of the week the "preparation day," the seventh day the "Sabbath," and the day following the Sabbath it speaks of as simply the "first day of the week." Matt. 28:1; Mark 16:1, 2; Luke 23:54-56; 24:1; John 20:1. It was the "custom" of Jesus to keep the Sabbath holy. Luke 4:16. He is "the same yesterday, and today, and forever." Heb. 13:8. He was resurrected to continue obedience, not to start a rebellion. The crucifixion, resurrection, and ascension of our Lord are three all-important events, but the day of the week on which any of these occurred has attached to it no importance whatever. Could one who was

born on the day of the resurrection of Jesus, observe his birthday the following Sunday? In the very nature of things his birthday would not come for a year, and even then on a day later in the week. The only day which can, in the nature of things, be truly observed weekly, is that which originated in the first week of time, the Sabbath of the Creator. Baptism by immersion is the divinely instituted memorial of the burial and resurrection of our Lord. Rom. 6:3-5.

What the Churchmen Say

In "Plain Talk to Protestants," page 213, the Catholic Church officially declares: "The observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the [Catholic] Church." Any well-informed person today knows that Sunday is but a festival day of the Roman Catholic Church. The prophet Daniel long ago foretold that the "little horn" power would "think to change times and laws" of the Most High. Dan. 7:25. In her widely published catechisms, the Catholic Church openly admits this to the world. On the other hand, Sunday-keeping Protestant ministers who endeavour to defend Sunday observance from the Bible standpoint, soon find themselves uncomfortably lying on the bed of inconsistency long ago described by the prophet: "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." Isa. 28:20.

The Chicago *Inter-Ocean* once declared,



Jesus and His Disciples Rebuked by a Pharisee for Plucking Corn as They Passed Through the Field on the Sabbath Day

"Sunday is not the Sabbath of the Bible, and every preacher knows it is not." While I might quote to the reader, giving name of book, author, and page, statements from leading ministers in all the Protestant denominations, who openly and publicly admit that there is no divine command for observing the first day of the week, let these few suffice:

Dr. Eyton, canon of Westminster (Church of England), in his book, "The Ten Command-

"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."

Henry Sloan Coffin, pastor of the Madison Avenue Presbyterian Church, in New York City, in his book, "The Ten Commandments in the Light of Today," says:

"The attempt to make out that in the New Testament the Sabbath is re-established and shifted from the seventh to the first day of the week, is merely to read into the New Testament what is not there; and the effort to find some basis for Sunday keeping as the Sabbath by saying that privately our Lord, or at least His apostles, gave directions to this effect, is equally fantastic."

Rev. Amos Binney (Methodist), in his "Theological Compend, Improved," published by the Methodist Book Concern, says:

"It is true there is no positive command for infant baptism. . . . Nor is there any for keeping holy the first day of the week."

"Explanation Catechism" (Lutheran), page 19, says:

"We keep Sunday, not because of any divine command, etc."

"Evolution of a Shadow," by A. M. Weston (Disciple), published by Standard Publishing Co., Cincinnati, Ohio, says:

"We are not of those who think that either the value or authority of the day depends upon divine command."

Reader, the issue is clear. Shall we stand under the flag of loyalty, or of rebellion? An honest man may have innocently passed counterfeit money, but his innocency ends with his enlightenment. So does ours. Shall we obey God or man? In the words of Ecclesiastes 3:14: "I know that, whatsoever God doeth, it shall be forever: nothing can

be put to it, nor anything taken from it: and God doeth it, that men should fear before Him."

"If ye love Me, keep My commandments." John 14:15. "I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not to keep Thy commandments." Ps. 119:59, 60.



The Bishop of London and His Chaplain on the Way to Attend a Public Ceremony

ments," published by Trubner & Co. (London), says:

"There is no word, no hint, in the New Testament, about abstaining from work on Sunday. . . . Into the rest of Sunday no divine law enters."

Dr. R. W. Dale (Congregationalist), in his book, "The Ten Commandments," published by Hodder and Stoughton (London), says:

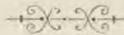
The GLORY of GOD

MRS. MYRTA E. STEWARD

THE heavens declare the glory of God;
Sweetly, distinctly, they say with it light.
No voice is heard, but they're well understood,—
The glorious day, and the lovely night.

The sun, like a strong man to run a race,
Proclaims, as he speeds on his far-flung beat,
The glory of God, revealed in his face;
And nothing is hid from his cheering heat.

The myriad hosts of bright stars above,
Tell of their Maker's unsearchable ways.
While circling His throne, they sing of His love,
Till night meets day, in a choral of praise.



The LAW of GOD

MRS. MYRTA E. STEWARD

THE natural sun in the material world,
and the law of God in the realm of
the soul, both declare the glory of God.

"The law of the Lord is perfect, converting the soul,"—in turning it from a course of sin, to the perfection of the law.

"The testimony of the Lord is sure [if any part of the law of God could be changed, the whole could not be "sure;" for the strength of a chain is measured by that of its weakest link], making wise the simple,"—in divine things; giving ability to distinguish right from wrong.

"The statutes of the Lord are right, rejoicing the heart,"—of the well-disposed, the converted person.

"The commandment of the Lord is pure, enlightening the eyes." The more one sees of the purity of the commandments, the more can he discern of his own im-

purity, and the more he will hate sin.

"The fear of the Lord is clean." As one sees and fears the justice of God, he begins to clean up his soul; and there is no end of this cleaning; it is enduring forever.

"The judgments of the Lord are true and righteous altogether." Each is altogether—that is, perfectly—right; and all of them together, are altogether righteous.

Psalm 19:7-9 is God's testimony to

His law, under five or six different names or titles. It requires perfection to originate a perfect law. Hence the perfect law of God declares His glory as a perfect being. But David understood that he must have special grace from God, to keep him from transgressing His law. Human law deals only with actions, but God's law reaches the intents of the heart.



REDISCOVERING *and* REFORMATION



R. DALE said that Martin Luther re-discovered God. For centuries previous to the Reformation, men had been losing sight of gospel truth and following blindly the interpretation given them by the Roman Church.

Luther rediscovered God and His gospel because he rediscovered the Bible. When he read, "The just shall live by faith," he saw that the whole ecclesiastical fabric was built on a wrong foundation, and he declared that neither by fasting nor by painful self-discipline are men to obtain divine forgiveness. Redemption is God's free gift conferred on every man that consents to receive it.

When Hilkiah found the book of the law of the Lord, it led to a rediscovery of God. It is amazing, and not a little disquieting, to find how quickly the people had followed the leading of kings in both their good and evil practices. When the king sought Jehovah, invariably the people followed him. When the king or his queen was led to seek some foreign idol, with almost unanimity the people became idolatrous. The monarchial form of government does not prevail in the world as it once did; but after all, when we speak of leadership we have to confess that with all our democracy, most of the people are mightily influenced by what the leaders of the nation do.

The book of the law had been lost, and, strange to say, lost in the temple. The Roman Catholic Church claims that in the Dark Ages she saved the Bible. If that is true, then she saved it by hiding it, for the people of those darkened ages did not have access to it. The Bible was not given to us in order that we might hide it, but rather that we might make

daily use of it, in church, in Sunday school, in the home, in business; the Bible is intended for all these spheres of life, and they who would seek to restrict it to the few who are supposed to be qualified to read it, are actually doing incalculable injury to the truth.

How the moral life of the people had deteriorated during the years in which the book had been lost! That is the most serious thing about moral loss, it is so difficult to detect. Josiah had been on the throne eighteen years before he attempted to repair the temple and

reorganize the priests, so that worship might have its place again in the nation. When he did tackle the work he found into what a serious state of decay everything had fallen. The stone work had crumbled and the floors had been torn up, and only a man of strong and deep religious convictions would have dared to face resolutely so great a task.

The condition of the temple reflected the life of the people. After Hezekiah's good reign the nation had steadily backslidden. Manasseh had undone the good work of his father. He gave himself over wholly to idolatry. He rebuilt the high places that Hezekiah had sought to destroy, erected altars for the worship of false gods, desecrated the temple, and engaged in the vilest heathen

rites. Amon, his son, had a short reign of two years, in which he followed much the same way as his father.

Why is it so hard to detect moral loss? Our lesson today offers, at least, one explanation. When God's standard is lost sight of, it is easy to deteriorate. There is a story told of the Grecian queen who destroyed her mirror because it revealed to her the signs of waning



physical beauty. There can be no doubt that one reason for Israel's unfortunate moral condition was due to the fact that the book of the law had been lost. Henry Ward Beecher tells of speaking with a man who worked in a gas main: "Your occupation cannot be a healthy one," said Mr. Beecher, "and the smell of the gas is awful." The man replied, "I never notice any smell of gas; I am so used to it, I never know it is there." So, step by step, the Jewish nation had departed from God, and when at last Hilkiah made his great discovery, and the book was read before the king, he listened with great surprise and alarm. He was amazed to learn how far the nation had departed from Jehovah and His commandments. He had known for some time that things were not, by any means, what they should be, but that the apostasy was so serious, he had not realized.

The Bible unused is lost. It is very prominent, and we read reports of its distribution with much satisfaction. It is easily the "best seller." Millions of copies are printed and distributed every year, and these are published in over five hundred languages. There never was a time when the Bible was so freely circulated as today. But it is often lost in much the same way as before Hilkiah rediscovered it. Few homes are begun without a copy of it being purchased. When a minister asked for a Bible, in a home recently, and one could not be found, the people were overwhelmed with shame. They felt it was a reflection on their piety. There are, unfortunately, thousands of homes where the Bible is to be found, but where it is largely a lost book.—"Mr. Black's Bible Class," in *Christian Guardian*, May 10, 1922.

The Price of Eternal Life

WILFRID E. BELLEAU

FREQUENTLY some good soul is heard asking a minister of the gospel, "What must I do to be saved?" Others eagerly demand, "How may I be sure of eternal life?" Yes, some honest souls are still eager to follow the lowly Nazarene.

But some who ask these questions are not willing to forsake all for Jesus. About two thousand years ago Jesus was asked a similar question. Let us notice His reply.

One came and said unto Him, "Good Master, what good thing shall I do, that I may have eternal life?"

Jesus said, "If thou wilt enter into life, keep the commandments."

The young man replied, "All these things have I kept from my youth up: what lack I yet?"

Jesus then told him to go and sell what he had and give to the poor, then to follow Him.

In this dialogue we find our problem solved. To have eternal life, we must keep *all* the commandments and then follow Jesus. Are you homeward bound?

His Way Is Best

L. G. OXFORD

THE Lord, in infinite wisdom's way,
Puts all men to the test;
And if we're willing to obey,
We'll find His way is best.
Ofttimes He leads where faith is tried
By trials hard to bear;
But He is ever by our side
Who doth our trouble share.

His promises are ever sure
To all who will believe;
Their value's more than earthly lore
To those who will receive.
So if we're willing to be led—
Follow at His behest—
We'll find them even as He said,
And in them will be blest.

So let us never be afraid
To take Him at His word;
And we shall never be dismayed
Though Satan's host doth gird;
For faith leads on the upward way,
To climes serene and bright;
Where peace holds everlasting sway,
And day excludes the night.
Fredericton, N. B.

Our Shepherd

KATHLEEN DAVIS

O CAN ye see the shepherd
Climb the rocky steep?
Out somewhere on mountain bare
Is one lost little sheep.

The sheep hears not the shepherd,—
So many voices play,
And all around strange voices sound,—
Confused, it goes astray.

The shepherd, full of pity,
Ceased his calling it,
But wandered lone o'er mountain stone,
And looked in every pit.

The shepherd's hands are bleeding,
His weary feet are torn,
But on his breast o'er mountain crest
The little lamb is borne.

O children, hear the Shepherd,—
So many voices play,—
For His true voice must be our choice
Or we shall go astray.



The Rani of Mandi. She Was Educated in England and France, and Is Well Known in European Society



An Interesting Royal Group—the King and Queen and Queen A



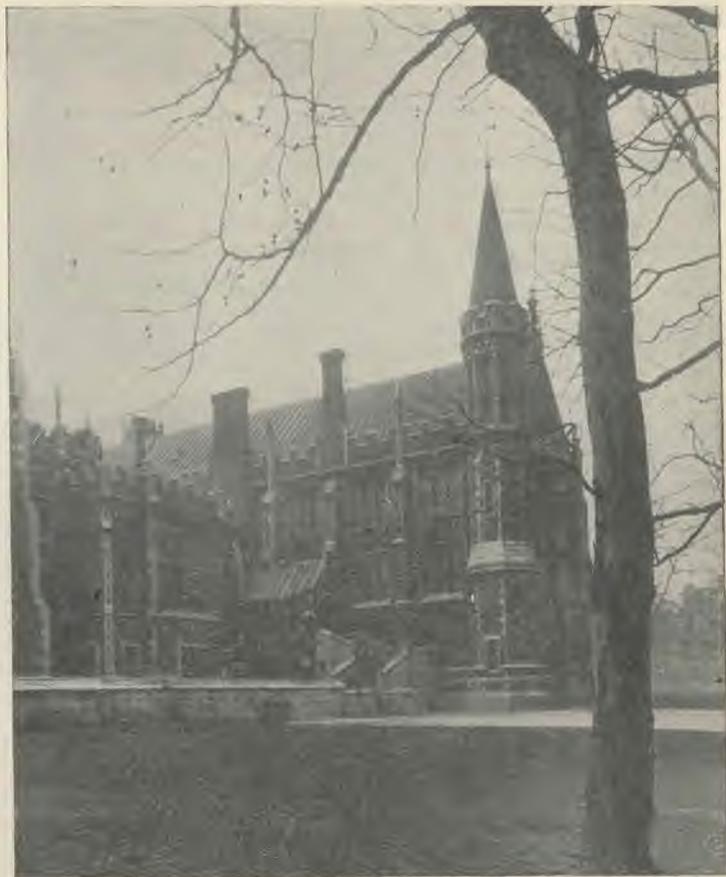
An English Country House—New Home of Winston Churchill—near the Birthplace of General Wolfe



An Interesting Ashanti Stool no expedition to Kumasi under Sir cut from one piece of native wood Ashanti's



, the Duke of York and His Bride,
kandra



A Glimpse of Old London—Lincoln's Inn Library, of
Fifteenth Century Construction



w in Toronto. A relic of the
Garnet Wolseley in 1873. It is
l, and came out of the king of
palace



The Christening of Princess Mary's Son at Goldsborough,
Yorkshire, England

The SUPREME SACRIFICE

By John L. Shuler

NO mere man ever laid down his life for others in the sense in which Christ gave His life for the world. Every man must die some time; "there is no discharge in that warfare." When a soldier sacrifices his life in battle, he does but sacrifice a few days or years; he does but lay it down earlier instead of later. But Christ did not choose between dying at one time rather than at another; He chose between dying and not dying. He said, "No man taketh it [life] from Me, but I lay it down of Myself." John 10:18. In His great love, Jesus voluntarily chose to leave His home in heaven and come down here to suffer and die for us.

In order to redeem us, He had to come down to this world, take our nature upon Himself, and become our brother. Redemption had to come through one that was nigh of kin. Lev. 25:47-49. Our Saviour gave up the palaces of heaven for a stable in Bethlehem, in order to purchase our redemption.

Through sin (Isa. 50:1) all had sold themselves to Satan and were doomed to destruc-

tion, unless some one stepped forward who could pay the price and buy them back. The broken law demanded the life of the transgressor. Rom. 6:23; Eze. 18:4. Some one must yield up his life to meet the demands of the law and pay the price for man, or else he would perish.

But the most exalted created being among the angels of heaven could not pay the price for us, because all the angels were also subject to the claims of the Father's holy law. None were above the law, and therefore able to pay the price for guilty man, except God's own blessed Son, the Creator of all things. Only He who could create, was able to redeem. Christ alone could rescue man. But the question was, Would He do it? The destiny of the whole world trembled in the balance.

Christ was in heaven (Phil. 2:6-8), equal with the Father, sharing equally in all the glory of the celestial place, and He could have preferred to remain in that blessed condition. But in that event man must perish. Shall He retain His position with the Father, and leave man to be lost, or shall He surrender the riches of heaven, and go to the rescue of a lost world?

How thankful we should be that in His great love for us He chose to come to our relief! "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9. He left His happy and exalted station, emptied Himself of His glory and honour, came to this world, took upon Himself the form of a servant among men, and obeyed, in our behalf, the requirements of the law, even to the death on the cross, that all who believe in Him might not perish, but have eternal life. Thus the voluntary sufferings and sacrifices of Christ surpass our powers of thought and imagination, and reach infinitely beyond what one man might do for another. "Thanks be unto God for His unspeakable gift!"



LORD RAYLEIGH MEMORIAL

This tablet was unveiled in Westminster Abbey by Sir Joseph Thomson, Master of Trinity College, Cambridge, to the memory of Lord Rayleigh, the great scientist and authority on radio activity.

The Greatest Sin of All

When we consider the great love and the infinite sacrifice that was necessary in order for Jesus to become our Saviour, it is no wonder the Scriptures teach that the rejection of Christ is the greatest sin of all—the sin of sins. John 16:9. To refuse to serve the Lord Jesus is to ignore God. 2 Thess. 1:8. To reject Christ is to reject the Father also. Luke 10:16. In the judgment day, when the books are opened, the worst sin that will stand recorded against the sinner will be his rejection of Jesus Christ. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." Heb. 2:3.

When we think of how Jesus was wounded for our transgressions and bruised for our iniquities, how the stripes which should have fallen upon us fell on Him, it should melt our souls, and give us such a conception of our own sins and of the grace of God that we would freely and whole-heartedly give our lives to Him. The goodness of God should lead us to repentance. Rom. 2:4.

His Supreme Love

Behold your Saviour in Gethsemane's garden sweating drops of blood for you. Hear Him pleading that He might be spared the drinking of the cup of woe if it were possible. He could have drawn back even at that hour. The angels would gladly have delivered Him from the mob, if He had so willed. Matt. 26:53. But to save you and me, Jesus went all the way. The innocent Lamb of God was beaten and spit upon. A crown of thorns was pressed down upon His head by wicked hands. Those gentle hands of His which never harmed a single soul, but were ever stretched forth to help the needy and distressed, were pierced with cruel nails as He was fastened to the cross. He bore it all for you. Now, shall we refuse to live for Him who did all this for us?

As Jesus loved us and gave Himself for us,

we should love Him and give ourselves to Him. Paul told the jailer that if he would be saved, he must believe on the Lord Jesus Christ. Acts 16:31. To believe on Jesus is to receive Him as our precious Saviour. John 1:12. To believe on Jesus is to surrender the heart to Him, and to obey Him, and follow His example.

A Personal Salvation

In Galatians 2:20 we find the expression, "Who loved me, and gave Himself for me." How personal this word is! I am the one whom He loved. Each soul in the world can say,



Soldiers' Monument in the Court-house Square, Macleod, Alta.; erected by public subscription and through the enterprises of the I. O. D. E. and Next-of-Kin Association

"He loved *me*, and gave Himself for *me*." Leave Paul out of the text in reading this. It was true of Paul, but no more so than of every other person. They are the words which the Spirit puts into our mouths if we will but receive them.

The whole gift of Christ is for each individual. Christ is not divided, but every soul gets the whole of Him just the same as if there were not another person in the world. The fact that there are millions of people for the sun to shine upon does not make its light any the less for me; I get the full benefit of it, and could get no more if I were the only person in the world. It shines for me. So Christ gave Himself for me, the same as if I were the only sinner in the world; and the same is true of every other sinner.

Sometimes the question is asked, If Christ died for all, then why will not everybody be saved? The answer is simply this: Because all men will not accept Christ. In order for us to be saved, a personal act of faith is necessary on our part. Acts 16:31; Rom. 10:9. Whether or not the sacrifice of Christ shall be of any benefit in any individual case depends upon the action of that person himself.

God's plan of salvation embraces all men. Heb. 2:9. Those who perish do not perish because they were excluded from the purpose of salvation, for God "will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:4; 2 Peter 3:9. Those who perish at last do so because they refused the offer of salvation. The wonderful provision for salvation avails for those only who personally accept Christ by believing on Him. John 3:16, 36; Acts 10:43.

We must make a personal application of this salvation to our lives. Mark 16:16. I must say to Jesus, "Lord, if Thou wilt, Thou canst make *me* clean;" and I must hear Him say in reply, "I will; be *thou* clean;" and then I must believe that I am cleansed. We must hear His still small voice say, "Son, *thy* sins are forgiven thee." I must believe that He is not simply the Saviour of the world, but that He is *my* personal Saviour.

What Will You Do?

What will you do with Christ? Matt. 27:22. This important question demands an answer from you. If you give the right answer, you will gain everything. If you give a wrong answer, you will lose all. You cannot help answering it one way or the other. Even today

you are accepting or rejecting, letting Him in or shutting Him out, confessing or denying Him. You are even now taking your stand for or against Christ. If you accept Him, you become a son of God. If you reject Him, you become His enemy.

What will you do with Jesus, who is called the Christ? This question can never be settled till it is settled right, and he only settles it right who receives Him as his personal Saviour from sin, takes His life for his example, and His righteousness for his merit.

O soul outside the ark of safety, Jesus sends this blessed invitation to you: "Return unto Me; for I have redeemed thee." Isa. 44:22. "My son, give Me thine heart, and let thine eyes observe My ways." Prov. 23:26. Why go on in sin any longer? It will only prove your ruin. Repent, and turn to Jesus, while you have the opportunity. "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Eze. 18:30-32.

For your redemption the Father paid the best gift of heaven. The blessed Son of God paid His own dear life for you. He paid the full price for us; therefore we belong to Him and not to ourselves, and it is only right and reasonable that we should serve Him. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

The Best Thing of All

The best thing that any person can ever do is to surrender his life to Jesus Christ. Lord Kelvin, one of the leading scientists of the nineteenth century, a man who made many valuable discoveries in the field of science, said: "I consider the most valuable discovery of my life was made when I discovered that Jesus Christ was my Saviour."

Jesus as our Saviour is the greatest gift that has ever been held out to man. Oh, accept Him with all your heart! "The Spirit and the bride say, Come. And let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely." Rev. 22:17.

Infidelity in a Timber Camp

By H. L. HASTINGS



AT the anniversary of the Maine Missionary Society, in the summer of 1871, reference was made to the influence of the gospel among the lumbermen in the wild woods of the frontier. A "moral infidel"—doubtless one brought up by pious parents, sent to church, and taught some catechism and not much Bible; and who had forsaken the Scriptures, which he never understandingly believed, and a Christianity of which he had no personal experience—undertook to found a settlement of timber cutters in the Maine forests, with these two cardinal points in view: 1. He would keep out rum. 2. He would keep out religion. If he could do this, he believed his enterprise would succeed. The results were as might have been foreseen. The settlement did not prosper; and on starting another colony he applied for assistance to establish a church at the beginning, offering himself to contribute largely in its aid. His testimony was that he could not keep rum out unless he let religion in to help him; and further, that while religion was excluded he could get only the worst class of men to work for him; and he consequently made up his mind that no colony or village could thrive without the Christian church, the gospel ministry, and the weekly day of rest.

A sensible man that, for he was willing to learn by experience; though the Bible would have taught him the same thing in shorter time and for less money.

A proprietor of one of the largest and best machine shops in Rhode Island, though himself an infidel, would hire Christians in preference to other workmen. And if assured that a

man was a Christian, even if he was a little less expert and capable, he would give him a job in preference to a man who was not a Christian, but might in other respects be slightly his superior.

Does any man wonder why? Christians do

not swear, nor lie, nor cheat. Christians do not visit dramshops, and haunts of vice and disease. Christians do not go on sprees, nor get tipsy on Sundays, nor report themselves sick on Mondays in consequence of a debauch. Christians do not waste stock, nor steal tools, nor plan riots, nor stir up bad blood. Their names are not found in police records, nor are they mixed in drunken brawls,—and it does not require a very wise man to know a tree by its fruits!

Of course, a Christian man is a good man to have around. And as regards a colony, what decent man or woman would like to live in the midst of a scoffing, swearing, prayerless, godless community? What decent woman would consent to bring up her children in such a place and in such a way?

The truth is, men without God are also without hope; such people are always in trouble; seeking something they lack and cannot find. They wallow in filth; they grope as blind men; they run to all excess of riot; and at last, like ruined Paris, weltering in seas of blood, they cry out for "the coming man" to extricate them from the slough into which they have plunged while chasing the phantom lights with which infidelity allures the world to its destruction.

Well does the younger Dumas reply, "The cry just now is for a *man*,—'the coming man,'—to save them.

It is not a man that Frenchmen need, it is a *God*, morality, the family, individuality, men. Let us all be men."

Where there is no God there is no man. A chain cannot stand upright. It must hang from *above* or fall in the dust.

Godhead is the source of manhood; and on the Divine Fatherhood the blessings of human brotherhood, home, family, and society depend. Only the gospel of Christ, believed and obeyed, can save men from ruin here, and wrath hereafter.—*Selected.*



Asleep on a

By CHARLES
L. PADDOCK

GOLD MINE



AN Australian farmer bought one hundred acres of land in a rather mountainous part of the country, expecting to make some money for himself; but he found that the land was not very productive, and that he was not making very much progress toward his goal. A stranger passing by thought he might find gold on the place, so offered the farmer \$3,000 for his holdings. As the offer was an attractive one, the property changed hands. The prospector found gold, and he was soon offered ten times the purchase price—\$30,000. The amount offered was too large to be refused, so he sold out. The new owner found an abundance of gold, and in a few days disposed of the land for \$300,000 gold. Today this one hundred acres is a part of the property of the famous Mount Morgan Mining Company, one of the world's greatest gold producers, capitalized at millions of dollars. The Australian farmer had been asleep on a gold mine.

In the Pacific Ocean is a small piece of land called Ocean Island. At one time the company that owned it thought it was of no value except for raising cocoanuts. A piece of fancy rock from the island was carried to the home office and used to hold the door open. Some one came along with an offer, and the island changed hands. One day a visitor at the office kicked the stone accidentally, which caused him to notice it carefully. He asked where it was obtained, and was told that it was brought in from Ocean Island, the territory they used to own. He analyzed the rock and found it to contain phosphate, the richest known. The island which they had sold for practically nothing contained between thirty and forty million tons of phosphate, which meant millions of dollars. They had been asleep on a gold mine.

The Cuyuna Iron Range of Minnesota was at one time looked upon as an ordinary piece of wooded land. A Mr. Adams was one day surveying through these woods, when he noticed that his compass was acting strangely. He decided that there was iron ore beneath the surface, and for the next few years spent the greater part of his time in surveying the land, locating the deposits, and studying about min-

ing. People thought him lazy and shiftless, but he plodded on. He bought the land or secured options on it, induced men to form a company for the mining of the ore, and began operations. It has proved to be one of the richest and largest iron deposits in the world. The parties who owned the land little realized what was buried beneath the surface.

When James J. Hill took over the St. Paul and Pacific Railroad a great many people knew the road as "two streaks of rust with a right of way." It was considered almost worthless. The Dutch capitalists who owned the road were glad to dispose of it. But James J. Hill saw wonderful opportunities there, and in his hands the road became one of the great systems of the United States.

Human nature seems to be prone to slight the small opportunities near by in order to grasp the large ones at a distance. Many have left the comforts of home and gone to California or Alaska or some other far-off place to seek gold, when there were vast resources beneath the surface of their own farms. Not a few today are burdened to go to foreign lands, that they may give their lives in missionary service, but they cannot be induced to do missionary work in their own home town.

The possibilities of tomorrow seem to have a halo around them, while the blessings of today are not at all inviting and but little appreciated.

How often we have heard people lamenting the fact that they never had any chance in life. I have heard people wish that such and such an opportunity would knock at their door, and they would tell of the wonderful things they would do. And doubtless greater privileges had been within their reach day by day unimproved. While attending school I heard young people remarking about the wonderful chances of some student, and wishing that they might have been blessed in this same way. And because they were not so favourably situated, they sat idly by, not grasping the opportunities that came.

I've seen men sitting on a barrel or a box whittling, and listened to them telling of how there were no opportunities when they were boys. They were sorry they didn't have the

chances for advancement that boys now have.

Some go through life regretting that they were not born in New York or Chicago or somewhere else, that they might have been privileged to build a great career.

And some tell us of all the wonderful things they would do if they could but live again the days of their childhood; and yet they are not improving the opportunities of today.

As a boy, I used to wonder why some people, when picking berries, could get their pail full so quickly, and I was inclined to think that they were just lucky in finding the best bushes. And I spent a great deal of time trying to find the bushes where the berries were thick and large. But I found by observation that they filled their pails by staying by their bush and picking berries, instead of looking for larger and better ones.

This same principle holds good in most all phases of life. The young man or young

woman who forges ahead doesn't do so because of luck. It is because the opportunities as they come are seized and improved.

Thousands have entertained the thought that opportunity knocks only once at each door, and if it fails to find the person in, it comes no more. Some poets have written along this strain. But the following lines express a different sentiment:

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise and fight to win.
Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again!"

In our daydreams and castle building we have thought of the wonderful things we would do if we should suddenly become heir to a million. We would do much for the poor and needy in our midst; we would give liberally for the cause of foreign missions; the orphans and the widows would not be overlooked. But how much are we doing with the dimes and dollars which we have today?

We'd do more missionary work if we had more time. We like to relieve our conscience by pleading that we don't have time. We might have done many great things in life, but we have been too busy. We'd like to study more, to do more reading, but we haven't the time. We ought to read our Bibles, but how can we when there are so many things to do, we plead. And some other person with no more minutes than we have and with just as many burdens, seizes the opportunities, and plods on to success. Then we envy him, and we wish we might do as he does. Many opportunities are so small they are squeezed into just a few minutes, and yet they are of great value if improved.

Too many have the idea that all chances and privileges in life come labelled as opportunities, with the admonition to accept them and use them wisely. Others have felt that opportunities have come by chance, or that they are willed on us, as property is handed down from father to son.

But the most of the gold which has been discovered did not have any sign above it saying, "There is gold beneath, dig here." Gold is usually found by digging deep into the bowels of earth and removing the stones one at a time, and the earth a shovelful at a time. So the great opportunities of life come to us after we have faithfully used the smaller ones that have come to us day by day.



Tunnel on a quartz-schist vein of the McKellar-Longworth property, Schreiber, Ont., showing considerable visible gold.

Keeping the Faith

By ALFRED
LEE ROWELL

*Though Occupation and
Environment Change*

PETER had chosen, as his occupation for life, to be a fisherman. He had followed that calling for years; he had made every preparation for that work; he was well equipped for it; he was what we would call well established in the business. All his past achievements and all his future prospects were wrapped up in his boats and his nets and his knowledge of the sea. It would appear to be the rankest folly for him to abandon that work and take up another; yet, when the Master's voice called him, he "straightway left his nets, and followed Him."

Peter was not alone in this, for there was his brother Andrew. Peter's interests were Andrew's, and when the call came, he also followed. James and John were fishermen in the same position as Peter and Andrew; and in addition, they had a father who must have counted on their help and association: but when Jesus called them, they left the ship and their father, and followed Him. Besides their equipment of nets and ship, besides the father who needed them, they left many things that could not be seen by human eyes. They changed their course; they abandoned their calling; they forsook old paths and old associates. There must have been a good bit of uncomplimentary comment and discussion among the little fishing boats along the Galilean shore about those two boys of Zebedee's—about their prospects, and their poor old father, and all that, and about the way they had left it all to follow that young teacher from Nazareth as He wandered about the country.

Then there was Matthew, the tax collector. We don't know how much of a success he had made of his work, but we do know that he was able to have a feast at his house, and that he had enough popularity and influence among his fellows to have an attendance. We know that he had chosen that as his work, and that he was evidently better fitted for that than for any other; for he was an outcast to everybody but the other publicans. We know that he was busy at the time when he was called, for the Lord found him sitting at the receipt of cus-

tom. Apparently, nothing could be more foolish than for him to make a change; yet when he heard the call of the Master, he forsook all, and arose, and followed Him.

Saul of Tarsus was a man who was very zealous in the work which he had chosen, and which he considered to be a work for the Lord. He was defending the faith of his fathers; he was working in the interests of his church. He had brilliant prospects for rising to a position of great influence. He had been educated for this work, he had given himself to it, and everything indicated that he should keep on in it. But he says that what things were gain for him, he counted loss for Christ; and when the call came to him, he also forsook all and followed. Saul the persecutor became Paul the apostle.

That wasn't the last time that Paul changed his mind. During his ministry, he at one time



Caroline Armington, a Canadian Artist Whose Work Is Attracting Much Attention in Paris

essayed to go into Bithynia, and preach there, but "the Spirit suffered him not;" so he changed his mind and went on to Troas. During all his labours for the cause of Christ, he was ready to change his mind or abandon his plans as he might be directed. To read of his journeys, or to follow their course on a map, it would seem as if he just drifted about, with no special plan for working or travelling. Yet, at the end of it all, he could say that he had kept the course—not the course of his own choosing, nor the career that he had chosen, but the course that God had chosen for him.

We hear and read a great deal about choosing a definite life work, and then keeping at it through thick and thin, not deviating a hairbreadth from it, to the right hand or the left. It is good for one to have a chosen work, and he should feel that it is *the* work for him; but he should hold all in abeyance to the higher will. When the Master calls us to a different work, we must be ready to forsake all, and follow Him. To forsake all means more than to leave a piece of property, or to abandon a chosen work. It means that we must ever be willing to surrender our plans, our hopes, our aims, our wills, to God. When the Lord says "all," He means ALL,—all there is of us. If we attempt to go into Bithynia, and the Spirit

suffers us not, we must be willing to go to Troas instead. If our field of labour is in Samaria, and the Lord is prospering us in our work, we must be willing, as was Philip, to leave it at the Lord's command, and go down into the desert. There are men in Macedonia, and there are Ethiopians in the desert, whom He can reach by no other means than by His servants who are willing to obey His voice. We may have the appearance of drifting about, but, if we let our Pilot do the steering, we can say with Paul at the end of the voyage, that we have kept the course.



At Prayer Meeting

THERE were only two or three of us
Who came to the place of prayer—
Came in the teeth of a driving storm;
But for that we did not care,
Since after our hymns of prayer had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew His look on our leader's face,
So rapt and glad and free;
We felt His touch when our heads were bowed,
We heard His "Come to Me."
Nobody saw Him lift the latch,
And none unbarred the door;
But "peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge He gave—
Wherever His loved ones be
To stand Himself in the midst of them
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm
It seemed like the pelting of summer flowers,
And not the crash of a storm;
'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus himself had come
To feed us with living bread.

—Margaret E. Sangster.



THE truly happy people are those who live to serve others. They who serve only themselves are most miserable. We should not forget that God is the silent partner in all our service. Let us be thankful that we are permitted to serve.



Landscape in Oils by Caroline Armington, Recently Purchased by the French Government

Healing Power of

Rest, Relaxation, and Sleep

By ARTHUR W. HERR, M.D.

UR bodies are poison factories. Twenty-four hours of accumulation would end our lives,—poisoned by our own body excretions. Physical exercise,—expended muscular, glandular, and nerve force,—entails the burning up of tissue. This burning process continues day and night, year in and year out, as long as life lasts. These products of combustion fill the tissues and cause fatigue. We feel tired and must take a rest. The muscles, nerves, and even the bones get tired because of this accumulation of poisons. Then we lie down and rest in sleep, and by the action of the eliminants the poisons are removed from the body. When fully rested we awake from slumber (or shall we say freed from poisoning) quite refreshed. Could we live without entailing the production of poisons, we should require but little or no sleep. We could wake and work always. Could we, by lessening the intake of poisons in our food, live in such a way as not to add to the sum total of poisons; could we live on an ideal diet of fruit, nuts, and green vegetables, our bodies would not accumulate such quantities of poison, and we could do with less sleep; we should not fatigue so easily. Carefulness in diet is a means of curing insomnia and lessening fatigue.

Some years ago I tried an experiment upon myself. While engaged in active work at a sanitarium, I placed myself upon a strict diet of fruit. I ate fruit, and fruit only, at meals. I ate three meals a day. I ate only dates. At the end of the week's test the results surprised me. After the busy activities of a long day, at ten o'clock in the evening I found I was not in the least fatigued. With an average of only five hours' sleep, my brain was as active and clear as in the morning of the day. My tongue had never been cleaner. The urine was colourless, stools odourless, and muscles free and supple. I slept a dreamless sleep and a most refreshing one.

The most of us poison ourselves with food. We eat half again as much as we require. Because of these facts I have eliminated one meal a day; I eat one half as much as formerly, and maintain approximately one hundred and sev-

enty pounds' weight. I partake of a moderate meal for breakfast, and of another at the close of a busy day, and find this sufficient. As a rule, I do not tire.

Ascertain if your cure for insomnia is not dependent upon a rest. The first rest is one at the table. The digestion of a meal of victuals entails an enormous amount of energy. Do not eat to excess. Gluttony is a sort of drunkenness; gluttony is well classified with drunkenness. "If thou be a man given to appetite, put a knife to thy throat." "Eat for strength and not for drunkenness."

The hurry and worry of commercial life tends quickly to deplete the reserve forces of the body, and unless one obtains sufficient sleep, sooner or later in his history there must come a break. Because of our hustle and bustle our mind becomes fatigued. Cars, trains, taxis do not go fast enough. We sit on the edge of the seat and help them along. We are on a constant nerve strain.

This is an age of rush, hurry, and hustle. The average woman is a bundle of nerves, and the average business man of today is but little better. The "rapid transit" lunch counter is a means of saving time, but a delay of digestion. If food is bolted and washed down with ice water or coffee, there is no digestion but a mass of fermentation.

The American people are a race of dyspeptics, and dyspepsia means *nerves* and *more nerves*. Our pioneers, although living upon plain food and coarser food, took time to eat. They formed the habit of chewing their food, and consequently had less need for the dentist. They fed upon the whole-grain wheat flour, and secured the natural salts of the food. They obtained sufficient iron, lime, and phosphorus. Not only were the teeth fed, but the nerves were fed. The use of whole-grain flour regulated their bowels. Elimination of poisons was at par. By the use of bolted flour, fried foods, and highly spiced foods the average person is suffering from auto-intoxication (a big word, but it means poisoning by retained foods), and that means more "nerves." Whoever knew of a pioneer suffering from insomnia? Whoever heard of him taking hypnotics or sedatives?

The shelves of our drug stores are filled with nervines, hypnotics, and sedatives. Men and women alike are getting to depend on "nerves" taken from a bottle.

A patient has just asked me, "Don't you think I need a nerve tonic?" He would have gone to the drug store and purchased a tonic if I had not prescribed one that would be harmless to him. A tonic in the form of pure air, out-of-door exercise, plain food, and plenty of time to sleep, is not thought of. If exercise to the point of fatigue is taken, daily sleep will be increased, provided the evenings are not spent at the theater or the movies. If proper diet is provided for, elimination will be freer, and the drug store will not be sought for one of several hundred kinds of pills, salts, or cathartics.

We need to take a half-hour midday to "go into the silence." It is an excellent practice to retire to a secluded room, preferably a dark one, for a rest and complete relaxation. We should endeavour to cultivate poise, mental poise, and muscular relaxation. We should have a time set aside to be alone, to avoid anxiety and to cultivate serenity. Learn to let go of the muscles; let go one at a time. Go to your room for a half hour's siesta, or at least



Sir H. Rider Haggard, barrister and author; a pioneer in the realm of occult fiction.



Signora Rachele Mussolini, the wife of the Italian Premier

allow yourself ten minutes. Lie on your side or back; relax the limbs, one at a time; let your arm fall to your side, let it relax to the greatest degree, then let the other arm fall in the same manner; see that each lower limb is relaxed; relax the neck muscles; let the jaw drop and the

tongue lie quiet (the tongue usually is in need of rest); almost forget to breathe. Keep the eyes half open; let the eyelids droop slowly. You will be astonished to learn how rigid a hold you have on your head. Now lie down on the floor,—we are not willing to trust even the floor to hold us. We exert ourselves to hold on. Let go! I say, Let go of your muscles! study relaxation! Your nerves are sensitive to tension. I often say to a patient, "Let your arm rest on my hand." I remove my hand, and the arm is still held rigidly horizontal. Only one out of ten actually lets go of his arm and is willing to trust my hand to hold it. You can prove it. Only one out of ten, when I suddenly remove my hand, will let his hand drop to his side fully relaxed.

After you have acquired the art of relaxing, the muscles of the spine and chest should be taken in hand and taught relaxation. Then rest; with relaxation, mind, nerves, and muscles can rest more in ten minutes than in an hour when in tension. Cultivate deep breathing, sleep out of doors, or at night lie as long as you like in a neutral bath, say about 102° F.; you may go to sleep in this, whether for a few minutes or a few hours. The nerves will relax by the use of the neutral bath. Not only can nervous wakefulness be cured by the use of it, but it will put even an insane person to sleep.

If the food is digested before going to sleep, if the bowels have moved two or three times a day, if a cool bath is taken in the morning and



John Murray Gibbon, Ex-president of the Canadian Authors' Association

a warm bath in the evening, if four miles of exercise by walking has been covered before bedtime, if the conscience is free and the mind at peace with God and man, there is no reason why any nervous person will not sleep soundly all night long.

Priests and Bakers

H. L. HASTINGS

IT is claimed by some that religion is a device of priests to gull the people and get a living out of them. We might just as well claim that eating bread is a device of bakers, because bakers get their living by making bread; and so might say that bakers have fooled the people into the idea that they like bread, and must have bread—bread every morning, bread every night—simply that bakers may make a very good thing out of it. But the fact is, men ate bread before there were any bakers, and if all the bakers were dead, there would still be bread baked and eaten.

There is a great deal of very poor bread, but still people will have it. I never blamed Pharaoh for hanging his chief baker, if he did not bake any better bread than some of the bakers do nowadays; but still men are bound to have bread, even if it be inferior in quality; and if the quantity be scant, they still say, "Half a loaf is better than no bread."

So there is also a large amount of very poor religion and poor preaching, but still *men will have it*. Why? Because the appetite for religion is just as natural as the appetite for bread; and if, today, you should demolish every church, and every chapel, kill every minister, and burn every Bible and hymn book, tomorrow men would gather among the ruins of their temples, and would be preaching, and praying, and singing again all over the land; just as, if you should tear down all the bakeshops, there would still be bread baked and eaten.

When the French infidels proclaimed that there was no God, what was the next thing?—They made themselves a god of their own, and carried about and worshipped, as the Goddess of Reason, a dissolute woman, who afterwards lost her own reason, and died in a madhouse. Even French infidels would have something to worship, and Voltaire himself said, "If there were no God it would be necessary to invent one."

So then the question I would put to the sceptic is: How do you account for this uni-

versal appetite for preaching and praying, for offering sacrifice and praise, and doing homage to please some higher power, if there is no higher power to please? The eye is made for light, the ear for sound, the wing for the air, and the fin for the water, and the soul of man is made for God, and cannot rest without Him. It is just as natural for a man to pray, and turn his eyes upward to God for help when in trouble and distress, as it is for a man to eat and drink when he is hungry. The instinct of worship is a natural instinct, indicating a natural need inwrought in the human constitution, for some wise purpose, by the creative hand. A sentiment so widespread, so well-nigh universal, must rest upon some substantial basis. There must be some evidence which convinces men of the existence of a power higher than themselves.—"World Without the Bible."

The Risen Christ

JESUS CHRIST, who died for our sins and rose for our justification, conquered death and hell on our behalf. By sin came death (Rom. 5:12), and "the sting of death is sin" (1 Cor. 15:56). But when we "behold the Lamb of God, which taketh away the sin of the world" (John 1:29), we see that where sin abounded, grace hath much more abounded, and that though for ages past sin hath "reigned unto death," yet grace shall reign "through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:14-21).

"Now is Christ risen from the dead." He has conquered him who conquered all mankind. He has burst his chains, and spoiled his power, and torn his dungeon gates asunder. But Christ can save as well as pardon. Death no longer closes the circle of mortal vision, or bounds the horizon of human hope; there is a rift in the cloud. Death cannot separate us from the love of God. Satan no longer holds the keys of his own prison; and where he once chained his helpless captives, Jesus lays His little ones to sleep.

"Asleep in Jesus, blessed sleep!"

The light of coming life now gilds the headstones of our little graves. The dawn of the resurrection morning pours its splendour through the shattered portals of the tomb. We sorrow not as others who have no hope. The shrivelled seeds that spring up into fragrant flowers above the graves of those we love, are types and prophecies of the new life that shall burst into blossom from the dust of death;

and all the woes, and pains, and tears, and groans, and sighs, and partings, and afflictions that dim our eyes, and spoil our peace, and break our hearts, and blast our lives in this world, shall vanish forever when He "who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10), shall "appear the second time without sin unto salvation" (Heb. 9:28).

Then shall salvation be complete, when mouldering forms shall leap up to conscious life, when saints who dwell in dust shall awake and sing, when this mortal shall put on immortality, when the kingdom of our God shall come, when the weary night of tears, and curse, and pain, and tribulation shall be done, and the gloomy hills of darkness shall grow radiant with the sunshine of everlasting day. And those who taste the joys of God's salvation here, shall know the fulness of His glory there forever.

And today the word of this salvation is sent to a ruined world. It is offered without money or price; not for works of worthiness, but for need and helplessness, through the rich grace of God in Jesus Christ. He who came to save sinners waits to receive sinners; His compassion extends the day of mercy and defers their merited doom. The long suffering of God is

salvation to the lost. The message of God offers a free deliverance now. Shall it be rejected? Shall it be despised? Shall any who have felt the bitterness of bondage and the guilt of sin, turn from the offer of liberty and peace? Shall any who have elsewhere vainly sought for help, refuse the aid of an Almighty helper? Shall any who are longing for deliverance decline the aid of Him whom God hath anointed to proclaim deliverance to the captives and the opening of prison doors to them that are bound? Know then that Jesus Christ is your sole and only hope. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "Whoever will, let him take the water of life freely."—

Selected.

True Service

TRUE service carries with it the very elements of real dignity. Service makes men and women of untold worth and causes them to be loved and honoured.

It is a great mistake even to associate with the term "service" the thought that it is low or menial. On the contrary, service is divine. The noble and great of all ages have lived to serve. It is godlike. Jesus came to serve.



Top: Ernest Thompson Seton, Canadian Naturalist



Left: Madame Charlotte Maitre, wife of a French Deputy. She served as a nurse during the war, was wounded, and wears both the Legion of Honour and the Croix de guerre.



Right: The Right Honourable Sir Frederick Pollock. This picture was taken immediately after he was made a member of the Privy Council.

Seen Through Others' Eyes

Work Out the Plan

ONE small life in God's great plan—
How futile it seems as the ages roll,
Do what it may or strive how it can
To alter the sweep of the infinite whole!
A single stitch in the endless web,
A drop in the ocean's flow or ebb;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of true intent
Mars the perfect plan that its Master meant.

—Selected.

The Adverse Current

"YES; it's a hard pull," said the man in the boat, "but you can at least know you are going somewhere when you feel the current against you. Sometimes it's mighty disagreeable, but it is always a compensation to know you're headed right and that you are really going somewhere."

There is very real satisfaction just in knowing you are headed right in this world. And one of the surest proofs of this is the consciousness that the world's current is against you. Opposition never fails to array itself against the one who is really going somewhere. It may challenge him to hard work and sacrifice, it may bring out the perspiration, the goal may never be attained, but the satisfying joy is always to be found in the striving.—Selected.

Churches in Europe

THE churches of Europe are passing through the most critical period since the Reformation, according to Adolf Keller, secretary of the Evangelical Churches in Europe, who recently arrived in this country to conduct a campaign for the relief of the "Churches of the Old World."

"In fourteen European countries," said Mr. Keller, "the churches are fighting hard for their existence. Of course, the distress is not the same in all the different countries, but it can be safely said that they are all passing through the most critical hour since the Reformation. This is equally true from a spiritual, political and moral, as well as from a material point of view. A large number of the activities of the Protestant churches have already come to an end, while others are threatened with ex-

tinguishment or transfer into secular hands. Asylums and other institutions have had to close their doors because they can no longer afford to maintain their equipment and personnel. Church buildings, especially in France, but also in Galicia and Latvia, are still in ruins or badly damaged; and still greater is the suffering of the pastors, their families, and other church workers in some of the affected areas. In Saxony, Brunswick, Lippe, in certain parts of Czecho-Slovakia, Austria, and Hungary the parishes are unable to give their pastors a salary sufficient to protect them and their families from stark hunger."

Church life in Europe, according to Mr. Keller, has always depended upon the middle classes, which, he says, are largely vanishing. Thousands are submerged in despair and are unable to see their way out. There are those who speak of the downfall of European Protestantism. The religious minorities in territories cut off from the parent lands are said to be under hard pressure. This, Mr. Keller explained, does not imply persecution in their religious beliefs, but by land legislation and language laws. In some of these countries these laws were ostensibly directed against the foreigners and "conquered" inhabitants, but in fact they struck hard at the Protestant churches.—*New York Times*, May 27, 1923.

What Made "The Reds"

WHENEVER the "reds," as we term them, cut loose from control and run amuck upon this continent or Europe we are apt to say all kinds of severe things about them, and to recommend all kinds of severity in dealing with them. And it is just as well to recognize that these men are really desperately in earnest, and that in the attempt to secure the overthrow of what they honestly believe to be an unjust and diabolical system, they will stop at nothing, but will resort freely to torch, bomb, and revolver. In dealing with such men we must of necessity deal firmly, and it may be sternly; and yet we cannot afford to lose sight of the causes which have produced this most undesirable type of citizen.

The present home of the commune is in Russia, and Bolshevism with all its horrors is but

NEWS NOTES

—There are approximately 14,000,000 foreign-born living in the United States, and more than 7,000,000 cannot read the English language.

—A blue-winged teal, banded in Lake Scugog, Canada, 16 miles from Lake Ontario, was found in Trinidad, 3,000 miles away, two months and seven days later.

—Telephone-telegrams are sent in Berlin. The message is given to the operator, who gives it to an operator at the other end, who communicates with the addressee, obtains a reply, and telephones it back.

—In Holland, milk is now made and sold in solid form, being put up in the shape of little cubes which are easily dissolved in tea, coffee, or other fluids. The process is this: The milk, after the cream is removed, is evaporated to dryness. It is then powdered and mixed with the cream, which makes it a thick paste. This paste is pressed into blocks. The advantage of these solid milk cubes over liquid milk is that they preserve their freshness for a long time. They can be easily carried, and travellers find that a supply of them is convenient.

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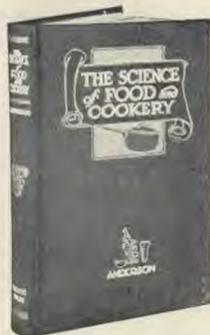
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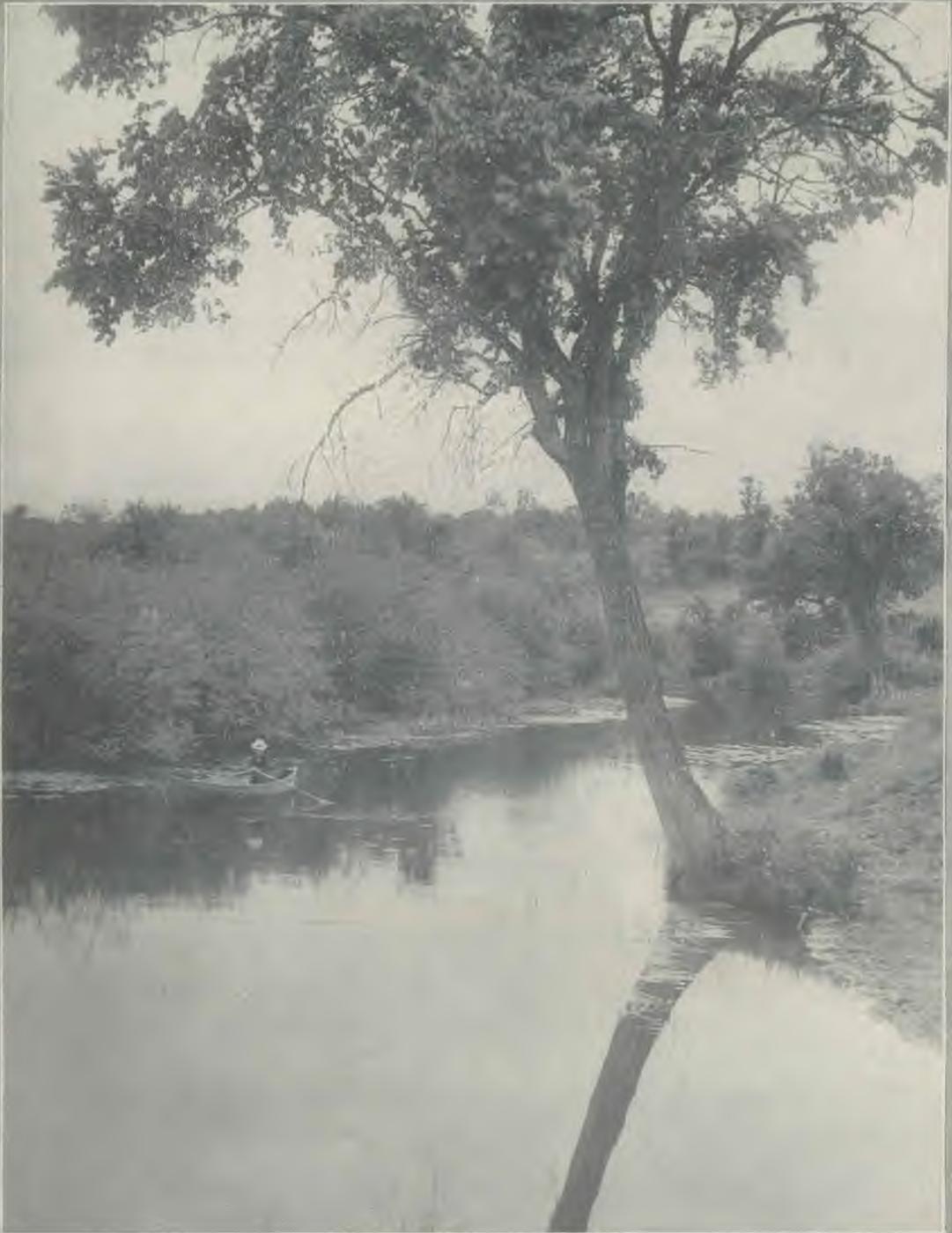
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