

The Canadian WATCHMAN



A Samaritan
Mother and
Child

Read "Beyond the Power of Government" --- Page 6



THE DANISH-CANADIAN ROYAL WEDDING—THE BRIDAL PARTY

Prince Erik is a cousin of King George V, and his bride is the granddaughter of the pioneer Canadian lumberman, J. R. Booth of Ottawa.



The DREAMS AHEAD

WHAT would we do in this world of ours
 Were it not for the dreams ahead?
 For thorns are mixed with the blooming flowers,
 No matter which path we tread.

And each of us has his golden goal,
 Stretching far into the years;
 And ever he climbs with a hopeful soul,
 With alternate smiles and tears.

That dream ahead is what holds him up
 Through the storms of a ceaseless fight;
 When his lips are pressed to the wormwood's cup,
 And clouds shut out the light.

To some it's a dream of high estate,
 To some it's a dream of wealth;
 To some it's a dream of a truce with fate
 In a constant search for health.

To some it's a dream of home and wife;
 To some it's a crown above;
 The dreams ahead are what make each life—
 The dreams—and faith—and love!

—Edwin Carlisle Litsey.

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Editorial Comment

The Time Element in the Second Coming of Christ

Two great errors have marred most of the teaching about the time of our Lord's return. One arises from persistent effort on the part of one school of expositors to figure out the exact time of the second advent. Of the futility of such attempts the Saviour plainly says:

"Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36.

In spite of this positive statement, men claiming to believe the Bible, have at different times during the Christian era set the day for the Lord to come, and their repeated failure to show themselves to be wiser than the angels has brought discredit upon the study of prophecy and has given scoffers occasion to ridicule

and blaspheme. But past failures probably will not prevent others from repeating this folly.

Another school of thinkers go to the opposite extreme. They say we can know nothing about the time. Jesus may come tonight, and it may be thousands of years before He will come. This position betrays careless and superficial study of the Word, if not positive unbelief. The devil knows when "he hath but a short time." (See Rev. 12:12.)

While Christians cannot know more about the time of the event than is revealed in the Word, surely they may know as much as the devil does about the coming of their Lord.

The truth lies, as is generally the case, between the two extremes. Not less than fourteen lines of Bible prophecy, beginning at the first advent or prior to that time, give in



Artists' jury selecting works for the Canadian Gallery at British Empire Exhibition. This picture was taken in the National Gallery, Ottawa.

chronological order the principal events of history leading up to the second advent.

The Lord is not coming tonight, for prophecy remains to be fulfilled. His coming will not be delayed thousands of years, because at least nine tenths of the prophecy has been fulfilled to the letter, and the rest is being fulfilled before our eyes. For instance, the prophecy recorded in Daniel 2 tells of the rise and fall of Babylon, Medo-Persia, Greece, and Rome, and of the division of Western Rome into ten parts, which would never be bound together again under one human head or government. The divisions of Western Rome are represented by the principal nations of Europe. The prophet Daniel was told that as surely as iron would not mix with miry clay, neither military power nor alliance would cause these nations to stick together, but that in the days of these kings the God of heaven would set up His kingdom, which would never be destroyed. Later in Daniel's prophecy, it is predicted that Turkey will be driven out of Europe, and that later she will come to her end because nobody will help her. We may

watch the fulfilment of this interesting prophecy.

Or take the prophecy of our Saviour:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

It is quite generally agreed that the signs in the sun, moon, and the stars are already

in the past, the last one having been fulfilled with remarkable accuracy by the great meteoric shower, visible over a considerable portion of the civilized world, in November, 1833. Surely distress of nations, with perplexity, is a marked characteristic of the times in which we live.

None of these prophecies furnishes any proper foundation for time-setting, and yet they do show that the coming of the Lord is imminent in a sense which was not true in past generations.



SIR FREDERICK TREVES

One of the greatest of English surgeons, who died recently in Switzerland at the age of seventy. His most famous operation was the one performed upon King Edward VII at the time his coronation had to be postponed because of the sudden illness of His Majesty.

always mars their usefulness. The idea of a weekly rest day is a God-given one. The need of regular rest is inherent in our human nature, and the observance of the Sabbath is a sign of loyalty to God, but it is neither within the province nor in the power of civil law to bring about uniformity of religious practice. The best Canadian tradition aims at the preservation of conscience as well as the Sabbath.

Manifestations of bigotry are particularly obnoxious to that spirit of toleration and fair

The Lord's Day Act and Seventh-Day Observers

REPORTS of prosecution of Seventh-day observers for violation of the Lord's Day Act have lately come to our notice. Such prosecutions savour of intolerance and bigotry. They are certainly a violation of British constitutional law, as well as contrary to the spirit and usefulness of the Lord's Day Act itself. In so far as the Lord's Day Act serves as a guarantee of one day's rest in seven for the working man, it serves a useful purpose. It is the religious element in all Sunday laws that tends to make them dangerous, and that

play that has contributed so much to the success that has attended the extension of British rule and influence to the ends of the earth. British subjects, regardless of colour, race, or religion, may be loyal to the crown and enjoy equal protection in the practice of their religion, and equal civil rights before the law. If the makers of the Lord's Day Act did not sufficiently guard this fundamental right, the sooner it is changed the better it will be for the continued prosperity of Canada and the Empire.

Those who observe another day cannot rightly find fault if the majority want their weekly rest day on Sunday, but there is neither wisdom nor Christianity in hunting down and persecuting those who habitually and conscientiously observe the seventh day of the week. It is not the people who want to work, but the people who do not want to work, who make the most trouble in the world. In observing regularly one day of the week in seven, they conform to the spirit of the law, because they take no unfair business advantage of those who rest on Sunday. There is no code of law that accurately defines proper Sunday observance. The coming of the automobile and other modern conveniences has brought great changes in the practice of honest people in Canada with reference to proper Sunday observance. No one now advocates shutting down electric light plants, or preventing the operation of railways, steamships, automobiles, and many other activities on Sunday, and it becomes increasingly difficult and inconsistent for the civil law to proscribe how a man shall use his day of rest and recreation after his six days of toil.

The Dominion Parliament tried to prevent

the Lord's Day Act from becoming an instrument of bigotry by wording it so that it need not apply to the province of Quebec or anywhere else where the popular idea of Sunday observance does not conform to strict Puritan ideas. It is further safeguarded by making prosecution under the Act illegal until the written approval of the attorney-general of the province has been secured. These men have usually been broad-minded enough to prevent

the abuse of the law in the interests of petty spite or narrow-minded bigotry. It is to be feared, however, that these busy men may sometimes give consent without fully investigating the motive back of the prosecution. On the other hand, seventh-day observers have no right to flaunt their Sunday labour in such a way as to disturb the peace and quiet of the community in which they live. If the majority should respect their conscientious convictions, much more should they regard the conscientious convictions of the majority, and not be found as mere opposers of the law, or abettors of the lawless. Jesus made no attack on even the vicious laws of His time. He constantly affirmed that our first duty is to

God, and avoided as far as possible conflict with the laws and ordinances of man. This is a good rule for all to follow.



The Middle of the Road

THIS expression is sometimes used to designate an unbiased position that avoids the violent extremes in a controversy. We feel like adopting such a position amid the noise of battle now raging between fundamentalists and



LT.-COL. J. E. FAREWELL, K.C.

When summoned by death Dec. 29, 1923, at the age of eighty-four, he had been Crown Attorney of Ontario County, Ont., for more than fifty years. Canadian-born and Canadian-bred, he is mourned by Whitby as one of her most public-spirited men.



Mrs. John Clynes, wife of the Rt. Hon. John Robert Clynes, Lord Privy Seal, and her daughter, Mrs. F. Herbert. Mrs. Herbert is her father's private secretary.

modernists. We do not deny the importance of the main issue, and we have personal convictions that cannot be compromised, but we confess that we are not able to follow some of the champions on either side in all their conclusions.

If Christianity means anything, it means Christlikeness, and many of the theological controversies might be settled by an appeal to the example of Christ as it is recorded in the New Testament. There seems to be no end to the constructions that can be put upon His spoken words. There would be less difficulty in agreeing on what He actually did. The Gospel record is simple, direct, and not at all ambiguous. Religious controversy is generally unprofitable, and much of it is positively detrimental to the progress of right-doing in the world. It is unnecessary to impeach the motives, the morals, or the intelligence of those who disagree with us in matters of religion. Some of our differences are unimportant and often grow out of a failure to understand the other man's viewpoint.

It does not seem necessary for the extreme

modernist to insinuate that ignorance of natural science on the part of the fundamentalist is the reason for his rejection of the evolutionary theory of the origin of man. Science tells us nothing of the origin of life and nothing of a future life beyond the grave. The best understood natural phenomena may be reasonably explained on the theory that God created all the forms of life at one time and in a state of perfection equal to, or greater than, that in which they now exist.

There does not appear to be any good scientific reason for a quarrel with Mosaic cosmogony. Just how God chose to do His work of creating is not of sufficient present importance to divide Christian brethren, especially as at best we know so little about it. On the other hand, the fundamentalist does not strengthen his position or serve the cause of truth in any way by ignoring any real discoveries of science or any known processes of natural law. The

thing that really matters is whether we have a divine Saviour who can and does save us from our sins.

If Jesus was not the only begotten Son of God, if He had a human father as well as a human mother, what difference does it make who wrote the Bible? But if Jesus, as we believe, was really God manifested in the flesh, that at once raises Christianity as a religion to a class by itself, for it makes the plan of salvation through the gospel something quite apart, and independent of human philosophy or human development. On this point we are fundamentalists, accepting the incarnation of the Deity in Jesus Christ, and we cannot afford to quarrel over details. Reject the deity of Jesus, and there is nothing left in religion worth quarrelling over.

Beyond the Power of Government

WM. DUDLEY FOULKE, in an article in *Current History*, stated a great and highly significant truth when he said that many of the most dangerous evil tendencies of the present

day are "quite beyond the power of legislative control, and can be corrected only by a radical change in men's opinions and beliefs, which to be effective must penetrate every stratum of society."

Probably something of the same kind was in the mind of Labour Premier Ramsay MacDonald when, in an address at Brighton, England, he arraigned the present age for its lack of spiritual reconstruction, over-indulgence in recreation, and disregard of human values. Faced by the responsibilities of power, the premier longs for the support of a God-fearing, right-thinking following, and he evidently senses his inability to realize in practice great theoretical ideals without it.

Merely changing the class in power cannot correct those things which are beyond the power of legislation. As surely as Christian people have never all been found in the membership of a single church organization, even so the honest, constructive, patriotic people are not found in any one political party or in any one class of society.

"There is a working class—strong, and happy—among both rich and poor: there is an idle class—weak, wicked, and miserable—among both rich and poor."—*Ruskin*.

No economic theory that ignores this truth can be right or helpful. The majority, if aroused, can at any time change the government, or even smash the present order of society, but to construct a better one in its place requires time and the united service of a better people. We may pull up a living plant in an instant, but we cannot make a different one grow in its place in an instant. It is comparatively easy to make the rich poor by a revolution abolishing property rights, but it is quite another thing to make the poor rich by that process. There are many things that government cannot do for us—in fact, many more than it can do for us.

Among the things that government cannot do for us is to change our nature or give us a better heredity than we now have. Govern-



Capt. J. E. Crossland, R.N.R., R.D., at the wheel of the "Athena." Captain Crossland retired last August after a distinguished career of forty-four years at sea. He was born in Hamilton, Ont.

ment cannot give any one more wisdom, good judgment, or unselfish honesty. It cannot give to those who have not earned money, ability to rightly value it or spend it profitably. Government cannot make life worth while for people who have no work that they are interested in and no objective that they are striving to attain.

Truly, many of the problems that beset the world are beyond the power of legislation to solve. The proper function of government is to protect all impartially in their lawful endeavours. There is no use of cursing the government for things it cannot change or help.

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"If men would cease to worry
 And women cease to sigh,
 And all be glad to bury
 Whatever has to die;
 If neighbour spoke to neighbour
 As love demands of all,
 The rust would eat the saber,
 The spear stay on the wall;
 Then every day would glisten,
 And every eye would shine,
 And God would pause to listen,
 And life would be divine."

Babylon Is Fallen

BABYLON, as brought to view in Revelation 18, symbolizes apostate Christianity. Spiritual Babylon is declared to be fallen,

for the reason that she "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." She is charged with having made all nations drunk with the wine of her fornication. Verses 1-4. These evil conditions undoubtedly represent the pernicious doctrines taught and the evils practised. That apostate Christianity today is fast fulfilling in her experience this delineation of character, is all too evident.

In every age there have been some in the church who did not represent in their lives its high and holy principles. The apostle Paul speaks of some who professed to belong to Israel who were not Israelites indeed, but it has remained for the church of the present day, as in no preceding period of history, actually to teach doctrines which are inimical to the holy faith she professes—doctrines subversive and destructive of the foundation principles upon which the church rests.

In the past the church of Christ has been the object of much ridicule and criticism from enemies without. Such men as Voltaire, Paine, Bradlaugh, and Ingersoll posed as open scoffers at much that the church held sacred. But those times have changed. Men under different names, some with high-sounding titles, some graduates of leading theological seminaries, are doing within the pale of the church itself the very work which the infidels of old sought to accomplish. We thank God for the conservative element which still exists in the great Christian church, and that in every denomination are found men and women who are still holding to the verity of the Scriptures of Truth, and who cry out against this process of honeycombing and disintegration which they see being carried on by the sceptics within the church. And while it is refreshing to read their utter-

*"Come Out of Her,
My People"*



Francis M. Wilcox

ances, the picture they present reveals the fearful inroads which are being made by the religious sceptics.

The Revolt Against God a Tragedy

The *United Presbyterian* contains an article by J. J. Monroe on "The Modern Revolt Against God." Of this revolt this writer says:

"The modern revolt against God amounts to a tragedy. It prevails all over the land, and is felt in other lands. Men are asking, How shall we deal with this dark apostasy? And how shall we overcome the stolid unbelief that is eating into the spiritual life of men like a gangrene? Unbelief was the cause of Israel's apostasy in the Old and New Testaments. When the Lord came to His Judean ministry, the Jews revolted, and so it is said, 'He could not do many mighty works there because of their unbelief.'

"The fact is, wherever so-called Christian teachers are found who deny the fundamentals of our holy religion, and make light of the great truths of the gospel, there the faith of the people suffers a general paralysis. Men with flippant tongues, who assume to possess rare scholarship, a creed of denials, and a rehearsing of ancient heresies that have gone to their graves centuries ago, repeat nothing new. . . .

"A congregation that is fed on wild theories and speculations by some gifted theological hair-splitter, will build up a congregation of doubters, fed on chaff rather than on the finest of wheat; but such people can never understand God's plan of salvation.

"The killing sin of the modern pulpiteer in our day is the lack of a full grasp of the old gospel message of salvation, which should be preached to every creature with the doubts and vagaries left out. There is no other remedy that shall prepare dying men and women to meet their God in triumph than what is laid down in the Scriptures."

Rationalism in the Pulpit

In a similar strain the editor of *Bob Shuler's Magazine* decries the spirit of modernism which is permeating the great Christian church, particularly as relates to the Southern Methodist Church:

"Rationalism was once a horrid name to churchmen. Ministers arose and whetted their swords for battle, for the rationalist was the known and recognized foe of the church. Today, this same rationalism is cloaked and gowned, standing within the pulpit and ministering in the name of religion. The program of these rationalists is simple. Israel is to be possessed not by an armed invasion. These forces have found a simpler

and even more certain way. They have decided to defeat Israel by commanding her. They are becoming her captains, her generals, her leaders."

The Majority of Church Leaders in Sympathy with Modernism

This writer charges that there has been such a departure in this church from fundamental Bible principles that the followers of Wesley should shudder with alarm, and that the Southern Methodist Church is undoubtedly being delivered unconsciously but gradually and no less surely to the principles of modernism.

"We of the Southern Methodist Church now find ourselves counting the bishops who are still standing like rocks for the old faith, and we are rather pressed to name more than two or three. We can easily name more who are openly with the liberals. The majority are rather noncommittal, a fact that should cause the followers of Wesley to shudder with alarm. The majority of the leaders of our various boards are in evident sympathy with the modernists. Our church undoubtedly is being delivered. There is no great commotion about it. It is silent, but sure. It is not a conquest of noise that the foe has planned. It is a gradual and almost unconscious taking over.

"Our Sunday school literature has the taint in evidence. Our mission board has virtually gone over, body and soul. Our strong resolution of orthodoxy at the recent general conference was followed by inviting such a man as _____ of the University of _____ to teach our young preachers at _____. No sane and informed man so much as hopes for a clean-up in our schools. Christian education is fast becoming a joke. Thus the mills grind surely, the mills of the gods of rationalism, of infidelity, of departure from the faith. They are grinding slowly, but when they are at the end of the day, spirituality and revival fervour bid fair to be exceeding small in our Methodism."

This writer speaks not as an enemy of the church, but as a devout follower of Wesley, one whose soul is filled with grief as he witnesses the departure of strong leadership from the principles of the Bible:

"To a man who from childhood has loved his church as he has loved the memory of his own mother, such facts are crushing. . . . I can name a half dozen men whose names are large in the leadership of my church, whose feet today are not upon the path that leads to a manger, but to a wilderness. They have taken down the cross, and have set up an educational programme. They have declared the blood unnecessary. The church,



GRAND DUKE CYRIL, CLAIMANT TO THE RUSSIAN THRONE

At a family council of the surviving Romanoffs held in Paris, it was decided that he should be recognized as the legitimate heir to the imperial throne. Photograph shows him and his wife and two daughters. The Grand Duchess is the daughter of H. R. H. the late Alfred, Duke of Edinburgh

according to such false prophets, only needs to be modernized, socialized, programized, and financed. Such men cannot deliver us all. We simply refuse to be delivered."

Is Repentance Out of Date?

A correspondent of the *Christian Herald* tells of his experience as a travelling man in-attending Christian churches in the various towns where he stops. He declares that a new spirit is possessing present-day preaching; that the old-time doctrine of repentance is in the discard; and he raises the question as to whether there are still those who proclaim this fundamental doctrine:

"I am a constant church attendant, and while I am on the road a good deal, being a travelling man, I always attend some church in the town where I happen to be stopping on a Sunday. During the last five years I cannot recall hearing a sermon on the text, 'Repent ye: for the kingdom of heaven is at hand.' Are there any preachers who still use that text? Or is it considered out of date and no longer necessary? To my mind there is nothing so vital and important as repentance for the nation and the individual. If I am right, are the parsons wrong? I should like to know who is right."

From a Business Man's Viewpoint

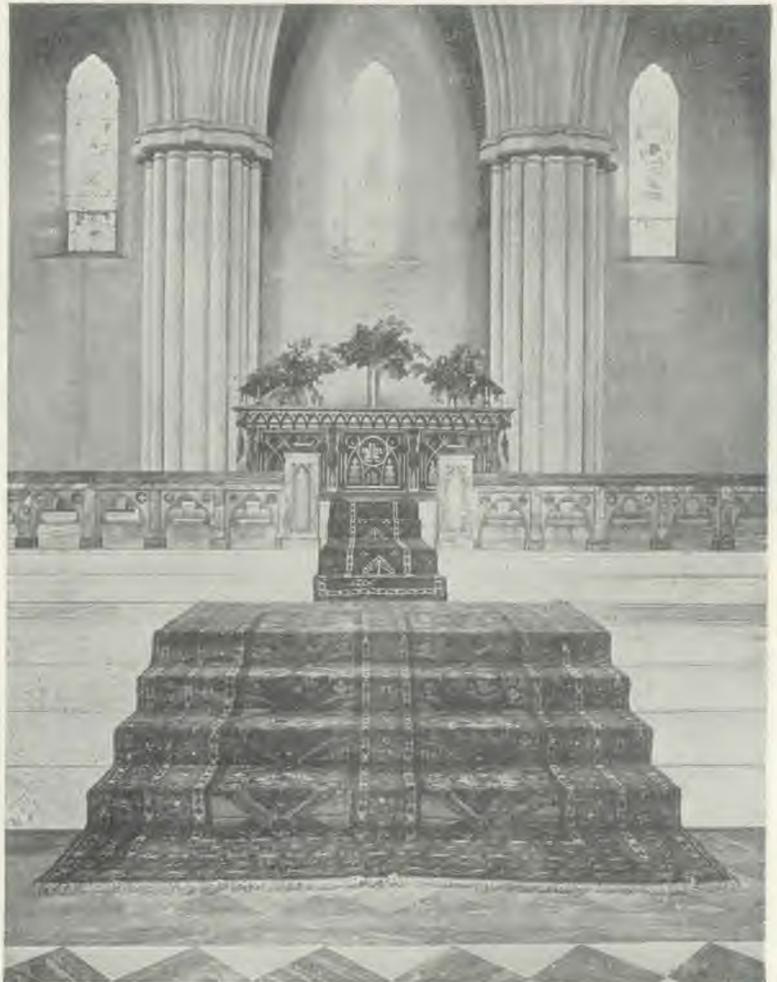
Mr. R. L. Kelley, executive secretary of the Council of Church Boards of Education, New York, addressed a letter to five hundred laymen, members of various churches, asking them to give their suggestions for improving the methods for preparation of ministers. The *Moody Bible Institute Monthly* prints Mr. Kelley's letter, and follows this with an answer to this letter, written by Mr. Richard H. Edmonds, editor of the *Manufacturer's Record*. It is interesting to discover the viewpoint of the editor of a business man's journal of present religious conditions in the world. In answer to the question propounded to him, Mr. Edmonds says:

"The man who cannot preach from a deep-hearted conviction the great truths which for the last 1900 years have wrought a change in the lives of hundreds of millions of men and women through the acceptance of Christ, and the new birth which has thus come to them, should in my

opinion cease to pose as a minister of the gospel, and turn his attention to some other work.

"Paul, one of the most learned men of his day, abundantly able, if he had so desired, to discuss politics or economics or any of the other issues of the hour, determined that in his ministry he would know nothing save Christ and Him crucified. But today thousands of men professing to be the ministers of the gospel of Christ, spend their time in the pulpit discussing economic theories, with which they have very little acquaintance; or social service, as if social service alone would save the souls of men; forgetting that the man who would render the right kind of social service must seek for himself first the kingdom of God, and then seek to carry that kingdom unto others. . . .

"I make it a rule whenever at home or in other cities, never to attend a divine service where I am not entirely certain that I will hear the gospel of Christ preached in all of its purity, without any of the scepticism of the hour which dares to deny the virgin birth of Christ, or the reality of the miracles mentioned in the Holy Scriptures as having been wrought by Him. When every theological seminary in the coun-



THE ALTAR OF ST. PAUL'S ANGLICAN CHURCH, TORONTO

The rugs were made at the Orphanage of Aintab, southern Armenia. The material used was Angora goats' wool, and the colours are ruby red and royal blues, which harmonize with the stained glass windows.

try teaches these doctrines, and when every pulpit proclaims them, we shall, I think, see a revival of true religion on a scale such as the world has not known for many years.

What Men and Women Go to Church For

"Thinking men do not go to church to hear any other doctrine preached, and when they hear some of the scepticism of the day, some of the attempts to distort the plain meaning of the Scriptures, or hear the political and economic questions of the hour discussed, they leave the church in disgust and avoid further attendance.

"Men and women seek in their church attendance to get away from the problems which have harassed them during the busy hours of the week days, hoping to hear the story of the cross—that old, old story which has illuminated the lives of hundreds of millions, brought peace and comfort to troubled hearts, and given to them a new realization of what salvation through the sacrifice on the cross means to mankind."

"Woman Losing God at College"

With this as an article heading, the *Literary*

Digest reviews some of the influences operating in the great educational institutions, calculated to destroy the faith of their students. It declares that the praying woman is becoming more and more infrequent. The model wife and mother of yesterday is assuming and carrying the sins and frivolities of her husband, father, and brother. Quoting from an article written by Mary Briarly in *Scribner's Magazine*, this change of mental attitude is accounted for through the influences met in her college life:

"In accounting for this 'curve downward' in her sex, the writer holds that it is due to the present system of education. Woman is learning the same things that are taught to her brother,—scientific theories destructive of the faith she imbibed at home. The girl, once content with a finishing school diploma tied with a neat ribbon, now 'not only aspires to degrees, but insists upon taking some portion of her work seriously—in fact, uses her brain to relate vagrant academic theories to life. And even as the man, she is becoming agnostic and atheistic, partly because science has disproved some theological dogma, more because the whole trend of college training is toward disbelief.' The modern university, we are told, 'knows but one god, the scientific spirit,' and teaches that 'evolution is a fact, and God a possibility.'"

Of the effect of these atheistic principles which have been imbibed by the college graduates, this writer declares:

"They begin life strongly tinged with materialism, not knowing what they believe as to the existence of God or as to what moral teachings are really obligatory. And despite the popular depreciation of the modern home, statistics would reveal that a large percentage of these students entered college with a more or less definite religious creed of some kind, and with very definite moral ideals—whether they lived up to them or not."

Many other quotations of similar import, showing the trend of religious thought at the present time, might be given here. But we do not need more, nor do we need even these that have been quoted, to reveal to us the crisis which has been reached in the history of the world. Men are denying God as never before. They are repudiating the Scriptures of Truth. They are tearing down Christ the Lord from His position as Deity and God. They are counting the blood of the covenant an unholy thing.



A TRIBAL FAMILY TREE

Totem pole, one of the objects of interest in the Jasper National Park in the Edmonton district. "Totemism has commonly been treated as a primitive system both of religion and society."—J. G. Frazer.

We have good evidence of this in the widespread controversy which is now being waged in Christian churches over the fundamentals of Christian doctrine.

The Message for the Hour

Babylon indeed has fallen. The great Christian church has departed from God, and her only salvation is in heeding the message of God for this time. This message is a call out of Babylon, as contained in the following Scripture:

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with

dren home. It warns mankind against the worship of the beast and his image, and develops a people keeping the commandments of God and having the testimony of Jesus Christ.

That message, in the providence of God, we are to proclaim.



"THE Jews of Jerusalem recently petitioned the British High Commissioner of Palestine for the enforcement of a Saturday-Sabbath law. The high commissioner refused to grant the request because he considered that it would be



OBSEQUIES OF THE REV. BARING-GOULD, A UTHOR OF "ONWARD, CHRISTIAN SOLDIERS"

They took place at the Parish of Lew Trenchard, Devon. Many English clergymen were present.

a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:1-4.

This call out of Babylon is a call to return to God and His eternal truth. It is revealed more specifically in Revelation 14:6-12. It announces the hour of God's judgment; the return of the Lord Jesus Christ to take His chil-

unfair and unjust to compel Moslems who observe Friday, and Christians who observe Sunday, to observe Saturday also. We commend the action of the high commissioner. Neither Sunday observance nor Saturday observance should be enforced by civil law. Saturday-keeping, as any other religious exercise, should be entirely voluntary, and should therefore never be made the subject of a state law. The high commissioner gave the deputation some excellent advice when he said he thought 'public opinion and moral influence would do more than the passage of laws to bring about a real maintenance of Saturday as a day of rest.'

What Was Nailed to the Cross?

By Alexander R. Bell



KNOW that my Saviour was nailed to the cross. And I know that everything else that was nailed there was nailed there in Him, for He was the only thing that was nailed to the cross.

There are men who say that the ten commandments were nailed to the cross, and they refer to Colossians 2:14 as evidence that they are correct. This scripture reads as follows:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."

A close examination of this text, however, reveals the fact that the apostle Paul is not talking about the ten commandments at all. He is talking about sin. In verse 13 he says:

"And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses."

In the light of these scriptures, what is it that stands against us? Is it the ten commandments? If it is, then God will have to save every sinner that has ever lived,—all the way from Adam to the cross,—and that will take in every soul that was destroyed in the deluge.

You ask why? Because the ten commandments must have been against them if they are against us. God's law must have been contrary to them if it is contrary to us. It must have been in their way if it is in our way. When you say that the ten commandments were

nailed to the cross, you are saying that God put an impossible proposition to man, and that after four thousand years of failure on the part of man, He had to do away with it, and try something else. That would make God responsible for every lost soul. It would mean that God would have to save every human being, or else stand responsible for sin.

What, then, is the thing that is "against us"? What is the only thing that has ever stood between a man and his God? This only thing is sin. "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isa. 59:2.

In the Syriac translation Colossians 2:14 reads:

"By His mandate He blotted out the handwriting of our debts which existed against us."

It is the handwriting of our sins in the ledger of heaven that is here referred to; the writing that exists against us, that is contrary to us, and that will stand against us, condemning us in the judgment unless we accept God's wondrous grace offered to us through the cross when Jesus, as Peter tells us, "bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." And Peter continues: "by whose stripes ye are healed." 1 Peter 2:24.

"My sin—O the bliss of the glorious thought!—
My sin—not in part, but the whole,
Is nailed to His cross and I bear it no more;
Praise the Lord, praise the Lord, O my soul!"

He Went There for Me

E. W. Thurber

DOWN, down to the world, which was dying in sin,
By loving compassion our hard hearts to win;
To bring us to God, and to His blessed light,
Who were wand'ring in darkness of sin and its night;
That our hard hearts might soften, our blind eyes might
see—

'Twas Jesus, my Saviour, who went there for me.

For us in the garden, His head bowed in prayer,
Mysterious soul-agony suffered He there;
The sins of a world were laid upon Him;
With blood-sweat He bore them 'neath star-shining dim.
Betrayed in the darkness of Gethsemane—
'Twas Jesus, my Saviour, who went there for me.

And there on the cross was the great gift of heaven,
The supreme sacrifice for humanity, given;
That mortals might see that the Lord on the throne

His fathomless love once for all had made known;
That sinners now lost might in Him be set free—
'Twas Jesus, my Saviour, who went there for me.

But glorified now, at the Father's right hand,
Interceding for me, I by faith see Him stand.
Before God and the angels, He declares I became
A disciple of His, and writes down my name
In the Lamb's book of life, where all heaven may see—
'Twas Jesus, my Saviour, who went there for me.

And when for His people, to take them all home,
With myriads of angels in clouds He shall come,
With the blest of His Father His praises I'll sing
Till the arches of heaven with glad songs shall ring,
Rememb'ring the cross, which from sin set me free,
And Jesus, my Saviour, who went there for me.

Montreal, Que.

The VIRGIN BIRTH

By Frederick W. Stray



HE doctrine of the virgin birth of Jesus lies at the very root of the controversy between modernists and fundamentalists. It is a subject upon which there should be no controversy in the Christian church. "Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16.

The incarnation is the glory of Christianity, the great central fact upon which the whole superstructure is based. It is a mystery which cannot be solved by human reason. In this it is not unique, as there are other mysteries connected with the Christian faith which all must accept, or else confess themselves agnostic. We must believe that God is, but it is impossible to reach any conclusion by process of human reasoning as to how He came to exist. In other words, the finite mind cannot reason on infinite principles.

The mysteries of God, as far as they are brought to our attention, must be by revelation. Moses wrote, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us." Deut. 29:29. While faith accepts facts which the human mind cannot explain from the standpoint of the known processes of natural law, yet the fact itself must be accepted upon reasonable evidence of its occurrence, as a basis for faith to rest upon.

It must be evident to every intelligent student of the life and times of Jesus, that the apostles had a most difficult task to convince the unbelieving Jews that Jesus of Nazareth was the Son of God. Yet they made a host of converts in a few short years. There were both miracle and method in their work. Their method is written big throughout the New Testament in the terse phrase, "That it might be fulfilled which was spoken by the prophet." When a company of inquiring Jews visited Paul at Rome, "he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Acts 28:23.

From Genesis to Malachi, "there is a Man in the Book." The cry of John the Baptist, "There is One coming," was but the echo of

the voices of the former prophets. Every prophecy of the Old Testament concerning the first advent of the Messiah, synchronizes in the life and times of Jesus. Jacob, on his dying bed, predicted the continuance of kings on Judah's throne "till Shiloh come;" unto whom should "the gathering of the people be." Gen. 49:10. King Herod died a short time after the birth of Jesus, and his son, the last king of the Jews from that day to this, reigned less than a year.

Daniel's seventy weeks of years spoken of in chapter nine of the book which he as "governor of all the wise men of Babylon" (the East) bequeathed to his successors, resulted five centuries later in "the wise men of the East's" journeying to Jerusalem, inquiring, "Where is He that is born King of the Jews?"

Mary arrived at Bethlehem the night of the nativity just in time to fulfil the prophecy of Micah, who cried: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. Mary gave birth to a son, not a daughter. Luke records her own words to the angel of the annunciation, "How shall this be, seeing I know not a man?" Luke 1:34. Matthew wrote: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:22, 23. Thus, according to the apostle, the virgin birth prophecy of Isaiah 7:14, more than seven centuries old, was fulfilled in the birth of Jesus.

Now, then, let us gather these prophecies centering in the birth of Jesus, and view them as a whole:

1. Jacob's prophecy of the termination of Judah's throne, which came to pass shortly after the birth of Jesus.

2. Daniel's time prophecy,—“unto the Messiah,”—given when he was “chief of the governors over all the wise men of Babylon.” Dan. 2:48. Babylon was east of Palestine, and no doubt the devoted Daniel also introduced the



Where Gray's "Elegy" was written. The "ivy-mantled tower" is said to be crumbling.

writings of Moses to the wise men under his supervision. Thus they were able to place the ancient prophecy of a person spoken of as "a Star out of Jacob" (Num. 24:17) alongside Daniel's time prophecy of the Messiah; and so came to the land of Judah at the right time, directed by the words of Israel's seers and the miraculous "Star of the East."

3. Micah's seven-centuries-old prophecy that the new Governor of Israel should come out of Bethlehem. Jesus was born in Bethlehem the night following the arrival of Mary, after a

more nor less than a complete repudiation of Messianic prophecy upon which the whole fabric of apostolic Christianity as recorded in the New Testament rests.

Christian faith is not a blind superstition. It is a faith founded upon the facts of the life and death and living again of Christ, attested by the fulfilment of a collection of centuries-old prophecies, all focussing upon the person, and in the time, of Jesus of Nazareth. To cast aside one involves the denial of all, and brings the modernist perilously near the

brink of the precipice. "Who-soever shall deny Me before men, him will I also deny before My Father which is in heaven." The warning of Paul to those leaders in the Jewish church who refused to accept the fulfilment of Messianic prophecy in Jesus Christ, including the virgin birth, is very applicable to the same class today in the Christian church: "Beware therefore, lest that come upon you, which is spoken of in the prophets." Acts 13:40. History repeats itself.

Oshawa, Ont.



"God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look.'"



The tomb of the Virgin Mary, on the Mount of Olives, adjoining the garden of Gethsemane. Recently silver lamps which hung in the enclosure were stolen.



(Read

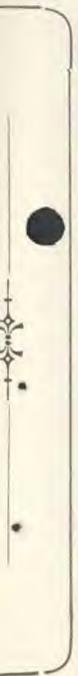
The late Princess Christopher of Greece and her husband and was credited with a fortune of four millions sterling.
Government House, Rosedale, Toronto
Miss Colman, Great Britain's first Lady Mayoress, with
Indians on Northern Canadian reserves lined up ready for
Prize flower garden north of latitude 53°. It is attached
at The Pas, Man.





(to right)
 She was the widow of W. R. Leeds, "the Plate King,"

holds that position in Norwich, England
 census taker
 the beautiful residence of Mr. and Mrs. George Ross Bancroft,



The Need of a Better Crop of Boys and Girls

By DANIEL H. KRESS, M.D.



HERE are in the United States at the present time fully twelve million children of school age who are physical defectives.

Eighty per cent of the children have decayed teeth.

Diseased tonsils and glands are common; and in addition, many are afflicted with nasal obstruction from the growth of adenoids.

In our large cities dentists have been employed to patch up the teeth. Throat specialists have been called upon to remove diseased tonsils and adenoids.

While this expenditure is commendable, it does not strike at the seat of the difficulty. A horse with decayed teeth is considered an inferior animal. A colt with decayed teeth is practically valueless. Tooth decay in animals is regarded as an evidence of some constitutional trouble of a serious nature.

Germs cannot injure healthy teeth. There must exist an undermining of the tooth structure to make decay possible.

Filling teeth is mere patchwork.

When mould is seen on the leaves of a tree, we recognize that there is something wrong with the tree. The tree, not the leaves, demands the attention of the intelligent orchardist. When fruit on a tree is decayed, not much is gained permanently by patching up the fruit. The tree must be made good in order that the fruit may be good also.

Decayed fruit will be produced so long as the tree is diseased. Ultimately, if it does not receive attention, the tree will cease to bear fruit.

To obtain a better crop of fruit, we find it necessary to improve the trees which produce the fruit.

This applies as well to the production of a

better class of boys and girls. The reason we have so many defective children among us is because of the degeneracy that exists in the parents.

Fully three fourths of the choicest young men we are able to produce are considered physically unfit for army service. If they are unfit for the army, they certainly are unfit as propagators of a fit race. They can but produce of their kind.

Beer is known to produce degeneracy of the very worst type. The surgeon tries to steer clear of the beer drinker. He knows that while the beer drinker has an abundance of tissue it is inferior in quality. Blood poisoning is likely to occur. The beer drinker is recognized as a poor risk by insurance companies. Beer drinkers die prematurely of degenerative diseases. They seldom live to advanced age.

Nicotine is a deadly poison. It is impossible to receive it into the human body without sustaining an injury. It strikes a direct blow at the most vital organs.

We hear of men apparently in robust health dying suddenly of heart failure or apoplexy. The cause of the rapid increase in the death-rate from these conditions is due to a great extent to the prevalent use of tobacco. Nicotine brings about degeneracy of the heart muscles and at the same time throws an extra burden upon the heart by the rise in blood pressure it produces.

At present the amount of money paid out each year in the United States for tobacco is enormous. The production of coal is a great industry; and yet the entire amount produced last year in the United States would fall short by three hundred million dollars of paying for the tobacco consumed.

Four hundred million dollars is the sum total

of the destruction by fires each year in the United States. More than six times this amount goes up in tobacco smoke during the same period.

Alarm has been expressed regarding—some have even feared—a financial crisis from the immense amount of money placed in automobiles, and yet the entire amount invested in automobiles in the United States would come several hundred million dollars short of paying the tobacco bill of last year.

What the child is depends upon what the father is. Is it any wonder, then, that we have so many defective children?

Upon the mother depends to a still greater degree the health of the child. It is known that when both parents use alcohol and tobacco, fully 80 per cent of the children are defectives. Consequently, in countries where women smoke and drink, race decay is most pronounced. We make our advent into this world with our body and the various organs formed. What they are at birth depends to a considerable extent upon the mother

The digestive organs of the mother cannot convert a poor quality of food into good blood. All that it is possible for them to do, is to dissolve the food furnished them. The dissolved food elements are then absorbed and conveyed by the blood stream throughout the body, to be utilized in the construction of the bones, muscles, nerves, and brain of the child.

To the wife of Manoah, when the promise was made that she should have a son, the command came, "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." To the anxious inquiry of the father, "How shall we order the child, and how shall we do unto him?" the angel of the Lord repeated the instruction given to the



These charming little girls were all war orphans. They were adopted by Mrs. Emmeline Pankhurst, who is bringing them up and educating them.

woman, adding, "Of all that I said unto the woman let her beware. . . . All that I commanded her let her observe."

The theory almost universally held, that during this period every whim and craving of the mother should be respected, is an erroneous one, and has undoubtedly been responsible for many an unfortunate and doomed infant, as far as physical health is concerned. If there is ever a time when carefulness should be exercised in the selection of wholesome food, it is during this period.

It is especially dangerous for her to use tea, coffee, cocoa, and flesh meats freely, since the poisonous and narcotic principles—caffeine, theine, and uric acid—all tend to lessen tissue disintegration. They also stimulate or produce a feverish condition, and constrict the capillaries and small blood vessels, thus interfering with the normal nutrition of all



This is Baby Helen Burke, who occupies the *Saturday Night* cot at the Queen Mary Hospital for Consumptives. She is very bright and winning.

the organs of the body; and especially the brain, which develops so rapidly during this period.

John the Baptist was filled with the Holy Ghost from infancy to manhood. Luke 1:15. It was not a mere happen so, for we read that his parents "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Verse 6. We

the sight of the Lord." Physical habits have much to do in shaping the life morally as well as physically. Strong drink, tobacco, coffee, tea, and the use of meat, all tend to make difficult, if not impossible, the development of a righteous character. The world is today sadly in need of a better crop of boys and girls, a better crop of young men and young women, and a better crop of fathers and



AN UNUSUAL GROUP—SIX GENERATIONS OF ONE FAMILY—LANCASTER, PA.

The oldest in the chain is Mrs. C. Miller, aged 105; the youngest is Wilbur Royer, aged two months.

read of his mother: "Elizabeth was filled with the Holy Ghost." Verse 41. And when we have more Holy Ghost fathers and mothers, we may expect to have more Holy Ghost sons and daughters.

A good heredity is a great asset to begin life with, but it alone does not insure, or make possible, the development of a righteous character. John the Baptist, after his birth, continued to live as did his parents, "walking in all the commandments and ordinances of the Lord blameless," for it was predicted of him that he would "drink neither wine nor strong drink" (verse 15), but would be "great in

mothers. The correction of the physical habits of both men and women, and boys and girls, alone, will make possible this improvement.

Washington, D. C.

In the military schools of Egypt, Moses was taught the law of force, and so strong a hold did this teaching have upon his character that it required forty years of quiet and communion with God and nature to fit him for the leadership of Israel by the law of love. The same lesson Paul had to learn.—Mrs. E. G. White, in "Education."

Is Man Immortal?

By John G. Walker

THERE is no foundation in the Scriptures of the Old and New Testaments for the doctrine of man's inherent immortality. If an attempt is made to prove from the Bible that there is, it can only be done by wresting from the Bible a meaning it does not, in truth, convey.

Here are some acknowledgments by noted authorities to the effect that the doctrine does not have the support of divine revelation. In "Dictionary of the Bible" I read:

"It might be surmised from the strong expressions used many times in the Old Testament that with death existence absolutely came to an end."

In the Catholic Encyclopedia, Volume VII, page 688, article "Immortality," I find a statement more pronounced:

"Catholic philosophers, however, with the exception of Scotus and his followers, have generally claimed to establish the validity of the belief [in immortality] apart from revelation."

Originating in the beginning, when Satan assured our first mother that she would "not surely die" if she disobeyed God, the belief in man's natural immortality has come down to us through the channel of heathenism from the remotest time. I read in "Americana," Volume 14, subject "Immortality," edition of 1924:

"Belief in some form of immortality is widespread, although not universal. It is found in all stages of civilization from the lowest form of aboriginal life to the highest Occidental culture."

In the Encyclopedia Britannica, page 945, under the subject, "Ancestor Worship" (which, of course, is founded on immortality), I read:

"Ancestor worship is the staple of most religions, ancient or modern, civilized or savage. The ancient Jews were a striking exception. . . . In the classical age of their religion as reflected in the Old Testament, ancestor worship has already vanished. . . . They were the least superstitious of the families of mankind."

"No race at all, . . . except the Jews, has ever been able to regard a man's death as the end of him."—*Id.*, page 947.

Evidently the writer of this article in the Britannica overlooked the fact of Jewish belief in a future resurrection of the dead. In the apostle Paul's address before Ananias, the high priest, the hope of Israel is plainly stated:

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 14, 15.

"Paul's conception of immortality always includes the resurrection of the body—a spiritual body, transformed and glorified. This is the orthodox doctrine."—*Nelson's Loose Leaf Encyclopedia, Vol. VI, art. "Immortality."*

In 1 Corinthians 15: 52, 53, the above statement finds ample support:

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Also I find in the International Standard Bible Encyclopedia, Volume II, pages 975 and 976, a very frank statement on this point:

"The immortality man would have enjoyed, had he not sinned, would have been an immortality of his whole person. It will be seen immediately that this is borne out by all the passages in which hope of immortality is expressed in the Old Testament. These never contemplate a mere immortality of the soul, but always imply a resurrection."

How, then, has the belief in man's natural immortality and consciousness in death become a part of Christian thinking? Surely the New Testament does not teach the doctrine, for it plainly states that God "only hath immortality" (1 Tim. 6: 16), and whenever man is mentioned in this connection he is said to be "mortal." Then shall this "mortal . . . put on immortality." 1 Cor. 15: 53.

From whence, then, comes the belief, so universally held, that man is of himself immortal, and where is the human source of the "heaven or hell at death," and the "purgatory" theories?



So man lieth down,
and riseth not:
till the heavens be no more,
they shall not awake, nor be
raised out of their sleep.

Job. 14: 12

In Nelson's Loose Leaf Encyclopedia, Volume VI, article "Immortality," I read:

"The Greek idea of the immortality of the soul has always held a firm place in the Christian consciousness."

In "Americana," article "Immortality," is this statement:

"When Greek philosophy reached its highest culmination in Plato, the doctrine of the soul's immortality became an integral part of accepted doctrine."

In the Encyclopedia Britannica, page 808, article "Plato," we are told that Plato travelled much, and visited Egypt and conversed

"Connected with the belief in the immortality of the soul is the belief, existing among the Egyptians and many Christians, in a state where souls are purified after death."

It follows that Rome became influenced by the pagan philosophy of other heathen nations and especially by the Grecians:

"In the palmy days of their literature, the Romans absorbed the ideas of the Greeks with regard to future life."—*Americana*, art. "Immortality."

"The views of the Greeks, and especially the views of Plato, have had a profound, an incalculable influence on Christian thought."—*Americana*, Vol. 14, art. "Immortality."



ANOTHER VIEW OF KING TUTANKHAMEN'S TOMB

much with the priests of that country. The statement is significant, and accounts for some of his conclusions in regard to immortality.

In the New Teacher's and Pupil's Cyclopaedia, Volume IV, page 1370, article "Immortality," I find the following statement:

"Among the ancient Egyptians the idea of immortality led to a belief in a dwelling place of the dead and of a future judgment. Their beneficent god Osiris judged the departed, and, 'having weighed their hearts in the scales of justice,' he sends the wicked to the regions of darkness, while the just are sent to the god of light."

Also another paragraph, hinting at the heathen origin of the doctrine of purgatory, is found in the New Practical Reference Library, Volume II, article "Immortality," edition of 1918.

Following this thought further from a historical standpoint, I read:

"Unimodied spirits were supposed very frequently to visit and to be much attached to places where their bodies were buried. And this opinion derived [transmitted] to Christians from the Greeks and Romans, drew a great conflux of supplicants to the sepulchres of the saints."—*Mosheim's Church History*, book 2, century fifth, part 2, chap. 3, par. 2: *Murdock's translation*.

The above sketches changes which took place in the fourth century; the following those taking place in the fifth.

"As no one in those times objected to Christians' retaining the opinions of their pagan ancestors respecting the soul, heroes, demons, temples, and the like, and their transferring them into their devotions; and as no one proposed utterly to abolish the ancient pagan institutions, but only to alter them somewhat and purify

them; it was unavoidable, that the religion and the worship of Christians should in this way become corrupted."—*Ibid.*

"During this [the seventh] century true religion lay buried under a senseless mass of superstitions, and was unable to raise her head. The earlier Christians had worshipped only God and His Son; but those called Christians in this age [century] worshipped the wood of a cross, the images of holy men, and bones of dubious origin."—*Id., century seventh, part 2, chap. 3, par. 1.*

Thus, with the great apostasy, predicted so fully in the Scriptures, came in the doctrine of man's inherent immortality. It is strange indeed that upon so important a matter almost the whole Christian world should accept, when the doctrine is without the support of revelation and has for its source only the human reasoning of pagan philosophers.

Much could be written in regard to the influence of this belief on the minds of men, for truly the seed has developed many forms of superstition, resulting, in some instances, in the total corruption of the mind and morals of whole tribes and nations.

The Lord calls a halt upon those evil influences by the revelation of Bible truth concerning this matter; namely, that there is no consciousness in death, and consequently no communication with the dead. There can be no worship of heroes, of saints, or of images representing saints; no worship of the Virgin Mary, no purgatory, no constant misery and a burning hell fire



"Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

for the wicked, nor for the man who dies in the Lord a Paradise tinged with sorrow for lost friends. The truth on this subject is to be men's salvation at this time.

❖ ❖
 "THERE'S nothing terrible in death,
 'Tis but to cast our robes away,
 And sleep at night, without a breath
 To break repose till dawn of day."

❖ ❖
 DEATH, so called, is a thing which makes us weep,
 And yet a third of life is spent in sleep,
 —Byron.



"Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father." John 20:17. Note that Jesus did not go to Paradise when he died; He lay in Joseph's new tomb.

SIMPLE TREATMENTS

By LOUIS A. HANSEN

How to Give Them



ANY minor ailments yield readily to simple measures of treatment. There are many persons, quite skilful in the use of home remedies, who do not get frightened at the appearance of every little ill or pain. Those who know how to reason from cause to effect can often tell what is the trouble—why there is a headache, or an attack of indigestion, or some other disorder. They also know how to remove the cause, and the simple remedy that gives relief.

In many cases of illness in children, and perhaps in older persons too, some digestive disturbance may be the cause, and a regulation of the diet and cleaning out of the bowels may be all that is necessary to correct the trouble. A hot foot bath and rest in bed may be all that is needed to cure a cold. A cool enema or a sponge bath may readily reduce a simple fever. Usually such cases may be successfully handled with home treatments.

But while it is well to feel confidence in the home treatments, it is also well to exercise caution against undertaking too much. An illness not recognized as serious might become a grave matter by waiting too long before seeking skilled help. Many learn this too late.

But while there is need of caution not to attempt home treatment of grave diseases, every parent should know how to treat the common illnesses that are liable to enter any family, without having to call for the doctor or resort to the use of drugs. There are many minor ills that may be quickly relieved by suitable simple measures.

Severe Burns

For a severe burn of the hand or foot, placing the part in cold water will give quick relief. This keeps the air away. It may be used as a temporary measure until a dressing

is prepared, or it may be prolonged. If a considerable part of the body is burned, submerging in a full cool or neutral bath for a time is helpful, though of course one should guard against chilling the patient.

Cuts or Wounds

For a cut or a wound, use very hot water, as hot as may be borne, either placing the part in the water or pouring the water over the cut or wound. Cloths wrung out of very hot water may be applied and changed frequently. Very hot water stops the bleeding and cleanses the wound—an important matter in such cases, as it is by germs getting into the fresh wound that blood-poisoning results. Painful sores may be avoided if this course is followed, even in small cuts or wounds. Only sterile or boiled water should be applied to open wounds.

Sprains or Bruises

Either hot or cold water may be used for sprains or bruises. Hot water relaxes the muscles and relieves the pain. A prolonged immersion of the part in cold water reduces congestion. If much swelling is present, it is well to hold or bind a wet cloth over the part for some time.

Fractures

For a fracture use very hot water, either by immersion or by the use of the fomentation. Care should be taken against burning or blistering. The use of hot water relieves the pain and relaxes the muscles. The relaxation of the muscles by a preparatory use of heat permits an easier setting of the broken bone.

The Hot Blanket Pack

The hot blanket pack is the envelopment of the body in a woolen blanket wrung out of



JACK MINER

Of the Miner Bird Sanctuary,
Kingsville, Ont.—birdman, lecturer,
and author.

After a day or two, alternate hot and cold may be used to advantage.

water as hot as can be borne by the patient. The articles necessary to give it are four or five blankets, a pillow, a rubber sheet if available, two or three towels, three or four hot-water bottles or rubber bags, a basin of cold water for compresses, and a foot tub or bucket. The treatment may be



Miner Bird Sanctuary—one of the rose walks that entwine about the property.

given on a couch or in bed. Either will do.

It is well first to secure an action of the bowels by an enema, if necessary, then give a hot foot bath. Having the patient drink hot water or slightly sweetened lemonade will facilitate perspiration in the pack. Hot drink may also be given while in the pack; for this have at hand hot water and a drinking tube. Put a cool compress on the patient's head while giving the foot bath.

Spread dry blankets on the bed or couch, bringing them well up on the pillow. Fold a blanket lengthwise (double blanket will retain heat longer) and wring out of boiling water. Two persons can wring the blanket better than one, unless a wringer is used. The patient should be wholly undressed, and ready to get on the blanket as soon as it is opened. Keep the blanket folded or tightly twisted until ready to place it on the bed, then open quickly to avoid losing heat. If the blanket is wrung as dry as possible, there is little danger of burning.

The patient should lie down on the hot blan-

ket just as soon as possible after it is opened. Wrap the entire body, excepting the head, in the hot blanket. It is best to have the arms between the folds of the blanket rather than next to the body. After the wet blanket is wrapped closely about the patient, bring up a dry blanket, one

side at a time, and wrap about him. Place a hot-water bottle or bag between the legs, one at the feet and one at each side. See that they are sufficiently covered to prevent burning the patient. Then bring up and fold over the other dry blankets. The wet blanket must come in contact with the body up to the chin, and both it and the dry blankets should be well tucked in at the feet and neck to exclude the air. A towel at the chin will prevent chafing by the blankets.

Keep a compress wrung out of cold water on the head, renewing it as often as necessary to keep it cool. In case of faintness or weak heart action, indicated by shortness of breath, place a cool compress or an ice bag over the heart.

This treatment should not be greatly prolonged, or given too often, as it is exhausting. From twenty to thirty minutes is long enough, and one such treatment a day is often enough. The duration of the pack should never be long enough to induce an injurious rise of temperature. Remember this, especially when giving



Bird's-eye view from public highway of one of the ponds on the Miner Bird Sanctuary. Thousands of visitors from both the United States and Canada yearly visit this spot.

it in cases of fever in which the surface of the body is cool but the temperature high.

In taking the patient out of the pack, unwrap one blanket at a time. Give a sponge bath or cold towel rub as the wet blanket is removed, exposing and bathing a portion of the body at a time, and drying and covering the part, first one arm, then the other, the chest, abdomen, and legs. Bathe the back after the wet blanket is entirely removed. Keep the patient well covered after the treatment, to avoid chilling.

This treatment produces vigorous sweating. It is valuable for the relief of internal congestion or pain. It is like a fomentation applied to the whole surface of the body. It is a quick means of dilating the blood-vessels of the skin, thus aiding surface circulation. In acute congestion or inflammation of the kidneys, as sometimes occurs in scarlet fever, diphtheria, and other infectious fevers, the hot blanket pack may be used with excellent results.

It reduces the congestion and aids the kidneys to function.

In Prison

DR. ROYCE laid aside his stethoscope, and looked straight into the eyes of the girl before him. "You come of a race of soldiers, Cynthia Farnsworth," he said. "Can you take a blow?"

The girl's face whitened, but her eyes did

not flinch from the doctor's gaze. "Go on!" she commanded.

"It isn't what you think—it may be all the harder for that reason. There's nothing the matter with you physically. You're as sound as a nut."

The fear in the girl's eyes changed to bewilderment. "Nothing the matter!" she echoed, in a voice tense with surprise.

"I said, 'Nothing physically.' It's all mental—or psychic. It's the trouble with thousands of people. There's something you want to do, and circumstances won't let you do it. So your body's sulking like a naughty child." The doctor looked down into his brick-walled garden now and not at Cynthia. "Sometimes it's because a woman wants to have a home and children of her own, and life doesn't give them to her; sometimes it's because of some thwarted ambition; sometimes it's because she's shut in by difficult duties and can't get the recreation or social contact that she



FAITH

KATHLEEN DAVIS

Be ours the faith of a sea-gull fair,
Whose poise is steady and still
As he moves along in the misty air
Or rides the waves at will.

Be ours the faith of a sea-gull wild,
Who rides the caps of the sea---
In his cradle of waves as safe as a child
That is rocked on mother's knee.

Be ours the faith of a sea-gull brave,
Who fears nor gale nor tides,
Who trusts his Maker's power to save,
And calmly and safely abides.

needs. There are as many reasons as there are people, but the results are practically the same." The doctor swung about suddenly. "Who," he asked, "do you think is the most interesting woman in Warrenport?"

"Oh—Miss Mary Campbell," the girl replied instantly.

The doctor nodded. "Good! You get one hundred on that answer. Well, Mary Campbell came near going under once, and she fought her way out. Nobody helped her that I know of—except God. She just faced things

squarely, wasted no time in regret, and worked at her problem till she solved it. It seemed as if she had enough knockdown blows to put anybody out of commission. For years she dreamed of the foreign field, and then they wouldn't take her because of chronic heart trouble. So then she turned to the heathen at home, and did a wonderful work in Africa down on Charles Street, till her mother became helpless and she was shut in with her for years. Then she began to write her bits of articles at night, after her mother was asleep. Because there was real life in them they brought her friends; lots of girls wrote her from all over the country.

"When her mother died, Mary was exhausted physically and went to a little California settlement to live out-of-doors. In two months she was in the heart of things out there. Once she told me her secret. It's one of the best prescriptions I know, and I'm going to prescribe it for you now: 'When you're shut in one place, you can always break out somewhere else.' You see, Mary Campbell counted all the world her heritage, and refused to let herself be cheated out of it. That's all, child. Go home and test your prison walls, and break through somewhere. You won't need me any more," he added very quietly.—*Selected.*

The Moslem's Horse

HOW a poisonous serpent in the interior of Sumatra, East Indies, came near bringing a fanatical Moslem mob upon a missionary, was told by Mr. G. F. Jones, of the Seventh-day Adventist Mission, while in America on furlough. He said:

"In May, 1908, I landed on the west coast

of Sumatra, and made arrangements for the journey by horse into the interior. Much of the way was through forest and jungle infested with wild elephants and tigers and large howling monkeys. . . .

"The rajahs [chiefs] were friendly and hospitable; and finding that my diet was a restricted one, like theirs, they preferred to class me more as one of themselves, different from the other Christians of their acquaintance. So I had many open doors among the Mohammedans while they hailed me in every village as an *alim*, that is, in the Malay language, a 'learned man of God.' I felt that to lose their confidence would be a misfortune. But an incident occurred which was a trial and a test.



Landing under difficulties at Mollendo, Peru, coast terminus of the Bolivian railways. Because of destructive storms, docks cannot be maintained there.

"One day at noon, while we were resting and eating and the horse was grazing, a large poisonous snake attacked and bit the horse in its mouth. The owner from whom I had hired the horse at once realized that the animal would die, as horses seldom live after a bite from this snake. The man began to weep and moan for the loss of his means of gaining a livelihood. He condemned himself for listening to and following a man who was

not a Mohammedan. The snake bite was looked upon as a sign of God's anger against the man for allowing himself to be won over by a Christian. 'Now God is punishing me,' he cried and wailed.

"It was an ugly crowd that gathered. The sentiment regarding my being an *alim* had suddenly changed. Some were running hither and thither for medicines to save the horse, which already was suffering the symptoms of the venom.

"I was greatly distressed at this turn of
(Concluded on page 30)

Seen Through Others' Eyes

A Modern Christian's Prayer

O LORD, I come to Thee in prayer once more,
But pardon that I do not kneel before
Thy gracious presence, for my knees are sore
With too much walking. In my chair instead
I'll sit at ease, and humbly bow my head.

I've laboured in Thy vineyard Thou dost know.
I've sold ten tickets to the minstrel show.
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've baked a pot of beans for Wednesday's spree—
An old-time supper it is going to be.
I've dressed three dolls for our annual fair,
And made a cake which we will raffle there.

Now, with Thy boundless wisdom so sublime,
Thou knowest that these duties all take time.
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes,
My children roam the street from morn till night,
I have no time to teach them to do right;
But Thou, O Lord, considering my cares,
Wilt count them righteous, and heed my prayers.

Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce all visitors to patronize
The men who in our programme advertise,
Because I've chased those merchants till they hid
Whene'er they saw me coming,—yes, they did.

Increase the contributions to our fair,
And bless the people who assemble there.
Bless Thou the grab bag and the gypsy tent,
The flower table, and the cake that's sent.
May our whist club be to Thy service blest,
The dancing party gayer than the rest.
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls. Amen.

—Peterborough Post.

Languages of the World

How many languages are there in the world and how many words in the English language?—The counts differ, as languages are more or less merged with one another. There are said to be 3,424 spoken languages or dialects in the world, according to one authority, distributed as follows: North and South America, 1,624; Asia, 937; Europe, 587; Africa, 276. The leading language throughout the world is English, being spoken by about 150,000,000 people. German is next, being spoken by about 120,000,000. The next most used languages in order named are Russian, French, Spanish, Italian, and Portuguese. The English language contains approximately 700,000

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words, but of this number nearly one half are scientific terminology seldom met outside of textbooks, and archaic, and obsolete words, so that, according to the New Century dictionary, our actual speaking vocabulary aggregates about 450,000 words. The German language is estimated to contain about 150,000; the French, 210,000; Russian, 140,000; Spanish, 120,000.—*Selected.*

Why a New Gospel?

To the Editor of the *Mail and Empire.*

SIR: The talk of the hour, in newspapers and journals, is an adapted gospel. We must adapt the Bible, they say, to the spirit of the age. The watchword of the day in the circles of theological modernism is: "A new gospel for a new age." But one of the ablest thinkers of modern days, a university professor of eminence, pointed out not long ago that men who think and speak in this way completely mistake the difference between the absolute and the accidental. The truths of the Bible are absolute. They have no more to do with the developments of man through the ages than have the axioms of mathematics and geometry. The changes of the centuries make no difference in them. Five thousand years from now two and two will still make four; a straight line will lie evenly between two points; water will freeze at 32 degrees F. and boil at 212 degrees F.; children will still laugh and be merry, boys still romp and be mischievous; men and women still smile and weep, eat and drink, grow and die. And so the absolute truths of the Bible. God, the Almighty, Creator and Father; Christ, the Son of God, Saviour and Redeemer; man, created in the image of God, sinful, suffering, sorrowing, dying, needing salvation and comfort, able to cry to God, and crying to Him by the mystic power of faith: these constitute the underlying elements of the immutable gospel. And that is why the Bible and the gospel of Christ will go on and on from age to age, ever old and ever new. Because men know a little more, have a little more, travel a little more, does not alter the fact that they are what they are—sinners. . . . What, after all, are such

secondary trifles as the invention of railways, telephones, telegraphy, airplanes, submarines, radios, compared with those everlasting facts that concern the whole human race; of life and death, of sin and sorrow, of the hunger and thirst of the human soul for the divine; and the marvellous satisfaction of the Word of God, which, like bread, nourishes my soul, and, like water, quenches the thirst of my spirit? Almost the last public words of that famous British Labour leader, Mr. Keir Hardie, were these: "My friends and comrades, I often feel very sick at heart with politics, and all that pertains thereto. If I were a thirty-years-younger man, with the experience I have gained during the past thirty-five years, I would, methinks, abandon house and home, and wife and child, if need be, to go forth among the people to proclaim afresh and anew the full message of the gospel of Jesus of Nazareth. We are all of us, somehow or another, off the track." And then he went on to say that what is wanted is a fresh inspiration, a fresh vision of the gospel of Christ, the salvation of the individual and collective soul. O, that every minister and teacher today could catch the vision of old Keir Hardie, and realize the infinite glory of the old, old story that is ever fresh and ever new, the gospel of Jesus and His love.

Yours, etc.,

DYSON HAGUE.

—*Mail and Empire*, Nov. 24, 1923.

Prophets Change Tune

You cannot have failed to notice the change which has come over the prophets since the end of the war. They began by assuring us that we were on the eve of one of the most magnificent developments of good will and prosperity which the world had ever seen. Everybody was scanning the horizon to see the sunrise of the Good Time Coming. But gradually the tone of forecast changed. Disappointment and disillusionment seized upon all the people. A poisonous unrest crept in everywhere. It seemed that actual disintegration was about to take apart all that mankind had built up, until at the present time, the tone of the prophets is distinctly one of gloomy foreboding.

Can we interpret all this? Can we find its meaning? Can we cast off our dependence on the prophets and see the signs of the times for ourselves?—*Dearborn Independent*, March 6, 1920.

The Bible in Russia

To the Editor of the *Mail and Empire*.

SIR: A good deal of scepticism must be felt, not to say suspicion, in reading of favourable missionary prospects in Russia. Mirages waylay the unwary. If there are missionaries at work in that country, they are in large measure helpless, for it is a truism that, unless missionaries are able to circulate the Scriptures among their people, they are unable to accomplish their mission. It is only a dribble now and again that can be got in—even then with immeasurable pains. To lead a camel through the eye of a needle is as easy as to penetrate Russia at present with the Scriptures.

The British and Foreign Bible Society has its representative on the spot, with the experience of eight-and-twenty years in Russia behind him. If any one can surmount the barriers determinedly maintained, he, with the prestige of his associations, will succeed. But the Soviet have made it all but impossible to send Scriptures into that country—absolutely impossible to send them in in any quantity. They have speciously removed one barricade only to build up another practically insurmountable. An unheard-of rate of customs duty is an effectual barrier.

An example will show its working. Mr. Prokhanoff, the well-known evangelical leader in Russia, explained to the British and Foreign Bible Society that he will do his best to buy out from the customs one by one the cases of Scriptures sent to him by our agent from Finland. One case at a time, his own property, at incredible cost, he may succeed in ransoming.

This may be added: We have secured some freedom of distribution on the far eastern side of the country, and precarious correspondence has been actually achieved in isolated instances; but months elapse in transit, with no confidence that it may ever reach its destination. Much of it disappears en route.

We can only hope that in the slow evolution of the destinies of that suffering nation entrance may one day be permitted, and then will be the time for well wishers of the Russian people to help the Bible Society with both hands; but that time is not yet.

Yours, etc.,

W. B. COOPER.

—*Mail and Empire*, Nov. 24, 1923.

NEWS NOTES

—Bolivia is the only South American country without a seaboard.

—There are about 1,750,000,000 persons in the world. The total doubled in the last century.

—Swiss watchmakers can split a hair into 500 strips and measure the thickness, so exact are their tools.

—The death house at Sing Sing prison now has its radio set, to give the condemned their last contact with the outside world.

—Alaska's white population decreased 23.4 per cent between 1910 and 1920, according to the census bureau announcement.

—Of the 1,200 or more species of birds native to the United States and Canada less than one per cent are really injurious.

—Two out of every three persons in the world are unable to read and write, and one billion of the 1,750,000,000 persons in the world are non-Christians.

—It is estimated that fifteen million women and children have died of starvation and disease in Europe and the Near East as a result of the series of wars which began in 1914.

—London's population of 7,476,168 puts it well at the head of European cities. Next comes Berlin, 4,000,000; Paris, 3,000,000; Vienna, 2,000,000; and Constantinople, 1,000,000.

—By developing electric light to an intensity one fourth that of the sun's rays, experimenters have been able to make flowers bloom at a predetermined time, and to mature vegetables in from two to three weeks' less time than normally transpires between planting and ripening.

—The *Jewish World* tells us that there are thirteen Jewish members in the present British House of Commons. However, we are not to think that of necessity the number is an unlucky one. The present House is the first one since Jews were admitted that has not had a Rothschild in it.

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—It is said that the baby daughter of the Chinese minister in London spoke both Chinese and English when she was 18 months of age.

—A prisoner, serving a term in Atlanta prison for counterfeiting, was sentenced two additional years for counterfeiting money and passing it in prison.

—Under the new American law, a woman not an American citizen marrying an American since September, 1922, does not obtain American citizenship thereby. She must establish a year's residence in the United States, with due formalities. She may enter America, either accompanied by her husband or not, only as an ordinary immigrant depending on the quota rule.

The Moslem's Horse

(Continued from page 27)

affairs, among fanatical people, in a lonely country, and wondered what I could do, when I remembered how the Lord had helped others; and I believed that He would, for His own honour, in some way help me and send me deliverance in the trying situation.

"As I stood about ten yards from the excited and angry crowd, I prayed quietly, 'O Lord, help me, and show me what to do.' Instantly the conviction came to me as to God's will, and I immediately walked toward the crowd, and said, 'The Lord will not let this horse die; for He hears my prayers.' Then I mounted the trembling horse and rode away at a trot, with the people staring after me in astonishment, and the guides meekly following to the end of the stage. The horse was healed, and the men returned to their homes; while I continued my journey, praising the Lord for His loving care."

"Did you ever hear any later report as to what the villagers thought of the incident of the bitten horse?" the writer asked the missionary.

"Yes," he replied. "I returned to the coast by another route, and so heard nothing on that trip. But three years afterward two or three men from that region called on me at the Singapore Mission house. They said that their people had never forgotten the horse-and-snake incident, believing that surely an *alim*, or 'man of God,' had passed through their land."—"The Hand That Intervenes."

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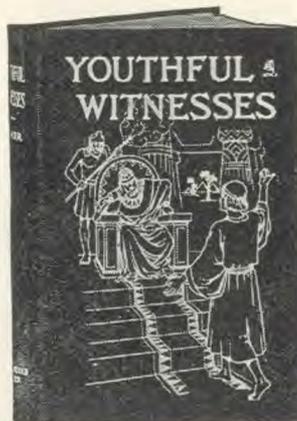
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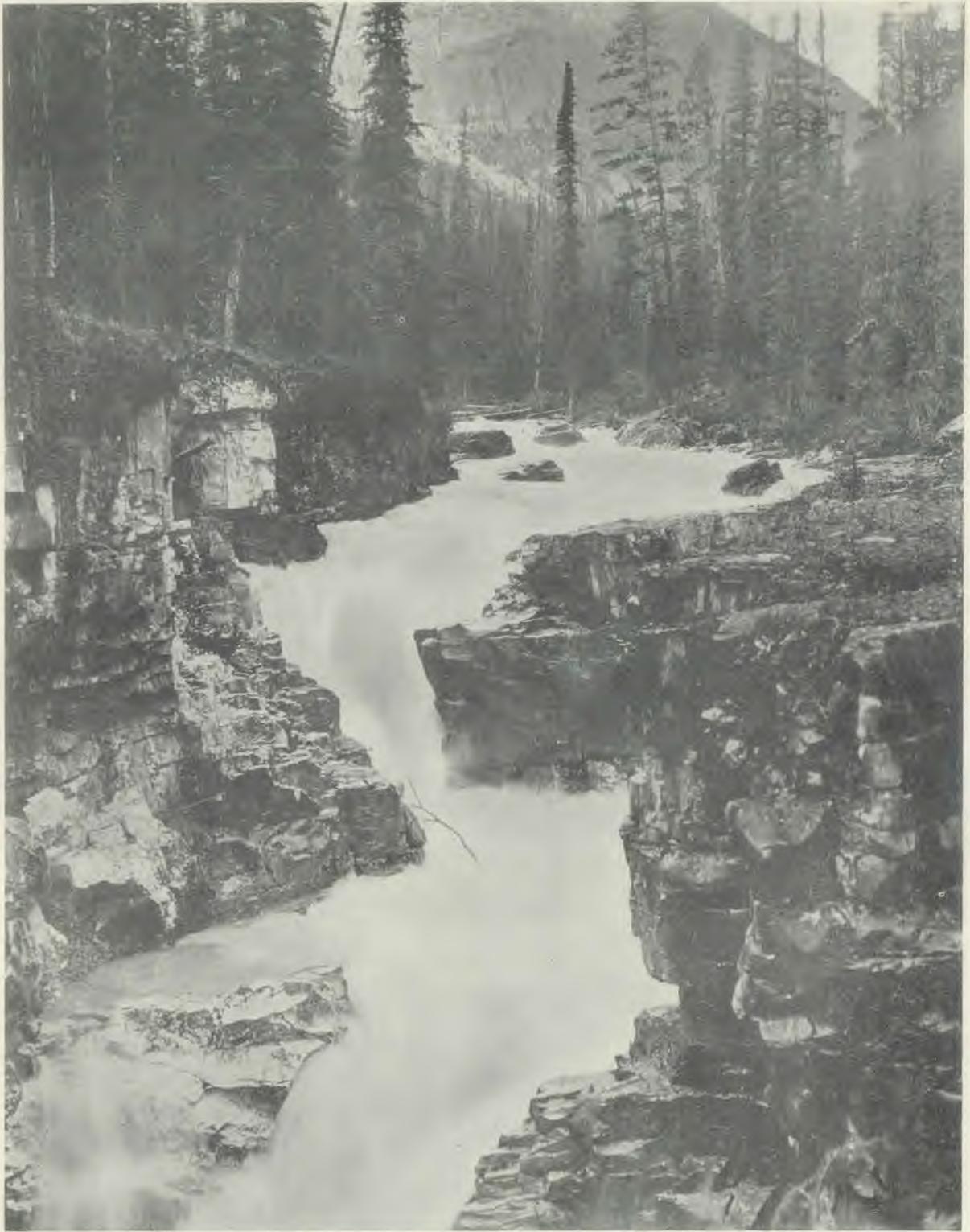
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Our sons are living men,
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A thousand isles
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Make glad the brow of Care.

But let the rash intruder dare
To touch our darling strand,
The martial fires
That thrilled our sires
Would flame throughout the land.

—Charles Sangster, in "Song for Canada."