

The Canadian **WATCHMAN**



Champlain Studios

“Character” a Nation’s Strength *See page 8*

OSHAWA, ONT.

JULY, 25c



PREMIERS OF CANADA SINCE THE CONFEDERATION

Canada, Be Strong

By GRANT BALFOUR

Wake, Canada! awake, awake!
 Daybreak in gold is born;
 Behold the fire that flecks the hills,
 And hear the voice of morn.

What people passed to heritage—
 To heritage like thine?
 Arise and fill thy destiny—
 Thy destiny divine.

Hold thou the sceptre of the free,
 Lift not the tyrant rod,
 Scorn thou the council of the night,
 Lead in the light of God.

What is the message morning brings?
 O Canada, be strong!—
 To him that hath the Lord of hosts,
 The battle doth belong.

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Editorial Comment

Christian Science

ON page 28 we publish a letter from the Christian Science Committee of Publication for Ontario commenting on an article in the April CANADIAN WATCHMAN by Harry G. Hankins M.D., one of our regular contributors. Both the letter and the article referred to are free from any semblance of unkindness. We cannot agree that natural science and spiritual science conflict, for both are of God in so far as they are truly science. When there is a seeming conflict it must be due to some misinterpretation of natural phenomena or else a failure to

comprehend spiritual law. If a professed Christian Scientist ignores the due process of natural law he has lost the way as verily as the materialist who denies the processes of spiritual law which he does not understand. The scientist naturally must distrust the testimony of a religionist who ignores the facts known to him by experience gained through observation and repeated tests and experiments. On the other hand spiritual experiences are as real and as truly scientific as natural experiences. It is as much a mistake to deny the tested results of spiritual experience



FUTURE CANADIAN CITIZENS

A party of boys from Dr. Barnardo's Home leaving Paddington station for Liverpool, where they boarded the C. P. R. liner "Montclare" for Canada. The boys are shown giving a hearty cheer before entering the train.

as it is foolish to ignore natural law. It is idle to deny the possibility of a real supernatural experience if you admit that there is a God, and it is equally foolish to ignore a broken bone or to deny the existence of pain in connection with a broken bone.

We are always willing to grant others the right that we claim for ourselves of worshipping God according to our own conscience and understanding. We have long ago found that there are many very good people who do not agree with our religious convictions. Differences in religious belief need not disturb good neighbourly relations and we are convinced that publicity never hurts a good cause nor helps a bad one. Of this we are sure, that in order to have the mind of Christ we must be born again.



Where All Agree

ON many points Catholics, Protestants and Jews disagree, but with reference to the order of the days of the week they all bear a united and convincing testimony. The almost universal custom in Christian lands of resting on the first day of the week instead of on the seventh day according to the commandment has given rise to much perplexity and many conflicting theories as to how the change came about. Some have taught that time has been lost and that it is impossible to identify the Sabbath day that Christ and the apostles observed. But singularly enough, while they differ widely on many points of doctrine, the Jew, the Catholic, and the Protestant are all agreed as to the order and identity of the days of the week. This agreement should forever silence any quibble about lost time or losing track of the days so

that we cannot tell which day is the seventh day of the week.

The Jews scattered all over the world have continuously observed the same day which they did when Christ was on earth and the New Testament is silent concerning any controversy between Christ or the apostles and the Jews about the identity of the Sabbath day. Jesus kept the day that the Jews kept although he rebuked them for the traditions that they had heaped upon the commandments.

Both Protestant and Catholic churches com-

memorate the crucifixion of Christ on Good Friday and the resurrection on Easter Sunday. Invariably the day we call Saturday comes between Good Friday and Easter Sunday. But in the twenty-third and twenty-fourth chapters of the Gospel according to Luke we are plainly told that the crucifixion took place on the sixth day or preparation day, that Jesus was laid in the tomb, rested in the grave on the Sabbath day according to the commandment, and was found to be risen early in the morning of the first day of the week. The preparation day on which he was crucified must be identical with our Good Friday; the



A late photograph of Right Hon. Arthur Meighen, ex-premier of Canada and now leader of the opposition in Parliament.

Sabbath day according to the commandment, with our Saturday and the Resurrection day or first day of the week with our Sunday. The change from old style calendar to new style did not interfere in any way with the order of the days of the week. On this one point Catholic, Protestant and Jew are in perfect agreement. Sunday is the first day of the week. It is the day on which Christ was resurrected, but as surely as the fourth commandment is binding upon Christians, Sunday is not the Sabbath according to the commandment.

Birth Control

BIRTH CONTROL is one of the remedies advocated today for the problems growing out of the rapid increase of the world population. Nearly every civilized nation exercises some supervision over immigration in order to keep out those who may become public charges or be undesirable for other reasons. This has led to the conclusion that the next logical step would be some form of birth control for the purpose of limiting the entry of undesirables into the world. Heathen nations have always practiced something very much akin to this, and it is not a new thing for their children and aged to be allowed to die from exposure, but as long as the ten commandments remained the moral standard of the church, such ideas were excluded from Christian lands.

There is no doubt, however, that in proportion as the binding claims of the decalogue become weakened the idea of birth control appeals to sociologists. The Egyptian government in the days of Moses tried to prevent the increase of the Israelites among them by civil enactment. The king's decree required mothers to throw their boy babies into the river, but this, like every other human law that works counter to God's law, was a failure. Philosophy may justify birth control, but Christianity never.



Hon. Earnest Lapointe, Minister of Justice for Canada



Lord and Lady Lansdowne as they appear today. The photograph was taken while they were enjoying spring sunshine in Hyde Park. They occupied Rideau Hall from 1888-88 when he was Governor-General of Canada.

Tax Rates Compared

CHANCELLOR PHILIP SNOWDEN in presenting his first budget to the British parliament, gave some figures comparing the per capita tax rates in sterling in various countries at the beginning and end of the present decade.

	1913-14			1923-24		
	In Sterling			In Sterling		
	£	s.	d.	£	s.	d.
United Kingdom	3	11	0	15	18	0
France	3	7	0	6	18	2
U. S. A.	1	7	11	6	14	10
Italy	2	2	8	3	6	11
Germany	1	10	8	4	1	4
Canada	3	8	2	7	19	0
Australia	3	8	1	8	1	9
South Africa	1	9	0	3	9	11
New Zealand	6	3	0	12	5	3

The comparisons of course cannot take into account all the varying conditions and methods



EAST END OF CANADA'S NEW PARLIAMENT BUILDING

This picture shows the east end of the parliament buildings at Ottawa with a statue of Sir John A. MacDonalld, Canada's first premier after Confederation, in the foreground. Looking closely you may see, beyond the statue, at the lower north east corner, the outlines of the corner stone. The inscription on the corner stone tells that it was first laid by Albert Edward, Prince of Wales, in 1860 and relaid by his brother, the Duke of Connaught, in 1916.

in use in the different countries but they are probably as accurate as possible. They are interesting too, in spite of the fact that the average good citizen does not enjoy paying taxes, but regards them at best as a necessary evil. The table shows that we in Canada have only a fair average of the burden of taxation. It does make plain one effect that the world war has had upon nearly every man, woman and child in the world. If there were any truth in the theory of evolution, certainly humanity ought soon to learn that war is a stupid thing entirely apart from the question of its wickedness. But the most certain conclusions of

science unite with the testimony of the Scriptures in teaching that there has been no marked biological development of the race. Human nature does not change with changed environment and cultural growth. That is the reason the world is talking about and preparing for the next war.

Patriotism

PATRIOTISM is a noble sentiment, but what passes for patriotism may be nothing higher than the herd instinct in the lower animals. True patriotism is not manifested chiefly in shouting, and fireworks, and hatred of foreigners.

Faith in God and love of our country are among the noblest emotions of the human soul, and they have inspired most of the good deeds, and progress toward the betterment of humanity that history records. The real patriot is just and seeks the well-being of the smaller circle of his own near kindred only in order that the benefits gained may be extended to the larger circles in all the world as rapidly as possible.

But just as religious prejudice and bigotry have led men to the most cruel, revolting, and



Vancouver Terminal, 1898



THE LIBRARY AND GROUNDS NORTH AND WEST OF THE NEW PARLIAMENT BUILDING

The picture above shows the library building at Ottawa, the only part of the central block that escaped the flames in 1916. In the foreground is the statue of the Hon. George Brown, one of the fathers of Confederation. Resting on the base is the figure of a Canadian citizen with raised hat in one hand. The other hand grasps the sword of justice and an olive branch, and rests upon the ballot box. On the shield are inscribed the words: government by the people; free institutions; religious liberty and equality; unity and progress of Confederation. The other statue at a little distance is that of Thos. D'Arcy McGee, another father of Confederation. It bears his name and the dates 1825-1868. He was assassinated in Ottawa the year following the Confederation. Just south of the part of the grounds shown here and nearer to the front of the new building stands the statue of Hon. Alex. MacKenzie, with the inscription, "Duty was his law and Conscience his ruler."

unreasonable crimes that have stained the pages of history, so perverted nationalism is capable of unutterable folly and injustice. In spite of our boasted civilization and culture men are still demonstrating that "the way of man is not in himself."

George Kennan, who died recently, lived to see the destruction of the czarist tyranny which he denounced, only to see it succeeded in Russia by a worse tyranny directed by the

very victims of the Siberian horrors. It is reported that the Irish Free State is attempting to restore Gaelic as the dominant language in Ireland. Such folly almost leads one to question whether after all the world moves. The modern child who cannot use at least one of four leading languages enters upon life seriously handicapped, as far as world business and opportunity are concerned.

The primary languages of today are English, French, German, and Spanish. English should be first in all countries within the Anglo-Saxon sphere; French in all areas where French is the dominate language; and so on with the other leading languages. After the primary language is mastered the additional knowledge of another language is an added advantage and strength, but to isolate a child from opportunity by confining his knowledge to any minority language because of sentiment or political lines is both foolish and blighting to his chances of success in life. Yet this folly is sometimes committed in the name of patriotism.



Cordova Street, Vancouver, B. C., 1889

Character

A Nation's Strength

*Britain's Great Indebtedness
to the Bible*



By A. L. KING

IN a leading article on "The Japanese," the Melbourne *Argus* rightly says that what rules the world is not knowledge, but character. This is not only perfectly true, but is a truth that needs to be remembered, yea, even emphasized, in this age of knowledge and scientific attainment, when there is grave danger of regarding the material aspects of knowledge as everything, and of overlooking or forgetting spiritual truth, thus becoming foolishly puffed up and unbalanced. To quote from the *Argus*:

"Renan at one time dreamed that a small combination of men of science could seize the power and rule the world. Japan has profited by Renan's dream. But they are on the wrong track if they think that Asia as a whole can follow, and they are probably on the wrong track at present in judging themselves. What rules the world is not knowledge, but character. Babylon and Nineveh and Egypt had knowledge and wealth and power. But each had to give way to some people with more character. Europe rules Asia because Europe possesses more character than Asia." There is considerable truth in all this.

God Tests the Nations

Two thousand five hundred years ago the great kingdom of Babylon ruled the world. It had great culture and vast wealth and magnificence. But it failed to endure. Why? Because it lacked character. Weighed in the divine balances it was found sadly wanting. It failed to carry out the divine purposes, and God who

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SARDAR SEPAH, PRIME MINISTER OF PERSIA

Persia, once a great nation, failed in the role of world leadership.

"ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4:32), took away from it world dominion, and gave that honour to another power, namely Medo-Persia.

As God had foreseen, Medo-Persia in turn failed. It did not learn the lesson taught in the fall of Babylon. It failed to be a medium through which God might effect His purposes in the earth. Hence the sceptre of world dominion was taken away from it and given to another power—Grecia. Grecia corresponded to the "belly and thighs of brass" in the image described in Daniel 2; to the four-headed leopard beast of Daniel 7; and to the he-goat, with the great horn between his eyes (Alexander the Great) described in Daniel 8. Grecia had its day of destiny and failed, and Rome, "the iron monarchy," succeeded to world power. Rome corresponded to the legs of iron in the great image of Daniel 2 and to the terrible ten-horned nondescript beast of Daniel 7. Rome became filled with luxury and honeycombed with vice and decadence, and its power waned—it was no longer the Rome of Cæsar and Augustus, and the irruptions of the barbarians

tore this once mighty empire into fragments.

To none of these fragments or divisions, or to any other nation in the world, was world dominion to be given. The day of world dominion was in fact past when the palsied hand of imperial Rome dropped the sceptre and the "ten kingdoms"—represented by the feet and toes of iron and clay—succeeded.

These divisions of the old Roman Empire have often since dreamed of world dominion, but to none of them has it been given. Those fragments can never be welded into one mighty whole again. "They shall not cleave one to another," says the Scripture, (Dan. 2:43). Charlemagne tried to weld these broken fragments together. He failed, as did Napoleon and the ex-Kaiser when they in turn tried to effect what a single verse of Scripture, twenty-five centuries ago, declared could never be.

Why England Became Great

These ten divisions of the old Roman Empire, however—represented in the nations of Western Europe today—have been granted their choice between good and evil and the divine eye is still upon them, observing closely their national character.

It is not without reason, for instance, that Great Britain has for so long held such far-flung dominions. There is a divine hand behind it all. Britain, more fully than any other nation in Europe, accepted the principles of the great Reformation of the sixteenth century, and thus prepared herself to do a work in the earth that no other nation could do. The working out of Reformation principles gave England the spirit of liberty that has ever since been the heritage of Anglo-Saxon peoples.

Wherever the Union Jack flies, there is liberty—freedom to worship God according to one's conscience, freedom for the black man as well as for the white. England could never have had this wonderful freedom had she never accepted the Reforma-

tion with its accompanying open Bible. Under Rome it would have been impossible, and England could never have become the great England she subsequently became. Had she accepted the principles of the Reformation even more fully and continued to follow the advancing light of Scripture, she would doubtless have become a greater England still. Due to this Reformation, Anglo-Saxon principles or at least the best and purest of them—have been such that God has been able to use the Anglo-Saxon peoples more fully than He has any other races.

Undoubtedly there are disintegrating forces at work in Britain today, as there are in all the world, and English character has undoubtedly been deteriorating, but this is not to deny the wonderfully purifying and inspiring forces that England drew from the Reformation and the Bible, and which have given her every element of true greatness that she possesses. And it is safe to say that had England, like Spain, turned down the Reformation and become a persecutor of those who sought to make the Bible their rule of faith, she could never have become the great Power she has since become. Her great days, indeed, may be said to date from the sixteenth century, particularly from the reign of Queen Elizabeth. Then it was that the Bible exerted a mighty influence upon the nation generally, and at the end of her reign England stood in the forefront of European Powers, having advanced wonderfully from comparative feebleness to greatness.

England's Great Debt to the Bible

John Richard Green, the famous historian of

the English people, thus describes the influence of the Bible upon English life and character. He says:

"The popularity of the Bible has been growing fast from the day when Bishop Bonner set up the first six copies in St. Paul's. Even then we are told, 'many well-disposed people used much to resort to the hearing there-



CARLISLE CASTLE

of, especially when they could get any that had an audible voice to read to them. . . . One, John Porter, used sometimes to be occupied in that goodly exercise, to the edifying of himself as well as others. This Porter was a fresh young man and of a big stature; and great multitudes would resort thither to hear him, because he could read well and had an audible voice.' But the 'goodly exercise' of readers such as Porter was soon superseded by the continued recitation of both Old Testament and New in the public services of the Church; while the small Geneva Bibles carried the Scripture into every home, and wove it into the life of every English family.

"Religion indeed, was only one of the causes for this sudden popularity of the Bible. The Book was equally important in its bearing on the intellectual development of the people. . . . Sunday after Sunday, day after day, the crowds that gathered round the Bible in the nave of St. Paul's, or the family group that hung on its words in the devotional exercises at home, were leavened with a new literature. Legend and annal, war song and psalm, State-rol and biography, the mighty voices of prophets, the parables of evangelists, stories of mission journeys, of perils by the sea among the heathen, philosophic arguments, apocalyptic



An interesting photograph of Mr. Rudyard Kipling with his wife and daughter. The picture was taken on the day of the burial of Mr. Bonar Law in the Abbey.



Mrs. G. W. Cook, of Montreal, mother of Lady Minto and of Lady Haddington. She was met at Liverpool, on her arrival there, by Lord and Lady Haddington.

visions, all were flung broadcast over minds unoccupied for the most part by any rival learning.

"But far greater than its effect on literature or social phases was the effect of the Bible on the character of the people at large. The Bible was as yet the one book which was familiar to every Englishman; and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm. The whole moral effect which is produced nowadays by the religious newspaper, the tract, the essay, the missionary report, the sermon, was then produced by the Bible alone; and its effect in this way, however dispassionately we examine it, was simply amazing."—*History of the English People* (Macmillan & Co., 1907), Vol. V., page 85.

Under the influence of the Bible, the British and Foreign Bible Society and the American

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Recessional

RUDYARD KIPLING

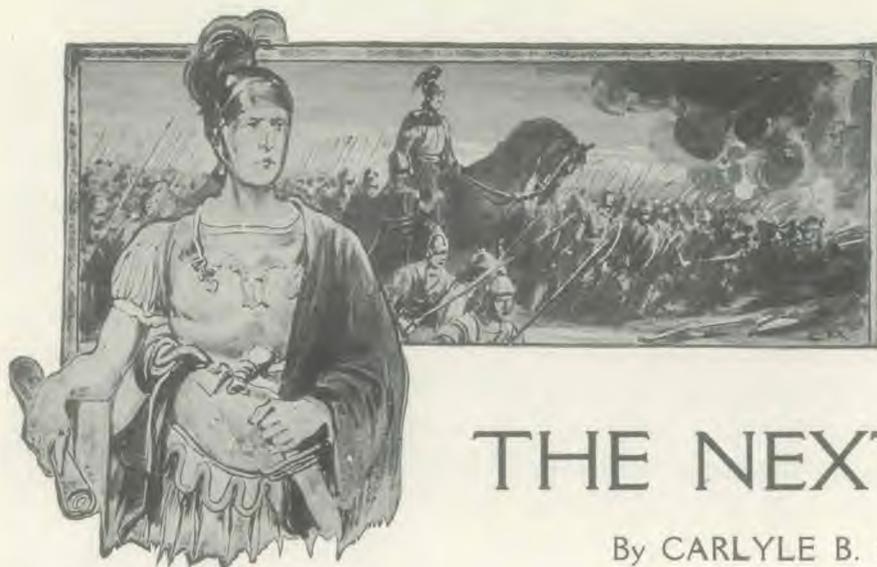
God of our fathers, known of old—
 Lord of our far-flung battle-line—
Beneath whose awful hand we hold
 Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget.

The tumult and the shouting dies—
 The captains and the kings depart—
Still stands Thine ancient sacrifice,
 An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget.

Far called, our navies melt away—
 On dune and headland sinks the fire—
Lo, all our pomp of yesterday
 Is one with Nineveh and Tyre.
Judge of the nations, spare us yet,
Lest we forget—lest we forget.

If, drunk with sight of power, we loose
 Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
 Or lesser breeds without the law—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget.

For heathen heart that puts her trust
 In reeking tube and iron shard—
All valiant dust that builds on dust,
 And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord. Amen.



“There are more men under arms in Europe today than there were in 1913-14.”—*Where are We Going?*” by David Lloyd George, p 53.

THE NEXT WAR

By CARLYLE B. HAYNES

ANOTHER war, a far more devastating war, a war which will destroy civilization, a “catastrophe which may wipe the very life of man off this planet,” is inevitable.

Speaking of the possibility of war, David Lloyd George writes:

“A statistical survey of European armies today is calculated to cause alarm. Europe has not learned the lesson of the war. It has rather drawn a wrong inference from that calamity. There are more men under arms in Europe today than there were in 1913-14, with none of the justification or excuse which could be pleaded in those days.”—*Where are We Going?*” p. 53.

Describing a certain gas-generating compound before a Congressional committee, Captain Bradner, chief of research of the Chemical Warfare Service, said:

“One plane, carrying two tons of the liquid, could cover an area of one hundred feet wide and seven miles long, and could deposit enough material to kill every man in that area by action on his skin.”

The winner of the gold medal of the Royal United Service Institution in England, Brevet Col. J. F. C. Fuller, in his essay on the warfare of the future, says:

“It is quite conceivable that many gases may be discovered which will penetrate all known gas armour. As there is no reason why one man should not be able to release one hundred cylinders simultaneously, there is no reason why he should not release several million; in fact, these might be released in England today electrically by a one-armed cripple sitting in Kamchatka, directly his indicator denoted a favourable wind.”

Planning to Kill Whole Nations

In the laboratories of the world today men are studying new ways of killing other human beings, killing them by wholesale, killing them by entire nations. Maj. Gen. E. D. Swinton, of the British Army, in discussing this, said:

“I imagine, from the progress that has been made in the past, that in the future we will not have recourse to gas alone, but will employ every force of nature that we can; and there is a tendency at present for progress in the development of the different forms of rays that can be turned to lethal processes. We have X-rays, we have light rays, we have heat rays. . . . We may not be so very far from the development of some kinds of lethal ray which will shrivel up or paralyze or poison human beings. . . . The final form of human strife, as I regard it, is germ warfare. I think it will come to that; and so far as I can see, there is no reason why it should not, if you mean to fight. . . . Prepare now. . . . We must envisage these new forms of warfare, and as far as possible expend energy, time, and money in encouraging our inventors and scientists to study the waging of war on a wholesale scale instead of. . . thinking so much about methods which will kill only a few individuals at a time.”

Scattering Disease-Bearing Germs

Disease germs have already been used in warfare. Their use will be greatly enlarged in the next war. Some rare disease flourishing in some distant part of the world, so that people elsewhere will have no natural immunity against it, will be chosen. The germs of this disease will be cultivated until they are sufficiently strong to produce a malignant type. Then, after inoculating the home armies and the civilian population, they scatter these bacilli, by aeroplanes, by spies, by infected insects, vermin, or water, and other means, through the country of the enemy. Shortly the opposing army is weakened by sickness, and thus becomes an easy prey.

So among the dread possibilities of the war to come is a sudden, blighting, mysterious epidemic, death stalking abroad indiscriminately, from which no man can save himself.

Then there are diseases of plants which may be easily scattered, wiping out the grain crop of the enemy, and resulting in starvation.

The World War cost in money \$200,000,000,000. If to this is added the indirect cost, such as property destruction, loss of production, and the money value of human lives, we



have a total that staggers the imagination. We have not yet begun

to pay the price. The future is mortgaged beyond the possibility of payment. The next war will completely bankrupt civilization. Economic recovery will be impossible.

Cell-Destroying Gases to Make the Earth a Desert

Lethal gases will be the standard weapon of the war to come—that is, of course, providing scientists do not meanwhile discover or invent something more destructive. A property of the gases now being experimented with is one that sterilizes—not merely kills, but actually prevents cell growth. Listen to the comment of an expert:

“You burst a container carrying a minute quantity of the substance which makes the gas, at the foot of a tree. You do not see the fumes rise; it is invisible. But within a few seconds you see the leaves begin to shrivel. While we are not quite certain, we estimate that the land on which this gas has fallen will grow nothing for about seven years.”—“*The Next War*,” p. 110.

In the coming war, clouds of such gas will cover hundreds of square miles, not only killing all unprotected living things, both animal and vegetable, but making the soil completely sterile—“for about seven years.” Orchards, gardens, farms,—all become deserts. There is no more essential item in the wealth of nations than the power of the land to produce food. The next war will destroy that power over large areas.

Destruction of Helpless Noncombatants

The *Literary Digest* for Nov. 17, 1923, contains the account of a symposium conducted by the New York

Herald on the subject of the next war, to which articles were contributed by three military men,—a German general, a prominent member of the French General Staff, together with Commander Burney, of the British Navy, inventor of the paravane during the war, and later a member of Parliament.

Speaking of the slaughter of noncombatant men, women, and children, with other cruelties of primitive warfare, which are confidently predicted for the next war, the German general, who is said to have been commander of an army corps during the World War, stated that the reason for this return to barbarity would be the development of the modern aeroplane. He writes:

“Little imagination is needed to predict what will happen. Air squadrons will drop their poison and fire bombs upon the cities, and the country back of the lines will be reduced to ruins.”

In its summary of the symposium the *Literary Digest* says:

“They agree that victory in this war will depend largely upon the destruction of helpless noncombatants, far in the rear of the fighting lines, and that this destruction will be chiefly brought about by aeroplanes. Poisons, including both gases and death-dealing disease germs, will be scattered over the cities. Thermite bombs will start fires, and explosive bombs will destroy factories and lines of communication, along with the civil population. The three military critics agree that there is no defense against this slaughter at the present time,



The former German sea raider, Prinz Fitel Friedrich, that terrorized allied shipping during the war, has been renamed the Otsego and is now a cannery tender on the west coast. She is shown entering the Lake Washington ship Canal from Puget Sound.



The American reparation experts on the committee appointed to determine Germany's financial ability to pay indemnity. They are, left to right; H. M. Robinson, Brig. Gen. Charles G. Dawes and Owen D. Young.

since, to put it professionally, the development of the aeroplane has put the offense far ahead of the defense in modern warfare. They agree also that, in case of another great war, so much of civilization would be destroyed that a return to something resembling the Dark Ages would not be improbable. European civilization might easily be blotted out, agree the German and French authorities, and the British Commentator, Commander Burney, of the navy, inventor of the paravane during the war, and at present a member of Parliament, says that America would be anything but immune."

Silent, Invisible, Scentless Lethal Gases

Commander Burney, of the British Navy, in his contribution to this symposium, writes:

"With regard to poison gas, the attack would perhaps be even more insidious. Gases now exist that are more than 1,000 times as powerful as anything used in the late war, and on a still day I venture to think that containers carrying gas instead of explosives would kill more people than the same weight of bombs. There is one gas which is so powerful that the person inhaling it would be killed instantaneously. When this gas was tried upon a cat, the animal fell over dead without even a tremor.

"Most of the earlier gases, so I believe, affected the animal so that it showed signs of discomfort for some little time before it was vitally affected. The development here is important. Such a gas would not give people time to put on gas masks. Critics will say, however, that there will be plenty of warning because of the noise of the aircraft engines. Not so, says the scientist; the engine can be silenced absolutely, and we have already silenced about 60 per cent of the noise of the propeller. My own opinion is that within ten years aircraft will be practically silent. When that time comes, it will not be a case of "manna" descending from heaven, but silent, invisible, scentless gas that will kill certainly and instantaneously.

"Another danger that such a gas will have for the city attacked is its capacity to hang for days at a time

if it is not disturbed by wind. Being slightly heavier than air, it would sink into all the low rooms, subways, and cellars, as well as into the bomb-proof shelters that may be erected in the future. One can imagine the effect of an attack upon a city with subways if the gas was to percolate down the ventilators and stairs. All persons travelling would be instantly killed.

"With regard to germs and bacteria, I do not propose to enlarge upon this matter, but I am given to understand that flasks and containers filled with these could be dropped into reservoirs, and would thus poison the water supply of all towns.

"Perhaps those people who live in Chicago and other cities at great distance from the sea will consider themselves to be perfectly safe, owing to the limited radius of action of aeroplanes. I do not believe that they have any real

reason to assume that sense of safety. The combination of the airship carrying aeroplanes gives to the attacking planes so great a radius of action that any town could be reached."

Disease Germs of Horrible Virulency

The French writer, Col. Jean Fabry, formerly of General Joffre's staff, declares that "diseases spread by microbes will certainly play a large part in the next war." He observes that it has been "a long time since boiling oil and melted wax were poured on adversaries, but the next war seems likely to take us back to those old days, with infinite improvement in the machinery by which such tortures were made possible." He also declares that "microbes, disease germs of horrible virulency, will be thrown into the drinking water of the cities of the enemy. Aeroplanes will be used for spreading these and other horrors among the civil population."

The Destruction of Culture and Civilization

The German contributor, Gen. Berthold von Deimling, writing of the progress which has been made in the use of poison gas, says:

"Specially sinister progress also has been made in the use of poisonous gas in future war. A poisonous gas has been discovered, the so-called Lewisite gas, against which no gas mask will be a protection. For the further development of gas warfare, the entire field of chemical industry is available, and it is not improbable that a gas has already been discovered which, highly

(Continued on page 50)

concentrated, not only irritates but instantly kills. "For the throwing of this all-life-destroying poisonous gas, air warfare has at its disposal ten-ton bombs, which would be ten times as large as the largest used during the World War.

"Truly no imagination is needed to depict what will happen in a future European war. The air squadrons will drop their poisons and fire bombs down upon the cities of the enemy, and Europe will be reduced to ruins. This will mean the destruction of culture and civilization."

Then consider the effect of war upon the human heart and mind. During warfare, hate propaganda is deliberately cultivated. Every soldier must be made into "a bit of a brute." The civilian population is similarly affected. The World War was accompanied, as all know, by crime waves in all countries, and highway robberies, burglaries, and sudden murders of passion, increased alarmingly. Restlessness, lawlessness, and anarchy follow in the wake of war.

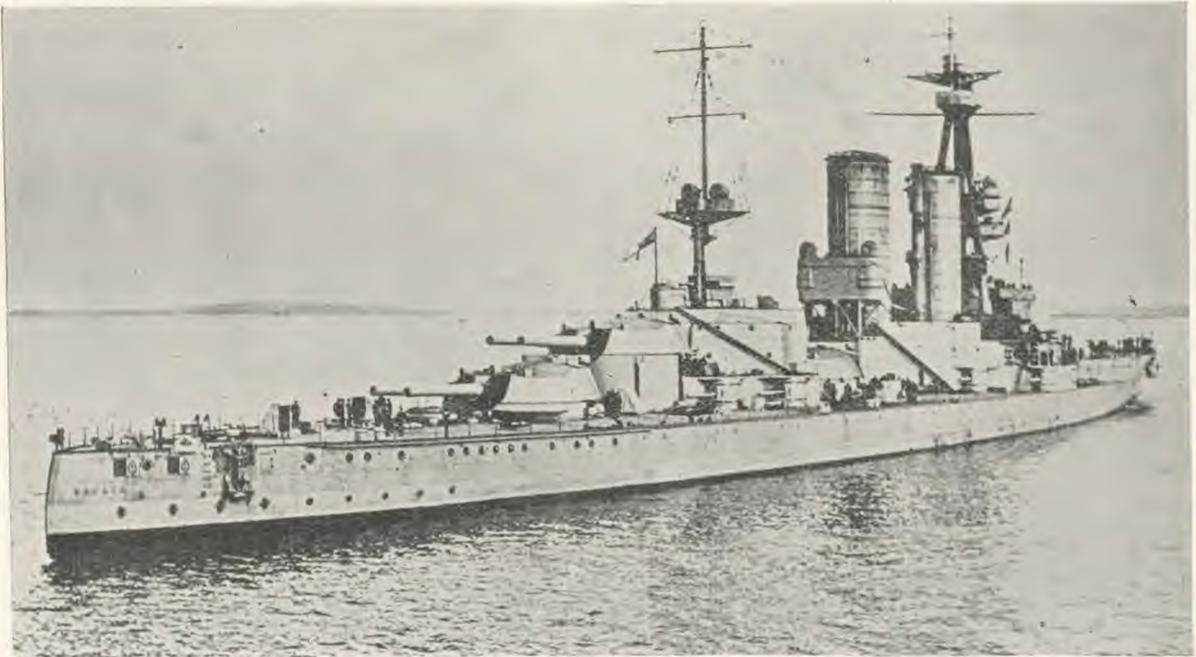
The spirit of restlessness, lawlessness, and anarchy is not limited to one country, but is spreading throughout the world. The impulse to cast off the restraints that law and order have placed on the lower passions of man, has taken possession of myriads everywhere. The terrible calamities, destructions, and desolations which wait upon the footsteps of the demon of lawlessness, seem powerless to deter men in their maddened course. The fiercer passions which rage in the natural human heart

are being given free rein, and are driving men everywhere into a terrible abyss. The Spirit of God is apparently being withdrawn from the earth, and man is being left alone with all the evil passions of his nature, with no power to restrain them, and these are breaking out in the most barbarous excesses.

We see in this the ominous forecast of that fearful period just before us, when God's Spirit will no longer strive with men and the door of mercy will be closed. We stand amid the shadows of the events which will close human history. We stand amid preparations for the final conflict. We stand upon the verge of that time of trouble such as never was.

There is a headlong rashness that is becoming more and more a characteristic of our times. Everything moves forward in startling haste. Prudence, wisdom, and caution are brushed aside as of little account, and this characteristic, which is so rapidly developing the spirit of headlong, disorderly haste, of constant restlessness, of feverish rashness, is marked in the Bible as one of the signs of the last days. "This know also, that in the last days perilous times shall come. For men shall be . . . heady." 2 Tim. 3:1-4.

In other words, and summing it all up, the next world conflict may be the Armageddon of the Apocalypse.



H. M. S. CANADA

One of the finest battle cruisers in the British Navy named in honour of the Dominion of Canada.



Lady Byng, wife of the Governor-General of Canada, photographed with Captain Webster of the C. P. R. liner "Montclare" before leaving the ship at Liverpool.



The Continental trains of the C. N. R. here shown and satisfactory.



This unique tram car runs between Smooth Rock Falls and the C. N. R. four miles distant carrying mails, express, and passengers. No fare is charged and it meets all trains.



Radio installations. The method of wiring is results have been achieved.



British locomotives shipped from Newcastle-on-Tyne being landed at Kiddepore Docks, Calcutta. These are the first fully equipped engines to be imported to India.



Four outstanding leaders in Britain's first labour cabinet. The photo shows, left to right, front row:—Mr. Ramsay MacDonald, Mr. J. H. Thomas, Mr. Arthur Henderson, Mr. J. R. Clynes.

Making Christ King by Force

No New Scheme



By CHARLES S. LONGACRE



VERY now and then organizations arise which are determined to make Christ King of the present world, and they seek to force Him to the throne through the gateway of politics, and to establish His kingdom on earth by reform legislation and social evolution, instead of employing gospel means to bring about the result desired.

This scheme to make Christ King by force or by legal means is not a new adventure. Even while Christ was on earth, His friends gathered around Him and deliberately planned to make Him king by force, and the divine record says that "when Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." "My kingdom is not of this world," was Christ's reply to Pilate's question, "Art Thou the King of the Jews?"

He is to be King "of the world to come," but, "not of this world." His kingdom is to be set up "without hands," that is, without instrumentality. (See Dan. 2:44, 45.) It will be done by the direct act of God alone.

Any effort to set up the kingdom of God by legal process, or to enthrone Christ as King in the realm of civil law, is destined to fail. It always has failed in the past, and it will never succeed, for it is utterly contrary to the plan of Christ as set forth in His teachings by word and example in the gospel.

When the church was supreme in both the spiritual and the temporal realm during medieval times, it repeatedly proclaimed Christ to be King of this present world and in the realm of law, and in fact in every phase of human experience. Down through the centuries until today, human attempts have been made by civil law to set up Christ as the acknowledged King and Master of all men and nations in organ-

ized society. The pious Savonarola, in 1495, tried to have his beloved Florence formally vote Christ into civil sovereignty as its real King, both in spiritual and in temporal affairs. Thirty-two years later, in 1527, the city-state of Florence, by a great majority of the citizens and by actual ballot, elected Jesus Christ as King. On one of the great palace doors was placed a tablet inscribed, "Jesus Christus Rex Florentinti Populis P. Decreto Electus."

The Holy Roman Empire repeatedly declared in council and in the realm of law that Jesus Christ was the true King of this present world, and that the Holy Roman Empire was His kingdom on earth, and all that was needed to make His reign supreme everywhere in social service, in political reform, in civic justice, and in human welfare, was merely to extend the borders of the Holy Roman Empire and the authority of His so-called vicegerent until they embraced the whole world. This programme led to a union of church and state, with the church claiming supremacy. It led her to force her issues upon unwilling subjects at the point of the sword and the threat of the stake and flaming torch. Under the conception of this doctrine of making Christ supreme in the realm of law and by force, the church felt justified in the indulgence of the most terrible persecutions the world ever witnessed, against dissenters and nonconformists.

Do we want to repeat this bloody history of the past when the church and the state were united in unholy wedlock? We answer, No! Emphatically, No! Yet there are more than twenty religious organizations in America whose avowed object is to make a conquest of the world by the means of reform legislation for the universal enthronement of Jesus Christ in the realm of law as the civil ruler of nations, and to subject to punishments, chastisements



and vigorous prosecutions, all who refuse to yield to their interpretations of the divine will and the divine law.

In other words, these reform organizations set themselves up as God's true representatives on earth, to interpret His will and law, and also to execute His vengeance for Him, forgetting that God has said, "Vengeance is Mine; I will repay."

The present tendency of the church to meddle in politics and to dictate laws for the government in matters of religious and moral concerns, is fraught with great evil. Unless this movement to make Christ King by force in the realm of civil authority and by carnal means, is checked, America will go the way of all nations which have trod this road before her, and her streams will likewise become crimsoned with the blood of martyrs whose love for liberty of conscience is stronger than their desire for

❖ ❖

"THEY'RE only truly great who are truly good."

❖ ❖

"THE Bible is a precious storehouse, and the Magna Charta of a Christian. There he reads of his Heavenly Father's love, and of his dying Saviour's legacies. There he sees a map of his travels through the wilderness, and a landscape, too, of Canaan."



The Rev. Harry L. Bowlby, General Secretary of the Lord's Day Alliance, photographed in his office in New York.

Waking up of Nations

We are living, we are dwelling,
 In a grand and awful time;
 In an age on ages telling—
 To be living is sublime.
 Hark! the waking up of nations,
 Gog and Magog to the fray;
 Hark! what soundeth? Is creation
 Groaning for her latter day?

Christian, rouse and arm for conflict,
 Nerve thee for the battlefield;
 Bear the helmet of salvation,
 And the mighty gospel shield;
 Let the breastplate, peace, be on thee,
 Take the Spirit's sword in hand;
 Boldly, fearlessly, go forth then,
 In Jehovah's strength to stand.

Wicked spirits gather round thee,
 Legions of those foes to God—
 Principalities most mighty—
 Walk unseen the earth abroad;
 They are gathering for the battle,
 Strengthened for the last deep strife;
 Christian, arm! be watchful, ready,
 Struggle manfully for life.

Christian, rouse! fight in this warfare,
 Cease not till the victory's won;
 Till your Captain loud proclaimeth,
 "Servant of the Lord, well done!"
 He, alone, who thus is faithful,
 Who abideth to the end,
 Hath the promise, in the kingdom
 An eternity to spend.

—Anon.

THE SABBATH DAY

"The evening and the morning were the — day." Genesis 1.

"At even, at the going down of the sun —" Deut. 16: 6; Lev. 22: 6, 7.



HUS, evening is the beginning of the day; and as evening begins when the sun goes down, the going down of the sun, as seen or known by any person in any place on the earth, marks the exact moment of that day's beginning, according to God's purpose for that person. In fact, as the earth, with its freight of human beings, revolves toward the Sabbath day,—the day that God stands holding at the sundown line as a sacred covering for His people (Isa. 40: 22: "He . . . sitteth upon the circle of the earth"),—He stands ready to accept His children, with their songs and prayers, and to clothe each one at the instant of His own choosing with this mantle of Sabbath sacredness. No doubt, at this time He also commissions angels to accompany them on their twenty-four hour journey through holy time and to bring them, with this mantle pure and unspotted, back to meet Him at the close of the day. He again accepts their joyous worship as they bid the Sabbath adieu, vouchsafing to them no loss of the blessing they are then enjoying, but a blessing in larger measure for the next Sabbath, that they may really know that "the path of the just is as the shining light that shineth more and more." There is no dropping back to the dim light of past week-day experience in this divine plan of "more and more," but an experimental "remembering of the Sabbath day" past, with all its blessings during the ensuing week.

New Testament recognition of this "evening and morning" arrangements of the day is found in the events connected with Peter's de-



Sundial at Moor Park, Herts

*Jewish
Christian*

Grant A. Roberts

nial of Christ. It was evening when Christ and His disciples came to eat the last Passover. Mark 14: 17. At this time Jesus said to Peter "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me." Luke 22: 34. That it was night, or after sundown, when Jesus said "this day" is plainly stated in Mark 14: 30: "Jesus saith unto him, Verily I say unto thee, That this day, *even in this night*, before the cock crow twice, thou shalt deny

me thrice." For this to have been true according to the present mode of reckoning, midnight to midnight, Peter would have had to deny Him before midnight, or before the next day began; but we know that his denial was at cock-crowing time just before break of the next morning. Mark 14: 67-72 and 15: 1 state plainly that Peter's denial was just before that "straightway in the morning" when the chief priests held a consultation.

Jesus had said, just after sundown, "this day, *even in this night*," indicating that sometime in the first half or dark part of that day Peter would deny Him; and that event coming to pass after midnight, just before morning but during the dark part of that day, proves that the day consisted of one dark part—from sundown to sunrise—called evening or night, and of one light part (see Gen. 1: 5, margin) called morning, and not of half the dark part of two days and the light part of one, as would be the case under the present man-made method of reckoning the day from midnight to midnight.

Under God's plan of beginning the day at

sundown, practically all of His people all over the earth are awake and can enter into the Sabbath, and bid it adieu, with appropriate service of worship. Even the heathen can know positively when the day begins and ends (see Ps. 19:1-7; Rom. 1:19, 20); and somehow, it would seem from these verses that through the language of the day and night and the going down of the sun (Ps. 104:19) God would speak to even the heathen of His "perfect law" (Ps. 19:7), one part only of which (the Sabbath) is regulated by these, His agents.

Under man's plan when the day begins practically all christendom is unconscious in sleep, and the day is ushered in and departs in company with those who choose the midnight hour in which to be awake, because their deeds are evil. Can it be acceptable to the Saviour that this should be practically the only class to welcome His holy day and to bid it adieu? And besides, under man's plan all the millions of earth who have no mechanical timing devices must remain ignorant of the beginning and ending of the Sabbath day.

Under God's plan every moment of one entire day can be given to Him in Sabbath worship. Under man's plan this is an impossibility, as parts of two days are involved in man's boundaries of the day and no part of either is holy time, the earliest part of Sunday missing any part of sacred time by approximately six hours, for God's holy day closed at sundown of the day before.

Under God's plan the length of the day, the time of beginning and ending, and the exact instant of God's welcoming each individual on earth into those holy hours, are regulated with a precision and purpose of love that are divine and that permit of no mistake or alterations. Neither the irregularities and consequent regulation of clocks, watches, and other man-made timing devices, governmental daylight-saving laws, nor any other thing or things within the province of man can effect God's plan for the day. It is as unalterable as is the Sabbath law itself reposing—as it does—in the ark of heaven.

As God definitely pointed out to the children of Israel when to begin the day (the tenth day of the seventh month) by telling them to begin it on the ninth day at even (Lev. 23:32), so we may know, by applying the same divine method, that the seventh-day Sabbath begins on the sixth day at even.

When we find ourselves approaching the sun-

down line on the sixth day, knowing as we do that God sitteth upon the circle of the earth and stands ready to baptize us with Sabbath blessings, shall we ever again, through carelessness, come up to that line with avoidable half-finished secular duties occupying our attention?

The day of God's law that "utters speech" and the night that "sheweth knowledge," (Ps. 19:2), whose "line is gone out through all the earth, and their words to the end of the world" (verse 4) Whose voice is heard where there is no speech nor language (Ps. 19:3), is still the day composed of one dark and one light part; the evening and the morning day; the day that begins and that ends "at the going down of the sun."

The Old Testament

CALVIN P. BOLLMAN

PROBABLY few of us appreciate the Old Testament as we ought. It was from the Old Testament that the child Jesus received His religious training. It was by quotations from Deuteronomy 8:3; 6:16, and 10:20, that our Saviour met and overcame temptation. (See Matt. 4:1-10.) Throughout His ministry our Lord quoted from and enforced His doctrine by the law, the prophets, and the Psalms. It was to the Old Testament He made appeal when He said: "Had ye believed Moses, ye would have believed Me: for he wrote of Me." John 5:46. All the preaching of the apostles was from the viewpoint of the Old Testament.

Years passed before the church had any of the writings which we now call the New Testament, and the proof texts of the apostles were necessarily drawn from the Old Testament. Writing to Timothy, his son in the gospel, the apostle Paul said: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

But notwithstanding all this, and much more that might be said to the same end, there are some religious teachers who seem to take delight in heaping contempt upon the Old Testament, while professing great reverence for the New. But the words of our Lord are still true, and are just as applicable now as when spoken over eighteen hundred years ago: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.



Prayer and Healing

By DANIEL H. KRESS, M.D.

EN ought always to pray," said Jesus, and in answer to the request, "Teach us to pray," He said, "When ye pray, say; 'Our Father which art in heaven.'" He taught his disciples to direct their petitions to His Father in heaven; a power outside of themselves. As a man, Jesus was dependent upon God for help, consequently he was a daily petitioner at the throne of His Father. His helplessness made prayer a necessity. He was wholly dependent upon God in His work of healing. He said, "I can of mine own self do nothing." Coué, to whom the people flocked for healing, taught his disciples, not to depend upon power from above and without for healing, but said, "In your own self, is the power to heal." Christian Science says the same. Mr. Palmer, who heads the Chiropractic movement says, "All power comes from within." In referring to prayer, he said, "What would the ideal chiropractor have to pray to? . . . You have God in His infinity already within you. Everything that a man could ask or pray for he has within. . . . A prayer, chiropractically does not exist." "You ask, why does the chiropractor not pray? No necessity exists for prayer. Once that cause has been adjusted there exists nothing to pray to." One of the missions of chiropractic is, he says, "perhaps to make un-

necessary any prayer upon the part of man. Time and reason will tell."

The chiropractor recognizes only one cause of disease and that is a displaced vertebrae or nerve pressure, while the Bible teaches that sin is responsible for disease. Jesus came to save mankind from sin, or the cause of disease. The whole purpose of the gospel is to bring men and women into harmony with God's law, or in other words to make commandment keepers of them. "Sin no more," He said to the man He had healed, "lest a worse thing come upon thee." Again we find the admonition, "Confess your faults one to another, and pray one for another that ye may be healed."

John the Baptist, Jesus, and the apostles, said to the people who appealed to them for help, "Repent ye." Mr. Palmer in speaking of the chiropractor, says, "He does not go through all this red tape repenting and coming to Jesus, about having his soul or spirit brought to Jesus." He tells us why, "We know why that man is poor, why that man is a criminal, why that man is sick in bed, why the other man is a drunkard. Rather than alleviate the condition we adjust the cause of the unit which makes them so. . . . The chiropractor sees no symptoms, doesn't care for anything about them, pays no attention to prayers, pills, or faith, but finds a cause and adjusts it."



"Disease," he says, "is only the result of bone pressure on nerve trunks. The chiropractor is concerned distinctly with the release of that pressure, after which disease ceases to exist, otherwise the chiropractor would not exist."

This is certainly a strange doctrine. The Bible urges men to forsake sin, which is the cause of disease. Coué said, "Don't bother about the causes of an ailment, be concerned about the effect, and to make that effect disappear." This teaching appears very innocent, but it encourages sin. It encourages the profligate to believe "Every day and in every way, I am getting better and better," with sin unre-moved. It is a monstrous deception welcomed naturally by those who love sin. Dietetic errors are among the chief causes of ill health. Palmer teaches: "When one thoroughly understands the philosophy of chiropractic he is no longer obliged to ask in vain why people are well, sick, lean or fat, physically active or lazy, bright or dull, hysterical or crazy: why one man can eat pork and beans three times a day as long as he pleases without ill effects, while another suffers the torture that only the dyspeptic knows if he departs a hair's breadth from the simple diet of crackers and milk." Nerve pressure explains it all according to this system. Any system of healing which deals merely with results and ignores causes is a deception. I admit that the one who can hypnotize himself into believing this lie, will suffer less from violating the laws of health and from sinning than will the one whose conscience condemns wrong doing. What the sufferer from bodily infirmities resulting from sins committed needs, after he has forsaken his sins and made the needed reform, is to hear the words, "Son be of

good cheer, thy sins are forgiven thee." A conscience void of offense toward God or man, makes for health. "Sin no more lest a worse thing come upon thee."

The physical condition of those who suffer mentally can not be helped by the mere correction of wrong habits of life. The mind must have attention. A change of mind will greatly aid those in regaining health. The gospel of Christ presents to all the real remedy for all of man's ills, both physical and mental. It

corrects wrong habits and brings peace to the troubled mind. The purpose of prayer is not to persuade God to do for us that which He is unwilling to do. It is not designed to change God's attitude or thoughts toward man. Its aim is to change man's attitude toward God. It is to open the mind to Him so that He can do for us what He desires, and to bring us into harmony with all of His laws both physical and spiritual.



Cures and "Cures"

"It is bad enough for people to be sick. But it makes a bad matter worse when the sick must run the gauntlet of so-called cures offered for any and every ailment.

There are many forms of disease and no telling how many "cures." Evidently all these healing methods are not doing what they claim to be able to do.

It is poor comfort that one cure derides and decries another, disputing its claims and posing itself as the genuine article. The fact is that no cure-all has as yet been found.

Be certain that any remedy, or any method or system of treatment, that promises a cure without calling for a reform in living is fraudulent. That is one of the earmarks of quackery."—Editor "Life and Health."

Where Infidelity Loses Out

By GEORGE B. THOMPSON

.....
*WOULD you have
a note of trium-
phant victory at the
journey's end? or a
wail of despair?*
.....

THE most noted infidel America has yet produced, standing by the coffin of his brother, said: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry." How hopeless and sad this is!

The mother of Hume, once a Christian but who had apostatized and wandered into the mazes of scepticism, when on her dying bed wrote her son the following pathetic letter:

"My dear son: My health has failed me. I am in a deep decline. I can not long survive. My philosophy affords me no comfort in my distress. I am left without the hope and consolations of religion, and my mind is sinking into a state of despair. You can afford me some substitute for the loss of the hopes of religion. I pray you hasten home to console me, or at least write to me the consolation that philosophy affords at the dying hour."

At the close of an infidel's lecture in England, a woman uneducated, old, and poor, approached the infidel, saying: "Sir I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What

has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh, that's not the question!" said she; "Keep to the point, sir. What has your way of thinking done for you?"

"The infidel endeavoured to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman."

How different is the unbeliever's wail of despair from the triumphant shout of victory of those who have the Christian's hope! The apostle Paul forsook all to follow Him whom he met on the road to Damascus. He forsook former friends and brethren. He was whipped and scourged. He was shipwrecked, and was a day and a night in the deep. He travelled with criminals to Rome to stand before Cæsar. When sun, moon, and stars had not been seen

for many days and all hope of being saved had been given up, God did not forget His servant. Though the captain had lost his reckoning, God had not lost sight of His praying servant on the stormy Adria, and sent him words of comfort. Paul, though a prisoner, dispelled the gloom with these hopeful words:

"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts 27: 22-25.

When under sentence of death in a cold, dirty, cheerless dungeon in a Roman prison, expecting at



Monument to Wolfe on the Plains of Abraham, Quebec. "The paths of glory lead but to the grave."

any moment to see the executioner enter his gloomy abode and convey him to the place of his execution, Paul did not dwell on the gloomy prospect before him, but was sustained by the Christian's hope. He said: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 6-8.

Here is a life something more than "a narrow vale between the cold and barren peaks of two eternities."

His Own Name There

When John was sentenced by a godless emperor to exile among convicts on Patmos, the Lord whom he loved appeared showing him the triumphant future of God's people, and his own name written in the foundations of the eternal city. It made but little difference to the illustrious apostle where a Roman magistrate ordered his name written while God had it in the foundation of his capital city. Here is hope.

While health, prosperity, and friends are ours, we may lean on the mutterings of infidel unbelief. But when friends are no more, when riches take wings and fly away, and death begins feeling for the heartstrings, there is a longing for the Christian's hope, a longing to pray to the Christian's God. This is well illustrated by an incident related by the late H. L. Hastings:

"One evening, after the writer had spoken to some sailors about this matter, Captain Nickerson arose and told a little of his experience as follows:

"About the year 1861, I was a sailor on board the "Heroine," of Darien, Georgia,

bound for Montevideo, South America. We were east of the Bermudas, running under single reefed topsails. It was the dog-watch in the evening, and a sailor named George and myself were on the watch on the topgallant fore-castle, in the forward part of the ship. I was talking with him of my early life, and of the lessons of piety which I had learned at home.

He ridiculed the whole, and declared that there was no God, and that all this talk was mere moonshine.

Different When Overboard

"Eight bells rang, and the watch was changed, and the men were called away to pump ship. George took a bucket to get some water to fetch the pump. As he flung it over the side of the vessel, it caught in the water, and as we were going quite fast, George was drawn overboard. Instantly the cry was heard "Man overboard!" We were on the larboard tack; the mate shouted, "Hard-a-starboard the wheel!" and the vessel came round, and stood on the starboard tack, and we could hear George crying in the darkness, "Save me! Save me! Save me! Save me!"

"We immediately launched a boat, but it stove in launching, and began to fill with water. The steward came to our assistance with some blankets, which we stuffed in the hole to stop the water, and we hastened to the rescue. The night was dark and the sea was rough. We pulled out into the darkness, and followed the sound as well as we could, until we came to the place where poor George was struggling with the waves. Being



a good swimmer, he had kept himself from sinking, and we found him about a quarter of a mile from the vessel, drew him on board, and pulled back to the ship with our boat half full of water. In thirty minutes from the time he fell overboard, we had him safe in his bunk in the fore-castle, and as comfortable as we could make him.

“The next morning I said to George, “Did you think that the ship was going to leave you, and that you were lost?”

““Yes, I did,” said he.

““Now, George, be honest; what did you do then?”

““I prayed to God.”

““But I thought you did not believe there was a God,” said I.

““George replied, “When a man is overboard, in a dark night, and the ship going away from him, and he expects to *die*, a man *thinks* different, and *feels* different, and *talks* different from what he does when he is on the topgallant fore-castle spinning *yarns* in safety.””

God Is Our Refuge

OVER and over and over again are these words repeated in the scriptures by psalmist and prophet, men who lived in times of great instability and turmoil. God was one to whom they could ever fly for safety

and rest. Never, we think, were these words more comforting, however, than at the present.

We are surrounded still by physical forces which are uncontrollable. An earthquake smites Italy and great numbers are killed or injured. A cyclone sweeps down upon a beautiful garden district in Canada, and houses, vineyards and orchards are laid in ruins. Health officials take all known scientific precautions, yet a plague stalks in and claims thousands of victims in a few days. Men are stupefied with amazement, or say, it is an act of God—man’s knowledge and strength are valueless in the face of such forces.

In the world of humanity we have like uncontrollable forces. Earthquakes are violently upheaving the souls of the nations; cyclones of unrest are sweeping through society; terrible contagions are abroad affecting the spirits of the world’s peoples. Earth is being moved by the powers of revolution, and mountains of stability are being carried into the midst of the seas. Man is powerless.

Roger Babson, speaking to business men not long ago, affirmed, “If the problems of the world are to be solved adequately, we must return to the old, satisfying, religious viewpoint.” The president of the Boston Chamber of Commerce said, “You may be astonished to hear me, a Jew, say this, but in my opinion we stand between two alternatives—either anarchy or Jesus Christ.” Man is of little avail—God is our refuge.—“*Onward.*”



Daniel in the Lion's Den—saved by prayer.

THE LAW OF LIBERTY

By Mrs. Myrta E. Steward

THE legitimate work of civil government is to protect the God-given rights of man, and to punish those who violate them. On the other hand is the divine injunction: "Let every soul be subject unto the higher powers." Rom. 13: 1.

There is One who is higher than all these earthly powers. "The Lord most high is terrible; He is a great King over all the earth." Ps. 47: 2.

God has a law for His subjects,—the moral law of ten commandments, the decalogue,—which its Author calls "the law of liberty." James 2: 12.

The second table of the decalogue contains the inalienable rights of man. The "great King" manifests His solicitude for the welfare of His subjects by placing a guard over these rights in the form of prohibitions. If all would implicitly obey these commands, every one would have liberty to enjoy all his personal rights.

The first table of the decalogue is also a part of the law of liberty. But it belongs exclusively to God, and every man individually, since it relates alone to the one man addressed in these commandments. No other person is to interfere with the first table of the law of God further than to see the man indicated, has

liberty to obey it. This is religious liberty, founded on man's religious rights.

How does the "great King" administer His law? He gives it to the world with a description of the rewards of obedience, and the consequences of disobedience. Then it is left with man to choose whom he will serve. There is no compulsion in the choosing; man is left free to obey or disobey the commandments. This is religious liberty.

God has a lofty, all-important project in connection with His government; He is developing characters that will be worth preserving. They must have inbred independence, and be trustworthy in every way. A person who is always under the lash can have no independence. Compulsion results in nothing but enemies, hateful and hating; in slaves who have no minds of their own; and in hypocrites, who can never be trusted on account of their habitual deceivings.

All such come far short of meeting God's perfect standard. Compulsion never enters into the Lord's plans or methods.

Are God's agents on earth all working in harmony with Him? or are some of them antagonistic to His methods, and to His law of liberty? How about compulsory Sunday laws?

Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48: 17, 18.



Seen Through Others' Eyes

"Do not form opinions blindly;
Hastiness to trouble tends;
Those of whom we thought unkindly,
Oft become our warmest friends."

Will Irwin on Pacifism

If in the decade between 1904 and 1914 the churches of the Christian world had said, "Thou shalt not," there would have been no general European war. If the churches should say to-day, with one voice, "Thou shalt not," there would never be another war. The solution of this question—the most pressing problem which confronts the world today, "is in the hands of the churches," if they care to use it—organized Christianity and organized Judaism. It would take centuries to build up such an organization for peace as these churches, an organization so powerful over the minds and hearts and imaginations of men, so experienced in dealing with human problems, and one so rich and powerful. As events rushed on to the catastrophe of 1914, none raised even a feeble voice to protest against the horror and shame which the Christian nations were about to loose upon the world. Christ, gagged and bound, was delivered by His own servants captive to Mars. They did this for the most part blindly, not knowing what they did. But, if they betray Him again, they will do it consciously, out of the cowardice of their own hearts—as did Judas.—*Will Irwin, in the Christian Century, March 13, 1924.*

Christian Science

A Comment on Dr. Hankins' Article

TO THE EDITOR OF THE CANADIAN WATCHMAN,
SIR:

Your April issue contained an article entitled "Christian Science" by Dr. Harry G. Hankins, who, from a viewpoint gained by education and practice in physical science, frankly and honestly questioned the metaphysics involved in the Science of Christianity. The doctor's language, too, was so free from harshness and intolerance that it is not surprising that he is a contributor to a Christian publication like the CANADIAN WATCHMAN.

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May I briefly, and I trust adequately, prove, as the proverbial "two and two are four," that Christian Science is "knowledge gained and verified by exact observation and correct thinking," the definition of science given by the doctor. Correct thinking must emanate from the infinite intelligence of the universe, the mind which is God. The Bible declares that to know God is eternal life. Now sin, whose wages or result is death, must logically be, and is, ignorance of God, and is the emanation of the carnal mind which "is enmity against God" and which is also defined in Scripture as "the wisdom of this world [which] is foolishness with God." Sin, ignorance of God who is love, then, logically produces fear, worry, discouragement, tension and strain, resulting in sickness and disease before the final wage—death. The remedy for this, the Bible declares, is to know the Truth which makes us free. The truth about God as eternal life, infinite divine mind, unchangeable, invariable love, filling all space, having all power, and man spiritual (not material), made "in His image and likeness" "healeth all thy diseases and redeemeth thy life from destruction."

Christ Jesus, with his unparalleled understanding of God, did the will of His Father, and "healed all manner of diseases among the people." His command to all in every age was "go ye forth, preach the gospel, heal the sick" knowing that the healing of sin and sickness logically is one and the same thing. We were enjoined to have the mind of Christ, and in thus believing "the works that I do shall ye do also."

May I hope that I have shown that the Science of Christianity or Christian Science leads through Christ to God, and that I may, without being unkind or ungenerous, point out to your readers that the record of medical science, from Hippocrates to the present day is a record of each generation proving the previous one to be erroneous, and that after centuries of material (not spiritual) research, the sorrows, diseases and death of humanity continue unabated.

May I answer in a sentence two of the doctor's queries?—(1) Fear is the most potent factor in the spread of contagion; "perfect love

(God) casteth out fear," and the balance, if any, after the fear or potency is gone, is not impossible to God: (2) Christ Jesus suffered not for his own sins, but for the sins (ignorance) of the whole world. Through His unequalled understanding of God he overcame suffering, death and the grave for our eternal example. It is fitting to acknowledge this triumphant example of a full salvation at this Easter season.

In conclusion, the attitude of Christian Scientists towards other religious thinkers, and to medical doctors, would be of interest to your readers. Mary Baker Eddy, the discoverer and founder of Christian Science, writes, "A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D.,—loves all who love God, good; and he loves his enemies. It will be found that, instead of opposing, such an individual subserves the interests of both medical faculty and Christianity, and they thrive together, learning that mind-power is good will towards men."

BRITTON FOSTER
Christian Science Committee
on Publication for Ontario.

Health Thoughts

BY DR. FRANK CRANE

A SICK body is an insane body; an insane mind is a sick mind. Most bodily ailments are the by-products of unhealthy thoughts.

Here, then, is a list of health-thoughts; compare it with the list of disease-thoughts:

Work	<i>Self-pity</i>
Principles	<i>Fear (Worry, Superstition)</i>
Love	<i>Hate (Revenge)</i>
Faith	<i>Envy (Jealousy)</i>
Humour	<i>Cynicism (Pessimism)</i>

All the health-thoughts flow outward; the disease-thoughts inward. The more you think of other people, of things and interests apart from yourself, the healthier you are. The more you brood over yourself, the more you are liable to morbidity.

Work-thoughts: Every minute you employ in thinking about your work, what you are doing, and going to do, the clearer your brain and the truer your hand. Doing is the best antiseptic.

Principles: Things you have thought out and settled, and never reopen nor argue. For instance: To be honest always. To avoid sex imaginings. To keep your temper. Every

time you unsettle and discuss a principle you open a wound and invite blood poisoning.

Love: Love is to the mind and body what light and heat are to the plant. It is an absolutely essential condition to health. A person not in love with somebody or something cannot be healthy.

Faith: Doubt breeds microbes, produces moral lesion. Belief, particularly in a God who is good and just, is an essential to normality. Also soul and body turn sour without belief in good and just people.

Humour: The natural play of a healthy organism. Fun, laughter, frolic, are the best-known germicides.

Now turn to the black list.

Self-pity: First and deadliest of all poisons. Sheer auto-intoxication. The self-pitier is on the way to nervous breakdown, indigestion, insanity.

Fear: Rivals *Self-pity* as a man killer. Includes fear of the unknown, or *Superstition*; fear of the future, or *Worry*; fear of self and of others. Every fear-thought drives another nail in your coffin.

Hate, including Revenge: Don't bear grudges. Forget it. Returning good for evil is not for the other fellow's sake, but for your's; you'll live longer; and sleep better.

Envy, including Jealousy: A disease of egotism. Displeasure at another's success is a mental cancer. It spoils everything good in you.

Cynicism, or Pessimism: The philosophy of morbidity. The religion of dyspepsia. Upsets every function; cripples you.

All the gymnastic exercises in the world cannot make you sound, vigorous, and healthy if you have a sickly mind, full of dirt.

If you want to get to "*in corpore sano*" begin with "*mens sana*."—*Selected.*

The Dark Day

OF all dark days recorded in America, the most celebrated was May 19, 1780, when darkness like that of night prevailed over New England. All but the most necessary business was suspended, the schools were dismissed, and people flocked to church to prepare for the end of the world, which appeared to be imminent.—*Ladies' Home Journal, March, 1920.*

"WHO escapes a duty avoids a gain."

NEWS NOTES

—Ninety-seven per cent of Africa is ruled by the European.

—No spot in New Zealand is more than 75 miles from the sea.

—A stone monument stands in Madison County, Iowa, dedicated to the first of the "Delicious" apple trees.

—The Bible is now published in 770 languages of the world. The Bible Society hopes to continue its work of translation into 300 other languages.

—The petrified body of a miner was found in a salt mine near Bucharest. A mine lamp found on the body was of so old a type that even the oldest living miners had never seen one.

—Every year \$1,000,000 is received in letters at the Dead Letter Office of the Post Office Department in Washington. Nearly all of this mail containing money fails in delivery because of improper address.

—To eliminate the unintelligible calling of railroad stations by hoarse-voiced passenger train conductors, a device in Prague automatically displays electric-illuminated signs in cars just before the arrival at each station.

—When soot has become ignited, it can be extinguished by checking the drafts and then throwing a few handfuls of common salt upon the fire in the stove or furnace. Muriatic acid is formed and promptly extinguishes the fire.

—It takes 60,000 rose blooms to produce an ounce of attar of roses, or rose oil. Great care must be taken to pick the freshly opened blooms while the dew is still on them and before the heat of the day has begun. The odour of the roses is volatile and the heat of the sun causes the blooms to lose their strength.

—In 1844 two men arrived at the spot where Portland, Oregon, now stands. One man was from Boston and the other from Portland, Maine. Each wanted to name the place for his own home town and to settle the argument a penny was flipped. The Portland man won, according to the story. Pettygrove was his name and his descendants still treasure the historic penny.

Page thirty

—Piping made of paper by an improved process is the invention of a Frenchman. This piping is made by winding paper in a very tight manner together with the use of an adhesive compound. It is almost unbreakable and very light.

On page eleven we reprint Rudyard Kipling's "Recessional." This masterpiece should be reread often by every British patriot. An interesting story is told of the writing of this poem. It was in the year of Queen Victoria's Golden Jubilee. London had been fairly crowded with illustrious representatives from nearly all the countries of the world, who had come to do honour to Her Most Gracious Majesty. After the brilliant pageantry that attended the celebration was over, the poet, in a meditative mood, was inspired to write the words of the poem. After writing and reading it over, it is said that he carelessly crumpled the paper and threw it into the waste basket from whence it was rescued by his wife who helped to preserve it for humanity. For nobility of thought and character building qualities "Recessional" has few equals.

Character a Nation's Strength

(Continued from page 10)

Bible Society have been foremost in circulating the Scriptures in the manifold languages of earth, and those countries have been foremost in carrying the gospel to the world.

Character Wanted Amidst World Decadence

Today the world in general is rapidly growing morally decadent, which is a sign that the end of the world is nigh at hand. But history proves that the strength of a nation lies in its character. Character, too, is what all must have who enter the kingdom of God. And for building character—the godly, superlative character that will endure through the endless ages—there is no book that can in the least compare with the great Book of books. It is truly worthy of earnest and diligent study, for it is a veritable mine filled with truth more precious than gold and diamonds and rubies. Its wonderful truths, received into the mind and heart and lived out in the life, will make the character beautiful, stalwart, and strong, and fit one for the society of heavenly angels and the life that measures with the life of God.

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HEALTH

COMES NOT BY CHANCE

Real physical well-being is rarely the result of chance. It comes rather from following, either consciously or instinctively, certain definite rules.

Every family should own a copy of the new work "The Home Physician and Guide to Health." This treatise on the prevention and cure of disease is not intended to take the place of the family physician, but to aid the reader in co-operating with him intelligently. Written by a large corps of skilled physicians under the able direction of an editorial staff of men standing high in the medical profession, it presents every phase of the subject from the standpoint of the specialist. Each chapter has been composed by one peculiarly fitted for the task.



This new book has been copyrighted in Canada and completed copies will be off the press by the time you read this notice. There are 858 pages in the book, with sixteen coloured plates and over 220 other engravings. A general symptom index helps make the work readily available. For style of bindings and price, write to our nearest agency or the

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During the summer months many students are making their school expenses by selling the CANADIAN WATCHMAN. They are earnest and capable, ambitious for better equipment in the service of humanity. We bespeak for them your courtesy and help.



CANADA

By John Campbell, Duke of Argyll

FROM our Dominion never
Take Thy protecting hand!
United, Lord, for ever
Keep Thou our fathers' land!
From where Atlantic terrors
Our hardy seamen train,
To where the salt sea mirrors
The vast Pacific chain.

CHORUS:

Ay one with her whose thunder
Keeps world-watch with the hours,
Guard Freedom's home and wonder,
This Canada of ours.

Fair days of fortune send her,
Be Thou her Shield and Sun!
Our land, our flag's Defender,
Unite our hearts as one!
One flag, one land, upon her
May every blessing rest!
For loyal faith and honour
Her children's deeds attest.

No stranger's foot, insulting,
Shall tread our country's soil;
While stand her sons exulting
For her to live and toil.
She hath the victor's guerdon,
Hers are the conquering hours,
No foeman's yoke shall burden
This Canada of ours.

Our sires, when times were sorest,
Asked none but aid Divine,
And cleared the tangled forest,
And wrought the buried mine.
They tracked the floods and fountains
And won, with master-hand,
Far more than gold in mountains,
The glorious Prairie-land.

O Giver of earth's treasure,
Make Thou our nation strong;
Pour forth Thine hot displeasure
On all who work her wrong!
To our remotest border
Let plenty still increase,
Let Liberty and Order
Bid ancient feuds to cease.

May Canada's fair daughters
Keep house for hearts as bold
As theirs who o'er the waters
Came hither first of old.
The pioneers of nations!
They showed the world the way;
'Tis ours to keep their stations,
And lead the van to-day.

Inheritors of glory,
O countrymen! we swear
To guard the flag whose story
Shall onward victory bear.
Where'er through earth's far regions
Its triple crosses fly,
For God, for home, our legions
Shall win, or fighting die!