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## The Greatest Thing in the World



“If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

“And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

“And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

“Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

“Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

“Rejoiceth not in unrighteousness, but rejoiceth with the truth;

“Beareth all things, believeth all things, hopeth all things, endureth all things.

“Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

“For we know in part, and we prophesy in part:

“But when that which is perfect is come, that which is in part shall be done away.

“When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

“For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known.

“But now abideth faith, hope, love, these three; and the greatest of these is love.”

1 Corinthians 13, R. V.



# The Canadian Watchman

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## Editorial Comment

### *Love Eternal*

On the opposite page is a masterpiece on Love, by the apostle Paul, that is worthy of careful study by all who are seeking a solution of present-day problems, whether national or personal. Unless love and justice displace the spirit of hatred and suspicion, the Treaty of Versailles will not bring peace to a war-weary world. Any treaty of peace that rests on no surer basis than the might of the victors, only sows seeds of future wars.

Love is not recognized as a political force, and yet it is a mighty influence in shaping the destiny of men and nations. The Bible says that God rules in the kingdoms of men; and regardless of their religious convictions, the brightest minds have ever recognized that there are forces in every conflict that cannot be measured and that frequently turn events into most unexpected channels. Bismarck, the great German statesman, referred to these unseen and unmeasured influences as "the imponderables."

Napoleon Bonaparte, on the island of St. Helena, once remarked: "Alexander, Cæsar, and I reared empires on force, and they perished. Jesus Christ established a kingdom on love, and it endures."

Truly, love is not only the greatest thing in the world, but the greatest need of the world today. The gospel is still "good news" up to date, "a very present help in trouble." The labourer, the capitalist, and the statesman alike need it. Love works through law, and is productive of peace, justice, and the largest

possible measure of liberty and equality of blessing. "Love worketh no ill to his neighbour."

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### *Take Courage and Try Again*

Take courage and try again, but make an honest effort to succeed in what you are doing now, while trying to find out what you are best fitted for.

Knut Hamsun, winner of the Nobel prize for literature for 1920, was once a conductor on a Chicago horse-car line, and was discharged because he could not remember the names of the streets. That was forty years ago. Today, after winning the \$50,000 Nobel prize, he is acclaimed the greatest fiction writer in Scandinavia. While in America, he worked as a dishwasher, a house painter, a lumberjack, and a conductor. He is a Norwegian, and is sixty years old. His book "Hunger" is probably the most famous of his works.

Courage and perseverance will overcome many severe handicaps. When Knut Hamsun lost one job, he did not become discouraged and worry over his failure; he found another, and struggled to improve until success was his. Hard work does not always bring fame, but it is the surest road to success, and is open to the majority of men and women of all classes. It is the idle hands that become weak and useless. The example of this now famous Norwegian ought to be an incentive to thousands of others, young and old. What one has done another may do. The proper use of our faculties tends to prolong our usefulness.





U. & U.

Warren G. Harding



U. & U.

Calvin Coolidge

### ***Presidential Election in the United States***

Warren G. Harding and Calvin Coolidge, candidates of the Republican party at the last general election, Nov. 2, 1920, will be inaugurated President and Vice-President of the United States, at Washington, March 4, 1921.

They received 404 votes in the electoral college, while James M. Cox and Franklin D. Roosevelt received 127. In the United States the voters do not cast their ballots directly for the Presidential candidates, but for electors of the party of their choice. Each state is entitled to electors in proportion to its population and representation in Congress. The electors from all the states form what is called the electoral college. These meet after the election is over and cast ballots for the Presidential candidates. In this way every state votes as a unit. The Republican party, for instance, has a large majority in Pennsylvania, but their surplus vote in Pennsylvania will not help to elect any Republican electors in Virginia.

It may happen that the successful candidate receives the support of a minority of the

states, and sometimes a minority of the popular vote. The state that has a large number of votes in the electoral college, and that may possibly be carried by either political party, is called a pivotal state. In general, the great political parties try to nominate their candidates from some one of these pivotal states. The people resident in the District of Columbia have no vote for Presidential candidates.

In the last election, Harding and Coolidge received the electoral votes of thirty-seven states, and Cox and Roosevelt of eleven states. The result shows what is called a Republican landslide. Probably this was due more to the general feeling of unrest and a desire for change than from any vital differences in the fundamental policies of the two parties.

It is reported that President Harding will introduce the innovation of asking the Vice-President to occupy a regular place in the Cabinet Council. The new plan, if adopted, will give the Vice-President a much more important part in the administration. It will also prepare him for the position he would have to occupy in case the President should die or become incapacitated.





British & Colonial Press

Sir Robert Borden



Press Illustrating Service, N. Y.

Woodrow Wilson

***"Honour to Whom Honour Is Due"***

Sir Robert Borden and Woodrow Wilson were placed by Providence in positions of national responsibility in Canada and the United States during the time of the Great War. They were forced to make decisions involving life and death, in an environment charged with passion and conflict of opinion often accompanied by a propaganda of deliberate misrepresentation. It would be too much to say that they made no mistakes, but it is by no means certain that their sharpest critics would have done better if they had been called to decide national policies under the circumstances that these men did. Both Sir Robert and President Wilson took an active part in the councils of the Peace Conference, and both suffered in health under the tremendous strain. Now that they have retired from party leadership, history will render to them a calmer estimate and more unbiased judgment of their work.

We have a surplus today of radical destructive critics of the government. Their pernicious teachings spread lawlessness and general disregard for constituted authority.

The Bible says that Christians should pray for kings and public servants who are in authority over us. If they are untrue to their trust, the people in this land of representative government have the remedy in their own hands. What is needed is a revival of popular interest in those tried constitutional safeguards of civil and religious liberty which are a heritage from the experiences of our fathers. Democracy fails only when the people are corrupt. It is not necessarily true that our neighbour who does not see things politically or religiously as we do, is a bad man. We lose nothing by assuming that his motives may be as pure as our own, and a word of appreciation of the good that we see lightens heavy burdens and makes the world better. "Honour to whom honour is due."

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***Good Intentions, Mistaken Methods***

Rev. Dr. Harry L. Bowlby, of New York, general secretary of the Lord's Day Alliance, has announced another big drive for better Sunday observance. The plan is to force Congress to enact a set of laws bristling with Sunday



restrictions for the District of Columbia, and then, by amendment of the Constitution or otherwise, to spread those laws all over the United States.

The announcement is greeted with scepticism and sarcasm from many quarters, as the following quotations will show:

"Threat of Blue Laws is making some people see red."—*Buffalo Commercial*.

"The Lord won't recognize His Day when they get through with it."—*New York Evening Post*.

"Reformers seem bent on making the Sabbath a day of arrest."—*Norfolk Virginian-Pilot*.

"The Puritan movement will have hard sledding unless the Impuritan movement organizes to defeat it. The saloons forced the Eighteenth Amendment."—*Peoria Transcript*.

"Reformers who are going to bring about a Puritan Sunday have a long-time job before them. Still, that may be just what they are after."—*Toledo Blade*.

"If the United States wants to be really good, we are disposed to do the best we can toward helping them to be good. See how good we are since our own Lord's Day Alliance took hold of us!"—*Saturday Night, Toronto*.

History repeats itself, and every generation of Puritans brings on a set of Blue Laws after its own liking. The reason editors are sceptical is because there are several sets of Sunday laws on the statute books already, which have simply gone out of style. There is one in New England which reads: "No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day." Surely that is explicit and water-tight enough. Another one forbids kissing on Sunday, and requires that everybody attend church. We have an assortment of such laws dating all the way back to the reign of Charles II. They have generally been abandoned as unsuitable, and it is a mistake to think that new ones would be any better. We all lament the disregard of God's Sabbath, but the trouble lies beyond the reach of civil law. The trouble is in the hearts of men. Civil Sunday laws cannot change the heart, and are therefore futile so far as unconverted people are concerned; and those who have yielded their hearts to God do not need any civil laws to regulate their conduct on the Lord's Day.

Sunday laws are very likely to prove an instrument of persecution in the hands of bigots. The Bible says nothing about what men shall do or not do on Sunday. Any appeal on purely Scriptural grounds always tends to increase the number of Seventh-day observers; for as

the poet John Milton, in "A Treatise on Christian Doctrine," rightly says: "If we under the gospel are to regulate the time of our public worship by the prescriptions of the decalogue, it will surely be far safer to observe the seventh day, according to the express commandment of God, than on the authority of mere human conjecture to adopt the first."—*Page 611, edition of 1825*.

But aside from the discussion as to which day is the Sabbath, it is the futility of all Sunday laws to improve conditions where they are enforced that has caused them one after the other to go into discard.

A few things stand out clearly as we study the history of Sunday laws. They vary with the customs of the times. They are rarely repealed when found to be out of date.

They do not improve the moral tone of the community. For example, the state of California has no Sunday law, and yet its people

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



International





International

*Tank of the Golden Lily, at Madras, Southern India, where natives bathe before going in to pray. Their bodies must be clean before their souls can be washed.*

are as religious and moral as those of any state where Sunday laws exist and are enforced. Of course, a quiet, weekly rest day brought about by the conscientious convictions of the inhabitants, is a moral asset to any community. When the religious conviction is lacking, enforced idleness only leads to increased mischief-making and hypocrisy.

Sunday laws soon get out of date, and are always partial to a part of the people. The Roman Catholic, the Puritan, and the Jew each has a different conviction regarding Sunday, and the conscience of the Roman Catholic or of the Jew is as sacred as that of a Puritan.

And besides this, the apostle Paul in his letter to the Romans says that God will call upon every one to answer for his conduct, but that the civil authorities are to keep hands off a man as regards his observance of a day. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14: 5.

All Sunday laws are based in part at least upon a religious belief, for, as one Sunday-law advocate says very frankly, "Take the religion out of Sunday and you take the rest out of it." Laws for the regulation of religion are contrary to the best traditions of the British people, as

the following quotations conclusively show:

Spurgeon: "I am ashamed of some Christians, because they have so much dependence on Parliament and the law of the land."

Gladstone: "Wherever the British rule exists, the same respect which we claim for the exercise of our own conscientious convictions is yielded to the professors of every other faith on the surface of the globe."—*"Prime Ministers of Queen Victoria,"* p. 363.

Queen Victoria: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects."—*Proclamation, 1858.*

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### *Replenished from the East*

The pomp and circumstance in the life of the native of India is never more spectacularly displayed than at the religious ceremonies which form much of the life of that country. The practice of religion is a high art there, and is



International

#### Arabs at Evening Prayer

*Mohammedanism is the faith of more than 200,000,000 people. The devout Moslem removes his shoes, and with face turned toward Mecca, prays to his prophet.*



attended with all the display that has been handed down from generation to generation.

The sacred river Ganges is simply one long series of bathing ghats. Thousands and thousands line the steps at the temple entrances and public bathing places, and after carefully washing their bodies they clothe themselves in clean linen and visit their particular place of worship. Our photograph shows the natives at their religious ceremonies, an intimate knowledge of which sheds new light on one of the great moulding influences of Indian life.

And yet all this religious fervor and devotion, which centuries ago led the Orient to turn from the Creator, has borne its full fruit in India. And what is that fruit?—Stagnation in place of progress; the caste system in place of liberty; degradation of women; popular ignorance and superstition; and gross idolatry. And it is an evidence that gross darkness is settling upon the West when it turns to the East for spiritual guidance.

A little more than a year ago we heard a Hindu philosopher say to a large audience in one of our Canadian cities that India did not need Christian missionaries; that the West had outstripped the East in material development, but that in the spiritual and psychic realms the East could teach the West many things. He intimated that a very few of our brightest minds were just beginning to recognize this superiority, and that we would all see it in due

time. This man was lecturing and demonstrating under the auspices of the local Spiritualistic society.

It is strikingly true that Theosophy, New Thought, Spiritualism, Christian Science, telepathy, and Yogi philosophy, all imported from the East, are becoming increasingly popular among investigators of psychic phenomena. The influence can be only evil, dragging Christian civilization backward, and tending to do for Europe and America what it has done for Asia.

Also, in the light of Isaiah's prophecy, it becomes a sign of the times; for it is the people who are rejected at the second coming of Christ of whom that prophet is speaking, when he says: "They be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers." Isa. 2: 6. In harmony with this, the New Testament prophets add: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1. "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2: 1, 2.

### FIGS OF THISTLES

As labourers set in a vineyard  
Are we set in life's field,  
To plant and to garner the harvest  
Our future shall yield.  
And never since harvests were ripened,  
Or labourers born,  
Have men gathered figs of the thistle,  
Or grapes of the thorn!

Even he who has faithfully scattered  
Clean seed in the ground,  
Has seen, where the green blade was growing,  
Tares of evil abound.  
Our labour ends not with the planting,  
Sure watch must we keep,  
For the enemy sows in the night-time  
While husbandmen sleep.

And sins, all unsought and unbidden,  
Take root in the mind;  
As the weeds grow, to choke up the blossoms  
Chance-sown by the wind.  
But no good crop our hands never planted,  
Doth Providence send;  
Nor doth that which we planted have increase  
Till we water and tend.

By our fruits, whether good, whether evil,  
At last are we shown;  
And he who has nothing to gather,  
By his lack shall be known.  
And no useless creature escapeth  
His righteous reward;  
For the tree or the soul that is barren  
Is cursed of the Lord!

—Phoebe Cary.



"Thy word  
is a lamp un-  
to my feet,  
and a light  
unto my  
path." Ps.  
119:105.



"Search the  
Scriptures ;  
for ... they  
are they  
which tes-  
tify of Me."  
John 5:39.

## Laying the Axe at the Root of the Tree

*World Problems Solved by Faith and Reason! Darwinism a Delusion!*

WILLIAM JENNINGS BRYAN



WHOLE-HEARTED, whole-souled, whole-minded faith in the living God is the paramount need of the world to-day, as it was one thousand nine hundred years ago. A hesitating admission that there is a God is not sufficient;

man must love with *all* his heart, and with *all* his soul, and with *all* his mind—and to love, he must believe. His belief in God must be a conviction that takes hold of his very life, grips every nerve and fibre of his being, and dominates his every impulse and energy. The thought of God is the greatest thought that can enter a human mind or heart, and a sense of responsibility to God the most potent influence that acts upon a life.

### EGOTISM AT THE EXPENSE OF INTELLECT

Higher education, although indispensable to man—if he is to realize fully the infinite possibilities which God has set before him—brings with it dangers, against which the student should be warned. Chief among these dangers is the development of egotism at the expense of intellect and heart; he may forget that "the fear of the Lord is the beginning of wisdom."

Instructors sometimes encourage scepticism,

doubtless without intention, by unduly emphasizing the area of the known and the relative importance of material things, overlooking the fact that "the things which are seen are temporal; but the things which are not seen are eternal."

Some instructors even speak lightly of religion, and by clothing infidelity in the attractive garb of science and philosophy, lead their pupils into agnosticism—a tragedy which is the more distressing when we remember that college men not only have a prominence far out of proportion to their numbers, but exert an influence upon a still larger circle whose members look up to them for example. . . .

How shall we aid the young man? How can his feet be set upon the solid rock? If he has felt the benumbing influence of the theory that links man in generations with the ape—a theory which has paralyzed religious thought and the usefulness of so many of the intellectuals of the world during the last half century—the poison of this false doctrine must be extracted from his system before he can understand life and his relation to the world. That man bears the image of God and not the likeness of the ani-



mals below him, is the foundation stone upon which he must build.

CHRIST OR DARWIN?

The theory advanced by Darwin puts God so far away that man loses the consciousness of His presence in daily life. Prayer becomes a mockery if, for millions of years, the Lord has never touched a human life or laid His hand upon the history of a nation. If we accept the theory that man has reached his present eminence by the cruel law under which the strong kill off the weak, then, if there is any logic that can bind the human mind, we must turn backward toward the brute if we dare to substitute the law of love for the law of hate. As Christianity is built upon the doctrine of love and has for its object the establishing of a universal brotherhood, the Darwinian theory can have no claim upon the mind or conscience of a follower of the Nazarene.

And it should not have upon any one else, for there is not one single fact in nature to support it.

It is not one "link" only that is missing—all the links are gone. It is as contrary to the law of the universe as it is to the teachings of the Saviour.

It is not necessary that any one shall believe that man is a descendant of the beasts beneath him. A God who can create a germ of life and endow it with power to *become* a man, can create man as he *is*; and I prefer the latter theory, because it is supported by facts, and because the acceptance of it brings me nearer to my heavenly Father.

There is no evidence that there is within any living thing a "pushing" power that can, unaided from above, lift to a higher plane; but there is all about us everywhere conclusive proof of a "drawing" power.

HOW TO CORNER THE ATHEIST

We give the atheist too much latitude; we allow him to ask all the questions, and we try to answer them. I know of no reason why the Christian should take upon himself the difficult task of answering all questions, and give the atheist the easy task of asking them. Any one can ask questions, but not every question can be answered. If I am to discuss creation with an atheist, it will be on condition that we ask question about. He may ask the first one if he wishes, but he shall not ask a second until he answers my first question.

What is the first question the atheist asks the Christian? There is but one first question: Where do you begin? I answer, "I begin where the Bible begins." And where does the

Bible begin? "In the beginning God created the heaven and the earth." I begin with a Creative Cause that is sufficient for anything that can come thereafter.

Having answered the atheist's first question, it is now my turn, and I ask my first question of the atheist,—“Where do you begin?” Then his trouble begins. Did you ever hear an atheist explain creation? He cannot begin with God, because he denies the existence of a God. But he must begin somewhere. It is just as necessary that the atheist shall have a begin-



William Jennings Bryan

*He is not always right, but he is very widely respected on account of his loyalty to conscientious convictions. He reads the Bible systematically, and quotes from it very freely in his public utterances, and in his writings.*



ning point for his philosophy as that the Christian shall have.

SHALL WE BEGIN WITH GOD OR DIRT?

Where does the atheist begin? I have never known any of them to begin farther back than the nebular hypothesis. And where does that begin? in the beginning? No. It begins by assuming that *two* things existed, which the theory does not try to explain. It assumes that *matter* and *force* existed, but it does not tell us how matter and force came into existence, where they came from, or why they came. The theory begins by saying, Let us suppose that matter and force are here. Then the theory begins to work; and, according to the theory, force, working on matter, created a world. I have just as much right to begin with an assumption as the atheist has; and I would rather begin with God, and reason down, than begin with a piece of dirt, and reason up. The difference between the Christian theory and the materialistic theory is that the Christian begins with God, while the materialist begins with dull, inanimate matter. I know of no theory that has ever been suggested as a substitute for the Bible theory, that is as rational and as easy to believe.

If the atheist asks me if I can understand God, I answer that it is not necessary that my finite mind shall comprehend the infinite mind before I admit that there is an infinite mind, any more than it is necessary that I should understand the sun before I can admit that there is a sun. We must deal with the facts about us whether we can understand them or not.

Bring me the most learned atheist, and when he has gathered all the information that this earth can give, I will have a little child lead him out and show him the grass upon the ground, the leaves upon the trees, the birds that fly in the air, and the fishes in the deep, and the little child will mock him, and tell him, and tell him truly, that he, the little child, knows just as much about the mystery of life

as does the most learned atheist. Today we have our thoughts, our hopes, our fears; yet we know that in a moment a change may come over any one of us which will convert a living, breathing human being into a mass of lifeless clay. What is it that, having, we live, and, having not, we are as a clod? We know as little of the mysteries of life today as they knew in the dawn of creation; yet behold the civilization that man has wrought! . . .

WE ARE SURROUNDED BY THE MYSTERIOUS

But our case is even stronger: Everything with which man deals is full of mystery. The very food we eat is mysterious—sometimes man-made food becomes so mysterious that we are compelled to make pure food laws in order that we may know what we are eating. And God-made food is as mysterious as man-made food, and we cannot compel Jehovah to make known the formula.

We are encouraging children to raise vegetables, and a little child can learn how to raise the vegetable, but no grown person understands the mystery that is wrapped up in every vegetable that grows. . . . If one refused to eat anything until he could understand the mystery of its growth, he would die of starvation; but mystery does not bother us in the dining-room—it is only in the church that mystery seems to give us trouble. . . .

BLACK COW—GREEN GRASS—WHITE MILK—  
YELLOW BUTTER

Sometimes I go into a community and find a young man who has come in from the country and obtained a smattering of knowledge, and then his head swells, and he begins to swagger around and say that an intelligent man like him cannot afford to have anything to do with anything he cannot understand. Poor boy, he will be surprised to find out how few things he will be able to deal with if he adopts that rule. I feel like suggesting to him that the next time he goes home to show himself off to his parents on the farm he address himself to the first mystery that ever came under his observation, and





it has not yet been solved, notwithstanding the wonderful progress made by our agricultural colleges. Let him find out, if he can, why it is that a black cow can eat green grass and then give white milk with yellow butter in it. Will the mystery disturb him? No. He will enjoy the milk and butter without worrying about the mystery involved in it.

I learned years ago that it is the mystery in the miracle that makes it a stumblingblock in the way of many. If you will analyze the miracle, you will find just two questions in it: Can God perform a miracle? and, Would He want to? The first question is easily answered. A God who can make a world can do anything He wants to with it. We cannot deny that God *can* perform a miracle, without denying that God is God. But, would God *want* to perform a miracle? That is the question that has given the trouble; and it has only troubled those, mark you, who are unwilling to admit that the infinite mind of God may have reasons that the finite mind of man cannot comprehend. . . .

The most learned man in the world cannot explain a watermelon, but the most ignorant man can eat a watermelon and enjoy it. God has given us the things that we need, and He has given us the knowledge necessary to use those things, and the truth that He has revealed to us is infinitely more important for our welfare than it would be to understand the mysteries He has seen fit to conceal from us.

HERE IS GOOD ADVICE FOR THE CRITIC

So with religion; if you ask me if I can understand everything in the Bible, I answer: No. I understand some things today that I did not understand ten years ago; and if I live ten years longer, I hope some things will be clear that are now obscure. But there is something more important than understanding everything in the Bible. It is this: If we will only try to live up to the things that we *do* understand, we shall be kept so busy doing good that we shall not have time to worry about the things we *do not* understand.

"If Chance could fashion but a little flower,  
With perfume for each tiny thief,  
And furnish it with sunshine and with shower,  
Then Chance would be creator, with the power  
To build a world for unbelief."

This stanza, from "The Gravedigger," by Fred Emerson Brooks, is in point here.

But chance cannot fashion even a little flower; chance cannot create one single thing that grows. Every living thing bears testimony to a living God; and if there be a God, then every human life is a part of that God's plan. And if this be true, then the highest duty of man, as it should be his greatest pleasure, is to try to find out God's will concerning him and do it.

If one accepts the miracle as a manifestation of God's power, he grows in his appreciation of that power as he contemplates its infinitude. He beholds it in the far-flung limits of the universe,—in blazing suns and whirling planets and myriad stars, each moving in silent obedience to the Creator's will; he feels it in the earthquake and in the trembling of the volcano; he measures it in the lightning's flash and in the storm at sea; and he finds inspiration in the rocky peak, the deep gorges, and the waterfalls that abound in the land "where the hand of God is seen." . . .

And who can study God's plan, comprehending the universe and yet minute in detail, without being overwhelmed by the presence of an infinite mind that designed the whole and without whose continued care the world would be engulfed in chaos? . . .

As one's heart, like the opening rosebud, responds to the influence from above, he discovers that the goodness of God is as great as His power and wisdom. He sees how life begins in a mother's love and a father's pride; how it is strengthened by the comradeship of husband and wife, and is sustained throughout by sympathy and friendship; how it is filled with opportunity for happiness made sure through service; how it can be crowned with joyful memories; and how its path may grow brighter until the light of earth's day is dimmed by the radiance of the life that opens beyond the grave, inspiring the trust so impressively described in William Cullen Bryant's beautiful poem, "Ode to a Waterfowl:"

"He who, from zone to zone,  
Guides through the boundless sky thy  
certain flight,  
In the long way that I must tread alone,  
Will lead my steps aright."

—*Signs Magazine.*



# “DISSOLVING of DOUBTS”

FREDERICK W. STRAY, A Converted Agnostic

**D**OUBTING  
Thomases”  
have multiplied in the world and the church until their name is legion. All that we may know of a future state must come to us by revelation. We

may recognize in the operation of the laws governing the natural world, the work of a master mind, for law without a lawmaker, and a lawmaker without mind, are unthinkable; and yet in the very acceptance of this convincing evi-

*Just as certainly as the Bible prophets foretold the fate of ancient empires, just so surely have they foretold the conditions in the world today, and the meaning and outcome of these conditions.*  
The Editor.

dence of God, we may doubt whether the Bible is His revelation to mankind, doubt whether Jesus of Nazareth was the Son of God, question life after death, disbelieve in future punishment, and fail to recognize in the Bible the revelation of a plan of redemption set on foot by the Creator of the world. Paul recognized this danger when he wrote Timothy, “I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.” And



Frank Yeigh

The Great Glacier of the Illecillewaet, Selkirk Range, Canadian Rockies



the word says, "Thou shalt make thy prayer unto Him, and He shall hear thee." Job 22: 27.

BRING FORTH YOUR REASONS

We may well ask the question, Does the Bible contain within itself sufficient evidence to set at rest all tendency to doubt, so that doubting to a mind familiar with the evidence would be unreasonable? We will base our consideration of this matter on a challenge issued by the God of the Bible, recorded in Isaiah:

"Remember this, and show yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46: 8-10.

The Bible contains these declarations of things "not yet done." If these predictions are in sufficient number, concerning events of great importance and of considerable magnitude, covering occurrences in the history of the world far future when recorded in the Bible, then we have evidence to dissolve our doubts, and to establish our faith in the Bible as a revelation proceeding from a divine source. And furthermore, if the Bible can sustain this challenge and meet this test, God having through the Bible proved the truth of His words, "There is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done," it then follows that the Bible itself is similar to its Author—that no book is like the Bible, in which these divine foretellings, declarations of things far future, are recorded. In this brief article we will note but a few of the many such predictions found in the Bible.

THE FALL OF BABYLON

We shall first notice the prophecy of Isaiah concerning the world power of his time:

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited." Isa. 13: 19, 20.

History has verified the fulfillment of this prophecy to the letter. Of all the ancient world empires, Babylon alone has been utterly extinguished. There has been no country bearing the name of Babylon for many, many centuries, nor any people of that nationality. Babylon's proud capital, on the banks of the

Euphrates, containing some of the wonders of the ancient world, was deserted by all its people and buried beneath the earth; and in a short space of time, with no capital city and no national home, there ceased to be a people called Babylonians. Today there is no Babylon, neither city, country, nor people—nothing by that name on the earth but ruins. In the words of the renowned Dr. Albert Barnes:

"How could mere human sagacity have foreseen that there would not be a house in it in the sixteenth century? Can any man now tell what London or Paris or New York will be two thousand years hence? How will the infidel account for this prophecy and its fulfillment? It will not do to say that it is accident. It is too minute and too particular. It is not fancied fulfillment. It is real in the most minute particulars."

Over against this prophecy of the overthrow and utter destruction of a great world empire, which has been so literally fulfilled, we will place a prophecy concerning another people and country,—a prophecy that this latter country should continue, and be inhabited by its own people:

"I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Eze. 29: 14, 15.

Egypt has continued as a distinct nation, a separate people, to this day. Invaded, conquered, brought into subjection, often the football of international politics, Egypt is still there, a kingdom, base to be sure, but still in its ancient place. Furthermore, the Egyptian is there, in Egypt. He is the "stay at home" among the peoples of earth. In the great world centres, the Egyptian is rarely, if ever, seen. We hear nothing of the Egyptian quarter, or section, in London or New York. "I . . . will cause them to return . . . into the land of their habitation; and *they shall be there a base kingdom.*"

Now we will look at a prophecy more ancient by many centuries than either of the foregoing, concerning a people who were to preserve their racial integrity while resident in all the countries of the earth; namely, the Jews:

"Ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deut. 28: 63, 64.

Nearly two thousand years ago the Jews ceased to have a civil government. Dispos-



sessed of their ancient capital, driven out of their own land, they might well figure in history as having come to an end. But we find the Jew, alone of all the ancient peoples of the world, scattered everywhere, continuing to be a Jew. He belongs to a people without a country, without a government, everywhere by their presence bearing eloquent testimony to the inerrancy of Bible prophecy.

These prophecies which we have here quoted from the Bible are in each case only a pointed selection, taken from the many predictions concerning the peoples mentioned. They are all of the same character, given through different persons exercising the prophetic gift, and have been preserved as portions of Holy Writ.

In 712 B. C. the Lord said of Babylon, "It shall never be inhabited."

In 1921 A. D. there are no people called Babylonians.

In 589 B. C. the Lord said of Egypt, "They shall be there a base kingdom."

In 1921 A. D. the Egyptians are in Egypt.

In 1451 B. C. the Lord said of the Jews, "The Lord shall scatter thee among all people."

In 1921 A. D. the Jews are scattered among all nations, and have truly been "plucked from off" their own land.

The books of Isaiah, Ezekiel, and Deu-

teronomy were not written in modern times. No sceptic has dared to question the fact, attested by so many historical evidences, that these books were in the hands of the Jews long before the Christian era. These predictions apply to events of world magnitude. "These things were not done in a corner," as Paul said to King Agrippa, when bringing to his attention the prophecies concerning the Messiah.

The only reasonable question to ask is this,

How could these ancient men foresee the future of these peoples, in order to foretell with such accuracy what we are all witnesses of today? The only reasonable answer to this question is, They must have had this revealed to them by one able to see with unclouded vision the end from the beginning,—the "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1:1. To ascribe this far-seeing wisdom to a miscellaneous group of men, each accurately foretelling world history and events,—which fact cannot be questioned, with the evidence before our eyes, both in the Bible and in the world,—would be to clothe these men with divine omniscience, which would require a stretch of faith far beyond that needed to accept the explanation made by Peter, namely: "The Spirit of Christ

**THE BOOK THAT MAKES THINGS SAFE**

I have read of a young infidel who years ago was travelling in the West with his uncle, a banker. They were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night, they agreed that the young man should sit up, with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book—a Bible. After reading it awhile, he knelt down and began to pray. Then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the word of God and consecrated by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the "Age of Reason" have thus quieted this young infidel's fears?

Lord Shaftesbury tells of two sailors, cast away on a cannibal island, who were in great fear; but while creeping cautiously around the island, they came upon a cabin. There was no one there, but on venturing inside they found a Bible. That Book banished all their fears.

Every one knows that where this Book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there is a kind of rogues' museum,—a place where they have all kinds of skeleton-keys, jimmys, brass knuckles, dirks, pistols, and implements of mischief, which they have taken away from roughs and criminals. Do you suppose there is a single New Testament in the whole kit? Why not? If it were a bad book you would expect a rogue to have a revolver in one pocket and a New Testament tucked away in another. There was a row the other night, and a man broke his wife's head with a—Bible? No! it was a bottle! Where the Bible bears sway, rows and quarrels do not come.

All countries without the Bible are good countries to move away from. Countries where the Bible is read and obeyed are good countries to move into. Those who study and love the Bible will know the reason why. Those who hate the Bible can easily find some country where it is not read. Why do they not move there and see how they like it?—Adapted from "Will the Old Book Stand?" by H. L. Hastings.



which was in them did signify, when it testified *beforehand*" (1 Peter 1:11); and again, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

Prophecy is given to establish our faith, to give us assurance of mind, and to dissolve all our doubts. Jesus said, "Now I have told you before it come to pass, that when it is come to pass, ye might believe." John 14:29. The testimony borne by the queen in the banquet hall of Babylon concerning one of the prophets of God, holds true of all those holy men of old whose inspired testimony is found recorded in the Bible: "An excellent spirit, and knowledge, . . . and *dissolving of doubts*, were found in the same Daniel." Dan. 5:12.

In the judgment of the writer, there is need of a sane, reverent, and constructive study of Bible prophecy with the thought in mind that the present extraordinary and paradoxical world condition should be a matter of as great concern to the God of heaven as were conditions in Babylon, Egypt, or Israel. And inasmuch as He inspired men to write concerning the future of those peoples and nations, may we not hope to find in the Bible clear prophecies of our own time, with a revelation of the ultimate objective toward which we are tending? In the words of Eli, "What meaneth the noise of this tumult?" 1 Sam. 4:14.

"Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a prophet was beforetime called a seer." 1 Sam. 9:9.

It would be well for Israel—the church of God—to say as they go to inquire of God, "Come, and let us go to the prophets of the Bible."

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### "Man Has but One Chance"

Gentlemen, this universe, up to the edge of the tomb, is not a joke. There are in this life serious differences between the right hand and the left. Nevertheless, in our present career, a man has but one chance. Even if you come weighted into the world, as Sinbad was with the Old Man of the Sea, you have but one chance. Time does not fly in a circle, but forth, and right on. The wandering, squandering, desiccated moral leper is gifted with no second set

of early years. There is no fountain in Florida that gives perpetual youth; and the universe might be searched, probably in vain, for such a spring. Waste your youth; in it you have but one chance. Waste your middle life; in it you shall have but one chance. Waste your old age; in it you shall have but one chance. It is an irreversible natural law that character attains final permanence, and in the nature of things final permanence can come but once. This world is fearfully and wonderfully made, and so are we, and we shall escape neither ourselves nor these stupendous laws.

It is not pleasant to me to exhibit these truths from the side of terror; but, on the other side, these are the truths of bliss; for, by this very law through which all character tends to become unchanging, a soul that attains a final permanence of good character runs but one risk and is delivered once for all from its torture and unrest. It has passed the bourne, from behind which no man is caught out of the fold. He who is the force behind all natural law is the keeper of His sheep, and no one is able to pluck them out of His hand. Himself, without variableness or shadow of turning, He maintains the irreversibility of all natural forces, one of which is the insufferably majestic law by which character tends to assume final permanence, good as well as bad.—*Joseph Cook.*

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"If fortune disregard thy claim,  
By worth her slight attest;  
Nor blush and hang thy head for shame  
When thou hast done thy best."

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If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God, as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet, joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch.—"Christ's Object Lessons," p. 129.

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"Teach us to wait until Thou shalt appear—  
To know that all Thy ways and times are just;  
Thou seest that we do believe and fear,  
Lord, make us also to believe and trust."



Thorpe Mandeville Church  
—one of the oldest landmarks in England. It dates from the thirteenth century.

# Death a Sleep

HOWARD J. CAPMAN



Boston Photo News Co.

**C**ONSIDER and answer me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Ps. 13:3, R. V. These words harmonize with the words of the Saviour when He said, "Lazarus sleepeth," and led His disciples to understand that He spoke of the death of Lazarus. When Stephen was cruelly stoned to death, we read that "he fell asleep." The apostle Paul, in 1 Thessalonians 4:14, speaks of "them also which sleep in Jesus." He also says: "The dead in Christ shall rise first" (verse 14); "If Christ be not raised, . . . then they that are fallen asleep are perished" (1 Cor. 15:16, 17); "We shall not all sleep, but we shall all be changed" (verse 51); and he expressly says he does not wish us "to be ignorant concerning . . . them which are asleep" (1 Thess. 4:13). The apostles and prophets all believed that the dead sleep until the resurrection morning—until the coming of our Lord.

The thought of sleeping from death till the resurrection suggests a quiet waiting in undisturbed slumber and rest. Asleep in Christ!

"What a peculiar phase of nature is sleep! We lie down upon our beds at night, in full possession of all our mental faculties, and know that we are going to lose consciousness. And yet the thought gives us no uneasiness, because we are familiar with that condition. All our lives we have witnessed sleep in others. We have experienced it ourselves. We know that when asleep we know nothing. We are not even cognizant of our existence, nor of the existence of anything in all this great universe. And so we fall asleep in perfect security.

We awake in the morning, and at once our mental faculties resume their functions. We are able to take up the threads of business where we laid them down at night. Our joys and our sorrows again live in our memories. We are awake. Our friends know us, and we know them."

What a beautiful picture of death is sleep! When we come to the end of this brief mortal life, we lay it down just as we fall asleep at night. Yet how many do it fearfully, with apprehension and with reluctance. Why? Because they fear for what the awakening may be. The psalmist declared: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6:5.

And so when a man dies, he has fallen asleep. It is true that his sleep is of longer duration than the sleep with which we are all so familiar, but he shall awake just as surely as he goes to sleep. Jesus said: "The hour is coming in which all that are in their graves shall hear His voice, and shall come forth."

The Bible tells us that the patriarchs and prophets died and were gathered unto their fathers (in the grave)—that they have not yet received their reward. If they have been consciously waiting through all the centuries, how is it possible for them to avoid feeling impatient at the long delay? But they are not conscious of the lapse of time; and when they are awakened, it will be to them as if they had slept but a few hours.



# AROUND THE THE C



U. & U.

1. "Alice" Saves Children's Lives



International

2. Burial Place of



U. & U.

5. The League of Nations in Session

1. "Alice," the sorrel mare, in two years given two gallons of blood daily for the manufacture of serum. The nurse is Miss Margaret Kealey, California. More than 100,000 lives have been spared as a result. She is fed and watched at all times.

2. View of Johannisthal, Germany, hundreds of Germany's war dead lying to the peace terms.

3. Shattering all precedents, the crown prince will visit Germany this year, according to cable.

4. King George unveiling the tomb of King George V. Before the king, facing him, is the Duke of Wales at the right.

5. This photograph shows the 16th annual session of the League of Nations.



# WORLD WITH CAMERA



Germany's Air Force



International

3. Crown Prince Hirohito, of Japan

in the photograph, has for  
of blood every thirty-five  
diphtheria antitoxin serum.  
Williams, who extracts the  
the Cutter laboratory, Ber-  
n one thousand children's  
ult. The horse is carefully

ying field, Germany, where  
anes are dismantled, accord-

ts in Japanese court life,  
merica, Europe, and India  
rom Tokio.

the huge cenotaph in London.  
re his sons, with the Prince

the first session of the Coun-  
eneva, Switzerland.



U. & U.

4. Cenotaph in London to the Memory of the Unknown Dead





*Field Marshal Sir Henry Wilson, C. B., D. S. O., is reported as saying to a soldier audience at the Union Jack Club in London recently, "The belief that the last war was a war to end war is based on a delusion." And Sir Arthur Currie is credited with the statement that another war of the magnitude of the last would be the death-blow of civilization.*

# ARMAGEDDON

STEMPLE WHITE



HE recent great war involved so many nations that it is commonly called the World War, though not all the nations of the world were drawn into the awful conflict. The effect upon the world was universal and staggering. A few nations maintained strict neutrality in spite of great losses to their shipping and commerce. Though they suffered from its effects, the fact that these nations did not actively participate on any of the battle fronts prevents a truthful statement that all nations were drawn into the conflict.

In Revelation 16:13-16 and Jeremiah 25:30-33, we read of a future war which will involve "the kings of the earth and of the whole world" and "all the inhabitants of the earth." Also in Daniel 12:1 we read about a "time of trouble, such as never was since there was a nation even to that same time." But to the children of God comes this assurance: "At that time thy people shall be delivered, every one that shall be found written in the book." So of all wars previous to that final conflict, Jesus bids His followers, "Be not terrified: for these things must first come to pass." Luke 21:9, 10.

The very germ of war lies buried deep in the human heart. In this present evil world it is as sure to grow a harvest as are undesirable seeds to produce obnoxious plants in the vegetable life. Since the fall in Eden, mortal man is carnal; and the seeds of envy, hatred, and strife are in his very nature. Though the Lord has implanted in human hearts a certain enmity against evil, and a longing to do right (Gen. 3:15), still in our nature and blood is the spirit of fighting. "Whence come wars and whence come fightings among you? come they not hence, even of your pleasures [lusts] that war in your members?" James 4:1, R. V. Before war can be abolished, man's nature must be completely changed; the fighting spirit must be crucified; through conversion and regeneration and the infilling of the grace of God, we must receive the Christ-life, which will enable us to really love our enemies. Hence Paul speaks of peace as a "fruit of the Spirit." Gal. 5:22.

But when, in the light of all human experience, we bear in mind that the vast majority of people in this revolted world will refuse to be converted (Matt. 7:13, 14; Luke 13:24; Rev. 6:15-17; 20:7-9), any one can clearly



see that it is, in the very nature of things, the height of folly to talk of war's ceasing in this present evil world. A truly converted man will live at peace with his fellow men even though there be anarchy all around him. But the unconverted man, with his fiery temper, unsanctified tongue, and impassioned manners, will not truly live in peace with his neighbours, in fact cannot all the time, no matter how beautifully he may resolve so to do—cannot even if he live under the best government in the world, with all the nations joined together in written pact to keep the peace. What would you think of the wisdom of a company of men who, each having contracted the measles, should enter into a written agreement not to show any signs of eruption? The war germ, if in the human heart, will, like the measles germ, occasionally break out.

If men had no weapons with which to fight, they would use their fists, feet, and teeth. It was with a club, perchance a stone, that Cain slew his brother. War clubs, swords, and javelins were among the earliest weapons devised. Some one invented the sling, whereby missiles could be hurled a short distance, and no doubt people were shocked at the new invention. We read of seven hundred left-handed Benjamites (Judges 20:16) who "could sling stones at a hairbreadth, and not miss." That was up-to-date preparedness. But the bow and arrow surpassed the sling for effectiveness at a distance. When Sennacherib led the hosts of Assyria against Jerusalem in the days of Hezekiah, the prophet of God brought this word to the praying king of Judah: "Thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return." Isa. 37:33, A. R. V.

Goliath, the giant champion of the Philistines, used a spear whose head "weighed six hundred shekels of iron," but he was defeated by the stripling David, with his sling. In 2 Chronicles 26:14, R. V., we read of "shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging." Chariots with scythes projecting out from the axles of the wheels on either side, were introduced, and proved in their time to be a terror to massed formations of men. The battle-axe, especially used by horsemen, was very common in the Middle Ages. Each succeeding generation has endeavoured to outdo the previous one in military preparedness.

Medo-Persia was strong in infantry tactics; but when Alexander introduced the famous phalanx of sixteen ranks deep, all protected by a solid formation of lances eighteen feet long, the little Greek army swept all before it. Pope refers to this method of warfare as—

"The Grecian phalanx, moveless as a tower."

The Trojans excelled in camouflage, and at present their old wooden horse trots down the corridors of time along with the inventions of twentieth century camoufleurs. Though the Chinese invented gunpowder, the Saracens and Turks were the first to use it in warfare, and the walls of Constantinople crumbled before the pounding of the infant cannon. Napoleon trusted much to his so-called heavy artillery, but what would he have thought of the huge disappearing guns of today, that hurl great





missiles of high explosives immense distances?

Flintlocks were in evidence in the eighteenth century, and muzzle-loaders in the nineteenth. Then came the breech-loaders and the automatics, with smokeless powder, steel bullets, higher explosives, ironclads on water and tanks on land, airships, gas, liquid fire, electrified wire entanglements, and other inventions made during the war, with which the reading public is familiar; and there are other more destructive weapons yet to come. All that man has ever devised has been used, and it is most reasonable to conclude that whatever man shall devise and construct in the future, will as certainly be brought into real action in the next war.

History records the existence of various leagues and combinations down through the ages whose purpose it was to prevent war if possible, but the nations thus tied together by written promises of mutual helpfulness, usually all became involved when one became involved. If a league of all nations is effected now, the future will reveal the fact that such league will, in case of war, prove to be the very instrument which will have so tied all nations together in obligation that all will be dragged into the final conflict of the ages. Looking down to our own day, Jesus declared that men's hearts would be "fainting for fear, and for expectation of the things which are coming on the world." Luke 21:26, R. V.

Field Marshal Sir Henry Wilson, C.B., D.S.O., chief of the British general staff, recently told a soldier audience at the Union Jack Club in London that the belief that the last war was a war to end war was based on a delusion.

Wars, he said, were even now being waged all over the world—"twenty or thirty of them." He advised his soldier hearers to keep themselves in readiness for the next war. In the House of Commons the query was raised, "Whom is it supposed we are going to fight next?" Endeavouring to answer the question, Winston Churchill, M. P., president of the

British Army Council and Secretary of State for War, said:

"We have enormous obligations in Cologne, Constantinople, Ireland, Mesopotamia, Palestine, Egypt, and India, and we are meeting them all with an army of pre-war size. . . . There are disturbances; but anything similar to the onrush of the German legions on the world need not be expected again."

At the same time, the Royal United Service Institution, a body of five thousand military, naval, and air men, who are engaged in studying the art and science of war, issued for private circulation, the latest number of its quarterly journal. The contributors to the journal are scientific sailors, soldiers, and airmen who partly voice and help to shape the opinions of those who are in



International

Winston Spencer Churchill, Secretary of State for War in the British Cabinet. He has made a brilliant record, and is regarded not only as one of Britain's strong men but as among the clearest thinkers and ablest statesmen of the age.

charge of Britain's preparation for the next war. From its pages can be gleaned a clear and authoritative view of what the institution has learned from the late war, and what measures of military preparedness it proposes for Britain's next great war.

Four facts stand out plainly from these pages:

1. We are no nearer disarmament than we ever were.
2. The next war will completely eclipse the horrors of the last one.
3. War will no longer be a matter of muscular force, but of mechanical energy, in which



gas warfare, ray warfare (which utilizes forces similar to those utilized in the X-ray), and finally germ warfare, will be employed on a vast and scientific scale.

4. Non-combatants will no longer be exempt from death and suffering.

Five hundred years ago, both soldier and civilian declared gunpowder to be a devilish invention, because it happened to be a new one. The first German gas attack at Ypres, on April 22, 1915, was described at the time as "inhuman cruelty," "cowardly treachery," and "black devilry." But gas has already been seized upon by British military and naval opinion as a valuable asset in war. Major-Gen. Ernest Dunlop Swinton, C. B., D. S. O., controller of the inspection department of civil aviation in the British air ministry, has said:

"When you talk of gas, you must remember that you are discussing a weapon which must be considered from the wholesale point of view; and if you use it—and I do not know of any reason why you should not—you may kill hundreds of thousands of men, or at any rate disable them. When you consider the use of such weapons in the future, which is certain to take place,

the inclosure of men in steel vessels or tanks will be of vital importance."

Germ warfare was tried on a small scale in the late war, but it is freely predicted that it will have a larger place in future conflicts.

No doubt the prophet Jeremiah saw in holy vision far more than we have seen thus far, when he wrote:

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?" Jer. 4: 19-21, A. R. V.

Armageddon is yet future. The Lord Jesus, with power and great glory, accompanied by all the holy angels, is soon coming to establish the kingdom of eternal peace on this rejuvenated earth. The sounding of His trumpet will seal the death warrant of the unconverted (2 Thess. 1: 7-9), but it will prove a boon of unspeakable joy and everlasting life to the believers (1 Thess. 4: 16-18).

"Prepare to meet thy God!" This leads to the most important state of preparedness.

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# The Battle Should Be Renewed

GEORGE MCCREADY PRICE



JUST four hundred years ago, on Dec. 10, 1520, occurred an event which Protestants in many lands have been celebrating with much enthusiasm. The event was the public burning, by Martin Luther, of the papal bull, or decree, sent him by the Pope, in the presence of a multitude of students and other people. A large oak tree is pointed out as marking the spot where Luther burned this document, along with copies of the canon laws, the decretals, and certain other writings sustaining the claims of the papal power. This burning of these documents was of the nature of a public defiance of Rome, an open challenge for the Pope to do his worst. It was quite a spectacular display, and as such, accorded well with Lu-

ther's character; for the Reformer had a keen eye to the possibilities of good advertising, and made use of this occasion largely with this idea in view.

Among the works which he published at this time were the three: "On the Liberty of a Christian Man," "An Address to the Nobility of the German Nation," and "On the Babylonian Captivity of the Church of God,"—three of the most important documents in the history of the Reformation. They aroused the peoples of many countries besides Germany.

It was in one of these documents, that Luther issued an appeal for the Bible as the supreme guide of human life. This is how he expressed his concern for the educational system of his day: "I fear much that the universities will be



found to be great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I advise no one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where the word of God is not diligently studied, must become corrupt."

Well would it be if the universities and other institutions of our land would only heed this advice of the great founder of Protestantism. Well would it have been for the land of Germany if her institutions had always given heed to these admonitions of her greatest citizen. But a false philosophy long ago gained the upper hand in the educational system of the land of Luther. A paganized system of education prevailed for several generations, with results on the national character which converted the descendants of Luther's followers into a nation utterly regardless of the rights of men or the laws of God; so that within our own time, nearly all the nations of the earth were obliged to combine and disarm that nation, which was running amuck and threatening the stability and the safety of all the rest of the world.

But the teachings which long ago demoralized the German people and converted them into a race that we have grown accustomed to charge with every evil, have already become established in our own institutions of learning. We call these teachings by the collective names of "new theology," "destructive criticism," and "modernism;" but they are identical with those which made the German nation such a menace to the rest of mankind. The people of the land of Luther

are not naturally any worse than other people. But they have become what their education has made them. And just as surely as those anti-christian teachings have demoralized and degraded that naturally splendid nation, so will they demoralize and degrade America and England, if we do not repudiate these teachings, and drive them from their positions of power and influence, where they are today poisoning the minds of the rising generation, and the minds of those who are soon to become the instructors and leaders of public life.

NEW PROTESTANTISM MUST VINDICATE  
THE BIBLE

Accordingly, in view of the extensive power and the widespread vogue of these antibiblical and antichristian teachings, a new Reformation is needed in our day. The Protestantism which we have been discussing—that is, the old Protestantism of the time of Luther—was a declaration of independence directed against a tyrannical system which dominated all phases of human life, religious, social, and intellectual. Today we have fallen under the oppression of an equally tyrannous power, a power which is dictating to the intellectual, the religious, and the social life of our time with all the intolerance of any entrenched despotism of the past. And a new Protestantism, an uncompromising warfare, is called for today on the part of all those

Wittenberg

*The town where Martin Luther lived and founded his creed. The tall dome is on the church where Luther often preached, and to the door of which he nailed his celebrated theses.*



International

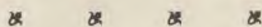


who still believe the Bible to be the authentic word of God, and who wish to uphold the standards and the doctrines of historic Christianity. In reality, the situation before the church of America is much the same as that before the world in the time of Luther.

The problem confronting Luther and the other Reformers was to vindicate the Bible against the traditions of the church and the domineering power of an ancient system controlling all human thought. The problem for the new Protestants of the twentieth century is to vindicate a despised and discarded Bible against a system of "science falsely so called," which already controls most of the educational

systems of our day, and which has grown arrogant and dogmatic through the numbers of its adherents and the hypnotic power of illustrious names.

Thus another Reformation, a revival of old-time Protestantism, is now due; and every man and every woman who values the civil and religious liberty which came down to us from our forefathers, who believes in the Bible as the supreme guide of human life, and who is determined to be true to the higher calls of duty, must feel it incumbent upon him to take his stand with those who are protesting against this great modern apostasy.—*Signs of the Times.*



# The ETERNAL WORLD

IRWIN D. RICHARDSON



ACK of interest in heaven or the home of the redeemed, is widespread. Love of this world has the place in human hearts which love for the eternal world should have. This is due, no

doubt, to the fact that so little has been taught concerning the realities of the world to come. Doubtless, many of us in childhood asked the question of parents or of Sabbath School teacher, "Where is heaven and what is it like?" only to be told that it is a place to which good people go when they die, and that there is fine music and singing there. Then we were told by the revivalist that the soul is so small that many could rest on the point of a single cambric needle. Thus we got the idea that we become almost nothing when we die, go to an indefinite place, and sing psalms when we get there. Then we dismissed the all-important subject, and let the pleasures of this life occupy its place.

Let us consider for a few moments what this world might now be like had our first parents not sinned. In Romans 5:12 we are told that death came because of sin. Again, in Romans 6:23, we read that the "wages of sin is death."

God made a beautiful home for mankind, and told man to multiply and replenish the earth and subdue it. Had Adam and Eve obeyed God, they, with their children, might be in possession of the world today; and the whole earth would have been subdued, or made like unto the garden of Eden. But it was all lost because of sin. Adam lost his Eden home, and death has reigned over every living thing from that day to this.

#### THE NEW EARTH

It would seem as if God's great purpose in creating all things upon the earth for man's pleasure and enjoyment had failed, were it not for the good news found in Luke 19:10: "The Son of man is come to seek and to save that which was lost." The text does not say, He who was lost, but "that which was lost." Thus it appears that the original plan of God will some day be realized, and one pulse of harmony once more beat throughout God's great universe. In 2 Peter 3:13 the apostle says, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

No doubt Peter was thinking of the promise



in the Old Testament recorded in Isaiah 65:17, which reads as follows: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." The same prophet says in the sixty-sixth chapter and the twenty-second verse: "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain;" and in Revelation 21:1-4 John says: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Thus it is apparent that new heavens and a new earth will be established to take the place of that which was lost—ruined by sin. In Isaiah 35:1, 2 we are told that "the desert shall rejoice, and blossom as the rose" when the earth is made new. In Isaiah 65:21-23 we learn that the redeemed "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." We are assured that there will be animals in the new earth. The prophet says: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." "The wolf also shall dwell with the lamb, and the

leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 65:25; 11:6-9.



From one of the foregoing scriptures we learn that the New Jerusalem will come down from God out of heaven to become the capital city of the new earth. That beautiful city, which in a general way we call heaven, is the place to which Jesus went to prepare mansions for you and me. The promise is found in John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Fa-



ther's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

A full description of this beautiful city, whose streets are paved with pure gold and whose gates are of pearl, is found in Revelation 21: 10-23. There we are told that the city, whose measurements are twelve thousand furlongs, or fifteen hundred miles, "lieth foursquare," making it 375 miles on each side, which is about equal to the distance between Hamilton and Montreal. According to verses 17 and 18, the height of the wall is 144 cubits, or about 216 feet. "The building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." The city has twelve gates, three on a side, each one a solid pearl; and in each gate is the name of one of the twelve tribes of Israel. It also has twelve foundations, garnished with precious stones; one foundation is garnished with chrysolite, one with topaz, one with amethyst, another with emeralds, etc.—twelve different stones for the twelve foundations. How large such precious stones must needs be to show up well on such foundations! In each of these twelve foundations, inlaid in gold and set in precious stones, is the name of one of the twelve apostles.

SHALL WE BE THERE?

"This we say unto you by the word of the Lord, that we which are alive and remain unto

the coming of the Lord, shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15-18.

Ascending to the city of God, His redeemed children, an innumerable host from all the generations between the days of Adam and the second coming of Christ, will gather on the sea of glass, there to sing the song of victory before the throne.

"I want to be there, I do; . . .  
I want to be there, don't you?"

In that beautiful city the redeemed will live and reign with Christ a thousand years. After that comes "a new heaven and a new earth," and the holy city descends from God out of heaven. "I heard a great voice out of heaven saying, Behold, the tabernacle [or dwelling place] of God is with men." Rev. 21: 1-3.

Thus the beautiful new earth, with its city of gold, will be our home throughout the ceaseless ages of eternity. A mansion in that city, with a harp and a crown, and a farm in the country,—O what will it be!

I want to see Jesus, I do;  
I want to see Jesus, don't you?

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Ps. 107: 8.

HERE AND THERE

Here is the sorrow, the sighing,  
Here are the cloud and the night;  
Here is the sickness, the dying,  
There are the life and the light!

Here is the fading, the wasting,  
The foe that so watchfully waits;  
There are the hills everlasting,  
The city with beautiful gates.

Here are the locks growing hoary,  
The glass with the vanishing sands;  
There are the crown and the glory,  
The house that is not made with hands.

Here is the longing, the vision,  
The hopes that so swiftly remove;  
There is the blessed fruition,  
The feast, and the fullness of love.

Here are the heartstrings a-tremble,  
And here is the chastening rod;  
There is the song and the cymbal,  
And there is our Father and God.

—Alice Cary.





Frank Yeigh

"Acadie,"  
The Land of Evangeline,  
Nova Scotia

*"Somewhat apart from the village, and nearer the Basin of Minas, Benedict Bellefontaine, the wealthiest farmer of Grand-Pre, Dwelt on his goodly acres; and with him, directing his household, Gentle Evangeline lived, his child, and the pride of the village."*

# The Life Is in the Blood

DANIEL H. KRESS, M. D.

**S**OME men do not really live; they merely exist. They are able to move about, but know nothing of the joy of living. There is a reason for this. "The curse causeless shall not come." Whether a person has life or not depends on the condition of the blood. "The life . . . is in the blood." Lev. 17:11.

Blood is chiefly made up of three important elements,—serum, red cells, and white cells. The life in the blood is derived from the food. Through the life-giving rays of the sun, the lifeless elements contained in the earth and air

are gathered and combined in fruits, grains, nuts, etc., and vitalized. As we partake of these foods, we are able to appropriate this stored-up energy. Within the body it is liberated and utilized. The serum of the blood holds in solution the nutritive elements, while the red blood cells convey oxygen to the tissues to keep up the vital fires, and remove carbon dioxide. The white cells are the policemen of the body. Their function seems to be chiefly to destroy germs of disease that may gain an entrance into the blood or tissue.

Dr. Carroll has demonstrated that the pro-



longation of the life of animal tissue separated from the body depends upon keeping the medium in which it is bathed free from wastes and poisons. He has demonstrated the Biblical truth that "the life . . . is in the blood." The one who keeps his blood free from foreign impurities, other things being equal, will live the longest and the best.

Suppose we should place some poisonous substance in a glass globe containing water and fishes; in a very short time the effects of it upon the fishes would be seen. If alcohol or nicotine should be added to the water, the fishes would perish in a very short time. The cells of the body have just as distinct a life as the fishes have. They are bathed in the blood just as the fishes are bathed in the water, and there exists the same need for keeping the blood clean and free from poisons, that exists for keeping the water containing the fishes free from poison. When poisons are taken into the blood, it surrounds these cells in the same way that the poisoned water surrounds the fishes, and the result is the same. It injures and shortens their life. The cells that manufacture gastric juice, when poisoned, produce a poorer quality of gastric juice; the cells of the brain, under like conditions, produce a poorer quality of thought. High living and low thinking are associated. In order for a person to be fit physically and morally, he must keep his body free from everything of an impure or poisonous nature.

A great deal of effort is put forth to destroy germs. We have antiseptics and disinfectants the purpose of which is to kill germs of disease. The principal thing after all is to keep the interior clean. In order to grow and propagate, germs must find a condition within the body similar to that which favours their growth outside of the body.

Should a person live in a poorly ventilated room, the air would soon become vitiated. A man breathes about twenty times a minute, and it is estimated that he contaminates three cubic feet of air with every breath. Suppose a person should sleep in a room 10 x 10 feet, with a ten-foot ceiling. Such a room would contain one thousand cubic feet of air. If he contaminates three cubic feet at every breath, and breathes twenty times a minute, he would

contaminate about sixty cubic feet every minute. In less than twenty minutes the one thousand feet of air would be rendered sufficiently impure by the exhalations from one person, providing the room is perfectly airtight, to render it unfit to live in.

It is frequently the case that two persons sleep all night in a room as small as this, with the windows tightly closed. These persons are reinhaling contaminated air. This has the same effect upon the cells of the body—of the brain, and of the other parts of the body—that the impurities in the water would have upon the fishes. Those who sleep in poorly ventilated rooms have no ambition to get up in the morning, and when they do they feel unfit for work. It is not uncommon for physicians to hear such words as these from their patients: "Doctor, what is the matter with me? When I get up in the morning, I feel as if I had not enough strength to put one foot before the other." A person should be at his best in the morning. The feeling of languor is often due to a lack of pure air. The stream of life becomes polluted—the cells are overwhelmed by poisons and do their work imperfectly. There is but one way to live above the possibility of disease, and that is to keep the blood pure.

Blood is not purified by taking so-called blood purifiers. Suppose I should put some medicine into impure water, would it purify the water? It would render it more impure, if anything. The only way in which the blood can be purified is by eliminating the impurities that are in it, not by adding more.

The Lord cleanses the blood by imparting the needed knowledge of how to live. The habits of the people of the world render their blood impure. "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters," is the Lord's invitation. Then follows Paul's comment: "Having therefore these promises, dearly beloved, *let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.*" (See 2 Cor. 6:17; 7:1.)

There are other ways of contaminating the blood and rendering it impure. Food may be perfectly wholesome and pure; yet taking more



than the digestive organs are capable of handling or the system able to appropriate, results in an accumulation of impurities. The blood is polluted by not taking proper care of the skin—by allowing the little sewers through which poisons are eliminated, to close up. Insufficient exercise and lack of personal cleanliness will block the little sewers. The blood may be polluted by constipation—by the absorption of poisonous products from the colon.

Surgeons recognize that a drunkard or a butcher is not a good subject for a surgical operation. They do not care to operate upon one who is addicted to the use of alcohol or one who is given to the use of large quantities of meat. The tissue of such persons is in the same condition that fishes would be in a basin containing alcohol. Blood poisoning would be apt to set in; at best the healing process would be slow.

The red blood cells break down every six weeks. That is the duration of their life. In six weeks' time, if care is used, it is possible for a sick man to have a complete change of cells; whether they shall be better or worse than the old ones remains for him to decide. The cells of the liver do not break down quite so rapidly as the blood cells. Their life is from three to six months. In from three to six months' time it is possible for the man with a diseased liver to have an entirely new liver. There is something very encouraging in this. If the sick co-operate with nature, a great transformation may take place in a very short time. When the hand is cut, new tissue forms, and new skin builds over the wound very quickly. Something which hastens healing may be applied. We call these curative agents. There is nothing in them that cures. They simply render the wound aseptic and clean, thus preventing the growth of germs. This affords an opportunity for nature to heal, or to do her best. If no attention is paid to the wound, and it is allowed to become dirty, healing takes place slowly. The wound may even suppurate, or become a chronic sore.

By constantly taking impurities or irritants into the system by means of food and drink or from the air, we make healing difficult. We interfere with nature's friendly efforts. The sick man needs a change in his food and drink

and other habits. If he continues the old habits of eating and drinking that were responsible for his diseased condition, healing is delayed and disease may become chronic. Chronic ulcers are difficult to heal; nature gives up the effort to heal them. In order to encourage healing we are sometimes obliged to curette ulcers. This creates an inflammatory process, or sets up an acute condition; nature then begins to work, and healing takes place. In chronic diseases there may be no pain; merely a disagreeable feeling. In the curative effort an acute or sub-acute condition has to be set up; massage, electricity, and hydrotherapy arouse nature. When nature is doing the most for us, and her best, we may feel the worst. The immediate effect of the best treatments may be disappointing so far as feelings are concerned.

When our Lord healed the impotent man, He said to him, "*Sin no more*, lest a worse thing come unto thee." When God heals He aims to impart the knowledge that, if obeyed, will enable men to remain in health. It is possible to co-operate intelligently with nature by doing our best to keep the stream of life pure.

\* \* \*

### *The Hen and the Egg*

It takes everybody to know everything; and a little questioning reveals a vast amount of ignorance in those who think themselves very wise. A French writer tells the following story:

A young man from the provinces, who was sent to Paris to finish his education, had the misfortune to fall into bad company. He went so far as to wish there was no Deity, and finally to say, "There is no God; God is only a word." After staying several years at the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, aged respectively twelve and thirteen, were seated in a bay window, reading together. The young man approached them and asked:

"What beautiful romance are you reading so attentively, young ladies?"

"We are reading no romance, sir; we are



reading the history of God's chosen people."

"You believe, then, that there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir, do you not believe it?"

"Once I believed it; but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

"I, sir, never was in Paris; I have never studied philosophy, nor mathematics, nor any of those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes."

"Very well, there was a hen which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs came."

"With your hens and your eggs, it seems to me you take me for a poultry dealer."

"By no means, sir; I only ask you to tell me whence the mother of all hens and eggs came."

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or as you would rather have it, the first egg, is the same who created the world; and this being we call God. You, who cannot explain the existence of a hen or an egg without God,

"Thou through Thy commands hast made me wiser than mine enemies." Ps. 119: 98.



"My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." Ps. 73: 26.

Founded upon a Rock

"A funny question, truly. The egg comes from the hen."

"Which of them existed first, the egg or the hen?"

"I really do not know what you intend with this question and your hen; but yet that which existed first was the hen."

"There was a hen, then, which did not come from the egg?"

"Beg your pardon, miss, I did not take notice that the egg existed first."

"There was, then, an egg that did not come from a hen?"

"Oh, if you—beg pardon—that is—you see—"

"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

still maintain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and full of shame, departed, if not convinced of his folly, at least confounded by the simple questioning of a child. How many there are who, like him, professing to be wise, seem very foolish, speaking evil of things they know not of, and denying things they have never investigated. How many sceptics can tell why the leaves of an apple tree are arranged in spirals around the stem, the fifth leaf standing directly above the first? Or why in millions of bushels of ears of corn no ear is ever found with an odd number of rows? Can chance count?—*Selected.*

✱ ✱

"Thy works, O Lord, interpret Thee,  
And through them all Thy love is shown."



# SEEN THROUGH OTHERS' EYES

## *Back to Rome*

Rome, March 12.—“In the proposal of the French government to re-establish diplomatic relations with the holy see, Benedict XV sees today his dearest wish fulfilled,” said a prelate who holds a high post at the Vatican to the *Globe* correspondent. “The Pope and Cardinal Gasparri have worked indefatigably toward this end, sending some of their ablest diplomatists to prepare the ground in Paris, always being the most politic and careful to manage affairs in such a way as not to have the negotiations interrupted by a brusque refusal on the part of the French authorities. The war helped greatly. Our chaplains continually reported a great revival of religious feeling among the French and their ardent desire to be reunited to the holy see.”

There is jubilation at the news from Paris in Vatican circles, where the result of the negotiations is considered one of the greatest triumphs of Benedict XV since his ascension in the Papacy. The political eclipse of Clemenceau, the election of Deschanel to the presidency, and the nomination of Millerand as premier, raised hopes at the Vatican that the task of its diplomatists would be much facilitated.

Special internal and international problems undoubtedly influenced the Millerand cabinet to propose to parliament the resumption of diplomatic relations with the Vatican, not only to settle the religious problems of Alsace-Lorraine, but—which is regarded as much more important—to afford protection to Catholics in the Near East, where France hoped that Great Britain will confirm the privileges given her by Suleiman II.

Paris, March 14.—The French decision to have an ambassador at the Vatican is an event of much greater importance than may appear at first sight. It is one more indication of the changes of spirit of France and the intention to play a role worthy of her past history and present position as victor in the Great War. The

reasons for the reversal of the pre-war policy prove this clearly enough.

The first is the conditions in Alsace and Lorraine, which, as German provinces, were naturally exempt from the French rupture between church and state. Having been for a time the principal representative of France in the recovered provinces, Premier Millerand was able to appreciate the anomalous position caused by this difference between them and the rest of France.

### BREAK WAS DETRIMENT

It is beyond question that during the war France's quarrel with the church and lack of a permanent representative at the Vatican was greatly to her detriment.

The decision to make a bid for Catholic support is a natural consequence of France's intention to resume a leading role on the world's stage, which was frustrated by the defeat of 1870. She hopes the Vatican will favour French plans for Turkey, in which the church is immensely interested, on account of the Greek and Armenian Christian populations in Syria and Asia Minor, not to mention the disposition of the shrines in Palestine, which all Christendom regards with the highest veneration.—*Toronto Globe, March 15, 1920.*

\* \* \*

## *Blue Sundays*

The National Reform Association announces a nation-wide crusade, aimed at federal and state legislatures, to secure “Blue Law Sundays,” upon which nothing shall function except church. These perfectly conscientious Puritans propose that not a railroad train shall move, not a street car shall start, not a motor car's wheel shall turn, not a place of amusement of any nature shall open, not a game shall be played, on Sunday,—in a word, that we shall live under a renaissance of those “Blue Laws” which were once vogue.

The announced purpose behind this crusade



is the sanctification of Sunday. For any practical undertaking which has for its possible achievement a wider understanding of Christianity and a more general acceptance of its religion, the *Herald* has nothing but enthusiastic support. If there is one thing more than another that this old world needs, it is more practical religion, more appreciation of God's word, not only on Sunday but every other day in the week. To that end, any resultful undertaking is worth while. But the *Herald* is thoroughly sure that a uniformly enforced "Blue Law Sunday" would work an exactly opposite effect.

Such a thing would not serve as a call to progress in the name of Christianity. Taking human nature into account, it would merely prove to be a challenge to revolt in the name of paganism. It will not bring converts to the enforced acceptance of the beautiful and needful philosophies of a religion which brings light and joy into life. It would, on the contrary, engender a sullen resentment which will spurn the source of repression even as it fights the repression itself.

All people do not even agree as to what day of the week should be celebrated as the sacred day. For some it is Saturday. All people

do not agree that the proper observance of the sacred day, whichever it is, requires total abstinence from innocent pleasures. Such things cannot be ruled by force; they must be governed by conviction. Religion must win converts. It cannot conscript them. An effort to carry sumptuary legislation too far in ruling personal habits by law will result only in revolt against all sumptuary legislation. Indeed, such a campaign as this National Reform Association seriously proposes would probably chiefly result in the repeal of prohibition.

We do not need "Blue Law Sundays" in order to be a Christian people. What we need is open hearts; not barred doors. The dissemination of religion in America is as essential as the dissemination of education. But freedom must be preserved in both. We need God in our little lives not only one but seven days a week. We need Him with a "Hallelujah," not with long faces. We need to sanctify Sunday each for ourselves. Indeed, we need all these things so tremendously that it would be a tragedy for artificial dictation to attempt "Blue Laws" which would work upon human nature in an exactly opposite direction.—*The Grand Rapids (Michigan) Herald, Dec. 7, 1920.*



## NEWS NOTES



—Six thousand persons are emigrating from the United States into Canada monthly.

—In Russia a pound of sugar or butter costs a month's pay of an ordinary workman.

—The first flight made over the equatorial Andes was made recently by an Italian aviator flying from Guayaquil to Cuenca, a distance of 120 miles.

—The American Quakers are furnishing one hot meal a day to 650,000 German children and nursing mothers in the sector occupied by the American troops of occupation.

—The only open slave market in the world is in the holy city of Wazan, Morocco. The slaves are brought to Wazan by caravan from parts of the country still unexplored.

—Taxation may force the nations into disarmament, where moral arguments failed.

—Increased business in Canada has necessitated the stringing of thousands of miles of new telegraph wires.

—China has but 6,000 miles of railroad, while her natural resources warrant the construction of more than 300,000 miles.

—King Christian, of Denmark, recently visited Pope Benedict XV. This is the first time since 1474 that a king of Denmark has entered the Vatican.

—The decline of the beaver in Canada has resulted in the establishment of many beaver farms in this country, from which the owners derive immense profits.



—The yearly average of the death rate in the United States for 1919 was the lowest ever recorded. The rate was 12.9 per 1,000 persons, and nearly 10 per cent of the deaths were from tuberculosis.

—Caproni, the Italian airplane inventor, plans a giant plane which will carry 300 persons across the Atlantic in thirty-six hours. Provisions will be made for dining and sleeping accommodations.

—Racing patrons had \$42,000,000 to risk on Ontario race tracks last year. The sum is twice the total revenue of the Province. Here is a luxury that should be taxed higher, or, better still, out of existence.

—England did not like being without newspapers for three days at Christmastide. Englishmen would probably dissent from the judgment of the Canadian court which ruled that newspapers are not a necessity of life.

—At last, after decades of waiting, the plan once considered visionary, that of building a tunnel under the English Channel to connect England and France by rail, is to be realized. Work has been started on the big enterprise.

—An engineer in Brussels has succeeded in manufacturing artificial coal, of great heating capacity, from the vegetable refuse of peat beds. The new fuel is called "gasol" coal, has a heating capacity of 7,500 units, and burns with a bright flame, leaving no cinders.

—President Wilson was awarded the Nobel peace prize, which carries with it a grant of \$40,000. This sum is one fifth of the annual interest on about \$9,000,000 bequeathed for that purpose by a Swedish scientist. Theodore Roosevelt and Elihu Root are the only other Americans who have received the prize.

\* \*

The scene on our front cover is a view from Banff Springs, at the eastern entrance to the Rocky Mountains, on the Canadian Pacific Railway. Banff is one of the many beauty spots of the Canadian Rockies, and is visited by thousands of tourists annually. In addition to the majestic mountains, there is the Zoo, the Buffalo Park, and in summer unexcelled facilities for all sorts of outdoor recreation.

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## Winnipeg's Old Fort Garry



ONE of the most interesting historical reminders in Canada is to be found in the centre of the city of Winnipeg in all that is left of old Fort Garry, which is merely the gateway. Time is covering its wounds with garlands of green, and an effort is being made to keep this surviving corner in repair.

When first built, it was the official residence of the governor of the Hudson's Bay Company, and at the same time was convertible into a rude fortress in case of attack by Indians or other foes. Small and insignificant looking as it must have appeared, standing on an elevated spot near the junction of the Red and the Assiniboine rivers, yet it dominated the mid-continent, from the Rocky mountains to Hudson's bay.

Many stirring scenes did the old log pile witness, especially during the days when the Hudson's Bay Company reigned supreme throughout all the Westland, and when from many a league came voyageur and explorer,

trapper and trader, to do business with the oldest joint stock organization in America.

Stormy scenes the old fort saw, too, in connection with the two Northwest rebellions of 1870 and 1885, respectively. Fort Garry was the centre of excitement during these uprisings, and Louis Riel, the half-breed leader of the rebels, occupied it as his headquarters. While in possession of the building, he set up a "provisional government," which, though shortlived, existed long enough to put to death a white man, Thomas Scott, an act that aroused the country to intense indignation.

But the Metis leader, as Riel was known, ultimately paid the price with his life for the lives he was responsible for taking, not only in Fort Garry, but in the different engagements with the troops at Batoche, and elsewhere, and in the massacres of Frog lake and Duck lake. The tomb of the rebel leader may be seen in St. Boniface cemetery, Winnipeg, almost in sight of the fort where for a few days he posed as the leader of a government of insurrection.