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U. & U.

Kootenay Squaw and Her Prize Baby (see page 32)

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The Lord's Prayer

This poem was found on a battle-field, and is supposed to have been written by a wounded soldier.

THEN to the mercy-seat our souls do gather
To do our duty unto Thee, *Our Father,*
To whom all praise, all honours, should be given;
For Thou art the great God *Who art in heaven.*
Thou, by Thy wisdom, rulest the whole world's fame,
Forever, therefore, *Hallowed be Thy name.*
Let nevermore delay divide us from
Thy glorious face, but let *Thy kingdom come.*
Let Thy commands opposed be by none,
Let Thy good pleasure and *Thy will be done,*
And let our promptness to obey be even
The very same *In earth as 'tis in heaven.*
Then for our souls, O Lord, we also pray
Thou wouldst be pleased to *Give us this day*
The food of life, wherewith our souls are fed;
Sufficient raiment, and *Our daily bread;*
With every needful thing do Thou relieve us,
And of Thy mercy, pity and *Forgive us*
All our misdeeds, for Him whom Thou didst please
To make an offering for *Our trespasses.*
And forasmuch, O Lord, as we believe
That Thou wilt pardon us *As we forgive,*
Let that love teach wherewith Thou dost acquaint us,
To pardon all *Those who trespass against us.*
And though sometimes Thou findest we've forgot
This love for Thee, yet help, *And lead us not,*
Through soul's or body's want, to desperation,
Nor let earth's gain drive us *Into temptation;*
Let not the soul of any true believer
Fall in the time of trial; *But deliver;*
Yea, save them from the malice of the devil,
And both in life and death, keep *Us from evil.*
Thus pray we, Lord, for that of Thee from whom
This may be had; *For Thine is the kingdom.*
This world is of Thy works; its wondrous story
To Thee belongs; *The power and glory,*
And all Thy wondrous works have ended never,
But will remain forever and *Forever.*
Thus we poor creatures would confess again,
And thus would say eternally, *Amen.*

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Editorial Comment

A New Era in Canadian Politics

No one can fail to be impressed by the fact that we are entering upon a new era in Canadian history, politics, and national development. The Fathers of Confederation blazed a new trail in the wilds of North America. The Canadian nation owes its birth to the British North America Act of 1867, but it took some years to bring the Canadian people themselves to a realization of the meaning of this step. Few, if any, in Canada or anywhere else realized at that time that Canada was destined to become the first of a family of self-governing nations within the British Empire.

Now the Fathers of Confederation have passed off the stage of action, together with nearly all the political leaders of that era. In those days there were but two political parties, — Conservatives and Reformers; or, as they were called when discussion waxed warm, Tories and Grits. But with the passing of the old

leaders and with the broader recognition of nationhood which Canada's achievements in the Great War have brought, together with the problems of reconstruction, there has come a new and more complex political situation. Canadian women are voters. Old party lines and prejudices have relaxed. New parties are

forming. Party government has its defects and abuses. It is neither perfect nor mathematical. It is inclined to be emotional and full of compromises; but human nature delights in such things. Party government is the only workable device for national self-government that has ever been invented. Its alternative is dictatorship or some form of autocracy.

With the new era, we have not only new political leaders but strong young men who are facing courageously the task of developing to the fullest extent the destiny which our natural resources and constitutional liberty warrant.



British & Colonial Press

William Lyon Mackenzie King, Leader of the Liberal Party

Is Protestantism Passing?

Nor long ago we read a book with the significant title, "Passing Protestantism and Coming Catholicism." It reminded us of the words of Jesus: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5:13.

Is it true that Protestantism is passing? Was the Reformation of the sixteenth century a mistake? What was the savour, essence, or distinguishing characteristic of the Reformation? Let the historian answer:

"The principles contained in this celebrated protest of the nineteenth of April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith; the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church. . . . It lays down the principle that all human teaching should be subordinate to the oracles of God."—*D'Aubigne's "History of the Reformation,"* book 13, chap. 6.

"It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death."—*Id.,* book 14, chap. 1.

Protestantism that remains true to the principles upon which it was founded cannot pass away. But if the salt lose its savour, "it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

It must be admitted that the surface indications are not all reassuring. We are not concerned so much with the growing political influence of the Papacy as with the alarming tendency among professed Protestant theologians to repudiate the fundamental principle of Protestantism—to turn their backs on the plainest statements of the New Testament, and resort to tradition whenever in their human judgment it suits their purpose to do so—to turn from God to Cæsar. Roman Catholics have the same right to carry forward legitimate aggressive spiritual propaganda that the believers of any religion have; and we cannot help ourselves if they resort to political intrigue. Political power has proved an engine of persecution in the hands of any church employing it, but it has also always separated from God and sealed the doom of the church that used it.

"When the church of the Jews called upon the civil arm to drive the nails into the cross of Christ and thus stilled the voice that condemned her course, she cut off forever her favour with God. And the very Man she delivered up gave life to another church that depended alone on the arm of the God of heaven. With the aid of that divine power only, it revolutionized the world for Christianity.

"In the Middle Ages, Rome sought to force men to stay in her fold by appeal to the sword of kings and the faggot fires of magistrates. But she thereby lost her hold on the noblest of mankind, and gave rise to a Protestantism that stood first and firmest for liberty of conscience."—*Robert B. Thurber, in the Watchman.*

If Protestantism now repudiates the principles that gave her life, she has lost her right to life and deserves the destruction that inevitably follows such a course.

* * *

Women in Politics

ONLY a few years ago woman's suffrage was generally regarded as a joke or a fad. Today it is one of the most significant developments in democracy. Canada is in the front ranks



British & Colonial Press

Mrs. Ralph Smith, M.P.P. for Vancouver, who was offered the position of Speaker. Had she accepted the honour, she would have been the first woman Speaker of any parliament in the world.

of progress in this particular, and Canadian women are demonstrating their ability to bear public burdens and responsibilities. There is no manner of doubt that women are mentally as capable of grappling with public problems as are men, and it is difficult to give any good reason why they should not do so if they wish. In heathen lands women are treated as inferiors, but the Bible recognizes the right of woman to stand as the equal as well as the helpmeet of man. Whether it is becoming or to her advantage to enter into competition with man in all kinds of work is quite another question. Her normal and most influential place is as queen of a home. But when for any reason she is denied that privilege, or when abnormal conditions demand extraordinary service, she has more than once in the world's history shown fortitude and ability in leadership.



British & Colonial Press

L. A. Hamilton and Mrs. Sidney Small, Members of the Toronto City Council

Bible women served both as prophets and judges, and there is no Bible reason why a woman may not do anything that her strength and a proper sense of propriety will permit her to do. Whether women are gainers by choosing to exchange the privileges of motherhood for public service may seriously be questioned.

The mother of Coriolanus could save Rome by her mother influence when she could not have done so as a Roman official. Her warrior-son spurned the overtures for peace made by the Roman senate, but yielded to his mother's plea and spared the city he had sworn to destroy. Every good institution in the world depends upon the home, and if time prove that participation in public life by woman tends to undermine the home, it will be found that the saving of the nation depends on the saving of the home. A man may be head of a house, but there is no home without a mother.

Anglo-American Good-will

AMBASSADOR GEDDES' recent visit to Europe to confer with his government on Anglo-American affairs led to much wild speculation and foolish rumours of strained official relations between Britain and the United States. There are Britons who foolishly envy the development of Anglo-Saxon ideals in the United States. And there are Americans who forget that Britain is the mother of constitutional governments. Worse still, there are those whose fanatical allegiance to some foreign cause leads them to abuse their American citizenship by sowing in the United States seeds of suspicion and prejudice against Britain.

The ex-Kaiser is credited with the statement that "the man who willed the Great War had the soul of a devil." We all agree with his expressed sentiment on that point; but those persons, whether in England or America, who take delight in magnifying occasions of irritation between the two peoples, are enemies of mankind, and are possessed of the soul of a legion of devils. Canada, associated politically with Great Britain and geographically with the United States, has the privilege of interpreting the one to the other, and of promoting cordial

understanding and fellowship. War between the two great Anglo-Saxon powers would be so stupid and criminal as to be almost unthinkable by a sane mind. The friends of Anglo-American co-operation are numerous in both countries, and if they should do a little more talking it will not do any harm, and may serve as an antidote to the poison propaganda of slander and prejudice. If Britain and America fail to co-operate, then liberty and civilization are doomed.

which many looked for as one of the results of the war have not been realized. The whole world is sick and tired of war, and yet no country thinks it safe policy to take the initiative in disarmament. War does not end wars. Selfishness cannot be got rid of in that way. The tendency to violence has been multiplied by war; the growth of indifference and scepticism worries the church leaders; the increase of crime taxes the forces of law and order. The course of the children and young people is a source



Kadel & Herbert

Sir Auckland Geddes, Ambassador from Great Britain to the United States, and Lady Geddes

The Second Advent

INTEREST in the second coming of Christ is widespread, and growing. In all denominations of Christians there are those who regard it as the only solution of our complex social problems. The situation in the world is such as to cause the gravest concern. There is social unrest and general lawlessness unprecedented in history. The prosperity and spiritual revival

of anxiety to parents and causes thoughtful elders to shake their heads as they try to peer into the future.

The breaking up of old traditions and the rapid movement toward—nobody seems to know what, may be cited as reasons for the growing interest in the doctrine of the second advent. In 1918 the *Congregationalist and Advance* recognized this popular interest by the

publication of a series of nine articles by some of the best-known theologians in America, on the subject, "The World Crisis and the Manifestation of Jesus Christ." Since then the interest has increased immeasurably.

Writers upon the second advent are divided into three principal schools. To the most modern of these schools belong the so-called "higher critics." These reject the physical return of Jesus altogether, and look for the establishment of righteousness in the earth through the transformation of society by human power and by the process of evolution. Of course, this view rejects the deity of Jesus, the inspiration of the Scriptures, and the resurrection of the dead. Its hopes and aspirations are centred in the present. The dead of past generations are left out of consideration. The hope of a future life is vague and indefinite. While its advocates boast of their progress, freedom of thought, and optimism, it appears to the writer that from the broad viewpoint of humanity, past, present, and future, this modern view is narrow, dark, pessimistic, and selfish in the extreme. "If in this life only we have hope, . . . we are of all men most miserable." 1 Cor. 15:19.

Next, perhaps, in point of age comes the post-millenarian school. To this school belong by far the larger number of present-day theologians. These look for the personal return of Christ, but not until after the millennium. The great and shocking manifestation of primeval passions among the most civilized and professedly Christian nations which broke like a storm out of a clear sky in 1914, has led some to question the universal triumph of the gospel in this age. To be optimistic is right, but to ignore facts and conditions is not wise.

The oldest school is called premillenarianism because its adherents look for the return of Jesus before the millennium. To this school belonged the early Christians, as do many of the most spiritual members of all the Christian churches today. Most of the great evangelists have been and are strong premillenarians. Those who hold to this faith look for the Lord to come before the millennium, to end the rule of sin and to reward His people.

That the early Christians were premillenarians is conceded in the following quotation

from Prof. Shailer Mathews, of Chicago University, in the *Congregationalist and Advance* of August 15, 1918:

"Let us admit without argument that while many of their interpretations of the Old Testament are nonsense, premillenarians are right in so far as they hold that the early Christians believed that Jesus would return physically. This hope is on almost every page in the New Testament."

But his view of the meaning of the Scripture is expressed in the following quotation from the same article:

"The properly historical interpreters of the Scripture are not troubled by the fact that the early Christians were mistaken in details of these their expectations. . . . They believe the kingdom of God will come by the spiritual transformation of human society, and that it is already coming. . . . To bring Jesus into the control of human affairs is the real coming of the kingdom of God upon earth. This is the reality the Jewish pictures and apocalyptic symbols used by the early Christians really meant. This is the real coming of Jesus Christ."

We are quite unable to harmonize such a view with the inspired account of Jesus' ascension and return: "When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

* * *

His Will or Mine?

FLORENCE A. SMITH

I SAW a cross beside the way; for me
To lift it seemed. But how I hoped
The Master had not left it there for me.
And so I sought each day and hour for some
Sure sign—some sign that I might pass
It by.

I thought His will to find. And so
For weary weeks and months I searched
The Guide-book o'er and o'er in vain (for now
I know I sought my will to find).

At last
I knelt before His throne and poured my soul
To Him my will to loose; and then I rose
Triumphant over self. No need, no need,
To seek for weary hours; His will I knew.

I turned to lift the heavy cross; and lo!
No cross was there. Transformed, a crown it had
Become—a crown of joy for me,
With magic power to light my path
And lighten toil and fill my life
With victory and peace.

THE CONFLICT OF FAITH

History of Philosophy a Record of Abandoned Speculations

H. GRATTAN GUINNESS, D.D., F.R.A.S., F.R.G.S.



VAST valley in the Blue Mountains of Australia, covered with dense dark forest growth, and filled with the mists of early morning,—such was the scene which met my eye day by day a few summers ago, when in the Southern

Hemisphere, resting for a season from missionary work. Islands of rock rose in the distance from the sea of mist, their summits touched by the golden beams of the morning sun; the level clouds spread over the valley, looking so dense and sea-like that one could almost imagine it possible to launch a boat upon them, and sail away to the shining hills which bounded them in the distance; while the startling call of wild birds came up from the buried forest below, and echoed among the precipitous cliffs, from whose edge one looked at the entrancing scene. Again and again, in the presence of that majestic spectacle, I was impressed by its likeness to things in the realm of philosophy and religion. Philosophy appeared to me to be the dim and doubtful speculation of human reason, feeling its way through the trackless forest beneath the clouds which covered it as a dense veil on every side; while religion stood on the hills above the clouds, enjoying the pleasant beams of the rising sun. . . .

The prominence given to philosophy in the modern attack on the Christian faith calls for a consideration of its history. What has that history been but a history of abandoned speculations? That method of reasoning which assigns to indisputable facts their legitimate place and due supremacy, needs to be substituted for reliance on doubtful theories, belonging to the cloudland of thought which, destitute of fixity, disintegrates and dislimbs before the eye that watches its unceasing transformations. The conclusion seems obvious, that we should give facts their due place whatever may become of theories; and that in the consideration of facts we should begin with those which are most proximate and practically important—facts

which encompass us in silent majesty, unmoved by the clamour of the multitudinous contending voices of the modern world.

“The conflict of faith in our day,” says Fairbairn, “is most assiduous and fell. It lives surrounded by real or potential enemies. Science cannot publish her discoveries without letting us hear the shock of their collision with the ancient faith. The political philosopher seeks to show how the state can live and prosper without religion; the ethical thinker, how right can exist and law govern without God. A philosophy that denies the surest and most necessary religious truths, works in harmony with a criticism that resolves into mythologies the holiest religious histories. A large section of our literature, including some of the finest creations of living imagination, interprets nature and man, exhibits life and destiny, from the standpoint of those who have consciously renounced belief in God, and can find nothing on earth but humanity.” The theory of development which in astronomy, geology, and biology assumed the forms of the nebular hypothesis, the gradual formation of the present crust of the earth, and organic evolution, “has entered the sphere of history, metaphysics, and religion, and presumed to explain everything in the universe, not only things material, including the body of man, but also consciousness, intuition, conscience, the soul, religion, God—the explanation in the last case being, simply, elimination.” In this movement of thought, organic evolution was the forerunner of cosmic evolution, and the “universal action of only natural causes discredited any supposed supernatural element in Christianity. Many of the advocates of naturalistic development have gone beyond this extreme, and have asserted boldly that the soul is a mode of matter; thought, a secretion of the brain; the moral law is made by physical law; sin, or what is called sin, is a necessity; freewill, a fiction; and a personal God, a subjective delusion.”

The outcome of naturalistic philosophy is the blackest pessimism. The theory, says Mr. Balfour, that dwarfs and drags in the dust our estimate of the importance of man, that makes "his very existence an accident;" his story

know that it is insignificant," and then consigns that race with all its labours, genius, devotion, suffering, and aspirations to the pit of everlasting oblivion, to be as though it never had been,—such a theory does violence to the deepest in-



A Mountain Lake

It sleeps among the thousand hills
Where no man ever trod,
And only nature's music fills
The silences of God.

Great mountains tower above its shore,
Green rushes fringe its brim,
And o'er its breast forevermore
The wanton breezes skim.

Dark clouds that intercept the sun
Go there in spring to weep.

And there, when autumn days are done,
White mists lie down to sleep.

Sunrise and sunset crown with gold
The peaks of ageless stone,
Where winds have thundered from of old
And storms have set their throne.

No echoes of the world afar
Disturb it night or day,
But sun and shadow, moon and star,
Pass and re-pass for aye.

—Frederick G. Scott.

only a passing episode "in the life of one of the meanest of the planets;" that, from some unknown origin, after infinite travail, evolves, through strife, famine, disease, and mutual slaughter, a race "with conscience enough to feel that it is vile, and intelligence enough to

instincts of reason, and destroys the foundations of morality. "All that gives dignity to life, all that gives value to effort, shrinks and fades under the pitiless glare of a creed like this."

Among the facts of religion opposed to the theories of philosophy, we give a central place

to the fact of Christ, and to the place which He occupies in history, nature, and experience. That history is centred in Christ, and that nature is His witness, is capable of the clearest demonstration. Nature is not only a witness to the supernatural, without which it could have no existence or continuance, but when most closely interrogated is found to be Christian in its constitution and course. This latter fact claims a more attentive consideration than it has received. The discoveries of modern astronomy prove that the times and seasons marked out and measured by the revolutions of the worlds composing the solar system are those of redemption chronology; that Levitical, prophetic, and New Testament historic times form a closely connected whole, to which the times of nature are adjusted in such a way as to demonstrate the action of Supernatural Power and Infinite Wisdom. . . .

No attempt is made in the present work to deal with the whole subject of the evidences of religion, natural and revealed. In the matter of the evidences it is "now felt on all hands

that the question turns round the life, the character, and the works of Jesus. This is the stronghold which has often been assailed, and



"When the young man heard that saying, he went away sorrowful: for he had great possessions." Matt. 19: 22.

never been taken. With it secured, we can defend the whole territory—Old Testament and New Testament, doctrine, history, and morality."—"On This Rock."

* * * *

The Solemn Future

H. L. HASTINGS

WITH all the desire of man to unveil the mysteries of the future, and cast the horoscope of coming years, why is it that the stern, inevitable, certain facts that are before us, are so carelessly forgotten, or determinedly thrust aside? Why is it that we meditate on uncertainties, and take no heed to realities that we are sure to encounter?

But though we may forget or ignore the verities of futurity, we can neither defer them nor escape them. The years that are past, how nearly are they forgotten; and the noisy present will soon seem as trivial and as empty as the past. And as the past seems today, the present will seem tomorrow. But the eternal certainties before us will grow grander and more impressive from day to day.

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Suppose that the world rolls on. Suppose that no judgment trump breaks in upon the gay hilarity of godless men. In a few brief years every individual now living will be dead. Every king will have changed his throne for his sepulchre, and his purple for his shroud. Every conqueror will have yielded to the power that conquers all. Every hope of mortal life, now cherished, will have vanished away. Every house on earth will have changed its tenants. Every dollar will have passed forever from its present owners into other hands. Every acre of land inherited by man will have gone to other possessors. Kingdoms will flourish, but they will have new kings and new subjects. Laws and governments may survive, but new men shall administer all their great concerns. Every church will have wholly changed its member-

ship. Every congregation will be composed entirely of new hearers. Every preacher that preaches today will have ceased to proclaim the words of life. And all the earthly loves, and hopes, and ties, and joys, and kinships, and friendships of these myriads of mankind will have passed forever and ever away. And the dread account of every human soul that lives, will be written in the book of God's remembrance, and sealed up to the judgment of the great day.

But we need not linger amid these awful generalities. We may also read our own personal destinies as recorded by an unerring pen.

"It is appointed unto men once to die, but after this the judgment." Let but time's hours pass on, and the event of death will shortly come to us. The slow decay or the sudden strike will come. The last sickness will come. The dying bed and dying hour will come. The last look at friends and loved ones will come. The mortal agony, the dimming eye, the icy chill, the final struggle, the parting breath, all will come. The funeral hour will come. The grave, the mould, the rattling clods; the "earth to earth, and dust to dust," will come. And all the dread and solemn scenes of closing life will come, and come to you. It will be your window flung up to give breath to a dying man. Your

and wasted; your children wronged, your widow robbed; and all the hopes and joys and prospects of your earthly life blasted, buried, and forgotten. What have you then to rest upon? What shall stand you in stead in that day?

All this may come to you, and come before another year shall run its rounds. And is this all that will come? Ah, no! The day of reckoning will come.

And when these things shall come, how will they find you? In what state will you meet the solemn circumstances of the tremendous future? Against the dangers of mortality what shall be your protection? Against the certainties of coming doom what shall be your defence? Everything earthly will fail you then. Wealth and power, fame and wisdom, learning, greatness, and prudence all will be in vain. Only beneath the gracious protection of Almighty God, and in the reconciling love of His only begotten Son, can we hide ourselves in safety and in peace.

But how many are "without God in the world." The storm lowers, but they have no refuge. The tempest gathers, and they refuse the shelter of the Rock. Eternal love flings wide the gates of safety, but the mockers turn away, "the simple pass on, and are punished." Mercy weeps, compassion yearns, and divine pity cries out, "How oft would I have gathered you as a hen gathereth her chickens under her wings—but ye would not."

If all this were a mere fancy, we might pass it by. If it were a fiction, it might be disregarded. But it will be a dark and a stern reality soon. Let the sons of men be warned. Let the guilty seek the cleansing blood. Let the fallen children of Adam find a refuge in the everlasting Rock. And as the gathering shadows of the passing years remind us of the mighty changes that may come upon ourselves and upon the world, let us



children may stand weeping by your bedside, or orphaned beside your grave. Your wife may sit as chief mourner, and the next funeral procession may start from your door. Your business may be closed up; your property be divided

prepare to meet our God: let us walk penitently in His presence; let us watch and pray always, that we may be accounted worthy to escape the things that shall come to pass, and to stand before the Son of man.—Adapted.

“Believest Thou the Prophets?”

FREDERICK W. STRAY

The Christ of prophecy points the only sure way out of the tangle in which the world finds itself today

INSPIRED prophecy may be defined as history written in advance. The prophets “testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Peter 1:10, 11. The object of prophecy is to establish faith in God and His word by evidence that cannot be successfully contradicted. Jesus said, “I have told you before it come to pass, that, when it is come to pass, ye might believe.” John 14:29. God, for a similar reason, issued His challenge to people deceived by idolatry:

“Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen. . . . Show the things that are to come hereafter, that we may know that ye are gods.” Isa. 41:21-23.

The purpose of prophecy is to aid the church. It is to the church what advance information of the enemy’s plans is to an army in the field. “To be forewarned is to be forearmed.” The Christian church need not be taken by surprise: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.” 2 Peter 1:19. Prophecy “testifies beforehand;” it illuminates the way before us; it unveils the future, “a dark place” in which nothing can be seen by humanity unaided by divine revelation.

To neglect the use of this light is to stumble along, wandering in the darkness, and to miss the way home. Jesus foretold the destruction of Jerusalem and the scattering of the Jews, in order that His disciples might be ready against that day: “When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” Luke 21:20. All this, as prophesied, came upon the Jewish church and nation because they knew not the time of their visitation. Luke 19:44.

The prophet Daniel had recorded the message of the angel Gabriel foretelling the time of the

advent of the Messiah, and the destruction of Jerusalem:

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary.” Dan. 9:25, 26.

Notice that Gabriel gives the time from which to reckon this prophecy.

The sixty-nine weeks begin with the decree to restore and build Jerusalem, and end with the Messiah among men. In this prophecy the Jews were told the definite time when the Messiah should come. When the prediction was made, Daniel was a captive in Babylon, and Jerusalem lay in ruins. The angel declared that the city should be rebuilt, that Messiah should come, and that then Jerusalem should again be destroyed. When the prophet Ezekiel was commissioned to foretell the overthrow of Jerusalem, a day was used as a symbol for a year: “I have appointed thee each day for a year.” Eze. 4:6. Let us apply this rule to Daniel’s prophecy of the sixty-nine weeks, or the four hundred and eighty-three days that were to elapse before the coming of the Messiah.

The restoration decree is mentioned in Ezra 6:14 as a combination of decrees issued by Cyrus, Darius, and Artaxerxes, the last one completing the whole, and resulting in the restoration of the city, and the Jews to their own land. This final part of the decree, resulting in the restoration of the Jews, is recorded in Ezra 7:12-26, having been issued in the fifth month of the seventh year of Artaxerxes, king of Persia, or 457 B. C., a date established in ancient history by astronomical reckonings. With this beginning date, 483 full years onward toward the coming of the Messiah would bring us to the fifth month of A. D. 27.

The word “Messiah” is Hebrew, the Greek



Eugene J. Hall

HOFFMAN'S "GETHSEMANE"

THINK, O Jesus, for what reason
Thou didst bear earth's spite and treason,
Nor me lose in that dread season!

Seeking me Thy worn feet hasted,
On the cross Thy soul death tasted:
Let such travail not be wasted.

—*Dies Iræ.*

translation is "Christ," and the English translation is "anointed." (See John 1:41, margin.) Peter tells us Jesus was anointed with the Holy Ghost (Acts 10:38); and this occurred at His baptism, when He was introduced to the Jews as the Son of God, in A. D. 27. (See Matthew 3.) From the time of the announcement of His birth to the shepherds until His baptism, He was in obscurity. At this date He appeared among men as the long-promised Messiah, and began His ministry by saying, "The time is fulfilled." Mark 1:14, 15. The time prophecy that was fulfilled was the sixty-nine weeks of Daniel 9:25.

The story of the promotion of Daniel to be chief of all the wise men of Babylon, a land far east of Palestine, whither the Jews had been carried away captive, is briefly told in Daniel 2:48. Daniel's writings, together with the other Hebrew Scriptures, had been inherited by the wise men of the East, leading a few of them to journey westward at the right time, saying, "Where is He that is born King of the Jews?" At the same time John the Baptist, the messenger of the advent and a student of prophecy, began his ministry, preaching the coming of the Lord, urging the people to repent of their sins and to make ready for His appearing. "There is One coming," was heralded far and wide, until many had been aroused to a state of expectation. Luke 3:15. And yet priests, rulers, and people as a whole, "knew not the time of their visitation." Why not? Paul answers this question in one of his sermons, as follows:

"They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning Him." Acts 13:27.

So much speculation had been engaged in concerning the Scriptures; so many views expressed and adhered to, resulting in the division of the church into sects, such as the Pharisees, the Sadducees, the Herodians, and others with serious doctrinal difficulties in fundamentals, that the leaders no longer advanced the words of the prophets as authority, but rather suggested interpretations by some of the great doctors of the law. So when Jesus began His ministry, the people were "astonished at His doctrine: for He taught them as one having

authority, and not as the scribes." Matt. 7:28, 29; 13:54.

The various sects in Jewry professed belief that the Messiah would come *sometime*. But none were prepared to believe that the time for His appearance had come. Instead of searching the prophecies for light, they read them in a formal way in the synagogue service, the true meaning being lost sight of in a mass of rabbinical tradition and interpretations.

Listening to the voice of John the Baptist, many were convicted of their sins, and repenting, were baptized, and later introduced to the Messiah. Charmed by His life and works of loving ministry, a few men "forsook all, and followed Him," confessing, "Thou art the Christ, the Son of the living God." However, the rabbis had long been teaching that Messiah, at His coming, would break the Roman yoke and restore to the Jewish nation its independence, thus ushering in a glorious Messianic reign. The scribes had no place in their teaching for a *suffering* Messiah, although that phase of the Saviour's life had been so plainly described by the prophets. This preconceived idea of the Jews, rooted in the rabbinical theology, had such a hold upon the disciples that they were not freed from it until after the ascension of our Lord. Turning from the cross, they said, "We trusted that it had been He which should have redeemed Israel." "Then He [Christ] said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things?" Luke 24:21-26. He had redeemed men by His life of suffering and death of shame, but they gave up the idea of His being the Redeemer, because He had not done it according to their preconceived idea of how it should be done. If they had believed *all* that the prophets had spoken, they would have known He would be "cut off out of the land of the living," that He would be "cut off, but not for Himself." However, the false idea persisted, until the last word they had with Him before He went away to heaven was the question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6.

Left to themselves after His departure, they studied and prayed together for ten days, which resulted in their final and full acceptance of

His teaching concerning the manner of His coming. "Ought not Christ to have suffered" in fulfillment of prophecy? was His appeal to them. They had been taught to believe that Christ ought not to suffer, with the result that when they saw Him suffer "they all forsook

fillment of prophecy, as opposed to the Jewish church idea of His coming in a different manner. "But those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:18. A perusal of "The Acts of the



On the Way to Emmaus

"Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

Him, and fled," and Peter swore with an oath that he never knew Him. When, after ten days of study and prayer together, they accepted the teaching of the prophets concerning the manner of His coming, the Holy Ghost came upon them, and forever after they promulgated the doctrine of the sufferings of Christ in ful-

fillment of prophecy, as opposed to the Jewish church idea of His coming in a different manner. "But those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:18. A perusal of "The Acts of the Apostles" and the epistles will show how persistently and prominently the disciples set forth a suffering Christ in fulfillment of prophecy, as opposed to the teaching of the church that He would come in another manner. No wonder Peter wrote, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

In view of the struggle with rabbinical tradition concerning the manner of the first advent of Jesus, which left the disciples so unprepared for the hour of crisis, should not the disciples of today take the lesson to heart with respect to the manner of His second coming as described by the heavenly beings at His ascension: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven?" Acts 1:10, 11. "Ye have seen Him go." It was a visible, literal, personal going; "in like manner," it must be a visible, literal, personal coming. And so the early church understood and always taught. Hear Paul's clear, ringing testimony:

"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. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

The exact year of His manifestation as the Messiah was foretold, but the exact time of His second coming is withheld from both men and angels. Matt. 24:36. The manner of His

second advent is distinctly foretold, and very definite signs will indicate clearly when it is near. But the people generally will not understand those signs, any more than they did in Noah's day, and the event will break forth upon the world as a great surprise. Our eyes see what was withheld from the eyes of the prophet

Daniel. In sore perplexity the prophet said:

"I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12: 8-10.

Ottawa, Ont.

* * * *

PALESTINE

BLEST land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters, Genesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of His sandals was thrown.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around, and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

Oh, the outward hath gone! but in glory and power,
The Spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same.

—John Greenleaf Whittier.

* * * *

THE WAY

JESUS CHRIST saves men by providing a way for their rescue from present guilt and coming wrath. It is not enough to tell a man his house is on fire; there must be a way for him to get out. It is not enough to tell him the vessel is sinking; the lifeboat must be provided for his escape. It is vain to talk to him of his deadly disease unless a remedy can be presented. Nor will it avail to convince man that he is ruined and lost, unless at the same time the way of deliverance is made known. It may be well enough for a man to know the facts, and know the worst, but this knowledge can never save the soul. The heathen know that they are lost, but they do not know how to be saved. The law con-

demns man, but only the gospel reveals the way of salvation.

Jesus Christ has provided a way whereby men can be saved. He has borne their sins in His own body on the tree. He has opened the gate of pardon and bid them enter boldly and find mercy. He has manifested His love to the rebellious and the lost, and by the encouragement of His word, the assistance of His Spirit, the dispensations of His providence, the instrumentality of His people, and all the might of His loving omnipotence, He proposes to carry on the good work until the time of their ultimate and eternal redemption from sin and death and hell at His appearing and kingdom.—*Selected.*

Where Are Our Dead ?

STEMPLE WHITE



ANY are familiar with the story of Rip Van Winkle, who slept for twenty years, during which time all was a complete blank to the unconscious sleeper. A bicyclist fell from his wheel and was unconscious for twelve hours. If he had died without regaining consciousness, think you that he would have known any more *after* death? The theory that one blow on the head would produce unconsciousness, and a second and fatal blow would restore such consciousness, even to the extent that the victim would know *everything*, never appealed to me as being either logical or truthful.

Adam himself, before the fall, was not immortal, though the devil told him he was (Gen. 3: 1-4); but he was "made a living soul" (Gen.

2:7; 1 Cor. 15:45). His immortality was conditional on obedience. Gen. 2:17. Immediately after the fall, our foreparents were driven from Eden lest they partake of the tree of life after they had sinned. Gen. 3:22-24. Adam died, and is still in the grave. "Death passed upon all." Rom. 5:12. Hence man is "mortal" (Job 4:17), with "mortal body" (Rom. 6:12), and "mortal flesh" (2 Cor. 4:11). Immortality has been brought to light "through the gospel" (2 Tim. 1:10); mortal man must "by patient continuance in well-doing seek for glory and honour and immortality" (Rom. 2:7); the believer will be (not unclothed, but) "clothed upon" (2 Cor. 5:4), and thus "put on immortality" (1 Cor. 15:51-57), at the second personal coming of Christ



Boston Photo News Co.

The Tomb of Lazarus

AROUND
THE
WORLD
WITH
THE
CAMERA



Paul Thompson

This home, in one of the most beautiful residential sections of Washington, has been purchased by Ex-President Wilson.



Paul Thompson

Sir Rabindranath Tagore, the Indian Poet; Nobel Prize Winner; Photographed in New York



British & Colonial Press

Hauling Grain to the

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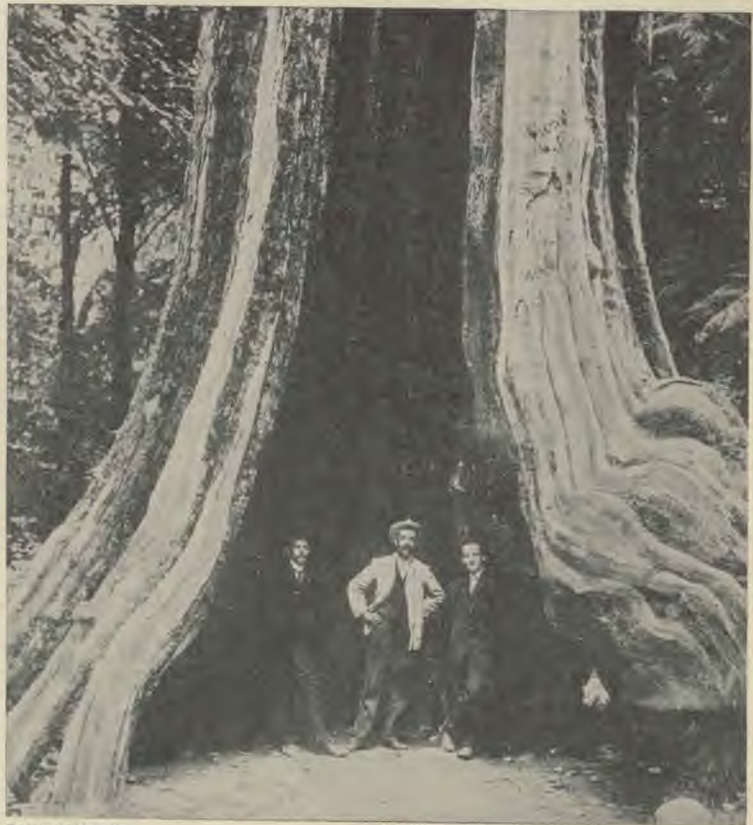


International

Japanese women coaling a big passenger vessel at Nagasaki. They work in endless chain fashion twelve hours a day.



Elevator in Manitoba



International

One of the Big Trees in Stanley Park, Vancouver

(1 Thess. 4:16-18). Eternal life is "the gift of God" through Jesus Christ (Rom. 6:23), and only "he that hath the Son, hath life" (1 John 5:11, 12). All true believers have, even now, *by faith*, eternal life through the "yea and amen" promises of God, but they will not actually receive and put on immortality until the Life-giver shall personally appear in glory. Col. 3:3, 4; John 14:1-3.

At death, the breath, or the spirit of life, which God gave Adam at the time of the original creation, leaves the "living soul" (Eccl. 12:7; Gen. 2:7), and man becomes a dead soul (Joshua 11:11, 14). At death, man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. Departed saints are not praising God now (Ps. 115:17; Isa. 38:18), for "in death there is no remembrance of Thee [God]" (Ps. 6:5). Children may "come to honour," or be "brought low," yet the deceased parent knows nothing of it (Job 14:21); and this, for the simple reason that "the dead know not *anything*" (Eccl. 9:5, 6, 10).

The one expression, "slept with his fathers," occurs in the Old Testament thirty-six times. Throughout the New Testament especially, this first death which comes to both saint and sinner, is compared to unconscious "sleep" because of the certainty of final resurrection. And the certainty of future resurrection rests upon the fact that Jesus Christ was actually resurrected. 1 Cor. 15:12-23. Of the dead Lazarus, Jesus said, "Our friend Lazarus sleepeth." John 11:11. The martyr Stephen "fell asleep." Acts 7:60. Paul also calls death a sleep. 1 Cor. 15:6, 18, 51. He says of David, that he "fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. At Pentecost, the Spirit-filled Peter declared that David was still in the sepulchre. Acts 2:29, 34.

Jesus holds "the keys of hell [the grave] and of death" (Rev. 1:18), and He has promised to return personally and awaken all the sleeping saints (John 14:1-3; 5:28, 29). This coming was Job's hope (Job 19:23-26), and David's (Ps. 17:15), and Peter's (1 Peter 5:4), and John's (1 John 2:28), and Daniel's (Dan. 12:13), and Paul's (Phil. 3:20, 21), and the hope of all the holy men and women of all past

ages, according to the testimony of Paul in his last words to Timothy (2 Tim. 4:6-8). The people of God must first be brought out of their graves before they can receive the new-earth, Eden-restored inheritance. (See Eze. 37:1-14.)

On a certain tombstone was found this inscription:

"This soul at death did take its flight
Beyond the realms of bliss and light."

But think! *beyond* the realms of bliss and light! that would take one into a place of darkness and misery. I don't want to go to such a place as that, do you? The most appropriate words for a casket or a monument are these—"At Rest." And the only hope for the dead, and of our ever again personally seeing and communicating with our loved ones now sleeping in the dust of the earth, lies in the second personal coming of Jesus Christ to reward His people. (See 1 Cor. 15:51-57; 1 Thess. 4:16-18; Matt. 16:27; Rev. 22:12.) What a happy family reunion awaits the believers at the Messiah's glorious return, when He shall come, as He soon will, to reap the harvest of the earth! Loved ones, long separated by death, shall again be happily reunited, nevermore to say good-bye or to sorrow, for weeping shall be no more.

Winnipeg, Man.

* *

Great Truths

GREAT truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walks of easy life,
Blown by the careless wind across our way.
Great truths are greatly won, not found by chance
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.
Not in the general mart, mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not mid the blaze of regal diadems;
But in the day of conflict, fear, and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.
Wrung from the troubled spirit in hard hour
Of weakness, solitude, perchance of pain,
Truth springs, like harvest, from the well-ploughed field,
And the soul feels it has not wept in vain.

—Horatius Bonar.

* *

"Most of the trouble is produced by those who do not produce anything else."

LET GO!

A NIGHT WITH THE LIFEBOAT

IT was the third of December, 1865. For four long hours the staunch steam tug "Aid" had towed the Ramsgate lifeboat and her hardy crew upon an errand of mercy, through a wilderness of wild, tormented waves.

Many miles off, away round the stormy North Foreland, far to the westward of Margate, the Prince's lightship was firing signal guns and throwing up rockets in token that help was needed. The Tongue lightship repeated the signals, the coast guardsmen hurried the tidings to Margate; but no lifeboat could get to sea in the face of the hurricane sweeping in from the west-northwest. The officer telegraphed to Ramsgate; at a quarter past eight the news arrived; the order was given; thirteen brave seamen manned the lifeboat, and in half an hour she was dancing in the spray along the steam tug's wake, as it wallowed through the foaming depths.

Hour after hour they drive on through the hurricane, watching the rockets as they fly, listening for the booming of the signal guns, looking anxiously around for some guiding token, inquiring at the different lightships, and hovering along the wave-lashed shoals, till at length they see in the distance the flare of burning tar barrels, and find the object of their searchings—the Australia-bound emigrant ship "Fusilier," in a perfect boil of waters, lying hard and fast upon the Girdler Sands.

The steam tug tows the lifeboat well to the windward, the boatmen cast off the towrope, the boat's head turns around, and she makes for the stranded vessel; and cries and cheers of joy from the passengers greet her approach. They have not been forgotten of God. The faith and courage of that woman from the city mission, who has prayed, and sung, and comforted the trembling and despondent through the gloomy night, has not been tried in vain. Their prayers are heard, and help has come.

The little foresail is lowered, the anchor thrown over, and the lifeboat drifts in toward the ship, till the cable brings her up with a jerk,

full sixty feet away from the vessel, and frantic cries break from the disheartened passengers who thickly crowd the deck. The storm roars on. With tedious toil the boatmen haul the cable, and get the anchor in, shouting meanwhile their cheers to the desponding multitude, who, by the faint glimmer of the moonbeams, discern that they are not forsaken. They sail within fifty fathoms of the ship, heave over the anchor, pay out the cable, and drop slowly down alongside the helpless "Fusilier." The sea is rough and the tide rapid; but with a hawser from the vessel's bow and stern, they haul and veer, and hold the lifeboat near enough, still keeping her from striking the vessel's side.

"How many can you carry?" shout the captain and the pilot; "we have more than a hundred on board, and more than sixty women and children;" and the passengers look down dismayed upon the little boat, half buried in the spray, till they are told that a steamer is near, and that the boat will take them in parties to her.

Two men watch the lifting billows, spring for the manropes, climb on board the ship, and jump, pale and half exhausted, down among the excited passengers.

"Who comes here?" cries the captain.

"Two men from the lifeboat," is the reply; and the passengers grasp their hands, clasp them, and cling to them with all the energy of joy and fear. The faint moonlight and the glimmer of the ship's lanterns reveal the work to be done. The long agony of suspense is broken, and the pale, excited, tearful, terror-stricken mass rush frantically to the gangway. Order is soon restored, and the passengers fall back and await there their captain's word.

"How many can you carry?" asks he.

"Between twenty and thirty. There is a nasty and dangerous surf over the sands; if too crowded we may get some washed out of her."

The women and children must go first. Two sailors are slung in bowlines over the vessel's side to help them down. It is dangerous work. Active men would find it hard embarking; what can feeble, frightened, and aged women do?

The mothers are first called for. One is led to the gangway, and shrinks from the awful scene. The tide sways the lifeboat to and fro; waves lift it nearly to the vessel's deck; men, with outstretched arms, stand upon the thwarts, waiting to catch the woman as she drops. The next moment the boat sinks deep in the gulf below, half buried in the dashing spray. What woman's heart could brave the danger? One fatal slip and no human arm can save. Time presses; the boat lifts; men urge the woman over the side, and she hangs in mid-air, a stout sailor grasping either arm.

"Let go!" the boatmen cry. The men let go, but the poor woman clings to one of them with a convulsive clutch: a boatman leaps up and grasps her feet, and drags her down. Strong outstretched arms receive her as she falls, and the first passenger is safely in the boat. Another comes more readily, and another. It is no time for ceremony or delay; one by one they *let go*, and are saved. Blankets are thrown to the shivering women. "Here, here!" cries a frightened man, as he rushes to the gangway and thrusts into the hands of a sailor a big bundle for his wife.

"Here, Bill, catch!" the man shouts; and the boatman just grasps it as it is going into the sea. A baby's cry bursts from the parcel, and the mother's shriek, "My child! my child!" tells of the peril it has passed.

Some thirty are got on board, the boat is full, hawsers are cast off, the anchor hove up, the sails hoisted, and the lifeboat feels her helm, shoots clear of the ship, and flies astern, while a faint cheer rises from the vessel. She bounds



on through dashing surf and boiling sea, the gale still howling, and the passengers holding on with the convulsive grasp of hope and dread; on through the broken water to the leeward, where the twinkling of the signal lights tells

that the "Aid" is waiting for their coming. The steamer is put athwart the sea as a break-water; the boat tosses under her lee; the passengers with toil and peril are lifted to the vessel's deck; the boat is again towed round to the windward, and away she flies to finish up her work.

Four times the lifeboat makes her perilous passage, and all the passengers of the "Fusilier" are safely transferred to the "Aid." The work is done. She takes her way homeward in the morning dawn, picks up the crew of another shipwrecked vessel, which she had vainly sought and unconsciously passed in the darkness of the previous midnight, and then she lays her course for Ramsgate, where the pale upturned faces of one hundred and twenty rescued men, women, and children smile back the shouts and cheers of welcome which burst from the swaying multitude that swarm the Ramsgate pier; for all are safe at last.

Sweeter than the plaudits that hail the conqueror fresh from the fields of blood, fairer than the laurels that adorn the victor in the scenes of strife, are the honours that humanity showers upon those who brave the tempest's fury to save the imperilled and the lost. Well have they won the approving words that greet their ears, and long will they be remembered in the prayers of those rescued souls, whose lives they have saved at the peril of their own.

But there are other perilled souls besides those who are "in perils by the sea." There are men tossed by the storms of passion, and stranded on the shoals of sin, and helpless and hard by the lee shore of perdition. And who will man the lifeboat in the hour of danger, and go to rescue them?

Thank God there are some who are ready to leave all to save the lost. The lifeboat of God's mercy, staunch and trim and steady, is launched upon the seething tide, to hunt for the perishing. She swings in close under a guilty, shipwrecked world, and has room enough for all who will come on board.

Perishing mortal, will you come? Will you be saved? Ah, do you shrink back? Do you cling to this world? Do you fear that awful moment of transition—the world forsaken, and the Lord not found—when you will have nothing left on which to stay your soul? You

fear the risk; you clutch at every hold; you hesitate too long.

"Let go!" If you delay, you perish; if you clutch at any help, you are lost. Leave all for Christ. Life is before you, death behind. This shipwrecked world cannot endure much longer. The storms of judgment ride the heavy air, the waves of vengeance shake it to its inner depths, and earth has no refuge from "the wrath to come."

"Let go!" Christ waits to save you. "Let go!" the lifeboat mounts the heaving wave. "Let go!" you cannot fall, for underneath you "are the everlasting arms." "Let go!" for Christ must be all or nothing to your soul. Leave the ship forever, or you can never reach the lifeboat. Do you expect fidelity in those that are about you? He was denied by His foremost disciple, and betrayed by one who ate at His own table. Do you desire to die in a good old age? He was led as a lamb to the slaughter in His manhood's prime. Do you expect to spend your closing hours in honour and in peace? He was crucified with malefactors, and His dying groans were mocked by jeering foes. Do you look to build for yourself a gorgeous sepulchre? He who was cradled in the wayside manger, was buried in a stranger's tomb. Poverty and reproach, toil and tears, pain and privations, were His constant portion throughout all His pilgrimage. Behold the Man! Such were His sorrows; and can you refuse to share with Him all needful tribulation?

The Captain of our salvation was made perfect through suffering, and it is enough for the servants that they be as their Master; for if we suffer with Him, we shall also reign with Him. But if we cannot bear the cross, we shall never gain the crown. The cross is but for time; the crown is for eternity. The sorrow is brief; the joy shall never end. May God prepare us by all the sorrows and pains and crosses of this present life, for the joys and songs and crowns and glories of the coming day, when Christ who bore the cross shall wear the crown, and when His people who have suffered with Him here, shall reign with Him forever in His kingdom.

—*Selected.*

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"My yoke is easy, and My burden is light."

The Sabbath on a Round World

C. F. McVAGH



DOES the fourth commandment require that we rest upon a definite day, or does it merely require a seventh part of our time? This is not a new question, but the growth of the seventh-day movement in the world is giving it a new interest.

Paul wrote: "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. He does not say that all men are justified in the various courses that they pursue in regard to their choice of a day; but he does say that each one, whatever day he may observe, and whether he esteem one day above other days or not, may follow his own choice in this matter, and be responsible to no one but God. Neither civil magistrates nor majorities can rightfully use any power except persuasion to bring about uniformity of practice in the observance of days, or to cause any one to devote any day especially to God.

God knew when He gave the Sabbath to man, that uniformity in Sabbath observance was desirable, and so He appointed a definite day. Had man continued to obey God, this ideal arrangement would still be in vogue the world over. But man chose to disobey, and so God's plans for the happiness of His creatures have been marred in many ways.

God rested on the seventh day of creation week. Gen. 2: 2, 3. Then He hallowed it, and sanctified it, or set it apart, and gave it to man as a rest day; and each succeeding seventh day has been God's holy day. The fourth commandment says, "Remember the Sabbath day, to keep it holy." It is not the Sabbath institution, but the day of the Sabbath, that we are to remember; and we are to accept it as God made it and regard it as God regards it. The Sabbath is holy because God made it holy. Man cannot make anything holy.

A PROPHETIC WARNING

God does not change; but the prophet Daniel tells of a power which should arise in the

earth that would think itself able to change God's times and His laws, and they should be given into its hand for a long period of time. Dan. 7: 25.

Nowhere does the New Testament give any warrant for transferring the Sabbath from the seventh day to the first day of the week; yet the majority in the Christian church observe the first day, the day on which Christ arose from the dead, instead of "the Sabbath day according to the commandment." If the fourth commandment requires the observance of only one day in seven, then surely the seventh-day observer fulfills it by choosing to rest on the seventh day. The most damning evidence against the "seventh part of time" theory is the fact that those who advocate it, almost universally strive to coerce seventh-day keepers into keeping Sunday for the sake of uniformity.

DID GOD PLANT SUNDAY?

"Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15: 13. In recent years, there has been manifested by the masses a marked decline in reverence for Sunday. Its advocates, alarmed at the growing disregard for the day, have organized Lord's Day Alliances and various other organizations, to appeal, not to the Bible and the conscience but to the civil power, for laws to compel people to observe on their day the outward quiet of the Sabbath day. This course is an acknowledgment of the human origin of Sunday, and that positive Scripture authority for it is lacking.

That these Sunday laws have ever made any one better, or improved the morals of any community, may be seriously questioned. At the same time, there is growing in all countries a respectable minority who strictly observe the seventh day because they love God; and these, without any legal restraint at all, willingly accept any handicap in business or any sacrifice that their practice brings, and rest and worship while others work. They never complain that the work of the majority disturbs their

worship or robs them of the Sabbath blessing.

LOST TIME

A moment's thought will show that the "lost time" theory cannot account for the change of the day of the Sabbath from Saturday to Sunday. The calendars in all countries are in perfect harmony as to the order of the days of the week. It is not possible that all the nations could lose precisely the same day and at exactly the same time. We found the calendar and the week already in existence when we came into the world, and there is nothing for us to do but to accept them as we found them.

Twice at least, God put His indorsement on the order of the days of the week as we have them. During the exodus from Egypt, for forty years He caused manna to fall from heaven every day in the week excepting the seventh. By a threefold miracle every week for forty years, God pointed out the definite seventh day. (See Ex. 16: 16-27.)

Then, when our Saviour was on earth He indorsed the Sabbath of the calendar then in use, and no change in the calendar since that time has in any way affected the order of the days of the week.

In Luke 23: 52-56; 24: 1-6, three consecutive days in connection with the crucifixion and resurrection of Jesus are identified,—the day of the crucifixion, "the Sabbath day according to the commandment," and the resurrection day. That these correspond with our Friday, Saturday, and Sunday, is evident from the fact that the Christian church every year observes Good Friday in memory of the crucifixion, and Easter Sunday in memory of the resurrection; and that the Jews scattered all over the world, so far as they observe any weekly Sabbath, still observe the day between those two days as the Sabbath day according to the decalogue. According to the best light available, it is certain that the day we now call Sunday is the first day of the week, and the day we call Saturday is the seventh day "according to the commandment."

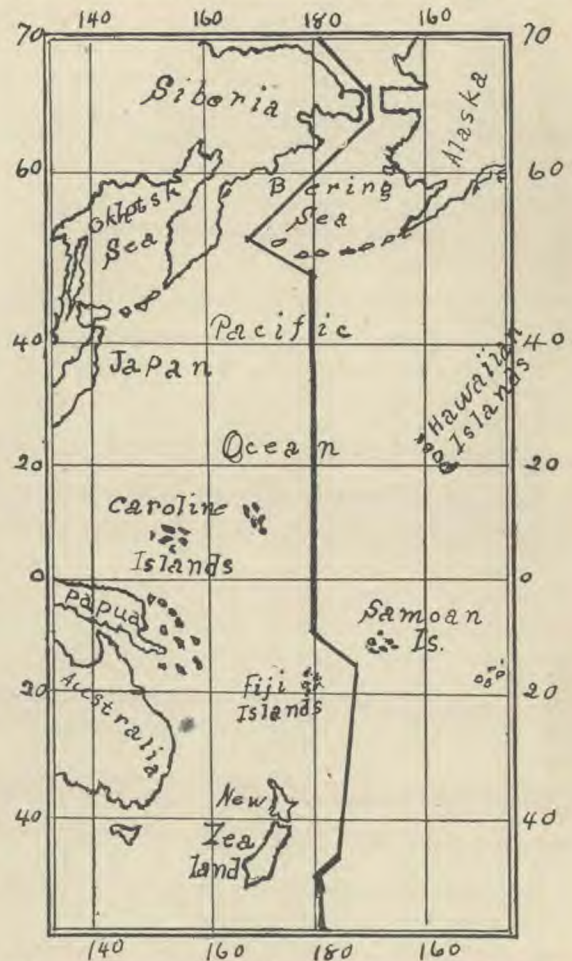
A ROUND WORLD

No one has ever had any difficulty in locating Sunday wherever people live on the round world; and so long as the first-day keeper can locate Sunday, the seventh-day man has only to observe the day just before Sunday, and he has the seventh day. God knew that the world was

round when He gave the Sabbath to man. He set the sun to rule the day. Every twenty-four hours, as the earth turns on its axis, the day travels all the way around the earth. We observe the day wherever we are, as it comes to us; and those on the other side of the earth observe it as it comes to them.

THE DAY (DATE) LINE

Our present system of counting days, which God has twice put His seal upon, begins the



This map shows where the date line varies from the 180th meridian. It seems providential that the place from which our historic calendar day is reckoned is found to be the only place on the globe where practically no inhabited lands are inconvenienced.

day in the Pacific ocean. To the ancients, that was the ultimate east, the place of the sunrising, and therefore the place where the day begins. Japan is commonly known as the kingdom of the rising sun.

Until civilization reached the west side of the

Pacific, and men began to navigate that ocean, the world got along without any day-line controversy. For a time after men began to run to and fro across the Pacific, the practice of the people living on the shores and islands of that ocean varied accordingly as they used American or Asiatic time, and this gave rise to considerable confusion. In October, 1884, forty-one delegates, representing twenty-six countries, met at Washington, D. C., and agreed *ad referendum* that ships crossing the Pacific should change the date when they reached the 180th meridian from Greenwich. This meridian has since been considered by navigators generally as the international date line, or perhaps more properly, the nautical date line.

The Bible does not tell us exactly where in the Pacific ocean the day begins, and the selection of the 180th meridian is not claimed as an act of direct inspiration; but Providence has caused the nations to agree upon a line that occasions but little inconvenience or confusion to the inhabited parts of the globe. That is the best light we have as to the exact point where the day begins, and God only requires that we walk in the best light available.

If I keep the day that is acknowledged the world over to be the seventh day, surely I have shown my willingness and desire to honour and obey my Maker. But if I choose to observe, instead of the seventh day, a day which all the world calls the first day of the week, what excuse can I give in the judgment?

With too many today, it is not so much a question of the identical day, or whether we can find the day on a round world, as it is a disposition to disregard the Bible as the court of last resort in Christian doctrine, and to place human wisdom and enlightenment above the Bible. Until comparatively recent times, nearly all professed Protestants believed that the teaching of the Bible was above all human wisdom, and that the plan of salvation was fully revealed therein. But a gradual change has crept in during the last half century. It is not unusual now to hear a staunch churchman defend religious practices for which he frankly admits that there is no positive Bible authority. Indeed, theories of inspiration that were rejected with horror when spoken by the noted

infidel orator, Robert G. Ingersoll, are now taught in the universities and proclaimed in the pulpit. The protest aroused is surprisingly feeble. The cause is not easy to locate. In addition to lawlessness and worldliness, perhaps the majority drift along through sheer intellectual laziness. Whatever the cause, it is admitted on all hands that the world needs a great spiritual revival. There are three plain courses before the Protestant world,—back to the Bible, back to Rome, or an entire repudiation of the Bible and the deity of Christ. The trumpet must be given a certain sound.

Oshawa, Ont.

* *

The Magic of Liking

WHEN you rise at dawning, kneel and pray:
 "Lord, help me learn to like some one today."
 No sweeter prayer than this may man contrive;
 For nothing finer may his spirit strive.
 Hate is a poison, hurting him who bears it
 Far worse than he is hurt who merely shares it.
 So, every morning, bend the knee and pray:
 "Teach me to understand some soul today."

For Understanding is a twin to Love;
 Both had their origin with Him above—
 Infinitude of wisdom on His part,
 Infinitude of love in His great heart.
 Learn what has hurt the man whom you detest;
 Learn what has planted hatred in his breast.
 When once you know, you will not need to pray:
 "Teach me to love some human soul today."

—Selected.

* *

Look Over It

It is said that John Wesley was once walking along a road with a brother, who had just related to him his troubles, saying he did not know what he should do. They were at the moment passing a stone fence to a meadow, over which a cow was looking.

"Do you know," asked Wesley, "why the cow looks over that wall?"

"No," replied the one in trouble.

"I will tell you," said Wesley, "because she cannot look through it; and that is what you must do with your troubles; look over and above them."

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—George McDonald.



Eugene J. Hall

A Home on One of the
Thousand Islands

*"The place was all so still you would have said
The picture of the Summer, drawn, should be
With golden ears, laid back against her head,
And listening to the far, low-lying sea."*

Why Meat Is an Undesirable Food

DANIEL H. KRESS, M. D.

THE popular protest against the high price of meat has brought to the surface a question which has for many years been agitating the minds of men of science; namely, Is it safe to abandon the use of animal flesh as an article of food?

Much has been said and written for and against meat as an article of diet. There exists a universal agreement among men of science everywhere that in civilized countries, and especially in cities, too much meat is eaten. It is also generally agreed that the excessive use of meat is responsible for many of our modern diseases.

Some maintain that it is not wise to abandon its use altogether; that used in moderation, it is beneficial. They claim that the most aggressive nations are meat eaters. Others are just as emphatic in the assertion that the attain-

ment of the highest ideals physically, intellectually, and morally, is made possible only by the entire discontinuance of meat as an article of food. They refer to the semi-civilized nations which during the past few years have forced themselves into prominence and recognition as world powers, said nations being almost total abstainers from meat. They also affirm that the backbone of meat-eating nations is to be found, not in the cities, where meat is freely used, but among the lowly peasants, who seldom, or never, eat meat.

It is evident that appearances cannot be wholly relied on in determining the strength of a nation, any more than they can be relied on in determining the health of an individual. The beer drinker, with his florid face, may appear the picture of health, but in reality he is not well. He may possess an abundance of tissue, but it is of an inferior quality. It has taken

years for science to sweep away the superstition pertaining to alcohol. May there not be a similar superstition clinging to meat as an article of food?

Men of science no longer maintain that the flesh of animals is more highly nutritious than other foods. They know that it does not compare favourably in nutritive value with some of the simpler and cheaper products of the soil. For instance, one pound of wheat, rice, oats, corn, barley, beans, peas, or lentils, at from six to ten cents, is equal in nutritive value to two or three pounds of the best porter-house steak, at a probable cost of anywhere from sixty cents to one dollar. That it is possible to live well without using flesh food has for ages been demonstrated in actual life by whole races; besides, many in flesh-eating communities have dispensed with its use altogether, and claim to enjoy better health as a result.

Meat eaters find it as hard to give up the use of meat as the beer drinker finds it to give up beer. Why is it so difficult to give up the use of meat? Only one scientific answer can be given. It is this: Meat is stimulating. Uric acid and other body wastes which are concealed within its fibres are stimulants. It is difficult to give up meat for the same reason that it is difficult to give up other stimulants. The beer drinker does not crave beer because of its nutritive properties. It is not food he craves. If it were, food would satisfy the craving. His thirst is not a thirst for drink. If it were, drink would satisfy it. The beer drinker drinks beer because he craves the narcosis produced by the alcohol it contains. Take the alcohol out of beer, and it will no longer be desired. It is not food the meat eater craves. If it were, food would satisfy him. He craves the stimulation produced by the wastes concealed within the fibres of the meat. Instead of eating the beefsteak, let him drink a cup of beef extract, or go to a drug store and obtain a few grains of uric acid, neither of which are nutrients, and he will obtain the same immediate satisfaction that he obtains from the meat. It is because of the presence of uric acid and other allied wastes that the meat eater experiences a feeling of immediate strength after eating. This explains, too, why the meat-eating habit, when formed, is so difficult to abandon.

Meat is a poorly balanced food. Most foods found in the vegetable kingdom contain the tissue-building and heat- and energy-producing elements in approximately the right proportion to meet the needs of the human body. This is especially true of wheat, rice, barley, oats, corn, and other cereal foods. Meat contains only tissue-building material. This product is needed only in small amounts by adults—only sufficient to make tissue repairs.

Nuts, lentils, beans, peas, eggs, and milk also contain an excess of the protein, or tissue-forming element. These foods should therefore be used sparingly, especially by adults, and should for this reason be eaten with rice, potatoes, or other foods that are deficient in this element. Because the nutritious material found in meat is almost exclusively tissue-building material, there always exists the danger of getting an excess of this element whenever meat is used as an article of food.

Nature has made no provision for handling an excess of this element. Any excess, therefore, remains in the tissues as an irritant.

Starch, sugar, and fat, when burned within the body, form carbonic acid gas and water. No solids are left behind. These are readily eliminated without taxing any organ. Meat, when burned, in addition to the carbonic acid gas and water, leaves behind a residuum, or irritant, which, because of its insolubility, is difficult for the body to eliminate. It is the tendency of these irritants to accumulate. Their presence is responsible for many of the ills so common to humanity, as fatigue, lack of endurance, rheumatism, gout, insomnia, mental depression, and neurasthenia. In time, these same irritants will bring about structural degenerative changes in the blood vessels, in the heart, and in the various glands, especially the liver and kidneys—changes of the body indicative of old age; hence meat eating shortens life.

Meat is undesirable because it is an impure food. It is now generally recognized among intelligent people that air in ill-ventilated rooms inhabited by men and women, is not the most suitable air to breathe. It may contain sufficient oxygen, but the impurities associated with the oxygen make it undesirable and harmful. Impure air may do in the absence of pure air, but it certainly should never be chosen

in preference to air containing no impurities.

Likewise, the protein in meat is an important food element, but it, too, has associated with it body impurities. We cannot afford either to re-inhale eliminated body wastes, or to eat food which contains them.

The purest food creates a certain amount of poisons within the body. The organs of elimination are, however, able to carry them off. Animal tissue is constantly bathed in these impurities. If a person subsist upon meats, his organs are forced to take care of and eliminate not merely the wastes normally formed within the body, but also those concealed within the beefsteak. The extra burden thrown upon his organs wears them out prematurely. It brings about undesirable degenerative changes in all the structures of the body. He who keeps his body freest from these poisons, will, other things being equal, be the healthiest and live the longest.

Again, meat is not the most suitable food for man, because of its tendency to undergo putrefaction in the intestines. The poisons thus formed, if they do not cause immediate death, bring about degenerative changes in the tissues.

Each year there are in the world a great many cases of acute ptomaine poisoning, nearly all due to the use of meats. Many die within twenty-four hours after the ingestion of the poison. But while one dies of acute ptomaine poisoning, a hundred die of chronic ptomaine poisoning, or what is termed auto-intoxication. All meat eaters suffer more or less from ptomaine poisoning; especially is this the case in chronic constipation. Headaches, nervousness, insomnia, and other disagreeable symptoms common to the meat eater, are seldom attributed to the true cause. I am confident that the many sudden deaths at the age of fifty years or sixty years, from heart failure, apoplexy, and other degenerative diseases, may frequently be attributed to the free use of meat.

Another reason why it is wise to dispense with meat as an article of food is because of the prevailing diseases among animals. It is safe to say that half of the meat sold in our markets is derived from animals affected with some disorder. I have no doubt that we have here a partial explanation of the rapid increase of many perplexing maladies. The seeds of dis-

ease may be directly planted in the human body by eating the flesh of diseased animals. At the same time, the soil is being prepared for the growth of these germs by the introduction of the waste material found concealed within the fibres of the flesh.

All narcotics and stimulants, when continuously used, bring about not only physical degeneracy but also moral degeneracy. Meat being a stimulant, it is not desirable because of its effect on the character. It has been found in laboratories that the disposition of animals can be changed at will by merely changing the nature of their food. Animals, when fed on grains, remain gentle, but when given meat to eat are apt to become ferocious, quarrelsome, and destructive. The wastes naturally contained in meat, and the poisons developed within the human body through the putrefactive changes which it undergoes, tend to fever the blood and inflame the passions, making it more difficult to lead a pure life. Therefore, no man can be at his best, either physically, intellectually, or morally, if he subsist largely on meat.

Manna and water were given to the children of Israel to make of them a healthy and clean people, physically and morally.

Pulse and water was the food desired by the Hebrew captives in Babylon, that they might have health of body and soundness of mind. Living upon this food, they were blessed with physical and spiritual health, and maintained their usefulness till advanced age.

Meat is an unnatural food. In the beginning God placed man in a garden and surrounded him with trees "pleasant to the sight, and good for food," and gave him permission to eat of every tree but one. He called man's attention to the grains, nuts, and fruits, and said, "To you it shall be for meat." (See Genesis 2 and 3.) These simple products contained all the elements required by the human body, and they are so arranged that there exists little danger of obtaining an excess of one or a deficiency of the other. The horse, the elephant, the rhinoceros, the chimpanzee, need give very little thought or study to the problem so perplexing to man,—a well-balanced dietary. From the simple foods growing out of the soil they obtain all the elements needed to build strong bones and muscles, and for the produc-

tion of energy, strength, and endurance. It is only when one lives on an unnatural food like meat that the difficulty of obtaining a well-balanced dietary arises. In the absence or scarcity of better food, man is justified in subsisting on meat, but it is not to his own interest to do so when more suitable food can be obtained.

Fruit, grains, nuts, and the products of the vegetable kingdom appeal to all of man's senses. They are tempting to the eye, to the sense of smell, and to the taste, without the addition of mustard, pepper, or other condiments, because they are natural foods. With meat in its natural and undisguised state, it is different. The sacrifice of life, the shedding of blood, the horrible stench of eviscerated animals at our slaughtering establishments, are repulsive; they appeal to none of the organs of special sense; yet this is the food that we so much crave and are so loath to give up. To gather pears, peaches, or nuts for the table is a delight and a pleasure enjoyed by all, but few find pleasure in preparing a chicken or a lamb for dinner. Should those who subsist upon meats be called upon to slay and eviscerate these creatures which furnish their food, and prepare them for the table, less meat would be eaten.

Ottawa, Ont.

* *

You Could Do It, Women, if You Would

ONE cold winter night a man and a woman came into the station. The man wore an overcoat snugly buttoned, a muffler, and heavy shoes. It was a bitter cold night, and from the manner in which the man was dressed one would think that he was conscious of the fact.

The woman wore a coat,—opened so as to expose her naked chest,—silk stockings, low shoes, and short skirts. It was a bitter cold night, but from the manner in which the woman was dressed one would never think she was conscious of the fact. The contrast in dress between the two was striking.

A man who had been watching them, leaned over and remarked to his wife, who was sitting beside me, "Women are fools."

And the wife replied, "If fashion decreed that women should run about the streets in zero

weather, clad only in nature's garments, there are plenty of women who would be just silly enough to do it."

Not very flattering in their remarks, I will admit; yet, was there not a grain of truth in them? I have heard women say, "One might as well be dead as to be out of fashion." And I remember hearing my grandfather say, "Pride will keep a woman warm," because I wore a pair of kid gloves to church one winter night. I wonder what he would say if he were alive today, and could see the way women dress!

I suppose if we should say that silk stockings and naked chests in winter endanger one's health, some doctor would rise up and emphatically deny it. And if we should say that women's dress is immodest,—in fact, indecent,—some one else would rise up and say, "To the pure all things are pure." But the facts of the case would remain unchanged.

As I noticed the glances of the men, both young and old, directed toward the woman with the naked chest, my thoughts went back to a woman who left her husband because he "disgraced" her and "shocked" her guests by appearing at the dinner table without a coat.

Now just why the appearance of a man at a dinner table without his coat should "shock" or "disgrace" a woman, or be the means of breaking up a home, I cannot understand.

Is he not more modestly dressed, even in his shirt sleeves, than the woman who goes about the streets and appears at dinner with as much of her body unclothed as the law will allow?

O women! You have fought for suffrage—and won. You have fought for temperance—and won. And you could fight the indecency of fashion in your own clothing and in the clothing of the families who approach you—and win—if you would. And why won't you?—*Martha E. Warner, in the Watchman.*

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"I HEARD a bird sing
In the dark of December—
A magical thing
And sweet to remember.
'We are nearer the spring
Than we were in September,'
I heard a bird sing
In the dark of December."

* *

"A WORD fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

Man Overboard!

PLENTY of hypocrisy exists in the church, but there is a good deal more outside of it; and many an infidel, when denouncing the hypocrisy of his neighbours, is himself the biggest hypocrite of all. Many a man curses God in health, and prays to Him in sickness; swears like a pirate in fair weather, and bellows like a calf in a storm. There is plenty of sham religion in the world, and a good deal of sham infidelity too.

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

"About the year 1861, I was a sailor on board the 'Heroine,' of Darien, Georgia, bound for Montevideo, South America. We were east of the Bermudas, running under single-reefed topsails. It was the dog watch, in the evening, and a sailor named George, and myself, were on the watch on the topgallant forecastle, in the



forward part of the ship. I was talking with him of my early life, and of the lessons of piety which I had learned at home. He ridiculed the whole, and declared that there was no God, and that all this talk was mere moonshine.

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

George crying in the darkness, 'Save me! Save me! Save me! Save me! Save me! Save me! Save me!'

"We immediately launched a boat, but it stove in launching, and began to fill with water. The steward came to our assistance with some blankets, which we stuffed in the hole to stop the water, and we hastened to the rescue. The night was dark, and the sea was rough. We pulled out into the darkness, and followed the sound as well as we could, until we came to the place where poor George was struggling with the waves. Being a good swimmer, he had kept himself from sinking, and we found him about a quarter of a mile from the vessel, drew him on board, and pulled back to the ship with our boat half full of water. In thirty minutes from the time he fell overboard, we had him safe in his bunk in the forecabin, and as comfortable as we could make him.

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

"'Yes, I did,' answered he, very soberly.

"'Now, George, be honest; what did you do then?'

"'I prayed to God.'

"'But I thought you did not believe there was a God,' said I.

"George then replied, 'When a man is overboard, in a dark night, with the ship going away

from him, and he expects to die, a man thinks different, and feels different, and talks different from what he does when he is on the topgallant forecabin spinning yarns in safety.'

"We heard no more infidelity or blasphemy from poor George, but he did not recover from his terrible experience in the water. We left him at the hospital in Montevideo, where he afterward died."

Multitudes of infidels have found that their unbelief has failed them in the trying hour. "Hold on," said some infidels who had gathered around the sick bed of one of their comrades. "But will you tell me what to hold on to?" was his question, which they could not answer, much to their embarrassment.—*Selected.*

SEEN THROUGH OTHERS' EYES

The Sabbath

WE have heard from the East, from the South, and the West,
Of commotion and tumult and dreadful unrest;
For the Sabbath of man is profaned by man's servants,
And men call for a law to enforce its observance.

Can it be that wise men have so blinded their eyes
That they cannot perceive how the matter now lies?
Lo! the Sabbath on which they insist men have trod
Is the Sabbath of man, not the Sabbath of God.

Can it be the man thought when he made the decree
That from henceforth the first day the Sabbath should be,
That the edict of man should forever abide
And the law of Jehovah be thus set aside?

O vain man! art so grieved when thine own laws are
spurned?
What hinders that the tables on thee should be turned?
Before thou ascribe such sinful deeds to another,
Take the beam from thine own eye; then censure thy
brother.

First the Sabbath of God did men trample and spurn;
It is man's Sabbath now that is taking its turn.
What fruit could be surer? And let no man forget
That the seventh-day Sabbath is God's Sabbath yet.

—Sabbath Recorder.

* *

The Impermanence of Civilizations

WE recently commented on discoveries proving the existence of large-brained men at a period so remote from our own times as to be measured by hundreds of thousands of years. These, and the recovered traces of lost civilizations, have changed the simple and attractive view of human history created in the first flush of Darwinism. Modern man is not the unique achievement of the evolving human race. The lowest savages of today may not be surviving stages in the ascent of the white man from the apes, but the degenerate descendants of forgotten peoples with brains as large and mental and moral faculties as high as our own. We are not the "heir of all the ages," but only the representatives of one civilization, lying, as geologists would say, unconformably on the denuded surface of many other civilizations. Prof. Flinders Petrie has insisted that culture is intermittent. He estimates the average duration of any period of culture at about

Page thirty

1,500 years. He has traced eight such periods in ancient Egypt. There have been other foci of civilization in Peru, in Central America, in China, Northern India, the Persian Plateau, and Asia Minor. Evidence accumulates that these various centres have been the seat of not one but of several types of culture, each separated by an interval and each severed from its predecessor. The possibility, nay practical certainty, that many "empires of beautiful things" have perished swiftly and completely, is being established. The history of European civilization has been misleading. The Minoan or Mediterranean culture, centred in Crete, was closely connected with the Classical period, and modern or West European civilization, now dominant throughout the world, owes much to Greece and Rome. But even between Minoa and Rome, between Rome and London-Paris-New York, there was discontinuity sufficient to alarm an easy optimism. If history has any lesson, it is that the confidence of those who enjoy them is no index to the permanence of institutions.—*London Times, Weekly Edition, Jan. 14, 1921.*

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Bolshevism

BOLSHEVISM will pass away. If Russia falls into the hands of anarchy, it may be a generation before it is redeemed. It is a dead loss to Europe. It is worse—it is a festering thing which will poison the atmosphere of the world. Therefore, in spite of everything, we persevered to try to secure peace. I know the difficulties—thwarted by suspicions on all hands in Russia, in Europe, in Britain, divided purpose in Russia, divided purpose in Europe; and, above all,—there is no use pretending,—we have been dealing with men who, unfortunately, did not realize how important it is that they should respect their own obligations. In spite of all that, we mean to persevere, because we realize the danger of a Russia sunken and sodden in anarchy.—*David Lloyd George.*

NEWS NOTES

THE *World Call* carries an article comparing Catholic hospitals in America with Protestant hospitals. Roman Catholics have capacity in hospitals for 22,000,000 people—its whole membership and one fourth more; all Protestant churches, for only 10,000,000, and they turn away one thousand sick persons daily. One half of all American hospitals are Roman Catholic, and only one tenth are conducted by evangelical churches, a large percentage of these being carried on by Seventh-day Adventists. What an opportunity the churches are losing to propagate the gospel by letting the Romanists and Seventh-day people have the field.—*The King's Business, February, 1921.*

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Spiritism Called an Abomination

“WE hear a great deal of talk about Spiritism these days, and there is a lot of Spiritism that is a tragical reality. This old Bible says it is an abomination, and this old Bible does not lie. It was witchcraft that drove out the Canaanites; it was witchcraft that drove out the Sodomites; and it will bring an awful judgment upon Christendom if they do not leave that thing alone.”

The foregoing remarks were made last night (Jan. 16, 1921) by Rev. W. J. H. Brown, in his sermon as pastor of Annette Street Baptist Church, West Toronto.

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HUMAN nature does not change when men become members of boards of directors, or sit in conclaves or cabinets. An autocratic man will be a tryant, whether he be an emperor, the manager of an industrial corporation, or the leader of a labour organization. Unfortunately, evil forces, like beneficent forces, expand. Control becomes increasingly powerful as the area of its authority widens.—*W. L. Mackenzie King.*

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“DON'T just sit and pray
 For increase of store,
 But work; who will help himself
 Heaven helps more.
 The weeds while you're sleeping,
 Will come up and grow,
 But if you would have the
 Full ear, you must hoe!”

—There are 12,000,000 negroes in the United States. They constitute one seventh of the working force of the country.

—The urban population of the United States is now about 4,000,000 more than the rural; in 1910 the rural was about 7,000,000 more than the urban.

—A Franklin penny, the first copper coin to be authorized by the Congress of the United States, has been found on the homestead of one of the settlers in Dover, Massachusetts.

—Argentina is manufacturing paper from a species of bog grass called *paja brava*. The grass grows during the entire year, and in swampy sections it has been considered a nuisance.

—It is estimated by the National Tuberculosis Association that \$2,000,000 is annually thrown away by residents of New York City in the vain hope of curing cases of tuberculosis, and that fake “cures” defraud the public of America of from \$15,000,000 to \$25,000,000 yearly.

—Two hundred million dollars has been appropriated by the Japanese government for the construction of new railway lines. The same amount is to be spent as a first installment for the electrification of state railways and the substitution of standard gauge for the present narrow gauge.

—An old painting by Rembrandt was found recently in a little village in the Hartz mountains. It is painted on an octagonal piece of oak two feet high by one and one-half feet wide, and is still in the original frame. It was probably painted in 1630 or 1631, during Rembrandt's stay in Leiden.

—The fact that the salmon will return unerringly to its home stream has been demonstrated by the effort to transplant salmon from the Pacific Coast to the waters of Maine. The Penobscot river was planted with salmon from the West, and it was to the Penobscot and to that river alone that the adult fish returned to spawn.

—Shredded cedar bark used in hens' nests, keeps insects out of them, as the bugs strongly object to the spicy cedar.

—Contrary to general belief, the American Indian is slowly increasing in numbers, according to the Indian commissioner.

—Births are outnumbering deaths in France for the first time in years. This is the most encouraging symptom of the country's recovery from the war's ravages.

—There are said to be 12,000,000 orphans in Europe and Asia as a result of the war. There could be no better argument than this for an effective League of Nations.

—The imperial state crown of Great Britain contains one great ruby and four small rubies, one large sapphire, 16 small sapphires, 11 emeralds, 1,363 brilliant diamonds, 1,273 rose diamonds, 147 table diamonds, and 277 pearls.

—A Roman battle standard and a Roman general's folding camp-chair, antiquities dug up in Essex a century ago, two of Great Britain's most ancient military trophies, were recently sold at a London auction-room for two hundred pounds.

—Australia is having a battle with the prickly pear. It was imported some years ago for the sustenance of a bug from which cochineal, a dye ingredient, is made, but rapidly spread beyond control. The rabbit did the same thing in Australia, and had to be rounded up by the citizens.

—A bill making it unlawful for any person to offer for sale any dirk, bowie-knife, metallic or false knuckles, sling-shot, or any other dangerous weapon has been introduced in the West Virginia House of Delegates. The bill also provides that no firearms are to be sold to any person of foreign birth who has not been naturalized.

* *

OUR front cover picture shows Baptiste Cominic, winner of the first prize in the Indian baby contest held at the Windermere fair, British Columbia. Baptiste is in the "baby carriage" in which his proud mother, a Kootenay squaw, carries him, sometimes for miles, strapped to her back.

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THE OTHER SIDE OF DEATH

By CARLYLE B. HAYNES
Evangelist and Author

DEATH---what does it mean? Does it mean to go to heaven? to hell? to purgatory? or anywhere?

This subject is under serious consideration by thousands of people, but not fully understood.

The whole question of human immortality is considered from the viewpoint of the Scriptures, under various headings, as follows:

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Ridgeway and the Fenian Raid

INTEREST in Ridgeway and the Fenian raid of 1866 is revived by the recent activities of the Sinn Fein in Ireland and in the United States.

About fifty years ago there was an active secret society known as the Fenian Brotherhood, composed largely of Irish-Americans whose avowed object was the independence of Ireland. After the close of the American Civil War, the Fenians organized a plan for the conquest of Canada preliminary to the liberation of Ireland. They gathered into their company a band of "lewd fellows of the baser sort"—men who had grown to prefer army life to honest work—from the disbanded American army; and after drill-



The Grey Linnet

THERE'S a little grey friar in yonder
green bush,
Clothed in sackcloth—a little grey
friar,
Like a druid of old in his temple. But
hush!
He's at vespers; you must not go
nigher.

When he roves, though he stains not his
path through the air
With the splendour of tropical wings,
All the lustre denied to his russet plumes
there
Flashes forth through his lay when he
sings.

For the little grey friar seems won-
drously wise,
Though in such a plain garb he ap-
pears;
And on finding he can't reach your soul
through your eyes
He steals in through the gates of your
ears.

—James McCarroll.

Old Historic Windmill at Ridgeway

ing for a time, about nine hundred of them, under a leader named O'Neil, crossed from Buffalo, N. Y., and took possession of Fort Erie, on the Canadian side. After tearing up the railway track and cutting telegraph wires, they started out to seize and destroy the Welland canal. A handful of Canadian militiamen from Hamilton and Toronto met them at Ridgeway, and disregarding the number of their opponents, attacked so vigourously that although they were forced to retire after losing nine killed and thirty-five wounded, the Fenians did not wait for the larger force that was approaching, but fled precipitately across the border that night. O'Neil was shortly afterward taken into custody by United States officials. There is a monument in Queen's park, Toronto, to the memory of the gallant few who fell in defence of their country at Ridgeway.

Canada knows too much about British liberty and tolerance to be seriously affected by Sinn Fein propaganda.