

The Canadian *Library*

Watchman

Magazine



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Courtesy of the C. P. R.

Buffalo in the National Park at Banff

Price, 25 Cents



My Prayer

JOHN G. WHITTIER

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.

Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant.

Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be lead
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

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Editorial Comment

Radium

MADAME MARIE CURIE was born in Poland. She comes of a family of teachers. She was educated at Warsaw, and lived there until nearly twenty-five years of age, when she removed to Paris, where she studied, taught, married, and brought up her children. In the spring of 1898, after months and years of patient research, Madame Curie discovered radium. This is regarded as one of the most important discoveries of the age. Most of us have heard of radium, but comparatively few of us know anything of the woman who discovered it. The discovery was one of the silent, unheralded great events of the world's history, and the woman who made the discovery unselfishly gave it to the world, not desiring that any one should be made rich by it, but that humanity might share it and be blessed. During the war she worked untiringly in the French army hospitals, and it is estimated by the French war office that the lives of more than fifty thousand men were saved through her instrumentality and the use of her discovery. When asked what she would choose if the whole world lay at her feet, she replied unhesitatingly, "A little radium with which to carry on further experiments."

She had given all to medical science, renouncing even her heart's desire to have enough of her own to continue her experiments. She gives lectures and demonstrations at the radium institute of Paris, which is known as "Institute Curie."

A fund is being raised in America to buy a gram of radium for Madame Curie to use in carrying on her experiments, and also to bring her on a visit to America to lecture before scientific bodies.

We copy the following "facts about radium" from the April number of the *Delineator*:

"Twenty-five years ago thousands of tons of lumpy, reddish powder were dumped out of the uranium mines of Bohemia at the disposal of any one who chose to cart it away. Hidden away in this dust were particles of what is now known to be the most priceless stuff in the world.

"Radium comes from pitchblende or uraninite, a mineral found in Saxony, Bohemia, Cornwall, Colorado, and a few other places.

"It takes months of work to extract from a ton of ore enough radium to cover the point of a knife. All the radium that exists in the world today, extracted and purified, amounts to only sixty grams, a quantity so small that it could be carried around in a man's pocket.

"Pure radium can be determined in five minutes by a wireless-telegraph instrument, by which radium rays are measured. Radium is sold by the weight of the rays measured thus, not by the size or weight of the radium crystal. Radium is the strongest force in the world. The power contained in a gram is enough to raise a battleship of twenty-eight thousand tons one hundred feet in the air.



Madame Curie at Work in Her Laboratory—
Latest Photograph

"A very little radium mixed with zinc crystals will make an object permanently luminous. This property of radium was utilized especially during the war to make luminous watches and compasses which were invisible to the enemy. Last year there were four million radium watches manufactured in the United States. There are now on the market guns with luminous sights, luminous buttons for flash-lights and fire extinguishers, and radium-lighted fish bait.

"True diamonds can be detected by radium. A diamond held near radium, even if the radium is in an

lead it has the power to make uncomfortable blisters if forgotten.

"In one hospital a very faithful night watchman was told to put a specimen of radium in the safe after the nurse had removed the tube from a patient. He was so afraid to put it away until he had been on his rounds that he put it in his inside coat pocket and forgot it for several hours. Two weeks later he was treated for a big blister on his ribs which took several weeks to heal.

"Radium can cause blindness, paralysis, or even death to any one exposed directly to it. Scientists who experiment with it, even with the utmost care, are therefore in constant danger.

"The rays of radium are used in the treatment of diseases, in diagnosing diseases of the eye, and in the treatment of cancer, tumours, and skin diseases."

A gram of radium is about a thimbleful, and the average ton of ore contains about one one-hundredth of that amount. This means that the quantity usually supplied to physicians—one hundred milligrams—has been reduced from about ten tons of ore, and has required a month's time to obtain it; also that the various products must have been crystallized no less than five hundred times in order.

In addition to the ten tons of ore, the process has required three tons of hydrochloric acid, five tons of carbonate of soda, one ton of sulphuric acid, and at least ten tons of coal, not to mention an electric or oil furnace.

The question is raised: "If radium bromide answers medical requirements, why cannot the process be simplified and some way be devised of obtaining it in ton lots?" The answer is, "It cannot be done. If a ton of radium could be obtained by some herculean process, the producer and his thousands of assistants would be killed by it before the last ounce had been piled up."

* * *

Canadian Products and Resources

CANADA has not the range of climate that is possessed by some countries, but it offers splendid opportunities (which should be more widely known and appreciated) to home seekers,



Three Valuable Canadian Products

Iron box, will glow in the dark. A glass or paste diamond will remain invisible. A sceptical lady asked a doctor to test her ring which was set with four large stones. In the dark only three showed. Then she remembered that twenty years before she had lost one, and a jeweller had replaced it for her, at a good price. She had never suspected it of being glass.

"The force of radium will pass through any substance but lead or steel. It will pass through a pile of books or through four or five inches of oak or pine wood with equal ease. A piece of radium must therefore never be carried in the pocket in a pasteboard or wooden box, but in a thick lead container. Even when carried in

to industry, and to capital. It is a great mistake to assume that cold and snow are its most prominent characteristics. There is no Eden in this world. Every country has some pleasant features and some other things that must be overcome or patiently endured. Canada has its share of good things,—beautiful scenery, fertile soil, healthful climate, free democratic government, and a great variety of wholesome living conditions and undeveloped natural resources.



Ferry at Peace River, Alta. The Peace river is navigable at this point, and in summer one may travel on it in comfort by steamer to Fort Vermilion, two hundred miles farther north.

Stretching as it does from the Atlantic to the Pacific at the widest part of the North American continent, its mountains, woodlands, plains, lakes, and rivers offer pleasure, sport, and adventure to the tourist and the hunter, and homes to the industrious pioneers. We can never have too many immigrants of the right sort in Canada, and unemployment is a disease that can affect only its towns and cities. Population to develop its natural resources is one of its greatest needs. The agricultural possibilities extend much farther north than is generally supposed. Immense tracts of fertile land suitable for grain growing and cattle raising remain unoccupied not only in northern British Columbia and Alberta, but in Saskatch-

ewan, Manitoba, and out along the line of the Canadian Government Railway in northern Ontario. As the country is being settled and cultivated, the grain line is extending farther and farther northward. Far up in the Peace river country, six hundred miles north of the international boundary, not only the hardier grains, but comparatively tender vegetables such as pumpkins, tomatoes, and corn, mature in the short but ideal summer season. The wheat lands of Canada, if fully developed, would go a long way toward feeding the crowded hungry world.

In addition to its agricultural wealth, Canada ranks among the first nations in the production of fish, timber, pulpwood, paper, furs, and minerals. Canada's mineral wealth is very extensive and diversified, and its development is only beginning. Nearly 85 per cent of the asbestos used in the world is produced in Eastern Canada. The reported discovery of large areas of rich oil-producing territory in the far north, around Fort Norman, will attract many adventurous and hardy pioneers. As yet the extent of the northern oil field is uncertain.

The writer was at Peace River Crossing the day the drill struck the oil-bearing rock in the first test well of that country. At the same time he saw wheat fields yielding fifty bushels to the acre, and oat fields yielding as high as ninety bushels. The oil excitement will advertise the country, and



A Typical Settler's Cabin in the Peace River Country

some who do not find oil property will become acquainted with the splendid farm lands in northern British Columbia and Alberta. British Columbia, among other things, produces fine fruit. This province has a long coast line, with the damp mild climate characteristic of the Pacific Coast in both Canada and the United States. Perhaps no city on the coast has a more even climate the year round than Victoria, which is situated on the southern end of Vancouver island.

But British Columbia is not the only fine fruit area in Canada. The southern lake region in Ontario produces apples, pears, cherries, grapes, peaches, and a great variety of small fruits of unexcelled quality. Quebec and Ontario both produce maple syrup in quantity, and the finest vegetables in the world. Maritime and Newfoundland fish have a world reputation. Canada's undeveloped natural resources make it one of the last and best lands of opportunity remaining to be developed.

* *

Ireland

IF Ireland does not get her place in the sun, she is at least getting a very large place in the newspapers and periodicals. The tremendous propaganda on behalf of self-government for John Bull's other island is fomented and supported by some of the keenest advertisers in the world, both in Ireland and outside of it, particularly in the United States. The net result of this propaganda, which has plenty of money back of it, is to blind the eyes of some, disgust others, and make Ireland a land of mystery to many unbiased readers.

Four main influences are behind the agitation of the Irish question. First, there are patriotic Irishmen who seek honestly to better the political condition in Ireland by constitutional methods, and who have no sympathy with the murder of government officials or the destruction of public or private property. Second, a papal propaganda with or without the direct support of the holy see makes itself felt wherever there are large bodies of Roman Catholics, whether they are Irish or not. Third, anti-British political agitators in all parts of the world make capital out of Ireland. And fourth, the leaven of Bolshevism takes advantage of discontent in Ireland, as it does in every other country. The main reason for the ill success of the "home-rule-for-Ireland" movement is the lack of unity among its friends.

That the murder of policemen by the so-

called republican army, which wears no distinctive uniform, has brought about reprisals which no honest man condones, is rather to be expected so long as human nature remains as it is.

The whole situation in Ireland has always been rendered extremely difficult, if not impossible, by the religious element that enters into the political controversy. Some will object to this statement; but the majority of those who are at all acquainted with the history of Ireland, will admit that if the Irish were either all Roman Catholic or all Protestant, British statesmen would soon find a satisfactory solution of the political status of the island.

Nothing blinds people to the most obvious truths like religious prejudice and bigotry. If



Sir Hamar Greenwood, chief secretary for Ireland in Lloyd George's government. Sir Hamar was born at Whitby, Ont., and was graduated from the University of Toronto. He is one of a number of Canadians who have won distinction in British politics.

the Saviour's injunction (Matt. 22: 21), "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," had always been heeded, it would have saved the world much misery and bloodshed. Protestants have not always practised it, and Romanists have never accepted the doctrine of separation of church and state. Their claim is that the Pope is the rightful head of the church and that the state is the handmaid of the church. Whenever the Romanist Church has had the power, she has not only visited political disability upon non-Catholics, but has more than once in history used the civil power in punishing the "obstinate heretic" with death.

And the Protestant minority in Ireland have grounds for their fear of reprisals by the Romanist majority in any government in Ireland completely sundered from English Protestant influence guaranteeing religious tolerance. We say reprisals because Ireland was in the past the battle-ground in bloody struggles between the Papacy and the forces of the Reformation, and the Protestant victors at that time did place Roman Catholics under disability, which was not removed (be it said to the shame of our Protestant profession) until the days of Gladstone. The Romanists of Ireland have never forgotten the bitterness of those old times, and many of their hearts burn for the day of revenge. It is the knowledge of this and of the historic attitude of the Papal Church toward heresy that accounts for the stubborn opposition of the Orangemen of Ulster to any settlement of the Irish political problem that threatens to leave them to the tender mercies of the papal majority. A Roman Catholic government in Ireland could not be true to the traditions and teachings of the Church of Rome and grant continued liberty of conscience and equality in civil affairs to a Protestant minority. There is no place in the world today and never has been where the papal religion controls the government, where Protestants are as free to live their religion and to carry on free religious propaganda as Roman Catholics are free to do in Protestant countries. In Ireland today Britain is morally bound to see that order is maintained and that perfect toleration for both Protestant and Catholic is granted. England entered Ireland in the first place with a mandate from the Pope to restore order. The Roman hierarchy could do much toward bringing peace to Ireland simply by instructing the priests to refrain from political agitation. The noble



Cardinal Logue, Primate of Ireland, who recently characterized the reign of violence and terror in Ireland as a crime against humanity. His utterance is worthy of a place alongside that of Pope Pius X, who said, "I bless peace," when his blessing was asked on the Austrian armies at the beginning of the war.

sentiments expressed by Cardinal Logue offer the brightest prospect for peace on the horizon at present.

It is more than probable that the Vatican would welcome the setting up of an independent Catholic Irish government antagonistic to England because England stands today as one of the few pillars of Protestantism and liberty of conscience. It is hard for any unprejudiced person to see how Ireland would gain anything politically or economically by separation from Britain. Ireland was never so prosperous as today, and an Irishman has the same chance of becoming premier of Britain that an Englishman, a Welshman, or a Scots-

man has. The downfall of England, which is the thing that the more radical Sinn Feiners really aim at, would mark the passing of the Protestant Reformation and the end of the religious toleration of which Protestantism has been the chief sponsor.

The reign of terror, murder, and reprisals in Ireland is a reproach to civilization and to Christianity, and should not be charged against the kind-hearted, peace-loving Irish people, but against the unscrupulous agitator and the fomenters of unrest and dissatisfaction.

The Jew

JEWISH political clubs in Chicago, St. Louis, and other American cities have protested against the sale on the streets of Henry Ford's paper, the *Dearborn Independent*, because they resent the series of articles which have been running in the paper for a year or more on the international Jew as a world problem. The editor of the *Dearborn Independent*, on evidence taken from Old Testament prophecy and various Jewish traditions and writings, seeks to show that there is a widespread Jewish conspiracy among the leading Jews of all countries to control the world by a Jewish super-organization. He cites Jewish tradition of a day coming when all Gentile peoples are to be servants to the Jews, and points to the growing influence of the Jews in commerce, finance, and politics.

Israel Zangwill, in "The War for the World," ridicules the idea of a Jewish problem, and calls attention to the fact that in the World War the Jews served in the armies of all the countries engaged, each Jew loyally supporting the government of the land of his sojourn. Other writers call attention to the fact that the president of the League of Nations, Paul Hymans,

is a Jew, and that through capitalism in some countries of Europe and Bolshevism in others, the Jews are the power behind the government. Is it possible that the unpopular and long-persecuted race is seeking to dominate the world?

A people without a country, scattered among the nations, despised and persecuted through the ages, rarely assimilating with other nationalities but continuing to be a separate people, the Hebrews are an ever-present object lesson of the truth of the Bible prophecies and of the certainty of God's judgments.

An infidel once asked a Christian for some plain evidence of the inspiration of the Scriptures, and received the laconic reply, "The Jews"—perhaps one of the best answers that could be given to an honest sceptic. Here are some of the prophecies concerning the Jews, their dispersion, and their history:

"Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep His commandments and His statutes which He commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed forever." Deut. 28:45,46.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. . . .

In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Verses 64-67.

In this connection it is interesting to note that the Arabs, who stand today as one of the most serious obstacles to the Zionists' ideal of a national home for the Jews in Palestine, are half-brothers of the Jew. The Arabs are descendants of Ishmael, the son of Abraham by Hagar, the Egyptian maid. If there is any virtue in the flesh, they are just as much the seed of Abraham as are the descendants of Isaac. The Bedouins of the desert also re-



Mohammedan Women in Jerusalem Watching a Procession



Famous Zionists who have arrived in America to secure help for their movement. Second from the left is Prof. Albert Einstein, author of a new theory concerning the universe which repudiates recognized laws of science and discredits the Scriptures. This is not the first time that a Jew has tried to uproot Christianity.

all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9: 6-8.

"As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 27-29.

The promise to Abraham and his seed could never be fulfilled by giving Palestine to some generation of his natural descendants. The promise was to Abraham and his seed, and when it is fulfilled, Abraham himself must be present. Not only so, but he must have eternal life, for the pos-

session promised is an everlasting possession. These conditions cannot be met until after the resurrection of the just.

That the Hebrews should cling to the hope of a national restoration is consistent with their historic attitude toward Jesus and the resurrection. After his conversion to Christianity, Paul gave eloquent testimony to the mistaken zeal of the Jews generally. Rom. 10: 2. The spread of Zionist ideas among Christians shows unbelief in the resurrection which Paul preached as vital. Acts 26: 8; 1 Cor. 15: 16-18. In brief, the tendency is toward substitution of human power for divine grace.

main distinct, and still stand in the presence of their brethren, the descendants of Isaac, as witnesses of the truth of the Bible. Of Ishmael and his seed, Moses wrote, giving the words of the angel to Hagar:

"He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Gen. 16: 12.

The descendants of Ishmael always have, and do yet, answer to the prophetic description. The Jew is still here, with his distinct racial characteristics, and in his presence his brother, the Bedouin. The fear of an all-conquering super-government by the Jews, and the Zionists' hope of a Jewish state government in Palestine, are both the result of a garbled misreading of the promises to Abraham.

The Israel of God is not a national organization. Abraham is the father of many nations of converted people. (See Rom. 4: 17.)

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29. (See also Rom. 11: 25, 26.)

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they

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* *
Maximus

GLORIOUS it is to wear the crown
Of a deserved and pure success;—
He who knows how to fail has won
A crown whose lustre is not less.

Great may he be who can command
And rule with just and tender sway,
Yet is diviner wisdom taught
Better by him who can obey.

Blessèd are those who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in His sight.

—Adelaide A. Procter.

Where Does Life Come From?

GEORGE McCREADY PRICE, M. A.

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EVER since René Descartes, in his Holland laboratory, dissected the heads of great numbers of animals in order to discover the processes of imagination and memory, men have been seeking a physical or materialistic answer to such questions as, What is life? What is it to be alive? How shall we distinguish the living from the not-living?

No one of today, in the light of the correlation of vital processes with the general law of the conservation of energy, believes that life in plants and animals is a separate entity which may exist outside of and apart from matter. In a scientific sense, we only know life by its association with living matter, which in its simplest form is known as *protoplasm*. The latter has been termed the physical basis of life, and so far as we know every material living thing is composed wholly of protoplasm and of the structures which it has built up.

This greyish, viscid, slimy, semi-transparent, semi-fluid substance, similar to the white of an egg, is the most puzzling, the most wonderful material with which science has to deal. Chemically it is composed of various proteids, fats, carbohydrates, etc., and these in turn of but very few elements, all of which are common, and none of which are peculiar to protoplasm itself. And yet its essential properties, its mechanical as well as its chemical makeup, have baffled the resources of our wisest men, with all their retorts and microscopes and other instruments of precision.

Protoplasm is essentially uniform and similar in appearance and properties wherever found, whether in the tissues of the human body, in a blade of grass, or in the green slime of a stagnant pool. And yet probably no two samples of protoplasm are ever exactly similar in all respects, though we may never be able to detect their precise differences. These differences are due to the fact that the stuff is *alive*, and within it are constantly going on those changes accompanying metabolism, or the building up and tearing down processes that always accompany life. All separate masses of

protoplasm, such as the one-celled amoeba [a microscopic animalcule] or the individual cells of our own bodies, are constantly taking in food and as constantly throwing off wastes. Hence, in the very nature of things, it is impossible to find any mass of protoplasm absolutely pure. And a further and impassable barrier to chemical analysis, or indeed to any adequate scientific examination, lies in the fact that we can never deal with protoplasm exactly as it is, since no analysis can be performed upon it without destroying its life. And yet even dead protoplasm, and especially its most characteristic constituent, proteid, has been found the most difficult material in the world to analyze, and nobody as yet pretends to know its exact chemical makeup.

The constant effort of natural science to press back the boundaries of the unknown is very liable to obscure some of the things most essential to any system of clear thinking regarding these matters. . . .

We look at ourselves and we feel sure that we have a separate and real existence, that we are rationally conscious and are endowed with choice and free will. We can say almost as much for an intelligent bird or dog. But we hesitate to say how many of these powers or characteristics of free and independent personality can be assigned to the unicellular organisms, such as the amoeba or the corpuscles of our blood. These one-celled creatures are also alive, are just as truly alive as are those composed of many cells. Even the corpuscles of which our bodies are composed move, and eat, and grow, and seem really endowed with intelligence like the higher forms of life. Suppose we could go farther than is now possible and could lay bare the ultimate makeup of the *chromatin* [a granular protoplasmic substance found in the nucleus of cells] of these one-celled creatures, would we even then be able to prove that life with all its properties is inherent in these material components of the cells? In other words, would we really solve anything after all? Or would we not rather be compelled to acknowledge that the simplest, the

most truly rational view of the question, is that in living matter we have merely a special manifestation of the presence and the direct action of the God of nature which we cannot so readily recognize in not-living matter? This, it seems to me, is all that we really know, and all that we are likely ever to know. . . .

It may not be out of place to quote here from one of the classics dealing with this subject,—words that are just as true today as when first written nearly half a century ago:

“Let us place vividly in our imagination the picture of the two great kingdoms of nature,—the inorganic and the organic,—as these now stand in the light of the Law of Biogenesis [that life can come only from life]. What essentially is involved in saying that there is no spontaneous generation of life? It is meant that the passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. This inorganic world is staked off from the living world by barriers that have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution, can endow a single atom of the mineral world with the attribute of life. Only by the bending down into this dead world of some living form can these dead atoms be gifted with the properties of vitality; without this preliminary contact with

life they remain fixed in the inorganic sphere forever.

“It is a very mysterious law which guards in this way the portals of the living world. And if there is one thing in nature more worth pondering for its strangeness, it is the spectacle of this vast helpless world of the dead cut off from the living by the Law of Biogenesis, and denied forever the possibility of resurrection within itself. The physical laws may explain the inorganic world; the biological laws may account for the development of the organic. But of the point where they meet,—of that strange border-land between the dead and the living,—science is silent. It is as if God had placed everything in earth and heaven in the hands of nature, but had reserved a point at the genesis of life for His direct appearing.”—*Henry Drummond, in “Natural Law in the Spiritual World,” chap. 1.*

It would be superfluous to emphasize further this great outstanding fact that the not-living cannot become the living by any of the processes which we call natural; and it would be presumptuous to attempt to emulate these eloquent words by seeking to emphasize the completeness with which this great Law of Biogenesis confirms the truth of a real creation; for the supreme grandeur and importance of this law could be only obscured by so doing.

Perhaps some of the most impressive lessons



Photograph taken from a dirigible flying over the ancient city of Ostia, the port of Rome, the scene of recent excavations, showing the historic Temple of Vulcan and the extensive salt warehouses.

on this subject will be found in connection with the history of the discovery of this great Law of Biogenesis, which says that life can come only from life. For by studying the history of the way in which this great law has been established, we cannot fail to be impressed with the thought that back of all the complex array of living forms in our modern world which go on perpetuating themselves in orderly ways according to natural law, they could have originated only by a direct and real creation, as essentially and radically different from any process now going on.

The wisest of the ancients in Greece and Rome knew nothing of this great law as we now know it.

Aristotle, the embodiment of all that the ancient world knew of natural science, expressly taught that the lower forms of animals, such as fleas and worms, even mice and frogs, sprang up spontaneously from the moist earth. "All dry bodies," he declared, "which become damp, and all damp bodies which are dried, engender animal life." According to Vergil, bees are produced from the putrefying entrails of a young bull. Such were the teachings of all the Greeks and Romans, even of the scientists of the post-Reformation period, some of whom had accumulated a very considerable stock of knowledge concerning plants and animals.

And similar absurdities continued to be taught until comparatively modern times. Van Helmont, a celebrated alchemist physician who flourished during the brilliant reign of Louis XIV, wrote: "The smells which arise from the bottom of morasses produce frogs, slugs, leeches, grasses, and other things." . . .

When we remember that such nonsense constituted the wisdom of the scientific world only about two centuries ago, we begin to realize the fact that the doctrine of Biogenesis is indeed a very modern doctrine. But it may be well to ask in passing, How could the people

of former ages understand or appreciate the great truth of creation as we moderns are able to do?

The first important step toward the refutation of this old pagan doctrine of spontaneous generation was made by the Italian, Redi, in

1668. He noticed that flies are always present around decomposing meat before the appearance of maggots, and he devised an experiment to keep the flies away from actual contact with the meat. The meat putrefied as usual, but did not breed maggots; while the same kind of meat exposed in open jars swarmed with them. He next placed some meat in a jar with some wire gauze over the top. The

flies were attracted by the smell of the meat as usual, but could not reach the meat. Instead they laid their eggs upon the gauze, where they hatched in due time, while no maggots were generated in the meat. Thus from this time onward it became generally understood that, at least in the case of all the larger and higher forms of life, Harvey's dictum, as announced some years previously, was true, and that life comes only from life.

But the invention of the microscope opened the way for a renewal of the controversy regarding the origin of life. Bacteria were discovered in 1683; and it was soon observed that no precautions with screens or other stoppers could prevent bacteria and other low organisms from breeding in myriads in every kind of organic matter. Here apparently was an entirely new foundation for the doctrine of spontaneous generation. It was freely admitted that all the higher forms of life arise only by process of

natural generation from others of their own kind; but did not these microscopic organisms prove that there was "a perpetual abiogenetic fount [not-living matter breeding living organisms] by which the first steps in the evolution of living organisms continued to

"No biological generalization rests on a wider series of observations, or has been subjected to a more critical scrutiny, than that every living organism has come into existence from a living portion or portions of a pre-existing organism."—P. C. Mitchell, in Encyclopedia Britannica, Vol. III, p. 952.

"Let them not imagine that any hocus-pocus of electricity or viscous fluids would make a living cell. . . . Nothing approaching to a cell of living creature has ever yet been made [by man]. . . . No artificial process whatever could make living matter out of dead."—Lord Kelvin, to a class of medical students, Oct. 28, 1904.

arise, under suitable conditions, from inorganic matter"?

The masterly work of Tyndall and Louis Pasteur in doing for the bacteria and protozoa what Redi had done for the larger organisms, is too much a matter of modern contemporary history to need recital here. Upon this great truth of life only from life is based all the recent advances in the treatment and prevention of germ diseases and all the triumphs of modern surgery. The housewife puts up canned fruit with the utmost confidence because she believes in this great Law of Biogenesis. It is because we all believe in it that we use antiseptics and fumigators and fly screens.

But what are the lessons to be learned from this great fact, and what bearing has this fact on the old Bible doctrine of a literal creation?

Life comes now only from pre-existing life. But at some time there was no life on the globe. It does not take any great exercise of "philosophic faith," as Huxley suggested, "to look beyond the abyss of geologically recorded time" and recognize that at this beginning of things there must have taken place a most wonderful event, essentially and radically different from anything now going on, namely, the beginning of organic life. But would not this be a real creation in the old-fashioned sense of this term? We cannot avoid this conclusion; nor is there anything in either science or philosophy to indicate that this creation of the living from the not-living was confined to *one mere speck* of protoplasm. It is absolutely certain that it required a real creation to produce life from the not-living at all; and it is just as reasonable that this exercise of creative power may have taken place *in all parts of the earth at the same general time*, as the Bible teaches; for if a Being saw fit to create life at all, why should He stop with one or two bits of protoplasmic units? An architect who can make his own bricks and other building material, can

surely build what he desires out of these materials. Common sense tells us that, if the Creator really created life in the beginning, He did not stop with a few specks of protoplasm here and there over the earth. The ability to create life from the not-living implies the ability to make full-grown trees or birds or beasts in twenty-four hours, instead of waiting for months or years, as is usual at the present time.

As we have already found regarding matter and energy [that earthly agents cannot create them] so of life. The record in Genesis is confirmed, for modern science compels us to believe in creation as the only possible origin of life,—a creation entirely different from anything now going on, and one that can never be made to fit into any scheme of uniformitarian evolution.—"Q. E. D.," pp. 43-56.

* *

Human Failures

IN a quarry at Baalbec lies the largest wrought stone in the world, almost detached and ready for transportation, and in the ruined temple of the sun near by is a place still waiting for this stone after forty centuries.

So large, so grand, it was a failure, because it never filled the place for which it was designed. And who can tell how many human lives lie among the wastes and ruins of life that God intended to fill grand places? When they were called they declined to accept the responsibility. They folded their talents away and buried them, and forever they will lie in the quarries, pale ghosts of glorious might-have-beens, while the niches in God's temple which they were meant to fill and adorn remain forever empty, memorials of their hopeless and irreparable failure. It never can be known until the final disclosure how many glorious gifts have thus been lost to the world, nor how many lives with grand possibilities have shrivelled and dried under the blighting curse of non-use.—"Week-Day Religion," p. 97.

WHAT IS COMING?

FREDERICK W. STRAY

"What meaneth the noise of this tumult?" 1 Sam. 4:14.



SCARCELY had the "seventy-fives" and all their cousins, little and big, ceased their deafening roar on Nov. 11, 1918, when another tumult was heard, the sound of humanity's storm-tossed sea, rolling in its surging breakers against the lands of the oppressor, beating down their time-worn usages, overturning precedents, and setting adrift upon a wild and angry ocean many a famous and wealthy house built upon the sands of this world's gain and fame.

"Peace has brought disappointment, disillusionment, in vast regions actual despair. We may be worse off today than when we were at war. The aftermath of war makes war itself in retrospect look fair. Peace has released colossal forces war locked up. Some may be constructive; we hope so. Many of them now appear destructive."—*Lyman P. Powell, in Review of Reviews.*

Why does not war make peace? This question looks foolish in cold type; and yet war is fought to make peace, by bringing the troubler nation into subjection; and usually there has been peace after a war in which one of the belligerents has been beaten and humbled. There is comparative peace between England and the Boers of South Africa; but before peace came, there was Spion Kop, Mafeking, and many another blood-stained field. There is peace between Spain and the United States; but before peace between these nations came, there was Manila, Santiago, and San Juan. Why, then, does such a world ferment follow this great war—a ferment so great that more war and greater war is freely predicted by conservative thinkers. All the world is feverishly implementing itself, with the United States of America in the lead, in mighty war preparation for another holocaust. The question will not down. What is the matter with the world? What does it all mean? Thinking men and women are dissatisfied with the superficial answers and explanations often given them, and more and more there is a tendency on their part to turn to the Scriptures, with the question, Does the Bible throw any light on the present world situation?

The answer to that question is a straightforward, unequivocal Yes. Bible prophecies

have predicted certain events, and their fulfillment cannot be gainsaid. Bible prophecy is being fulfilled in the world events of today. A close study of these prophecies tends to convert the agnostic, disconcerts the higher critics, and establishes the Bible as the greatest book of all the ages.

"Tell us . . . what shall be the sign of Thy coming" (Matt. 24:3), the first disciples pleaded. Note the answer of Jesus:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

Listen to the words of Mr. Lloyd George, premier of Great Britain, in a recent speech:

"Who says the danger is past? I wish . . . everybody could, because it worries me and fills me with dread."

The significant thing about the prophecy of Jesus is not so much the fact that men's hearts should be failing them for fear and for looking after those things which are coming upon the earth, as the time when this condition should obtain. The modern theory concerning the moral progress of the human race, evolution from barbarism to civilization, is diametrically opposed to this prophecy of Jesus. A score of years ago it looked as if the twentieth-century disciple knew better than his Master the outcome of modern conditions, but the events of the years since 1914 have proved that Jesus was right, and that the disciples of today are sailing without chart or compass, their bearings lost, and with no idea whither they are drifting.

Never in modern history have nations been so distressed and their rulers in such perplexity as today. Harken to the words of Viscount Grey, of Fallodon:

"I am convinced that if you have another war twenty years hence, it will be in a sense like this war, but it will be infinitely worse, and there will be a certainty that it will destroy the civilization of Europe. If you tell me the League of Nations is Utopian, the answer I give is that I prefer the chance of Utopia to the certainty of destruction."

"Distress of nations, with perplexity," said Jesus. And this condition has developed at

the very time when, according to all our philosophy, there should be the least friction between nations; at the time when man had reached heights in education and scientific achievement never before scaled, and was seemingly near graduation; when in the science of government, tyrannical monarchies were being relegated to the past, and free peoples, with

all this that the blow fell, when the most Christian nations lifted up more swords than were ever lifted up before in any of earth's conflicts, when more men learned war than ever went into training camp before. In this hour of anxiety and perplexity, listen to the prophecy of Christ, and know, O Christian, that it is time to expect the return of our Lord—in the near future:



The photograph at the left shows one of the hundreds of monuments used in the invaded section of France and Belgium to mark the farthest advance of the Germans during the World War. At the top of the monument appears the name of the battle-field. The monuments were designed by Paul Moreau-Vaultier. On the right is a view of the designer beside his famous statue, "The Poilu."

democratic institutions, were in the ascendant; when the universal brotherhood of mankind was being sounded from the housetops; when modern inventions were making of the world a neighbourhood, world peace congresses were being held, and palaces of peace erected. In 1914 the ambassadors of peace proclaimed that the time was at hand when nation should "not lift up sword against nation," neither should "they learn war any more." It was in the midst of

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

The prophet Isaiah was given a vision of all this attempt at world peace, in the early days of his prophesying. The second chapter of the book bearing his name foretells a great profession of religion in the last days, among

the nations of earth, and also a world peace movement. (See Isa. 2:2-4.) "They shall beat their swords into ploughshares" has formed the text of many a world peace congress address. Prior to the outbreak of the World War, the government of the United States concluded arbitration treaties with thirty nations. This was hailed by all peace advocates as one of the greatest steps toward the peaceful solution of national differences in modern times.

Mr. Bryan, the secretary of state at Washington, D. C., in anticipation of the ratification of these treaties, caused some old swords to be made over at the navy yard into heavy paper weights shaped like a plough, with the inscription on the share, "They shall beat their swords into ploughshares." Each ambassador, after affixing his signature and national seal to the document, was presented with one of these souvenirs. In a short period of time, on the

resting on a pile of papers, the topmost presenting estimates of the cost of melting the old steel agricultural implements gathered up—the mowers and reapers, the harrows and ploughs—and making the product over into guns and swords. As the great man at the desk reaches for the papers, his eye falls upon the ploughshare, and as he looks from the ploughshare with the inscription, "They shall beat their swords into ploughshares," to the contract—for beating the ploughshares into swords—awaiting his signature, he concludes that Isaiah did not know what he was talking about, or else that Mr. Bryan made a sad mistake in applying the prophecy to this period of the world's history. Then the question arises, If not now, when can we ever reasonably expect war to cease?

These events have led some to conclude that the vision of Isaiah was an empty pipe dream; and so this wrested interpretation of Isaiah has resulted in the weakening of faith in all Bible prophecy.

For nearly twenty years—not as something taken up since the outbreak of the war—the writer of this article, together with many others, by voice and pen, has warned the world on the basis of Bible prophecy, of the great conflict sure to come, and declared that this prophecy of Isaiah was not a disarmament prediction, but a prophecy of last-day peace talk, and talk only, and that the great world peace movement, which would prove abortive, would itself in its failure be a fulfilment of the prophecy. "In the last



Soldiers and civilians of Arras listening to an address by Raymond Poincare, retiring President of the French Republic, on the occasion when he decorated the devastated city of Arras with the insignia of the Legion of Honour, one of his last official acts.

days . . . many people shall go and say" that we shall do these things, and that God has decreed it,—that is the prophecy; and all the rest of the chapter indicates that the peace talk would produce no peace. The chapter closes with the very significant statement, in view of the prophecy and

people shall go and say" that we shall do these things, and that God has decreed it,—that is the prophecy; and all the rest of the chapter indicates that the peace talk would produce no peace. The chapter closes with the very significant statement, in view of the prophecy and

its fulfilment to date: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Verse 22.

Chapter 3 brings Zion, the church of God, to view, with its daughters given over to vanity and pride of appearance. With millions upon millions of men and women calling themselves Christians, holding church membership, observing regularly all the forms of worship in their respective communions, and at a time when all the nations are engaged in a great war, where distress of nations and perplexity is the greatest,—how can this paradox of the twentieth century be accounted for? Only in that the church has lost the power of godliness.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous; . . . having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3,4.

Fifteen years ago, when men with Bible prophecy in hand and finger on the pulse of the world, detected the failing heart action, on every hand were others ready to declare that the patient was improving, that things had

always been about the same, and that the world was getting better. Now such a turn for the worse has come that with many there is serious doubt whether the world will rally from this last attack. If it does, and then has another, all agree that that attack will be worse than the last; and very much doubt is expressed whether the world could survive another such paroxysm.

We conclude that the only hope for the human race is the coming of some man unselfish enough to give his own life for the world if need be,—not to call upon others to die that he might live, but himself willing to die that they might live. And such a man is Jesus! The world needs a man who has the ability to inspire men and women with his own ideals to such an extent that they would rather give up life itself than be untrue to him. Such a man is Jesus! It needs a man who will rule by the power of love instead of by the love of power. Such a man is Jesus! It needs a man who will be able to take the kingdoms of this world and unite them into a great loving brotherhood, banishing all suffering and death from his dominion. Such a man is Jesus! He is the coming King!

Ottawa, Ont.

NOBILITY

TRUE worth is in *being*, not *seeming*,—
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But alway the path that is narrow
And straight, for the children of men.

'Tis not in the pages of story
The heart of its ills to beguile,
Though he who makes courtship to glory
Gives all that he hath for her smile.
For when from her heights he has won her,
Alas! it is only to prove
That nothing's so sacred as honour,
And nothing so loyal as love.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses
Helps more than the thing which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing
As we would be done by, is all.

Through envy, through malice, through hating,
Against the world, early and late,
No jot of our courage abating—
Our part is to work and to wait.
And slight is the sting of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.

—Alice Cary.

AROUND
THE
WORLD
WITH
THE
CAMERA



1. The Right Hon. Sir Auckland Geddes, K.C.B. (centre seated), with his staff, at Washington, just before leaving the British Embassy for the White House.



3. "Pussyfoot" Johnson



4. London home of J. P. Morgan. This was as the official residence of its



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2. First Photograph of President Harding's Cabinet, Made Outside the White House



United States has accepted it
ambassadors to Britain.



5. The Duke of Connaught Riding on an Elephant in India



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

The Millennium

FREDERICK W. JOHNSTON

THE millennium is one of the most interesting themes in all the Bible. The word itself is not a Biblical term. It is derived from two Latin words, *mille*, a thousand, and *annus*, a year, and is usually applied to the one thousand years referred to in Revelation 20. The current opinion concerning this period is that it is to be one of peace and prosperity, when the world shall be converted to Christ, and every one shall be able to sit under his own vine and fig tree, never to learn war any more. But whatever the prevailing idea may be, the truth itself may be learned by considering the events which mark its beginning and termination.

The Bible plainly teaches that Christ will come again—literally, personally, and visibly. Christ himself promised, "I will come again." John 14:3. An angel said at the time of our Lord's 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 1:11. The apostle Paul declared, "The Lord himself shall descend from heaven." 1 Thess. 4:16. The prophet John, who saw the second coming of Christ in vision, says in Revelation 1:7, "Behold, He cometh with clouds; and every eye shall see Him." Matthew 25:31 tells us that all the holy angels

will come with Him, and 1 Thessalonians 4:16, 17 says that the purpose of His coming will be to raise the righteous dead and take them to heaven, together with His saints who are alive when He comes. While Jesus was on earth He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. To that place in heaven the saints will be taken.

The place He went to prepare is a city. Heb. 11:16. This city is the New Jerusalem; as Galatians 4:26 proves by showing the relationship we sustain to it. Revelation 21:2-4 also proves the same thing, by showing that it will eventually descend from heaven to this earth.

But what has this to do with the millennium? The answer is evident. We have proved that the saints are taken to heaven at Christ's coming, both those who are resurrected and those who are alive. Revelation 20:5, 6 proves that there are two resurrections, and that this is the first resurrection and the beginning of the thousand years, or millennium. The scripture says:

"But the rest of the dead lived not again until the thousand years were finished. This is the first resur-

rection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

The inference is, therefore, that the entire millennial period will be spent by the righteous in heaven, in the New Jerusalem, and not on earth, as some suppose; and this inference becomes a fact when we consider some of the other events associated with the second coming of Christ.

For instance, when Christ appears, with all the holy angels, the dazzling glory of His presence will slay the living wicked:

"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8.

What will then be the condition of the earth—the righteous have gone, the wicked have been destroyed? Jeremiah thus pictures the scene:

"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

The coming of Christ, therefore, means destruction to the wicked, and this very fact forever eliminates the idea that the world will be converted during the millennium. Nor would this be a very pleasant place for the righteous, with putrefying bodies strewn all over the face of the earth.

Furthermore, we find that all the cities of the earth will be demolished by the presence of Christ:

"I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate." Jer. 4:26, 27. (See also Zeph. 1:15-18.)

In the revelator's account of the millennium (Revelation 20) the first event described is the binding of Satan:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a

seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

The words, "bottomless pit," come from the Greek *abussos*, meaning a waste and desolate region, and fitly applies to this earth during the millennium. What could bind Satan more effectually than to confine him to this earth in its chaotic state, with no one to tempt and no opportunity to work evil? The chain by which he is bound is not a literal chain, but a chain of circumstances,—Christ's second coming, the smiting of the living wicked, the general desolation of the earth, and the taking of the righteous from earth to heaven. With the world in this condition, Satan will be left to ponder over his nefarious work. But—

"When the thousand years are expired, Satan shall be loosed out of his prison." Verse 7.

Let us digress a little here to note what will be the work of the righteous in heaven during the millennium. Verse 4 says:

"And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years."

What judgment is here meant is clearly revealed by comparing this text with another, which reads:

"Do ye not know that the saints shall judge the world?" 1 Cor. 6:2.

It thus becomes plain that this millennial period will be spent by the righteous in council and in the investigative judgment of the wicked. The examination of their lives will forever



Interior of the Hall Where the League of Nations Met, at Geneva, Switzerland

satisfy the righteous that God is just in His dealings with the wicked, and in their final retribution.

Now we come to the end of the millennium. We find that the wicked are to be raised from the dead:

"But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.

By virtue of this event Satan is loosed from his prison. He once more has something to do; and the record declares, in verses 7-9:

"Satan . . . shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

The reader may ask, "How can the wicked surround the saints and the 'beloved city' when the righteous are in heaven?" But the answer is plain. The New Jerusalem descends, with the saints, to the earth. So says the prophet in Revelation 21: 2:

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (See also verse 10.)

Thus, with the New Jerusalem on earth, Satan easily persuades the multitude of the wicked to attempt the overthrow of the holy city. But at the time when they seem about to accomplish their purpose, the Lord intervenes for the safety of His people. The record says:

"Fire came down from God out of heaven, and devoured them [the wicked]." Rev. 20: 9, last clause.

The fire that comes down from God out of heaven creates a lake of "fire and brimstone." Isaiah says of it:

"The streams thereof [the earth] shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34: 8, 9.

In this lake Satan and his followers perish. Their destruction is complete. (See Mal. 4: 1; Heb. 2: 14; 1 John 3: 8.) The drama of sin ends, and the very same fire which destroys the wicked will renovate the earth, and out of this wilderness of waste and destruction a *new* earth will come, as promised in Isaiah 65: 17 and Revelation 21: 1. Then the righteous shall inherit the earth:

"Blessed are the meek: for they shall inherit the earth." Matt. 5: 5.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27.

When the wicked come up around the New

Jerusalem, through its transparent walls they have a view of those who are saved. In Luke 13: 28 we learn that when they see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God and they themselves thrust out, there will "be weeping and gnashing of teeth." Let us accept Jesus as our personal Saviour now, humbly confessing our sins, and receive forgiveness and a change of heart. Then let us maintain by obedience what we first secured through faith. So may we be ready to hail our Saviour when He comes, and to take our place in the New Jerusalem with those who have been washed in the blood of the Lamb.

Calgary, Alta.

✱ ✱

If your life has led you to doubt the existence of honour in man and virtue in woman; if you feel that religion is a pretense, that spirituality is a sham, that life is a failure, and death the entrance to nothingness; if you have absorbed all the poison philosophy of the world's pessimists, and committed the folly of believing it,—don't syndicate it. If your fellow-man be clinging to one frail spar, the last remnant of a noble shipwrecked faith in God and humanity, let him keep it. Do not loosen his fingers from his hope, and tell him it is a delusion. How do you know? Who told you it was so? . . . Seek to recover your lost faith by listening to the million voices that speak of infinite wisdom, infinite love, that manifest themselves in nature and humanity, and then build up as rapidly as you can a new faith, a faith in something higher, better, and truer than you have known before.—"*The Kingship of Self-Control.*"

✱ ✱

Let me live in a house by the side of the road,
Where the race of men go by,
They are good, they are bad, they are weak, they
are strong,
Wise, foolish; so am I,
Then why should I sit in the scorner's seat
Or hurl a cynic's ban?
Let me live in a house by the side of the road
And be a friend to man.

—Sam Walter Foss.

✱ ✱

THE voice which has been wont to say, "Go and labour," is sometimes heard saying, "Lie still and wait." Then quiet, submissive, un-murmuring patience pleases Christ just as well as ever did the most intense activities in other days.—J. R. Miller.

The Sabbath of the Bible

FREDERICK W. HOSKING

COMPARATIVELY few of the millions who live on the earth today observe the Bible Sabbath. Many do not even know which day of the week is the Bible Sabbath. The Scriptures recognize only one weekly Sabbath, and it is clearly stated which day it is, and throughout the whole Book we have no mention of any other institution which could ever take its place.

THE BIRTHDAY OF THE WORLD

In the first chapter of Genesis we have an account of the creation of the world. The record states just how many days were employed in this creation, and what was called into existence during each one. Moreover, we are told that these days were literal days, lasting from sunset to sunset; days consisting of darkness and daylight, not long periods of time. Gen. 1:5, 8, etc. When this work was completed, "God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. 1:31. But six days do not make a week; therefore, in order to make the record of creation complete, a knowledge of what God did on the seventh day is essential.

In Genesis 2:1-3 we read:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Here we have a record of three distinct acts performed by God: He rested on the seventh day; He blessed the seventh day, honoured it

above all others; and He sanctified it, or set it apart for a holy use. Thus the seventh day became the most important day of the week—a memorial of creation, the birthday of the world. It should be a weekly reminder of the fact that God worked six days in creating the world, and rested on the seventh. If this day had always been observed by mankind, it is evident that there would not have been so many doubters of the Bible record of creation.

AT SINAI

The fourth commandment, as recorded in Exodus 20:8-11, begins with the admonition, "Remember the Sabbath day, to keep it holy." Then the command tells us which day is the Sabbath: "Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Finally, it refers back to creation for its authority, by saying, "for in six days the

Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

This is decisive proof that the Sabbath did not originate at Mt. Sinai, but that it was then merely brought to the remembrance of the children of Israel in a clear and forcible manner. And since Christians today do not believe that this earth was created solely for the Jew, how can they help admitting that the Sabbath was made as much for all mankind as for the Jew?



Mt. Edith Cavell, Canadian Rockies

Besides, there were no Jews in existence when the Sabbath was made.

ITS RELATION TO ISRAEL'S CAPTIVITY

During the days of Jeremiah, when the children of Israel were in the time of their greatest apostasy, God sent these words unto them by the prophet:

"It shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city [Jerusalem] on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David; . . . and this city shall remain forever. . . . But if ye will not hearken unto Me to hallow the Sabbath days; . . . then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:24-27.

This promise and warning were given to the children of Israel in the mercy of God. But they refused to listen to His voice of mercy and heed His word of warning, and their history is one long record of sin and apostasy, doubtless the result of their Sabbath breaking. Finally God gave them up to the destroyers because they hid their eyes from His Sabbaths. The prophet Ezekiel, rehearsing the history of Israel, wrote the words God had used. He said:

"I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." (See Eze. 20:9-20.)

But what was the result?

"Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments to do them, which if a man do, he shall even live in them; they polluted My Sabbaths: then I said, I would pour out My fury upon them." Verse 21.

The sad account of the rejection of the house of Israel should teach us to reverence the day God has set apart and blessed.

CHRIST THE CREATOR—SABBATH GIVEN BY CHRIST

We have seen that the Sabbath is dependent on creation for its existence, and that it was given at that time by the Creator. Let us now consider what the Bible teaches concerning the Creator. The word "God" is used in Genesis 1, 2, but we know that the Godhead is composed of a trinity (Matt. 28:19)—the Father, the Son, and the Holy Ghost. Which of the three was the One who was the active agent in creation? In John 1:1-3 inspiration has revealed this to us:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by Him; and without Him was not anything made that was made.*"

Paul, in his letter to the Colossians, states the same truth. He says:

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: . . . for by Him [the Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1:12-17.

And again, when writing to the Hebrews, he tells them the same thing:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1:1,2.

From these Scriptures it is clear that the Son, Christ, was the Creator,—the same Jesus Christ who came to this earth and partook of our nature and died for our redemption.

But did He, while He was on earth, change the Sabbath which He had given when He created the world? No! we read in Luke 4:16 that His custom was to go into the synagogue on the Sabbath day. He also declared that the "Sabbath was made for man"—for man's benefit; and further, He stated that He, the Son of man, is Lord of the Sabbath. (See Mark 2:27, 28.)

We read, "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34. Christ spoke the Sabbath commandment, and therefore it must stand forever, because He is unchangeable. Heb. 13:8.

Throughout the New Testament there are many evidences that the apostles kept the Sabbath of the Lord. Nowhere in the Bible can we find authority for a change. In view of this, reader, will you accept the word of God or hold to the "commandments of men"?

Oshawa, Ont.

THE Lord is rich in resources; He owns the world. Look heavenward in faith. Look to Him who has light and power and efficiency. There is in genuine faith a buoyancy, a steadfastness of principle, and a fixedness of purpose, that neither time nor toil can weaken. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:30, 31.—"Christ's Object Lessons," p. 147.



*"Life's burdens fall, its discords cease,
I lapse into the glad release
Of nature's own exceeding peace.*

*"Even Duty's voice is faint and low,
And slumberous Conscience, waking slow,
Forgets her blotted scroll to show."*

The Crime Wave and the Cigarette

DANIEL H. KRESS, M.D.

TO diminish crime we must deal with the criminal's brain instead of his body. Punishment, however severe, is not a remedy for crime. It is evident that crime is rampant in our large cities, and that it is steadily increasing.

Never in the lifetime of men living today, has life been less secure. Criminals no longer take chances in "hold-ups." The least indication of defence on the part of their victim is the signal for death. "Young men with criminal tendencies have been trained to kill during the war, and they don't know how to stop," one writer affirms. Everything is being done by city officials to prevent alarm by keeping out of print as much as possible the news of crime. But despite these efforts, enough gets into the columns of the papers to cause serious apprehension, and a feeling of insecurity on the part of pedestrians on the streets of our large cities

after dark. From newspaper files it has been ascertained that during the first eleven months of 1920 there were in New York City no less than 325 reported "hold-ups," thefts, and robberies, representing a property loss of more than three million dollars. This list is not complete, the report states, "because in many instances the police have succeeded in keeping such crimes from becoming known." In many instances they admitted the facts only after they had been learned from other sources. During only one month—December—thieves obtained nearly one million dollars. In homicide cases, the same period produced more than one hundred *unsolved* murders.

And these conditions are not confined to cities. Sandy Spring, a small out-of-the-way nook, is a community of Friends. For years the bank located there and conducted by them, has been doing an honourable business. A few

months ago a powerful automobile stopped in front of this bank. Three young men stepped out of the machine and entered the building, calling to the employees, "Hands up, and face the wall!" All responded, with the exception of one, who happened to be partially deaf. Without a moment's further warning he was shot in cold blood. They escaped with their loot of nearly \$50,000. These are not exceptional, but common and almost every-day occurrences in our large cities of today.

City officials everywhere are baffled. They know not what to do to stop, or even mitigate, this evil. A judge in Boston says, "Imprisonments for robbery have been multiplied by ten as a result of the war. When a nation says it is all right to kill and rob, latent criminality whispers to the individual, 'There is a hint for you.'"

Severe penalties have been advocated as a remedy. But the severest penalties will fail to check this crime wave. They always have failed. Time was when China sawed criminals in two, lengthwise, and killed others with single drops of water falling on the head at intervals, causing insanity and death, hoping in this way to minimize murder and crime. But these supposed "cures" failed miserably in their aim to abolish crime in ancient China. In other countries it has been fully demonstrated that excessive punishment and torture fail to end or even lessen murders, robberies, and crime for any length of time. The facts are, to diminish crime we must deal with the criminal's brain, not with his body; we must get at the cause.

The editor of the *Ottawa Star* calls attention to the ease with which firearms may be obtained. He says:

"The ease with which revolvers may be procured aggravates the temptation toward crime. The system undermines the efficiency of the guardians of the law. There is a deadly finality about the flashing of a revolver which has an irresistible attraction for the criminal. It gratifies his craving for mastery. It supplies the deficiency of his physical strength or his mental sluggishness. He pulls a gun, and the contest between him and his chosen victim is ended in his favour. The argument of the ready bullet is decisive. We might better sell freely any other tool in the burglar's kit than the revolver."

Most of the crime committed in our large cities is charged to young men. These young criminals, it has been observed, are always either cigarette or drug fiends. For years I have been tracing the relation existing between crime and the cigarette and other habit-forming drugs, and never yet have I been able to find a dastardly crime committed by a young man who was not an addict to the cigarette or some other

drug. All drug addicts begin with the cigarette. You may not know it, but it is a fact, that not less than 95 per cent of all youthful criminals are cigarette smokers. I am not saying all youthful cigarette smokers are criminals; what I affirm is that practically all youthful criminals are cigarette smokers. Evidently, then, if this is so, there must exist a very intimate relation between youthful criminality and cigarette smoking. If my statement seems extravagant and is doubted, call upon the judge of the juvenile court in your own city, ask him what percentage of the boys brought into his court are cigarette smokers, and you will be convinced that my conclusion is correct. I said to a Chicago detective at the time the city was being terrorized by youthful automobile bandits, "Haven't you found that in nearly every case these young criminals are cigarette fiends?" "In every case," he replied.

Cigarette smoke brings about degenerative changes in the brain cells of the youthful victim. In fact it causes a moral insanity. The young cigarette addict usually has the following history: He begins to smoke on the sly, and is for a time unsuspected by his parents. Changes, however, are observed in his deportment in the home. Nervous symptoms appear. He spends less time at home, and is restless and jerky. He becomes less careful in his dress, and neglects more frequently his bath. He is less thoughtful of others' needs, and is apt to manifest a lack of courtesy toward father and mother and other inmates of the home. As time goes on he becomes coarse in his remarks and jokes. He loses his interest in school. He finds it difficult to study, and falls behind in his class work. Then he drops out of school altogether. He associates more with boys of his kind. They congregate in poolrooms and other questionable places, where they play craps or other games. These boys are unwilling to work, and money they must have, in order to follow the life they are living. This leads to the quickest and easiest way of obtaining money—by robbery.

The following, which appeared in the *New York Journal* of Nov. 29, 1920, illustrates how lightly crime is regarded by young cigarette fiends:

"Caught disputing over the division of a fistful of money which represented the night's loot, two boys, ten and twelve years old, arrested early today, proved to be responsible for at least seven or eight burglaries in Brooklyn during the last ten days. Lieutenant John Shelvy, who has handled 'Dopey Benny,' 'Big Jack' Zelig, and other equally famous gunmen, after interrogating the two youngsters at the Bergen street station,

said they exceeded all these in coolness and composure under fire. Out of about four hundred questions he got just three definite replies; and not until he had worked on the younger the old trick of making him think his pal had given the game away, did he get any confession.

DEMANDS CIGARETTE

"After the pair had been fruitlessly questioned separately, Lieutenant Shelvy bethought himself of a burglary on Fourth avenue reported earlier in the night, and took a chance on telling Smith that Prendergast had confessed they were responsible for this. For the first time he got results.

"Gee! After pulling two jobs tonight and getting hardly any jack, for me pal to go back on me is too much," said Smith. He refused to go ahead with his story, however, until a cigarette was supplied him; and a patrolman was sent to get him one in order to expedite matters.

"After taking a few puffs at the cigarette, the young criminal coolly proceeded to tell about their exploits."

The rapid increase of cigarette smoking among boys not yet in their teens is, without doubt, responsible largely for the tremendous increase of crime in our large cities. In one of the eastern cities of the United States, fire broke out frequently in various parts. Finally the culprit, a boy twelve years of age, was caught. The mother said to the reporter: "We can do nothing with the boy. Cigarettes have turned his head." And she requested that he be taken in charge.

A mother, in writing to me for help, said:

"Smoking cigarettes has made a wreck of my son, once bright and full of brains and ambition. Now he can't think; he can't hold a subject in his mind. He was a stenographer, but now is nothing, and God only knows if a good doctor and good nursing can restore him."

Another wrote to me:

"I have a son who has just ruined himself with cigarettes. He is twenty, and unable to study or use his mind in any way. He was very bright and capable until he became a victim of this evil habit. This seems to have changed his entire disposition. He will go without clothes to purchase cigarettes; and as he is my only boy, and I had hoped much for him, I have felt I could not give him up. This is my only excuse for troubling you."

These cases might be multiplied. They are not overdrawn. They present actual facts.

Some time ago a judge of the juvenile court in California said to me, "If this cigarette craze continues among our boys as it has in the few years past, the next generation of boys won't be worth killing." To which I replied, "Judge, there will be none to kill; the cigarette is capable of accomplishing that."

At a clinic conducted at Harper's Hospital, Detroit, Michigan, for the benefit of those who wanted help in their efforts to give up smoking, a boy thirteen years of age, who had the appearance of being not more than nine years old, was brought to the clinic by a teacher. He was

stunted physically, mentally, and morally. One of the nurses who assisted me asked him, "How long have you smoked cigarettes?" to which he replied, "Since I was two years old." "Who taught you to smoke?" she asked. He replied, "My brother." With considerable emphasis she then gave vent to her indignation in the remark, "Your brother ought to be in jail!" and the boy innocently replied, "He is."

President Emeritus David Starr Jordan, of Leland Stanford, Jr., University, who has been a close observer of the influence of the cigarette upon the boy, said: "The boys who smoke cigarettes rarely make failures in after life, because they do not have any after life."

A few years ago a young man, the only son of a wealthy merchant, was brought for treatment to a sanitarium with which I was connected. His mind, we found, was permanently impaired. We could offer the anxious father no hope of recovery. One day there came addressed to this young man two new brands of cigarettes in neat boxes, with a communication asking him to give them a trial. The physician in charge of the case said, "What shall I do with them?" I replied, "Send them back to the manufacturers, with a letter telling them they need send no more, that the purpose of the cigarette has been accomplished, that the young man is hopelessly insane." Strange, is it not, that we should permit an evil which dethrones reason and makes of our boys hopeless moral degenerates, criminals, and maniacs?

The young man who loses an arm or a leg at the battle front is handicapped, in a measure, in life's battle, and is regarded as an object of pity; but if the young man marries, his children will have two sound arms and legs. With the young man whose brain is crippled and whose nervous system is shattered by cigarettes, it is different. His children are born with brain and nerve defects, and often with criminal tendencies. Thus each generation of smokers becomes more degenerate.

We pass rigid laws to shut out of our country defectives and criminals; but we permit and sanction by law, for a few paltry pence of revenue, an evil that is turning many of our most promising youths into defectives and criminals. Shall we continue to close our eyes to this monstrous evil that is leaving its blight everywhere?

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"Our humility serves us falsely when it leads us to shrink from any duty."

The Power of Divine Heredity

LOUIS F. PASSEBOIS



WHOSOEVER is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9. This scripture at one time staggered the writer's faith. Indeed, the interpretation

of it has led to results the very opposite of each other—despair or presumption. Some have said: "Alas, that settles it with me. It is of no use for me to hope any longer; I am sensible of constant lapses into sin, therefore when the Bible says that whosoever is born of God does not commit sin, I must surrender, and concede that I know nothing of the new birth." Another reasons as follows: "Yes, that is what I believe. One born of God cannot commit sin, and that is my condition; I believe I have lived several weeks, months, even years now, without sin." However, the words of this scripture should produce in us an intense striving after holiness, and an intense humility because we come so far short of living up to its precepts.

But what is the true meaning of the words? Here it is: Whosoever is born of God doth not habitually and wilfully commit sin. He does not love sin, but hates it; and if he falls into sin, he escapes from it as soon as possible.

Before the second birth, one loves sin and lives in it; after the new birth, one lapses into sin but loathes it.

A fish out of water is out of its element, and struggles in pain and anguish. A wounded dove dropped into the water flutters and struggles because it is out of its element. The home of the dove is the air, the fish's home is the deep, and neither can be easy in the other's habitat.

The one who is born again, "born from above," is a citizen of heaven, and therefore cannot drop into the element of worldliness and sin without being miserable; and *vice versa*. The man whose habits are sinful and corrupt would be wretched if placed in heaven among the angels and sinless beings.

Why does the regenerate man not commit sin? Because God's "seed remaineth in him." What astonishing words are those when we seriously meditate upon them! "He that believeth on the Son hath everlasting life." The very life of God dwelleth within him as the

source and spring of holy action. (See Gal. 2:20.)

That life of Christ born in us, the hope of glory, is sinless and incapable of begetting sin. Reproduce it a thousand times, and the fruit will be the same, sinless and only sinless. "Eternal life means a life without end," you say. Yes, and just as truly it means a life without beginning. Therefore a Christian is a man whose training began not a hundred years before he was born, but hundreds of ages. The springs and power of his holy living take their rise in the beginning with God.

If my ancestors became intoxicated a hundred years ago, I am somewhat the worse for it, since a grain of wrong-doing can be transmitted in its evil effects through generations. But, praise God, if some forefather of mine lived soberly and righteously and godly a hundred years ago, I am so much the more likely to do the same, since the seed of one's life is conveyed from parent to children by the law of heredity.

You say, O young man, "Alas, what is the use of trying to be good? My whole nature is against me; I have inherited a bad temper, bad habits, etc. What avails it to turn the weather-vane to the south when the wind is blowing from the north? It is of just as little use for me to say I will do right, when the whole inherited tendencies are against me." Very true, and the Bible says plainly: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

That settles it. We cannot get righteousness out of sinful beings, we cannot get virtue out of fallen nature, but we can believe God and accept His divine nature within us. When we do this, God puts another mind in us; it is called "the law of the Spirit of life," which makes us free from "the law of sin and death."

As a boat thrust out into the current has all the momentum of the headwaters of the mighty rivers behind it to bear it on, so a soul which by faith accepts Christ, the divine nature, into his heart, has the impulse of God's beginningless life behind him to bear him onward in righteous living.

Therefore, let us lay hold of this divine nature. The old life, which is a perennial fountain of sin and death, must be distrusted, mor-

tified, and put off. The new life of Christ becomes our supreme reliance; for not only is it written, "That which is born of the Spirit is spirit," but it is also written, "The flesh



lusteth against the Spirit, . . . and these are contrary the one to the other."

Take sides, therefore, with the Spirit and against the flesh. Trust to the life of Christ, received by faith in you, for overcoming sin. So shall you be conquerors, and "more than conquerors," through Him

that hath loved you and given Himself for you.

Montreal, Que.

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The Bible Society and Service*

REV. W. B. COOPER, M.A., D.D.

General Secretary British and Foreign Bible Society,
16 College St., Toronto

THE Bible Society was founded in order to serve. From the first its master motive was service. That motive, through more than a century, has governed all its proceedings.

1. Primarily this service has been directed to the giving of the *Bible in the native speech* to every tribe and nation under the sun. There are 530 languages in the list of its Scriptures. Some of these languages are obsolete; some are of philological rather than of practical interest: but these exceptions are a fraction of the total. In that total half were languages spoken only, and unwritten till they were written down for the translation of the Bible.

What a multitude of peoples have had brought to them a gift to which no price can be set! "The people that sat in darkness have seen a Great Light."

The unfortunate, the discredited, the disinherited, among the peoples of the earth, have always had a peculiar claim upon the Bible Society. Scriptures for the blind in raised type for forty different nationalities have been issued, that they too may read of the wonderful works of God.

2. The provision of the Scrip-

tures in these tongues has been a great boon to the church of Christ. The service has been incalculable in value,—not alone in the excellency of translation possible by a society highly organized, and in relief of what must have proved a burdensome expenditure, but incalculable also in accelerating missionary progress wherever the church might go. For such supplies the Anglican Church depends upon the Bible Society for Scriptures in more than 180 languages; the Presbyterian Church, in more than 130 languages; the Methodist, in more than 90 languages, and so on. Nor is the service confined actually to supplying the Scriptures; it extends to aiding the church in their distribution by the loan of many of its colporteurs; thus multiplying the missionary working force of the church.

The reaction of the churches to this is a splendid liberality wherever the Society's service is really comprehended; and upon that generosity the Bible Society depends more and more for the resources to maintain and extend its activities.

3. Incidentally great is the service rendered by the Society to the governments of the world, in furnishing their peoples with the Book which intensifies the meaning and sanctity of life by association of the powers of the world to come. Incidentally, we say; but as a sequel to circulation this foundation for national life is gratefully acknowledged even high in the councils of the nations.

This invisible foundation for national life, for which there is no instrument so potent as the word of God, is a service whose remoter consequences only posterity can observe.

It is service like this that has earned for the Bible Society the almost universal confidence and admiration which are its strength today.

* *

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.



*Contributions will be gratefully acknowledged by the officers of the local auxiliaries.

The Midnight Warning

ON a dark, wild, stormy night, many years ago, a railway train under rapid motion was approaching the western bank of the Connecticut river, a few miles north of Hartford, where the stream was dark, and deep, and swollen, and many rods in width. The tempest swept over the track, and went shuddering and wailing by. Suddenly, when about a mile from the river bank, a quick cry of alarm from a human voice at the roadside sounded in the ears of the engineer, who immediately gave the signal to put on the brakes and stop the train. Hundreds of startled men and women were awakened from their dream of fancied security, and, springing from their seats, breathlessly inquired, "What is the matter?" And their hearts leaped to their throats, and their blood ran chill, when they were told by the excited conductor that the hurricane had in its might lifted from its piers and fastenings the long railroad bridge which spanned the stream, and had swept it away into the surging river, and that in a moment more the ponderous train, with all its living, precious freight, would, but for that sudden, earnest cry, "The bridge is gone!" have been dragged over the precipitous bank into the black, swift, surging waters. Words were too feeble to express the thanks of those eager and tearful travellers as they crowded about the side of him who had proved their deliverer. And was not he, too, as happy as they?

Years afterward, when the saved and scattered company that were on board that train sat by their quiet firesides and told the story of that fearful night and their almost miraculous escape from instant death, their hearts would throb with gratitude toward God, and toward that solitary watcher, who, when danger threatened them with swift destruction, heeded not the storm, but ran quickly to their rescue, and rang out his friendly warning on the midnight air, through the almost impenetrable darkness, "The bridge is gone!"

Just so the innumerable multitudes that throng the course of human life, heedless of peril, and reposing themselves in seeming safety, are rushing on with hot haste, amid the darkness of nature and time's waning night,

toward the precipitous banks of the terrible Jordan of judgment, in the vague expectation that all is well, and that the bridge which "Vain Hope" has builded to span the awful waters is secure, and will bear them in safety over to another and better shore, forgetful of the stern fact that none will ever cross into the Canaan of immortality and glory save those whose sins are washed away in the atoning blood of the Lamb. The whirlwinds to which they have sown have carried their bridge away, and they know it not. Divine mercy, that spanned for Noah the watery chasm which rolled between the world that perished and the world that now is, has for the good alone constructed a safe passageway above the fiery vortex that lies between this world and that which is to come. All others, like Pharaoh and his host, will perish in the avenging flood. And he who is then overwhelmed, who meets the doom he has



brought upon himself, will never rise again from the shadows of that—

"Last night; the long, dark, dark night,
That has no morn beyond it, and no star."

How, then, should we who are enlightened, and who stand but a little way from the shore of the awful river, and see the trains of human souls go careering by, cry like the faithful watcher, quick, loud, and long, in their drowsy ears, "The bridge is gone!" And shall we not be guilty if we can by our feeble voice save even one, and, failing to do so, let one through our neglect go down into the blackness of eternal night at last? And if once and forever saved, how shall we both rejoice amid the happy circles of the eternal home, when we remember the earnest note of alarm that stayed the sinner's wild and wayward career, and led him to escape impending wrath.

The time is short, far shorter than men suppose. In such an hour as we think not the Son of man cometh. But we must not boast even of the brief period which intervenes before that

day. Death may any moment conclude our probation and fix our destiny. And besides this, our final condition may be fully decided even while we are living on the earth. The doom of a railway train is sealed, not when it plunges over a toppling precipice into some dark abyss, but when it has passed so far along its perilous road that no alarm can arrest it, and no mortal power restrain it from the fatal leap. And the sinner, who even now "is condemned already," makes sure his destruction, not when he stands appalled before the judgment seat, nor when he passes with a shudder of despair amid the shadows of the vale of death, but when, in the heyday of hope and joy and life and strength, he puts away the message of salvation, disposes the offer of mercy, refuses the call of Christ, resists the Holy Ghost, and rejects the counsel of God against himself. Woe unto that man when God departs from him! Woe unto that man who is no longer chastened by afflictions or convicted by the Holy Ghost! Woe unto that man whose heart is hardened, whose conscience is stifled, and of whom God hath said, He is "joined to idols; let him alone"! He may live and prosper, and flourish like the bay tree, but nevertheless he is doomed to death, and must perish at the judgment day, with all the thoughtless throngs who shall know their peril when they cannot escape.

And yet what multitudes, heedless of danger, are hurrying to that fatal decision. A world speeds to ruin like the rumbling railway train. The people are "destroyed for lack of knowledge." "They know not what they do." The things that belong to their peace are hidden from their careless eyes. We see the dangers they are in. We know the doom that awaits them. And have we no responsibilities resting upon us? Can we stand unmoved and see them hastening to their overthrow?

O lonely watcher! brave the darkness and the storm, and cry again in the ears of the perishing thousands who rush madly on toward ruin, "The bridge is gone!" Fling out the lurid danger signal in the gloom, and once more lift thy voice louder than the blast, and cry as one that would wake the dead, "*The bridge is gone!*"

Remember the time is short. A moment too late is too late forever. In the darkness of earth's solemn midnight shall ring the startling shout, "Behold, the Bridegroom cometh; go ye out to meet Him!" Then they that are ready

shall go in to "the marriage of the Lamb," but for all the rest the door is shut, and the hour of preparation past. May God prepare us for that solemn day!—*D. T. Taylor.*

* *
Fully Insured

W. G. BELLEAU

ONE day a great railroad magnate ordered a private train to be ready for his use within the space of two hours. Jim Healy, who had been on the road for many years, was chosen as engineer. While the train was speeding toward its destination, an accident occurred. The president of the road was not injured, but Jim lay mangled under the wheel of his engine. As the president stood beside him as he was about to breathe his last, he said, "Jim, I'd give all that I possess if I had the assurance of salvation that you have." Seemingly, Jim summoned all his remaining strength to say, "That is just what it costs, Mr. President." How true! To be assured of salvation, we must accept Jesus through faith, and then consecrate our all on the altar.

* *
The Lord Is Coming

THE light of His coming is flashing afar,
The rising and glory of Bethlehem's star;
The heavens conceal Him no longer from sight,
Descending, encompassed with seraphim bright.

He comes! lo, He comes for the harvest of earth!
The gems of His crown are bright jewels of worth;
And the mantle of death is folded away,
And the faithful of ages are born in a day.

Hail, land of the Orient, lift up thy head!
The Just One has come; the destroyer has fled!
The hills of Judea with gladness rejoice,
And the trees clap their hands at the sound of His voice.

Thou tribute to strangers no longer must yield,
Nor the place of His throne be plowed as a field;
But the city of God will arise on its height,
And the saved of the nations shall walk in its light.

Behold the despised and crucified One,
Once led to the cross, now ascending the throne!
And the kings of the earth cast their crowns at His feet,
And the hosts of the heavens His praises repeat.

Rejoice, O ye faithful! the circling of years
Has hastened His coming to dry up your tears;
The sweet fields of Eden again are restored—
The kingdom of Jesus. Rejoice in the Lord!

—Selected.

* *
THERE is no such thing as a consecrated life which is not consecrated to service. The way to spiritual health lies in the paths of toil.—*J. R. Miller.*

SEEN THROUGH OTHERS' EYES

Spiritism and the Church

DURING the past few years there has been a recrudescence of Spiritualism, or Spiritism, to give the more accurate if less flattering designation. With the numberless heartbreaks and severing of human ties caused by the war, it was perhaps natural that this heart hunger should express itself in an endeavour to maintain that fellowship, broken by death. That there could be found those who would commercialize the whole matter and announce their ability to become the media of this communication was, perhaps, not surprising, although it does not make one think more highly of his kind.

The church has for centuries been teaching the doctrine of immortality and has been interpreting it as the survival of individual personality. With its flank thus exposed the church has had therefore to deal with this problem, for Spiritism is of ancient origin and was old when, three thousand years ago, Saul consulted the witch of Endor. The church has realized the danger and has tried to guard against it in two ways. Certain churches have not denied the possibility of such intercourse between the living and the dead, but have declared all such commerce unlawful. Other churches have taken the ground that there is a gulf between this world and the next, which no effort of man can bridge.

There is one sense in which the church is in a measure responsible for the modern growth of this cult. Its faith has become dim and laboured, supporting itself on philosophic and historic grounds, rather than on that immediate experience, that vital eager affirmation of the human soul. The church itself has to some extent become materialized and external, and since man cannot live by bread alone in the twentieth century any more than in the first, it is perhaps inevitable that since the beacon light of the church is dimmed, men should follow all sorts of illusive and deceptive will-o'-the-wisps.

If, however, one takes up Spiritism in the effort to escape materialism the quest is found to be hopeless. The new world that is opened up is found to be simply a replica of the old. Spirits, we are told, possess bodies, live in houses, enjoy flowers, etc., the only difference

being seemingly that the word "spiritual" is placed before each of the terms. They have spiritual bodies, enjoy the spiritual scent of spiritual flowers, and so on, until the whole thing becomes bewildering and impossible. A healthy mind turns away from it all, with the well-founded conviction that whatever the other world may be it is not that. If the effort began in an attempt to escape materialism, it ended in an attempt to materialize even the other world.

A spiritualistic movement is essentially esoteric and unhealthy. It is based on credulity, not on science. It diverts attention from the real problems of life, and offers no sound faith by which men can live. The church cannot ignore this movement. Its best contribution, however, is not the negative one of opposition and denial, but lies rather in the offering to the world of some positive affirmation, a vital faith, which can really loose the souls of men from the spell of things.—*Toronto Daily Star*, April 16, 1921.

* *

What Bolshevism Can Do

BOLSHEVISM is essentially nothing more mysterious than another "get-rich-quick" scheme, with the inevitable results. The thing could not be better summarized than in the words used by Mr. Balfour in his note to Tchitcherin, the commissary for foreign affairs in the Russian Soviet government. "There can be no doubt," writes Mr. Balfour, "that Sovietism can make the rich poor. But it is doubtful whether it can succeed in what is of more importance, namely, making the poor rich."—*London Times*.

* *

Not Enough Spanking

MANY of the burglars and hold-up men apprehended in different parts of the Province during the last few months, are still in their teens, or early twenties. It is evident that spanking has been taboo among parents during the last decade or two.—*Kitchener Telegraph*.

* *

"THE borrower is servant to the lender."
Prov. 22:7.

NEWS NOTES

WHAT we need to insure the prosperity of the country are things of the spirit. It is not more coal or more water power or more horse power. We need the spirit of co-operation, and this can be had only by recognition of the law of mutual service. The spirit typified by Prussia in its attempted world conquest is not entirely local to Germany. The spirit of conquest over the neighbour, the spirit to make others subservient to one's self, the spirit to do less and get more, belts the entire world. It cannot be eradicated in a minute; it is the "primal, eldest curse," and the cause of all the fall in man. It is just human selfishness.—*Clarence W. Barron.*

* * *

THE war is over, and now the most crying need of the world is the need of assisting depressed humanity. India, Japan, and in a lesser degree, China, are today breaking down the prejudices of centuries and opening themselves to the forces of progress and reformation. Prohibition is sweeping the world. But it is education that is needed, for reformation cannot be brought about by legislation.—*General Bramwell Booth, head of the Salvation Army.*

* * *

I AM aware that at the present moment there are those who declare that Christianity is played out, that it has served its day, that it has lost its hold on men's minds and will require to give place to some other panacea for the ills of life. But for the most part that is the cry of those who have not themselves tried Christianity and hardly understand what it means.—*Thomas Whitelaw, M.A., D.D.*

* * *

THE big thing for all America to realize now and always, is the dignity of productive labour. No matter how humble, the producers are the makers of the essentials of civilization, and we must each and all of us accept and discharge our duty of producing for the world or of ministering to the needs—of comfort or progress—of mankind.—*W. G. Harding, President of the United States.*

* * *

"You will not be any poorer if you smile along the way,
And your lot will not be harder for the kindly things
you say.
Don't imagine you are wasting time for others that you
spend:
You can rise to wealth and glory and still pause to be
a friend."

—Because of the mild weather in Manitoba last winter that Province saved more than \$1,000,000 on its winter coal bill.

—The Japanese women pearl fishers commence their work at the age of fourteen. Almost all the year round they are in the water, except in the coldest season.

—Experiments in Turkestan to extract edible oil from a wild plant called *kumtary* have proved successful. The residue is made into oil cake, which is very nutritious.

—Argentina has approximately 20,370 miles of railway, for the most part radiating fan-like from Buenos Aires. Britons own and operate more than three fourths of the systems.

—A German coffee company is selling coffee from which the caffeine has been extracted. It is claimed that the coffee so treated is superior in quality to the bean in its natural state.

—A photograph recently taken at the famous Indian dock, London, shows an accumulation of ivory estimated to contain the tusks of 20,000 elephants. The ivory was valued at nearly \$2,000,000.

—As a result of the bursting of a high-pressure water main in Montreal recently, two boys were drowned, several families were rendered homeless, and twenty-eight persons were taken to the hospital.

—Coal stoves and steam heat are unknown in Persia. In cold weather the families group around a *koorse* to keep warm. The *koorse* is a table placed over a pail of charcoal, and covered with carpet to keep the heat in.

—An ostrich's egg has sufficed for an omelet for thirty persons. The ostrich egg has less protein and more fat than meat, and its useful constituents include iron and phosphorus. The flavor and food value are about equal to those of the domestic hen.

—In English factories ropes superseded belting years ago, and today their use is almost universal. For some time the factories of the United States have been increasing their use of fibrous material in belting. It is said to possess the advantage of noiselessness, owing to the existence of an air passage in the grooves between the sheath and the rope.

—John D. Rockefeller, Jr., son of the Standard Oil magnate, contributed \$1,000,000 to the relief of starving European children. This announcement was made by Herbert Hoover at the conclusion of a dinner given to Mr. Rockefeller's Bible class.

—Among the many peculiar trees of Australia are the flame tree, which rises to a height of nearly one hundred feet; the fire tree, the only tree that blossoms scarlet red, resembling a tree on fire; beef-woods, leafless trees with drooping, rigid branchlets of the colour of beef; and the Indian fig, a wonderful, lofty tree of graceful form and brilliant colour.

—Miss Martha Neumark, of Cincinnati, Ohio, has the distinction of being the only woman in the United States studying to be a rabbi. When Miss Neumark completes her course at the Hebrew Union College, in Cincinnati, she will be the only woman rabbi in the country. She resides in Cincinnati, and is also a student at the University of Cincinnati.

—A novel warning sign has been erected at a railroad crossing in San Antonio, Texas, consisting of a platform eight feet high, upon which is placed a wrecked automobile that figured in a fatal accident on that road some time ago, resulting in the death of two occupants of the car. A sign under the platform bears the words, "Did the Driver of This 'Stop, Look, Listen'?"

—The "nightmare frog" is a habitant of South America. It is known to naturalists as the "Cerato-phrys frog." Its colour is a horrible green, with livid brown splotches and billious yellow stripes. It has a terrible mouth, and is vicious, even attacking human beings, it is said. It is generally known as the "nightmare frog." It makes a queer noise, something like the bark of a dog. It eats other frogs and mice whole, in snake fashion.

—In Alberta there is a village where no nails have been used in the construction of the houses. These were built by Ruthenian immigrants, and are of the typical Ruthenian style—long, pitched-roofed, thatched, and wide in the eaves. Even the door, an affair of slender twigs, woven and laced together, swings on home-made hinges, and is latched with a wooden hasp. The floor is of hewn logs un-nailed. The roof is a wonderful fabric of poles and cross-woven wheat straw ten inches thick, packed tightly and solidly, and laid with such care that it will endure any weather for twenty years.

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The Harbour, Victoria, B. C.

VICTORIA, at the southern end of Vancouver island, is the capital of British Columbia. The parliament buildings and the fine Hotel Empress, both near the inner harbour, are among the first sights that greet the traveller as he leaves the ship.

The city itself, with its hedges, its roses, and its traditions, is unique among the cities of the New World in many respects. It is quiet, and restful, an ideal residence city, with a mild, even, salubrious climate. The ocean breezes and the warm ocean current protect it from extremes of heat and cold. The inhabitants are predominantly English and Scotch, and they have retained so much of the old-country accent and so many home ideals and traditions that a visitor might easily imagine himself in an English city. Traffic turns to the left instead of to the right, and business is largely confined to business hours. Near by is the naval station, Esquimalt.

Victoria harbour always presents a scene of activity. In the picture can be seen the fine large passenger ships of the Canadian Pacific Railway and Grand Trunk Pacific lines. Almost any day may be seen in the harbour, ships from the Orient, from Vancouver, Prince Rupert, and other northern British Columbia and Alaska ports; and from Seattle, Portland, San Francisco, and other United States ports; and sometimes tramp steamers from around the Horn.

A railroad connects Victoria with Nanaimo and other cities on the northern part of the island. Victoria is attractive at any season of the year, and those who have been there once will look forward with pleasure to the next visit.