

The Canadian *Library*

Watchman

Magazine



OSHAWA, ONT.

JULY, 1921



AMONG THE THOUSAND ISLANDS

*All dark and silent, each shadowy island
Like a silhouette lies on the silver ground,
While, just above us, a rocky highland
Towers, grim and dusk, with its pine trees crowned.*
—Agnes M. Machar (Fidelis).

Price, 25 Cents

O Canada!

O CANADA, our homeland strong and free!
Fair are thy lands that spread from sea to sea.
Thy mighty mountains soar, dear land, close
to the smiling skies.
Thy children sing with one accord, "O Canada,
arise!"

O Canada! Blest with the wealth of kings,
From land to land thy fame eternal rings.
Fearless and bold, thy brawny sons will guard
thee night and day;
Our glorious land will never bow to any ty-
rant's sway.

CHORUS.—O Canada! Dear Canada!
Fair are thy lands that spread from sea to sea,
And with our lives we'll guard thy liberty.

—Robert Todd.



FORMATION OF THE DOMINION OF CANADA, 1st July, 1867.
Statesmen who inaugurated the Union of British Provinces in North America.

- | | | | | | |
|------------------------------------|---|--|--|--------------------------------------|--|
| 1. H. Boscawen, Secretary | 7. Col. T. H. Green, Prince Edward Island | 11. E. B. Chandler, New Brunswick | 19. Sir E. P. Tache, Canada East | 25. J. Cockburn, Canada West | 31. W. McDougall, Canada West |
| 2. W. A. Hays, New Scotia | 8. G. Cole, Prince Edward Island | 12. A. Campbell, Canada | 20. Hon. George Brown, Canada West | 26. R. B. Dinkley, New Scotia | 32. T. D'Arcy McGee, Canada |
| 3. E. Palmer, Prince Edward Island | 9. D. L. Tilley, New Brunswick | 13. A. C. Archibald, New Scotia | 21. T. H. Howard, Prince Edward Island | 27. Sir Charles Tupper, New Scotia | 33. A. A. McDonald, Prince Edward Island |
| 4. W. H. Stevens, New Brunswick | 10. P. R. J. Casin, Newfoundland | 14. Sir H. Langens, Canada East | 22. A. Galt, Canada West | 28. Col. J. H. Gray, New Brunswick | 34. J. McCully, New Scotia |
| 5. C. Fisher, New Brunswick | 11. A. Shea, Newfoundland | 15. Sir John A. Macdonald, Canada West | 23. P. Mitchell, New Brunswick | 29. W. H. Page, Prince Edward Island | 35. J. M. Johnston, New Brunswick |
| 6. E. Whelan, Prince Edward Island | 12. J. Chappin, Canada East | 16. Sir G. E. Cartier, Canada East | 24. Hon. Oliver Mowat, Canada West | | |

The Fathers of Confederation

No greater achievement has marked the progress of our country than the uniting of the British North American provinces; there are no names more worthy of a high place in the memory of Canadians than those of the "Fathers of Confederation."—David M. Duncan, in "The Story of the Canadian People."

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Vol. I

Oshawa, Ont., July, 1921

No. 7

Editorial Comment

Dominion Day

JULY 1, 1921, is the fifty-fourth birthday of the Dominion of Canada.

The first definite step toward confederation of all the provinces of British North America was taken in 1864. In that year thirty-three delegates, representing Upper and Lower Canada, New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland, met in the city of Quebec and unanimously resolved:

"That the best interests and present and future prosperity of British North America will be promoted by a federal union under the crown of Great Britain, provided such union can be effected on principles just to the several provinces."

Of the Fathers of Confederation and their work David M. Duncan wrote:

"No greater achievement has marked the progress of our country than the uniting of the British North American provinces; there are no names more worthy of a high place in the memory of Canadians than those of the 'Fathers of Confederation.'"—*The Story of the Canadian People*, p. 341.

These Fathers of Confederation were of French, English, Scotch, and Irish descent, and represented both of the political parties.

Among those who acted a prominent part were George Brown, Etienne Paschal Taché, John Alexander Macdonald, George Etienne Cartier, Charles Tupper, Alexander T. Galt, Thomas D'Arcy McGee, William McDougall, Oliver Mowat, Adams G. Archibald, Samuel Leonard Tilley, Colonel Gray, George Coles, and Frederick Carter.

The decisions of the Quebec conference were promptly approved by the British Government and by the people of Upper and Lower Canada, and after a little hesitation and discussion, by New Brunswick and Nova Scotia; but were rejected by Newfoundland and Prince Edward Island. Prince Edward Island later joined the union, but Newfoundland still remains distinct and separate.

At the Quebec conference Etienne Paschal Taché, a veteran of the War of 1812, was chosen chairman. He expressed the loyalty of his fellow-countrymen in the famous declaration, "The last gun that would be fired for British supremacy in America would be fired by a French Canadian." At that time there was considerable fear on the part of Canadians of forcible aggression by the United States. This has all been happily dissipated by more than a century of peace and amicable relations between the two countries.

The British North America Act, authorizing the union of the provinces under the name Dominion of Canada and granting self-government to the new nation, was passed by the British Parliament and became effective in 1867. The four provinces that had already ratified the action of the Quebec conference, viz, Quebec (formerly Lower Canada), Ontario (formerly Upper Canada), Nova Scotia, and New Brunswick, celebrated the first Dominion Day July 1, 1867. Manitoba was organized into a province and admitted to the Confederation in 1870; British Columbia in 1871; Prince Edward Island in 1873; Alberta and Saskatchewan in 1905.

The Papacy versus Bolshevism

Two striking developments have come as results, in part at least, of the war. One is the marvellous growth of papal influence in European politics, and the other is the Bolshevik experiment in Russia. Of the first we quote from "Vatican's New Place in World Politics," by Sisley Huddleston, in *Current History*, November, 1920:

"The Vatican is again a great power in world politics. It has been my own business to examine many of the manifestations of this immense revival; and not in one, but in practically every country of Europe, and to a considerable extent in America, does the Roman

Catholic Church openly take its part in the reconstruction of the continents torn and shattered by the long war. In making a comprehensive survey of the situation, it must be clearly understood in advance that I do not intend to criticize or to approve the claim and the exercise of temporal power by the church, nor do I intend to criticize or to approve the particular direction which these papal politics are taking. Not always is it easy to take a detached viewpoint and to present facts impartially—especially, indeed, when those facts are not always tangibly demonstrable, but are occult, only to be sensed by those who live in the atmosphere of international politics. But the writer believes he is impartial and has always dealt impartially with this subject. There are certain phenomena which are occurring all over the globe in which the church is playing indubitably a prominent part after some years of comparative political extinction, and it is impossible not to put to-

own centre, to control the world, and are keenly realizing how powerless they are in the confusion of things—how their writ does not run far or effectively beyond their own realm; whereas the Vatican, which has no territorial realm, which has only a centre, has its spiritual kingdom everywhere."

This very modern comment reminds us of what Lord Macaulay wrote about the Papacy:

"The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. . . . Nor do we see any sign which indicates that the term of her long



St. Peter's, Rome

gether the various movements and events and come to the conclusion that at one bound Catholicism has become a huge force to be reckoned with.

"It always has been necessary to take Catholicism seriously into the reckoning; but never anything like so much as now, and the Vatican is out to capture more and more control of world affairs. Whether that is good or bad I leave it to others to decide, remaining in my rôle of recorder—a recorder who has long been a close student of politics, living and moving about chancelleries, listening to statesmen and trying to catch the thought of diplomatists. Diplomatists, statesmen, officials of chancelleries, if they do not always speak the language of the Vatican, are quite conscious of its new energy, and are, even when they are personally hostile to Catholicism as a religion, anxious to employ it as a political instrument in their own favour. It is precisely this anxiety of the statesmen to use the Vatican that increases its force, so that today it is hardly an exaggeration to say that it controls the world in a much more real and widespread way than any other individual government. Governments are striving, each from its

dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."—*Essay on Ranke's "History of the Popes of Rome."*

And if Protestant commentators are right in their interpretation of such scriptures as Daniel 7:8-11 and Revelation 18:7, 8, then the recovery of power by the Papacy may be the culminating sign of the coming of the Lord in

the clouds of heaven with power and great glory.

In the second development, the rise of Bolshevism, we see a frank attempt to dispense with Christianity and to submit therefor a social and economic system based wholly upon human ethics and philosophy. The experiment in Russia is attended with the same natural consequences that attended the communist régime in France more than one hundred years ago. At that time priests who were arrested and put to death as enemies of the state were legally described as "servants of a person called God." But the reign of terror and bloodshed, with its attendant misery, finally brought the people of France to their senses, and they arose and put an end to the godless orgy of tyranny and murder, and re-established order and religion. The rise to renewed prominence of these two antagonistic forces, the Papacy and communism, both contending for the supremacy of not only Europe but of the world, means a mighty struggle.

There is no doubt that the Papacy today faces the greatest crisis of its existence. The triumph of communism would mean the end of the Papacy. In this crisis mankind seems inclined to turn to the Papacy as the only power in sight that promises to bring to war-weary Europe any degree of stability. This turning of the world to the Papacy for a brief period just before the second advent, is a marked ful-

filment of another prophecy. (See Rev. 17: 17, 18.)

What if it should turn out that we actually see with our natural eyes that which the seers of old saw in holy vision, and that we are also to see the second advent of Jesus and the triumph of everlasting righteousness?

Mostly Fools

SIR BULWER-LYTTON ONCE SAID, "There are

several hundred millions of people in the world, mostly fools." He did not mean thereby to imply that most of the inhabitants of the world are imbeciles or idiots, but that most people do not make good use of their opportunities, that they are prone to yield indulgence to some habit

that robs them of the full measure of health, happiness, and success in life that their talents, rightly used, would procure. History records the names of multitudes of men and women who, through some indiscretion or indulgence in sin, through some foolish habit, lost the confidence and respect of their fellows and wrecked what promised to be a brilliant career. We see others committing all manner of folly; and sometimes we all have to admit that we, too, have made fools of ourselves in certain courses that we have followed. The words of a shrewd and



Adjudged the Most Beautiful Young Woman in Belgium



The Harbour of Sebastopol, Crimea, Russia



Photo by V. L. Vincent

This illustration shows a \$3,200 McLaughlin wrecked within a few rods of the editor's home, by an intoxicated driver. The indulgence in intoxicants and the unreasonable craze for speed are responsible every year for the loss of thousands of human lives and millions of dollars' worth of property.

knave little sprite in one of Shakespeare's plays, "What fools these mortals be!" well expresses the character man has earned by many of his deeds and ways.

Usually it is the men who do something below the standard of established custom that men call fools, but it is also true that men have been called fools by their own generation because they were so much in advance of their age that their contemporaries could not appreciate their vision and principles.

Columbus was called a fool, and so was Galileo, and Moses, and men who dreamed of flying, and others who had plans for utilizing the forces all about us that people generally cannot see nor recognize. The Christian martyrs were called fools; the business man who sacrifices profit for conscience' sake is called a fool. But such fools make the world better.

Thus far we have considered only the people of civilized lands, who, after all, are a minority of earth's inhabitants. What of the great dark heathendom bowing to idols—the slaves of superstition? The Bible says the fool hath said in his heart, "There is no God," and Paul says that the heathen are the degenerate descendants of a people who knew God but who glorified Him not as God, who dismissed Him

and righteousness from their minds and lives, who, though professing themselves to be wise, became fools and sank into the degradation of ignorance and savagery. Men have now delved into the records of the past enough to know that history on this planet tends to repeat itself. Civilization tends to run in cycles, and several times in the past humanity has reached a high state of civilization, approximating that of our time. But every civilization of which we find any record has been ruined by the course of the very men who were its builders and the recipients of its blessings. Surely such men were fools.

And as we review the history of our own age for the few short years since the outbreak of the World War, we must conclude that men are either mad or fools, and that the complete wreck of modern civilization is at least a possibility. The greediness of men and nations and of all classes in all the nations, the indulgence in lust, the craving for power, the craze for amusements, and the recklessness and defiance of law—civil, natural, and economic,—these all threaten to plunge the world over into the abyss.



Perverse Human Nature

HUMAN nature presents in its ordinary manifestations many strange paradoxes. The instinctive desire to worship a God of some kind is in almost every human breast. There is a soul hunger that is not satisfied with mere material creature comforts. Man feels the need of God. But he wants a God after his own fancy, one who will approve his own chosen standards of right, and justify his superstitious fear of the unseen and the supernatural, but at the same time one whom he can fight for and protect by his puny strength. In general, he attributes to his God his own characteristics.

One has aptly said: "In the beginning God made man in His own image, and man has returned the compliment ever since by making God in his."

The French Revolutionists sought to blot out Christianity in France, even as the Bolsheviks are now trying to do in Russia. But after conditions in France under the Commune had become so terrible as to dismay the infidels, and they had again legalized the worship of the God of heaven, a noted Frenchman remarked, "Man is incurably religious."

Yet while man feels the need of God, he stubbornly refuses to obey Him. He will do anything and make any sacrifice for religion if he can exalt self and have his own way. The first recorded worship in the world is that of Cain and Abel. Abel obeyed God without questioning, and brought a lamb, the offering of faith. Cain obeyed the call to worship, but brought the fruit of the ground, the results of his own efforts—something just as good in his own mind as the lamb which God's plan required. His offering possibly was as valuable as his brother's; perhaps it cost much more effort to produce it, but it represented nothing but works—human salvation. He was angry that his works were not accepted, and he had the same unreasonable hatred of his obedient brother that has marked the devotees of false religion to the present day. Violence and intolerance frequently attend false religions, but they are unnecessary to truth. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Prov. 19: 21.



Jennie Lindsay—age 23 years; height 3 feet, 2 inches. Ludwig Schulder—height 7 feet, 4 inches, still growing. Ernest Holhme—age 18 years, weight 570 pounds.

All worshippers are either after the order of Abel, or else after the order of Cain. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12. Jesus said to the unbelieving Jews, "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6: 46. "To obey is better than sacrifice, and to hearken than the fat of rams."



On Easter Saturday, in Mexico, occurs a grotesque festival. Effigies of Judas Iscariot, made of papier-maché, filled with explosives, are hung over the streets. At ten o'clock the church bells ring out, and then the fuses are lighted, and the Judases explode amid great rejoicing. The photograph shows a vander of these effigies in Mexico City.

Unrest, Its Cause and the Remedy

THERE is much unrest in the world today, and this has increased rather than diminished since the war closed. No country seems to be entirely satisfied with the results of the war or with the Treaty of Versailles. An exaggerated nationalism among the small national groups of Europe and Asia, and a sensitive organized class-consciousness in all countries, have so disrupted the pre-war channels of industry, transportation, and world trade as greatly to retard prosperity and hamper the workings of the law of supply and demand, to the detriment of all. An inhabitant of some other sphere would likely say that those people on the earth are all crazy and bent on self-destruction.

Greedy, jealousy, curtailment of production, trade restrictions, strikes, lock-outs, all produce a ferment of unrest that rises from the doctrine that "might makes right" like the foul miasma from a swamp. What is needed is a more general recognition of ten-commandment justice in both national and private intercourse. A recognition of moral values and of the dignity of labour, of the virtues of patience and duty, and an increased confidence in the living God, would go a long way toward dispelling the clouds that hang over the world. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. The Bible says that increase of unrest is an evidence and a natural consequence of the growth of wickedness. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21.

The careful observer will have to admit that

if Isaiah was not inspired he nevertheless stated very bluntly principles that are in harmony with human experience. The greedy man may do an injustice to his neighbour because he has the power to do so; but watch the results, and sooner or later the wrong reacts upon the one who is guilty, and follows his posterity even to the third and fourth generation. Sin is unhealthy, and wickedness is a form of insanity that works against the best interests of the doer thereof, and tends to destroy its devotees. We may profess not to believe the Bible, but



Tom Mann, Prominent English Labour Leader

"the way of the transgressor is hard."
"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11.
"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him." Verse 12. There is but one sure remedy for unrest, — "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

Unrest is very largely a mental condition. It is not essential that the conditions of life should be bad or oppressive in order to produce unrest. The necessities of life, wholesome food, comfortable clothing, and moderate luxuries are more easily obtainable by the average person today than ever before in the world's history. The prevalence of luxury and display tempts multitudes of people to cry after things that they cannot afford. The novel, the theatre, and especially the "movies," are undermining religion and filling the minds of old and young with false ideals of life. This is at the bottom of much unrest. Self-control, limiting our wants to our income, will eliminate much worry, and faith in God will do the rest.

ASTRONOMY and FAITH

LUCAS A. REED, M.S.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40: 26.



HIS is God's invitation to the study of astronomy. Every one should study this science. It is the most delightful and the most inspiring of all the sciences. It elevates and broadens the mind. It rouses and directs the imagination. It gives man a truer idea both of himself and of his Creator. And in a better understanding of God, science finds its true service.

When we find that the stars are unmeasured distances from us, and that they are innumerable, spangling the heavens with jets of radiance infinite in number, we are in better condition of mind to realize the glory of Him who brings "out their host by number," calling "them all by names."

And viewing their eternal constancy, as they move undeviatingly in their orbits, we shall perceive back of them the power of God that forever keeps them as they are, "by the greatness of His might, for that He is strong in power; not one faileth."

Rarely nowadays is astronomy studied with any such purpose as is here indicated. Yet, if not so studied, it fails of its highest purpose. In fact, divorced from thoughts of God, it can only discourage man, because of his infinite littleness in contrast with the grand immensity of the universe, into believing that he is a forgotten atom in the dust cloud of the cosmos; or encourage him into thinking that he knows

a trifle more than his fellows, and that he, with his giant (?) intellect, can delve into the profundities of space, and comprehend the infinite. Thus he is puffed up with pride and self-complacency.

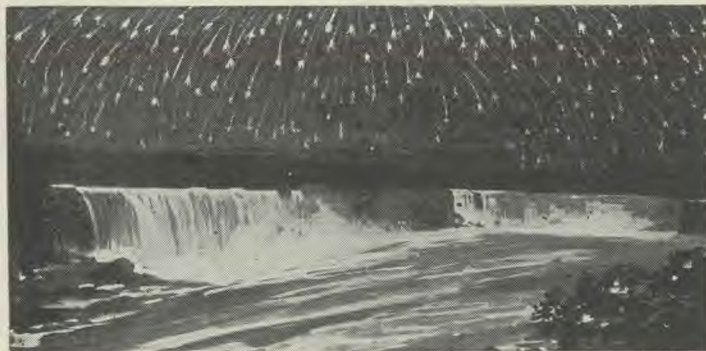
Some one has said that "the undevout astronomer is mad"—mad because, with such a spectacle before him, he is still undevout. If our study of astronomy cannot put some devout thoughts and feelings into our souls, it has proved to us quite a failure.

And while this view of nature as a means of quickening faith seems a reasonable one to take as the intent of astronomical study, nevertheless there are persons who will oppose this idea. However, there are those who have gained distinction as scientists and astronomers, who view the subject in this attitude of faith and reverence. A few quotations from some of these may have an influence in starting us in the right direction:

"The great dome of the sky, filled with glittering stars, is one of the most sublime spectacles in nature. . . . Some shine with a vivid light, perpetually changing and twinkling; others, more constant, beam softly and tranquilly upon us; while many just tremble into our sight, like a wave that, struggling to reach some far-off land, dies as it touches the shore.

"In the presence of such weird and wondrous beauty, the tenderest sentiments of the heart are aroused. A feeling of awe and reverence,

On Nov. 13, 1833, occurred a remarkable phenomenon—an event known as the "falling of the stars." One says, "The sky was full of them." This little scene shows the display over Niagara Falls.



of softened melancholy mingled with a thought of God, comes over us, and awakens the better nature within us."—*Joel Dorman Steele, Ph.D.*

Another has said that as we study astronomy, "the common authorship of the worlds and the word becomes apparent; their common unexplorable wealth is a necessary conclusion."—*Henry White Warren, D.D.*

Both of the writers quoted above are the authors of text-books on astronomy. The latter of the two did not fail, in his "Recreations in Astronomy," to carry out the principles he states.

Herschel, one of the greatest of astronomers, has said:

"All human discoveries seem to be made only for the purpose of confirming more strongly the truths that come from on high and are contained in the Sacred Writings."

And General Mitchel, astronomer, and moving spirit in the building of the observatory on Mt. Adams, near Cincinnati, has spoken words that should never be forgotten:

"If there be anything which can lead the mind upward to the omnipotent Ruler of the universe, and give to it approximate knowledge of His incomprehensible attributes, it is to be found in the grandeur and beauty of His works.

"If you would know His glory, examine the interminable range of suns and systems which crowd the Milky Way. Multiply the hundred millions of stars which belong to our own 'island universe' by the thousands of these astral systems that exist in space, within the range of human vision, and then you may form some idea of the infinitude of His kingdom; for, lo! these are but a part of His ways. Examine the scale on which the universe is built. Comprehend, if you can, the vast dimensions of our sun. Stretch outward through his system, from planet to planet, and circumscribe the whole within the immense circumference of Neptune's orbit. This is but a single unit out of the myriads of similar systems. Take the wings of light, and flash with impetuous speed day and night, and month and year, till youth shall wear away, and middle age is gone, and the extremest limit of human life has been attained; count every pulse, and at each speed on your way a hundred thousand miles; and when a hundred years have rolled by, look out, and behold! the thronging millions of blazing suns are still around you, each separated from the other by such a distance that in this journey of a century you left only half a score behind you.

"Would you gather some idea of the *eternity* past of God's existence, go to the astronomer, and bid him lead you with him in one of his trips through space; and as he sweeps upward from object to object, from universe to universe, remember that the light from those filmy stains in the deep pure blue heaven, now falling on your eye, has been traversing space for unnumbered years.

"Would you gather some knowledge of the *omnipotence* of God, weigh the earth in which we dwell, then count the millions of its inhabitants that have come and gone for the last six thousand years. Unite their strength into one arm, and test its power in an effort to move this earth. It could not stir it a single foot in a thousand years; and yet under the omnipotent hand of God, not a minute passes that the earth does not fly for more than a thousand miles. But this is a mere atom; the most insignificant point among His innumerable worlds. At His bidding every planet and satellite and comet, and the sun himself, fly onward in their appointed courses. His single arm guides the millions of sweeping suns, and around His throne circles the great constellation of unnumbered universes.

"Would you comprehend the idea of the *omniscience* of God, remember that the highest pinnacle of knowledge reached by the whole human race, by the combined efforts of its brightest intellects, has enabled the astronomer to compute approximately the perturbations of the planetary worlds. He has predicted roughly the return of half a score of comets. But God has computed the mutual perturbations of millions of suns, and planets and comets and worlds without number, through the ages that are passed and throughout the ages that are yet to come, not approximately, but with perfect and absolute precision. The universe is in motion—system rising above system, cluster above cluster, nebula above nebula,—all majestically sweeping around under the providence of God, who alone knows the end from the beginning, and before whose glory and power all intelligent beings, whether in heaven or earth, should bow with humility and awe.

"Would you gain some idea of the *wisdom* of God, look to the admirable adjustments of the magnificent retinue of planets and satellites which sweep around the sun. Every globe has been weighed and poised, every orbit has been measured and bent to its beautiful form. All is changing, but the laws fixed by the wisdom

of God, though they permit the rocking to and fro of the system, never introduce disorder, or lead to destruction. All is perfect and harmonious, and the music of the spheres that burn and roll around our sun, is echoed by that of ten millions of moving worlds, that sing and shine around the bright suns that reign above.

"If overwhelmed with the grandeur and majesty of the universe of God, we are led to exclaim with the Hebrew poet king, 'When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?' If fearful that the eye of God may overlook us in the immensity of His kingdom, we have only to call to mind that other passage: 'Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet.' Such are the teachings of the word, and such are the lessons of the works of God."

"Lift up your eyes on high, and behold who hath created these things." These are the divine words that are chiselled upon a marble tablet in the wall of the astronomical observa-

tory at Williams College. No more appropriate words for such a building could be chosen. They are the prophet's call to the sceptics of his time, and they are as forceful today as they were then. When a French infidel said to a Vendean peasant, "We will pull down your churches, destroy your pictures, and demolish everything that reminds you of God," the peasant replied, "But you will leave us the stars."

Yes, the stars speak to us of God. The French officers could dispute and deny the existence of a Creator as they sailed down the Mediterranean beneath the splendours of the evening skies; but when Napoleon, wearied of their babble, pointed upward to the myriad stars above them, and said, "All very well, gentlemen; but who made these?" they were silent, as all atheists must be.

"Lift up your eyes on high, and behold"—this is the study of astronomy. And herein we find our field of observation; namely, that of the unmeasured universe, with its glories of shining suns and rolling worlds. "Who hath created these things?"—this is the question the study should arouse. And thus we find the purpose of astronomy; namely, to reveal the greatness and goodness of God.—*"Astronomy and the Bible," pp. 24-30.*

"Nobody Knows but Jesus!"

"Nobody knows but Jesus!"
'Tis only the old refrain
Of a quaint, pathetic slave-song,
But it comes again and again.

I only heard it quoted,
And I do not know the rest;
But the music of the message
Was wonderfully blessed;

For it fell upon my spirit
Like sweetest twilight psalm,
When the breezy sunset waters
Die into starry calm.

"Nobody knows but Jesus!"
Is it not better so,
That no one else but Jesus,
My own dear Lord, should
know?

When the sorrow is a secret
Between my Lord and me,
I learn the fuller measure
Of His quick sympathy.

Whether it be so heavy
That dear ones could not bear
To know the bitter burden
They could not come and share;

Whether it be so tiny
That others could not see
Why it should be a trouble,
And seem so real to me;

Either, and both, I lay them
Down at my Master's feet,
And find them, alone with Jesus,
Mysteriously sweet.

Sweet, for they bring me closer
To the dearest, truest Friend;
Sweet, for He comes the nearer,
As 'neath the cross I bend;

Sweet, for they are the channels
Through which His teachings
flow;
Sweet, for by these dark secrets
His heart of love I know.

"Nobody knows but Jesus!"
It is music for today,
And through the darkest hours
It will chime along the way.

"Nobody knows but Jesus!"
My Lord, I bless Thee now
For the sacred gift of sorrow
That no one knows but Thou.

—Frances Ridley Havergal.

JEHOVAH'S MEMORIAL

WILLIAM A. WESTWORTH

THE very fact that the agitation concerning the Sabbath cannot be put down, nor the controversy stilled relative to which day is the Sabbath, seems in itself to indicate that there must surely be some strong grounds for the claim that the seventh day is the divinely ordained rest day. The almost universal acceptance of Sunday as the Sabbath would seem to have weight enough to silence any opposition, were it not for the fact that the evidence in favour of the seventh day cannot be overcome. In spite, therefore, of the prevalence of Sunday keeping and the strenuous efforts of Sunday advocates to bolster up their claims, the minority in favour of the strict observance of the seventh day are everywhere gathering strength and adherents as they produce the inspired writings in support of their arguments.

An examination of the Bible evidence indicates that the seventh-day Sabbath, enshrined in the very heart of the decalogue, has behind it certain principles which cannot be gainsaid nor changed. It stands, by divine appointment, as a memorial of the very things which mark our God as the one above all gods; as the Redeemer of sinners and the one who has set Himself so to aid His people that they will perfect characters that will fit them to have a part with Him throughout eternity.

The Sabbath was given to man as the first expression of God's love, in the very beginning of his history. The first seventh day of time was set aside, sanctified, and ordained as a perpetual covenant. There would be absolutely no significance to the statement that God "sanctified" the seventh day unless it were conceded that this act placed upon men the obligation of its observance. Thus, in Genesis 2:1-3 is given the birth of this memorial of God's creative power, and a close examination of the word indicates that even before Israel came to Sinai, where there was given to them the specific command to observe the seventh-day Sabbath, they were reminded of the fact that this special day was an important factor in God's dealings with His children. Exodus 16 not only informs us that the Sabbath was recognized before Sinai was reached, but it also definitely places a ban upon the effort that

is often made to dodge the binding claims of the fourth commandment by substituting a "one-day-in-seven" theory. God himself forever placed a veto upon such an argument by specially indicating one particular day, and by performing a miracle week after week for forty long years to emphasize the fact that that particular day was His Sabbath. But little effort is made by the opponents of the seventh-day Sabbath to controvert the position that God's people in the former dispensation kept the Sabbath of the fourth commandment after they had passed Sinai, and a reference to Isaiah 56:1-8 definitely proves that not only did God design that the Jews should keep this day, but that the "son of the stranger" who desired to be accounted as belonging to God's people was also placed under a special blessing as he recognized the Sabbath of Jehovah. Thus down through the ages, patriarchs and prophets alike, kept the Sabbath; and when we come to the ministry of our Master while He was on earth, we discover that He also is definitely spoken of as keeping the Sabbath; and He bears witness of Himself, saying, "I have kept My Father's commandments."

So also the apostles, with the early church, in the simplicity and purity of the early days, stood steadfastly for the law and the Sabbath of the law.

A statement found in the fourth commandment itself indicates that at least one reason why the Sabbath was given was to point man to God as the only Creator.

Had this recognition of God always been kept in mind, man would never have forsaken the worship of Jehovah and given himself to the false religions of paganism. And even today we cannot but note that the tendency to leave the story of creation week for the fanciful and unprovable theories of evolution are proportionate to the failure to recognize the principle for which the Sabbath was first given.

In addition to this first reason for the giving of the Sabbath, we are told that it stood for a sign of deliverance from Egypt. Deut. 5:15. Some theologians attempt to prove through this scripture the non-binding claims of the Sabbath upon any others than those delivered, *i. e.*, Israel. But this position is not

tenable, from the fact that the Sabbath was inaugurated many centuries before Israel went down into Egypt, and also from the fact that it was given to those who had not been there at all, as the text in Isaiah 56, already referred to, indicates. But Egypt stood for sin. In many places in Sacred Writ can this be seen. In Revelation 11:8 is an unanswerable proof that Egypt stands for iniquity. The deliverance of Israel from bondage was primarily based upon the fact that in Egypt it was impossible for them properly to worship their God. "Let My people go, that they may serve Me," was the constant demand made upon Pharaoh; and the inability of Israel to follow the demands of God's service while they were surrounded by the elements of sin existing in Egypt, is reflected in the symbolism which forever after

made Egypt to stand as a token of sin. Hence the deliverance from Egypt stands as a sign of deliverance from sin, and the sign of God's creative power (the Sabbath) becomes a sign of His power to deliver from sin. The same power essential to bring forth at the first, is the power necessary to re-create, for "if any man be in Christ, he is a new creation."

And finally, after man's re-creation, and after he has been brought forth from the spiritual Egypt, the promise of the Eternal is that the divine power shall come into his life and that he shall be developed in righteousness so that he can "see God." And that divine power which first "spake, and it was done; . . . commanded, and it stood fast," is pledged to work in man's heart and again restore the image of God in the soul. And His own sign of such a work is the same sign which He first gave to prove that He has the power to do all He claims. The Sabbath itself, which God gave as a token of His creative power, is also a sign of His sanctifying grace. We read in Ezekiel 20:12 the statement, in unequivocal terms, that God gave the Sabbath as a sign that He sanctifies. The same eternal power which from nothing could produce a world, is set to work at developing within man a character infinitely above the sinful life within. Sanctified and fit for the Master's use,—that is the highest attainment possible.

With these facts in mind, we can easily realize why the Sabbath was instituted and observed all down through the ages,—through the dispensation before the cross, and carried through into the new dispensation. Kept by Christ and His apostles; kept by the early church in its purity, and not lost sight of until man wandered away from the primal purity of the Pentecostal church, the Sabbath still stands today a sign of all the good things that God ever planned for His children, namely, creation, deliverance, and sanctification.

The Sabbath question is not merely a question of days. The observance of the divinely appointed Sabbath is an acknowledgment of all God's blessings.



The Prince of Wales unveiling the Chattri (memorial) at Patcham Downs, near Brighton, to the Indian soldiers who laid down their lives in Europe for the British Empire. To mar or deface such a memorial would be considered by civilized mankind an inexcusable act of vandalism. The punishment for such an act would also be greater than for the destruction of ordinary property of similar value. Why? Because it is a memorial.



THE most important human factor in effective evangelism is prayer. Every great awakening in the history of the church from the time of the apostles until today has been the result of prayer. There have been great awakenings without much preaching, and there have been great awakenings with absolutely no organization, but there has never been a true awakening without much prayer.

The first great ingathering in human history had its origin, on the human side, in a ten days' prayer meeting. We read of the small company of early disciples: "These all with one accord continued steadfastly in prayer." Acts 1:14, R. V. The result of that ten days' prayer meeting is recorded in the second chapter of the Acts of the Apostles: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4), and "there were added unto them in that day about three thousand souls" (Verse 41, R. V.). That awakening proved real and permanent; those who were gathered in on that greatest day in all Christian history, "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers." Verse 42. "And the Lord added to them day by day those that were being saved." Verse 47.

Every great awakening from that day to this has had its earthly origin in prayer. The "great awakening" in the eighteenth century, in which Jonathan Edwards was one of the central figures, began with his famous "call to prayer." The work of David Brainerd among the North American Indians, one of the most marvellous works in all history, had its origin in the days and nights that Brainerd spent before God in prayer for an endowment of power from on high for this work. In 1830 there was a revival in Rochester, New York, in which Charles G. Finney was the outstanding human agent. This revival spread throughout that region of the state, and one hundred

The Place of
PRAYER
 in
Evangelism

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thousand persons were reported as having connected themselves with the churches as the result of this work. Mr. Finney himself attributed his success to the spirit of prayer which prevailed. . . .

Perhaps the most remarkable awakening ever known in the United States was the great revival of 1857. So far as its human origin can be traced it began in the prayers of a humble city missionary in New York, named Land fear. . . . The whole nation was moved, and there were conversions and accessions to

the church everywhere by the hundreds and thousands.

This awakening in America was followed by a similar awakening, though in some respects even more remarkable, in Ireland, Scotland, and England, in 1859 and 1860. The most important human factors in the origin of the wonderful work seem to have been four young men who began to meet together in the old schoolhouse in the neighbourhood of Kells in the north of Ireland. Here night after night they wrestled with God in prayer. About the spring of 1858 a work of power began to manifest itself. It spread from town to town and from county to county; congregations became too large for any building, meetings were held in the open air, oftentimes attended by many thousands of people. Frequently hundreds of persons were convicted of sin in a single meeting; men were smitten down with conviction of sin while working in the field. In some places the criminal courts and jails were closed because there were no cases to try and no criminals to be incarcerated. The fruits of that wonderful work abide to this day. Many of the leading persons even in the churches of America were converted at that time in the north of Ireland. While men like Dr. Grattan Guinness and Brownlow North were greatly used at that time, the revival spread not so much through preachers as through prayer. The wonderful work of Mr. Moody in England, Scotland, and Ireland in 1873 and the years

that followed, beyond a question had its origin on the manward side in prayer. His going to England at all was in answer to the importunate prayers of a bedridden saint. . . .

The great Welsh revival in 1904 and 1905 was unquestionably the outcome of prayer. A year before the writer began his work in Cardiff, it was announced that he was going to Cardiff, and for a year prayer went up from thousands of devoted Christians that there would be not only a revival in Cardiff but throughout Wales. When we reached Cardiff we found that early morning prayer meetings had been held in Penarth, one of the suburbs of Cardiff, for months. Yet at first the work went very slowly. There were great crowds, most enthusiastic singing, but little manifestation of real convicting and regenerating power. A day of fasting and prayer was appointed. This was observed not only in Cardiff but in different parts of Wales. There came an immediate turn of the tide; the power of God fell. On that day, at a meeting held in another part of Wales by a few devoted men of God, the power of God was manifested in a most remarkable way. For a whole year after our meetings closed in Cardiff, the work went on in that city—meetings every night, with a very large number of conversions. . . . All over Wales the work

of God continued, largely without human instruments except in the way of prayer. One hundred thousand conversions were reported in a year. Of course, not all of these proved steadfast, and doubtless there were extravagances in some places; but after making all allowance, it was one of the most remarkable works of God in modern times. . . .

The history of foreign missions abounds in illustrations of the importance and power of prayer in worldwide evangelism. All will recall "the haystack" prayer meeting and its results, and the sending out of the one hundred by the China Inland Mission in 1887.

Illustrations of this character could easily be multiplied. The history of the church demonstrates beyond a question that the most important human factor in the evangelism of the world is prayer. The great need of the present hour is prayer. In our work at home and abroad we are placing more and more dependence upon men, machinery, and methods, and less and less upon God. Evangelism at home is becoming more and more mechanical, and methods are being resorted to that are more and more revolting to all spiritually minded people; while evangelism abroad is becoming more and more merely educational and sociological. What is needed today is prayer, true prayer.—*"The Fundamentals."*



Dr. Mary Stone, head physician of Danforth Memorial Hospital, Kiukiang, China. Dr. Stone is the daughter of one of the first converts to Christianity, her father being the first ordained Chinese minister of the gospel and her mother the first day school teacher, in central China. She was the first girl allowed to grow up with natural feet in all central and west China. A graduate of the Woman's Foreign Missionary Society Boarding School at Kiukiang, Dr. Stone later came to the United States, where she took a medical course at the University of Michigan.



HE child by the brookside flings his bright flowers upon the rippling current one by one, and weeps in sorrow when the last is gone. The spendthrift wastes his hundreds and his thousands; but "the last dollar," as it goes, awakens a sigh as he remembers his prodigality and folly. The glutton eats regardless of a morrow, but when riotous living has brought him down to his last crust, he remembers with regret the sinful revellings of days gone by. The pleasure seeker toils to kill the idle moment, but shrinks with anguish from his final hour, and offers all his wealth to regain one wasted day. And so the whole careless multitude of men will run the rounds of mirth and sin, squander the hours of grace and the opportunities of salvation, till their mirth shall be turned to wailing, and their glory to despair, when "the last day" shall burst in all its majesty upon a sinful world.

But who believes these things? who realizes them? The spendthrift hopes for constant wealth. The sensualist dreams of years of health and joy. The glutton says, "Tomorrow shall be as this day, and more abundant." And the scoffer, walking after his own lusts, says, "Where is the promise of His coming?" But the spendthrift will come to poverty, the glutton to want, the pleasure seeker to his death-bed, and the scoffing world to "the judgment-seat of Christ."

All things earthly have an end. Righteousness tendeth to life; "sin, when it is finished, bringeth forth death." The broad road "leadeth to destruction." But dreadful as the last step is, the first step is the step of danger. The right stopping place is at the beginning. The time to do right is all the time. Each moment is precious; the first as well as the last. But men do not see this, nor feel it, nor realize it, even though they may admit that it is true.

But whether men admit it or deny it, they will know it and see it all at last; they will understand it when it is too late, for the last things will be the present things ere-long. There will be for every sinner a last Sabbath,

LAST THINGS

H. L. HASTINGS

a last solemn assembly, a last sermon, a last exhortation, a last entreaty, a last invitation, a last warning, a last appeal. There will be a last hesitation, a last struggle, a last decision, a last refusal to heed the gracious call. There will be a last rejection of the offers of mercy, a last neglect of the great salvation, a last despising of the riches of God's long-suffering, a last resisting of the Holy Ghost, a last trampling under foot of the Son of God, a last hiding of the deep-drawn sigh, a last gay smile to veil the anguish of

a burdened heart, a last light answer to the solemn question of eternity, a last saying of, "Go Thy way for this time; when I have a convenient season, I will call for Thee." There will be a last opening of the Book of God, a last contemptuous closing of its pages, a last careless glance at the promises of pardon and salvation, a last scoff at the tears and prayers of the saints of God, a last rebellious rejection of the rule of Christ, a last refusal to confess Him as the Lord of all, a last day of mercy to a godless world. The last tear will be shed by those who go forth weeping, bearing precious seed; and the last sheaf will be gathered for the garner of the Lord. Some faithful minister, some praying church, some godly father, some pious mother, some believing brother, some pleading sister, will have gathered the last soul in. Some earnest appeal, some burning exhortation, some tender invitation, some tearful entreaty, some cottage testimony, some scattered tract, some wayside word, will have won to the Saviour's cross the repentant rebel for whom the last crown of glory is prepared. What a prize! A thousand million brows, and only one more crown! Only one vacant place in the shining ranks of the redeemed; only one royal seat at Christ's right hand; only one more diadem of glory which shall shine through all the coming ages of the incomprehensible existence of our God!

The last soul in the ark, and the flood will come! The last lingerer hurried from earth's Sodom-plain, and then the fiery storm will burst! The last wise virgin gathered to the marriage feast, and then the door will be shut!

The last sinner saved, and he that is unjust shall be unjust still!

Men will not know the last opportunity when it comes. Men will not believe it is the last until it is gone. They will spend that day as carelessly as they have the days before it. They will dream and idle, they will jest and trifle, they will riot and indulge, they will please themselves and forget their Maker. They will banish from their minds the intrusive thoughts of God, and death, and judgment, and eternity. They will steel their hearts against the voice of mercy and the call of grace. They will walk boldly toward perdition across the crimsoned soil of Calvary. They will tread beneath their feet the broken body of the Son of God. They will count the blood of the eternal covenant an unholy thing, they will do despite to the Spirit of grace. They will stop their ears to the divine entreaty, "Turn ye, turn ye, . . . for why will ye die?" and they will dream of hope and pardon and salvation until they wake in terrible surprise to find that all is over and that they are lost at last. Then those who have been warned in vain will be doomed without remedy. To them the gates of life are closed forever. They will have broken through the last barrier that mercy planted in their deathward way, and gone beyond the reach of that peace-speaking blood which

cleanses from all sin. Unconsciously they will have passed the—

"line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and His wrath,"

and then they shall "mourn at the last," when mourning is without avail. Then the night has closed, and there is no star to light it, and no morn to break its gloom. The day of grace is gone, and there remains the fearful looking for of judgment, the hopeless death-bed, the parting hour, the dark despair, the sullen gloom, the solemn trump, the descending Lord, the day of judgment, the eternal doom, the dread award, the lake of fire, the second death.

Reader, ponder these things. Today may be your last day. This may be your last warning. Christ's last call to you may reach your ears today. "Now is the accepted time," and today "is the day of salvation." "Watch, . . . for in such an hour as ye think not the Son of man cometh." "The end of all things is at hand: be ye therefore sober, and watch unto prayer."

"Time's sun is fast setting, its twilight is nigh;
Its evening is falling in cloud o'er the sky.
Its shadows are stretching in ominous gloom;
Its midnight approaches—the midnight of doom.
Then haste, sinner, haste, there is mercy for thee.
And wrath is preparing—flee, lingerer, flee."

—Selected.

WORDS

Words are lighter than the cloud-foam
Of the restless ocean spray;
Vainer than the trembling shadow
That the next hour steals away.
By the fall of summer raindrops
Is the air as deeply stirred;
And the rose leaf that we tread on
Will outlive a word.

Yet, on the dull silence breaking
With a lightning flash, a word
Bearing endless desolation
On its blighting wings, I heard:
Earth can forge no keener weapon,
Dealing surer death and pain,
And the cruel echo answered
Through long years again.

I have known one word hang star-like
O'er a dreary waste of years,
And it only shone the brighter
Looked at through a mist of tears;
While a weary wanderer gathered
Hope and heart on life's dark way,
By its faithful promise, shining
Clearer day by day.

I have known a spirit, calmer
Than the calmest lake, and clear
As the heavens that gazed upon it,
With no wave of hope or fear;
But a storm had swept across it,
And its deepest depths were stirred
(Never, never more to slumber),
Only by a word.

I have known a word more gentle
Than the breath of summer air;
In a listening heart it nestled,
And it lived forever there.
Not the beating of its prison
Stirred it ever, night or day;
Only with the heart's last throbbing
Could it fade away.

Words are mighty, words are living:
Serpents with their venomous stings,
Or bright angels, crowding round us,
With heaven's light upon their wings.
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies.

—Adelaide A. Procter.



British & Colonial Press

Lusitania survivor, F. M. Lassetter, weds Miss Nancy Kilgour, at Chelsea, England. Mr. Lassetter saved his mother, holding her up for hours, when the Lusitania was torpedoed.

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Mt. Vesuvius in a new eruption. This remarkable photograph shows the great volcano in its awe-inspiring display, spouting flames, lava, and smoke.



This party of British settlers, consisting of couples, and one hundred and five children, are the first permanent settlements made by the

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The largest airplane ever built. This giant flying boat was provided with cabin accommodations for one hundred passengers. The Italian inventor proposed to cross the Atlantic to America in her, but she was wrecked during a trial trip on Lake Maggiore, Italy.



Forty-two single men, eighty-three married men, and a woman sailed for Ontario in April, 1921, under arrangements made by the provincial government.



Admiral Wm. S. Sims, U.S.N., and Mrs. Sims on their way to England, where he recently received the degree LL.D. from Cambridge University. Admiral Sims was born in Canada.

“So was it when the
Holy One
The garments
of the
flesh
put on!”



VICTORY!
What indescribable struggles the world has seen to secure it! Ar-

mies have faced each other on the field of carnage, and as the terrible implements of death have thinned their ranks, re-enforcements have stepped in unflinchingly, buoyed up by the hope that victory would sit as a crown upon them. For it the human heart longs.

Victory! Do you have it in your Christian experience? Daily, as you go about the manifold duties of life and struggle with the power of temptation, are you conscious of victory? You long for it; you pray for it; but do you have it? Can you say at the close of life's battle each day, "I was a victor today"? or are you conscious in your heart that with all the light of truth for these last days which has shined on your pathway you are vanquished by the enemy and are a slave to sin?

Sin—what is sin? "Oh," you say, "sin is the transgression of the law." Very true. That states the principle. Let us consider a few things within the realm of our consciousness. The wise man says, "The *thought of foolishness* is sin." Prov. 24:9. Have you victory over this, or do you love to listen to foolish talk, to tell foolish things, daily to read foolish things? If so, you need help. The Master tells us that the impure look is sin. Matt. 5: 27, 28. Is your mind pure, or do you revel in impure, unchaste imaginations and conceal lust in your heart? If so, this is sin, and you are not a victor.

The Master tells us that hatred harboured

VICTORY

GEORGE B. THOMPSON



in the heart is sin. Matt. 5: 21, 22. One who does this is called a murderer. 1 John 3: 15. Have you victory on this point, or are you cherishing daily hatred in your

heart against some one? Are there those in the church you do not like? Do you say wicked things about them? Do you mutter insinuations concerning them? Is there some old grudge in your heart from which you have never been delivered? If so, you are a sinner and not a victor through Christ. Strange that we should endanger our hope of heaven for the satisfaction of hating somebody. Sin cannot always be hidden. Some day it will find us out. Num. 32: 23. "Every man shall be put to death for his own sin." Deut. 24: 16.

All unrighteousness is sin. Have you victory on this point, or do you get angry when your will is crossed, when your taste is offended, your opinions disregarded, and you do not have your own way? Have you victory over your temper and your tongue, or are you peevish and cross and prone to say sharp, cutting things in the family, and wound with unkind words those with whom you live? If so, you are a sinner, and not a triumphant Christian.

If the gospel cannot save us from these things that have been revealed to us as sin, it is a failure. But there is no failure with God. Christ came to save His people from their sins. The gospel is the "power of God unto salvation."

We do not believe He can save us from these things, therefore He does not. Read with a believing heart these triumphant words of the great apostle:

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." 2 Cor. 2:14.

Did you get the point as you read these words?

Observe, first, that *victory over sin is a gift*: "Thanks be to God, which giveth us the victory." You cannot earn it, nor secure it by fighting the enemy in your own strength. Good resolutions will not bring it. It is a gift, and we shall never have victory over sin until we *take it*. We must take it by faith, and thank God that we have it; that very hour we have victory. Here is where we oftentimes fail. We try to fight it out with the devil and thus be our own Saviour, instead of taking the victory by faith.

Observe, second, that this daily victory comes through Christ. He, and He alone, is the "Victory of Israel." 1 Sam. 15:29, margin. In our flesh, clothed with our weakness, He met the powers of darkness, and conquered. Read this record of the ruin which He wrought to the principalities of darkness:

"You being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a

shadow of things to come; but the body is of Christ." Col. 2:13-17.

Victory comes by enthroning in the mind—the heart—the eternal Son of God. By faith Christ dwells in our hearts. Eph. 3:17. This is not a figment of the imagination, or a figure of speech, but a living, blessed reality. The mystery of the gospel is "Christ in you, the hope of glory." Col. 1:27. This experience does not come to us by mental understanding, argument, philosophy, but by faith, by simply believing what God says. The difficulty lies only in its simplicity.

Bless the Lord, there is victory for every child of God! It comes not through long-drawn-out, persistent warfare, not by fighting, but by the surrender of faith. Once we enthrone Christ, who has all power in heaven and in earth, in the heart and allow Him to fight our battles for us, we can each day be witnesses, not in ourselves, but in Him. Faith is the victory.

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him." 1 John 5:1.

Let us come to Jesus with a sincere, believing heart and know the blessedness of victory. If we are not cherishing known sin we may claim forgiveness, and with the consciousness of sins forgiven it is also our privilege to claim victory. Then when Christ comes in glory, we may rejoice not only in that we have had fellowship with His sufferings but that we also have fellowship with His victory.

Anzac Day

Australian soldiers in London, placing floral tokens on the Cenotaph in memory of their fallen comrades.



*Without fair Liberty to
make*

*The keystone of the
world's whole plan,
The arch we heap o'er-
head will break,*

*And some fair morrow man
will wake*

*To find beneath the ruins
—man!*

—George F. Cameron.



British & Colonial Press



Cathedral Arch, Bermuda. A curious coral formation.

*I know not how, in other lands,
The changing seasons come and go;
What splendours fall on Syrian sands,
What purple lights on Alpine snow!
Nor how the pomp of sunrise waits
On Venice at her watery gates;
A dream alone to me is Arno's vale,
And the Alhambra's halls are but a trav-
eller's tale.*

*Yet, on life's current, he who drifts
Is one with him who rows or sails;
And he who wanders widest lifts
No more of beauty's jealous veils
Than he who from his doorway sees
The miracle of flowers and trees,
Feels the warm Orient in the noonday air,
And from cloud minarets hears the sunset's
call to prayer.*

—John Greenleaf Whittier.

The Cigarette a National Menace

DANIEL H. KRESS, M.D.

THE question as to what extent young men are injured by the use of cigarettes is certain to come into greater prominence, now that the habit is becoming so general. It has long been recognized by parents and physicians that when the cigarette habit grips a boy it seldom releases him. That the cigarette exerts a mysterious, demoralizing influence over the boy user, is also well known. In the past we have not known what to attribute this to—wholly. We have known that the smoking of tobacco is highly injurious to life, but some of the symptoms developed by the cigarette victim could not be attributed to nicotine entirely. Experiments conducted by the London *Lancet*

and by Thomas Edison have thrown a side-light upon this hitherto perplexing problem.

The smoke of the cigarette, it was found, contained, in addition to nicotine, certain by-products known as aldehydes. Chief among these are furfural and acrolein. These by-products are highly irritating, and possibly more injurious than nicotine.

Where do these by-products come from? Practically all the cigarette tobacco has added to it glycerine diluted with rum. There are, of course, other ingredients added by various makers. Just what each brand contains is kept a profound secret. They are not added to make the smoke less harmful, but purely for commercial purposes. The aim of each manu-

facturer is to produce a cigarette that will so grip its user as forever to make him a victim of it. This is a trick of the trade. In these added products, it is claimed, lies the "art of cigarette making." In them also lies much of the mischief wrought by the cigarette. The one smoking the pipe or cigar, is *probably* smoking tobacco. He is inhaling nicotine, carbon monoxide, and a few other poisonous properties. The one smoking cigarettes is not merely inhaling the smoke from the burning tobacco, he is, in addition, inhaling the smoke formed by the burning of these added substances. The one drawing cigarette smoke into his mouth, or worse still, into his lungs, is doing himself a serious injury. The earlier in life the habit is formed, the greater is the injury sustained.

It is a fact that crime and cigarette smoking are usually associated. From 95 to 98 per cent of the boy criminals are cigarette smokers. This is known by practically all observing officers of juvenile courts and reform schools.

The boy who begins to smoke early in life, becomes a defective nine times out of ten. He drops behind in his school work and eventually out of school. This is a brief history of the cigarette-smoking schoolboy.

In one of the rooms for ungraded pupils in a Detroit school for defectives, out of twenty-six boys ranging from twelve to sixteen years, only two could be found who did not habitually smoke cigarettes. These two boys had never smoked, and they were in all respects the best-developed boys in this department. The principal called my attention to two other boys. One acknowledged that he had used cigarettes

from the age of five or six years, and the other confessed to having smoked them as long as he could remember. Physically, these two boys were the most defective in the department. Their mentality was also the most inferior. The boy who had smoked as long as he could remember was unable even to write his own name. A pulse tracing which I took, showed the heart in a very defective condition. Whether or not these boys would have grown to be as tall and well developed physically and mentally as the other two boys, had they never smoked, I am not able to say. It seems more than a mere coincidence, however, that the only boys there who had never smoked, should in every respect be the best developed in the school, while the two who had used cigarettes practically from infancy up, should in every respect be the most defective.

Nations are putting forth every endeavour to build stronger armies and navies. As far as the weapons of warfare are concerned, warring nations will remain about equally matched. Success will come ultimately to the nation whose men are best able to endure the hardships of war for prolonged periods. Individual efficiency will be the deciding factor ultimately.

It is a mistake to encourage, as has been done the past few years, the smoking of cigarettes by the young men of the army and navy. It is doing them serious injury. Athletes are not encouraged to smoke cigarettes. The athlete who smokes is a failure. He lacks endurance. He is easily winded. He never excels. Young army and navy men should receive the same consideration and training that athletes receive, if they are to be efficient.



Yap, the little island with a funny little name which has caused the United States and Japan to write long diplomatic notes. It is situated in the Pacific Ocean, a little to the east of the Philippine Islands, and is important only as a cable station. It formerly belonged to Germany, and Japan was given a mandate over it by the League of Nations. The photograph shows natives at the northern end of Yap coaling the ship which comes once a month for copra (dried cocoanut), the principal product of the island.

Already in England a condition has been found among many of the army men known as "soldier's heart," which wholly unfits them for the battle front. The symptoms are similar to valvular heart disease. It has been found that the cigarette is chiefly responsible for this condition.

That the cigarette injures young men has been fully demonstrated in the past. Several years ago a new superintendent of the United States Naval Academy at Annapolis, Maryland, requested the government to appoint a commission of scientific men to ascertain whether there were adequate reasons for the existence of the rule against smoking by the younger men, a regulation which it seems had been almost entirely ignored. A certain number of smokers and non-smokers were therefore put through tests as to their muscle strength, heart strength, and capacity for study. The average results obtained were greatly in favour of the non-smokers. To verify the findings, tobacco was then withheld from the smokers for a time, and again they were tested, with the result that muscle strength, heart strength, and the capacity for study were all increased. The rule against smoking was then enforced. Smoking was afterward prohibited at the Military Academy at West Point also. Headache, disordered digestion, malaise, and diseases of that class, it is said, diminished at least one half during the first three months after the order went into effect. Some of the officers thought this rule was a little too severe, hence the order was later rescinded and smoking was permitted for one year. General Gorgas, surgeon-general of the United States army, in referring to this, said it "showed such unmistakable results that all the officers who had favoured the plan of permitting the cadets to smoke, confessed that the experiment had proved a failure."

Dr. Larned, in his report to the surgeon-general, said:

"Unquestionably the most important matter in the health history of the students of the academy is that relating to the use of tobacco. I have urged upon the superintendent, as my last official utterance, the fact, of the truth of which five years' experience as health officer of this station has satisfied me, that beyond all other things the future health and usefulness of the lads educated at this school require the absolute interdiction of tobacco. In this opinion I have been sustained not only by all my colleagues, but by all sanitariums in military and civil life whose views I have been able to learn."

At present, restricted smoking is permitted at West Point, but merely because the severest penalties failed in keeping tobacco from the cadets. The superintendent at West Point, in

giving his reasons for revoking the regulation, said:

"I have found that the majority of the cadets who used tobacco before entering the academy continue its use afterward, and that some even acquired the habit here. The enforcement of the regulation caused many of the cadets to resort to unsoldierly subterfuges and in some cases to dishonourable deceits in order to evade it. No proper effort is spared to discourage the use of tobacco and to make known the harm resulting therefrom. The greatest difficulty the subject presented was the existence of a regulation which the severest penalties did not enforce. Its continuance had the tendency to produce contempt for all regulations, a most harmful result from a military standpoint, and to cause cadets to depart from rules of straightforward manhood in its violation."

It is still recognized that tobacco smoking is harmful to the cadets, but it is permitted merely because it cannot be prevented or controlled. This is a sad admission. It shows the tremendous grip this habit has upon young men. Cigarette smoking is now general within the army and navy. The late Surgeon-general Rixey, U.S.N., some time ago recommended to the secretary of the navy that the use of cigarettes be forbidden all persons under twenty-one years of age on board ships of the United States navy. "If the recommendation is put into effect," he said, "the sick record of the navy will be smaller and the development of a better physique will be fostered and the general efficiency of the navy enhanced." "The habit," he says, "is becoming a serious impediment to robust health in the navy."

In Great Britain the effect of cigarette smoking upon the recruits of the army and navy has for some years been deplored. General Lyttelton, in referring to the recruits a few years ago, said they were "physically immature and of an exceedingly low order of intelligence;" and Surgeon-general Sir W. D. Cubbins, in his annual report on the health of the home army, in calling attention to the prevalent use of cigarettes, said:

"In the interest of the army as well as the individual soldier, this habit must be greatly checked."

A cable message from London, received by the *Chicago Tribune* a few years ago, stated:

"The cigarette is playing havoc with the British army, and if something is not done soon, Great Britain will be defended, or rather left undefended, by a collection of weak-minded and weak-bodied youths, capable of no real effort of any kind. After months of drilling and training many of these recruits seem unable to remember the simplest movement of the manual, and not one of them ever displays the slightest resourcefulness in emergencies. The chief disposition of most of the recruits seems to be to hunt some place to lie down and rest. Where in former days the recruits ran the sentries and raised all sorts of trouble, they now dodge the non-commissioned officers and go to sleep."

And this is what Sir Brampton Gordon says:

"The evil effects of the growing habit among boys of smoking cigarettes can scarcely be exaggerated. Without doubt, it is a habit which has left the rising generation deteriorated in physique. If in ten or fifteen years hence, we should have the misfortune to be engaged in a great war, this habit among our youth of today would tell against us."

The many young men who were found to have "soldier's heart" during this late war, shows that this habit has been telling against Great Britain, as predicted by Sir Brampton Gordon. Great Britain is reaping the results of past sowing.

In America the use of cigarettes is increasing at an alarming rate. During the war, cantonments had cigarettes showered upon them



British & Colonial Press

Sir Arthur Currie, President of McGill, assisting in the planting of the class tree on the edge of the university campus. The tree of 1921 is the twenty-seventh class tree planted by graduating classes since the custom began. Sir Arthur Currie was commander in chief of the Canadian overseas forces during the war.

by well-meaning friends, whose sympathies had been enlisted by tobacco trusts through the daily papers. Young men who smoked only two or three times daily, now smoke continuously. Boys who never smoked, have taken up with the practice. It seems to have been the thing to do. To smoke cigarettes was, in fact,

regarded as one of the essential qualifications of a soldier boy.

The high percentage of deaths from influenza in the cantonments may have been attributed in part to the smoking of cigarettes. The young man whose heart is not able to stand the extra strain placed upon it on the field of battle, is in no condition to stand the extra strain placed upon it during times of fever. In pneumonia, especially, recovery depends upon a vigorous heart. Many of the young men returned from the field of battle crippled for life. Some have lost a leg, an arm, or have been maimed in some other way. Should 90 per cent of them have returned thus, it would have been regarded as a national calamity. Fortunately, when these young men marry, their children will have two sound legs and two sound arms. Ninety per cent of the young men did return with injured hearts, brains, and morals, as a result of cigarette smoking. Unfortunately, should these marry, their children will in all probability be defectives, for the sin of the father is unmistakably visited upon the children.

We enact rigid laws to shut out defectives, criminals, and degenerates. In the smoking of cigarettes, we sanction an evil which will produce defectives, criminals, and degenerates. In the interest of the nation's future, it will be necessary to put a stop to the manufacture and sale of cigarettes and tobacco in all its various forms, or the "makings of the nation" will prove to be its unmaking.

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Lives

BERTHA D. MARTIN

There are some lives that, like a cloud at noontide,
Shut out the sun, and cast upon our way
Dark shadows that foretell of ill tomorrow,
And drive away the gladness of today.

And there are lives like trees along the roadside
That shelter man and beast beneath their shade;
Cool shadows, that foretell of joy tomorrow,
And speak of home and rest and peaceful glade.

There are some lives that, like a light that's shining
Full in our faces, blind us by their rays,
And then go out and leave us in the darkness,
To grope and stumble on the rough highways.

And there are lives like stars in the night heavens,
That pierce the gloom, and guide the wanderer's
feet;

So calm and true, they soothe the careworn spirits,
And whisper hope's bright message, pure and
sweet.

May such a life be mine, that in its shadow
Worn travellers shall find comfort, peace, and
rest;
And in the friendly starlight of its influence,
Be guided to the mansions of the blest.

The Reward of the Wicked

Is Eternal Torment the Reward?

FREDERICK W. JOHNSTON



THE Bible very clearly teaches that retribution awaits the wicked world; for we read in Psalms 9:17, "The wicked shall be turned into hell, and all the nations that forget God." Upon this the generality of Christendom are agreed. But concerning the time when the penalty is to be executed, and also the duration of the punishment, there exists some diversity of opinion. Through a misunderstanding of certain New Testament expressions employed by Christ and the apostles, conclusions have been drawn that not only lead to a contradiction of the truth, but have also led people to regard the Lord as tyrannical and unjust. Thus one class believes in a hell of eternal continuity, while another believes in the total annihilation of the wicked. With others the question is still unsettled. Therefore we raise the query, Are the wicked to suffer eternally, or not?

In answering this question we invite the reader's attention to a few plain passages of Scripture. In Psalms 11:6 the Lord declares that "upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Again, in Psalms 37:10 we read: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Verse 20 also says: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Furthermore, we find in Psalms 92:7 that "when the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." And as an epitome of all that has been said, we have the words of the prophet Malachi: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. Verse 3 of the same chapter says: "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Thus we

see that these scriptures teach the total annihilation of sinners; and, properly understood, all other parts of the Bible are in perfect agreement with them.

We therefore inquire concerning the words of Christ in Matthew 25:41,—“Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels,”—How can the fire be everlasting if the wicked are consumed? The answer is plain. The fire itself is everlasting, but the wicked are not; for where in the Bible do we read of everlasting people? Nowhere. And here is where the trouble has been in understanding this text: The idea has prevailed that the wicked are immortal beings—that they, as well as the fire, are everlasting. Not so, however; for man is mortal. Job 4:17. God only is immortal. 1 Tim. 6:15, 16. In fact, the wicked would need to be made of non-combustible material—perhaps asbestos—in order to survive an *ordinary* fire, to say nothing of an *everlasting* fire. If therefore, common, everyday fire will destroy a wicked man, much more will everlasting fire accomplish the same result.

But what is the source of this everlasting fire; for by knowing its source we may know what it itself is? The last clause of Revelation 20:9, in speaking of the destruction of sinners, says that “fire came down from God out of heaven, and devoured them.” See also Psalms 11:6 for proof that the fire which destroys the wicked world comes from God himself. In fact, the fiery glory of God's presence is a consuming fire to the wicked. We read in Psalms 68:2: “As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.” Again, in Psalms 97:5 we read: “The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.” A still stronger statement is found in Nahum 1:5: “The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein;” for, as we read in Hebrews 12:29, “our God is a consuming fire.” (See also Micah 1:4; Isa. 64:1-3.) Thus we see that the fiery glory of God's presence is the fire that destroys the

wicked, and the world at the last day. (Compare 2 Thess. 1:9; 2:8 with the foregoing.)

God's presence is now what it always has been, and what it will always continue to be; for God is an everlasting God. Rom. 16:26. And since He is an everlasting God, and His presence a consuming fire, therefore His presence is an everlasting consuming fire to the wicked. This consuming fire of God's presence was demonstrated at Sinai when, as we read in Exodus 19:18, "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Israel was afraid of this manifestation, fearful of being consumed (Deut. 5:25); for the wicked cannot dwell in the presence of God.

With these thoughts in mind, we can now understand the questions that were raised and answered by the prophet Isaiah: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Isa. 33:14. The answer is given in the next verse: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high." The righteous, therefore, are the only ones who will be able to dwell with the "everlasting burnings" of God's presence; for the righteous will be changed from mortality to immortality when Christ comes. 1 Cor. 15:51-53; Phil. 3:21. Thus they will dwell with God forever.

But is there not to be an actual lake of fire, distinct and separate from the fiery glory of God? Most assuredly. We read in Revelation 20:14, 15: "Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Isaiah tells us how the lake of fire will be formed: "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:8, 9. This will take place at the close of the millennium, where John locates the lake of fire. (See Rev. 20:7, 10.) But since there is nothing everlasting in either pitch or brimstone, it is evident that the lake

of fire itself is not everlasting. The fiery glory of God's presence, however, when it streams upon the pitch and brimstone, keeps it burning until everything is consumed, including the wicked. There is then no material left to burn, so far as the earth is concerned. The fiery glory of God's presence, however, will continue forever. It will not be quenched, and only the righteous will be able to dwell in it, for they are the only ones who will be in the presence of God continually.

But does not Matthew 25:46 say that the punishment of the wicked is everlasting? Certainly. The punishment, however, is the second death. Rom. 6:23; Rev. 20:14, last clause. When the wicked die this death in the lake of fire, they are dead forever. They will never rise from it. It is everlasting death. And the smoke of their torment will ascend up forever and ever. Rev. 14:11. This is the smoke from their burned carcasses. The smoke, of course, ascends and never returns. It ascends forever. The word "torment" is from the Greek word "*Basanos*," which means to test, to try. Thus are the wicked tried, once and for all time. This test is final and forever. It will never be repeated. The last day and night of this sinful world will witness this test. Hence the statement in Revelation 20:10, that they "shall be tormented [tested] day and night [referring to the last day and night] forever and ever." This test is completed forever on that particular day and night.

But a way of escape has been provided for the sinner. The gospel of Christ has the same power in it today that it ever has had. Though for thousands of years it has been in operation, it is still the power of God unto salvation to every one who believes. Let us accept Christ now, and make provision for that better future—a home with Christ and the redeemed in the earth made new.



"AND I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. . . . And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:6-9.



"I ASK divine simplicity
In him who handles things divine."

How the Apostles Believed

How significant that not one of these men sent of the Spirit, ever thought of impugning the value of the word. Their witness was partly the Spirit, giving fresh revelations; partly, as in the case of Paul, of truth from the life of Christ himself. But the bulk of their testimony was the Scriptures then in their hands. How significant now that they never discriminated between what fell from the lips of the Master at the right hand of God, what was given by the Spirit, and the written record of the word. In their thought the words of Moses and of David were all one with the words of the Spirit and the words of Jesus Christ. Even Paul, familiar with the science

and literature of his time, familiar with the civilization of his day,—a civilization that, apart from Christianity, has never been paralleled in the history of the world,—even Paul, in all the sweep of that classic learning, found not a fact of science, nor a teaching of philosophy, nor a sentiment of literature by which either to correct or enrich the testimony of the simple word that was in his hands. He accepts Moses, accepts David, accepts Jonah, and all the testimonies of these writers, from the first to the last. Nothing here of the allegory of creation, of the legend of the deluge, of the myth of Jonah and the whale! Nay, standing before a royal governor and a Jewish king, he goes back to the testimony that in our day is the most sneered at and despised of all,



Unswerved

"He that wavereth is like a wave of the sea driven with the wind and tossed." James 1: 6.

THE silv'ry river runneth silently
 Through em'rald meadow and bird-haunted
 lea;
 Down, down it ever floweth,—
 Or north or south wind bloweth,—
 Down to the calling sea.

Though here and there its bed is deep and cool,
 It ever riseth from each pleasant pool,

And onward, seaward goeth,—
 Or east or west wind bloweth,—
 On to the wooing sea.

Contrary winds war with the stream today,
 And turn the trembling surface-flood away.
 But well the old stream knoweth;
 In spite of wind it goeth—
 All to the waiting sea.

—Peter M. Macdonald.

and planting himself there, says: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses [mark the words!] did say should come: that Christ should suffer, and that He should be the first who should rise from the dead, and should show light unto the people, and the Gentiles." And there stood they all. Not a man, or woman, or child of this missionary epoch ever dreamed of doubting the divine, infallible authority of the word of God. They would as soon have thought of doubting the stability of the eternal throne itself.

And this was not the mere blind assent of those on whose necks was an iron yoke they could not throw off. It was an intelligent belief, and a belief with a profound purpose. These men knew that if they were to command men they must speak with the authority of God. And that is the only ground upon which any witness for the truth in any age can appeal to men.—*Rev. E. P. Goodwin.*

Prayer

EUGENIA RALSTON

WHAT is prayer? It is communion between a child and his Father—a loving Father; one who, that His children might be benefited, withheld not the thing dearest to Him in the universe. And with the fact before us that He gave His only Son to die in our stead, how can we question the words of Paul found in Romans 8:32: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things"?

Inspiration says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." James 1:5. The Scriptures also say: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." And the testimony of Jesus is, "Him that cometh to Me I will in no wise cast out."

Don't you believe it? Try it. Allow yourself to be brought into the position where no sin stands between you and God, and then talk to Him in prayer as a child talks to a kind, loving Father—with as much trust. Only those who have tried it know the perfect peace that comes from such an experience. And can such an experience be lasting?—"Thou wilt keep him in perfect peace, whose mind is stayed

on Thee; because he trusteth in Thee." Isa. 26:3.

A little girl once took something that did not belong to her, and to account for its being in her possession, said she had found it. She seemed to have no conscience about the matter at all. Time went on; and after the lapse of two or three years, one day something said to her, "You stole that!" The sin loomed up large before her, and she began to cry. For a number of days she spent quite a bit of her time in crying. Her father and mother and brothers and sisters tried repeatedly to find out what was the matter, but to no purpose. Finally, one morning at family worship her father told her that she must tell, or he would have to punish her. This, added to the load she was already carrying, was more than she could bear, and with brokenness of spirit, she confessed her wrong-doing. Instantly, with the exclamation, "My poor little girl!" her father had her in his arms, and then she sobbed out the whole story, and received such comfort as a Christian father knew how to give. Do you suppose that little girl, or the woman she became, ever after questioned her heavenly Father's willingness to pardon the repentant sinner? Never! "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103:13.

The things of earth bring only disappointment. True, there are beautiful and interesting things all about us, but we do not look at them—much. Only those who come near to nature's heart can really feel the "spell" of the Creator. And how does man shrink into insignificance when he contemplates the manifold works of God! Surely, "the groves were God's first temples;" and in them even now the frivolity of this world and the strife for wealth, position, and fame lose much of their lure.

Jesus said: "After this manner therefore pray ye." And how simple the prayer that followed! only a rendering of honour to "our Father," and a petition that our simple daily needs be supplied.

A young woman lay upon her death-bed. There had been nothing brilliant about Nellie, and perhaps for that very reason she had taken her Saviour at His word. In reply to a question concerning her future welfare, she quietly said, "It is all right between me and Jesus." And so she passed away. Faith and trust and obedience—these are the "things needful" on our part for communion with our heavenly Father. And we have the promise

that when we comply with the conditions our peace shall be "as a river," and we "shall have no stumbling-block." Isa. 48:18; Ps. 119:165, margin.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Can You Prove It?

THERE are persons who pride themselves on their powers of discernment, and who are very urgent in their demands for proof of the truth of the Bible. They must have everything proved to their satisfaction; they accept no man's "say-so."

Now it is not always easy to prove things that we *know* to be true. Suppose I ask an infidel to prove that he ever had a headache, or toothache, or colic. Can he do it? Or suppose I ask an infidel to prove that he is an infidel. Can he do that?

"You say you are an infidel. Very well; now will you have the kindness to prove it? Assertion is one thing and proof is another, and what we need is proof. There are plenty of men who *say* that they are Christians, but they give no evidence of the fact. You say you are an infidel; now prove it. You look like a reasonable man, but infidelity seems very unreasonable; and I question whether you are so unreasonable as to be an infidel. Your mother was not an infidel; you were not brought up in an infidel family, what should cause you to become an infidel? And why should you expect me to believe that you are an infidel?"

"You *say* you are an infidel, but there is a great deal of talk that means nothing. People often say one thing and mean another. There are plenty of people who say they are Christians, but those who know them do not believe a word of it. So, many a man has professed to be an infidel when he was well, and has taken it all back when he was sick; and it might be just so with you.

"I know you say you are an infidel, but it may be that you yourself do not quite know what an infidel is. And furthermore, it is very possible that you do not mean precisely what you say. You have heard ministers speak, when you had no idea that they told the truth; and how am I to know that your words are more truthful than theirs. Now if you have any evidence that you are an infidel, produce it.

"You profess to be an infidel, it is true, but there is altogether too much professing in these

days. You do not always practice infidelity; you do many things which the Bible commands; you pay your debts; you live peaceably; you work diligently; you are temperate, and quiet, and earn your own bread; you do not abuse people or cheat them, or slander them; and in all these respects you obey the precepts laid down by Christ and His apostles. In fact, you keep a large proportion of the commands and precepts which are in the law of Moses; now, by what rule of justice or common sense can I believe that you are an infidel?"

"There is one thing that makes me especially doubtful in your case. There have been scores and hundreds of men who were just as positive as you that *they were* infidels, who turned about and became Christians, and declared that all the time they were talking infidelity they did not half believe what they were saying; they had secret doubts about the whole matter; and were never at rest in their minds until they believed, and publicly confessed their faith, in Christ and in the Bible. Now how do I know but that in the course of a month you may do the same, and may publicly confess that your infidelity was a sham?"

Now if a man who claims to be an infidel cannot, to save his life, prove that he *is* an infidel, with what grace can he find fault with Christians, and demand stronger proof of the truth of the Bible than he is able to give of his own profession? He says he is an infidel, but we have only his word for it, his actions do not always coincide with his assertions, and so we do not know what to believe. We have far better evidence that the Bible is true than we have that he speaks the truth, and so we "believe on the Lord Jesus Christ."—*Selected.*

Mrs. Baden's Resolve

MRS. BADEN had long been anxious to do something for the cause of missions, but her limited means seemed to forbid the attempt. One morning at family devotions, the Scripture lesson embraced the account of Christ's miraculous feeding of the five thousand, as recorded in John 6:5-14. She was particularly impressed with the command of Jesus to His disciples, "Gather up the fragments that remain, that nothing be lost," and she resolved to make a practical use of the instruction, in the interests of benevolence.

She had a missionary box in which she had from time to time deposited small sums of money as she thought herself able; but now

she saw an opportunity to increase her donations considerably without interfering with the accustomed domestic economy. An old copper wash-boiler, used as a receptacle for rubbish, had been standing in the yard for several years, and one or two copper bottoms of tin boilers were lying around. These, with a worn-out silver thimble, a broken gold pen, a ring—long unworn, a gold chain and locket, with a number of other articles of jewelry, were sold, and the money placed in the missionary box. "When I am gone," she thought, "no one will care for this out-of-style chain and locket; and it will probably be sold, and perhaps its proceeds spent in some foolish indulgence. In no way can I show more honour to the memory of my husband, who gave this trinket to me many years ago, than by using its value for his sake in the cause of God. I shall not meet him till the resurrection morning, and then I wish to find his mementoes transferred by deeds of benevolence to the heavenly treasury." (See Luke 12:33.)

Mrs. Baden had been accustomed to spend for herself and children small sums for nuts, candies, and many other articles, which she now saw might have been much more wisely used. Having put into practice her new resolve of self-denial and economy, at the end of the year she was very agreeably surprised at the large amount she had contributed for benevolent purposes, and at the improved condition of her finances generally. But, above all, she felt a peace of mind that always attends a consciousness of Heaven's approbation, and she came to realize that the Lord had indeed placed a hedge about her, and about all that she had, "on every side." (See Job 1:10; Ps. 34:7.)
—A. Smith.

The Mango

THE queen of tropical fruits is the mango. There are many varieties—as many as of apples; but whether long and slim, or short and fat; green or red or yellow-with-a-pink-cheek; fibrous or pulpy, the mango takes the prize. The tree is large and symmetrical, and is among the best for shade and ornament. As a denizen of the lawn it calls for no apologies.

In size like an average potato, the shape of the fruit is like a navy bean slightly side-flattened. There is just one seed, embedded in the centre, and formed like an elongated lima bean. But the most attractive part is between the seed and the skin. Stringy, with sweet

potato stringiness, tart with lemon sour, sweetened to perfection, with the juiciness of the Bartlett pear out-juicified, it tastes like—a mango! Incomparable!

It is eaten by cutting off slices, or by cutting it in two and resorting to the use of a spoon. Finger bowls come handy. But, disregarding table manners, there is a more satisfactory way: Put a dozen mangoes into a large basin, secure a sharp knife, roll up your sleeves, and go at it—stopping only when the juice drips off your elbows. You will begin with a smile, end with a laugh, and conclude that if there is any fruit better than mangoes it is more mangoes.
—"In the Land of Pagodas," pp. 181, 182.

Dandelions

EUGENIA RALSTON

oft I wonder what you're lacking;
For I love your velvet sheen,
Little golden dandelion,
On your bed of tender green.
Yet, though millions dot the meadows,
Richly beautiful each one,
I but view them from a distance,
And I care to gather none.

If your countless blooms were roses,
Would they unmolested lie?
Can it be that lack of perfume
Makes us pass you heedless by?
Or because a weed we call you?
Why! without the smiles you bring,
Without your pleasant, sunny faces,
What would be our Northern spring?

Would we miss you? Ah! as truly
As we'd miss the friends so dear
Were they taken from the circle
That creates home's atmosphere.
And (I'll whisper very softly)
Oft we treat those friends so true,
With their loving service for us,
Just as we are treating you.

No one knows how much we love them
But our careless, selfish selves;
For the words and deeds of kindness—
Those elusive, helpful elves—
That would make our friends so happy
If we sought to do the right,
Like the fairies they resemble,
Stay, persistent, out of sight.

O our shallow human nature,
Ever veering, self to please!
O our selfish human nature!
It should bring us to our knees,
Asking for a clearer vision
Of the courtesies of life,
Asking that the law of kindness
Help us conquer in the strife.

Twilight falls; o'er all the landscape
Not a golden disk in sight;
Only little knobby clusters,
With eyes shut tightly for the night.
Still I wonder where you're lacking;
For I love your yellow sheen,
Little golden dandelion,
On your bed of tender green.

SEEN THROUGH OTHERS' EYES

Wells Sees Civilization Crumbling

I WANT to say that this civilization in which we are living is tumbling down, and, I think, tumbling down very fast; that I think rapid, enormous efforts will be needed to save it; and that I see no such efforts being made at the present time. I do not know if these words convey any concrete ideas to your minds at all. I know that you represent orderly and comfortable homes; that you walk through safe and well-lit streets; that behind you are towns of flourishing shops and businesses, banks and securities, orderly industries, a steady food supply.

But in the past year I have been going about Europe. I have had glimpses of a new phase of this civilization of ours—a new phase that would have looked like a fantastic dream if one had told about it ten years ago. . . . In 1914 I was in the city of St. Petersburg, and it seemed as safe and orderly a great city as yours. . . .

I revisited St. Petersburg last summer. I found such a spectacle of decay that I find it almost impossible to convey it to an audience that has never seen the like. Streets with great holes where the drains had fallen in; stretches of roadway from which the wood paving had been torn for firewood; lamp-posts that had been knocked over, lying as they were left, without an attempt to set them up again; shops and markets deserted and decayed and ruinous—not closed shops, but abandoned shops, as abandoned-looking as an old boot or an old can by the wayside; the railways falling out of use; a population of half a million where formerly there had been two million; a strangely homeless city, a city of discomforts and anxieties, a city of want and ill health and death.

Such was Petersburg in 1920. Such, indeed, was all Russia.

I know there are people who have a quick and glib explanation of this vast and awe-inspiring spectacle of a great empire in collapse. They say it is Bolshevism that has caused all this destruction. But I hope to show in this article, among other more important things, that Bolshevism is merely a part of this immense collapse—that the overthrow of a huge civilized organization needs some more comprehensive

explanation than that a little man named Lenin was able to get from Geneva to Russia at a particular crisis in Russian history. And particularly it is to be noted that this immense destruction of civilized life has not been confined to Russia. Austria and Hungary present spectacles hardly less desolating than Russia. There is a conspicuous ebb in civilization in eastern Germany. And even when you come to France and Italy and Ireland, there are cities, townships, whole wide regions, where you can say, "This has gone back since 1914, and it is still going back in material prosperity, in health, in social order." . . .

European civilization cannot go on, unless that net of boundaries which strangles her is dissolved away. The difficulties created by language differences, by bitter national traditions, by bad political habits, and the like, are, no doubt stupendous. But stupendous though they are, they have to be faced. Unless they are overcome, and overcome in a very few years, Europe, entangled in this net of boundaries and under a perpetual fear of war, will, I am convinced, follow Russia and slide down beyond any hope of recovery into a process of social dissolution as profound and disastrous as that which closed the career of the Western Roman Empire. . . . If Europe is to be saved from ultimate disaster, Europe has to stop thinking in terms of the people of France, the people of England, the people of Germany, the French, the British, the Germans, and so forth. Europe has to think at least of the people of Europe, if not of the civilized people of the world. If we Europeans cannot bring our minds to that, there is no hope for us. Only by thinking of all peoples can any people be saved in Europe. Fresh wars will destroy the social fabric of Europe, and Europe will perish as nations, fighting.—*H. G. Wells, in Saturday Evening Post, March 26, 1921.*

WELL, why shouldn't posterity pay for this war? It will get all the little wars this one hatched.—*Kingston (Ont.) Whig.*

"THE man who sticks has this lesson learned:
Success doesn't come by chance—its earned
By pounding away; for good hard knocks
Will make stepping-stones of the stumbling-blocks."

The Law Perpetual by Nature

THE law of God must be perpetual from its very nature. . . . Right must always be right, truth must always be truth, and purity must always be purity. Before the ten commandments were published at Sinai, there was still that same law of right and wrong laid upon men by the necessity of their being God's creatures.

Right was always right before a single command had been committed to words. When Adam was in the garden, it was always right that he should love his Maker, and it would always have been wrong that he should be at cross-purposes with his God; and it does not matter what happens in this world, or what changes take place in the universe, it can never be right to lie, or to commit adultery or murder or theft, or to worship an idol god. . . . I cannot grasp the idea of God himself as existing apart from His being always holy and true; so that the very idea of right and wrong seems to me to be necessarily permanent, and cannot possibly be shifted. You cannot bring right down to a lower level; it must be where it always is. Right is right eternally, and cannot be wrong. You cannot lift up wrong and make it somewhat right; it must be wrong while the world standeth. Heaven and earth may pass away, but not the smallest letter or accent of the moral law can possibly change. In spirit the law is eternal.—*C. H. Spurgeon.*



Immodest Fashions Killing Modesty

DETROIT, April 18.—Judge Arthur Tuttle, of the United States District Court, an authority on social disease, today declared that the modesty of our country's girlhood is crumbling away because of immodest styles.

"American morals—the future of our race—are speeding toward destruction because of a growing delinquency among the country's girlhood, tolerated, yes, fostered, by unsympathetic and careless mothers and fathers," said Judge Tuttle.

"Modern clothes spell ruination for the young women of today; fashionable immodesty is the greatest menace to our national life; a disappearing institution—the family fireside—must be revived to save the American girl in her ideal form.

"As a nation we are losing our home life. The family fireside is a thing of the past, banished by a diversity of interests.

"It is easily accounted for why the divorce courts are working overtime and white slavery flourishes.

"I consider our fashionable immodesty the most sinister influence in all our national life, and believe it is pulling many girls from the path of righteousness.

"For how is it possible for a woman, child though she may be, not to grow calloused to shame when she endures, day after day, open and suggestive stares at her gossamer-clad legs, bare knees, bare breast, and face painted in a manner that even Jezebel would not have dared? And for these things I say mothers are responsible."—*The Globe, April 19, 1921.*



THE old monks used to hide away in deserts and mountains and in monastery cells, as far as possible from human sin and need, and thought that the kind of service Christ wanted. Sometimes they would torture themselves, lacerate their bodies, fast, live in the cold and storms. Some of them dwelt for years on top of pillars and monuments, exposed to rain and snow, to heat and tempest, and thought that they were offering most acceptable sacrifices to God. But they were not. They were only wasting, in idle reverie, useless sacrifice, unavailing suffering, and hideous self-torture, the glorious gifts which God had bestowed upon them to be used in serving others. Only the living sacrifice is pleasing. We bring our natural endowments, our acquired powers or gains, our gifts and blessings, to His feet; and, touching them with His benediction, He gives them back to us and says, "Take these again and use them for Me in bearing joy, help, comfort, cheer, or inspiration to those about you and in life's paths who need your ministries."—*J. R. Miller, in "Week-Day Religion."*



"THE test of a man is the fight he makes,
The grit that he daily shows;
The way he stands on his feet and takes
Fate's numerous bumps and blows.
A coward can smile when there's naught to fear,
When nothing his progress bars,
But it takes a man to stand up and cheer
While some other fellow stars."



SOME buy things they don't want, because they are great bargains; let me tell them that what they do not want is dear at a farthing.—*John Ploughman.*



"ENTHUSIASM begets enthusiasm."

NEWS NOTES

—In China the mourning colour is white; in Persia, brown; and in Turkey it is violet.

—The United States Senate has ratified the treaty between that country and Great Britain to make desertion of children an extraditable offence between the United States and Canada.

—Mr. Christopher Pickering, a Hull trawler owner, whose gifts to the city, including a park, amounted in the aggregate to £100,000, is dead. He started life as a cabin boy on a fishing smack.

—The famous railroad car in which the armistice was signed has been transported to the army museum in the Invalides. The table, chairs, and cabinet are arranged in it exactly as they stood on the morning of Nov. 11, 1918.

—The death of Lady Tilley removes one of our links with the past. Sir Leonard Tilley was one of the Fathers of Confederation, a contemporary of Macdonald and Cartier, Brown and Mowat. If not the father of the National Policy, he was the first to carry its principles into effect in his budget of 1879, following the Conservative victory of 1878.

—Evidence has been brought before the Commonwealth Public Works Committee that the northwest of Western Australia is rich in gold, copper, tin, and coal. It is stated that outside of Derby there is a coal seam twelve feet wide. Specimens submitted and tested are reported to be asphaltic, and contain 20 per cent of oil. It is understood that this deposit is a petroleum seepage, the only one of its kind discovered in the mainland of Australia.

—The steamer "Brussels," Captain Fryatt's ship, at one time one of the smartest vessels of the Great Eastern Railway's continental service, has arrived at Goole practically a dismantled hulk. The "Brussels" had been submerged for some time, and her holds, cabin, and engine-room were full of mud and sand, and were a breeding ground for mussels and shellfish. The vessel is a battered shell, the foremast gone, the aftermast partly dismantled, without rigging, and with one of the two funnels cut. The vessel, after reconditioning at the yard of the Goole Shipbuilding Company, will trade between Preston and Ireland.

The Canadian Watchman Magazine

Vol. I Oshawa, Ont., July, 1921 No. 7
Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS
Oshawa, Ontario, Canada

Price, \$2.50 a year, in advance Single copy, 25 cents

C. F. McVagh, Editor

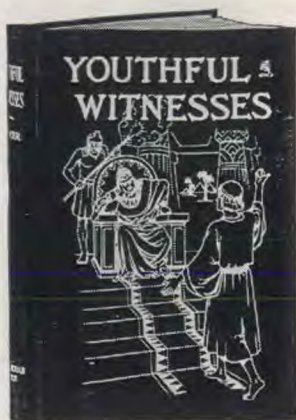
Entered as second-class matter at the post-office, Oshawa, Ont., January, 1921.

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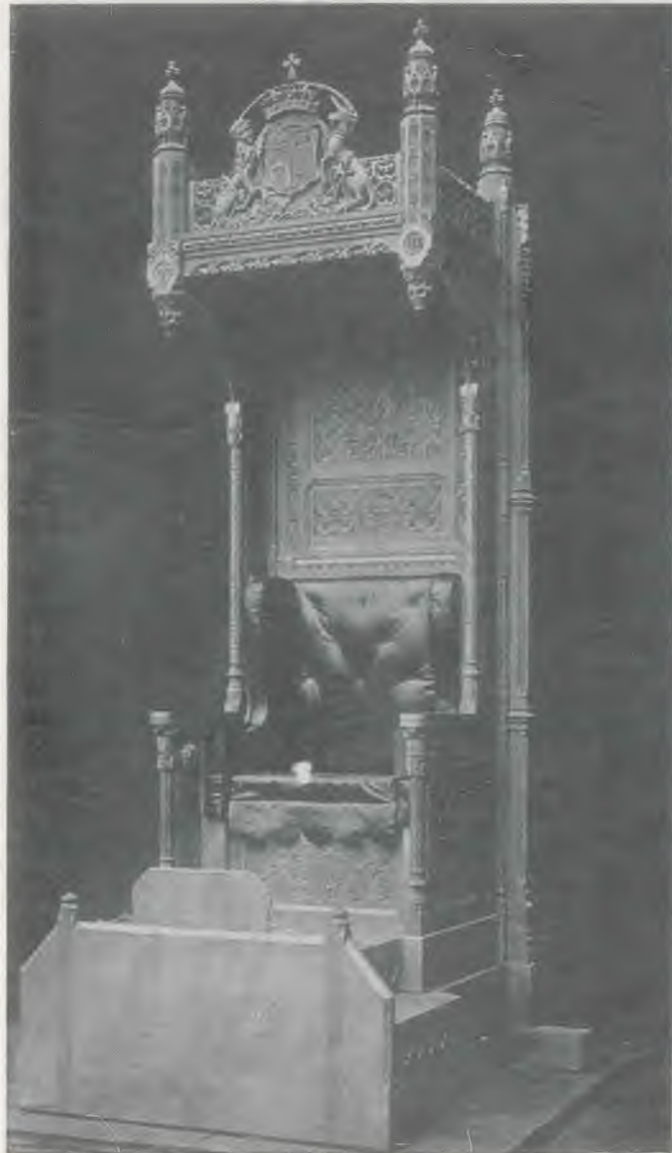
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