

The Canadian

Watchman Magazine



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"Tibet, the Pinnacle of the World" [Page 1]

OSHAWA, ONT.

EXODUS TWENTY

THE TEN COMMANDMENTS

I
Thou shalt have no other gods before Me.

II
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III
Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV
Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbour.

X

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

WHAT portends this turbulence of our time, which has swept around the earth like a seismic current? . . . With all the honesty of soul I possess I have sought to see straight into the causes and character of conditions. Turn whichever way I will, follow whatever set of conditions I can call to mind (and I have had recent personal experience of Bolshevized Russia, of proud and discontented Europe, of sullen and menacing Asia), I find myself led straight up to the mount of the law. Here is the answer to every question. Things have gone wrong because peoples and nations have departed from this law. They will never get right until nations and people have the clarity of vision and the courage to turn to the keeping of the ten words spoken on Sinai.—*Wm. T. Ellis, in the Washington Post, July 15, 1919.*

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Editorial Comment

The Untaught Commandments

"THE staggering intelligence" that only 573 children out of 1,373 examined in a New York public school had "more than a bowing acquaintance with the ten commandments" has a very definite connection in the mind of District Attorney Lewis, of Kings County, New York, with the fact that two thirds of those who commit crime against the state in New York are between sixteen and twenty-one. Their downfall, he insists, is largely due to lack of religious training. One lad said, in answer to questions about the ten commandments, that the Lord had given Moses strict command "not to hitch on waggons, and not to shoot craps." Another read into the commandments an injunction "to love thy neighbour's wife," and still another said they meant, "Don't crook anything."

Mr. Lewis' comment on this "amazing" ignorance, made in a speech before a men's club of a Brooklyn church, is quoted as follows in the *New York World*:

"It is surprising to know how few of the boys and girls of today understand the ten commandments. They are the rules of conduct which should and must be known. If all boys and girls observed and followed them, they would undoubtedly be good American citizens, and so remain.

"The great trouble today is that we are not taking enough interest in children. Selfish parents believe that after birth their duty to their children is ended. They believe children should be allowed to grow up like weeds in the field, to go where they like, when they like, and do what they wish, and the over-indulgent parent realizes his mistake when the boy or girl has violated the law and the name of the family is being disgraced. The damage has then been done and it is too late to remedy the mistake.

"If crime is to be diminished the adult population must take greater interest in the growing children. Every parent should be watchful of his children and see that they receive the necessary preliminary training in the schools and should insist that at least one day in each week the child should be in some religious school getting the benefit of God's teaching. Too little is known of the Bible."

The fact that the Dominion Bureau of Statistics shows that 20 per cent of the indictable

crimes committed in Canada from 1917-19 were by children under sixteen years of age, shows that the conditions described by District Attorney Lewis are not peculiar to New York State. Parents need to wake up. The public schools cannot and should not be relied upon to teach religion. The Sabbath schools and Sunday schools conducted by the churches are doing inestimable good and should have better co-operation and encouragement, but parents cannot shake off upon others the responsibility for the religious instruction of their children. Here is the Lord's instruction to parents:

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.



Tibet, the Pinnacle of the World

TIBET is interesting from many viewpoints. In the first place, the mystery that surrounds it excites curiosity and arouses interest. This mystery perhaps contributes in no small degree to the general interest manifested in the British expedition now seeking to reach the top of Mt. Everest, the highest peak in the world, more than twenty-nine thousand feet high, situated on the borders of Tibet.

Mount Everest is "the highest mountain in the world. It is a peak of the Himalayas, situated in Nepal, almost precisely on the intersection of the meridian 87° east longitude with the parallel 28° north latitude. . . . The peak possesses no distinctive native name, and has been called Everest after Sir George Everest (q.v.), who completed the trigonometrical survey of the Himalayas in 1841 and first fixed its position and altitude."—*Encyclopædia Britannica*, article "Everest, Mount."

There is something in humanity that reaches out to know and to conquer that which is unexplored. In addition to the expedition to this barren, frozen pinnacle of the earth, several expeditions are now at work in the polar regions, both north and south.

King George has shown his interest in the attempt to scale Mt. Everest by sending a contribution to the fund to the Royal Geographical Society, which, with the Alpine Club, organized the expedition. It was only with the greatest difficulty that permission was obtained from the Tibet authorities to allow white men to explore the mountains. Very few foreigners have entered Tibet during the last hundred years.

A British military expedition under Colonel, afterward Sir, F. E. Younghusband forced its way to Lhasa, the capital, in 1904, and established treaty relations with reference to trade and the boundary between Tibet and India. This treaty was later agreed to by China and Russia.

The roof of the world, as Tibet is often called, is situated near the centre and most inaccessible part of Asia, north of India. The people speak a language similar to Burmese. The country nominally owes political allegiance to China. Chinese suzerainty is, however, very loosely exercised, and there is no country in the world of which less is known than Tibet. Its literature reaches back to about the sixth century, A. D.; and so far as can be known, its civilization is more nearly like that period than the present. Large quantities of gold have been exported, mainly to China. Although metal money is used, the country has never had a coinage of its own in circulation. India and China have both minted coins for use in Tibet.

The religion of Tibet is called Lamaism, a religio-political development of Buddhism. It stands in its relationship to primitive Buddhism very much as Roman Catholicism, before the Pope lost temporal power, stood to primitive Christianity. Buddhism was originally a purely mental philosophy, but the Great Lamas have seized temporal power and exercise autocratic authority, both civil and religious. The two great ecclesiastical heads known as Great Lamas have headquarters, one at Lhasa, the capital, and the other in the interior. The one is called the "glorious king" and the other the "glorious teacher." Both these Great Lamas are supposed to be re-incarnations of a succession of former teachers who are now in heaven, and are thus looked upon as vicegerents of Heaven in their political and religious control of the country.

"When either of them dies it is necessary for the other to ascertain in whose body the celestial being whose outward form has been dissolved has been pleased again to incarnate himself. For that purpose the names of all male children born just after the death of the deceased Great Lama are laid before his survivor. He chooses three out of the whole number; their names are



Tibetan Lady of the Upper Class

thrown into a golden casket provided for that purpose by a former emperor of China. The Chutuktus, or abbots of the great monasteries, then assemble, and after a week of prayer, the lots are drawn in their presence and in the presence of the surviving Great Lama and the Chinese political resident. The child whose name is first drawn is the future Great Lama; the other two receive each of them five hundred pieces of silver.

"The Chutuktus just mentioned correspond in many respects to the Roman cardinals. Like the Great Lamas, they bear the title of Rinpotshé or "Glorious," and are looked upon as incarnations of one or other of the celestial Bodhisats of the Great Vehicle mythology. Their number varies from ten to a hundred; and it is uncertain whether the honour is inherent in the abbacy of certain of the greatest cloisters, or whether the Dalai Lama exercises the right of choosing them. Under these high officials of the Tibetan hierarchy there come the Chubil Khans, who fill the post of abbot to the lesser monasteries, and are also incarnations. Their number is very large; there are few monasteries in Tibet or in Mongolia which do not claim to possess one of these living Buddhas. Besides these mystical persons there are in the Tibetan Church other ranks and degrees, corresponding to the deacon, full priest, dean, and doctor of divinity, in the West. At the great yearly festival at Lhasa they make in the cathedral an imposing array, not much less magnificent than that of the clergy in Rome; for the ancient simplicity of dress has disappeared in the growing differences of rank, and each division of the spiritual army is distinguished in Tibet, as in the West, by a special uniform. The political authority of the Dalai Lama is confined to Tibet itself, but he is the acknowledged head also of the Buddhist Church throughout Mongolia and China. He has no supremacy over his co-religionists in Japan, and even in China there are many Buddhists who are not practically under his control or influence."—*Encyclopædia Britannica, article "Lamaism."*

The illustration on our front cover page shows the famous Potala, the headquarters of the Great Lama, at Lhasa, two hundred miles northeast of Mt. Everest.



The Yellow Peril

EX-EMPEROR WILLIAM II of Germany, in the days when he thought he had a mandate from God to dispense light and wisdom to a benighted world, talked of the danger of an invasion of Europe by hordes of yellow men from Eastern Asia. He drew a cartoon, entitled "The Yellow Peril," representing the nations of Western Europe banded together in arms against the Eastern heathen, and he was shocked and chagrined at the very idea of an alliance between England and Japan.

The newspaper discussions over the question of the renewal of the Anglo-Jap Treaty have revealed a surprisingly widespread and persistent conviction that some day in the near future war between the United States and Japan is inevitable. There is no telling to what lengths of national distrust and enmity this open, though unofficial, Jingoism may lead.

The probability is that at present mankind and the peace of the world are more endangered by "yellow journalism" than by yellow men. Japan has her own problems in Asia. Her statesmen have shown a disposition to make large concessions to outside opinions in order

to retain the good-will of the English-speaking world. The Japanese are too wise to pick a quarrel with the United States on account of the attitude of California toward coolie immigrants. Neither would the Philippines compensate them for the cost and risk of war with a great Western power. It is to be hoped that the conference called by President Harding will tend to reduce the power of the militarists.

Charles Jefferson, D.D., describes the triumvirate behind military preparation as follows:

1. The trained military experts who are interested in war as a science.
2. The contractor and manufacturer of guns and armour-plate employing large numbers in supplying military and naval equipment.
3. The patriotic business man who is scared because he is told that the country is in danger.

"It is in a manufactured atmosphere of suspicion and terror that the militarist rides to victory."

Those who foster international suspicion and military preparedness are a menace to peace and a return to prosperity. War will come, and the probability is that the next great war will bring the end of civilization, but every sane man should lend his influence toward making the coming of such a thing as remote as possible. It is fully demonstrated that armaments do not make for peace. Military preparations only encourage counter-preparations. Japan cannot be reasonably criticized by Anglo-Saxons for adopting in Asia plans and policies which she sees Britain using in Europe and the United States adopting in America. If a conflict with the yellow races is coming, then by appealing to guns, the Western man throws aside all the advantages that Christian civilization has given him. A machine gun operated by a yellow boy is as deadly as one operated by a white soldier. The inventive genius of the white man invites Armageddon, and may destroy civilization by putting deadly weapons into the hands of the awakening Orient.



One of the Gates of Seoul, Korea

Sowing and Reaping

You don't have to believe the Bible in order to know that what a man sows that he must reap, if he gets any harvest at all. During the



The new dreadnaught, H. M. S. "Malaya," presented to the British Navy by the Federated Malay States.

last quarter of a century there has been a wild sowing of materialism throughout all Christendom, and the present generation cannot escape the reaping, no matter how sorrowful and unsatisfactory the harvest is proving. Worse than that, the sowing of today does not give hopeful assurance as one thinks of the rapidly ripening harvest of the "vine of the earth." Rev. 14:18,19. Pursuit of amusement and

gratification of appetite have become a craze with nearly all who have it in their power to indulge. Gambling, extravagance, and waste flourish in the midst of business depression. Cigarettes and tobacco are consumed even by those who are unemployed and unable to get food for themselves and families. The best that a man who sows smoke can expect to reap, is smoke. Nevertheless, such is the present condition of slavery to the weed, that tobacco dealers feel secure of their business, regardless of conditions. Read the following from trade journals:

"The tobacco business is likely to prosper, no matter what the state of general industry may be. People smoke in bad times just as they do in good times."—*Irish Tobacco Trade Journal*.

"Toronto has had a full dose of publicity respecting the army of unemployed. A retailer points out, however, that during the line-up for meal tickets at the King Street unemployment office there was a regular smoke cloud over the men, which goes to prove that a smoker will smoke, even if he can't eat as regularly as usual."—*Canadian Cigar and Tobacco Journal*.

Merchants who deal in the necessities of life, in many instances know what it is to wait long for the payment of grocery or other bills while the user of tobacco who owes the bill is paying out for tobacco what little cash he can scrape up. The enslavement of such a large portion

of the human family to tobacco is all the more remarkable when we consider that the use of the weed was unknown to civilized man until after the discovery of America. Sir Walter Raleigh acquired the habit of smoking from the Indians, and introduced it into England. Four hundred years later we see white men, black men, yellow men, and red men, the world over, bowing in almost idolatrous subjection to a filthy weed that has no food value, that contains a virulent poison, and that perishes with the use and leaves nothing to its devotees but a hankering for more. If you sow smoke, you reap smoke!



Sir Walter Raleigh's pipe, exhibited in a London museum—the first ever smoked by a white man.

The Return of the Beaver

THE return of the beaver, which was threatened with extinction a few years ago, is a matter of more than sentimental interest. Enos A. Mills recently contributed an article to the *Outlook*, in which he advocates the continued protection of this animal for economic reasons. The *Globe* comments on his article as follows:

"Soil, says Mr. Mills, is the chief contribution of beavers to national prosperity. Beavers' work throughout the ages has not only enriched but enormously extended the agricultural area of the country. In beaver ponds accumulated a vast area of the most productive soil.

few of us then thought the beaver of any value except for his fur. No history of Canada would be complete that did not tell something about the beaver. It is probable that the fur trade and fisheries of North America brought more wealth to France than the gold and silver mines of South America brought to Spain. The beaver was once common in all the cooler regions of the Northern Hemisphere, but it is now practically extinct in Europe. The natural colour of the outer coat is reddish brown, with a fine, silky inner coat of greyish colour. The body is about two feet long, and the tail, which is



This photograph shows the royal state coach carrying the King and Queen to the opening of Parliament. The royal coach, built in 1761 for George III, was described as "the most superb carriage ever built." It was designed by Sir Wm. Chambers, and the paintings on it were executed by Cipriani.

Beaver ponds are short lived. In a few years they wash full of sediment and soil. The beaver pond of today is a fertile field tomorrow. Buried and forgotten in our land are millions of beaver ponds. These, during primeval years, furnished plant food for grass and flowers and forests. This soil now is the life of the land, and we possess it. Beaver ponds and dams compel floods to drive slowly; they absorb flood shock and water excess; they delay the run-off and cause the depositing of sediment. . . . There are thousands of localities in our land in which beavers would still be of economic, of educational, and of even higher value to us."

Most of the elderly readers of the *WATCHMAN* will remember the beaver dams and beaver meadows of our childhood days, but perhaps

flat, scaly, and hairless, is about ten inches in length. The beaver cuts down trees of considerable size, and builds dams and houses—which are entered from under water—of sticks and mud. He plasters the mud on with his forepaws, and does not use his tail as a trowel, as is quite generally supposed. The pictures on our back cover page show the work of beavers in tree cutting; also a white beaver, an extremely rare specimen, which was caught in the English river, north of Fort Francis, in the Rainy river district of Ontario.

Darwinism's Death-Knell



LEADING preacher of the English Church has recently caused some consternation in religious circles by declaring himself to be a confirmed evolutionist and boasting that "Darwin has triumphed over Genesis," because "the evolution of species has become an axiom of biological thought." He asserts that "we can no longer deny that all species have developed from primitive forms of life, and that, in particular, man is descended from the lower animals."

NOT PROVED

But we *do* deny, and most emphatically, the proposition that evolution is true, and that it is an axiom of science. Indeed, we assert that the Darwinian theory is out of date, unscientific, and illogical, that it is dead; and in this article we purpose to show that its death-knell has been rung and its epitaph has been written.

As an honest foundation, perhaps, we should quote a method of procedure adopted by an evolutionist and found in F. W. Headley's "Life and Evolution." On page 2 we read: "It behooves us to be 'absolute' when speaking of scientific matters." In other words, we must not take things for granted; we must prove all things, or at least base our deductions on reasonable and proved facts. And yet in that very book, "Life and Evolution," there is not one absolute proof of man's gradual development from primitive life! For instance, on page 232 we read this amazing "proof:"

"High authorities will, as a rule, go on to say that it is difficult to account for the variations which form the material on which Natural Selection has to work.



HORACE G. FRANKS

Evolution in all its forms is one third bad science, one third bad philosophy, and one third bad religion. It has no foundation worthy of the name, and is today discredited by a large number of leading scientists. After more than eighty years of Darwinism the declaration of Paul is still irrefutable: Man is "of the earth, earthy." Man's earliest ancestors can be traced to the garden of Eden and not to the zoological garden, to a Paradise home and not to a cheerless cave.

They are there, they say, and so we may take them for granted and, with Darwin, describe them as spontaneous."

EVOLUTION DOES NOT ACCOUNT FOR THE ORIGIN OF LIFE

Weissman, the evolutionist, found himself in the same predicament, and so we have him declaring that "the assumption of spontaneous generation is a logical necessity." Indeed, every evolutionistic work the writer has read has contained a similar admission. No evolutionist has yet been able to account for the origin of life; to all of them it is a complete mystery. Yet because their theory must have some foundation, they glibly pass over the problem by

making such assertions as those which follow, assertions culled from a vast number which could be quoted had we the space:

"Life probably arose as a result of the operation of causes which may still be at work today causing life to arise afresh."—"Origin and Nature of Life," by Dr. Benjamin Moore, M.A., F.R.S., p. 163.

"Archimedes said, 'Give me a support for a lever and I will move the world.' Just so the Transformist [evolutionist] of today says, 'Give me a living protoplasm and I will remake the whole animal and vegetable kingdom.'"—"Nature and Origin of Life," by Felix le Dantec, p. 249.

"Concerning the main question—that of the origin of life on this earth—men of science, or at least a majority of them, no longer appeal to the intervention of any non-natural or miraculous cause. As believers in the doctrine of evolution, they are content to suppose that at some time after the fiery heat of the crust of our globe had sufficiently cooled to permit of the deposit of water upon its surface, there *must* have been a further continuance of the physico-chemical processes that had



gradually led to the evolution of all the inorganic elements and their compounds from the primal stuff of which the parent-nebula of our solar system was composed."—"Origin of Life," by H. Charlton Bastian, foreword.

"We know that in the far remote past, . . . chemical changes *must have* progressed, and that at last a new kind of synthesis *must have* taken place—a synthesis resulting in the formation of what we call living matter. Men of science no longer doubt that a natural birth of living matter *must have occurred* when the surface of the earth had become sufficiently cool."—"Evolution of Life," by Bastian, pp. 20, 21.

"Organic evolution is a natural sequence of inorganic evolution. . . . How these particular combinations were led up to,—what were the actual steps of the process,—no one can say, but that they **MUST** [capitals not ours] have occurred no person possessing a fair amount of chemical and biological knowledge now doubts."—*Id.*, p. 21.

"The origin of life itself remains unsolved because we do not know what the substance and the environment were in which it first made its appearance. . . . Upon these points there is scarcely need to dwell, because the actual manner in which life arose is beyond our present knowledge."—"Origin of Life," by Burke, of Cambridge University, p. 52.

"We believe that life *somehow* originated on the earth. . . . We come back to this, then, that life *must* have originated from lifeless matter."—"Life and Evolution," by Headley, p. 16.

In the face of such an avalanche of assumptions and suppositions, is it any wonder that Dennis Hird, a well-known evolutionist, is compelled to declare:

"Before it can be ascertained *how* organized beings have been actually evolved, *there must be reached the conviction* that they have been gradually evolved."—"An Easy Outline of Evolution," p. 107.

It is in this remarkable way that the evolution theory has been built up. To quote two more examples. H. Charlton Bastian, a well-known biologist, makes these astonishing suppositions in his "Origin of Life:"

"The doctrine of evolution *being true*, it seems impossible to suppose," etc.—Page 7.

"How otherwise, consistently with the doctrine of evolution, are we to account for," etc.—Page 67.

What, then, happens if one or many of evolution's props be proved faulty?—Just this, that evolution itself is proved a bankrupt theory, composed of negatives and suppositions.

NATURE INDICATES THE MASTER MIND OF THE CREATOR

Again, evolution is based on "chance." But "chance" never produced even a wooden chair, still less the intricate and delicate machinery of a wristlet watch. We do not find beautiful statues growing in marble quarries, nor lifelike paintings appearing spontaneously on paper or on canvas; how much less, therefore, should we view nature's incomparable landscapes, her mountain cathedrals, her living carpet, and her myriad creature forms, and suppose them all to have evolved from an original piece of pro-

toplasmic jelly—evolved by chance, with no guiding mind!

Rather, nature is one vast machine with infinitely complicated parts—a marvel of intricacy—with balances and levers, wheels within wheels, mainsprings and hairsprings, all perfectly adjusted and lubricated; and a sane man can no more imagine nature to be the outcome of chance than he could expect to find a railway locomotive or a Waltham watch growing on a tomato vine. There is more possibility of a map of this world or a modern geographical globe evolving by chance without a designer or a maker than for the earth itself to have come into existence—and to have continued in existence—without a Creator.

MATHEMATICAL EVIDENCE

Or, if we wish to express the vast incredibility of a "chance" universe in mathematical terms, we may do so in Professor Momerie's words:

"When only eleven planets were known, De Morgan showed that the odds against their moving in one direction round the sun, with a slight inclination of the planes of their orbits—had chance determined the movement—would have been 20,000,000,000 to 1. And this movement of the planets is but a single item, a tiny detail, an infinitesimal fraction, in a universe which, in spite of all arguments to the contrary, still appears to be pervaded through and through with purpose. Let every being now alive upon the earth spend the rest of his days and nights in writing down arithmetical figures; let the enormous numbers which these figures would represent—each number forming a library in itself—be all added together; let this result be squared, cubed, multiplied by itself ten thousand times; and the final product would still fall infinitely short of expressing the probabilities against the world's having been evolved by chance."

Even Canon Barnes, the preacher who has so recently been preaching evolution, has to admit that "chance" had no part in the formation of the universe, and hence he gives us a meaningless, self-contradictory jumble of words as his "explanation" of the origin of things. Jehovah tells us that "in the beginning God created the heaven and the earth." No statement could be more simple or more definite. But this professed servant of Jehovah declares from the sacred pulpit:

"From some fundamental stuff in the universe the electrons arose. From them came matter. From matter life emerged. From mind the spiritual consciousness of humanity is developing. At every stage, in this vast process and progress, something new has come, we know not how, into existence. There was a time when matter, life, mind, the soul of man, were not; but now they are."

A MOST IMPROBABLE THEORY

But just here let us quote a statement or two from the early part of this evolutionary discourse. Says Canon Barnes: "In our time

the leaders of Christian thought have, with substantial unanimity, accepted the conclusion that biological evolution is a fact, that man is descended from the lower animals." Yet this declaration was made in almost the same breath as this one: "Evolution was, and still is, *not an observed fact*, but a very probable theory." And so this "shepherd of the Christian flock" forsakes the proved fact of creation and chases after something which, to use his own words, is only "a very probable theory." But as we have seen, evolution is not even a "very probable theory;" it is a most impossible theory. It cannot account for the origin of life; it admits its own ignorance on a number of vital points; its adherents are constantly changing their views and reversing their conclusions; and it supports itself only by a series of "ifs" and "probablys" and "must have beens." It is naught but a theory, and

not a very scientific one either! As Professor Fairhurst, M.A., has said, "this all-comprehensive doctrine rests upon no adequate scientific basis. It is a theory the truth of which it is impossible to establish. Evolution is not an established fact of science. The doctrine of evolution is not science."

GENESIS MORE SCIENTIFIC THAN DARWIN

Lord Kelvin, the world-renowned scientist, once said: "Science positively affirms creative Power. We are absolutely forced by science to believe with perfect confidence in a directive Power, in an influence other than physical or dynamical or electrical forces;" while Professor Bowman, D.Sc., F.R.S., has declared: "God as a final cause of creation—continuance and orderly sequence as the result of His will—is the only satisfactory explanation which the foremost scientific thinkers now admit."

In face of these definite assertions of the world's leading men of science, it is manifestly absurd to declare that "Darwin has triumphed over Genesis." Darwinism is out of date; it is dead—killed by true science and clear logic. So-called scientists and so-called theologians may recite their "learned" assumptions about man's evolution; they may string together their fanciful guesses; they may marshal in a long



"Sandy,"
the
Famous
Orang-
outang
of the
London
Zoo

Building on Sand

What Leading Evolutionists Admit About Their Foundations

"Of the beginning of what was before the present state of things, we know nothing, and speculation is futile."—Prof. Edward Clodd.

"The great stubborn fact which every form of the theory encounters at the very outset is that, notwithstanding variations, we are ignorant of a

single instance of the derivation of one good species from another. . . . The world has been ransacked for an example, . . . but we only give utterance to the admissions of all the recent advocates of derivation theories when we announce that the long-sought 'experimentum crucis' has not been discovered."—Professor Winchell, in "Doctrines of Evolution," p. 54.

"It is true enough that naturalists have been unable to find a single unquestioned instance of a new species. . . . It is therefore impossible at present to place the question beyond dispute."—Professor Conn, in "Evolution of Today," p. 23.

"No two scientists are agreed as to what is the cause of the supposed changes of species."—Id., p. 337.

"Natural selection is almost universally acknowledged as insufficient to meet the facts of nature, since many facts of life cannot be explained by it."—Id., p. 243.

procession their many probabilities and possibilities; but no honest-hearted, clear-thinking man can accept their strange theorizings. When scientists talk about man's relationship to the ape, their ramblings are humorous; but when preachers proclaim that Darwin knew more than the inspired writer of Genesis, that an evolutionist has triumphed over the Creator, then their remarks are an offence to true Christians. And what makes the position still more deplorable is the fact that a brief examination of the evolution theory and the admissions of its advocates reveal the bankruptcy of that theory which some "Christian" preachers would accept in the place of the gospel of Christ.

Darwin has *not* triumphed over Genesis; rather, common sense and true science have triumphed over Darwin. Darwinism is an exploded error, a bankrupt scheme, an impotent theory. Scientists themselves are proclaiming its demise; its death-knell is being tolled; and over its grave can be erected a tombstone on which is inscribed this epitaph:

"The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." "Where is the wise? where is the scribe? where is the disputer of this world?" "The wisdom of their wise men shall perish."—*The World Outlook, Melbourne, Australia.*

Being a Comfort to Others

SOME people have love in their hearts, while in disposition, in speech, in expression, they lack lovingness. St. Paul teaches us to have not only a kindly heart, but a gracious manner. In his epistles he exhorts to the rarest delicacy of courtesy. Perhaps we do not give sufficient emphasis to this phase of Christian

culture. We condemn lying, as well we may, but we forget that rudeness is a sin, too, as are also thoughtlessness, discourtesy, censoriousness, sharpness in speech or tone. St. Paul names "whatsoever things are lovely" among the ideal qualities of Christian character. Our



Is Evolution a Fact?

The Admissions of Leading Evolutionists of Today

"We cannot think the theory yet converted into a scientific fact, and those are perhaps the worst foes to its success who are over-hasty to take it and use it as a proved fact."—Professor Whitney, of Yale University.

"Nothing has been positively proved as to the question at issue. . . . From its very nature, Evolution is beyond proof. . . . The difficulties offered to an unhesitating acceptance of Evolution are very great."—Professor Conn, in "Evolution of Today."

"The theory of Evolution is not yet proved by any demonstrative evidence. An absolute demonstration is impossible."—Dr. J. A. Zahn, in *Popular Science Monthly*.

"Though we must hold to our faith in the evolution of species, there is little evidence as to how it has come about, and no clear proof that the process is continuing in any considerable degree at the present time. . . . The thought apparent in our minds is that knowledge of the nature of life is altogether too slender to warrant speculation on these fundamental subjects. Did we presume to offer such speculations, they would have no more value than those which alchemists might have made as to the value of elements."—Professor Bateman.

religion should be beautiful, winning. We are to please others for their good to edification.

Those who live thus gently, thoughtfully, beautifully, will always be a comfort to others with whom they live. A pastor was commending religion to a boy, expressing the hope that he would give his heart to God in his youth. "Religion is a continual joy," he said. "Look at your sister Sarah. How much that dear girl enjoys her religion!" "Yes," drawled the boy with frank candour, "Sadie may enjoy her religion, but nobody else in the house enjoys it." The boy's judgment may have been harsh and unjust, but there are professing Christians of whom it is true that their families do not enjoy their religion. It is not sweet. It is not a comfort to people. It is critical, rasping, censorious, exacting. It was a serious condemnation of this girl's religion that her family did not enjoy it.—*The Wider Life.*



WHEN Moses was comparing the heathen with Israel, he said, "Their rock is not as our Rock." When Christ was portraying the difference between the wise man and the foolish man, He declared that the wise man built on the rock, but that the foolish man built upon the sand. In both these scriptures, the great difference between the two classes is shown by the radically different foundations upon which they build.

The rock on which every false and heathen religion in the world is built, is the natural immortality of the human soul; and by that very token it may be known that this doctrine cannot also be the rock upon which the true church of the living God is built. Our rock is Christ, the Creator, the Fountain of life, the Rock of Ages.

A DIVINE REVELATION

Jesus Christ, while on earth, when addressing His Father in prayer, declared, "Thy word is truth." King David said, by inspiration: "The word of the Lord is right." And the apostle Peter, in speaking of the prophetic portions of God's word, said: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." Indeed, the prophecies of the Bible irrefutably demonstrate the truth and divine origin of the Book. Through the prophet Isaiah, God says to men: "I am the Lord thy God which teacheth thee to profit;" and Job, who received the highest commendation from his Maker, asks the question, which is also a challenge, "Who teacheth like Him?"

1. Keeping, then, before our minds the premise that God's word is the truth; that "the word of the Lord is right;" and that it is "more sure" than the testimony of our own

natural senses, let us inquire, What does the word of God teach us on the subject of man's relation to immortality? In other words, Is man mortal or immortal by nature, according to the Bible?

"GOD ONLY HATH IMMORTALITY"

In Psalms 36:9 we read of God: "With Thee is the fountain of life." And in 1 Timothy 6:15,16 the Spirit of inspiration declares that God is "the blessed and only Potentate, the King of kings, and Lord of lords; *who only hath immortality.*" This glorious attribute of self-existence is the grandest and most fundamental distinction between God and all His creatures, and also between the one true and living God and all the supposed gods. That is why the Lord says in Deuteronomy 32:39, 40: "See now that I, even I, am He, and there is no god with Me: I kill, and I make alive; I

wound, and I heal: neither is there any that can deliver out of My hand. For I lift up My hand to heaven, and say, I live forever."

Now as these clear and unconditional statements declare that God only hath immortality, the man who believes the Bible, knows of a surety that no



An Old Welsh Church

TALITY

ble Argument

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."
1 John 5: 10-12.

created intelligence, either in heaven or on earth, is immortal by nature.

MORTAL MAN

2. In harmony with this primary deduction is the fact that although in the Bible God refers to man's soul and spirit more than one thousand seven hundred times, in not a single instance does He expressly or inferentially state that man has either an immortal soul or a deathless spirit. Indeed, the word "immortal" occurs only once in the English Authorized Version of the Bible; and then, like the text we have already quoted, which says that God "only hath immortality," it is used with reference to God alone. This solitary instance of the use of the word "immortal" is found in 1 Timothy 1:17:

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen."

Here is a corner of the Mount Hope Cemetery in Dorchester, Massachusetts, where are buried temporarily Chinese who die in New England. After ten years the bodies are disinterred, and the bones cleaned and sent back to China. Then the monument dealer buys back the tombstone and sells it over again.



These scriptures testify that "the only wise God" is the only one who hath immortality. Therefore, for puny, sinful men, subject to disease and death, to claim to share by nature in God's exclusive attribute of immortality, is in reality an act of blasphemy, which is only a prelude to robbing God of His glory by the claim that man is also "eternal" and "invisible" as well as "immortal." Nay,—startling as it may be to many minds, to affirm it,—in very deed the full results of this immortality theory as it relates to man, have actually been exhibited in that gigantic system of pretentious error known as Christian Science. By affirming that "immortal man is coexistent and co-eternal with God," and that "man is not matter; he is not made up of brain, blood, bones, and other material elements," Mrs. Eddy lifts man theoretically to an equality with God, and virtually declares that man is "eternal," "immortal," and "invisible."

3. Not only does the Bible negatively show that God "only hath immortality," but the inspired word positively and repeatedly declares that man is mortal. Thus we read:

"O Lord, Thou art our God; let not mortal man prevail against Thee." 2 Chron. 14:11, margin.

"Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17.

"Lord, what is man, that Thou takest knowledge of him? or the son of frail, mortal man, that Thou makest account of him?" Ps. 144:3 (The Newbury Bible).

"Let not sin therefore reign in your mortal body." Rom. 6:12.

"He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11.

"For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:11.

IMMORTALITY THROUGH CHRIST

Do I hear some reader raising the objection

that these passages of Scripture refer to the mortal *body* and not to the *soul* or *spirit*? I reply, The last three of these six texts do speak of the body, but the first three texts plainly declare that the whole man is mortal. And that this conclusion is strictly in harmony with all

other Biblical evidence on the subject is shown by the simple and logical deduction from such a premise, which is found in the inspired statement that God will give immortality to those only *who seek for it*:

"To them who by patient continuance in well-doing



The Cemetery and Monument to Canadian Soldiers on Vimy Ridge

The Silent City

EUGENIA RALSTON

O city of silence! O city of tears!
O city as old as the death-ridden years!
What secrets thou holdest! what hopes once so bright!
And hidest crimes darker than Stygian night.

O city of mystery! city of doom!
Thy gateway stands wide, there is ever found room
For all the newcomers; and early we learn
That none, none, who enter thee ever return.
Thy halls may be marble, their portals vine-dressed,
Thy lawns like green velvet, adornments the best,—
We fear thee; we know thee; we well understand
Our loved ones have gone to the enemy's land
When they enter thy gates. And never in tower,
Or earth's deepest dungeon, at night's darkest hour,
Were prisoners guarded, for crime or for whim,
By fetters so binding or warder so grim.

O city of silence! O city of peace!
In thee is nepenthe; in thee troubles cease.
'Tis true the grim warder our loved ones is keeping;

But they rest from their labours; how sweetly they're
sleeping!

'Tis as if our Creator, to shield the doomed race,
When man, through his folly, the avenger must face,
A city of refuge for them had prepared,
That long years of anguish they thus might be spared.
To this city of refuge they one by one flee.
Oh, is it not best so? Who cannot this see?

But thanks to our Father, and thanks to our Lord,
Thy shadowy silence—the Scriptures record—
Is only a refuge. God's children there all,
But peacefully wait for the Life-giver's call.

'Twas Lucifer's triumph when man disobeyed.
'Twas Christ's on the cross—when in death He was laid
In Joseph's new tomb. And the warder so grim
Who holds fast our dead is now subject to Him.
With angels unnumbered the Redeemer will come,
To gather His saints and to carry them home,—
From the enemy's land He will bring them again,
Our Lord and our Saviour, the Saviour of men!

seek for glory and honour and immortality, eternal life." Rom. 2:7.

Then, as a final evidence that immortality is not an inherent quality of human nature, the word of God declares:

"This corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:53.

If immortality has to be sought for, man cannot by nature possess it. If immortality has to be "put on," man cannot now be wearing it. In fact, the apparent tautology in the last text quoted, which appears to make God say the same thing twice, may be explained by the suggestion that the first sentence in the text probably refers to the body, and the last sentence to the soul. Then it would only be in harmony with the tenor of all Scripture on the subject, to read the text thus:

"For this corruptible *body* must put on incorruption, and this mortal *soul* must put on immortality."

THE SOUL CAN DIE

4. As, therefore, sinful man is mortal by nature, both in soul and body, it inevitably follows that the human soul can *die*. And the testimony of the Bible on this phase of our subject is abundant and explicit. We read:

"Samson said, Let my soul die with the Philistines." Judges 16:30, margin.

"He made a way to His anger; He spared not their soul from death." Ps. 78:50.

"Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die." Eze. 18:4.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

Many other scriptures could be quoted to show that the soul is as subject to death and destruction as the body.

"THE WAGES OF SIN IS DEATH"

5. The final fate of wicked men, as depicted in the Bible, only confirms all the other testimony adduced to show that immortality does not inhere in any part of the human entity. Nothing less than the utter annihilation of the incorrigibly wicked, is involved in the statements which follow:

"Thou hast rebuked the heathen, Thou hast destroyed the wicked, Thou hast put out their name forever and ever." Ps. 9:5.

"Yet a little while, and the wicked shall not be." Ps. 37:10.

"Consume them in wrath, consume them, that they may not be." Ps. 59:13.

"Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 104:35.

"For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall

drink, and they shall swallow down, and they shall be as though they had not been." Obadiah 16.

Isaiah 41:11, 12 says that the wicked shall be brought to nothing; and the last chapter of the Old Testament says that they shall be brought to ashes.

Man, therefore, is not immortal, either in spirit, soul, or body. An all-wise God would never be guilty of making our father Adam immortal, and then telling him that if he ate of the forbidden tree he would "surely die;" for an immortal man never could die, whatever he did.

IMMORTALITY BROUGHT TO LIGHT

Immortality is the gift of God to all who desire it. This gift has been committed into the hands of God's dear Son for man:

"Our Saviour Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

The centre of the gospel is Christ himself, who is "the way, the truth, and *the life*." To Martha He declared, "I am the resurrection and *the life*."

"As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26.

"In Him was life; and the life was the light of men." John 1:4.

"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

No man has immortality by nature; and no man ever will possess it unless he seeks it earnestly at the hand of Christ. The glorious reward of a life that measures with the life of God will be bestowed at the second coming of Christ, upon all who have sought for it in God's appointed way. But those deluded sinners who have lifted up their horn on high to declare themselves immortal, and therefore in no need of the eternal life which Christ offers them, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Vancouver, B. C.

THE door is flung wide open to Spiritualism by the teaching that man has life in himself,—immortality by nature,—and that death is not really death, but another form of life. The Scriptures close this door of peril, teaching us that man is mortal, that death is really death, and that immortality is the gift of God through Christ by the resurrection from the dead. Clearly and definitely the Bible teaches that God only hath immortality.



A Sunday School in Africa

"Life is real! Life is earnest! And the grave is not its goal!"

Mission Work in British West Africa

MALCOLM N. CAMPBELL



FOR more than a century the gospel of Christ's redeeming love has been proclaimed on the West Coast of the Dark Continent. It is in this section that the terrible slave trade flourished in former times until the indignant roar of British guns put a final end to the infamous traffic.

The Church Missionary Society of England, that great pioneer missionary organization, blazed a trail through the forests and jungles and planted the cross in native villages and towns that for centuries had lain in darkness and in the shadow of death. Since then several American societies have opened work in various sections. The Sudan Mission, representing the Christian Alliance of America, has done a splendid work. The United Brethren in Christ, whose work is familiarly known as the U. B. C. Mission, is very active, and is doing a noble work in evangelizing the native populations. The Seventh-day Adventists, in their world-wide missionary activities, have planted their work in West Africa also. They have

established schools and medical dispensaries in native villages, and in their more advanced institutions of learning are training native teachers to carry the gospel message to their fellow-countrymen.

West Africa has long been known as the "white man's grave," and thus a most unfortunate impression has been created, which does the West Coast of Africa a grave injustice. The dissipation and immorality of many of the white traders who come to West Africa have done more to break down their health prematurely than has the climate or the tropical sun. There are missionaries who have laboured in this section of Africa for from six to fifteen years without a furlough, who are still enjoying good health. This, however, is the exception. It is generally believed that a missionary should have reasonably frequent periods in a cooler climate to maintain his vigour and usefulness.

British West Africa includes Nigeria, Gold Coast, Sierra Leone, and Gambia. The first-mentioned colony is the most densely populated part of Africa. A comparison of the following

percentages of population in Africa will show how densely Nigeria is inhabited: South Africa 12.6, British East Africa 16.3, Uganda 26.8, British West Africa 44.4, Nigeria 106. Upward of thirty million people are crowded into that colony. Mohammedanism has gained a strong ascendancy over the people, and the reason is not hard to find. The native African is an ardent polygamist. His wealth and social standing are gauged by the number of his wives. They work for him and increase his wealth and enable him to buy more wives. They cost from \$12 to \$35, according to physical fitness and the importance of the family from which they come. Strange to say, there appears to be no bad feeling among the wives at the acquisition of still other women to share the heart and hearth of their multiple husband. This is because neither love nor sentiment plays any part in the native matrimonial arrangement. It is largely a commercial transaction. Christian missionaries require converts to abjure polygamy and content themselves with one wife. This is a severe test to their faith, and many find it altogether too much of a sacrifice.

The Mohammedan missionaries tell the natives that they are the representatives of the same God which the Christians worship. They assure the polygamist that he may be a worshipper of the true God and still keep his wives. They further work upon his debased soul by picturing a heaven where each "true believer" has an unlimited number of dusky beauties at his command. This looks like a reasonable sort of religion to the African, so he repents of his sins according to the Mohammedan formula, and is duly received as a candidate for a share in the Mohammedan heaven.

A few days ago, while the writer was on a tour in the interior of Sierra Leone, a native applied for baptism and church membership. He had been in touch with religious teaching for two years, and felt impelled to be a Christian. The missionary questioned him regarding his personal experience, and finally asked him how many wives he had. He counted slowly on his fingers and gave the result of his calculations. The missionary reminded him that it would be necessary for him to let all his women go but one, and live with her only. "How shall I live if they go?" asked the native; "I will starve with only one woman to work for me." The missionary suggested that he go to work and support himself. The native frankly admitted that he was too lazy to work. It was pointed out to him that laziness and Christianity were quite incompatible, and

he was admonished to mend his ways, both as to indolence and polygamy, before he could be baptized. He went away "exceeding sorrowful," for he had many wives. But in spite of all handicaps, the cause of Christ is moving steadily onward. The Holy Spirit is doing His work, convincing of sin and giving repentance, and many noble men and women, who are bearing splendid witness to the power of God to cleanse and renew the soul, are being raised up among this people.

Churches, schools, and hospitals are springing up in many parts of the field, and the uplifting influence of Christianity is extending farther and farther into the realms of heathen darkness. None can deny the fact that Christianity is the only religion that raises the heathen out of their degradation and misery. Mohammedanism only confirms them in their heathenism, and does not lift an ounce in the scale of moral improvement.

There is still much to be done before Africa is evangelized. But Africa is not the only needy field; think of Asia's millions also. The church of Christ in civilized lands must not relax its efforts in raising money and training recruits to carry the gospel to lands of darkness. That is the big task before the church today. Never should Christians forget the promise, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Watford, Herts, England.

Tomorrow

How many hearts with longing hopes
Are waiting for tomorrow;
To some 'twill bring its wealth of joy,
To some its cup of sorrow.
We bear the burdens of today,
And often find them lighter
In thinking that tomorrow's sky
Will be a little brighter.

Our hearts would oftentimes grow faint,
And we be still more weary,
The world would have less charms for us,
And life seem dark and dreary,
If it were not for hopes that cling
To something yet before us;
Tomorrow's hand of promise holds
Its silken curtain o'er us.

The grief that rends our hearts when death
Earth's tenderest ties doth sever,
E'en though upheld by unseen hands,
We could not bear forever.
Our loving Father hath ordained
For us surcease of sorrow,
And so hath put within our hearts
Hopes of a blest tomorrow.

—*Rev. W. R. Fitch.*



Rt. Hon. Andrew Bonar Law, a Canadian, who resigned some months ago from government leadership in the British House of Commons.



Coptic pilgrims from Egypt bathing being taken to guard against the pollu



This beautiful airplane view of the Capitol and grounds, Washington, D. C., shows the great dome, nearly 350 feet high, with Senate and House of Representatives Chambers.

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At the Jordan river, Palestine. Steps are taken to avoid the "holy waters" by plague germs.



The Prince of Wales is here seen admiring a prize bull recently exhibited at a cattle and poultry show in London.

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A general view of Tangier, Morocco, opposite Gibraltar. France and Spain both claim special interests in Morocco.

The League of Nations in the Light of Prophecy

FREDERICK W. JOHNSTON



PERMANENT league of nations is an impossibility, for Bible prophecy points out the difficulties attending all attempts at such a coalition. The identity of the nations of the world, their rise, career, and destiny, have

long been revealed in the prophecies of the Bible. Many centuries ago, even before the Christian era, the Lord gave to a heathen king a prophetic delineation of the world's great monarchies, reaching down to, and including, the modern nations. During the silent hours of the night, while wrapped in thoughtful meditation and wondering what would transpire in the future, the king was given a dream by God in which a great metallic image stood before him. This image's head was of gold, his breast and arms of silver, his sides of brass, his legs of iron, and his feet a mixture of iron and clay. (See Dan. 2: 31-33.)

DANIEL'S PROPHECY AND THE LEAGUE OF NATIONS

In this dream were represented four great universal empires, the last of which was to be divided into ten parts, corresponding exactly to the ten toes of the image. It is with the toes—the ten parts—that we are particularly concerned in this article; for, as we shall prove farther on, the toes represent the modern nations of Europe, and what is said concerning them limits the possibilities of the proposed League of Nations.

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However, before asking the reader to accept the conclusion arrived at in the preceding paragraphs, it will be necessary to deal with each division of the symbol used in the prophecy, taking them consecutively.

The question immediately arises, What warrant have we for concluding that the four divisions of the image indicated by the four different metals, are symbolic of four great empires? The answer is determined by the interpretation given by the prophet to the king, before whom Daniel was called to reveal the dream after all the other wise men had failed. And as we take cognizance of Daniel's revelation, it will be seen that the interpretation of this prophecy is not that of human conjecture.

DANIEL INTERPRETS THE KING'S DREAM

For the sake of brevity we will not enter into a discussion of the dialogue that took place between the wise men and the king, nor of their failure to reveal the dream and

their own personal acknowledgment that they could not do so, nor of the penalty prescribed by the king should they fail to interpret the dream. Sufficient to say that, after having been given time, Daniel obtained a divine revelation from God concerning the dream, which he personally told to the king himself, and that Providence had so arranged the affairs of the kingdom that Daniel was exalted above the wise men of Babylon.

We therefore raise the question, What in-

Human nature is selfish, and national interests and ambitions constantly conflict, bringing about new national alignments and alliances. For example:

The ambitions and projects of Spain in the seventeenth century, of France in the eighteenth century, and more recently of Germany, provoked alliances against them that lasted long enough to humble the aggressor but disappeared as soon as the danger was past. For centuries it has been the crux of British foreign policy to stand as the defender of European and world liberty by supporting and maintaining the balance of power on the Continent. In pursuance of this policy, she was allied with Germany against Napoleon in 1815, with France and Turkey against Russia in 1854, and with France and Russia against Germany and Turkey in 1914-18. Indeed, if we go back over a period of five hundred years of history, we shall see that in the kaleidoscopic record of national conflicts, England has at one time or another been allied with practically every nation in Europe and again at war with the same nations.—Editor.

terpretation did the prophet give of this great metallic symbol? In verse 36 Daniel begins his explanation of the dream, and in the last clause of verse 38 he tells the king, "*Thou art this head of gold.*" To show that he meant the kingdom and not the king merely, he continues: "And after thee shall arise another *kingdom* inferior to thee, and another *third kingdom* of brass, which shall bear rule over all the earth. And the *fourth kingdom* shall be strong as iron." Verses 39, 40.

The kingdom over which King Nebuchadnezzar was ruling was Babylon. Therefore, this was the empire represented by the gold. (See also Jer. 51:7.) The kingdom which succeeded Babylon was Medo-Persia, as the Scriptures prove; for when, at the great feast of Belshazzar, described in Daniel 5, the mysterious handwriting on the wall was explained by Daniel, he read these words of doom: "Thy kingdom is divided, and given to the Medes and Persians." Verse 28. This was in the year 538 B. C. The next kingdom was Greece; for she conquered the Persians at the battle of Arbela, 331 B. C. The rule of Greece ended in 146 B. C., when Rome assumed universal sway and continued to rule for more than six hundred years. In 476 A. D. she met her overthrow at the hands of the northern barbarians; and when the various nations were settled in their

respective territories, with their boundaries permanently fixed, it was found that Rome had been divided into exactly ten parts, corresponding precisely to the ten toes of the image. These ten divisions represent the modern nations now occupying European countries, and these are the nations that are especially concerned in the league.

IRON AND CLAY WILL NOT CLEAVE ONE TO THE OTHER

The question arises, Will these nations ever become consolidated? Will the proposed league be a permanent success? If we regard prophecy as the foundation upon which to base our conclusion, we must say that a permanent league is an impossibility. Evidently, however, the Lord foresaw that such an attempt would be made by the nations in the latter days; and as if to settle the question once and for all time, He declared through the prophet Daniel: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: *but they shall not cleave one to another, even as iron is not mixed with clay.*" Dan. 2: 43.

PAST ATTEMPTS

Various attempts, however, have been made to combine these very nations, but all to no purpose. Charlemagne tried it. And so did Charles V, Louis XIV, and Napoleon. Finally



First conference of "The British Empire Service League," at Cape Town, South Africa. Representatives from Great Britain, South Africa, Canada, Australia, and New Zealand were present.

Emperor William II of Germany entertained the ambition to subject the world to the autocratic rule of Prussianism. But the fate of such a project had been foretold in this prophecy, and the reason the Allies were victorious was not because of any superiority in military preparedness, for they were really unprepared when the war broke out. The one main reason was because the word of God could not fail, and the Allies were fighting for a cause that, even before the war began, was destined to win.

This clause, "they shall not cleave one to another," annihilates the League of Nations and forever shatters the hope of any earthly human potentate's being able to bring about

a permanent confederation of the nations. The present European countries must remain in the same divided condition until the setting up of the kingdom of Christ; for we read: "*In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.*" Verse 44. The present kingdoms, therefore, will remain until the coming of Christ, at which time they shall be destroyed and superseded by the kingdom of Christ. May the Lord help us all to be prepared.

Calgary, Alta.

The Shallowness of Infidelity

°° GEORGE S. BELLEAU °°

THE French nurse who attended Voltaire during his last sickness, upon being urged to attend an Englishman whose case was critical, asked, "Is he a Christian?"

"Yes," was the reply, "he is,—a Christian in the highest and best sense of the term, a man who lives in the fear of God. But why do you ask?"

"Sir," she replied, "I was Voltaire's nurse in his last illness, and for all the wealth of Europe I would not see another infidel die."

A writer tells of a prominent infidel lecturer who lay dying, much disturbed in mind. Friends gathered around the death-bed, and sought to quiet the sufferer by exhortations to "hold on to the last." "Yes, I have no objection to holding on," was the reply, "but will you tell me what I am to hold on to?"

These two examples show us the shallowness of infidelity; at death there is nothing to "hold on to"—no hope beyond the grave. Yet it is to this class that many so-called Christians are indebted for their arguments against the Bible. We often hear the experience of Jonah referred to as the "fish story," and all kinds of arguments are presented to disprove the "Thus saith the Lord." This story furnishes one of

the most popular objections to the inspiration of the Bible.

The writer has noticed that most of the objections raised against the word of God by the higher critics are founded upon unbelief in the very things that Jesus alluded to and recognized as facts while He was here on earth. There are the creation, the flood, the destruction of Sodom and Gomorrah, and the incident of Jonah and the whale, and upon each of these facts Christ put His seal of approval by quoting it to illustrate some teaching. Yet these are the very things we are told are fairy tales. Is it possible that the higher critic and the infidel choose these events sanctioned by Christ, to undermine our faith in Christ? Are we as Christians aware of this fact, or are we falling into the critic's toils? If we fall into his net, the day is coming when we shall have nothing to "hold on to,"—that day when we face the grave and the judgment.

But, after all, what is there in the book of Jonah that Christians cannot believe? Christ himself said that this incident in the life of the prophet was a type of His own death and resurrection; for said He, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three

nights in the heart of the earth." Matt. 12: 40. Christ used Jonah's experience as the most solemn sign of the most solemn event of His life on earth. And He has expressly told us that in the great judgment day the men of Nineveh shall rise up and condemn the men of the generation who listened to His teachings, because the Ninevites repented at the preaching of Jonah, and behold a greater than Jonah was teaching them.

To us who believe in the greatest miracle of all, the incarnation and resurrection of Christ, it is but a little thing to believe that God saved Jonah in this way—a type of our Saviour's resurrection. We have no alternative but to believe Christ's word that He did so; and, on the other hand, God had many methods at His disposal by which He could make such a thing possible.

A popular member of Parliament said that science would not hear of a whale with a gullet capable of admitting anything larger than a man's fist, but that horses, sea calves the size of an ox, and a reindeer without horns, had all been found at different times inside of sharks. Several times men also had been found—in one instance a man in a coat of mail.

In 1758 a sailor fell overboard from a frigate in the Mediterranean, and was swallowed by a shark. The captain had a gun fired at it, and the creature cast the man out of its throat, and he was taken up alive, but little injured. The fish was harpooned, dried, and presented to the sailor, who went around Europe exhibiting it. It was twenty feet long.

An account is given in the *Expository Times* for August, 1906, of a sailor's being found inside a whale when it was cut up. This took place off the Falkland islands in 1891.

The miracle recorded in the book of Jonah consists in the prophet's being preserved alive for a considerable length of time, part of the time, at least, in a state of consciousness. The Bible says, "Now the Lord had prepared a great fish to swallow up Jonah," and surely the Creator of all is as well able to prepare a fish in which a man's life would be preserved, as our modern engineers are to prepare a submarine for the same purpose.

Mr. Bullen, an experienced whaler, speaking of what he has actually seen, says that a shark fifteen feet in length has been found in the stomach of a sperm whale. He also says that, when dying, the sperm whale always ejects the contents of its stomach. He tells of one full-grown whale which was caught and killed on one

of their voyages, that ejected from its stomach food in masses of enormous size; adding, "Some of the pieces were estimated to be as large as our hatch-house—eight feet by six feet by six feet."

And yet all that the Bible asks us to believe is that a whale swallowed a man!

To the Christian the word of our Lord is enough,—"Jonas was three days and three nights in the whale's belly;" and the writer prefers the word of the Lord Jesus to that of all the scientific men who ever lived.

Kingston, Ont.



Faith

It is said that one day when Bonaparte was reviewing some troops, the bridle of his horse slipped from his hand, and the horse galloped off. A common soldier ran, and laying hold of the bridle, brought back the horse to the emperor's hand, when he said to the man:

"Well done, captain."

"Of what regiment, sir?" asked the soldier.

"Of the guards," answered Napoleon, pleased with the instant belief in his word.

The emperor rode off; the soldier threw down his musket, and though he had no epaulettes on his shoulders, no sword by his side, nor any other mark of advancement, he ran and joined the staff of commanding officers. They laughed at him, and said:

"What have you to do here?"

"I am captain of the guards," he replied.

They were amazed, but he said, "The emperor has said so, and therefore I am."

In like manner, though the word of God—"He that believeth on the Son hath everlasting life"—is not confirmed by the feelings of the believer, he ought to take the word of God as true, because He said it, and thus honour Him as a God of truth, and rejoice with joy unspeakable.—*Selected.*



Love, and Lift!

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

—Howard Arnold Walter.

The Chu

FREDERICK W.
STRAY

“I saw a great
tumult, but
I knew not
what it was.”
2 Sam. 18: 29.

*Christ on the Mount of Olives
talking to His disciples about
the end of the world.*



THE end of the world” is an expression often used in the Scriptures, but seldom mentioned in the sermon of today. “What shall be the sign of Thy coming, and of the end of the world?” (Matt. 24:3) asked the disciples of the Lord Jesus. “There shall be *signs*” (Luke 21:25), was His reply. The only purpose of signs of an approaching catastrophe is as warning signals that it is near at hand, that those on the stage of action at the time may do whatever is essential to make preparation to escape the ruin predicted. The Saviour, in answering the disciples’ question regarding the signs that should presage the end of the world, enumerated several series of events, which He set forth as signs of the end. Then He added

the admonition: “So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” Luke 21:31.

SIGNS OF THE TIMES

Signs of the end of the world were to be witnessed in the sun, moon, and stars; then should come “distress of nations, with perplexity,” and the failing of men’s hearts “for fear, and for looking after those things which are coming on the earth.” Luke 21:25, 26.

What are the facts concerning conditions among the nations of the world today? Conditions are precisely as portrayed in the answer of Jesus to His disciples’ question. The most colossal, terrifying, world-upsetting war in all earth’s history has just been fought

ch and the End of the World

among earth's most civilized nations—those nations where the lamp of Christianity has burned most brightly. The war has been followed by a wave of criminality, of profiteering, of sensuality, of revolution, threatening all the foundations of ordered and established society, such as has never in modern history appeared in the aftermath of war.

What does the church of Jesus Christ have to say in this hour? What is the all-absorbing topic of conversation in its conferences and assemblies, giving mould to the message the church is to bear to the world concerning this time to which we have come?

THE CHURCH NEEDS AN AWAKENING

To those who scan the church notices in the city papers from week to week, and to those who listen to the sermons of the day, it is but too painfully obvious that the church is rooted in its traditionalism,—that it apparently is limited as to subject-matter concerning the new time to which we have come, seemingly unable to bear an adequate message concerning it. But it is not for lack of subject-matter provided by the first apostles of Christianity. In the New Testament Scriptures we find most definitely and graphically portrayed the very time to which we have come, when conditions indicate the dissolution of the old-world order and the time near when “the kingdoms of this world” are to “become the kingdoms of our Lord, and of His Christ.” Rev. 11:15.

Then why is the prophetic portion of the New Testament neglected and unapplied by the ministry at this time? May not the answer be found in this—that the church has committed herself to an idea of the establishment of the kingdom of God on earth, in a certain way and method, toward which goal she believed

Albanian peasant in front of his ruined home, which had been destroyed by an earthquake.



herself triumphantly advancing when she was astonished and disappointed beyond measure by the outbreak and continuance of the World War in the very heart of Christendom, where she had supposed herself building the kingdom of God upon the preaching of the “Fatherhood of God and the brotherhood of man”? May it not be that the church, so long committed to a theory concerning the method of the setting up of the kingdom of God on earth, is obsessed with a sort of determination to have her own way, which she has come to believe is God's way, and from which not even a world war in her very midst can shake her? Nothing is more apparent to the candid inquiring reader of the New Testament than that Jesus taught, and the apostles recorded, a catastrophic end of this present world order and the setting up of the kingdom of God in mighty acts of divine intervention. Therefore, all the signs foretold by our Saviour lead us to the consummation of the Christian's hope in the visible, literal, and personal return of the Lord Jesus, to put an end to the present world order and to establish the kingdom of God on earth.

SUBSTITUTING HUMAN ACTIVITY FOR DIVINE POWER

Failing to bring peace on earth by converting the world, it seems that the church now hopes and expects to bring about the kingdom of God in some other way, which, it is freely acknowledged, may require centuries of time to accomplish even imperfectly. She expects to do this by organic church union, by persuad-

ing and compelling the state to legislate righteousness into social relationships,—in short, by giving herself to a program of social and civic betterment; by using some method that will save the nations as a whole instead of by individuals, she considering the latter process, after so many centuries of failure to have God's will done on earth as it is in heaven, too slow.

Therefore, with such a purpose and such a vision,—with the work of the church reaching into the distant future,—is it any wonder that

fession, even if humiliating in the extreme, she would break the strong fetters which have bound her, and men and women in the church would have their minds directed to the apostolic teaching which would, if received, fill them with hope in this dark and trying hour, when men's hearts are "failing them for fear, and for looking after those things which are coming on the earth."

THE INFLUENCE OF TRADITION

However, such is the power of entrenched



THE DARK DAY, May 19, 1780.—So called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. . . . The true cause of this remarkable phenomenon is not known.—*Noah Webster's Dictionary* (edition 1869), under *Explanatory and Pronouncing Vocabulary of Noted Names of Fiction, etc.*

the church has little to say about the end of the world, for that means the end of her program before she has opportunity fully to work it out? It seems to the writer that now, since the close of the great World War of Christendom, and the resulting world ferment in which the tendency is strongly away from ancient altars, when faith is dimmed, when hate and greed for gold have supplanted love for neighbour and regard for his property rights, the church should actually acknowledge that her idea of the establishment of the kingdom of God on earth is not the plan revealed in New Testament prophecy. Thus, by honest con-

traditionalism in church organization, that every effort is made to bolster up the tottering ghost of post-millenarianism and to keep the people from the plain apostolic teaching. Still, some of the ministers of these churches, as well as some of the members, have broken away from traditionalism in this matter, and have found great satisfaction and comfort in the New Testament description of the setting up of the kingdom of God in the earth, and in the signs that the day is rapidly nearing when "this same Jesus, . . . shall so come in like manner" as He was seen to "go into heaven." Acts 1:11; see also John 14:1-3.

In view of the World War, the present distress and perplexity among the nations, and many other signs proclaiming loudly that the "day of the Lord is near," it seems to the writer that the church is largely without an adequate pronouncement in its message,—that it is standing as a messenger without a message in this hour when a clear message from the church is humanity's greatest need. After the death of Absalom in the civil war among God's people in olden times, a messenger—Ahimaaz—desired tidings to bear to King David, but Joab gave him no instructions. However, he persisted in going, and outdistanced the messenger bearing carefully prepared and accurate information. Arriving in the anxious king's presence, in response to David's appeal for tidings, Ahimaaz could only say, "I saw a great tumult, but I knew not what it was." 2 Sam. 18:29. As a messenger he failed. He had no message.

PAUL GAVE THE TRUMPET A CERTAIN SOUND

The great apostle to the Gentiles, endowed with the prophetic gift, in a few words pregnant with meaning, thus foretold present-day conditions: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

Love of self and covetousness head the list, and love of pleasure closes it—this list of sins among those having a form of godliness. The last days are perilous because the church has lost the power of godliness and has only the form. Peter, the preacher of Pentecost, the man so tenderly warned and wonderfully saved by the Lord Jesus, the man chosen to launch the gospel bark in Jerusalem's turbulent waters, also sends his prophetic warning down through the years: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3,4.

We feel to cry out as did the writer of the Revelation: "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2:7.

Ottawa, Ont.

Bearing and Forbearing

WHEN it is so easy to say, "Thank you," isn't it astonishing that the gracious words are so often omitted? And isn't it astonishing that we have—

"Oft for our own the bitter tone,
Though we love our own the best" ?

"A young man entered a reception-room with his wife. He carelessly stepped on her gown and stumbled. 'Mary,' he said impatiently, 'I wish you would either hold your dresses up, or have them made short.' The wife said nothing for a moment, and then she asked very pleasantly:

"'Charles, if it had been some other woman whose dress you had stepped on, what would you have said?'

"The young man was honest with himself. He bowed and said frankly, 'I should have apologized for my awkwardness; and I do now most humbly apologize to you, my dear. I am truly ashamed of myself.'

No one knows everything. And no matter what the relation in life, no one has a right to domineer over another. This young couple had found the true secret of conjugal happiness. She could be patient, and he could give up; and, doubtless, *vice versa*.

The Quaker poet thus beautifully speaks of the godlike graces of *bearing and forbearing*:

"Who dreams
Without their thorns of roses,
Or wonders that the truest steel
The readiest spark discloses?"

"For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving."



THE first mark of the truthfulness of Christianity is to be found in *its supreme excellence* as a religious system. The unapproachable beauty and resistless charm of its conception, and the unique character of the means by which it seeks to carry out its aims, are not reconcilable with the notion of fable. If, however, notwithstanding, Christianity is a fable, then it is the *divinest fable* ever clothed in human speech. Nothing like it can be found in the literature of the world. Paul spoke only the unvarnished truth when he declared that eye had not seen nor ear heard, neither had the mind of man conceived the things which God had revealed to men in the gospel.—*Thomas White-law, M.A., D.D., in "The Fundamentals."*



Lake Louise, Canadian Rockies
 "A lonely mountain tarn under the
 eaves of the Victoria glacier."

*"They on the heights are not the souls
 Who never erred nor went astray;
 Who trod unswerving toward their goals
 Along a smooth, rose-bordered way.
 Nay; those who stand where first comes dawn
 Are those who stumbled—but went on."*

What Seest Thou?

DANIEL H. KRESS, M.D.



AMOS, what seest thou? And I said, "A basket of summer fruit." Amos 8:2. It is difficult to conceive of anything more fragrant and more beautiful than a nicely arranged basket of summer fruit. It was the Lord who addressed Amos.

There are pleasant and unpleasant pictures hung up in memory's hall. We may single out and admire what is beautiful in life, or we may allow the mind to dwell upon its dark and dismal chapters. What seest *thou*? We sing:

"Look for the beautiful, look for the true;
 Sunshine and shadow are all around you."

Two persons may pass through similar ex-

periences; to one these experiences may be a blessing, to the other a curse. It depends entirely upon what they see in them. "Blessed are the pure in heart: for they shall see God." The pure in heart see good in every experience. They are able to endure, because they see "Him who is invisible." They know that "all things work together for good," and consequently they "in everything give thanks." They glory in tribulation, and count it all joy when they fall into divers temptations. Affliction and trial are recognized as God's workmen, whereby good is brought to them. Every curse God converts into a blessing to such. If they are afflicted, it does not crush them. The "light affliction,

which is but for a moment," worketh for them.

Upon the other hand, there are those who dwell upon the dark side of life. The unpleasant pictures are dwelt upon. Such are "like the heath in the desert, and shall not see when good cometh." Jer. 17:6. Good comes, but is unrecognized as good. They see evil in it. Every blessing is by such converted into a curse. They see the bitter stream, but fail to see the shrub growing by its side which would sweeten its waters. They find fault with everything and with everybody. They think the difficulty lies all without, when, in fact, it lies all within. "Without faith" in an over-ruling Providence, "it is impossible to please Him [God]." This "faith cometh by hearing, and hearing by the word of God."

The word of God alone is capable of bringing about a change. "My word," God says, "shall accomplish that which I please, . . . for [or because] ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55:11-13. This is what God's word actually accomplishes. Instead of the thorns and briars which wound and bruise, there come up the fragrant fir and the myrtle tree. The change is not without. The change is within. But this change within changes everything without. The same old mountains which loomed up before and looked so threatening, are still there, but they break forth into singing. The thorns and briars are still there, but they no longer wound and bruise. They are now a blessing and no longer a curse.

Two persons may pass through a garden. One may say, "Look at the ugly thorns," while the other may be admiring the roses which grow in their midst. Two men may look out through their prison bars; one may see the mud, the other the stars.

What we see in life depends upon what we are. "Unto the pure all things are pure."

A lady and a gentleman were walking through a lumber yard situated alongside a foul-smelling stream. She said to him, "Have you noticed the fragrance of those newly cut pine boards?"

"Pine boards!" he responded, "just smell that foul stream!"

"No, thank you," she replied, "I prefer to smell the pine boards."

The bee travels to the nearest clover fields and literally covers itself with sweetness. Not

so the vulture. He passes over field after field of rich clover in search of some dead, putrid, decaying carcass. Upon it he feasts to his heart's content. It is the nature of the bee to gather sweetness and the nature of the vulture to eat carrion. "Ye must be born again," said Jesus to Nicodemus. "How can this be?" he asked. It is necessary to become a partaker of the divine nature in order to see God in life's experiences and to be able to get out of them sweetness.

"Count your many blessings, name them one by one, And it will surprise you what the Lord hath done."

"Whatever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things." There is health in store for those whose thoughts are upon that which is pure and lovely and of good report.

My Mother's Bible

THIS book is all that's left me now;—
Tears will unbidden start;—
With faltering lip and throbbing brow
I press it to my heart.
For many a generation past
Here is our family tree;
My mother's hands this Bible clasped
She dying gave to me.

Ah, well do I remember those
Whose names these records bear;
Who round the hearthstone used to close
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill;
Though they are with the silent dead,
Here are they living still.

My father read this holy book
To brothers, sisters dear;
How calm was my dear mother's look
Who learned God's word to hear!
Her angel face—I see it yet!
What vivid memories come!
Again that little group is met
Within the walls of home.

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee true,
My counselor and guide!
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

—George Pope Morris.

PRAYER weaves a roof of love over the home, and builds walls of protection about it.—*J. R. Miller.*

Christianity and Womanhood

LIZZIE M. GREGG

MATTHEW ARNOLD was placing his finger on a great truth when he said, "If any man will show me, outside of Christianity—outside of a Christian country—ten square miles where infancy is regarded, old age respected, womanhood revered, and where human life is held sacred, I will surrender my interest in the religion of Jesus Christ." Christianity is the only thing that uplifts fallen humanity and satisfies the longings of the soul. Christianity rests on a solid foundation. Our faith is founded on fact. The Bible is a gigantic fact. The character of Jesus is a majestic fact. The resurrection of Jesus on the third day, according to the Scriptures, is the one great fundamental fact of Christianity, and leads us to look forward, with joyful anticipation, to another great fact of the near future,—His second advent in the clouds of heaven.

Christianity has proved to be the greatest revolutionizing force in history. "These men who have turned the world upside down" are still among us, and their message still accomplishes its work. Woman, too, may assist, and find her sphere of usefulness enlarged. Christianity is the only hope of humanity. Heathen religions are especially degrading to womanhood, and how noble the Christian religion appears by contrast. History records the names of many noble women whose lives have reflected the Christ.

We call to mind many women of the Bible whose lives were intensely human. We remember Ruth, whose influence sweetened the atmosphere of Bethlehem,—a type of woman who draws others to her because of her unselfish devotion, honest service, modesty, and womanly dignity. Amiable, courteous, and unassuming, she shows how a woman may carry the spirit of Christ into every-day life. No literature contains a more pleasing picture of womanhood in its various aspects, than the story of Ruth.

We think of Deborah as a stateswoman, teacher, and leader, organizing a successful resistance with courage and power, from a hopeless, discouraged, disorganized mass. This courage came from a mighty faith in God and a burning indignation against wrong.

Reference might be made to the queen of Sheba, reaching out for wisdom; to Abigail, leading David on to heroic action; to the little captive maid, converting a heathen people to the knowledge of God; to New Testament times,

when women were used of God to assist the apostles in their work.

From those early days until the present time, women of faith, prayer, and perseverance have accomplished wonderful things for God and humanity. Every great movement has had its heroines. How much these lives have stimulated and helped other women to draw near to the Source of true greatness, and so shed a radiance on others, brightening their lives!

Turning to our hymn book, we see how the songs of the Wesleys reflect the strength and faith of their mother. We remember, too, the great affliction of Fanny Crosby, and the close association she had with the Divine Presence. Her physical eyes may have been closed, but her spiritual sight was clear. Listen to one of her songs:

"Thou, my everlasting portion;
More than friend or life to me!
All along my pilgrim journey,
Saviour, let me walk with Thee.

"Not for ease or worldly pleasure,
Not for fame, my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee."

This is but one of many of her sublime hymns which have uplifted and drawn many nearer to Christ.

God is still calling for women to do great things for Him. As they learn in the school of Christ, He will give them meekness and wisdom, and they can still help to lighten many burdens and make life brighter for those struggling along the way.

**What Think Ye of Christ?**

WILFRID G. BELLEAU

THE paramount issue of the hour is, "What think ye of Christ?" Many today agree that He was a good man, but will not admit that He was the Son of God. The infidel calls Him an imposter. But what think *ye* of Christ? We must all answer this question. Upon it our eternal destiny depends. If He was an imposter, then what hope have we of salvation? If He was only a good man, then He did not obtain power over death and its claims. The noblest men of earth have testified to His divinity. Julian said, "Thou hast conquered, O Galilean!" Do *we* think Christ was the Son of the living God? Can *we* say, "O Galilean, Thou hast conquered in my life"?

Are you going to a Christless grave? Stop a moment amid the busy cares of this world to

consider this question. Which way are you headed? Are you following the blessed Master, or is Satan your god? Does the narrow way appeal to you, or has the broad way too many attractions for you? The poet Gray said,

"The paths of glory lead but to the grave."

Are you on the "path of glory"? There is another path, another way, that leads home. It leads to eternal life—does not terminate at the grave. Would you not prefer to be on the everlasting road to that mansion which Jesus has gone to prepare for you? Your choice is the conclusive answer.

Prepared for Service

IN these days of rush and confusion it is more than ever necessary that we should "get a good ready," as boys sometimes say when they are at play. The spirit of modern life is well indicated in a description of things observed during a midnight walk through the streets of a seaport city, as told in a newspaper sketch. The writer told of passing an engine house where he saw the shining fire engine ready for any moment's call. "The double harness, already attached to the engine, hung suspended from the ceiling, where a pull at a cord would drop it instantly upon the horses' backs. Day and night that engine stands there, in readiness for instant service; and men and horses are equally prepared and equipped to obey the first sharp summons of the alarm bell [motors now take the place of horses]."

Then the observer noted a huge factory. "The machinery was still, but the steam was breathing softly from the engine house, and a night watchman was going about the dimly lighted interior. At any hour of the day or night the touch of an electric button would set that complicated machinery in instant motion."

He went to the railway station. "A vestibuled express train stood on one of the tracks, equipped for its first swift flight of fifty miles without a stop. It still lacked many minutes of scheduled starting time, yet the locomotive, with all steam up, was attached, the engineer and fireman were at their posts, the brakemen on duty, the porters standing by the steps of their cars. 'Prepared for service,' was written on every line of the glistening train." . . .

Prepared, all of them! But the preparation was not an accident. It was the result of careful planning, of daily sacrifice, of earnest purpose. Nothing was to be left to "luck" or

"chance." In order that they might be successful, men were ever noting the things they must do, and doing them. This is the only sure way of performing our tasks.—*John T. Faris, in "Making Good," pp. 21, 22.*

The Right Diagnosis

WHILE travelling in the Pacific Coast States, Herschel S. Hall suffered a sudden acute attack of indigestion and sent for a Chinese doctor of local repute.

The physician came, felt of the sick man's pulse, inquired briefly as to his sufferings, and then entered upon the following *questionnaire*:

"You smokee sligaleet?"

"O yes."

"Cigar too?"

"Yes."

"Pipe maybe, eh?"

"Sometimes."

"You takee li'l dlink sometime—maybe col' pop, col' soda, col' milk shakee, col' linger beer, licy col' lemonade, col' slider, maybe some hot tlea, hot coffee, hot chocolatee, lots of sugar and cleam?"

"Sure thing!"

"You eatee fast?"

"I got to, Doctor—always in a hurry—lots to do, you know."

"You eatee hot biscuit?"

"You bet!"

"You eatee fly ham, fly bacon, fly eggs, hot clakes, lots molass?"

"I'll say I do!"

"You eatee gleasy stuff—some fly, some roast, some boil, some stew, some blake—you mix 'em all uppee same time, eh? Maybe some jam and gleasy glavy same time, eh?"

"Yes, everything goes with me."

"You eatee pie?"

"Pie? Pie is my middle name at mealtime, Doctor."

"You eatee some pickle, some cheese, some nut, some nice lich clake, some lice cleam—you mixee all uppee inside same time, eh?"

"Yes, sir; that was the way I was taught to eat at boarding school."

"You dlinkee lice water same time?"

"Of course."

"You chewee up wood toothpickee fine, eh, at finish?"

"Usually do; sometimes I have to use a match."

"Good nightee! I can no curee fool."—*Saturday Evening Post.*

SEEN THROUGH OTHERS' EYES

Opportunity

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise and fight to win.
Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.

Laugh like a boy at splendours that have sped;
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.
Though deep in mire, wring not your hands
and weep,
I lend my arm to all who say, "I can."
No shamefaced outcast ever sank so deep
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.
Art thou a mourner? Rouse thee from thy spell!
Art thou a sinner? Sins may be forgiven.
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

—Walter Malone.

Worth Thinking About

WHAT portends this turbulence of our time, which has swept around the earth like a seismic current? With so much that was for ages accepted going now into the scrap heap, are we to discard also the teaching of our mothers and of the Book they taught us to revere? Is a new philosophy of life, a new creed of religion, to be forged in the day's superheated furnace of unrest? Shall we look for a herald of a better social order who will bear in his hand a different code of laws for the regulation of man's relationship with man, and with the Unseen? Is there to come out of Russia or out of Germany a working faith for a revolutionized world?

With all the honesty of soul I possess I have sought to see straight into the causes and character of conditions. Turn whichever way I will, follow whatever set of conditions I can call to mind (and I have had recent personal experience of Bolshevized Russia, of proud and discontented Europe, of sullen and menacing Asia), I find myself led straight up to the mount of the law. Here is the answer to every question. Things have gone wrong because peoples and nations have departed from this

law. They will never get right until nations and people have the clarity of vision and the courage to turn to the keeping of the ten words spoken on Sinai.

Let us confess the truth. We have wandered from the straight paths of our fathers, and have turned aside from the simple faith that made them great.

Is there any one of the ten commandments that we as a civilization have not openly, flagrantly, and shamelessly violated, in disdain for God and in disregard of the proved social utility of these laws?

A universal acceptance of the ten commandments, together with the summary of the law given by Jesus, would straightway, overnight, relax the tension of the times, settle revolutions, and bring in that better day toward which the world is blindly and violently groping. The path runs straight as a sunbeam from the granite crest of "Jebel Musa," Mt. Sinai. The master word is here: "Keep ye the law, be swift in all obedience." The ten commandments are an exposition of universal justice.—*Wm. T. Ellis, in Washington Post, July 15, 1919.*

Home Training

DR. CHARLES E. BARKER, of Grand Rapids, [Michigan], addressing the Rotary Club, says that it is the unmistakable duty of every father to teach the child in the home to obey the law. "You can't shift responsibility to the school." Neglect of this duty, he says, is the source of a danger greater than Bolshevism. This is true, if rightly interpreted. It is not an argument merely for severe punishment. Discipline, of course, is necessary, but the essential thing is a sympathetic interest in the child and a steady appeal to the reason and conscience. An occasional severe chastisement, perhaps due to bad temper, may be compatible with laziness and neglect. A sense of deep responsibility to the children is the basis of right training.

While complaint is made of increased laxity of discipline in the home, there has been an improvement in one respect, namely, in the growth of the idea of comradeship between father and son. Good results are likely to follow when parents understand their children, take an interest in their school life and their pastimes,

and bring to bear upon them every possible social influence. In many well-regulated homes it is found that corporal punishment is rarely required, because the impulse to wrong-doing has been destroyed or weakened. The worst results come when parents are so occupied with outside interests that the paramount duty of parentage is neglected; and where this prevails occasional spasmodic efforts at discipline are futile. The influence must be exerted constantly.—*The Globe, April 18, 1921.*

Spiritism and the Bible

SPIRITISM needs no Bible. It makes its beliefs to order to suit the individual. Rev. A. C. Wyckoff has said of it:

"Here is Spiritism's opportunity. It deals in just the commodity that many people want. It has for sale, by its professional mediums, just the belief for which humanity most longs. It has no custom-made belief; it is a belief strictly made to order. Just what you want to believe, it will sell you for the price of a sitting. Do you want to believe in the survival of your son? It answers, 'Thy son liveth.' Do you want to believe, whatever his life on earth may have been, that he is happy? It answers, 'He is happy.' This brings to our attention a curious fact. While Spiritism, in its theory, has those who are not happy in the other world, in all of its long history these unhappy ones have never happened to be the sons of any father or mother who went to a medium to learn about their fate and paid for the belief that they should be found happy. This is one thing about Spiritism; you get what you pay for every time. It is in its many satisfactory affirmations that we find the secret of much of its popularity. It has a great advantage over historic Christianity in this respect. It can make beliefs to order."

—*The King's Business, May, 1921.*

The Wider Life

SOME people assert that Christianity's ideal for life is narrow. They say it cramps and limits us. It has no place, for example, for physical or intellectual development. It says nothing about art, music, science, or the many phases of human activity. It presents only the moral side—conscience, obedience to heavenly laws, spiritual attainments and achievements.

The answer is that while Christianity may not definitely name the things of the intellect, or distinctly call men to noble achievements in art, in exploration, in invention, in research, in the culture of the beautiful, it really includes in its range everything that will add to the fullness and completeness of life and character. It excludes nothing but what is sinful—disobedience to law—impurity, selfishness, uncharity, and these only narrow and debase, do not broaden and enrich life. It includes "what-

soever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Is this a narrow life?

Our Christian faith places no limitation whatever on life except what would mar, blot, or debase the character. Japanese horticulturists have a trick of stunting trees, and the world is full also of stunted men, only dwarfs of what God made them to be. But the call of Christianity is always for whole men, men reaching up to their best, and out to their broadest in every way. The Chinese bind the feet, some nations mutilate the face, others repress and crush the feelings, affections, and desires, but Christianity seeks the fullest development of every power and capacity of the being. Jesus Christ, our Pattern, would have us become full-grown men.—*"The Wider Life," pp. 3-5.*

A Blank Bible

WE have heard of a man who dreamed he went to consult the Bible, and found every page blank. In amazement he rushed to his neighbour's house, aroused him from sleep, and asked to see his Bible; but when the neighbour had brought his Book, they found it also blank. In great consternation they sought other Bibles, with the same result. Then they said: "We will go to the libraries and from great books we will gather the quotations from Scripture, and thus remake our Bible." But when they examined all the books upon the shelves of all the libraries, they found that wherever a quotation of Scripture had been, that part of the page was blank. When the man awakened from his sleep his brow was cold, yet covered with perspiration, so great had been his agony during the dream. Oh, how dark this world would be without the Bible! Man would be like a wrecked ship dashed about in mid-ocean.—*The King's Business, May, 1921.*

Remember

WHEN your heart is sad, and your sky is gray,
And life a long struggle from day to day,
Remember the linings of clouds that are gone,
Remember the trill of a meadow-lark's song,
Remember the gold of a sunset sky,
Stop all of the worry and "wondering why,"
Let love in its sweetness your soul enthrall,
For God in His mercy is over it all.

—*The Nautilus.*

No religion without courage.—*Arab Proverb.*

NEWS NOTES

—A world's industrial exhibition will be held in London, May to October, 1922.

—Of every eight persons in the United States, according to recent figures issued by the Census Bureau, one is foreign born.

—Madame Curie's right arm was shaken out of commission in the United States. The Prince of Wales had a similar experience in Canada. On this continent hospitality is more lavish than considerate.

—A new railway in Ecuador from Quito to the coast, will make accessible about one million acres of fertile land covered with virgin forests. The land is about two thousand feet above sea level, has a good climate, and is generally level.

—A shell from one of Admiral Dewey's guns, after lying for twenty-two years in a vacant lot in Manila, exploded when a lad picked it up and hurled it against a rock. The concussion knocked three boys to the ground and painfully injured them.

—There are 13,224 Canadians in the city of Seattle, Washington, according to figures given out by the Census Bureau. The total foreign-born white population of the city is 73,875, Canadians representing the largest single nationality. Spokane has 3,692 Canadians. The bureau also cites the city of Providence, Rhode Island, giving the number of Canadians there as 7,019.

—Addressing the jury as "Ladies and gentlemen of the jury," when discharging them at the London sessions, Sir Robert Wallace, K.C., said that it was the first occasion on which he had had the pleasure of addressing a jury on which women were sitting. "I have specially to thank you and to rejoice that that which was considered by many an experiment has been a great success," he added.

—Craig-y-Nos Castle, in the Swansea Valley, the home for many years of the late Madame Patti, Baroness Cederstrom, has been acquired from the trustees of the estate by the King Edward VII Welsh National Memorial Association for conversion into a hospital for the treatment of patients suffering from tuberculosis. The castle, together with forty-eight acres of land, has been purchased for £19,000.

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—A farmer in Saskatchewan has found clay deposits on his land from which he has been manufacturing firelighters on a small scale. The lighter is in the form of a brick. If soaked in kerosene a few minutes and ignited, the brick will burn for a half hour with a steady flame, and when exhausted can be replenished with kerosene and used indefinitely.

Do You Know the Way to Health?

MR. BUSINESS MAN: Are you one of the many who for years have been constantly suffering from some unknown ailment? While at your desk you sometimes feel as if you could not do another bit of work. When giving dictation you find your mind is so tired that it is hard to concentrate your thoughts.

There are several symptoms that tell of a disordered system. Headache, drowsiness, pain in stomach and chest, tired and aching feet, are among the most common. Hundreds every day are experiencing just such unpleasant sensations as these. Are you one of them? If so, it will be to your advantage to get a copy of Dr. H. W. Miller's new book, "The Way to Health," from which you can learn how to treat and cure your particular complaint.

MRS. HOUSEWIFE: To you falls the duty of caring for the home and doing all in your power to give it a pleasant atmosphere. It is your privilege to share all the joys and sorrows of the little ones who play about the house. You sometimes feel as if the duties of the day are much harder than usual, and that you must rest a few hours before continuing your work. As in hundreds of cases, the trouble does not lie in the seemingly strenuous duties; it is in your own physical condition. Many people, through a lack of knowledge of the simple laws of dietetics are suffering unnecessarily. Perhaps you are such a sufferer. Then Dr. H. W. Miller's new book, "The Way to Health," will give you some practical instruction along the lines of healthful living.

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Dr. Miller, who is a prominent physician and sanitarium superintendent, has given his best, that this book may be in truth a guide to health.

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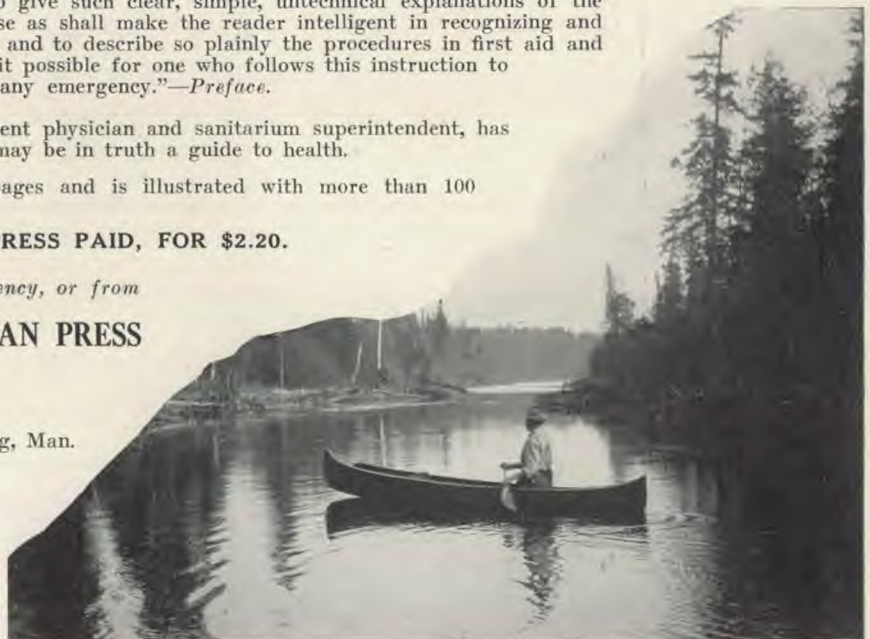
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A White Beaver



Tree Felled by Beavers
(See page 5)