

The Canadian
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“HAVE SCIENTISTS BLUNDERED?” [see page 6]

Old-fashioned Things

*Old-fashioned things! How tenderly we prize them!
Old-fashioned haunts so distant and so near!
How gently, friendly, memory speaks of them;
How wholesome, sweet, and restful they appear.
Within this age of bustle, fret, and hurry,
How grateful it would be if we had wings
To fly to boyhood and forget our worry
Amid old-fashioned things.*

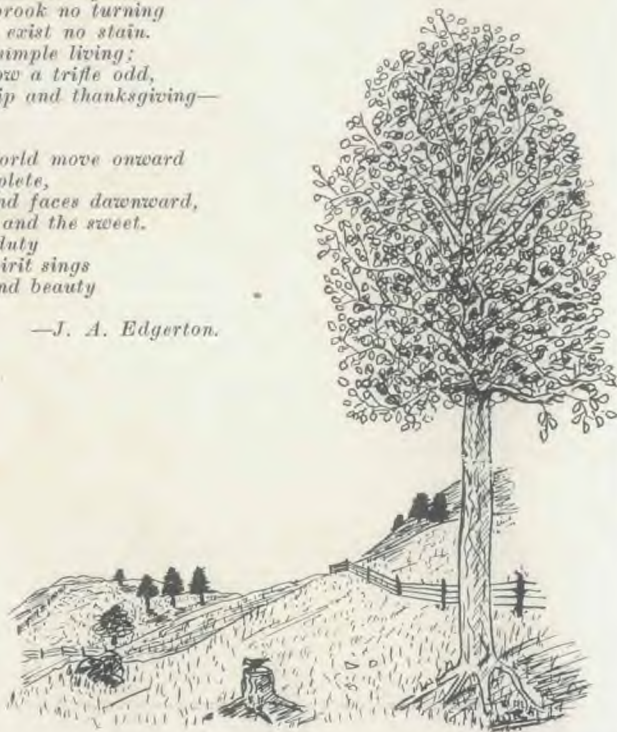
*Old-fashioned homes from modern sins untainted;
Old-fashioned chambers, roomy, cool, and high;
Old-fashioned parlors with their faces sainted;
Old-fashioned downy beds on which to lie;
Old-fashioned wares with no cheap imitations;
Old-fashioned folks that practise what they preach;
And, free from all our slangy innovations,
Old-fashioned forms of speech.*

*Old-fashioned love that knows no turn or changing,
But to its plighted word is ever true;
That does not over all the world go ranging
In search of victims and sensations new.
Old-fashioned brides with roses in their faces;
Old-fashioned modesty in womanhood;
Old-fashioned firesides that are sacred places;
Old-fashioned love of good.*

*Old-fashioned honesty forever spurning
What bears the stigma of unhallowed gain;
Old-fashioned justice that will brook no turning
And on whose robe there can exist no stain.
Old-fashioned frugal plain and simple living;
And though they seem just now a trifle odd,
Old-fashioned prayer and worship and thanksgiving—
Old-fashioned faith in God.*

*I welcome progress. Let the world move onward
Until the human cycle is complete,
But while we keep our minds and faces downward,
Let us not lose the wholesome and the sweet.
There is so much of loyalty to duty
Within the past that all my spirit sings
The sterling worth, simplicity, and beauty
Of good old-fashioned things.*

—J. A. Edgerton.



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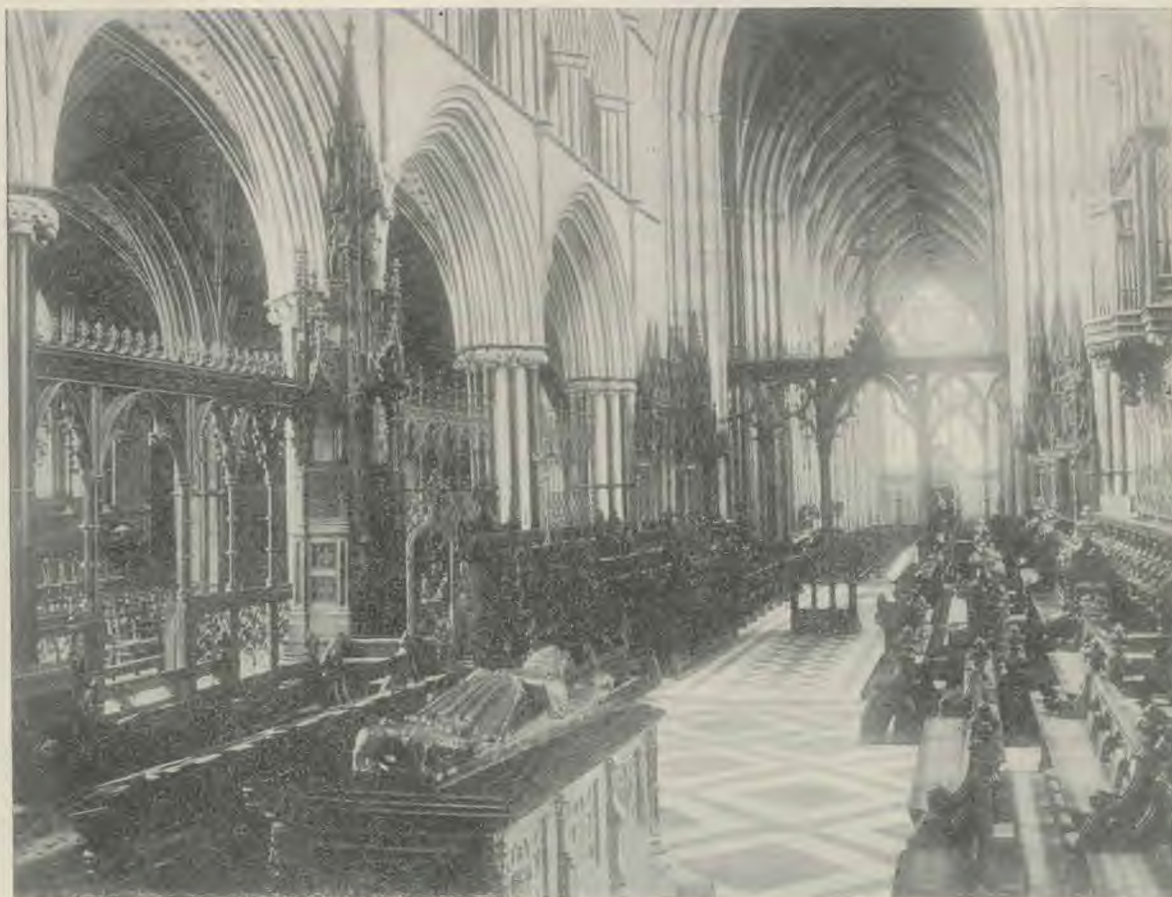
Editorial Comment

Runnymede and Magna Charta

DURING the summer much publicity was given to a rumour that Runnymede Meadow, crown lands, situate on the south bank of the Thames in the county of Surrey, parish of Egham, was to be sold by the government at auction for building lots. These rumours aroused a storm of protest both in and out of Parliament. The Marquis of Lincolnshire, in the course of a speech in the House of Lords,

declared that at the rate at which the government was disposing of crown lands there would soon be nothing left to sell but the crown jewels. The rumour was set at rest by an official announcement, which was greeted with cheers, in the House of Commons August 10, that Runnymede Meadow would remain public property. It was on this meadow, or on an off-lying island, that King John, on June 15, 1215, signed Magna Charta.

This great charter of English liberty is one



Worcester Cathedral, England; Tomb of King John

of the firm foundations upon which has been built all those institutions which grace constitutional and responsible government in Great Britain. The principles of Magna Charta belong not only to Britain itself, but the same have been transplanted across the oceans to the United States of America and to the great self-governing dominions forming the commonwealth of nations known as the British Empire. History records that King John signed the document very reluctantly and straightway set about to destroy the effect of it. He enlisted the support of Pope Innocent III, who issued a bull declaring the Charta null and void, it having been forced by the barons upon the king. But in spite of all this, Magna Charta lived, because the principles upon which it is based are enduring.

An event of such influence upon the history of the British race naturally lends interest to the spot where the memorable event took place.

There are still preserved four original copies of Magna Charta, signed and sealed with the great seal of King John. Two of these are in the British Museum. The other two belong to the cathedrals of Lincoln and Salisbury. In the British Museum is also to be found the original parchment of the articles containing the demands of the barons upon which the great charter is based. Magna Charta was first printed in 1499 by Richard Pynson. Originally it was not divided into chapters, but by all later commentators it is divided into sixty-three numbered chapters, or paragraphs. The preamble states that the king granted the charter on the advice of various prelates and barons, some of whom, including the Archbishop of Canterbury, the papal legate Pandulf, and William Marshal, Earl of Pembroke, are mentioned by name.

Runnymede and Magna Charta will always be important to the Anglo-Saxon world as long as the great traditions of liberty and fair play are remembered.

Christian Science

THE celebration by Christian Scientists the world over of the one hundredth anniversary of the birth of the founder of the cult, Mrs. Mary Baker Eddy, has served to call attention to the remarkable growth of the Christian Science movement. It has won converts in many lands and from all churches. Indeed, many pastors of the older popular churches have been chagrined and worried over the loss of members, proselytes to the new religion.

The basic philosophy of the teaching is not new. In essence it has been taught in the Orient for ages, and has appeared in sporadic outcroppings of metaphysical philosophy at different times during the Christian era. Not, however, until the advent in the early seventies of Mrs. Eddy's book "Science and Health," and the organization of her system, did it have any



A Late Photograph of the Archbishop of Canterbury

marked effect upon Western thought and civilization. Up to that time, so far as Christendom is concerned, it was a speculative fancy of a few intellectuals and of fanatical heretics.

If the bringing of an idea down from the mists and clouds of speculation, and giving it a concrete organized form, putting it within the grasp of the masses, is a work of genius, then Mary Baker Eddy was a genius. She certainly adapted an old metaphysical philosophy to modern conditions. She made metaphysics work. One does not have to be a Christian Scientist to concede that the teaching has had a very beneficial influence on the lives of many people. It tends to serenity of mind.

This counteracts some of the evil influence of modern nerve-racking hurry and worry. It tends to improve the health and prosperity of many of its devotees, and Christian Scientists are in general good citizens and ideal neighbours—most excellent people.

And all this in spite of the fact that Christian Science, as expounded and taught in "Science and Health, with Key to the Scriptures," by Mrs. Eddy, is neither Christian nor science. It is a complete misnomer. In saying this we are not actuated by prejudice or ill will. There are

many good influences in the teachings of the heathen philosophers; and every one is entitled to freedom of thought and liberty of conscience. Christian Science, in some of its philosophical teachings, runs parallel with the gospel, but it is not even remotely related to the plan of salvation laid down in the Christian Scriptures. It denies the vicarious atonement of Jesus, and rejects the second chapter of Genesis and other portions of the Scriptures, which are essential to the gospel as enunciated by Christian theologians, both Roman Catholic and Protestant.

It is not science, for it denies the reality of material manifestations, the evidence of the senses, and other fundamentals of science.



Harlan C. Pearson, secretary to Gov. Albert O. Brown, placing wreath on pyramid over the remains of Mrs. Mary Baker G. Eddy, at her birthplace, Bow, New Hampshire. This was to commemorate the one hundredth anniversary of her birth.

Therefore, Christian Scientists cannot find any reasonable fault if orthodox churches term it a delusion, and science calls it a fake. It certainly is not in any true sense a substitute for



The Christian Science Church of Boston—Mother Church at the Right

Protestant Christianity. As a metaphysical philosophy, which it really is, the Christian Science organization could consistently stand on its merits and accomplishments. The popular Protestant churches, by their tenacious adherence to tradition, have left themselves no defence against the encroachment of Christian Science, Spiritualism, and other modern heresies, and the growth of new religions today is a condemnation of the orthodox church for its failure to bear a distinctive message in a setting appropriate for the times and the spiritual needs of humanity.

While Christian Science is not Christian, its growth is an indication of the existence of keen hunger of soul which Christianity alone is able fully to satisfy. That which appeals so strongly to so many good, earnest people must have a germ of truth in it. What is that truth?—It is the fact that the mind has a tremendous influence over the health of the body, a fact recognized and utilized by practically all physicians. The mistake in the theory is in the denial of the existence and reality of pain and death. Mind cure has its limits.

"The relation that exists between the mind and body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death.

"Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease, the cause of which is wholly imaginary.

"Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. 'A merry [rejoicing] heart doeth good like a medicine.'

"In the treatment of the sick, the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease."—*Ministry of Healing*, p. 241.

Not only is pain a reality, but it is a friendly sentinel to warn us of danger ahead. If we cannot find and remove the cause of the pain ourselves, the proper thing is to consult a physician at once. The observance of a few simple rules will greatly improve the health of most people. The essentials to health are good food, fresh air, cleanliness, plenty of water outside and inside, proper clothing, and regularity of habits and exercise. Many people have a much harder time in life, and suffer much more than is necessary, because they think too much about themselves and talk about and magnify both real and imaginary troubles.

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A habitual trust in God is the best mental aid to health. Passion, impatience, anger, and nerve tension indulged, reduce the resistive powers of the body and invite pain and decay. Practise relaxation of mind and muscles, especially when lying down to rest. Talk about your blessings. Avoid talking about your trials and ailments. In the words of Paul: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Passing of Old English Estates

An editorial in the *London Times* of July 22, 1921, says:

"The fate of Stowe is the fate of half the great places. Ashridge is for sale; so are Aboyne Castle, Stoneleigh, Heythrop, and Eastwell. Taymouth and Gosford are let; Beau Desert is soon to be stripped bare. A still greater place—Alnwick—is wondering whether it can continue in private hands. Clumber only last week sent its marvellous Limoges and majolica to Christie's, just as Wilton sent its historical armour and Britwell its books to Sotheby's a short time back. It is true that a single suit of Pembroke armour brought £24,000, three pieces of majolica over £7,000, and the early English books fantastic prices. That only shows the value of the rarities still here and there preserved, and the money that here and in America can be found to pay for them. But not every landowner possesses these treasures, and even those who do cannot run a great mansion in perpetuity on the produce of their bric-a-brac. The plain fact is that the death-duties and the war taxation are so colossal, and the cost of everything, including labour, so high, that landlords, big and little, are faced with an annual deficit."

War always brings about as a sort of by-product some very unexpected results. It has been said, and it is probably true, that no war ever turned out as those who started it expected. God rules in the kingdoms of men, and brings some good out of the most wretched chaos men can make. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Ps. 76:10. The Crusades accomplished but little in the way of freeing the Holy Land from the dominion of the Moslems, but they did help to bring about important changes affecting all classes of people in Europe. The feudal kings, princes, and barons mortgaged their estates and made immense concessions of their arbitrary authority in order to raise money to finance these Crusades. Moreover, large numbers of the trouble-making bullies and ruffians who, under the feudal system, had kept Europe in a constant

state of war and alarm, went on the Crusades and never came back. We do not say that all the Crusaders were of this class. There were men of noble character and high ideals who were impelled by conscience to give their all in what they believed to be a good cause. There are such men in all wars and on all sides of every great struggle. But it is a fact that the face of Europe was changed—thought turned into new channels—as a result of the Crusades.

During the Great War we often heard the expression “a new world,” and surely there are emerging new conditions in all the world

Every day for months past the English papers have announced auctions of estates of every description and size, and the public is no longer surprised that even the most historic properties are at the disposal of the highest bidders. The war brought its burdens and sorrows to all, but probably no class has suffered more than the noble and aristocratic families of England. Dwindling incomes, the cost of labour, and burdensome taxes have compelled some to dispose of their estates. In some cases, not poverty, but the loss of heirs on the battlefield, has taken away the only justification for keeping up an



A View of Covent Garden Market, Included in the Sale of the Duke of Bedford's London Estate

which are attributable, in part at least, to the war, but which were but dimly foreseen, if at all, by any of the belligerents, and least of all by those who talked so eloquently of the new world that was to be ushered in by the coming of peace. Partly as a result of the war, the old landed estates and princely country homes of England's old noble families are going under the auctioneer's hammer. Some of these homes, like Stowe House, once the palatial seat of the Dukes of Buckingham and Chandos, which recently sold for the comparatively paltry sum of £50,000, have, in the past, been mighty factors in English political history. And some of the estates now offered for sale or for rent have been in the hands of the same family almost, if not quite, since the Norman Conquest.

expensive establishment that had already outlived the age and purpose for which it came into being. This breaking up of old estates is a part of the readjustment of England to modern conditions, and has been going on slowly for years, but it has been greatly accelerated by the war.

The purchase of Stowe House as a present to the nation is a very proper thing, and pleasing to Englishmen, but it is quite a different matter from finding any one who would wish to assume the expense of the place as his own home. Providence has a way of bringing about changes and redistribution of property in this world that is more efficient and certain than any of the idealistic socialist or communist schemes.

HAVE SCIENTISTS



*The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.*

*And prayer is made, and praise is given,
By all things near and far;
The ocean looketh up to heaven,
And mirrors every star.*

*Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!*

*They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth
Take up the song they sing.*

*The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.*

TWELVE hundred million years is a long time, and when we read in the popular works on the development of this earth that it required such an enormous stretch of time to reach its present condition, we wonder what kind of stretch has taken place in the imagination of the men who developed the theory. We find some most interesting comparisons as we note how modern authors treat the subject of the beginning of things and how the same event is recorded in Genesis.

GOD CREATED THE EARTH TO BE INHABITED

The Bible is very definite concerning God's purpose in creating the earth, as well as in regard to the method of creation. Isaiah the prophet says, "He formed it to be inhabited." Isa. 45: 18. And when God counselled with the Son in regard to this great act (modern writers would call it a process of development), He said, "Let Us make man in Our image." What infinite patience must have been exercised to lay such plans, and then wait twelve hundred million years to see them even partially fulfilled! But still more striking is the idea that during all this period of time, God must have watched the development of form after form, from the ameba and jelly-fish up through tadpoles, kangaroos, and apes, until finally man appeared as the crowning work of creation. If God was making man in His image, why make him in so many intermediate images first? If He is the Creator, why could He not create

rapidly, and bring forth at once the final form without going through such a long succession of animal ancestry to produce the first Eden dweller? Such long-drawn-out processes seem undeserving of the name of creation, and unworthy of the power of the great Jehovah. But their general acceptance by scientific and theological students may well cause us to give careful attention to the true basis of creation and propagation of life as compared with theories and facts which are in common circulation today.

In the days when the theory of organic evolution was being worked out by such men as Darwin and Lamarck and Lyell, the old pagan doctrine of spontaneous generation was still considered plausible. It was readily asserted that one kind of animal or plant could change into another; and when these men advanced the theory that changes could be transmitted to offspring, thus gradually creating new forms, men thought it a very ingenious explanation of the origin of different species.

DISCOVERIES OF SCIENCE

But in the middle of the nineteenth century came Pasteur with his epoch-making researches on fermentation, in which he established the fact that all kinds of decay and putrefaction, moulds, and the like, come from tiny organisms—bacteria; and it was proved that the most common diseases were caused by these living creatures. And then Tyndall, the London scientist, performed his famous experi-

BLUNDERED?

Harold W. Clark

*The mists above the morning rills
Rise white as wings of prayer;
The altar-curtains of the hills
Are sunset's purple air.*

*The winds with hymns of praise are loud,
Or low with sobs of pain,—
The thunder-organ of the cloud,
The dropping tears of rain.*

*With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.*

*The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march
The chorus of a prayer.*

*So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.*

—John Greenleaf Whittier.



ments, which silenced all opposers of the "life from life" idea. He found that no growth of any kind was possible if the air, with its bacteria, was kept out of his test tubes. And because of practical faith in the same truth, every housewife today seals her fruit jars airtight to exclude the living matter that would produce mould and decay. No other biological truth has been more firmly established than this one—that in the present order of things life cannot originate from the non-living.

And so evolution is very far from explaining the origin of things. Not only is the introduction of life beyond its reach, but matter itself is supposed to be in existence before the scientific hypothesis can take hold and begin to guess at what happened in the early days of earth.

GUESSING AT THE ORIGIN OF LIFE

Without the plain truth of the word of God as a basis, nothing can be produced in explanation of the present order except "postulates," and a postulate is defined as a guess with no foundation in fact. Thus the evolutionists postulate the formation of the earth from the collision of gaseous particles, with a resultant temperature which was sufficient to melt all substances. As this great revolving ball of fire shrank and radiated its heat into space, various rocks and minerals began to crystallize, and in time a crust was formed. Further cooling enabled water to appear, and finally a condition was reached where the temperature of

the great ocean-covered globe permitted living matter to exist. But where did the living matter come from? Again a postulate supposes certain favourable chemical conditions to connive together. And then once and forever the great moment of history passed, and some tiny speck of protoplasm was given life. No one today ever produced protoplasm except as it grew in plant or animal bodies. No one ever produced conditions that would give chemicals life. And more than this, it seems that nature once and only once succeeded in making the supreme effort. But biologists still cling to the hope that this may have been possible. And now, after life has been postulated to exist, we see it go on expanding and developing into more and more complex forms, until finally as the earth emerged into historical times, man came as the final result of millenniums of evolution; and the by-products of the process are scattered everywhere, forming the vast plant and animal population of the globe.

In the meantime, where was God, and what was He doing? Imagine an all-powerful and ever-present Creator waiting for a thousand millenniums of millenniums for matter to reach the place where He can cause it to take on life. True it is that He works through natural forces, but if He has to sit by and wait for the forces to reach their "natural" opportune moment when they are ready to be acted upon to produce the out-working of His plan, in what way is He the ruler? If we say

that His power was operating these forces, it seems only logical that He should be able to control them, and at once place the earth in a condition to receive the inhabitants this plan called for. And if He furnished the forces necessary to develop life to the present state, why could He not produce living beings in their ultimate perfection just as well as to take such a long round-about method? Evolution has no need of God, and no desire to call upon Him

And sin, where does it come in? It must be a mere "reversion" to the habits acquired in other ages before we had developed spiritual capacity. There has been no fall, consequently no need of a Saviour. God could not step in to create, so of course He cannot interpose now after twelve hundred million years have brought us to partial perfection. But that need not worry us; for as we outgrew other habits, so we shall outgrow sin. Perhaps some future



A whole chimpanzee family has arrived in England from their native home in West Africa, the family having been captured by John Black, a well-known English animal trainer. Papa, mama, and the baby chimpanzees are now learning the ways of human beings, and will soon be placed on exhibition in London. This photograph shows Mr. Black with his chimpanzee family.

except as some "natural force." But a belief in a God at all must involve a faith in His direct creative act, or it is illogical and unreasonable.

A DANGEROUS DOCTRINE

Belief in evolution becomes most dangerous when it touches the inner nature of man. If he has come up from such a long ancestry and has thrown off successive shells of starfishes and scales of reptilian forefathers, leaving behind the perversities of eels and salamanders, why cannot he continue to get along very well if he simply keeps on using "natural forces," as he has been accustomed to do for so long? If natural development has overcome all perplexing problems in the past, surely it is sufficient today. All we need of God is to keep on sending the power, and we will naturally come out all right. Such a doctrine makes of the Creator a mere powerhouse, to send out force and then leave His creatures to use it without His intervention or control.

race may enjoy peace and perfection, but where do we as individuals have our part? Evolution is the idea of the survival of the fittest and the subjection of the individual to the needs of the race. Carried to a logical conclusion, it does away with all personal faith and leaves man a creature of circumstances. It is a generator of selfishness. The present state is supposed to be the climax of countless struggles and battles with weaker enemies. War and social unrest are merely the outcropping of natural tendencies which, instead of being sinful, are regarded as natural steps in human progress. Skepticism in religion is only natural shrewdness, and the soul learns to grow by relying upon its own intuition.

What a contrast between these doctrines of "science falsely so called" and the truth of a personal Saviour. The beauties of the creation idea are thus set forth by one of its strongest advocates:

"It is not by inherent power that year by year the earth yields its bounties, and continues its march around the sun. The hand of the Infinite One is perpetually at work guiding this planet. . . . Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*Ministry of Healing*, pp. 416, 417.

Here is eternity and infinity of power; instead of allowing the universe to struggle on for countless ages, until it finally works out perfection by throwing out the weak, we see Christ as the direct agent of natural law, guiding in every circumstance of earthly history and of individual career.

EFFECT OF FAITH IN THE
CREATION ON MISSIONARY
EFFORT AND PROGRESS

The creation theory has been underneath every great missionary enterprise. Who ever heard of a great campaign to teach biological evolution to the heathen? This idea does not need to be promulgated in pagan lands, for it is already there, as the basis of their awful system of religious practice. Who ever heard of a Darwin Society for the Uplifting of Bushmen?

If evolution were true, the best kind of missionary work would be to create such an environment around these tribes as would enable the action of natural development to work a little faster than it has done. But we look in vain for such a record in the great world-wide evangelistic movement. No Livingstone or Moffat, no Morrison or Mackay, ever did his work without faith in a personal God. Every true missionary trusts in a power that is right at hand when needed, that can act instantly, and that has control over natural forces and circumstances.

Thus we see that the controversy over the formation of the earth embraces far more than the question of which method God used. It strikes at the very fundamentals of Christian belief and personal faith. God is calling today for a candid review of the facts He has placed on record as evidence of His creative power. We see in the discoveries of modern scientific investigation ample proof of God's direct con-

trol in nature. One by one the great assumptions upon which evolution has been built have been knocked over, and these false scientists who build upon postulates instead of facts, are left in mid-air. The only thing that sustains them today is the hope of some day finding proof for their theories. But each new discovery adds new truth to the word of God which proclaims that this world and all life upon it were called into existence by the immediate act of creation, and that all attempts to speculate upon long ages of development end in failure. Jehovah still reigns, and His children can be sure that He has power to control every force He has set in operation. He sits upon His throne as the Supreme Ruler as well as the Creator, and is working out all things in accordance with His plan and purpose for this planet.

THEY were humble and unlearned men, those fishers of Galilee; but Christ, the Light of the world, was abundantly able to qualify

them for the position for which He had chosen them. The Saviour did not despise education; for when controlled by the love of God, and devoted to His service, intellectual culture is a blessing. But He passed by the wise men of His time, because they were so self-confident that they could not sympathize with suffering humanity, and become colabourers with the Man of Nazareth. In their bigotry they scorned to be taught by Christ. The Lord Jesus seeks the co-operation of those who will become unobstructed channels for the communication of His grace. The first thing to be learned by all who would become workers together with God, is the lesson of self-distrust; then they are prepared to have imparted to them the character of Christ. This is not to be gained through education in the most scientific schools. It is the fruit of wisdom that is obtained from the divine Teacher alone.—*The Desire of Ages*, Conflict of the Ages Series, Vol. III, pp. 249, 250.

Trust and Distrust

DISTRUST thyself, but trust His grace;
It is enough for thee!
In every trial thou shalt trace
Its all-sufficiency.

Distrust thyself, but trust His strength;
In Him thou shalt be strong:
His weakest ones may learn at length
A daily triumph-song.

Distrust thyself, but trust His love;
Rest in its changeless glow:
And life or death shall only prove
Its everlasting flow.

Distrust thyself, but trust alone
In Him, for all—forever!
And joyously thy heart shall own
That Jesus faileth never.

—Frances Ridley Havergal.

Religious Liberty



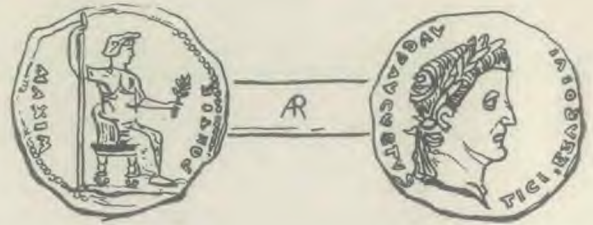
COMPARISON of the history of conditions in those parts of the world where church and state were united, with the conditions existing in other parts where there was separation of church and state, will prove to all fair-

minded people that the church should not dominate the state and that the state should not try to rule the consciences of men. Whenever the state has attempted to exercise authority over conscience, the natural results—persecution, bloodshed, and death—have fallen.

This was true during different periods before Christ, in His day, and immediately after, but at no time, perhaps, to so great an extent as from 538 A. D. to 1798, when from fifty million to one hundred million were put to death for their faith in Christ and His word. During this bloody period of vain attempt to bring about unity of faith by force, every man was expected to do as the state said, regardless of how he felt or of what the Scripture said. The power of choice granted to man by God in Eden and to all successive generations, was so crushed that humanity seemed for a time to accept as fate a life doomed to subjection to autocratic governments dominated by religious bigots who were opposed to the divine principles of religious liberty.

But a reaction came. "Truth crushed to earth will rise again." The principle of liberty, which is God-given, again found strong champions on earth and proved a blessing wherever practised. An excellent example of the blessings attending the granting of full religious liberty is seen in the New World. About the time the great persecution in the Old World closed, the United States of America became an independent nation. The colonists had brought with them from Britain that love of fair play and religious independence which has characterized the struggle for democracy and religious tolerance in England. It was the transplanting of these principles to North America, untrammelled by European tradition, that caused the great growth and rapid expansion of the country,—a development very noticeable when contrasted with the slower and later development of South America.

Multitudes crossed the ocean to enjoy the privilege of worshipping God as they pleased. They eagerly coveted the right to worship



Jesus said, "Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's."



when they liked and how they liked. The United States constitution placed all creeds and religions on an equality and insured freedom of worship to all. It protected the civil rights of all, whether they chose to worship or not, thus placing the inhabitants of this continent in the same religious conditions that God placed man in the beginning. It was the intention of the founders of the new country to carry out God's plan in dealing with people who are endowed with the power of choice; and so far as the plan has been adhered to, it presents a shining example of the benefits of the principle of complete separation of church and state.

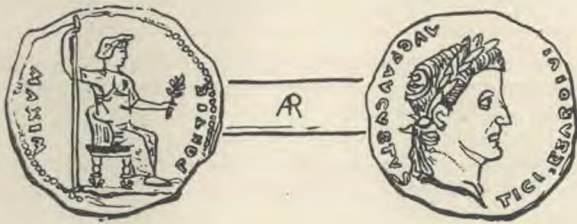
The plan of God is that both the church and the state shall serve and bless humanity, but in entirely separate and distinct spheres. Jesus himself, when upon earth, made this very clear and emphatic. He saw the results of the perversion of that plan. When the Pharisees, trying to entangle Him, asked, "Is it lawful to give tribute unto Caesar, or not?" Jesus asked for the tribute money. When it was brought He inquired, "Whose is this image and superscription?" And they answered that it was Caesar's. "Then saith He unto them, Render therefore unto Caesar [the civil power] the things which are Caesar's; and unto God the



*Let not this weak unknowing hand
Presume Thy bolts to throw,
And deal damnation through the land
On each I judge Thy foe.*

The Divine Right of the Individual---The Con-
server of the Best Interests of Church and State

George Butler



Then saith He unto them, Render there-
fore unto Cæsar the things which are
Cæsar's [the civil power]; and unto God
the things that are God's." Matt. 22:
19-21.

things that are God's." (See Matt. 22: 17-21.)

In all His teaching and practice Jesus kept before the world the great truth that duty to God in matters of conscience is supreme, and at the same time He admonished all to recognize the authority of government in all civil matters, because God had appointed it for a definite work. Not only did Jesus recognize this truth, but the apostles practised it. When tempted to dishonour God by recognizing in the state that power and authority which belong only to God, they said, "We ought to obey God rather than men." The three Hebrews who were thrown into the fiery furnace during the reign of Nebuchadnezzar, recognized the same principle. They could serve in the state and obey and live out state principles, but when it came to the question of the object of worship they said emphatically, "We will not serve thy gods, nor worship the golden image which thou hast set up." The state could not control these men in things pertaining to God and His worship.

Worship must spring from the heart of the worshipper, not from the policeman's club. The club may enforce a form of worship, but it has no power either from the state or from God to make men Christians. It is a first-class instrument for the development of hypocrites,

If I am right, Thy grace impart,
Suffer the right to stay;
If I am wrong, O teach my heart
To find the better way.

--- Pope.

but it cannot implant in the carnal heart the service and worship of God which spring from the heart of love.

Then, let God be our guide in religious things, and let the state protect us in our relations to religion, and everything will work out harmoniously for all concerned.

"THE principles contained in this celebrated Protest of the 19th April, 1529, constitute the very essence of Protestantism. Now this Protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate; and the authority of the word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles: We must obey God rather than man. In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther: it lays down the principle that all human teaching should be subordinate to the oracles of God."—"History of the Reformation," J. H. Merle D'Aubigné, D.D., book 13, chap. 6, par. 19.

A FAMOUS preacher at the time of the rise of Methodism wrote thus concerning religious legislation; and history justifies his warning, for all past attempts to control conscience by civil law have been failures:

"It highly becomes those who are the advocates for the interference of government to restrain the efforts of Methodists and dissenters to diffuse the principles of knowledge and piety, to advert to the consequences which must result. . . .

"It is an inherent and inseparable inconvenience in persecution that it knows not where to stop. It only aims at first to crush the obnoxious sect; it meets with a sturdy resistance; it then punishes the supposed crime of obstinacy, till at length the original magnitude of the error is little thought of in the solicitude to maintain the rights of authority. This is illustrated in the letter of Pliny to Trajan, treating of the persecution of the Christians."—"The Works of Robert Hall, A.M.," Vol. III, pp. 402, 403. London: Holdsworth and Ball, 1833.

Oshawa, Ont.

THE HEAVENS DECLARE
THE GLORY OF GOD!



THE
MESSAGE
OF THE
STARS

LUCAS A. REED, M.S.

"There is no speech nor language, where their voice is not heard." Ps. 19:3.

OF all the sciences, astronomy makes the most nearly universal appeal. Persons who have little interest in even the common things about them, are nevertheless often deeply interested in knowing something of those heavenly lights which shine down upon them.

What are these stars? Are they other worlds at all like ours? How many of them are inhabited? What of their distance and of the scale on which the universe is built? What is that large red star, and this bright white one? What is the Milky Way? Why does the North Star always remain north?

These and countless more questions rise at once when the subject is introduced. All these questions are worthy of a careful answer. The science of astronomy deserves to be understood. And of its large and most important features, every student may gain some definite and useful knowledge.

To outline some of the principles of astronomy, never exceeding the limit of true science, and to weigh, in relation to those principles, the words of the Bible,—these are our aims. Such a view will not narrow our conceptions of astronomy. We shall see, before we are through with the study, that only thus can we comprehend the grandeur, the dignity, the sublimity, the uplifting urge, of this important science.

Thus viewing it, we are carried back to the ages when the universe began. We view the

dawn of creation. We hear the first whisper of the creative word. We see the first appearances of the material world under the manifestations of divine energy.

Thus, too, we learn how the mighty universe is sustained. We contemplate its complicated mechanism of wheel within wheel, rolling on in the deeps of space, as age follows age. We gaze with eager eyes into the ages to come. We behold order and system and ever-advancing variety and magnitude. We ponder the might of immensity and the greatness of eternity. The finite mind expands, seeking evermore to grasp the measures of the infinite.

"ENLIGHTENING THE EYES"

Were it not for the Bible, our conceptions would take in too little, even though we might be aided by all the means and methods of modern astronomy. In the word, our vague guesses and groping questions are answered by the most daring of revelations, the grandest of delineations, the most sublime of statements.

Indeed, no one can rightly understand astronomy, aside from the Bible. This is paramountly true, whether we contemplate the beginnings of things, "when the morning stars sang together, and all the sons of God shouted for joy," or run forward in thought to the coming age, when there shall rise a new heaven and a new earth, and the former things shall have passed away.

The Bible is the supreme text-book. Like

a towering rock that fronts the sea, its granite wall is forever receiving the onslaught of the waves. One moment, the waters strike upon its fending sides, and break in forceless spray; the next, the sunbeams touch and transfigure the old water-washed rock with diamond gleams of light. Thus, with radiant and unbroken front, the word stands immovable through the ages, our wall of protection from error and folly. That mighty wall of truth remains impregnable today as ever.

TRUE SCIENCE AND THE BIBLE AGREE

There is no controversy between true science and the Bible. Both are manifestations of divine truth. True science but makes more brilliant the gems of Holy Writ; and the Bible ever guides the mind more deeply and sublimely into the wonders of true science. Each is the handmaid of the other. In the Bible, we find the great principles of truth; in nature, we find facts that explain, illustrate, and make clear the truth of the word.

Truth is a unit. It is not separate, antagonistic things. Though manifold—indeed, infinite—in the variety of its manifestations, it is one harmonious system. And this one truth, revealed in the Bible, “is reflected as from a mirror, in the face of nature.”

This complete revelation of truth, inspiration calls “the word.” And the term “word,” or “logos,” implies that a mind has expressed itself, not merely in words, but in “the word;”



that is to say, a symmetrical whole. But the mind that has thus expressed itself is the divine mind; and its expression is a manifestation of realities.

It is “the word,” for it speaks. It produces realities; for that word is creative, pouring forth divine energy. It spoke at creation; and what it commanded, obeyed by existing. That word said, “Let light be,” and light was. The Bible may give us in words “the word” of God; but that word is also manifested in the world it created and still sustains. If in nature there is anything not produced and sustained by “the word,” it is but some temporary thing, the result of some other mind, a mind antagonistic to the divine mind. And this transient element, discerned by its vanity and falsity, will eventually pass away. But “the word” of God, and He who is in that word, and makes it vital, efficient, and substantial, will abide forever.

THE LIVING WORD

As words express the thoughts, or mind, of a man, so “the word” expresses, reveals, discloses the divine mind. The Bible is the echo of the divine mind, and so it is called “the word of God.” When it is ministered to us by the Spirit, it becomes at once the living, acting word of God; and such it is truly called. Christ is the revelation, the “outgoing,” of God’s mind, or character; and therefore He is called “the Logos,” or “Word.” John 1:1-3. And nature, too, though clouded by sin, is a panorama of God’s thoughts to His creatures, and hence is called “the other word.” In Christ, the personified Word, “are hid all the treasures of wisdom and knowledge.” Col. 2:3. Think of the all-comprehending meaning



“Man Hath Had No Part in This”

of the marvellous expression, "all the treasures of wisdom and knowledge." These treasures include all the unsearchable and unfathomable deeps of the divine mind. Inspiration, catching in one glimpse the infinitude of these treasures, cries out, "O the depth of the riches both of the wisdom and knowledge of God!" Rom. 11:33.

O the depth indeed!

And all this knowledge and wisdom, all indeed that there is, has been revealed to us in Jesus Christ. He himself says, "All things that the Father hath are Mine." John 16:15. These "all things," the Spirit receives to show to the disciples of Christ.

And what a comprehending sweep of things is included in that expression, "all things that the Father hath"! How much has He? Look yonder into the heavens. Behold a thousand suns rolling in the abyss of space; and around them, held by them, attendant worlds teeming with life and beauty—stars upon stars, and worlds upon worlds, universe beyond universe, creation beyond creation. All that we see is but a tiny suburb of the great creation.

We take a five-inch glass and look at one mere spot in the heavens. Wonder of wonders! It is transformed into hundreds of suns, so closely studded together that we cannot number them. We find a stronger glass. Still other suns appear, suns upon suns, as the sands of the seashore, innumerable. It is impossible to pierce to the outer bounds of the gleaming stars; for still we see lights gleaming from beyond, where all grows cloudy and obscure.

All are Christ's. The fullness of God is there, the complete revelation, all the treasures of wisdom and knowledge, all the deeps of infinite thought and action.

Then the Bible must be our aid in the study of all science, astronomy included; for the Bible is our only means of intelligently receiving and knowing Christ. And these treasures "in Him" include all the treasures of truth, all forms of true science. The word "all" bars any exceptions.

This is not to say that the Bible contains every possible phrasing of truth, or every single detail of it. We are told that if all that Jesus did were written, it is supposed that even the world could not contain the books that should be written. Yet His life, the unity, the completeness of His life, is contained in the Bible. That the world could not contain all the books that might be written of His life, is because the principles represented are manifestations of infinite truth; and infinite truth, to be fully expressed, requires infinite expression. But thus infinitely expressed, all truth would fill the world, and, indeed, the universe itself; and would fill it not only now, but throughout eternity.

Yet in the Bible, in principles of infinite meaning, in words of never-ending import, is recorded the all-wisdom of God. All that is of God is in the word. It is locked in comprehensive statements that cannot fail to be understood, yet so richly stored that they become treasures as inexhaustible as eternity and God. To survey them adequately, demands capacity most mighty and lives immortal, with means of reaching and observing unhampered His ever-expanding domains.

But remember that even now we have in the Bible all the great principles included in these things. In the Bible, they have been committed to man. True, they are locked in the storehouse; but God has given us the key. They are hidden; but He has told us to seek, and we shall find. Though the door is closed, it will be opened to us if we knock. . . .

Let us search both nature and the word as for hidden treasure. God himself will be the teacher; His word will be our text-book; His works, our field of observation; His everlasting habitations, our schoolroom; and eternity, the term of our pupilage.

Thus our lives will grow richer and happier, our minds more vigorous and comprehending, while our vision "forever widens with the process of the suns."—"Astronomy and the Bible."



The Bible is the supreme text-book. Like a towering rock that fronts the sea, its granite wall is forever receiving the onslaught of the waves. One moment, the waters strike upon its fending sides and break in forceless spray; the next, the sunbeams touch and transfigure the old water-washed rock with diamond gleams of light. Thus, with radiant and unbroken front, the word stands immovable through the ages, our wall of protection from error and folly. That mighty wall of truth remains impregnable today as ever.

The Bible Society and the World Crisis

WHAT CANADA CAN DO

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

Civilization and humanity are helped by the Bible Society. All Christian churches share in the results of Bible Society work, and all Christians may have the privilege of helping the Bible Society send the gospel in printed form to all those who are without it.—Editor.

THE extent of the Bible Society operations is become so great as to be embarrassing.

Each year sees the demands for these operations expand, and so rapidly that it becomes very difficult, indeed impossible, to meet the demands in their entirety.

Unprecedented needs in ruin-covered Europe, just when ordinary stocks in Bible Society depots are exhausted, alongside of needs ever growing from the mission fields of the world, necessitate a supply of fresh capital and additional machinery to meet them.

European publicists, statesmen, and ecclesiastics join in appealing to the Society to come to their assistance with the word of God in the vernacular. *Must we stand powerless in the presence of such appeals?*

Never yet in the hundred and seventeen years of its history has the Bible Society been compelled to say we are unable to respond to the world's need; but that emergency threatens now. Never yet has the Society gone into

debt at the approach of stringency in its resources; nor will the Society seek relief in that way now. Never yet has the Society failed in its appeal for help to meet the exigencies of the time; and it will not fail now.

The Society has reason to rely upon the Christian people and their generous readiness to help, to come to its aid in facing the emergency that is urgent at the present time.

The situation is one that must take some stretch of time to control it, but united effort and sacrifice spread over a year or so will surmount the difficulties; and the work will prosper on a scale hitherto undreamed of.

The treasury needs half a million dollars additional money. Many lands will respond. Let Canada step forward, this new nation of high ambition and generous impulse, and lay stable foundations alike in the Old World which gave birth and breeding to us all, and in the heathen world where Christ shall reign King of kings and Lord of lords.

HARVEST HOME

EUGENE ROWELL

THE day's harsh heat was past, and shadows fell
In long, dim shafts of coolness from the trees.
The field-worn harvesters went slowly home.
Some, with young vigour still unspent, were gay;
But for the most was neither prank nor jest.

The farmhouse reached, they splashed their sweaty
brows
With fresh, cool water from the deep-veined well,
And then at table took their place by chance.
Right good to see was all the manhood there,
With breasts still bare and sleeves still elbow high.
Now as they ate they talked of heat and toil,
Of small mishaps or strokes of fortune good
That had filled up their day—how stood the grain
In some well-favoured spot, how keen some blade.
And one whose locks were losing black for gray
Spoke, hoarse with weariness: "That second round
Before the last, my scythe went wrong;
It lamed my arm to keep my place from then,
And I was glad when the last swath was down."

Warwick E., Bermuda.

Among this swarthy company at meat
Sat one whose hand the scythe had never marred,
Whose back had never bent to bind a sheaf.
Perfumed and vain, he sat there with the men
And talked of labour as a saint of heaven—
Its poetry and dignity and charm,
Its facts but dimly fancied, never known.
Then spoke one sweat-marked reaper: "Who are you?
How sit you here with dainty garments fine,
And sissy-talk of labour's making men?
What have you borne of heat or thirst or strain?
What blade's long swing has made your shoulders ache?
To tie what sheaves have your fair fingers bled?
Come, comrades, let us cast the fellow out
Who thus would steal our joy but shirk our toil."

So shall it be in earth's last harvest home,
When with the Lord of harvest sit at meat
The toil-proved reapers of the world-wide field.
Then let me bear my part of toil or pain,
That I may share with Him who suffered most,
The fullest joy of labour truly done.

Around the World with the Camera

LOWER LEFT-HAND CORNER: Street scene, Baroda, India.

UPPER RIGHT-HAND CORNER: Members of the Japanese Parliament who visited Washington, D. C., recently. They were received by President Harding, and made a trip to Mount Vernon on the U. S. S. "Sylph" as guests of the Secretary of the Navy.

LOWER RIGHT-HAND CORNER: One of the largest athletic stadiums in the world, recently opened in Berlin.





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The Judgment

No honest heart need dread the judgment day. The Judge is the One who loved us enough to die for us, and we ourselves are the witnesses to the facts recorded by angels. We are all choosing our sentence beforehand by our daily decisions in life.

JOHN G. WALKER



Paul Before Felix

AS silently and unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty man. In the Bible we are admonished to "watch," lest this hour come and find us unprepared.

THE FACT OF THE JUDGMENT

If we believe the word of God, we do not need to take it for granted that men are judgment bound. It is plain on the pages of Holy Writ that "it is appointed unto men once to die, but after this the judgment." Heb. 9:27.

There are many texts that mention this great and solemn event, and some of them will be referred to in their proper places in this article.

WHO ARE CONCERNED

But who are concerned in this matter, and how many are involved? Are there any who are exempt? No; "we must *all* appear before the judgment seat of Christ." 2 Cor. 5:10. Romans 14:10 contains practically the same

thought, with this conclusion in verse 12: "So then every one of us shall give account of *himself* to God." Both the righteous and the wicked are comprehended in those words, for we further read that "God shall judge the righteous and the wicked." Eccl. 3:17. Further than this, God himself is concerned; for His character has been impeached, and justice will never be satisfied until a verdict has been returned in His case. Will such a verdict be presented? Let the Bible answer this also. When the redeemed are returned to Zion, victorious over sin and every evil way and agency, "they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; *just and true* are Thy ways, Thou King of saints." Rev. 15:3. This is the verdict of the redeemed with reference to our heavenly Father, whose character has been misrepresented by the enemy of righteousness. "God is love." He is not a tyrant, as Satan would have us believe. He is just, as well as

merciful, "not willing that any should perish, but that all should come to repentance" and be saved. So God and man are both concerned in the judgment.

WORDS, ACTIONS, INFLUENCE INVOLVED

But with man how much is involved in each case, and what will the charges be?—"Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. What is an idle word?—That spoken which does not count for the betterment of society or mankind, and consequently does not help in the advancement of God's cause in the earth. But in another place in God's word we read something still more startling: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

BOOKS OF RECORD IN HEAVEN

"A book of remembrance" is written before God, in which are recorded the good deeds of them that fear the Lord, and that think upon His name. (See Mal. 3:16.) Their words of faith, their acts of love, are registered in heaven. In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist, "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Ps. 56:8. In this "perceive we the love of God."

There is also a record of the *sins* of men, as indicated in Matthew 12:37: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Our words, the secret purposes and motives of our hearts, appear on the unerring register; for God "will bring to light the hidden things of darkness, and will

make manifest the counsels of the hearts." 1 Cor. 4:5. "Behold, it is written before Me: . . . your iniquities, and the iniquities of your fathers together, saith the Lord." Isa. 65:6, 7.

So every man's work passes in review before



Shelters Cut in the Alps 6,000 Feet Above Sea Level

God, and is registered as either faithful or unfaithful. Opposite each name (for our names are written in heaven—see Luke 10:20) in the books of heaven are entered, with terrifying exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted mo-

ments, unimproved opportunities, the influence exerted for good or evil, with its far-reaching results,—all are chronicled by the recording angel.

RESPONSIBILITY FOR OUR INFLUENCE

But why are our words and our actions taken into account in determining our future?—Because of the influence they have had upon those with whom we come in contact.

“Every thought that enters the mind, every word we utter, every deed we perform, impresses our inmost being; the result is character, ‘good or bad.’”—*O. S. Marden, in “Pushing to the Front,” p. 269.* “Every act of our lives, every word, every association, is written with a pen of iron into the very texture of our being.”—*Id., p. 270.* Because this is true, our lives are each an influence that is continuous. It goes on after we are dead, and knows no rest and keeps no Sabbath until the climax of all human influences ends the history of the reign of sin. It is a terrible thought to dwell upon that everything we do and say has an influence upon some one, somewhere. The birds of the air fly to and fro, but leave no pathway marked behind them. Ships plough the ocean in a thousand courses, but leave no trace of the ways they have gone. But poor fallen man marks a pathway of influence from his cradle to his grave. This influence will be considered in the judgment, because it is made by our words and our acts.

But let none fear who have made their peace with God. All who have truly repented of their sins and by faith claimed forgiveness, have had pardon entered against their names in the books of heaven: and as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins are blotted out, and they themselves accounted worthy of eternal life.

So there comes a time when a separation is indicated in the books of heaven. In the business office an accountant often transfers items to the loss (lost) account.

NAMES AND SINS SEPARATED

We learn in our study of the subject of the judgment that there comes a time when there is a blotting out of either our name or our sins from the book in which the record of our lives is made. Once, when men came to Peter anxious about their salvation, he said, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and

He shall send Jesus Christ.” Acts 3:19, 20. It is possible also to have our *names* blotted out; for we read, “He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life.” Rev. 3:5. Therefore, the sins may be blotted out and the name retained, and the person be entitled to eternal life; or the name may be blotted out of the book of life and the sins retained, to be destroyed with the sinner when the time comes for God to execute the decrees of the heavenly tribunal, and to set His hand to rid the earth and the universe of sin. At that time its author and all those who have chosen to remain identified with it will be destroyed.

A CLEAN UNIVERSE

This theme should have our most earnest and serious consideration. There is no hiding from God, and none will escape the issue. In earthly courts juries and judges have erred, and been bought; but in this case there will be no mistakes, and justice cannot be perverted. If we will only consent to confess our sins and send them “beforehand to judgment,” it will be well with us. But if we decide to retain our evil characteristics, the only alternative is destruction; for God’s plan is to destroy sin with its root, that the universe may be clean once more. (See Rev. 5:13.)

Saskatoon, Sask.

Gentle Fault-Finding

It is sometimes necessary to tell our friends of their faults, but we should go about it in love, with prayer, and with wise and gentle tact. A gentle, loving way is better than blurting out the criticism, as some brusque people do, abruptly, calling it frankness, saying that they always honestly say what they believe. It may be honest and frank enough, but it is not the Christlike way.

“What did you preach about yesterday?” asked an old clergyman of a young minister, one Monday.

“On the judgment,” replied the young man.

“Did you do it tenderly?” asked the old pastor.

We should never speak to others of their sins and faults unless we can do it tenderly. We need patience, too, and sometimes we must wait a long time for the opportunity to do our duty in this regard, to speak the right word. But the right occasion will come, if we wait for it. Harm is done oftentimes by speaking too soon.—“*The Glory of the Commonplace.*”

The ORIGIN of SUNDAY OBSERVANCE

FREDERICK
W.
STRAY

—□—

“WHILST the candidate for baptism in water is immersed, the death of Christ is suggested; whilst immersed and covered with water, the burial of Christ is shown forth; whilst he is raised from the waters, the resurrection of Christ is proclaimed.”—*Cardinal Pulus (twelfth century) on meaning of baptism. Patrol. Lat., Vol. CXXX, p. 315 (Baptist Encyclopedia, art. “Baptism”).*

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INSTEAD of adopting the inductive method in our search after truth, we will recognize well-known facts, and trace backward the history of Sunday observance to its origin, so far as information readily accessible to all may enlighten us.

Sunday is the day generally observed in Christendom by its three main divisions,—the Roman Catholic, the Greek Catholic, and the Protestant churches. Of these three divisions, so far as church organizations now operative are concerned, Protestantism is the youngest. The Reformers were Roman Catholic before they were Protestant. The Lutheran Church continued the observance of Sunday, which Luther and his associates had observed as Roman Catholics. Therefore it is patent to all that the observance of Sunday is not a new institution belonging to Protestantism, but came to us by inheritance from the Papacy. Now, then, if the Papacy received it from the early church,—that founded by the apostles,—and the apostles received it from the Lord Jesus, all will be clear in the matter of its observance.

—□—

APOSTOLIC, JEWISH, OR PAGAN—WHICH?

The fearless candid student of history will recognize three sources from which the Papacy

in the early centuries of its development may have received Sunday observance,—from the remnant of the apostolic church, from the Jewish church, or from paganism. We at once dismiss Judaism as a source of Sunday observance, thus leaving only two probable sources—the remnant of the apostolic church, and paganism.

Now it is claimed by many that the source is apostolic, and the public is seldom made acquainted with the historical evidence that Sunday was the great religious holiday of ancient paganism. We will not use space to multiply quotations, but will cite two from reliable authorities:

SUNDAY.—“The wild solar holiday of all pagan times.”—*North British Review, Vol. XVIII, p. 409.*

SUNDAY.—“So called because this day was anciently dedicated to the sun or to its worship.”—*Webster's New International Dictionary.*

So, then, before the Papacy existed, before the apostles' day, in fact before Christ, Sunday was a holiday, a day dedicated to sun worship. Thus, before the cross, before the resurrection of Jesus, before the existence of Christianity as such, when the world was divided religiously into two parts, which we recognize as Judaism and paganism, Jew and Gentile, two chief worship days were recognized. The worshippers

of Jehovah, in possession of the Scriptures, observed the seventh day of the week as the Sabbath, while the worshippers of the various chief pagan deities representing the sun, observed Sunday, the day after the Sabbath of Jehovah, as a holiday.

It is generally accepted without critical examination of the evidence, that Jesus and the apostles transferred the obligations of the Sabbath of Jehovah to Sunday. If so, it was a transfer to the "venerable day of the sun," long recognized in pagan worship. The Sabbath stood as a sign that the people of God were worshippers of Jehovah, rather than of the gods of paganism: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20. We can see no reason why Jesus should change the sign day of loyalty to Jehovah, from Saturday to the Sunday of the pagan world, and we can discover sound and sufficient reason why He should not do this. "I and My Father are one," was His message to the Jews.

BAPTISM A MEMORIAL OF THE RESURRECTION

Furthermore, John the Baptist introduced an ordinance, which was fully indorsed by the Redeemer in example and precept, incorporated by Him into the great gospel commission, and everywhere practised by the apostles, to memorialize and keep in lively remembrance the glorious triumphant message of Christianity, "The Lord is risen." "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6:3-5.

The great theme of apostolic preaching was the cross and the resurrection as its climax, proving the Lordship of Jesus. After thus preaching on the day of Pentecost, proving the resurrection of Jesus from Old Testament prophecy and apostolic witness, Peter did not urge them to keep Sunday as an evidence of their acceptance of his message concerning a risen Lord, but to "repent, and be baptized"—adding, "every one of you." Every candidate buried beneath the yielding waters and raised again, in the celebration of the ordinance, bore an eloquent testimony of faith in the resurrection; and it was so recognized by

the Jewish church, which promptly excommunicated those who thus publicly witnessed to their faith in the resurrection of Jesus.

If the sign of loyalty to Jehovah, the seventh-day Sabbath, was to be surrendered by Jesus and the apostles in favour of the pagan Sunday, and Sunday was to become the memorial of the resurrection which Jesus had already provided for in the ordinance of baptism, such surrenders and transfers surely would have been a subject of clear exposition by Christ to the apostles.

WHICH ROAD WILL YOU TAKE?

We now stand at the fork of the roads, one Protestant the other Roman Catholic. The Protestant sign-board reads thus:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."—*The Thirty-nine Articles of the Church of England, Article 6.*

The Roman Catholic board is marked:

"The Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise. . . . We must, therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith."—*Cardinal Gibbons, in "Faith of Our Fathers," p. 111.*

We cannot reason that Jesus changed the day and that the apostles made no record of it, without surrendering the Protestant position and going into the Roman Catholic road.

Space forbids extensive Scriptural exegesis at this time, so we will content ourselves with a few quotations from prominent Sunday-observing authorities, which will show how the change is regarded by those who have given thought to the subject:

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Sir Wm. Domville, in "Examination of the Six Texts," p. 291.*

"Still it must be owned that these passages are not sufficient to prove the apostolic institution of the Lord's Day, or even the actual observance of it."—*Encyclopædia Britannica, art. "Sabbath."*

"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."—*Dr. Lyman Abbott, in Sermon printed in the Christian Union, Jan. 19, 1882.*

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*Cardinal Gibbons, in "Faith of Our Fathers," p. 111.*

Since it is admitted that the change of the sign day of Jehovah to the Sunday of ancient paganism is without Scriptural authority, we conclude that not only is the Jewish church excluded as a source from which the Papacy secured its Sunday—inherited by Protestantism—but also that the apostolic church is excluded, thus leaving only the one source—paganism—from which Sunday may have come into the church. We query, Is there evidence to this effect, or shall we find nothing to indicate that Sunday entered the church from this source? Read:

THE TESTIMONY OF HISTORY

“Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day [Sunday] is known to have been ordained, is the [Sabbatical] edict of Constantine, 321 A. D.”—*Chambers' Encyclopædia, art. "Sabbath."*

“The retention of the old pagan name ‘Dies Solis,’ or ‘Sunday,’ for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the ‘venerable day of the sun.’ . . . It was his mode of harmonizing the discordant religions of the empire under one common institution.”—*Dean Stanley, in Lectures on the History of the Eastern Church, Lecture 6, p. 184.*

“He enjoined the observance, or rather forbade the public desecration of Sunday, not under the name of *Sabbatum* or *Dies Domini*, but under its old astrological and heathen title, *Dies Solis*, familiar to all his subjects, so that the law was as applicable to the worshippers of Hercules, Apollo, and Mithras, as to the Christians.”—*Dr. Philip Schaff, in "History of the Christian Church," Vol. VIII, chap. 75, par. 5.*

“Paganism must still have been an operative belief with the man who, down almost to the close of his life, retained so many pagan superstitions. He was at best only half heathen, half Christian, who could seek to combine the worship of Christ with the worship of Apollo, having the name of the one and the figure of the other impressed upon his coins, and ordaining the observance of Sunday under the name of *Dies Solis*, in his celebrated decree of March, 321 [A. D.].”—*Encyclopædia Britannica, ninth edition, art. "Constantine."*

Constantine, surrounded by fawning prelates, many, like himself, “half heathen, half Christian,” gave the sanction of the empire to Sabbath rest on the “venerable day of the sun.” Constantine passed away, but the days of compromise with paganism continued, until in the Council of Laodicea, in A. D. 364, more than three hundred years having passed away since the resurrection of Jesus, so many Christians throughout the Gentile world were still refusing the man-made transfer of the sign day of loyalty to Jehovah to the Sunday of the pagan world, that the following rescript was issued:

“Christians shall not Judaize and be idle on Saturday [Sabbath, original], but shall work on that day; but the Lord's Day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall

be shut out from Christ.”—*A History of the Councils of the Church from the Original Documents," Rt. Rev. Charles Joseph Hefele, D.D., Bishop of Rottenburg, book 6, sec. 93, canon 29.*

THE LORD'S DAY

Reference is often made to the “Lord's Day” of Revelation 1:10 as if it were Sunday. There is nothing in the text indicating which day it refers to, whether to the seventh day of the week or to the first day. The Gospel of John was written several years after the apostle had written The Revelation, according to Biblical authorities. If John intended, in Revelation, to denominate the first day of the week the “Lord's Day,” why did he always use the secular title “first day of the week” in his Gospel, written several years later? Is it not more sensible to conclude that the Lord's Day of Revelation 1:10 is the same identical day of which Jesus declared Himself Lord? (See Matt. 12:8.)

The early Christians continued Sabbath observance “according to the commandment” (Luke 23:56) as a sign that they were worshippers of Jehovah, and practised the ordinance of baptism as a fitting sign of their faith in the resurrection of Jesus.

Ottawa, Ont.

Be Tender to Those Who Are Old

LET us ever be tender to those who are past

The glory and joy of their prime,
Whose strength and whose vision are weakening fast
Neath the shadowing touches of time.

Let us ever be tender to those who are old,

For once they were happy and young;
And when the bright future before them unrolled,
They merrily frolicked and sung.

With strength and with hopefulness life was enjoyed.

And gaily they went on their ways,
Undreaming of hopes to be baffled, destroyed,
Undreaming of sorrowful days.

The years are fast speeding; they soon will be gone.

The aged ones with us today;
Their feet are approaching eternity's dawn;
Make haste to be kind while we may!

—Selected.

“God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.” Gen. 1:7. Thus, in a few words, the Bible records the creation of that which scientific men call the atmosphere. It gives a very simple description of a very complex thing, yet it opens the very heart of the wonderful fact.—*Astronomy and the Bible."*

IN these days of evolution and higher criticism, we find that which constitutes the very heart of Christianity being rejected by ministers of the gospel. The teachings of Thomas Paine and Voltaire, to which our fathers refused to listen, are now preached from the pulpit Sunday after Sunday. A minister is often considered out of date if he preaches the virgin birth of Christ. This fundamental truth of Christianity has been denied in and out of the pulpit. These strange developments should incite Christians to a closer study of God's word; for we are told: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7); and if Jesus Christ was the Son of God, surely there were enough prophecies in the Scriptures (the Old Testament) for the people to recognize Him when He came. Jesus, in speaking of the Old Testament writings, said, "They testify of Me."

TESTIMONY OF THE PROPHETS

By a close study of the prophets we find that they do testify of Christ. He was to be a descendant of Abraham (Gen. 22:18), and to come from the tribe of Judah (Gen. 49:10). Jesus Christ, the only child that ever chose his parentage, was to be born of a virgin (Isa. 7:14), and if He who called Himself "the Son of man" was not born of a virgin, as some would have us question, He is therefore not the Son of God, the promised Messiah. Isaiah calls Him

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The Village Guest Chamber—"the Upper Room"

The Virgin Birth

GEORGE S. BELLEAU

Does Jesus of Nazareth answer to the pen-picture drawn by the prophets who testified of the Messiah?

"Wonderful" (Isa. 9:6), and wonderful indeed was His birth; for the advent of no other child has ever been heralded by the host of heaven.

A PEN-PICTURE OF JESUS

What a satisfaction it is to the Christian, in these last days when men scoff at the word of God, to find that one prophet after another, many years before Christ was born, painted a word-picture of His life while on earth. Micah tells us that Bethlehem should be the name of the little village where Jesus was to be born. Micah 5:2. In Isaiah 60:3 we see the wise men coming to adore the new-born Saviour, and Jeremiah tells of the death of innocent children in an attempt of Satan to destroy Christ. Hosea saw the flight into Egypt and the calling out of Egypt (Hosea 11:1); and Isaiah says, "He shall not cry, nor lift

up, nor cause His voice to be heard in the street." Isa. 42:2. David saw his Lord clear the temple of God from thieves. He says, "The zeal of Thine house hath eaten Me up." Ps. 69:9. Isaiah shows us Christ preaching good tidings unto the meek, and proclaiming liberty to the captives and the opening of the prison of sin to them that are captives of sin. He also saw Christ giving the oil of joy for mourning. Isa. 61:1-3. As we study Christ's life, we find that He turned mourning into joy, for He never conducted a funeral service; instead, He transformed every funeral He attended into a resurrection scene.

Zechariah saw Christ's triumphant entry

into Jerusalem: "Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. At this juncture we may quote David to show that he saw the children singing hosannas at Christ's triumphant entrance: "Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger." Ps. 8:2. Isaiah saw Christ exalted in Jerusalem, and then pictures the sufferings He should endure: "His visage was so marred more than any man, and His form more than the sons of men." Isa. 52:13, 14. In the panorama that is passing before us, we are next shown how Christ was rejected of men: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Isa. 53:3. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Verse 7. Isaiah saw the Son of man "cut off out of the land of the living;" and he also tells why it was to be so: "For the transgression of my people was He stricken." Verse 8. Daniel completes the picture by telling us that the Messiah would be "cut off, but not for Himself." Dan. 9:26.

HIS CRUCIFIXION

Under the inspiration of God, the crucifixion is well described by different prophets. The man after God's own heart tells us of Judas' betrayal: "Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me." Ps. 41:9. Zechariah saw Christ sold for thirty pieces of silver, and the money cast to the potter. Zech. 11:

12, 13. This same prophet saw the disciples scattered when the Shepherd was smitten: "Smite the Shepherd, and the sheep shall be scattered." Zech. 13:7. Isaiah saw Christ taken from one tribunal to another (Isa. 53:8), and David tells us that false witnesses would be brought in to lay false charges against Him: "Deliver Me not over unto the will of Mine enemies: for false witnesses are risen up against Me, and such as breathe out cruelty." Ps. 27:12. Isaiah saw Christ scourged and spit upon. David says prophetically, "They pierced My hands and My feet." Ps. 22:16. Isaiah saw Christ "numbered with the transgressors" (Isa. 53:12), while David saw the passers-by mock Him (Ps. 22:6-8); he also describes the casting of lots over Christ's garments: "They part My garments among them, and cast lots upon My vesture" (Ps. 22:18).

And as if these were not enough prophecies to make the Christian sure that Jesus of Nazareth was the Son of God, the very words of His last hour are recorded in the prophetic writings: "My God, My God, why hast Thou forsaken Me?" Ps. 22:

1. The very last words that He spoke before His death are recorded in Psalms 31:5: "Into Thine hand I commit My spirit." David tells us that Christ was to be crucified, but he also tells us that He would not die from the crucifixion, but from a broken heart: "Reproach hath broken My heart." Ps. 69:20. "He made His grave with the wicked, and with the rich in His death." Isa. 53:9.

These prophets, living in different centuries, have together, through inspiration, given us one pen-picture. We ask Matthew, Mark, Luke, and John about this picture, and they say, "Yes, it is as perfect as any we can give."



Bethlehem Shepherd

Can we doubt, then, that Jesus of Nazareth was the virgin-born Messiah that was to come? When we note the Old Testament prophecies concerning Christ and trace them to their exact fulfilment at His first advent, we are forced to believe in the virgin birth.

Kingston, Ont.

What Are Electrons ?

WHAT the electrons are is unknown. They are the scientist's best guess at the last and smallest of things into which matter can be resolved, and everything is supposed to be composed of them. A particle of matter so small that it can be seen only through the microscope is, supposedly, a mountain or a world compared with the molecules which compose it. The molecules, again, are colossal affairs compared with the atoms which compose them. The atoms in their turn are relatively huge things presumably composed of a kind of solar system of whirling electrons.

Electrical currents are thought to be the movement of swarms of electrons. The particles that shoot from radium are supposed to be electrons freed by the explosion of atoms.

The explosion of countless atoms, or something equivalent, is thought to occur with the birth of a sunspot, driving the electrons away from the sun in different directions. Light runs the 93,000,000-mile course from the sun to the earth in about eight minutes, but the electrons are supposed to consume from three to forty-eight hours in their flight to the earth. This supposition rests on experiment and on the fact that the auroral and magnetic storms often occur on earth a day or so after the breaking out of a new sunspot is detected.—*New York Times*.

Shaping Character

I FOUND a bit of plastic clay,
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days had passed,
The bit of clay was hard at last.
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day,
And moulded with my power and art
A young child's soft and yielding heart.

I came again when years were gone—
It was a man I looked upon.
He still that early impress wore,
And I could change him nevermore.

—Selected.

The Book of Daniel

APPROPOS of recent discoveries in the field of Assyrian exploration, it may not prove uninteresting to point out here that it is owing to Sir Henry Rawlinson that a very curious point in the book of Daniel has been cleared up. Belshazzar, it will be remembered, promised to make Daniel "third ruler in the kingdom." It had long struck many critics as odd that the promise should have been "third ruler" only, and not "second," seeing that the design of the sovereign was evidently to make him the next important personage to himself in the government of Babylon.

Now for many years it was supposed that the Belshazzar of the Scriptures and the Nabonidus of the Assyrian records were one and the same person. Hence there were some striking discrepancies between the two accounts, the Biblical and the Babylonian. Daniel's Belshazzar was a descendant of Nebuchadnezzar, but Nabonidus was not of the family of Nebuchadnezzar at all; Daniel's Belshazzar died in the city the night it was taken, but Nabonidus, when Babylon was taken, was spared by the conqueror, who actually made him governor of Carmania. These appeared hopeless discrepancies, until Sir Henry Rawlinson, in 1854, found certain clay cylinders in a corner of the Temple of the Moon, and deciphering the inscriptions impressed upon them, solved the difficulty.

Nabonidus refers to the Babylonian monarch as "Belshazzar my eldest son, the offspring of my heart." Nabonidus had married the daughter of Nebuchadnezzar in order to strengthen his position as king, and Belshazzar was the issue of this marriage. Hence Belshazzar was a grandson of the Nebuchadnezzar of the Bible. But as Nabonidus was an interloper, he ruled conjointly with his own son, sharing the kingdom, and thus soothing the susceptibility of those who stood up for the rightful line represented by Nebuchadnezzar's daughter. Belshazzar's ruling in Babylon was, therefore, as deputy king—he himself being only "second ruler" in the kingdom. Hence it was that the utmost honour he could promise to the Jew Daniel was, that he should be "third" in the kingdom, he himself being the second.—*Jewish World*.

"WHEN true Christian love reigns in the heart, the centre of life falls no longer inside the narrow circle of self."



A Canadian Garden,
One Hundred Miles
from the Arctic Circle

*"Slow from the plough the woods withdrew;
Slowly each year the corn lands grew;
Nor fire, nor frost, nor foe could kill
The Saxon energy of will."*

The Palate Not Infallible

DANIEL H. KRESS, M.D.



AT ye that which is good." This is a divine command. "Good!" says the epicure; "that doctrine appeals to me." Hold! it does not read, Eat ye that which *tastes* good, but, "Eat ye that which *is* good." Taste is not a reliable or a safe guide in the selection of good food. Food may appeal to the palate of an individual and yet be harmful and injurious. There may be "death in the pot," and yet the epicure may smack his lips and say, "That is good." The remark is frequently heard in the bar-room, "That is good whisky," or, "That is good beer." Whisky is not good. It is an evil, and only an evil. Another may say, "That is good tobacco," when we know there is nothing good in tobacco, and that such a thing as *good* tobacco does not exist.

We are in danger of calling good evil, and evil good. The children of Israel, after becoming accustomed and addicted to the Egyptian foods, which were not good, said of the good food Heaven provided for them to take

its place, "Our soul loatheth this vile bread." Num. 21:5, R.V., margin. It was the flesh-pots of Egypt that appealed to their perverted palates, not the Heaven-sent manna. They lusted after "evil things," says the inspired writer.

CHOOSE YOUR DIET FOR STRENGTH AND NOT
FOR DRUNKENNESS

The mind, not the palate, must be relied upon in determining whether food is good or evil. To select that which is good, necessitates a study of foods, for it is in this way only that the value of any food can be safely determined.

Some years ago I had a patient under my care who had cultivated a taste for a black loam which was on his farm. On his death-bed he expressed a desire to have a little of that loam.

It is not uncommon for savages, in the absence of food, to appease their hunger by eating clay. They cultivate a craving for it in time, and pronounce it good. There is nothing good about it as a food. It possesses no

food value, and is apt to contain organic filth.

"That is a good piece of ham," says our modern epicure. In saying so, he is governed, as is the savage, entirely by the taste it imparts to a palate that has become habituated and trained to its use.

In order to determine whether the piece of ham is good or evil, he must make a study of its composition. That piece of ham pronounced good, is made up of muscle fibre and a small amount of fat, both of which may be utilized as food. The nutrition value of ham is only about 25 per cent. Seventy-five per cent of it is water. It is not clean water either. It is, in fact, the dirtiest and filthiest water imaginable, being made up of organic body waste, resulting from the breaking down of tissue. The extract from that piece of ham, which gives it that desirable taste, is identical with the excretions from the kidneys of the pig while living. "Of their flesh shall ye not eat: . . . they are unclean to you." Lev. 11:8. It is clear, then, that when God commands men to eat that "which is good," He does not command them to eat the flesh of dead animals, which is not good.

In the absence of anything better, man is justified in slaying and devouring the cow, the pig, or even the faithful dog. It was in the absence of the foods furnished by the soil, after the flood, that permission was granted man to slay and eat.

Meat was, then, merely an emergency food, and the command to eat flesh was a provisional one. Such emergencies have since then existed, and exist today, in various parts of the earth. In the absence, or scarcity, of the best foods, such as grains, legumes, fruits, and nuts, man is justified in eating the next best foods; and in the absence of the next best, he is justified in eating rats, cats, or any other abominable and unclean creature that moves upon the earth, rather than die of starvation.

PERVERTED APPETITE

The white rat is considered a great delicacy by the Mexican epicure. Bird's-nest soup is said to be a favourite dish of the Chinese.

In Russia, fish, when caught, are dropped into a kettle just as they come from the water, and a soup is made that, somehow, does not appeal at all to the American traveller in that country.

The Burmese allow fish to decay before eating it. Rotten fish is considered by them a delicacy when properly prepared. In all lands the human palate is perverted, and is, therefore, an unsafe guide in determining whether a food is good or evil.

We must depend upon an infallible guide in the selection of our food. Such a guide we have in the word of God. It is perfectly adapted to man in his fallen state and under all conditions of life. When with the poor fisher people, who were dependent upon fish for sustenance, the Saviour of mankind shared their meager bill of fare. He ate with them. He ate the fish, not because it was the best food Heaven afforded for mankind, but because it was the best the poor fisher people had to offer Him. Polygamy was permitted and also divorce, but Jesus said, "In the beginning it was not so."

MAN'S ORIGINAL DIET

In order to ascertain what foods are purest and best to supply man's needs, we are forced to go to the beginning, before sin and death had entered the world. God made man His masterpiece in creation, making him in His own image and after His likeness. He placed him in a garden and surrounded him with all manner of trees "pleasant to the sight, and good for food," and said to him, "Of every tree of the garden thou mayest freely eat." The fruits which grow upon the trees, such as nuts, figs, persimmons, dates, bananas, oranges, apples, peaches, pears, cherries, prunes, etc., God told man were "good for food." He also said, "Behold, I have given you every herb bearing seed; . . . to you it shall be for meat."

God saw everything He had made, and, "behold, it was very good." In the seeds, the various grains, as wheat, rice, oats, barley, peas, beans, lentils, etc., the elements needed by man are furnished in their purest and most attractive form.



"Eat ye that which is good," means, therefore, to select the best and purest foods obtainable. The one who fails to obey this command is unwise, to say the least.

Food is body-building material. It is as impossible to build a sound, healthy body out of inferior or impure foods as it is to make a good pair of shoes out of poor leather. The digestive juices merely dissolve the material furnished them, so that it can be absorbed and utilized for body-building purposes. What our bodies are may be determined by the food we have eaten; for every man has lain in his own trencher.



Who Was to Blame for It ?

Mrs. DOLEFUL went out to make a few calls. It had been a long time since she was in to see Mrs. Merriweather, so she thought she would just drop in and have a chat with the cheery little woman who made the world brighter for every one who came in contact with her. Finding her in the midst of baking, Mrs. Doleful said she would stay only just long enough to rest a moment, she was so "overcome by weakness" since Melindy had the measles.

"I've never felt so thankful, I believe, for health and comforts, as I have this winter. Sit right down and tell me about your family, Mrs. Doleful."

"There's nothing to tell, but just sickness, sickness all the time, and doctor's bills piling up to the moon," said her visitor, as she sat down and glanced about her.

She was a large woman, and would perhaps have been called a handsome woman had the corners of her mouth had an upward instead of a downward inflection, her eyes been less drooping, and her general appearance more sunny. As it was, no one thought her attractive; and as the thought of all her troubles swept over her, she continued:

"When Pelatiah Doleful married me I was an invalid, and I've been sick ever since. I was saying to my next-door neighbour only yesterday that I did not see what I was living for, I was no good to anybody; and when she said I ought not to say that, for the children would miss me, I told her I guessed they'd only miss the grunts and groans. Dear me! what is life worth, Mrs. Merriweather, if you don't have your health?"

"I know a woman who has been shut in her room for years, who does more good than a dozen strong, healthy women. You would never know she had a pain, from anything she says, and every one feels blest just to be in her presence, yet she is poor, a great sufferer, and alone in the world. Now you have a good, kind husband, nice children, and are able to walk out in God's sunlight; see how much more you have to be thankful for and rejoice over."

"Yes, I know I'm ungrateful and complaining, but how can I help it? It's my nature. Some folks are naturally cheery, and others are born under a shadow. I'm one of the latter. I sometimes think if I could forget myself, and laugh and talk when Pelatiah comes in, he would not care to go around to Neighbour Smith's so often; and I make up my mind to try; but as soon as he comes in I start off on the same track, until he takes up his hat and goes out."

"Try once more. Make yourself a promise that you will be cheerful, and see how much happier your husband and children will be."

"Never can do it, I know. Our home is like a prison, and every one hates it, and I'm too miserable to make it any different. If I had your disposition, now, I could do so perhaps; but as it is, it's no use for me to try. I must be a-going now. My bones ache fearful, and I'll go home and grunt it out." And Mrs. Pelatiah Doleful went home to tell her husband and children how pleasant Mrs. Merriweather's home was, and how she had hated to come back to her own; and then wondered and grieved that she was such a wretched woman.—*Signs of the Times.*

THE infidel, who boasts that he is not confined by the narrow faith of the Bible, is like a man on the bleak wintry moor who boasts that he is not hampered by the petty limitations of a house to shelter him.—*Selected.*

SEEN THROUGH OTHERS' EYES

October

OCTOBER'S woods are bright and gay, a thousand colors
vie
To win the golden smiles the sun sends gleaming through
the sky:
And though the flowers are dead and gone, one garden
seems the earth,
For in God's world, as one charm dies, another starts
to birth.

—John Roade.

One Idea of Poverty

It was Bulwer who said that in nine cases out of ten, poverty is only an idea. Some men with ten thousand dollars a year suffer more want of means than others with three hundred. The reason is, the richer man has artificial wants. His income is ten thousand, and he suffers enough from being dunned for unpaid debts to kill a sensitive man. He who earns a dollar a day, and who does not run in debt, is the happier of the two. Very few people who have never been rich will believe this, but it is true. There are thousands and thousands with princely incomes who never know a moment's peace, because they live beyond their means. There is really more happiness in the world among the working people than among those who are called rich—always providing that poor folks do not, in a smaller way, emulate the prodigality of their richer brethren. Poverty is simply a question of the good or bad management of money in hand.—*Selected.*

The Worker's Worst Enemy

DR. CHARLES A. EATON, associate editor of *Leslie's Weekly*, has some very pointed things to say about the present labour unrest in the world. Dr. Eaton, who was once pastor of a Baptist church in Toronto, speaks his mind in a most vigorous way. This is what he writes in a recent number of *Leslie's*:

"This pallid and moonstruck notion is the worker's worst menace today. It is bad for everybody, for it takes the joy out of life, creates physical, mental, and moral flabbiness, substitutes self-pity for self-respect, self-help, and independence of spirit; and sets every one to crying for the moon—wishing with tears that they might be what they never can be.

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"Work is the best gift of God to men. There is no such thing as degrading work in itself. The coal heaver and garbage gatherer are doing just as clean and honourable service, in itself considered, as the teacher, the artist, or the banker.

"The spirit in which work is done is what counts. Slaves are slaves because they have a slave's soul, not because they do hard work.

"If we admit the truth of the idea that manual work is an accursed slavery, we are driven logically to the conclusion that it is the duty of every manual worker to quit work, and that idleness is the ideal of a happy life. This noble ideal put into practice would freeze and starve the world to death in a few weeks. There is no possible existence for those who won't struggle for it. There ought not to be.

"And suppose manual labour is hard and dirty; what of it? Bearing children is the hardest work in the world. Learning to read, write, and cipher is drudgery. Shall we therefore abolish all study and sink into unanimous illiteracy? Every foot of land yielding food represents toil and sweat. Shall we quit producing food? Every home was built by labour. Shall we become cave men, and go back to nest with the animals?

"A society which becomes too sentimental, lazy, and fat to do its own hard work is not ripe, but rotten."—*Onward, June 4, 1921.*

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak today?

—Nixon Waterman.

THERE are a good many times when we have to say, "I wish I hadn't done it." But that amounts to little if we stop there. Go on and say, "I won't do it again." Regret does not amount to much unless it ends in resolution.—*Selected.*

"In vain we call old notions fudge,
And bend our conscience to our dealing;
The ten commandments will not budge,
And stealing will continue stealing."

A Good Illustration

A RECENT clever writer likens some of the metaphysical speculations to the act of a baby sucking at a nursing bottle. So long as there is any milk in the bottle, the baby sucks with pleasure and profit. Unfortunately the little fellow does not always stop sucking when the supply of milk gives out, but still keeps on sucking empty air, with resulting discomfort and colic. We all need to recognize the limits of the intellectual milk supply, and not keep on trying to solve problems that are in their very nature beyond the limits of the human mind.—George McCready Price, in "Q. E. D."

Scores Women's Dress

MONTREAL, April 17.—Among the topics dealt with in a pastoral letter by Archbishop Bruchesi, read today in all Montreal Catholic churches, were included modern feminine fashions, certain tendencies of the cinematograph films, extremes in dancing, and the Young Men's Christian Association, the latter described as "a special danger." The title of the pastoral is, "The Evils of the Day," and at the beginning the archbishop comments that "disregard of gospel doctrine bids fair to lead us back to the degradation of paganism again."

In regard to feminine dress His Grace says: "Some of these styles are merely ludicrous; others, by adding indecency to wretched taste, shock the upright conscience. These semi-nude fashions are not fit for even questionable characters, yet respectable married women and young girls do not hesitate to appear at the very altar rail, attired in a manner shocking to common decency."

—The Globe, April 18, 1921.

Sunday Laws also Muzzle Sunday Observers

SUNDAY laws are an infringement of the religious freedom of the man who believes that Sunday is the day he should observe as holy time. When the civil law compels him to observe this day, it robs him of the privilege of choice and free-will service, and his religion becomes a legal religion instead of a heart religion. There are some things that a sincere Christian wants to render to God out of the gratitude of his heart; and when the state compels him to perform such functions under penalty, it robs him not only of the joy of voluntary Christian service, but of the real test of loyalty to Jehovah and of the touch-

stone in the development of genuine character.

For this reason, there are millions of Sunday-observing Christians who are just as much opposed to compulsory Sunday observance as Seventh-day Adventists are opposed to a civil law which would compel them to observe the seventh day of the week as the Sabbath. The Adventists observe the Sabbath day because they love to obey the commandments of Jehovah, and they do not need a civil law to force them, nor do they want such a law to compel them, or any one else, to observe the day which the Lord has already appointed. All that a sincere Christian needs is a divine commandment to set forth his duty; and if a person has no respect for a divine command, he certainly will not respect and reverence a human command that supports a divine obligation to God.

God made the conscience free, and no man has a right to enslave it. The only religion that has any value in the sight of God is heart religion. God and Jesus Christ disdain hypocrites. The only product of a compulsory religion is a harvest of hypocrites. Any man or any society of men, no matter how high-sounding the name, that attempts to coerce one of their fellow-men to observe Sunday because of its supposed sanctity, is endeavouring to control both the conscience and the actions of that individual in his relation to his God. Whenever men set themselves up as God's judges and God's avengers, they never fail to wield a tyrannical sceptre and mete out the full measure of persecution upon those who dare to oppose their views.—Letter to the Editor.

A MAN may fight fiercely to hold his own in business; but he does not need to fight to get ahead of some one in the elevator, or up the car steps, or at the post-office window. And no matter how strong competition is, business and personal courtesy makes it easier and pleasanter for everybody.—William H. Hamby.

CONTENT furnishes constant joy; much covetousness, constant grief. To the contented, even poverty is joy. To the discontented, even wealth is a vexation.—Ming Sum Paou Ke-em.

You are writing a Gospel, a chapter each day,
By deeds that you do, by words that you say.
Men read what you write, whether faithless or true.
Say! what is the Gospel according to you?

—The Lookout.

NEWS NOTES

—In Japan there are five Japanese for every acre cultivated.

—The people of the United States spend \$200,000,000 annually for tobacco.

—Havana is farther west than Cleveland, and Nome, Alaska, is farther west than Hawaii.

—Siberia produces more fur than any other region in the world; North America is second.

—Nickel steel, with a platinum covering, is being used to displace platinum wire in incandescent lights.

—Eighteen gigantic fossilized turtles of an unknown species have been unearthed near Valencia, Spain.

—More than a third of all the United States imports from Asia come from Japan, and more than half its exports to the greatest of continents go to Japan.

—An unusual occurrence has been reported from an Ohio farm, where a ewe gave birth to five perfectly formed lambs, all of which are living and healthy.

—When blackberries and raspberries that are otherwise healthy fail to renew themselves by means of new suckers, there is a shortage of nitrogen in the soil.

—Among the persons arrested in Washington, D. C., during the past year were 2 diplomats, 1 Congressman, 100 reporters, 18 editors, 1 professor, 248 army officers, 41 ministers—and 48 policemen.

—A chair made from a rib of one of the first American warships, the "Revenge," is to be presented to President Harding by fellow publishers. The "Revenge" was sunk in Lake Champlain by the British in 1776. In 1909 it was raised from the lake bed, and the hull is now at Ticonderoga.

—At the Northampton Borough quarter sessions, a prisoner charged with felony challenged all the women called to serve on the jury, as their names were called. The prosecution also challenged one man. The recorder, addressing the women jurors, said the prisoner had a right to challenge twenty names, and he had exercised his right properly, and they must stand down.

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—An Austrian statesman who knew everything that went on during the fateful July of 1914 has an interesting explanation to offer for the outbreak of the war. "It was the telephone," he says. "Its workings with Berlin and St. Petersburg ruined us. Instead of writing old-fashioned notes, which would have given us time to think, we telephoned—and lost our heads." Haste is destructive everywhere. In diplomacy its effects are perhaps more often fatal than anywhere else.

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The CANADIAN WATCHMAN

OSHAWA, ONTARIO

British Columbia Development



A Picturesque View of the New Electrical Power House at Revelstoke, B. C.

REVELSTOKE, on the Columbia River just above the point where it empties into the Arrow Lakes, is a lumber centre and junction point from the main line of the Canadian Pacific Railway to the Kootenay country.

British Columbia is rich in natural resources. Mining, agriculture, lumbering, fruit raising, and fisheries are the principal industries. The abundant water power invites increased electrical development, which will play an important part in utilizing the wealth of the province. Unrivalled mountain scenery attracts thousands of tourists annually, and both the Canadian Pacific and the Canadian National railways offer service unexcelled in America. Many tourists return to make homes and to enjoy the mild coast climate. Vancouver is an important port for trade and passenger service to the Orient.