

The Canadian

Wachman

Magazine

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OSHAWA, ONT.

A Pharisee's Modest Creed

[Bigotry and Pharisaiism have often hindered but have never helped the work of the gospel.]

*Believe as I believe—no more, no less;
That I am right, and no one else, confess;
Feel as I feel, think only as I think;
Eat what I eat, and drink but what I drink;
Look as I look, do always as I do;
And then, and only then, I'll fellowship with you.*

*That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this, to be
Entirely and in all respects like me;
To deviate a hair's breadth, or begin
To question, or to doubt, or hesitate, is sin.*

*I reverence the Bible if it be
Translated first and then explained by me;
By churchly laws and customs I abide,
If they with my opinions coincide;
All creeds and doctrines I concede divine,
Excepting those, of course, which disagree with mine.*

*Let sink the drowning if he will not swim
Upon the plank that I throw out to him;
Let starve the hungry if he will not eat
My kind and quantity of bread and meat;
Let freeze the naked if he will not be
Clothed in such garments as are made for me.*

*'Twere better that the sick should die than live,
Unless they take the medicine I give;
'Twere better sinners perish than refuse
To be conformed to my peculiar views;
'Twere better that the world stand still than move
In any other way than that which I approve.*

—Anonymous.

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Editorial Comment

Prohibition

THE ceaseless propaganda against prohibition carried on by those who want intoxicating liquor to drink, or who have corrupt interests which the saloon would foster, presents an excellent augury of an early resurrection of John Barleycorn, if witnesses on only one side of the case are called and their testimony heard. The friends of temperance must not cease their campaign of education to counteract the insidious campaign of ridicule and misrepresentation from both inside and outside dry territory. The statement of Lord Northcliffe, the great English newspaper man who recently visited America, that prohibition in the United States is a joke, is being heralded all over the world. The reason for his remark seems to be that he was served with liquor everywhere he went in the United States.

It is certainly to be regretted, and it is also somewhat surprising that a man of Lord Northcliffe's experience and ability to estimate public sentiment should have come to such a superficial conclusion. Investigators are quite prone to find the thing that they want to find. Some men go to India and return without seeing any tigers, yet there are tigers in India. If they did not see tigers, it is because they did not go where the tigers are. Lord Northcliffe saw whisky in the United States, and came to the conclusion that prohibition there is a failure. But a committee appointed by the Methodist Episcopal Church in that country made an exhaustive investigation, and they report that "prohibition in the United States is a relative success now, and on the high road to a complete suc-

cess." The report is based on an investigation covering several months, and the figures have all been carefully checked up and verified.

The reports say that prohibition is well enforced in nine tenths of the area of the country, and is sufficiently well enforced in the remainder to present a very great improvement over conditions under the license system. The improvement is more complete in rural than in city areas. There has been an enormous decrease



Labour members of the British Parliament on a visit to the United States to find out the influence of prohibition upon the workingman.

in the arrests for drunkenness. At the same time, there has been an increase in savings deposits and in the purchasing power of the consumers of the necessities of life.

"The fact of increased purchasing power is attested by signed statements of the secretaries of chambers of commerce, real estate dealers, furniture and musical instrument dealers, and merchants of many kinds, doing business in many cities."

The report of the controller of currency of the United States shows a great increase not



Dumping \$50,000 Worth of Whisky into the Sewer in New York City

only in the amount of the deposits in the savings banks of industrial centres, but also in the number of depositors. Commenting on this he says:

"During at least a part of this period [from June 20, 1920, to June 20, 1921] many mills were closed. . . . In practically all of them wages were reduced."

What is the explanation?

Millions of dollars which formerly were spent for liquor and for the enrichment of brewers, distillers, and saloon-keepers are now going into savings banks.

Mr. Babson and other financial authorities agree that prohibition is the greatest economic asset which has come to the United States in a generation:

"The effect upon child welfare is indicated by the statement of the largest manufacturer of milk bottles in the United States that under prohibition his business promptly increased by 35 per cent."

Careful investigation shows that home brewing and private distillation is a very insignificant factor. The editor of *Current Opinion* very correctly sums the case up as follows:

"Of course, prohibition does not stop the surreptitious gin parties where young men are driven to madness and young women to ruin.

"Neither does it stop the wilful rich, who value their own pleasure above the welfare of the community, from stocking their cellars with alcoholic goods. Nor does it quiet the curses of the disgusted hobo who misses his saloon, nor the elegant cynicism of the literary gentlemen who suspect anything that is moral of being bourgeois.

"It will probably take a generation or so to get the alcoholic poison out of our blood and alcoholic reasoning out of our minds.

"But America has taken its stand and will stick to it."

It is hard to believe that any unbiased in-

vestigator would be unable to discern an improvement in general living conditions in any community, beginning with the banishment of the open saloon. There can be but little doubt that a similar investigation of conditions in the industrial centres of Ontario under prohibition will show that in the time of depression through which we have been passing, there has been less hardship to women and children, less suffering for food and shelter, than there would have been had the saloons been open, with their temptation to spend there the money needed at home for food and clothing.

The longer prohibition is maintained, the less disposition there will be to return to the open saloon. But there must be eternal vigilance on the part of the friends of prohibition until its benefits are fully demonstrated to the world.



Monument Erected to the Memory of John Barleycorn, in Massachusetts, U. S. A.



Lloyd George Leaving His Office at 10 Downing St., London, After an Interview with De Valera

The Irish Free State

LLOYD GEORGE and his cabinet have shown wise statesmanship in bringing to a successful issue the long controversy over the proper relationship of Ireland to the Empire. History shows that it is not good policy to try to govern a discontented people by force. Force is the element behind civil government for the restraint of the lawless. Nevertheless, in the last analysis every successful government rests for its authority upon the consent of at least a majority of the governed, and that government is most firmly established that guarantees most fully the rights of the minorities as well as those of the majorities within its jurisdiction.

Where the spirit of fair play to all classes does not exist there can be no true democracy. The people of Britain are to be congratulated on this new evidence of the virility of British democracy. The British dominions welcome the Irish Free State as an equal partner in the responsibilities

which Providence has thrust upon the British Empire. When mingling with other races and religions in all parts of the world, the Irish people have shown themselves to possess qualities of marked generosity and efficiency. Whether those who remain in the old land, un-leavened by contact with world thought and oppressed by the memory of past prejudices and past wrongs, will be able to rise superior to the spirit of bigotry and vengeance and establish a government of equity and peace, remains to be seen.

The debate in Dail Eireann indicates that some, at least, of the Irish love debate and strife even more than they do liberty. The treaty ratified by the British Parliament, Dail Eireann, and the parliament of Southern Ireland, gives the Irish people control of their own destinies. The world has heard so much about Ireland's trouble that curiosity will be keen to see in what manner the Irish will go about the business of self-government. There is also a grave conviction on the part of many careful observers that the doctrine of self-determination is being vastly overdone since the war. Some of the visitors to new European nations that have set up housekeeping on narrow national lines and have hedged themselves about with a wall of obstacles to trade and intercourse with their neighbours, are convinced that self-extirpation would better describe a too narrow nationalism.

If the people of the world could get rid of the idea of a superman, and learn that all races produce great men and that free intercourse



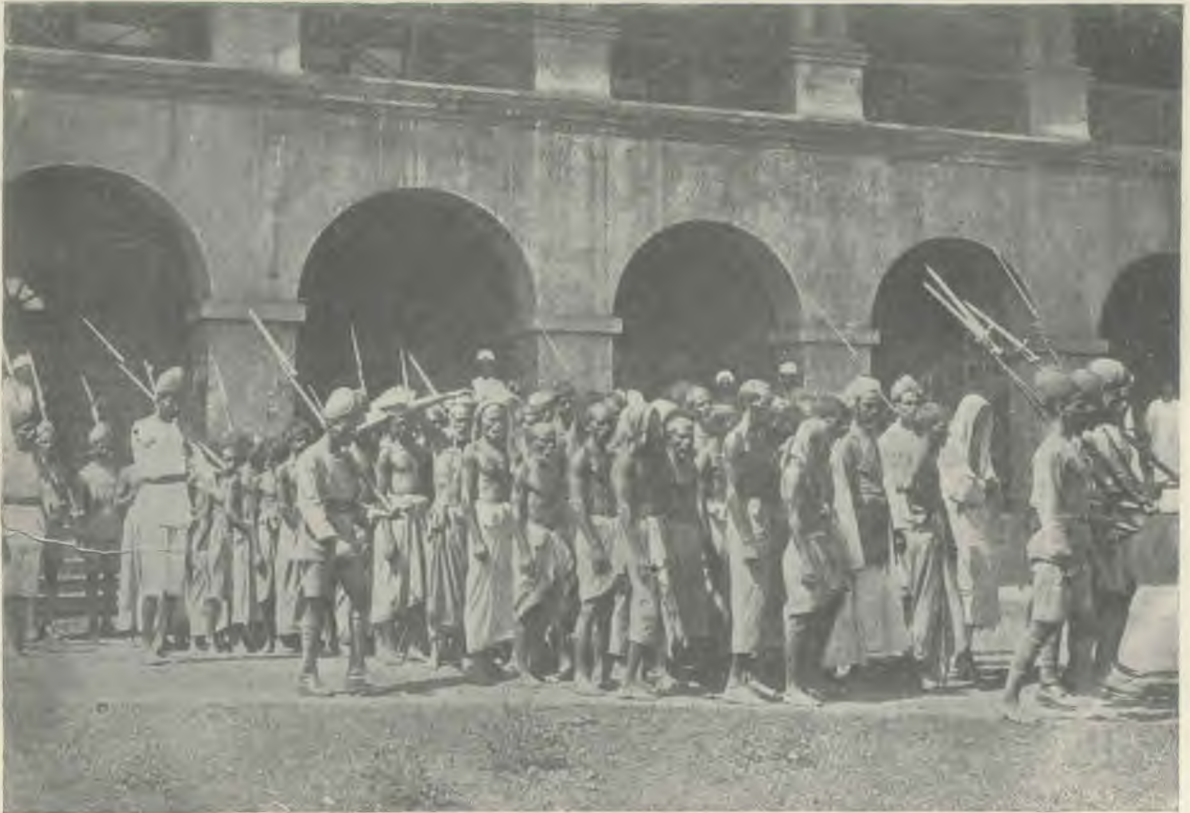
Searching for Illicit Stills in Ireland

between the different civilized races will show that each one can learn something from the other, then there would be more hope for peace and reconstruction. Just as surely as "God hath made of one blood all nations of men for to dwell upon the earth," just so surely even the uncivilized peoples can, through the power of the gospel, be raised to the standard of living of the more favoured nations. And continued progress and prosperity of the most civilized nations are inexorably bound up with the uplift and prosperity of the less favoured nations.

"What are the fundamental principles advocated by this gentleman?"

Probably other readers would be interested in the answer sent by mail and in further information about India.

M. K. Ghandi, or Gandhi, as his name is often spelled, is an East Indian Nationalist agitator for *swaraj* (self-government). While he is an extremist and has been called a Bolshevist, an anarchist, a Sinn Feiner, and other names used to denominate the radical, social, and political reformers in various parts of the world, he is in



THE MOPLAH RISING IN INDIA

Hindu prisoners accused of participation in the attempt to revive the horrors of the Indian Mutiny, being marched to the court-house at Calicut for trial.

No national policy can be wise that aims at the enrichment of one nation at the expense and the impoverishment of others.



India and Ghandi, the Agitator

RECENTLY we received from a reader of the WATCHMAN residing in Toronto the following questions:

"Who is Ghandi? What are his social, political, and religious standings and affiliations?"

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truth an impractical idealist, with no constructive political programme.

In saying this, we do not intimate that he is an illiterate man, for he is a man of talent and of education, a lawyer, and the editor of *Young India* (Bombay). If he has any religious convictions, they consist in a moral philosophy that would embody the good in all creeds, which in the last analysis means the rejection altogether of a personal God who created the world.

Like many other well-meaning men, he is dar-

gerous to organized society, to humanity, and to the very people he would like to help, because he would destroy the imperfect safeguards that now exist, without putting anything that will improve conditions in their place. Like other idealists, he sees the misery, the suffering, and injustice that sin has brought into the world, but he ignores the real cause of the unsatisfactory conditions, and the only real remedy, which involves a change in human nature.

Satan deludes such men into thinking that all that is needed is a change in the present social and political order of the world. To change the ruling class without changing the nature of men does little or no good. The secret of the tremendous following these extremists gain can only be explained by the almost universal unrest that exists. The people are looking for some one to come and destroy injustice and establish righteousness. Not knowing that the coming of Jesus Christ is the only remedy, they follow blindly the agitators, who promise them ideal conditions that can never prevail until sin is abolished.

These agitators preach self-purification instead of the power of God to change hearts. They delude themselves and their followers into thinking that if their present oppressors were overthrown, all men would automatically become good, and that humanity could have all that God gave Adam in Eden without the condition attached in the beginning—obedience to God.

Ghandi advocates a policy of passive resistance to established authority, and yet the most outstanding results of his agitation consist of outbreaks of mob violence and bloodshed.

Two quotations from Ghandi's paper, *Young India*, will serve to show the impractical nature of his views:

"If we today had the power to drive out the English by superior brute force, we would be counted their superiors, and in spite of our inexperience in debate at the council table [the legislature] or in holding executive offices, we would be fit to govern ourselves."

"Training in arms for the present is out of the question. I go a step farther and believe that India has a better mission for the world. It is within her power to show that she can achieve her destiny by pure self-sacrifice—i.e., self-purification. This can be done only by non-co-operation. And non-co-operation is possible only when those who commenced to co-operate begin the process of withdrawal. If we can but free ourselves from the threefold *maya* [illusion] of government controlled schools, government law courts, and legislative

councils, and truly control our own education, regulate our disputes, and be indifferent to their legislation, we are ready to govern ourselves, and we are only then ready to ask the Government servants, whether civil or military, to resign, and the taxpayers to suspend payment of taxes."

He would burn all European, or factory-made, clothing and rely alone upon the hand looms of India. In a word, he would set the East and its ways against the West and its ways.

English administrators in India have not always acted wisely, and no doubt many natives have just grounds for complaint against the treatment they have received. And yet the majority of the inhabitants of India are fully aware that English influence has brought to their country peace and great improvement in living conditions, and they are loyal to the

British Crown. That is the real reason why India has remained British. England has never maintained a military force in India that could hold the country in subjection.

In the opinion of all white people who have visited India, irrespective of nationality, and in the opinion of nearly all property-holding natives, high and low, it is British power, supported by the most stable elements in the country, that stands between India and anarchy, internecine wars, and chaos. The Nationalist agitation is fomented by a comparatively small



Ali Mussaliar, a Hindu fanatic, who was the archconspirator in the rising, and who was sentenced to death by the special tribunal of white and native jurists appointed to deal with the ring-leaders.

number of extremists, who desire to eliminate the white people from India; but there is among the millions of India a lawless, irresponsible, fanatical element that may break out in widespread mob violence against all foreigners. Before people who have never been in India give either moral or financial support to the agitation for India's freedom, it would be wise for them to consult some Christian missionary who has had years of actual experience in India. Otherwise, they may find themselves encouraging the outbreak of frightful massacres and fiendish outrages like those that sent a thrill of horror over the civilized world in 1857.

Eugene V. Debs

It is not often that a man serving a twenty-year sentence in the penitentiary is nominated for a high political office; but Eugene V. Debs, while in a cell in the federal prison at Atlanta, Georgia, was not only nominated by the Socialist Party in the United States as their candidate for the Presidency of the United States, but he actually received the votes of thousands of citizens at the last Presidential election. This minority vote was not only a protest against the imprisonment of Debs, but was also a protest against the present order of organized society. Now that Debs has been paroled—but not pardoned—some good people are wondering whether he is a real criminal or not.

On the one hand, the federal government is criticized for releasing a dangerous criminal, and on the other hand, his Socialist friends regard his release as a weak and belated admission that he was unjustly imprisoned.

He was condemned under the Espionage Act while his country was at war. The traditions of the English-speaking people with reference to freedom of speech are so strong that it has always been difficult to send a man to jail in a British country for what he says. Generally, it is only when the radical opposer of the government resorts to overt acts of violence that he is forcibly restrained. It must always be kept in mind that there is a legitimate limit to the right of free speech.

The man who incites another to commit murder is more guilty than his dupe, and should not, in justice, escape the extreme penalty. Advocates of revolutionary methods that result in bloodshed are guilty of murder as well as of treason. That Debs' unbridled and inflammatory opposition to the course of the United States government in entering the war tended to prolong the war and to destroy proper respect for government, cannot be doubted; and his release now can only be justified as an act of mercy to a man who failed in time of great mental stress properly to realize responsibility for the results of his words. This act of mercy in releasing Debs on parole gives him a chance to demonstrate that his intentions were not criminal, and the failure of the executive to pardon him is a wholesome warning to all who are tempted to turn liberty into license.

Civil government is ordained of God for the protection of civil rights. These rights, such as the right to life, liberty, property, the pursuit of happiness, and the worship of God, come from God, and the limits of civil authority are concisely stated by our Saviour in the following words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22: 21.

The government should protect all citizens in the free exercise of their religion, unless under the guise of religion



Japanese Police Arresting a Violent Agitator of Revolution in Japan



PROMINENT WRITERS AT THE WASHINGTON ARMS CONFERENCE

Right to left: Charles Hanson Towne, Mary Roberts Rinehart, Charles J. Rosebault, Mrs. Wallace Irwin, Booth Tarkington, and Wallace Irwin.

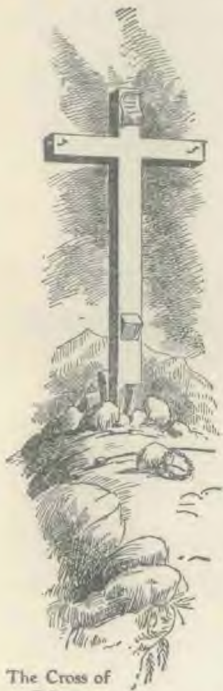
one citizen infringes on the equal rights of his fellow-citizens. Not only are civil laws discriminating between citizens on account of their religion contrary to Anglo-Saxon tradition, but they are also contrary to the will of God as revealed in the Holy Scriptures. On the other hand, a government that does not protect the lives of its citizens fails in its God-given sphere.

A shocking incident was recently reported from one of the large cities. A man on the street drew a revolver and deliberately shot to death a peaceable well-to-do man and his wife while they were in the act of alighting from their automobile. The murderer then turned the weapon on himself; but while his innocent victims both died, his own wound did not prove fatal. He admitted that he was not acquainted with the people he killed. He was simply desperate and discouraged on account of wretchedness and poverty, and had decided to end it all; and as a protest against society, he had decided to take along with him some one who was rich, he did not care whom; so he shot the two

people simply because they seemed to be rich and enjoying comforts which circumstances had denied to him.

Every one will agree that the number of poor, discouraged, oppressed, and desperate people in the world is large, and that governments owe protection to these as well as to the prosperous; but it is also true that the best efforts of governments are limited. Governments cannot prevent people from reaping the results of their own dissipation and folly. But governments should prevent people from taking vengeance against wrongs, either real or fancied, into their own hands. The privilege of purchasing and carrying deadly weapons should be further restricted; and in view of the increase of crime in our large cities, the number of armed officers of the law should be increased. And the man who by word or publication advocates violence, should be held to strict personal responsibility for every murder or act of violence committed by the dupes under the inflaming influence of his speeches or his pen. Even military law is preferable to lawlessness and anarchy.

THE NEW EARTH---HOME



The Cross of Calvary

WHERE and how will the redeemed spend eternity? Will they live as real beings in a real home on a real planet? or will "invisible spirits" take possession of an invisible "Beautiful Isle of Somewhere" (how indefinite!),—a nothing,—and live on nothing, and do nothing?

Thank God the good Book deals with reality! We read of a real Creator making real worlds with real living souls thereon. On this planet our real and sinless first parents were placed in a real garden and were given dominion over real things. If man had never sinned, what would be the condition of the world today? Were it possible just now magically to

take away from this sin-cursed world all disobedience and the results of sin, and to give to its inhabitants everlasting life, and we should awake in the morning to see a world-Eden, with all our loved ones about us, with all sorrow and woe forever gone, methinks we should all pronounce this world a heavenly country, and the day but the beginning of a perfect day.

THE DOMINION LOST THROUGH SIN

The Biblical words, "redeemed" (brought back), "elect" (chosen out), "ransomed" (from the grave), and "saved" (from sin and death), are very suggestive terms; and in the light of Isaiah 45:17-19, we at once catch the thought that God's original purpose in creation will be successfully and gloriously consummated through the gospel of the Son of God. The devil has not started something which the Most High cannot stop, neither has the rebel leader so frustrated the original purposes of the Creator that His wise plans cannot be carried to completion. "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64:4.

Going back to creation, we find Adam made

in the image of God, with dominion over all earth's creatures. Gen. 1:26-28. Through disobedience, he lost his innocence, his life, and his home. All his unborn children inevitably shared in his carnality. He sold himself for "naught" (Isa. 52:3), and the beautiful world-farm passed to the "god of this world," the devil (Matt. 4:8,9).

After the fall the earth was cursed. Gen. 3:17-19. Thorns and thistles, with weeds and poisonous herbs—not made at creation—sprang forth. The evil leaven of sin, rebellion, and perversion worked on and on. Birds of prey and carnivorous beasts multiplied. Man himself, the crowning work of the Creator, in time became so corrupt that "every imagination of the thoughts of his heart was only evil continually," and "the earth was filled with violence." Gen. 6:5,11. Then, following a definite time message, a warning of coming destruction, the wicked antediluvians perished in the waters of the flood, while Noah and the few who entered the ark were miraculously saved, to live on the earth again. Luke 17:26,27; 1 Peter 3:20.

CLIMATIC CHANGES

Climatic conditions previous to the flood were far different from post-deluge conditions. No rain had ever fallen, for from the stored-up fountains in the earth (Gen. 2:6) a mist watered vegetation. There were no cold and hot zones, such as have existed since the flood; and though there were small seas, lakes, and rivers, Adam's fertile world-farm was not three fourths under water. But at the time of the flood "were all the fountains of the great deep broken up, and the windows of heaven were opened" (Gen. 7:11,12), and the downpour continued for forty days. All flesh outside the ark,—of man, beast, and fowl, all in whose nostrils was "the breath of life,"—died. Gen. 7:19-22. For one hundred and fifty days the waters prevailed upon the earth (verse 24); and driven by a wind, this old planet was fairly churned for five months. Johnstown, Dayton, and Galveston will never forget the terrible havoc wrought by even one day's flood.

The awful effects of the world deluge are indelibly stamped on the very map of the world, with its zones of extreme heat and cold, with three fourths of the original farm still under water, and with such island peaks protruding from the mighty deep as prove the historic fact

OF THE SAVED

Stemple White

that the very bowels of the earth were at one time rent as if by the explosion of a mighty bomb. Great rivers, deeply cut canyons, desert wastes, swamps, rugged mountain ranges, and deeply buried antediluvian forests which have since been changed into coal, prove the fact of the world deluge. And from earth's bosom today, with all its contradictory and non-uniform geological strata, which completely upsets the nonsensical assumptions of evolutionists, are continually unearthed relics and souvenirs of the world deluge.

What Adam lost through disobedience, Jesus came to seek and save through obedience. Luke 19:10. Though by promise and shadowy type the Lamb was slain from the foundation of the world (Rev. 13:8), when "the fulness of the time was come," the great sacrifice was made,—"God sent forth His Son" (Gal. 4:4) at the first advent to make salvation possible to all, and certain to the believers. Christ bought back what Adam lost (2 Cor. 8:9), paying the price with His own precious blood (1 Peter 1:18, 19), and He will ever bear the cost-mark scars of human redemption. The cross of Calvary stands for the destruction of the devil (Heb. 2:14) and all his works (1 John 3:8); and when the Lord personally returns the second time to take possession of the purchased property, He will eventually place a redeemed and purified people in the redeemed, purified, and reconstructed, Eden-restored world. No wonder that this sin-cursed earth, groaning for her latter day (Rom. 8:22, 23), was pictured by the psalmist (Ps. 96:11-13; 98:4-9) as joyfully anticipating the second coming of the Messiah to judge the world, and thus finish the plan of salvation.

THE DOMINION TO BE RESTORED

In the beatitudes, Jesus said, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. In His last beatitude, as recorded in His post-ascension special (Rev. 22:14), His benedictory word is, "Blessed are they that do His commandments ["wash their robes" (R.V.)—saved people will have obeyed], that they may have right to the tree of life, and may enter in through the gates into the city." Adam was driven from the tree of life because of disobedience. That same tree of life, possibly removed from earth to heaven at the time of the flood, is in the New Jerusalem Paradise (Rev. 2:7; 22:1, 2), which holy city of eternal foun-

dations will become the capital city of the earth renewed (Rev. 21:1-5). Only those who have been converted (Matt. 18:3), "born again" (John 3:3, 5), and tested,—souls who will never again desire to disobey,—will ever be permitted to pass through those "Israel" gates of the New Jerusalem.

The Lord has long declared that "the first dominion" (that which Adam lost) shall come again to the "tower of the flock" (the church), and that "the Lord shall reign over them in Mount Zion from henceforth, even forever." Micah 4:8, 7. Emphasizing the focal point of Bible prophecy, Daniel declared, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27. A saint is a commandment keeper. Rev. 14:12. "Behold, the righteous shall be recompensed in the earth." Prov. 11:31. "The righteous shall never be removed: but the wicked shall not inhabit the earth." Prov. 10:30. The tares of the devil's rebellion will all be completely obliterated from the earth in the purifying fires of the last great day (Matt. 13:37-43; Mal. 4:1), and in the renewed earth all will do right (2 Peter 3:10-14).

The expression, "the end of the world," does not at all imply that this earth will cease to be; far from it. The Creator has not changed His original purpose. Of all the worlds it is written, "Not one faileth." Isa. 40:26. In Noah's day the earth was temporarily cleansed by water. In the future it will be finally cleansed by fire. It will not, however, pass out of existence. It "will melt with fervent heat," and all its works, which are cursed by sin, will "be burned up." But out of it all, as Peter declared, will come forth "a new earth" (2 Peter 3:10-13),—not a new earth in the sense that this present planet has gone out of existence, but *renewed*; for the Revelator says through John, "Behold, I make all things new" (Rev. 21:5); not new things, but redeemed souls from this revolted world, real "born again" people, with "new hearts" as a "new creation" under "new covenant" conditions, to live eternally in the Eden-restored earth. That is the divine programme.

THE ETERNAL HOME

And O what a home! With all the curse forever removed (Rev. 22:1-4); with no more sickness, operations, hospitals, or doctors (Isa.

35:5, 6); with no more death, undertakers, cemeteries, or funerals (Rev. 21:3-5); and not only with all tears forever wiped away, but with the very cause of tears completely removed; where beasts, now so ferocious, will be as gentle as lambs, and where lions, now carnivorous, shall "eat straw like the ox"

(Isa. 11:6-9); where the sorrows and bitter struggles of a once-revolted planet shall never "come upon the heart" (Isa. 65:17, margin); where they "shall build houses, and inhabit them" (Verses 21-23); where "they shall not labour in vain, nor bring forth for trouble;" where there shall be no drought, pests, noxious weeds, or poisonous herbs, but where nature will produce the maximum; where for very joy "the trees of the field shall clap their hands,"—what a blessed home that will be! The Eden farm will be several times larger than the one-fourth land area of today, much of which is wholly nontillable. The climate will be ideal, with no extremes of heat and cold, with no storms, earthquakes, or holocausts. And who can conceive of better neighbours than Adam's children from all races and nations,—the real flower and cream of mankind saved from sin through the gospel of Jesus Christ, thoroughly tested and immortalized because that was their choice,—those who have been the salt of the earth in all generations? None blind, none deaf, none crippled!

THE SABBATH IN THE NEW EARTH

We read in Isaiah 66: 22, 23 that "all flesh" in the new earth will observe the original seventh-day Sabbath of the Creator. In the New Jerusalem there will be no go-to-church Sunday campaigns. There will be no Lord's Day Alliance campaigns to make people religious by law. It is true that there will be saved thousands of souls who, living up to all the light they had, by the grace of God, yet innocently passed religious counterfeits, as many an honest man has in all innocency passed

counterfeit money. But innocency ends with enlightenment, and an honest man or woman will not wilfully pass a religious counterfeit. An honest man will also be glad to learn the truth, and will walk in the light. The New Jerusalem population will register one hundred



per cent in church attendance. None will be sick at home: none will be in the background; none will be "nursing a grouch;" but through the pearly gates will pass, every Sabbath, a happy throng into the golden city to worship, and from month to month to partake of the tree of life. Rev. 22:1, 2.

And what worship! Our heavenly Father seated upon the throne, the Great Teacher him-

self to "break the bread of life," and the choir of innumerable holy angels with their harps of gold, to hear and join with us in glorious praise,—the very ones who sang together in original creation and at the birth of Jesus; those who joyfully received Him at the ascension, who will accompany Him at the second advent, and eternally "do His commandments, hearkening unto the voice of His word" ! Ps. 103:20.

THE PROMISE TO ABRAHAM FULFILLED

Abraham was promised, for an everlasting possession, not merely Palestine, over which he tramped many times (Gen. 13:14-17), but the whole world to come (Rom. 4:13), upon which he never set his foot (Acts 7:5). He died in faith, never having realized the promise (Heb. 11:8-10, 13, 14), and before he and his children can ever be gathered back into the land of Israel, they must be resurrected from the grave (Eze. 37:1-13). This all hinges upon the second personal coming of Jesus Christ; for unless He comes again to finish the plan of salvation, those who "are fallen asleep in Christ are perished." 1 Cor. 15:16-18. And in turn, unless we are Christ's, we cannot be Abraham's seed, nor heirs according to the promises of God. Gal. 3:29.

Reader, have you given your heart to Jesus? Don't you want to have a home in the new earth? Why not file a claim at once for a part in Abraham's inheritance?

Winnipeg, Man.

What Was Abolished at the Cross?

L. A. SMITH

THE death of the Son of God on the cross did not abolish the law of God, but gave the strongest possible testimony to the fact that the law of God could not possibly be abolished or changed.

It put an end, not to the law which condemns sin, but (through faith) to the sin which the law condemns.

It did not change God's standard of righteousness, but changed man's standard so as to bring it into harmony with the divine standard.

It did not reconcile God to human sinfulness, but reconciled sinful man to God by slaying the enmity which sin had put between them.

It abolished, not the law, but death, which man had incurred as the penalty of the law's transgression.

It abolished, not God's rule of right, but the law of sacrificial offerings by which men had

shown their faith in the coming true Sacrifice.

It did not obviate the necessity of keeping the law, but provided a way whereby the law might be kept.

It did not abolish that which condemned the carnal heart, but abolished the thing that was condemned, putting in its place a new heart which God approves.

It did not abolish the law, but abolished the curse of the law, Christ "being made a curse for us."

It did not destroy the law which the devil had so long and persistently warned against, but made sure the destruction of the devil, who has opposed that law.

It provided, not that the law should be abolished, but that the righteousness of the law should be fulfilled in those who walk by faith.

Without the law, there could be no foundation for the gospel.

Religion, What Is It?

'Tis not to go to church today,
To look devout, and seem to pray,
And ere tomorrow's sun goes down
Be dealing scandal through the town.

Not every sanctimonious face
Denotes the certain reign of grace;
A face that seems to scowl at sin,
Oft veils hypocrisy within.

'Tis not to mark our daily walk,
Or of our own good deeds to talk,
And then to practise secret crime,
And so misspend and waste our time.

'Tis not for sects or creeds to fight,
And call their zeal the rule of right,
When all they wish is, at the best,
To see their church excel the rest.

'Tis not to wear the Christian's dress,
And love to all mankind profess;
Then treat with scorn the suffering poor
And fast against them close the door.

Ah, no! religion means not this;
Its fruit far sweeter, fairer is;
In heavenly soil alone it thrives,
And more than blossoms when it lives.

Religion! 'tis the rule of life,
The bond of love, the bane of strife;
Its precept this: "To others do
As you would have them do to you;"

Of others' deeds to speak no ill,
But tell of good, or else be still.
It grieves to hear an ill report,
And scorns with human lives to sport.

And does religion this impart?
O may our souls its influence court!
Haste, haste, the bright, the blissful day
When earth shall know no other sway!

—Selected.



Stoke Poges Church, Immortalized by the Poet Gray in His "Elegy Written in a Country Churchyard"

The Church Facing a Crisis

GEORGE S. BELLEAU

WITH centuries of darkness—the Dark Ages—behind them, the fathers of Protestantism took their stand upon the Bible, and the Bible only, as their rule of faith and practice. The darkness of the Dark Ages was caused by keeping the Bible, which is a light to the world, closed behind monastery walls. During the past century the Bible Societies have circulated the good Book so widely that we need never fear its extinction; but with a Bible in practically every home in the civilized world, we are fast approaching another period of darkness. Modern criticism is undermining faith in the Scriptures, leaving but the empty covers of the Bible to serve as a light. The results of such a course will be the creating of a religious atmosphere as dense as that existing before the Reformation. Men will be groping in the thick darkness, with no Saviour. The hour has now

struck for a new Reformation to save the world from such a plight. Men and women must rally around the banner of Christ Jesus to fight the poison of the new theology.

Throughout Canada and the United States this poison is dealt out in doses every Sunday. Our children receive it in the form of evolution in the public schools. The high schools, with doses a little stronger, continue the medication through a false science, till the young people come home and tell father and mother that they cannot believe the Bible any longer. Young men leave high school to prepare for the ministry, and in the majority of cases their theological teachers deny the virgin birth, and the death and resurrection of Christ. That is the new theology. Godly parents are perplexed. They do not know where to send their young people to receive a Christian education.

This atheistical doctrine is spreading to the

foreign fields. A missionary of the China Inland Mission says:

"I visited a city in China, where I heard one of the recent missionaries from the United States, a graduate of a New York seminary, address a crowd in the market square. I was struck by the interest the natives were showing in what the missionary was saying: 'We are all alike. All men are religious. And there is truth in all religions. The great thing in all our religions is ethics. Be good, do good; that is all there is to it.' And the Chinese were nodding their heads on every side and smiling their hearty approval of the Christian missionary, who came over to tell them about ethics. They were heard to say: 'Just like us. Just like us.'"

In a few weeks I sail as a missionary. I am thankful that I have a message for the heathen and that that message is a *power* unto salvation. It is of the crucified and risen Saviour, who died for our sins.

A preacher of the new theology said: "I do not believe in the doctrine of salvation by blood. Thank God, I am not saved by the blood of any one. Salvation by blood is the gospel of the butcher shop." Another one says: "The atonement has been worked to death." Modernism denies the Deity of Christ, the virgin birth, the incarnation, the atonement, and the resurrection of Christ.

"In brief, the new theology treats the Bible largely as it treats any other highly ethical literature, picking and choosing certain parts as possibly inspired, independently of what the Bible writers claim for it, thus exalting man's reason as above God's revelation."—*Crisis in Church and College*, p. 150.

The new theology says of the virgin birth:

"The two stories of the virgin birth, entirely different from each other, and in hopeless conflict, are so preposterous that we cannot regard them as other than pure legend; and the stories of the resurrection are also legendary."

Sir Robert Anderson, K.C.B., quotes from the *Encyclopedia Biblica*, whose editor is Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford. The following is taken from an article on the gospel.

"With reference to the resurrection of Jesus, . . . the appearance in Jerusalem to the two women is almost universally given up. . . . The statements as to the empty sepulchre are to be rejected."—*Encyclopedia Biblica*, p. 138.

"We must endeavour to ascertain how many, and still more what sorts of cures were effected by Jesus. It is quite possible for us to regard as historical only those of the class which even at the present day physicians are able to effect by physical methods,—as more especially cures of mental maladies.

"It is not at all difficult to understand how the contemporaries of Jesus, after seeing some wonderful deed or deeds wrought by Him, which they regarded as miracles, should have credited Him with every other kind of miraculous power without distinguishing, as the modern mind does, between those maladies which are amenable to physical influences and those which are not. It is also necessary to bear in mind that the cure may often have been only temporary."—*Page 144*.

This is the teaching of modern criticism.

This new theology, or modernism, is nothing less than white-washed paganism. Webster's Dictionary says that paganism is idolatry. It means any system of belief that is opposed to Christianity; that is, to salvation by the merits and work of Christ. Therefore these theories are antagonistic to Christianity, and are its enemies.

We must not be deceived by the names these modern critics give their doctrines. "Modernism" does not teach anything new, neither is "new theology" a name for anything recent, for the apostle John wrote against this class of critics about nineteen centuries ago. We will now see what the Bible has to say about this class of teachers, and I am sure we shall understand why they do not want us to believe the word of God, which condemns them as anti-Christians:

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." 1 John 2:22, 23.

"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that is should come; and even now already is it in the world." 1 John 4:3.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." 2 John 7-11.

Stanzas from Gray's "Elegy"

The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.

Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds:

Save that from yonder ivy-mantled tower
The moping owl does to the moon complain
Of such as, wandering near her secret bower,
Molest her ancient solitary reign.

Beneath those rugged elms, that yew tree's shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep.

The breezy call of incense-breathing morn,
The swallow twittering from the straw-built shed,
The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly bed.

Who Taught Moses and



One can have any adequate idea of astronomy without some knowledge of the atmospheric heavens. The ignorant in past ages may have thought that the heavens encircling us were but plates that held us in, parts of a huge crystal sphere. . . .

When the English translators a few centuries ago rendered the Bible into English, they sometimes used words more in harmony with their own ideas of science and theology than with the original terms.

One example of this is found in the first chapter of Genesis: "God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament." Gen. 1:7. . . .

There have been times when men believed and taught that the earth was flat. They thought then that the heavens were a crystal dome resting on all sides upon the firm support of the earth.

And some men in our days seek to show that the word "firmament" of the Scriptures means this same thing. One writer, greatly impressed with his own narrow conceptions of the ancient Book, translates the word "hammered plates." In so doing, he shows more invention than knowledge.

The word *raqia*, from which "firmament" is translated, is from a root word meaning to hammer or pound. The idea of "plates" is not in the original word. It was wholly supplied by this modern sceptic. To hammer metal out into plates is to cause it to expand; and so in time the word which at first meant only to hammer, came to mean to expand.

Thus in the Hebrew language, the word has two meanings; one, to hammer; and the other, to expand. And that which was expanded was called *raqia*, an expanse. But not once in the Hebrew Bible does this word stand for our two English words "hammered plates." . . .

But when we examine the term "expanse" as applied to the atmospheric heavens, we discover a deep and great significance to it. We understand that air is made up of a mixture of two gases, oxygen and nitrogen; and we know that all gases tend to expand unless in some way confined or restricted in space. Furthermore, science teaches us that the expansion of any gas is caused by the hammering upon one another of the atoms of which the gas is com-

posed. We do not aim here to condone the atomic theory; but supposing that science is somewhat right, we begin to see how the idea of "hammer" might come into the word denoting the atmosphere. All matter, and particularly gaseous matter, is vibrant with force; and force is but the energy of the creative word.

When God, therefore, wrapped the earth about with a gaseous envelope, vibrant under the constantly impressed energy of the word, the very vibrating and clashing and hammering of the atoms of the gases, particularly under the heat of the sun, caused these particles to seek wider room and thus expand until the stress of expansion was in perfect balance with the restraining stress of gravity. . . .

Last of all, the Scriptural word for "atmosphere" is better than the one that science gives. The language of science is more the language of mere appearance. Thus books on astronomy speak of "the sun entering Aries," by which they do not mean that the sun actually enters the constellation of Aries, but that it passes a certain point in space, called "the vernal equinox." They also speak of the conjunction of heavenly bodies, but do not mean by this that these bodies actually conjoin; they merely appear to do so. And scientific men, non-scientific men, and the Bible also put the appearance for the reality, when they speak of the rising and the setting of the sun. It is perfectly proper to use such an expression; for we speak of the phenomenon only, without any reference to the cause producing it. To do otherwise would be to place upon us a burden that neither we nor our language of common conversation could bear. . . .

A tree is known by its fruit. The word of God does not give men narrow, foolish ideas of even this material universe. It gives us, indeed, the mightiest of spiritual truths; but its words regarding the material creation, though fewer and briefer, are so grand and so sublime as to comport with the first.

The Bible has given the germ truth of all the great scientific discoveries of these modern times. As we proceed with the subject, this will be more and more clearly discerned. These principles of the word hold true even in the fields of mathematics, physics, chemistry, and biology. If men had used the truth of God's word as a basis of scientific investigation, there would today be seen a far better state of affairs.

Job Science?

Lucas A. Reed, M.S.

But religion, too often, has been made the means of fettering men's souls rather than of freeing them. This must be laid at the door of bigotry and priestcraft. It is not the influence of the Bible.

Take another example of the inerrancy of the word:

Men have always known something of the air. It has propelled their ships, thrust itself against the bodies of men, and overturned their works. But the great reason for all this, the great principle by which these atmospheric phenomena are to be explained, had never once entered their heads. They witnessed even the devastation of the whirlwind, but never once dreamed that weight was necessary to give momentum. They could only attribute the work to some of their idol gods. And so long as men did not think of air's having weight, they would not, of course, make any investigations in that direction. At last, however, the question was raised. Men asked, Has the air weight? . . .

"The raising of the question whether the atmosphere might have weight, was itself a notable event, as marking the beginning of scientific inquiry. But an experiment was made, which was long regarded among the learned as settling this question in the negative. This experiment consisted in weighing a bladder, when distended with air and when empty. No difference could ever be detected."

Men did not see the fallacy of this experiment.

"This fallacy lay in the unobserved fact that the bladder was filled with, and immersed in, the same fluid. Whether full, or approximately empty, it always displaced, in addition to its own proper bulk, very nearly the same weight of air that it contained. A similar experiment would just as well prove water, or even mercury, to be without weight. So this great fact was hidden from men. Copernicus, Galileo, died without the sight."

Though God had said ages before, that He had given to the air weight (Job 28:25), men trusted the result of their own blind guess instead of the infallible word of God. So they were still in error.

"In endeavouring to raise water from a deep well in Florence, it was found possible to lift it only about thirty-two feet, which led Galileo to observe that nature, evidently, did not abhor a vacuum above thirty-two feet. Dying, Galileo commended the investigation of this subject to his pupil and successor, Torricelli. The reflections of Torricelli led him to the conviction that the atmosphere must have weight [he had found the true theory, the one given in the Bible], and that it must be by its pressure that the water was caused to rise in the pump barrel. In considering how this question might be tested, he at last thought of mercury. This substance, between thirteen and fourteen times

heavier than water, would be caused by the same pressure, if it existed, to rise only about thirty inches. So he reasoned that, by the employment of mercury, the existence or nonexistence of this pressure might be shown in a glass tube.

"It is interesting to imagine the feelings of this philosopher when preparing for this experiment, which was so remarkable at once for its simplicity, its conclusiveness, and its importance. It was almost as simple as that of standing the egg on its end, yet no other finite mind had conceived it. Was it with trembling expectation, or in the calmness of conscious strength, that he filled with mercury his glass tube, four feet in length, sealed at one end, placed his finger over the open end, inverted the tube, plunged the open end in a vessel half filled with mercury, and then—removed his finger?

"What were the emotions with which he saw the column of mercury fall, and, after completing the oscillations produced by its momentum, stand at a height of between twenty-nine and thirty inches, in equilibrium with the pressure of the atmosphere on the same area of the mercury in the vessel; or with which he realized the fact that the glass tube above the column of mercury inclosed the absolute void, then first obtained by man, since only approximations to it could be reached in the pump barrel, and which was ever after to be known as the Torricellian vacuum! And what would his emotions have been if he could have imagined—what, indeed, no one can adequately conceive—the influence that this discovery was to exert in prompting the industries and the civilization of his race.

"The discovery of the pressure of the atmosphere is one of those discoveries by which the boundary of human knowledge has been enlarged in a remarkable degree. It was a radical discovery; and out of it there have sprung an endless series of discoveries and inventions, which, while they have contributed to an incalculable measure to the welfare of man, have at the same time still further added to the extent of his knowledge and the power of his understanding"—*Charles Talbot Porter.*

God gave air this weight. He regulated it with mathematical nicety to our needs. And He did not leave us in ignorance of the fact, but told us of it in His word. The air binds the earth with an elastic hoop. If God were to unclasp this air from about the earth, and take off this enormous pressure, would not the pent-up forces within the earth break forth? Some day He will remove it, as one removes the peeling from an orange. Some day it will be rolled together as a scroll. Rev. 6:14. What about your science then? Will you, with all your science, be founded on His immutable word? If so, you may look calmly up, in that awful hour, and say, We will not fear, "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—"Astronomy and the Bible."

TEN men, ten minds.—*Japanese proverb.*

Around the World



Hon. Richard Squires, Premier of Newfoundland.



Funchal, Madeira Islands, where ex-Emperor Karl



New armoured mail trucks used in the United States to protect valuable mail from bandits.

with the Camera



Austria-Hungary is confined.



Princess Mary as she looked at the age of five; Prince Henry, aged three; and the Prince of Wales, aged eight.



Representative Volstead, of Minnesota, who introduced the United States Prohibition Bill.

The JEWS WILL RETURN to PALESTINE

FREDERICK W. JOHNSTON



THE Scriptures very clearly prophesy the return of a limited number of the Jews to Palestine, accompanied by a certain number of all other nationalities, all of whom will so combine as to form one great nation, cosmopolitan from the natural viewpoint, but recognized by all as a distinctly Israelitish kingdom. The future city of Jerusalem itself will surpass all previous cities in size, in grandeur, and in durability. Nor will this city be attacked but once after its establishment, when its enemies will be utterly destroyed, and Jerusalem will remain in quietude forever. The government will be theocratic, for the Lord himself will be the recognized ruler.

In support of what is epitomized in the preceding paragraph, we will refer first of all to the promise made to Abraham after his exodus from Chaldea. Leaving his father's house, he went to Palestine, where the promise was given. And though the Canaanites were still in the land, yet from Genesis 12:7 we learn that "the Lord appeared unto Abram, and said, *Unto thy seed will I give this land.*" And in Genesis 13:15-17 we read, "*All the land which thou seest, to thee will I give it, and to thy seed forever.*" This, beyond doubt, meant the land he then saw with his natural eyes, although it is true that he viewed the whole earth by the eye of faith. Rom. 4:13. The fact remains, however, that the literal land of Palestine was emphasized in particular, for in Genesis 13:17 we read the Lord's instructions to Abram: "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Abram, no doubt, did as he was told. And as further proof that this was the literal land of Palestine, we read in Genesis 15:18 that the Lord gave the boundary lines—between the river of Egypt and the river Euphrates. Yea, he also named the various tribes that were in possession of the land, showing conclusively what country was meant.

This same promise was afterward renewed to Isaac (Gen. 26:2, 3), for we read that "the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in *this land.*" And

this same promise was made to Jacob when he fled from Beersheba to Haran. Having found a stone for a pillow, he lay down and slept. While slumbering, he dreamed of a ladder that reached to heaven, with angels ascending and descending upon it. He saw the Lord, and heard His voice from the top of the ladder saying to him, "The *land whereon thou liest, to thee will I give it, and to thy seed.*" Gen. 28:13. This, therefore, settles the query as to whether the Promised Land was the region of Palestine.

But notice! Neither Abram nor his offspring have yet received the promise. They died, not having realized any fulfilment. Acts 7:5; Heb. 11:13. It is therefore evident that if Abram and his posterity are ever to receive the fulfilment of God's promise, they will need a resurrection. But this event, we find, does not occur till Christ comes. 1 Thess. 4:16. Therefore the occupation of Palestine cannot precede Christ's coming, so far as the establishment of a kingdom is concerned. In fact, any attempt to establish a kingdom before that will be futile, and will come to naught. Nor are we depending upon the logic of the argument to support this fact; for before Jerusalem was overthrown, many centuries ago, the prophet Ezekiel foretold its destruction—that it would fall three times, and that after its third overthrow it would be no more till Christ came. Eze. 21:27. Likewise Jeremiah, when told to gather the inhabitants of Jerusalem together and break a bottle before them, interpreted his act as illustrating the impossibility of the restoration of the kingdom of Jerusalem. (See Jer. 19:1, 3, 10, 11.)

True, there are some prophecies that many are relying upon to support the theory of the return of the Jews to Jerusalem; but remember that all those prophecies that foretold the Jews' return from the Babylonian captivity were fulfilled not later than 457 B. C., the date of the decree of Artaxerxes. And even though Jerusalem has been overthrown since then, there is no prophecy this side of that date for the return of the Jews to Palestine before the second coming of Christ.

The Jews, however, will return subsequent to

Christ's coming and the resurrection of the saints. But first let us notice that only a select number will enjoy this privilege; for not all of the natural seed of Abram are in reality considered Jews: "He is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly." Rom. 2:28:29. "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children." Rom. 9:6, 7. Even the Saviour

himself challenged the claim of the Jews that they were Abraham's seed when He said, "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. In fact, there is only one condition upon which a person is considered a child of Abraham; for we read in Galatians 3:29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." From this it becomes evident that race, or fleshly nationality, counts as nothing. Only those who accept Christ and become changed at heart are Jews. So on these conditions a person of any nationality—a Gentile—may become a recipient of the Abrahamic promise: "That the blessing

of Abraham might come on the Gentiles through Jesus Christ." Gal. 3:14. This is the adoption spoken of in Romans 11:17-25. Thus the true Bible Jews consist, first of all, of the natural seed who accept Christ; and second, of the Gentiles of all nations who accept Christ. These are the ones who will return to Jerusalem.

In this connection it will be of interest to all to know that the trip itself is plainly described and the time when the trip takes place.

We shall not go by boat. We shall not go by train. The trip will be an aerial one, but not in an aeroplane. When Christ comes again, the saints, both the dead and the living, will be taken to heaven (1 Thess. 4:16), to live and reign with Him one thousand years (Rev. 20:6). The wicked at Christ's coming will all be smitten dead (2 Thess. 2:8), and will lie dead upon the earth from one end to the other (Jer. 4:23-27). At the close of the millennium,

however, Christ, the saints, and the Holy City descend. Rev. 21:2. They descend onto Mt. Olivet, which cleaves in two, evidently for the reception of the Holy City. (See Zech. 14:4, 5.) Abraham, Isaac, and Jacob, of course, will be there, together with all the saints of all ages. The Abrahamic promise will be realized.

The entire host of the wicked will then be raised (Rev. 20:5), and Satan, who has been wandering throughout the desolated earth during the thousand years, will proceed to deceive the wicked who have been raised, and will persuade them to go up and try to take the city (Rev. 20:7, 8), at which time the wicked are destroyed (verse

9), including Satan himself (verse 10; Heb. 2:14). The first two chapters of Genesis tell of the creation of a world unmarred by sin. The last two chapters of Revelation tell of the end of sin and death, and the carrying out of the original plan that was interrupted by the entrance of Satan and sin. (See also 2 Peter 3:10-13.) Then Abraham and his seed from all nations will inherit the earth.

Edmonton, Alta.



Lord Reading, Viceroy of India, a Leading English Statesman and Jurist—of Jewish Birth

ARE Christians under law? What an amazing question! Are Christians under law? Suppose they are not, then the only possible conclusion is that Christians are lawless. But Christians are not lawless; it is the carnal mind that "is not subject to the law of God." Rom. 8:7.

GOD'S HOLY LAW

The Bible teaches that God's law is "holy, and just, and good." Rom. 7:12. The same chapter also says, "We know that the law is spiritual." Verse 14. The wise man declares, "The commandment is a lamp; and the law is light." Prov. 6:23. The psalmist says, "Thy law is the truth," and "all Thy commandments are righteousness." Ps. 119:142, 172.

The apostle Paul declares that "he that loveth another hath fulfilled the law. . . .

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Rom. 13:8-10. If "love is the fulfilling of the law," then the law is love. That we are not mistaken in this conclusion is shown by the inspired statements: "This is the love of God, that we keep His commandments" (1 John 5:3); and, "This is love, that we walk after His commandments" (2 John 6). The Bible also teaches that God's law is unchangeable and everlasting; for we read: "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. Solomon, the wisest of all mortals, adds this testimony to the greatness and importance of the law: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:12-14.

After noting so many scriptures bearing testimony to the exalted character of God's law, we need not be surprised to find David summarizing all its noble qualities in the comprehensive declaration: "The law of the Lord is perfect, converting the soul." Ps. 19:7.

From all these inspired statements we learn that the divine law is simply a compendium of



"The commandment is a candle."
Prov. 6:23, margin

Are Christians Under Law?

ALEXANDER RITCHIE



holiness, justice, goodness, light, truth, righteousness, and love; and that these noble qualities demonstrate this law to be the absolute standard of perfection in character. And being perfect, it inevitably follows that this same law must be immutable and everlasting. This leads us to the same "conclusion" that Solomon reached; viz., that the whole duty of every man is to "fear God, and keep His commandments."

GOOD DOCTRINE

With such a foundation to stand upon, the minister of the gospel who teaches his fellow-men that man's highest duty is loyalty and obedience to all God's commandments, may know of a surety that he is preaching sound doctrine, which will lead those who receive it to be true Christians after God's order. "For I give you good doctrine, forsake ye not My law." Prov. 4:2.

With all this inspired evidence before us, we ought now to be able to give a clear, forceful answer to the question under discussion; viz., "Are Christians under law?" And that answer must be, "Of course they are!" Christians—true Christians, Christ-like Christians—are always under the law to Christ. Christ, their divine Master, was under the law, for He said, "I have kept My Father's commandments, and abide in His love." John 15:10.

Christ taught the immutability of His Father's law, for He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

Heaven and earth have neither of them passed away yet; and therefore, as certainly as Jesus Christ told the truth, just so surely is every jot and tittle of the divine law still binding upon every man. Paul, the great apostle to the Gentiles, was quite willing to be under the authority of God's law; for he tells us: "Cir-

cumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19. And three other scholarly translations of the New Testament; namely, Professor Whiting's, Dean Alford's, and Dr. Weymouth's "New Testament in Modern Speech," render this verse, in substance: "Circumcision is nothing, and uncircumcision is nothing: but the keeping of the commandments of God is everything."

Again: Paul writes, in the ninth chapter of this same epistle: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law, to them that are without law, as without law, (*being not without law to God, but under the law to Christ,*) that I might gain them that are without law." 1 Cor. 9:20, 21. The apostle James, in the eleventh verse of the second chapter of his epistle, clearly makes reference to the ten-commandment law. In the same chapter he calls it the "royal law," and also the "law of liberty." In the ninth verse he says plainly that *sin* is the transgression of this law. John, the beloved disciple, held himself subject to God's law; for he says: "By this we know that we love the children of God, when we love God,

and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:2, 3.

A GREAT DELUSION

There is in the world a large class of deluded people who hold and teach that God's holy law was nailed to the cross of His Son; but this same apostle John, who received his doctrines direct from the lips of the Saviour, in writing this epistle nearly sixty years after Christ died on the cross, declares: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. And from the viewpoint of John's inspired definition of *sin*, that it is "the transgression of the law," what a fearful weight of condemnation rests upon all who pretend to be trusting in Christ for salvation, while they are trampling His Father's law in the dust. "He that committeth sin [transgresses the law] is of the devil; for the devil sinneth from the beginning. . . . Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God. In this the children



Grey Nuns' Convent at Fort Providence, thirteen hundred miles from Edmonton, Alta., on the Mackenzie River, northwest of Great Slave Lake, where Albert Le Beau was tried and convicted of murder in June, 1921. The Department of Justice at Ottawa authorized the court to make this long journey of twenty-six hundred miles in order to impress the Indians, half-breeds, and white men that Canadian justice is well able to reach the uttermost parts of the far North. Even more surely the universe has no hiding place for the wilful violator of God's law.

of God are manifest, and the children of the devil." 1 John 3:8-10.

Now as sin is simply another name for the transgression of God's law, we shall do no violence to the inspired words, but we shall get a deeper insight into their real meaning, if we use the divinely supplied definition of the word "sin," instead of the primary word itself. Then these verses last quoted will read as follows, and their meaning will be unmistakable: "He that transgresseth the law is of the devil; for the devil transgresseth the law from the beginning. . . . Whosoever is born of God doth not transgress the law; for His seed remaineth in him: and he cannot transgress the law, because he is born of God. *In this* the children of God are manifest, and the children of the devil." This rendering of the passage quoted, leaves no room for doubting the great and inevitable conclusion that the one outstanding difference between genuine Christians and pseudo-Christians is their respective attitude toward God's law.

The hypocrite desires to do away with the great law of truth and righteousness, because it condemns his pride, his wilfulness, his worldliness, and his self-esteem. But the truly converted man declares, "O how love I Thy law! it is my meditation all the day." Ps. 119:97. The only truly righteous man is he who by faith in Christ obeys "the law of righteousness." "All Thy commandments are righteousness." Ps. 119:172.

THE NEW COVENANT

The great "new covenant," which is so often

referred to by those who claim to be under it, as if it were something entirely unrelated to the law, is in reality nothing more nor less than the blessed promise of the great Law-giver to write His law of truth upon the hearts of all who will receive it; as any one may see by reading God's own description of the new covenant, as given in Jeremiah 31:31-34.

And now, in conclusion, let me say that for all who desire to know the truth on this matter of the Christian's relation to God's law, and yet are vexed and tormented by the cunning sophistries and the pestilential teachings of those servants of Satan who say they know God but keep not His commandments, the Lord has a special message of light and comfort. After telling us, by the inspired pen of David, that all His commandments are righteousness, by the mouth of His prophet Isaiah He says: "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be forever, and My salvation from generation to generation." Isa. 51:7, 8. (See also Ps. 111:7, 8.)

The very gospel itself is simply the good news that "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that *the righteousness of the law* might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Vancouver, B. C.

The Raising of Jairus' Daughter

It was night,
And softly, o'er the Sea of Galilee,
Danced the breeze-ridden ripples to the shore,
Tipped with the silver sparkles of the moon.
The breaking waves played low upon the beach
Their constant music; but the air beside
Was still as starlight, and the Saviour's voice,
In its rich cadences unearthly sweet,
Seemed like some just-born harmony in the air,
Waked by the power of wisdom.

On a rock,
With the broad moonlight falling on His brow,
He stood, and taught the people. At His feet
Lay His staff,—for they had waited by the sea
Till He came o'er from Gadarene, and prayed
For His wont teachings as He came to land.

His hair was parted meekly on His brow,
And the long curls from off His shoulders fell,
And He leaned forward earnestly; and still

The same calm cadence, passionless and deep,
And in His looks the same mild majesty,
And in His mien the sadness mixed with power,
Filled them with love and wonder.

Suddenly,—
As on His words entrancedly they hung,—
The crowd divided, and among them stood
Jairus the ruler. With his flowing robe
Gathered in haste about his loins, he came
And fixed his eyes on Jesus. Closer drew
The twelve disciples to their Master's side;
And silently the people shrank away,
And left the haughty ruler in the midst
Alone.

A moment longer on the face
Of the meek Nazarene he kept his gaze;
And as the twelve looked on him, by the light
Of the clear moon they saw a glistening tear
Steal to his silver beard; and drawing nigh

Unto the Saviour's feet, he took the hem
Of His coarse mantle, and with trembling hands
Pressed it upon his lids, and murmured low,
"Master! My daughter!"

The same silvery light
That shone upon the lone rock by the sea,
Slept on the ruler's lofty capitals,
As at the door he stood, and welcomed in
Jesus and His disciples. All was still.
The echoing vestibule gave back the slide
Of their loose sandals; and the arrowy beam
Of moonlight, slanting to the marble floor,
Lay like a spell of silence in the rooms,
As Jairus led them on.

With hushing steps
He trod the winding stair; but ere he touched
The latchet, from within a whisper came,

Like a form
Of matchless sculpture in her sleep she lay,
The linen vesture folded on her breast,
And over it her white, transparent hands,
The blood still rosy in their tapering nails:
A line of pearl ran through her parted lips;
And in her nostrils, spiritually thin,
The breathing curve was mockingly like life;
And round beneath the faintly tinted skin
Ran the light branches of the azure veins;
And on her cheek the jet lash overlay,
Matching the arches penciled on her brow.
Her hair had been unbound, and falling loose
Upon her pillow, hid her small, round ears
In curls of glossy blackness; and about
Her polished neck, scarce touching it, they hung,
Like airy shadows, floating as they slept—
'Twas heavenly beautiful.



"Trouble the Master not,—for she is dead!"
And his faint hand fell nerveless at his side,
And his steps faltered, and his broken voice
Choked in its utterance; but a gentle hand
Was laid upon his arm, and in his ear
The Saviour's voice sank thrillingly and low,—
"She is not dead—but sleepeth."

They passed in.
The spice lamps in the alabaster urns
Burned dimly, and the white and fragrant smoke
Curled indolently on the chamber walls.
The silken curtains slumbered in their folds—
Not even a tassel stirring in the air;
And as the Saviour stood beside the bed,
And prayed inaudibly, the ruler heard
The quickening division of His breath,
As He grew earnest inwardly. . . .

The Saviour raised
Her hand from off her bosom, and spread out
The snowy fingers in His palm, and said,
"Maiden, arise!" And suddenly a flush
Shot o'er her forehead, and along her lips
And through her cheeks the rallied colour ran;
And the still outline of her graceful form
Stirred in the linen vesture; and she clasped
The Saviour's hand, and fixing her dark eyes
Full on His beaming countenance—arose!

—N. P. Willis.

SHALL man alone, for whom all else revives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileged than grain, on which he feeds?

—Young, in "Night Thoughts."



This fine fellow was camera-snapped down in a New Brunswick forest, just a few miles from the Canadian National Railway line.

TUBERCULOSIS

A Preventable Disease

DANIEL H. KRESS, M.D.

THE germ of tuberculosis has its field of operation. It can claim as its victims only those whose vitality has been lowered. It is possible to live above the possibility of contracting this disease. During the war, and since, owing to the scarcity of nutritious food and to exposure and fear, the vitality of men, women, and children in European countries has been greatly lowered. As a result there has been a decided increase in the number of deaths from tuberculosis. In America we may expect an increase of the disease among the poorer classes during the next few years, because of the high cost of living, the scarcity of fuel, and other causes.

Germs of tuberculosis are, like the poor, always with us, ready to operate wherever the tissue soil is favourable for their growth and

development. The disease is as actively contagious as is leprosy, and is almost as fatal. In civilized countries no other germ disease has a death-rate equal to tuberculosis. The mortality is still equal to the combined mortality of smallpox, typhoid fever, diphtheria, tonsillitis, scarlet fever, measles, and cholera. Thirty times as many die of tuberculosis as of smallpox and scarlet fever combined; sixteen times as many as of typhoid fever; and four and one-half times as many as of smallpox, typhoid fever, and diphtheria combined. Between the years 1832 and 1854, cholera killed 57,335 persons. Tuberculosis was responsible for 3,784,110 deaths during the same period. In France, before the war began, 150,000 died annually from this disease. There has since been a decided increase. Germany lost each year 170,000 from this one disease, and the

United States 150,000. It carries off young men and young women just as they are entering upon their years of responsibility and usefulness. One third of all the deaths that occur between the ages of twenty and forty-five are due to this disease.

Infection, it seems, frequently occurs in infancy and early childhood. Lesions have been found in more than 50 per cent of the children that died from all diseases, indicating the presence of tuberculosis. The germs do not become active, as a rule, until maturity is reached. From the tubercular scars present in post-mortems, it appears that almost every adult at some time in his life has had tuberculosis.

Statistics gathered from 662 cities in France show that the closer people are crowded together the more prevalent is the disease. In America the proportion of deaths from consumption to deaths from all other causes, rises as high as from 20 per cent to 30 per cent in our large cities, while in the newer communities in the West the percentage falls to 8 per cent and 10 per cent. From an examination of the death records of thirteen prisons located in different parts of America, it was found that the deaths from tuberculosis averaged 60 per cent, and tubercular deposits were found in the remaining 40 per cent.

Should there be an outbreak of a few cases of smallpox, great alarm would be felt. The entire community would be aroused. Decided efforts would be put forth to prevent its spread. Tuberculosis is with us in epidemic form all the time. It is possibly as contagious as smallpox, and equally as fatal. There is this difference: Smallpox carries off its victims in a few days, while consumption quietly fastens upon its victim. The patient begins to cough, loses in weight, and in a few months dies of the disease. Then another member of the family begins to fail in health, and in the course of a few months, he, too, dies. And so it goes on, until at times almost whole families are wiped out. It does its work so stealthily and slowly that little alarm is created. Friends come to the funeral and say, "It is too bad; but it runs in the family." This leads to a blind resignation to the apparently inevitable. But why does it run in certain families and not in others?

Heredity is not responsible for it. Any one who dies of consumption has himself, not his ancestry, to blame for it, because consumption is not inherited. True, we may inherit certain predisposing weaknesses, but it is possible to so develop and strengthen these weak points that they will become the strong points. Those

who have inherited contracted chests and feeble lungs may, by suitable exercise and out-of-door life, overcome all inherited tendencies to this disease. The difficulty lies not so much in the inheritance of weak lungs from tuberculous parents, as in the inheritance from the parents of the wrong habits of life which are responsible for the unfortunate heredity. There is no excuse for saying, "There is no hope for me; I have inherited this weakness." The thing to do is to ascertain the causes of the weakened heredity, and then determine to remove them. If the chest is narrow, develop it by suitable exercises. Sit erect when sitting; stand erect when standing; walk erect when walking; practise deep breathing and singing; keep in the open air night and day; dispense with every harmful practice, and your chances of living are better than are those of the one with a robust heredity who is careless in his habits of life.

Some years ago King Edward VII, in his opening address at the British Conference on Tuberculosis, said to the scientists assembled, "You tell us that tuberculosis is a preventable disease. If preventable, then why not prevent it?" The facts are, we become accustomed to certain diseases, and after a time regard them as unavoidable. As an illustration: In the city of Havana, before America took possession of Cuba, there were 15,000 deaths annually from yellow fever. Since then the disease has been completely wiped out. Ignorance was responsible for those deaths. Dr. Barker, a member of the Philippine Commission appointed by the United States government, in his report said he noted that where a person died it was the custom of the friends, in taking their final parting, to caress the dead, and so conduct themselves as to make it certain to transfer the germs from the dead to the living. The susceptible would contract the disease. In India the plague has prevailed for ages. The mortality is enormous. So far, in dealing with this disease, the Government and municipalities have had very little assistance from the people. Old established customs, which are responsible for its prevalence, are clung to. "Why," said they, "the plague is our kismet. God is punishing us, and can man oppose His divine resolve? It is wickedness to try." The water pool in the centre of the small towns frequently sufficed for bathing, drinking, and household purposes. The people perished for lack of knowledge.

Until recent years, in America and other civilized lands we have been inclined to regard consumption as in Cuba they once regarded yellow

fever, and as in India they regard the plague. It was not uncommon to sleep in the same bed with patients who were in the last stages of the disease. Kissing the dead was a common practice. The same drinking cup and utensils used by the patients were used by other members of the family, and even by the nurse. In the past, those who took care of tuberculous patients invariably died of the disease. Dr. Cornet reported that of the 87,000 nurses of which he had a record who took care of tuberculous patients, more than 54,000, or 63 per cent, died of tuberculosis. This need not have been. The nurse in a tuberculosis hospital of today is safer than is the average person who mingles in society.

At the tuberculosis congress held in Paris several years ago, it was shown that 60 per cent of the washermen and washerwomen died of tuberculosis. Seventy-eight per cent of these workers died of tuberculosis in 1903. Professor Landouzy, who submitted this report, said a woman dies after fifteen years at this trade. A strong girl who starts as a washerwoman at the age of seventeen or eighteen dies before reaching the age of thirty-four. Men resist a little longer, when not alcoholic.

The germs of tuberculosis may gain access to the lungs through respiration. When this happens, the germs usually lodge in the apex of the lungs, the part which is least expanded by breathing. The current of air through the lungs at this point is not sufficiently strong to expel them. The vitality of the tissue is usually lower than at other points, hence this duct nook becomes their favourite breeding bed. Here they find both food and soil for growth.

As the number of germs increase, the toxin which they produce breaks down the tissue surrounding them and passes throughout the body, causing loss of appetite, fever, and a disinclination to exertion. The broken-down tissue, and the pus formed, produce irritation and coughing. This is a protective measure. It is in this way that this offensive matter and large quantities of the germs are expectorated.

The germs of tuberculosis may enter the human body through the food eaten, and thus gain an entrance to the lungs, their favourite spot, for propagation. The expectorated mass is chiefly responsible for the prevalence of the disease. The germs may be conveyed through the dry sputum by the air, or in a moist form by coughing into the face of another, or through the friendly kiss or handshake. Infected food may also become the medium of communication.

The germ has a high degree of vitality. It is not destroyed by the gastric juice. While a temperature of 158° Fahr. for fifteen minutes, proves fatal, a broiled steak, the interior of which has been exposed to a temperature of 163°, was still found to be infective. If in cooking meat the blood is not coagulated, but still oozes out as a red fluid, the temperature has not been sufficiently high to destroy the germs that may be present. Outside the body, under favourable conditions, the germs may remain alive for three or four months. They perish in a few hours by direct exposure to sunlight; in ordinary daylight, in from five to seven days; but in ordinary rooms, while they weaken, they may remain virulent for at least two and one-half months.

House heredity is a more active cause of tuberculosis than family heredity. The *British Medical Journal* reported a case which illustrates the danger of living in infected houses: "A family of nine occupied a house, occupied ten years previously by two tubercular patients. A short time after, three of them showed symptoms of tuberculosis, although previous to this the whole family had been in excellent health. These three had used the same bedroom as the former tenants. Pieces of wall paper were examined, also dust from the ceiling and wall, and tubercle bacilli were found in abundance."

Tubercle bacilli may be communicated through dairy products, as milk, cream, and butter. The animal itself may be tubercular, or the milk may become infected by passing through the hands of a tubercular subject. Tuberculosis among cattle, and especially dairy herds, is common. Intense breeding for dairy purposes predisposes to the disease. Dr. Gresswell, of Colorado, a noted authority, makes the statement that if the tuberculin test were allowed to decide (and he esteems this test superior to all others), "not a noted family of Jerseys, Shorthorns, Devons, Holsteins, Herefords, Guernseys, or Galloways, could remain." He further states that in the United States even 28 per cent of full-blooded Jerseys would succumb to this test, while in England the ratio would be 35 per cent or more.

It is not uncommon for milk to be handled by a great many people before it reaches the consumer. A few germs from an infected person, by gaining entrance into the milk pail, multiply with great rapidity, since the milk affords all the conditions required for their growth—food, moisture, and warmth. Whole communities may be endangered through an infected milk supply. The pasteurization or boiling

of milk affords the only means of protection. Infants may have the germs of tuberculosis planted in their bodies, which later in life may cause the disease.

Boiled milk is recommended. It is perfectly safe to bring milk to the boiling point and keep it there for a few minutes, without destroying its digestibility. In fact, the boiled milk is easier for the infant to digest, since the curd formed is softer and smaller than is the curd formed in unboiled milk. It is true the vitamins may be destroyed, but a little orange juice between the feedings will supply these. Infants fed in this manner do well.

Poultry may become tubercular by eating the expectorated matter of consumptives. They are then capable of communicating the disease to man. Household pets and canary birds may spread the disease. Tuberculosis is common among cats. The fondling of cats by children is risky. By the flutter of their wings, birds having tuberculosis may scatter the germs, which, by settling upon exposed food, may infect it.

There can be no tuberculosis without the germs of tuberculosis, hence the need of taking every precaution to prevent their spread. However, the germs of tuberculosis are harmless to the lung tissue that possesses normal vitality. The healthy person need not fear the tuberculosis germ. The important thing is to build up the barriers of defence against invading germs. In other words, make the tissue soil unfavourable for the growth of germs of disease. This can be done only by giving attention to the general health. Pure air, wholesome food, exercise, and a firm and abiding trust in God will do more to ward off tuberculosis than anything else.

The Law of Rest

NINE tenths or more of the people neglect to take sufficient rest, according to one of the leading Canadian doctors. Our pace is feverish and impatient. Canada, perhaps, is not so much given to haste as some other nations, but if we are to save ourselves from this "untoward generation" we must begin now. The law of rest is one of nature's guardians, a friend of man, and cannot be overlooked without danger.

The basis of this law is found in the constitution of things. There is rhythm and alternation in nature. We have up and down, day and night, bitter and sweet, labour and rest. There

is negative and positive. If one side breaks down, the other must fall.

Work and rest are in pairs. If the rest is not taken, the possibility of good work is arrested at the start. Medical experts tell us that more people get tuberculosis after than during work hours. Pleasures and amusements unduly followed tend to break down the nervous system and impair our usefulness or efficiency.

In taking the proper amount of rest men are more or less a law unto themselves. Here is a sphere where intelligence and conscience should dominate.—*Selected.*

Money Is Not Everything

VERY few of the things that enter into human happiness are purchasable with money. Time, the most precious thing in life, is given equally to the beggar and the millionaire, to the potentate and the day labourer, to the saint and the criminal. Good health is more often the possession of the poor man than of the millionaire. Money will not purchase kindness, courtesy, love, friendship, or any of the finest fruits of character. . . . Money disappoints us, fails to bring the happiness it promises, just because its accumulation does not develop or encourage any of the finer human traits.—*The New Success.*

Joses, Brother of Jesus

JOSSES, the brother of Jesus, plodded from day to day,
With never a vision within him to glorify his clay;
Joses, the brother of Jesus, was one with the heavy clod,
But Christ was the soul of rapture, and soared like a lark with God.

Joses, the brother of Jesus, was only a worker in wood,
And he never could see the glory that Jesus, his brother, could.

"Why stays He not in the workshop," he often used to complain,

"Sawing the Lebanon cedar, imparting to woods their stain?"

Why must He thus go a-roaming, forsaking my father's trade,

While hammers are busily sounding and there is a gain to be made?"

Thus ran the mind of Joses, apt with plummet and rule,
And deeming whoever surpassed him either a knave or a fool;

For he never walked with the prophets in God's great garden of bliss;

And of all the mistakes of the ages, the saddest, methinks, was this:

To have such a brother as Jesus, to speak with Him day by day,

But never to catch the vision which glorified His clay.

—H. J. Kemp, in the *Independent.*

Mother's Last Stitches

I HAD been finding fault with some sewing which my mother had done for me, when Aunt Ruth called me aside, and told me a story which I now pass on to other girls.

"When I was much younger than at present," said Aunt Ruth, "I was one day finding fault with a garment which my mother was making for me. It was not just as I wanted it, and I told her so in no very gracious mood. Poor, patient mother had tried hard to please me, and she sighed heavily as she took the garment from me, and turned it over in perplexity. At length she said, 'Ruth, I am afraid that I shall not be able to suit you. I have done my best, and really I do not see how you can think the garment ill made.'

"It is beautifully done, so far as the sewing goes, but can you not see that it lacks style?" I replied.

"I cannot see that, my child," she answered, without showing any displeasure; but I could see that she was very weary. She appeared to be thinking intently, and after a few moments said, 'If you could wait a few days, I could get Hester to come and help me.'

"Hester" was Hester Brown, the village dressmaker. We seldom employed her on account of our limited means, and generally I liked my mother's work as well as I did hers.

"I did not myself like to sew, and thought that I had no time, with my school work and my music lessons to prepare. I did not stop to think where mother's time came from,—she was always so willing to help me,—and I accepted her great kindness as a matter of course. So it was not strange that I replied, 'I don't want Hester to do it; besides, I cannot wait. You could have given my waist a little more style, mamma; you know you could.'

"It was seldom that I spoke so unkindly to her, but I had set my heart on having the waist made exactly as I had planned. Mother turned her head, and her eyes filled with tears. I then said, 'Don't cry, mamma; but you cannot know how disappointed I am.'

"That night before I retired, I looked into the sitting-room to say good-night to mother. I saw that she was very pale, and that her hands trembled; but I saw, too, that the work which she had ripped out and done over was better suited to my liking, and I said, 'You will get it right, after all, mamma.'

"She smiled a slow, sweet smile, but her face again took on the same weary, anxious look, and I had the grace to ask, 'Can you not put away this work for tonight, and finish it tomorrow at your leisure?'

"No, dear; tomorrow will be full of other duties. Some things have been put off too long already.'

"So I kissed her and retired. In the morning my mother was unable to leave her bed. She called me to her and said, 'Ruth, I almost finished the work. When I feel a little better, I will take the few last stitches. My strength gave out entirely last night.'

"Those last stitches were never taken. The waist was a bright-coloured one, and I never wore it. Some one laid it away just as it dropped from mother's hand, and Hester Brown had to come to make a black dress for me. Mother never left her bed.

"I was very remorseful, and my friends tried to comfort me, saying mother had long been a frail woman. But a frail woman overworked, and a frail woman helped over hard places are conditions widely apart."

Here Aunt Ruth could not speak for the choke in her voice. When she did speak, it was to say, "Anna, come with me."

I followed her to the garret. There, from an old trunk, she took up a bright-coloured waist belonging to the fashion of other days, and showed me a needle rusted in a fold upon the sleeve. I began to pull it out, but she said, "Leave it where I have left it. It is only a rusty needle, but it has done much to cure me of selfishness; and it is just possible that you may need a lesson from it also."

I could not be angry with dear Aunt Ruth, she is so gentle, and I knew it was more than



One of the little girls at the Children's Aid Shelter.

possible that I needed a lesson. I hurried downstairs, and putting my arms around my mother's neck, I said, "Mamma, I was unreasonable. Please forgive me."—*Girls' Companion*.

The Miracle Man

NEW Zealand has a miracle man, one Tau Wiremu Ratana. There are said to be many cures to his credit, which he claims to effect by belief in God and the Holy Ghost. Some have wondered why he has restricted his activities to the Maori alone and is averse to using his powers on behalf of the pakeha, or white man. He gives as his reason for drawing his line of demarcation between the Maori and the white man that God has not given him these powers particularly for the purpose of healing disease of the physical body, but that he might help his people to escape from "Tohungaism," and also from what is known as modern Maorism.

According to Tohungaism the spirits of the Maori's forefathers are constantly with him. The mind of the Maori is said to be subtle, and it is claimed that Tohungaism creates an atmosphere around him from which ultimately he cannot escape. It is still a tremendous force among the Maoris, and a force for evil. In spite of the contact with Europeans, the adoption of the pakeha customs and language, a time comes with the modern Maori when something draws his mind in a particular direction. The great mission of Ratana is to teach his people that they must fight against this tendency.

This Tohungaism is very similar to the power of the spirits over the natives of the various groups of the Pacific Islands. As the Maoris are emigrants from the Pacific Islands north of New Zealand, they have brought this spirit control with them to their new home. The inhabitants of other islands of the Pacific are perfectly familiar with the baneful effects of

spirit manifestation and spirit communion upon their fellow-islanders. Spiritism has been rampant in the Pacific Islands for ages past, and its deadening, demoralizing, and blighting influence has been seen in all the islands where this phase of demon possession has been manifested. Every missionary to the Pacific Islands has had to deal with the problem of Spiritism when the islanders have begun to come under the influence of Christianity. Spiritism today in civilized portions of the world openly admits its antagonism to the doctrines of Christ, and Spiritism in the islands of the sea as openly manifests its antagonism to the same gospel.

The Maori man is certainly engaged in a good work when he is engaged in weakening the control of Tohungaism over the people of Maoriland. Ratana is spoken of as a quiet man, wishing to avoid publicity, a member of the Presbyterian Church. He was spiritually inclined some twelve months before he found himself possessed of the power to heal the sick. It is said that at his home near Wanganui there is a growing pile of crutches, left behind by those who have received his curative ministrations. In his fight against Tohungaism he is doing a similar work to that which has to be done by all our missionaries when they go among the heathen people of the Pacific Islands to enlighten their minds and to point them to the Great Physician.—*Australian Signs of the Times*.



One of the little boys at the Children's Aid Shelter, Simcoe Street, Toronto.

A Good Work---Save the Children

Look at the photographs of this little boy and girl from the Children's Aid Shelter. The Children's Aid Society takes abandoned and neglected children and cares for them until such time as some worthy lover of children wishes to adopt a child. It costs considerable to clothe, feed, and care for these children while they wait for adoption. If you desire to aid in this good work, communicate with the Children's Aid Society, Simcoe St., Toronto, Ont.

SEEN THROUGH OTHERS' EYES

Forget It

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet and guarded and kept from the day
In the dark, and whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

—J. Mortimer Lewis.

More Religion Needed

THE need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property, because nearly all the great progressive and liberal movements of history have been born in the hearts of Chris-

tian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers rather than the influence of the policemen and law-makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles and our businesses through mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure—namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. I repeat, the need of the hour is, not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more Christian education. This is not the time to reduce investments in schools and colleges at home, or in Y.M.C.A. and similar work in China, Japan, Russia, or South America. This is the time of all times to increase such subscriptions.

\$1 spent for a lunch lasts five hours.

\$1 spent for a necktie lasts five weeks.

\$1 spent for a cap lasts five months.

\$1 spent for an automobile lasts five years.

\$1 spent for a waterpower or railroad grade lasts for five generations.

\$1 spent in the service of God lasts for eternity.—Roger W. Babson, in *Association Men*, June, 1921.

Smokers Could Not Shoot

THE Virden Collegiate Institute Cadet Corps commenced systematic rifle practice four years ago, and from that time no boy smoking cigarettes has stood among the best shots of the corps, nor has any boy been able to hold a place on any of the teams entering competitions against other corps of the Dominion.

The very lowest scores have always been made by the heaviest smokers.

The silver medal for the "best shot" in the corps was won four years ago by a nonsmoker, followed closely by another boy who did not smoke. During the following summer both boys commenced to smoke, and the next year both failed miserably to make good scores. The one who won the medal the previous year became so ashamed of his scores that he ceased shooting; the other tried hard to reach his previous record, but was forced to admit that his shooting ability had been lost through smoking cigarettes.

Last year our corps made a fine showing among the best corps in the Dominion, standing first in three matches and a very close second in a fourth. The boys consider it a great honour to belong to one of the best rifle teams in the Dominion, and consequently competition to make the team is very keen.

The effect of smoking cigarettes upon a boy's ability to shoot has been so evident that it has not been necessary to point it out, and the result has been almost the entire disappearance of cigarettes among the collegiate boys. At present there is only one boy who is a heavy smoker, and his nerve is so unsteady that he refuses to let the other boys see him shoot.

Two other boys who were heavy smokers last year smoke only occasionally now, and their scores have improved very much. They are trying to make the rifle team by cutting down their smoking, but so far have failed. They quite realize that to make a team of crack shots, they must not only cut down their smoking but cut it out entirely.

These same boys who realize that they cannot abuse their bodies by smoking cigarettes and shoot, also realize that they cannot be out late at night and otherwise abuse themselves without its showing on their scores.—*W. A. Anderson (Virden, Manitoba), in Association Men, June, 1921.*

The Other Kind of People

THERE are only two kinds of people in the world—the people who live in the shadow and gloom, and those who live on the sunny side of the street. These shadowed ones are sometimes called pessimists; sometimes, people of melancholy temperament; sometimes they are called disagreeable people; but, wherever they go, their character is this: Their shadow always travels on before them. These people never

bear their own burden, but expose all their wounds to others. They are all so busy looking down for pitfalls and sharp stones and thorns on which to step that they do not even know that there are any stars in the sky. These folks live on the wrong side of the street. And yet it is only twenty feet across to the other sidewalk, where sunshine always lies.—*Selected.*

Rules for Longevity

"ONE cannot lengthen life by living on death," says Dr. James Martin Peebles, author of "How to Live a Century and Grow Old Gracefully," who not long ago celebrated his ninety-ninth birthday.

He ascribes his long life largely to abstinence from animal flesh. Dr. Peebles stopped eating meat when he was thirty-nine.

Other rules he made for himself included the following:

Go to bed every night at eight-thirty. Rise every morning at six.

Never use tobacco.

Never use intoxicating liquors.

Never complain.

Avoid all worry and keep a harmonious mind.

Have a strong will-power.

Always look for the new.

Keep calm.

Asked what his plans for the future were, he replied: "To live a number of years more and to write at least another book."—*Selected.*

WERE there no night, we could not read the stars,
The heavens would turn into a blinding glare;
Freedom is best seen through prison bars,
And rough seas make the haven passing fair;
We cannot measure joys but by their loss;
When blessings fade away, we see them then;
Our richest clusters grow around the cross,
And in the nighttime angels sing to men.

—*Selected.*

THE patience man expends in bearing the little trials of his daily life, nature stores for him as a wondrous reserve in a crisis of life. With nature, the mental, the physical, or the moral energy he expends daily in right-doing, is all stored for him and transmuted into strength.—*William George Jordan.*

I've lost every sort of a contest
From marbles to love wildly sought,
And I've only one boast—that I never yet lost
A battle before it was fought.

—*Homer Croy.*

NEWS NOTES

—Trackless trolley buses are operating in Vienna.

—Four fifths of the population of China are cultivators of the soil.

—The same jury box at Lynn, Massachusetts, has been in constant use for 150 years.

—The largest rifle-range in the world is located at Valcartier Camp, in Quebec. It is three and one-eighth miles long.

—More than 850,000 people have visited the British Museum during the past twelve months, the largest number on record.

—A greyhound, sold and sent by train from Boorowa to Muswelltown, in New South Wales, tramped home the whole 400 miles.

—More than 20,000,000 people in the United States and Canada attend daily motion picture shows, paying \$4,000,000 at the box offices of 18,000 theatres. Nearly one fifth of the people are "movie fans."

—Discovery of two and one-half miles of unexplored avenue in Kentucky's Mammoth Cave has been made by a naturalist and author. The new avenue is very smooth and covered with a fine limestone sand. A fountain of great beauty was also discovered.

—So well is the coast of the British Isles protected by lighthouses that there are only six places around England, Scotland, and Ireland where a ship cannot see a light shining from some lighthouse. This is the best protection afforded by any nation.

—A blaze, caused by a match or cigar, slightly burned the carpet of the State House, in Boston, which is used by the National Safety Council, while delegates to the council were discussing means of preventing fires and accidents due to carelessness.

—Liberty of thought and the free exercise of all forms of religious worship are recognized by the constitution of the new Central American Federation, consisting of the republics of Guatemala, Honduras, and Salvador. All legislation on religious matters has been abolished, and all forms of worship not opposed to morals, public order, and good custom are allowed.

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—The Seventh-day Adventist World Conference will be held in the Civic Auditorium, San Francisco, California, May 11-31. It is estimated that from 5,000 to 10,000 Adventists from all parts of the world will be in attendance.

PERSONS planning to visit California or other Pacific Coast points next summer can go through the Canadian Rockies, at least one way, either going or returning, without great additional expense. The scenery is unexcelled, and both the Canadian Pacific Railway and the Canadian National Railway furnish excellent service.

Epidemics Are Coming!

DURING the four months immediately preceding the close of the World War the Influenza epidemic claimed more victims than did the four and one-half years of war.

The "Flu" is again visiting England and Canada. Obtain a copy of the book, "EPIDEMICS: HOW TO MEET THEM," and be prepared to combat it.

The chapter headings of the book are as follows:

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The "Bluenose" in a Twenty-five-knot Gale

THE "Bluenose," Canadian winner of the International Fishermen's Race at Halifax in October, 1921, was built at Lunenburg, N. S. The year before, the blue ribbon of the North Atlantic fishing fleets went to the "Esperanto,"—later lost at sea,—of Gloucester, Mass.

These races are between practical seafaring ships manned by plain fishermen whose chief business in life is bringing in the catch from the Grand Banks. Taking fish from the banks of Newfoundland has been one of the important industries of the North Atlantic coast from the time of the earliest settlements in America. A large and profitable trade has been carried on for nearly two hundred years in our Canadian codfish, which, for foreign markets, is cured by salting and drying. These fish find a ready sale, not only in the various Mediterranean ports, but also in the West Indies, Brazil, and other South American countries. Large quantities of codfish, haddock, hake, and pollock are also salted and partly dried for the requirements of the United States markets.

Fishing is one of the most primitive occupations of mankind. Our Saviour chose many of His apostles from among fishermen. The occupation has always been followed by hardy, courageous, intelligent, adventurous men,—perhaps it may be credited with the development of these qualities. The annual value of the fisheries of Canada is from \$30,000,000 to \$40,000,000. The men employed number nearly 100,000.