

The Canadian *Library*  
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*Civilization at the Cross-roads* (See page 8)



The Christian must test every doctrine by the Bible, for without the Bible there would be no Christian. In lands like China, where little more than a century ago there was no Bible, there was no Christian. The Bible is the one historical record of Jesus which establishes Him as Christ the Lord. Remove the Bible from history, and you would blot out Christianity.---F. W. Stray.

## *My Bible and I*

*We've travelled together, my Bible and I,  
Through all kinds of weather, with smile or with sigh;  
In sorrow or sunshine, in tempest or calm,  
Thy friendship's unchanging, my lamp and my psalm.*

*We've travelled together, my Bible and I,  
When life has grown weary, and death e'en was nigh;  
And all through the darkness of mist and of wrong,  
I found thee a solace, a prayer, or a song.*

*So now who shall part us, my Bible and me?  
Shall ism, or schism, or new lights that be?  
Shall shadow for substance, or stone for good bread,  
Supplant its sound wisdom, give folly instead?*

*Ah, no! my dear Bible, revealer of light,  
Thou sword of the Spirit, put error to flight;  
And still through life's journey, until my last sigh,  
We'll travel together, my Bible and I.*

---Selected.

# The Canadian Watchman

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## Editorial Comment

### *Will Mankind Outgrow the Bible?*

IN considering the ever-recurring controversy over this question, it is necessary to start with a proper perspective, an unbiased mind, and a clear definition of the terms used by both ourselves and our opponents. Strong statements count for but little unless supported by accepted authority. Up to the present moment no man or book, aside from the Bible, has dared to tell the world where the first germ of life on this planet came from or by what process it appeared. And the same Book tells us that we never will find out the origin of life except by direct revelation from God.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. This statement has never been acceptable to human egotism, and attempts to challenge it have strewn the path of philosophical scholarship with grinning skulls and bleaching skeletons of discarded theories. Notwithstanding past failures, and to the exclusion of legitimate fields of research, science falsely so called returns again and again to challenge the reliability of the Scripture records. The facts are that Christianity has nothing to fear from true science, and scientists facilitate rather than retard the victories of science by acknowledging at the outset the proper limits of human investigation. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

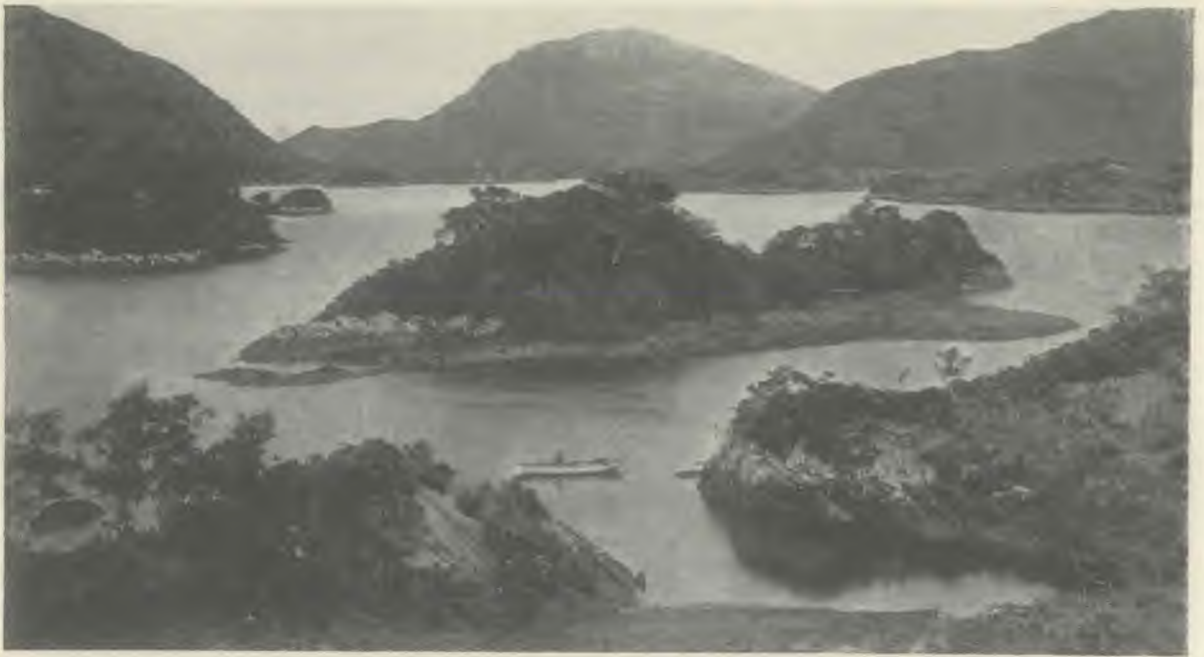
Both sides to the controversy will readily accept the Bible as one source of truth and scientific research in its proper field as another. To many scientists the Bible is valued only as a record of the evolution of human spiritual thought, and if that position is true, then the Bible should be revised and improved at each stage of development. On the other hand, the Christian regards revelations of the Scripture

as being static, of supernatural origin, and only affected by science in so far as the discoveries of science offer corroborative evidence of truth. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

The statements of divine revelation are assuredly not in conflict with demonstrated facts. New Testament writers draw a sharp distinction between science and science falsely so called, or in other words, guesses based upon undemonstrable human postulates; and modern theologians will do well to follow their example.

Natural science has to do with material manifestations, and nothing is scientific until it is proved. Books upon science are constantly changing in order to keep in harmony with the latest discoveries. During the last two thousand years scientists have denied, uprooted, overturned, exploded, exposed, and ridiculed Bible teaching times without number, but later and more accurate research has always revealed flaws in their theories that left the old Book intact and unchanged, to the discomfiture of its enemies. No one has yet written a better book of proverbs than Solomon, and no system of religion comparable to Christianity as taught in the Scriptures has yet appeared. The evolutionists who object to the Bible account in Genesis of the origin of life have not yet presented a good substitute account to take its place. They all admit that they have not yet accounted for the first germ of life except by direct creation. And if God at the beginning did something that He is not doing now by natural processes, He could certainly create a full-grown man as easily as He could create the germ.

If evolutionists do not like the account of the creation of a man in the image of God on the sixth literal day of creation week, they should give some valid reason as to why a God



BEAUTIFUL KILLARNEY

Many of Ireland's woes are directly attributable to intolerance begotten of a wrong education. Christ never gave His church either the sword or the shillalah.

powerful enough to create life at all should choose to use millions of years in doing it rather than a shorter and more direct process. We know enough about history to know that civilization has not followed a steady, upward trend. The wreck of former civilizations and the tendencies of today can be better explained on the theory of the fall of man and the natural tendency of man left to himself to retrograde

than on the evolutionary theory of the survival of the fittest. In the past, civilization has destroyed itself over and over again for lack of power to counteract the degenerating influences of sin; and savage tribes have risen from gross bestiality and degradation through the influence of the power of God in the gospel.

It is the solemn conviction of many that the doctrine of the survival of the fittest would in practice lead to the inevitable self-destruction of the race and of civilization, that causes them to feel uneasiness over the influence of such teaching on the rising generation.

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### *Where Church and State Are United*

In the photograph of the new Hungarian cabinet there is one designated "minister of religion." We feel sorry for Hungary and the Hungarian people. They have had trouble enough. The inclusion of a minister of religion in the new government indicates that her new polit-



The New Hungarian Cabinet

ical leaders have no very clear conception of civil and religious liberty. The Hungarian minister of religion is evidently a Roman Catholic, but it would not help matters any in our opinion if he were a Protestant of any denomination. Our opposition to a union of church and state does not come of any prejudice against any denomination, nor from any lack of appreciation of the influence of religion upon good citizenship. Our opposition to any intermingling of the duties of church and state is because it is contrary to the teaching of Christ and detrimental to the development of the best type of citizenship, as well as to the best interest of the church.

In the words, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," Jesus indicated the separate spheres of church and state, and just as truly as a certain penalty follows the attempt on the part of men to separate what God has joined, so national decay and spiritual downfall have always followed in the train of every effort to join what God has separated. The lessons of history are plain. Every nation that has been dominated by any religious autoocracy has had a short-lived political prosperity, and every state that has attempted to hamper the free course of the gospel has also met disaster. In every instance, past or present, the nations enjoying the greatest political prosperity have been the nations where the greatest religious toleration encouraged the development of strong, free, conscientious individuality in the religious life of its citizens.

The recorded example of Jesus is also in perfect

harmony with His teachings. His work was spiritual. Social and political conditions were very bad at that time. If He had raised the standard of revolt against Roman rule, the whole Jewish nation would have rallied to Him, but when He saw that they were disposed to take Him by force and make Him king, He hid Himself from them. To Pilate He answered, "My kingdom is not of this world." Political power is of this world and is defended by force. Such power Jesus neither sought nor accepted. In the face of the opposition of an intriguing political church and a corrupt political state



A Quaint Studio near Los Angeles, California, Designed by a Young Artist, Harold G. Oliver

Jesus preached truth that was unpopular to both, and laid the foundation of the Christian church, which has ever thrived on persecution and has prospered in proportion to her faithfulness to the leadership of her divine Head. It is not too much to say that the union of church and state was at the bottom of the ruination of the political prospects of such countries as Spain and Russia, and that religious freedom is largely responsible for the

taken zealots who want to establish the precepts of Christianity with reference to our duty to God on a legal basis, compelling all to conform at least to the outward forms of Christianity.

Will our statesmen of today be as wise as those who laid down the foundations of our progress and prosperity? The meaning of the following quotations cannot be mistaken, and should be carefully pondered:

QUEEN VICTORIA: "Firmly relying ourselves on the



The Prince of Wales and two of his brothers, in kilts, while on a visit to the Highlands, where they were guests of the Earl of Athlone. From left to right: The Prince of Wales, Earl of Athlone, Duke of York, Prince Henry.

world position of the British Empire and the United States.

Every citizen is justly entitled to protection from the state in the free exercise of his conscientious religious convictions unless under the guise of conscience he infringes upon the equal rights of his neighbours. A religious autocracy is more to be feared than a political autocracy. The attempt to bring about uniformity in religion by political coercion spells ruin to the state and is a boomerang to the church. The most potent enemies of prosperity today are those conscientious but mis-

truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects."—*Proclamation, 1858.*

GLADSTONE: "Wherever the British rule exists, the same respect which we claim for the exercise of our own conscientious convictions is yielded to the professors of every other faith on the surface of the globe."—*Prime Ministers of Queen Victoria, p. 363.*

U. S. GRANT: "Let us labour for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, colour, or religions; encourage free schools, resolve that not one dollar appropriated to them shall go to the support of any sectarian school; resolve that neither state nor nation shall support any institution save those where



King Alexander of Jugo-Slavia and His Affianced Bride, the Daughter of the King of Rumania

every child may get a common school education, unmixed with any atheistic, pagan, or sectarian teaching; leave the matter of religious teaching to the family altar, the church, and the private school, supported entirely by private contribution. Keep church and state forever separate."



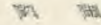
### Whither Are We Drifting?

THE similarity between the teachings of Confucius and those of the modern critics of the Bible who reject the deity of Jesus, is worthy of serious thought. The following is an example of the exalted sentiments expressed by the great Chinese philosopher:

"Love your brothers and be true to your friends. Turn the mind to right principles, reform errors and renovate yourself. Be filled with benevolence, kindness; retain no vicious thoughts."

Neither the evolutionist philosopher nor the professed Christian who rejects the incarnation,—the deity of Jesus,—ever expressed loftier sentiments, and yet the teachings of Confucius produced in the Chinese people a condition of mind that led to stagnation in spiritual development and civilization; a sinking of the masses into ignorance and superstition. There is no power in Confucianism to

change men's hearts. Self-salvation has been demonstrated to be a failure in China. On the other hand, the introduction of the gospel into Europe preceded the era of development and progress in civilization. Whither are we drifting?



### The Living God

THIS expression, "the living God," is used by the apostles to emphasize the present active participation of the Deity in the affairs of men and of nations. Christianity does not consist in a system of doctrine, but it is essentially a personal relationship of the worshipper to the person of Christ—a daily fellowship with Jesus, who not only lived as a historical personage on earth, but lives now in heaven and maintains an active participation in the things of earth and an ever-present communication with His children through the Holy Spirit. And it is an essential climax of Christian faith that this same Jesus, who now lives in heaven and is present with His church through the Holy Spirit, will some day return in glory to reign personally upon the earth.

Before going away to heaven to prepare a place for us and to act as our high priest and intercessor, Jesus left the following words for the comfort of His disciples until His return:

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another



Lady Astor, M.P. Mrs. Wintringham, M.P.  
The first two women to sit in the British House of Commons



Lady Rhondda, First Woman Entitled to Sit in the House of Lords

Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:15-17.

This explains why it is that a Christian has evidence of the reality of religion that he cannot make clear to an unbelieving mind. But even to the unbelieving, God speaks in language that cannot fail to appeal to the intellect and reason of mankind. In spite of the blinding influence of sin, His providences direct our minds to evidences of His existence, system of working, and care for His creatures. We are told in the Holy Scriptures to learn

Page six

faith from the fowls of the air:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Matt. 6:26.

To the birds God has given both the power and the instinct of migration, thus keeping them in touch with a constant supply of food. The animals that do not migrate either lay up a store of food for winter or else take on an extra supply of flesh during the harvest, and then hibernate, or sleep, during the cold, barren months of winter. The animals that hibernate are all vegetable feeders mainly, if not wholly. During their winter sleep their respiration and heartbeats are much slower than in the ordinary sleep, and their digestive organs are practically inactive.

The camel and other animals inhabiting desert countries where famines are frequent, store flesh and fat in a hump on their own bodies, to be reabsorbed when a shortage of food overtakes them. And how often we hear the Indians and others versed in woodcraft say in the fall, "We shall have



Gathering Coal Washed Up from the Lake





Lord and Lady Lascelles

To man has been given the intelligence and the instruction to lay up stores of food to be consumed between harvest seasons, for hard times, and to provide for times of incapacity through illness or old age. God cannot disregard His own laws and save man from the folly of disobedience, idleness, and waste, but all history shows that there is a providence that brings some good out of the most wretched mistakes of sinful men. David observed this, and wrote: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Ps. 76: 10.

Coal from the cargo of a ship wrecked years ago on Lake Ontario was washed ashore, and during severe weather furnished fuel for the poor and unemployed who might otherwise have suffered most severely. But why multiply instances? The Bible, nature, and history, all rightly interpreted, testify to "the living God."

There is truth in the adage, "God tempers the wind to the shorn lamb." If we look for it, we may see God's hand in both sunshine and storm.

a light winter, because there are no nuts for the squirrels to store for use in severe weather." Who taught the squirrels and birds such wisdom, and who provides for them in nature's appointed way so regularly and efficiently? Who can view such evidence, and still intelligently doubt the existence of God and His care for His creatures? And who can doubt that the same God who notes the sparrow's fall, and cares for the squirrels, will also care for His faithful children who trust and obey Him?



Harewood House, Yorkshire—the Princess Mary's new home, which has a distinguished and romantic history.

# Civilization at the Cross-roads

Harold W. Clark



THE religious and educational world is today facing one of the greatest crises in history. Popular criticism has been undermining the word of God; and in its place has been substituted the speculation of learned scientists. Modern science has established its methods in every field of study, and by its standards of thought has ruled in all lines of religious as well as intellectual endeavour. The Bible has been ridiculed and dissected because it has not always agreed with the conclusions of scholars.

## THE NEW THEOLOGY

This system of teaching is known as the new theology. It originated in Germany, and has been filtering its way into the other countries until today there is hardly a place where its destructive criticism of the Bible is not seen. Mr. G. W. McPherson, in "Crisis in Church and College," says:

"For nearly two generations this teaching has been flourishing here in many of our institutions of learning. In all the Northern, but especially in the New England States, it has had much to do in moulding religious opinion. Few of our institutions in the North have escaped its blight. It is taught, with few exceptions, in our colleges, universities, divinity schools, normal schools, and even in some of our high schools. It may be found in the files of every newspaper, in our weekly and monthly magazines, in every library, in not a few of the Christian pulpits, as it is compromised with by many of the publishers and editors of religious literature, and embraced by thoughtless, sceptical, and superficial Bible students, and others, in many walks of life."

## ITS OBJECTIONS TO THE BIBLE

The chief objections of these scholars to the Bible might be summed up as follows:

1. It is said to be illogical. Miracles, prophecies, and such supernatural occurrences go beyond the realm of demonstrable science.

2. It is said to be incomplete. Many of the stories of the Bible are called local folklore. Much of its inspirational nature is attributed to the developing instincts of primitive races, and therefore seems out of date.

3. It is said to be inaccurate. Its statements of creation and the deluge do



not harmonize with modern ideas of the evolution of the human race.

Although theory after theory has failed to account for the origin of the world, yet the idea of evolution persists. Today scientists have practically given up proving the theory of evolution, and are busy with collecting evidence to show *how* it took place.

## ASSUMING A PREMISE

Working on the assumption that all life has evolved, the geologists have built up their ponderous strata and arranged the fossil-bearing rocks in the supposed order of superposition. Studying and classifying the fossils found in the rocks, these men have made them tell a story of long ages of succession. Modern biology has arranged all living forms in order of complexity, and from this order has professed to show the stages through which animals have passed in their progress.

And the Book—how does it meet all this scorn and abuse, this sly insinuation that is cast upon it? The remarkable thing is that it pays no attention to its enemies. It makes its solemn assertions as to the grand purpose and the presence of God in the creation of the earth. It declares the divine fatherhood of God and His personal presence in all ages. It foretells the culmination of the plan for the restoration from sin. And then after it has accomplished its mission, it is silent on the topics which give modern scientists so much ground for argument. The fossils, the question of evolution, and such disputed points are all sublimely ignored.

To some honest Christians, however, this silence is a source of concern. In view of the assumptions of the scientific men it may at times appear that the Bible has failed to meet the issue fairly. Not knowing the grounds on which modern evolution has been built up, some are confused as to the silence of the word on what appear to be matters of vital importance. It is not the purpose of this article to discuss the viewpoint of science. That will be handled in later discussions.

We wish not only to ascertain the Bible viewpoint, but also to discover wherein lies its strength and influence upon human progress.

THE BIBLE TALKS TO BOTH HEART AND INTELLECT

In the first place it must be remembered that the Bible is not a book of science. It deals with the method of obtaining salvation. If it is the word of God, it must be of such a nature as to have a universal appeal. It must meet men in all ages and all stations of life. This leaves no room for a discussion of theories that would be understood by only a few.

Yet, the Bible does not ignore science. It appeals to the storms, the sunshine, the seed, the grain, the birds, the animals, and many other common things that are known by all. It uses these things as illustrations of its divine principles.

Faith in God and in His Son is the first condition for salvation. The Bible teaches that "without faith it is impossible to please Him." In God's method of saving men, there is no room for them to reason out a logical process of reaching heaven. And so, being written to teach men their need of faith, it states only those facts which will tend to produce faith. The science of salvation does not depend on logical proofs, although the logical mind will see the reasonableness of divine principles.

THE BIBLE RECORD MORE REASONABLE THAN SCIENTIFIC GUESSES

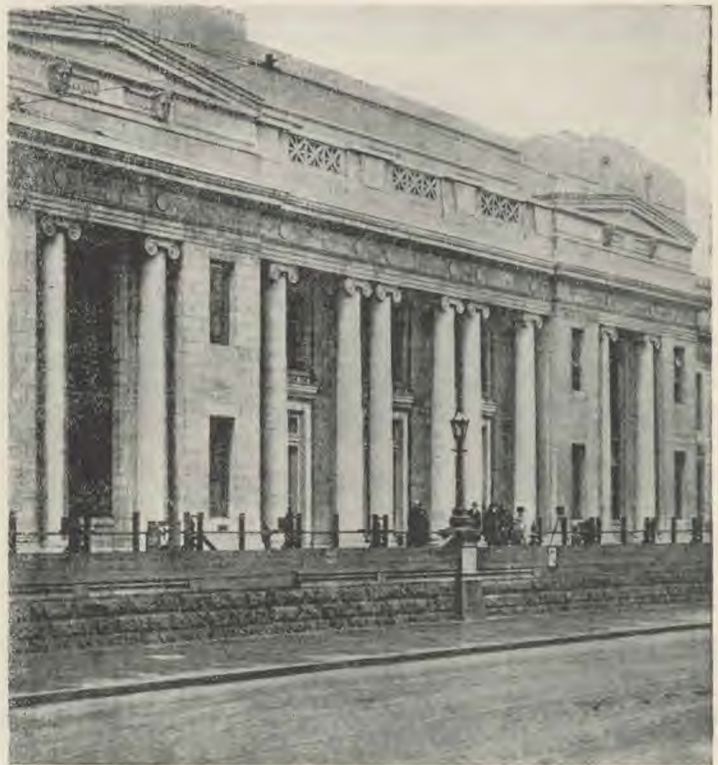
Furthermore, the Bible deals with the primary facts in regard to the origin and destiny of the race. Only by speculation or else by faith in a revealed word, can these great problems be understood. Yet neither one of these methods is proof. We are driven to rest our belief in the frail guesses of man or else to accept the straight statements of the word. There is no use in asking for proof of the methods used in producing a world. There is no such process going on now for us to witness, and all the evidence that has been dug up from the rocks rests upon man's original guess that things were evolved rather than created. In all the great discoveries of the last century there has not been a single fact that, leaving out the fundamental assumption of evolution, gives any-

thing derogatory to the Bible statements concerning creation.

THE WEIGHT OF EVIDENCE

Further still, there has been accumulating during the last twenty-five years an enormous weight of evidence which goes to confirm the Bible truths. The world's leading scientists have discovered laws and facts that entirely discredit the popular notions in regard to the origin of species of plants and animals. Speaking before the American Association for the Advancement of Science at its meeting in Toronto, Dec. 28, 1921, Prof. William Bateson, England's greatest biologist, declared that it was impossible any longer for scientists to agree with Darwin's theory of evolution.

The January, 1922, *Conquest*, of London, publishes an account of the discovery in Rhodesia of a skull which is reported to be that of one of the early ancestors of the human race. The writer of the article, Mr. R. I. Pocock, says that of all the skulls which are supposed to represent remains of prehistoric races there are none that can properly be said to be "missing links." The Java skull, the Neanderthal man of Germany, the Piltdown man, and the recently discovered skull of the Rhodesian man,



Exterior of University College, Dublin

Mr. Pocock declares to be distinctly human.

The Bible stands today as firmly as ever, and as one thing after another is brought to light, we see more of the foresight of the Creator in providing for every emergency. If man fails to take nature in the right way, the Lord does not get flustered. His great principles stand just as they were laid down, and man's studies cannot do otherwise than verify them. And not only has the Author of truth filled the earth with evidences of His power, but He has also told us exactly how men would regard His revelations. In 2 Peter 3:3, 4, we read: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." God knew that men would dispute the testimony of the word, and He has made all the necessary provision to meet the issue.

When men get around to the right side of scientific problems, they will see that the Bible is right and their theories are wrong. The forces of science or speculative foolishness cannot weaken the position of the revealed truth. When man accepts the principles of salvation, the question of how the world came about seems a very small matter to quibble over. He sees that the Father has told us in plain language how it all happened, and that all we have to do is to accept that word at its face value. In the face of all the opposition or ridicule the learning of the world can heap upon it, the Bible still stands as the only authority on these great subjects.



A LIFE that believes in no existence beyond this one, is like a vessel that is sailing without a destination or a purpose. It meets the same storms and vicissitudes as all

the other craft around it, but it lacks their incentive to courage and seamanship.—*Selected.*



### A Wonderful Law

ALEXANDER RITCHIE

A MINISTER once called upon an inquiring infidel, and found him wrapped in deep meditation. "Of what are you thinking?" asked the minister.

The infidel replied, "I have been reading the moral law."

"Well, what do you think of it?"

"I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect. I have been wondering," he proceeded, "where Moses got that law. I have read history. The Egyptians and the

adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks and Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived in a period comparatively barbarous; but he gave a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the religion of the Bible."

Thus this law, which the poor infidel declared perfect, did for him what its Author, through His servant David, declared it has power to do: "The law of the Lord is perfect, converting the soul." Ps. 19:7. The infidel became convinced of the truth of the whole Bible by the convincing power, the majesty, and perfection of this wonderful law.



Miss Hilda Johnstone, M.A.—Appointed to Chair of History in London University

# HOME RELIGION

*Mrs. E. G. White*



HE work of sanctification begins in the home. Those who are Christians in the home will be Christians in the church and in the world. There are many who do not grow in grace, for the reason that they fail to cultivate home religion.

In the home the spirit of criticism and fault-finding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal-table, the members of the family pass round a dish of criticism, fault-finding, and scandal. Were Christ to come today, would He not find many of the families who profess to be Christians, cherishing the spirit of criticism and unkindness? The members of such families are unready to unite with the family above.

God expects His children to use the talent of speech in a way that will honour the Saviour. Let evil-thinking and evil-speaking be put away as leaven that will produce contention, alienation, and strife. Let the unruly tongue be brought under the control of God.

No harsh, passionate word is ever spoken without grieving the Lord Jesus and hurting the heart of speaker and of hearer. From the Christian home all angry or trifling speeches will be excluded; for in the home above nothing of this character finds place.

Parents, be sure to spend some time each day in private prayer, asking the Lord for wisdom, lest self-importance take possession of you, and you give the talent of speech into the control of the enemy. In the home circle, generous, gracious, Christ-like words are of more value than any earthly treasure.

Remember that your children will follow closely the example that in word and act you set them. Live lives that will help them to prepare for translation into the courts above when the last trump shall sound and Christ shall come to gather His faithful ones to Himself. Do not neglect your children. They are your first care. The home is to be their first school. And in this school you yourselves are to learn lessons that will prepare you better to work for their salvation and for the salvation of others. These lessons will be of



the highest value to you in your religious experience.

As you labour successfully for your children you are working out your own salvation, and God is working in you, to will and to do of His good pleasure.

Kindly but firmly correct every inclination to wrong that may appear in the lives of your children. When you are obliged to correct a child, do not raise the voice to a high key, bringing into it that which will arouse the worst passions of the child's heart. Do not lose your self-control. The parent who, when correcting a child, gives way to anger, is more at fault than the child.

Restrain every hasty speech that struggles for utterance. Before you speak that fretful, impatient word, stop and think of the influence which, if spoken, it will exert. Remember that children are quick to hear every word, and to mark every intonation of the voice. Remember, too, that angels hear the words you speak. You are a spectacle to the world, to angels, and to men. Follow a course that will be an honour to Jesus, a course that will bring angels to your side. Let your home be such that Christ can enter it as an abiding guest. Let it be such that people will take knowledge that you have been with Jesus and learned of Him.

The home in which the members are kindly, courteous Christians, exerts a far-reaching influence for good. Other families mark the results attained by such a home, and follow the example set, in their turn guarding their homes against evil influences.

Angels of heaven often visit the home in which the will of God bears sway. Under the power of divine grace, such a home becomes a place of refreshing to worn, weary pilgrims. Self is kept from asserting itself. Right habits are formed. There is a careful recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the entire household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the word of God is more widely recognized and obeyed.



SILENCE is vocal if we listen well.—*Holland.*

# FOUR GREAT CRISES

in

Earth's

History

Alexander

Ritchie

The Fall of  
Man

The First  
Advent



The Deluge

The Second  
Advent

## Crisis I: *The Fall of Man*

**I**N the last working day of creation week, the inspired record tells us, God made man. After light and firmament, after sea and dry land, after grass and herbs and fruit trees, had been created, God next created the sun and the moon; then the waters were commanded to "bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Gen. 1:20. And on the morning of the sixth day of God's creative work He said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." Verse 24.

MADE IN THE IMAGE OF GOD

At some later hour of the same day, the great Creator said to His Son: "Let us make man in Our image, after Our likeness: and let them have dominion. . . . So God created man in His own image, in the image of God created He him; male and female created He them." Verses 26, 27. Then, reviewing all His handiwork at the close of the sixth day's work, we are told, "God saw everything that He had made, and behold, *it was very good.*"

As man was one of the things which God had made, and was in fact the noblest of all the things which He then made, this statement that everything he made was very good, must

include man. God did not create man a sinner. He did not create in him the slightest predisposition to sin. "God created man in His own image" and in His own likeness. This assures us that as truly as God is good and just, pure and holy, just so truly was man endowed with the same elements of character as his Maker.

Solomon declared by inspiration: "Lo, this only have I found, that *God hath made man upright.*" Eccl. 7:29. The learned apostle Paul says of man, as the child of the Creator: "Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands." Heb. 2:7. Thus we see that all the testimony available agrees in asserting that man was created with a perfect mind, body, and soul.

THE GREAT REBELLION

About this same time, the Scripture teaches, a rebellion broke out in heaven among the servants of the great Creator.

Lucifer, the covering cherub, the highest in intelligence and power among all the creatures of God, suddenly developed a grievous envy toward Christ, and an ambition to occupy a seat on the Creator's throne along with the Son of God. Lucifer's demand for this exalted position being refused, the mighty cherub left his "first estate," and went forth to stir up

rebellion among the hosts of heaven. In this he succeeded so well that one third of all the angelic host sympathized with him in his efforts for self-exaltation, accepted him as their king and god, and then united with him in making war upon God and His Son. The Bible record of this extraordinary event reads as follows:

"There was war in heaven: Michael [*i.e.*, Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

This is the inspired record of the fall of Satan, once a sinless angel in heaven. And please notice that when heaven could no longer tolerate his presence, Satan—the devil—was "cast out into the earth."

The earth and man had at that time been but newly created, and Adam and Eve were revelling in the joys of their perfect state in the garden of Eden. As Adam was God's own son by creation, and was made in his Maker's image, the exiled Lucifer hated him for that very reason. In order to be revenged for his own humiliation and disgrace, Satan determined to lure Adam and Eve into uniting with him in rebellion against God, knowing full well that this would deeply grieve the beneficent Creator. When Lucifer was cast out of heaven, ministering angels were sent to the earth to warn Adam and his companion of the fall of the mighty cherub and his followers. And we may be quite sure that these angels would warn the innocent pair in Eden of the presence of these fallen spirits in the earth, and of their own danger of being led away from their loyalty and obedience to God.

#### EDEN AND PROPERTY RIGHTS

When God planted the garden of Eden, and beautified it as only a divine artist could, in order that it might be the home of the king and queen of the world, He very reasonably reserved one tree for Himself, as a sign of His ownership of all, and also as a reminder to our first parents that they were only trustees of the beautiful estate over which they exercised dominion. Nothing could be more reasonable than that the first man to inhabit the earth should be required to respect the property rights of the great Crea-

tor in the glorious new world which He had made. The reasonableness of this requirement is shown by the fact that to this very day God still tests men's loyalty and obedience to Him in a very similar manner,—by requiring men to respect His right to one seventh of their time, the weekly Sabbath day; and also to one tenth of their income, the tithe.

God dared not risk the awful possibilities involved in making man immortal before testing his loyalty; for if man had been created deathless, then the entry of sin would automatically have immortalized it. And in that case, God's rational creatures would afterward have the strongest of reasons for doubting His wisdom and goodness. How deeply thankful men ought to be that God showed Himself too wise to err in any such way; for now that sin is here in the world, bearing its baneful fruits on every hand, there is not only a possibility, but also a divine assurance, that eventually sin and suffering and death will be entirely eradicated from the earth.

The test of character which God laid upon Adam and Eve was so very simple, and so altogether reasonable, that, endowed as they were with perfect minds and bodies, there was no reason in the world why they should not successfully pass such a test, and receive the grand prize of personal immortality. Then, too, Satan was not permitted to follow them everywhere and continuously with his temptations. He could only tempt them concerning the fruit of the forbidden tree, and this would also necessitate the temptation's being exercised beside that tree. They could not eat of the



forbidden tree without being near that tree.

TEMPTATION AND FALL

One day Eve was near the tree, alone, her husband being elsewhere, when suddenly a serpent in the tree spoke to her in her own language. "The serpent had not the power of speech, but Satan used him as a medium. It was Satan that spoke, not the serpent. Eve was deceived, and thought it was the serpent."

There, beside that mystic tree, Spiritualism was born, and the devil was its accursed father. To a sincere student of the Holy Scriptures who reads with an open mind, it seems an un-



Esquimau girls, now in Washington, D. C., attending school, witness to the transforming power of the gospel.

avoidable inference that the serpent must have been a very different creature when God created it in the beginning from what it is now. Otherwise, there would be no point or meaning in the language employed by God in pronouncing the curse upon it: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Gen. 3:14.

In Leviticus 11:21, 23 we read of some creatures called "flying creeping things." Again,

in Isaiah 14:29; 30:6, clear reference is made to "a fiery flying serpent." The Bible states that in the days of Eden, "the serpent was more subtle than any beast of the field which the Lord God had made." That word "subtle," as used in this passage, evidently means "wise" and "intelligent." If the serpent, when created, was the most intelligent of all the lower creatures, and was not, before the fall of man, intended to wriggle along the ground upon its belly and to feed upon dust, may it not be possible, in the light of the Scripture statements just referred to, that the creature which the crafty Lucifer chose to use as his medium was a flying serpent, endowed with wings, and given to alighting on the various branches of the trees in Eden, to feast itself upon the luscious fruits of the garden?

However that may be, if we believe the Bible record of the transaction, we are sure that Satan used the serpent to veil his own identity, and to startle and fascinate the lone woman. The cunning foe begins his work of deception by asking a question. "He said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve answers him by saying, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Boldly the serpent declares to the woman, "Ye shall *not* surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The artful foe insinuates that God has lied to them, to keep them in ignorance. He brazenly reverses the words of God, who had said that if they ate of the fruit of the forbidden tree they should "surely die," and declares, "Ye shall *not* surely die."

As the woman listens to the bold affirmations of this unauthorized meddler, her vivid imagination dazzled by chimerical pictures of exalted attainments within easy reach if she will only transfer her faith from God to the tempter, under the baneful spell of his seductive arts her whole attitude toward God changes. Hoping for some great revelation, she ignores the divine warnings and prohibitions, and obeys the promptings of Satan. On the strength of his assurance, "Ye shall not surely die," Eve reaches forth and takes the fruit and eats it. It seems delicious to her taste, and fancy suggests that she can feel a thrill of greater power than ever before.



Hastening to her husband to reveal to him her wonderful discoveries, the disobedient wife has now become a powerful medium, through whom the tempter works to lure her lordly companion to ruin. Adam listens to her story, and as he does so he realizes that she has been caught in the very net against which they had been warned. Then he comprehends the awful fact that his beloved partner has actually broken the divine law, the penalty for which is "death." In sheer desperation Adam resolves to share her fate, whatever it may be. Snatching from her hand the sample of for-

toil and pain. By man's inexcusable disobedience, earth was cut off from communion with heaven.

Angels—those pure and holy beings who sang and shouted for joy as they watched their Lord and Maker lay the foundations of the earth at the beginning (Job 38:1-7); angels—who, Christ declared when on earth, rejoice in heaven "over one sinner that repenteth,"—how deeply must they have mourned when Adam and Eve, the lords of the new world, turned away from the gracious Father who created them, and joined the forces of the great rebel who had so lately been cast out of heaven.

The earth was banished from the presence and favour of the Most High (2 Sam. 14:14), and became "but the outskirts" of the universe (Job 26:14, R.V.), so that from the surface of this lost and fallen planet heaven is "the land that is very far off" (Isa. 33:17).

But, thank God, although man brought upon himself the penalty of death, Christ came forward and offered to bear that penalty. The woman was promised a "Seed" which should bruise the serpent's head; and "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Vancouver, B. C.



A Wayside Scene in Quebec

bidden fruit she has brought him, he quickly eats it, and thus follows his wife in the path of disobedience.

THE CURSE FOLLOWS SIN

Soon the Lord God appears upon the scene and pronounces His just curse upon the disobedient pair, as well as upon their tempter. The serpent is cursed; the woman is cursed; the ground is cursed; the sentence of death is pronounced upon the transgressors; and the guilty pair are finally driven from their beautiful home, and doomed to a life of wearisome

All Your Care

"Casting all your care upon Him; for He careth for you."  
1 Peter 5:7.

CAST all thy care. What precious words!  
So full of Jesus' tenderest love,  
To draw the heart like silken cords  
To His dear self in heaven above!

Cast all thy care. Yes, every care—  
And though thou thinkest some but small,  
Just cast them all. Be sure He bare  
The small ones when He bare them all.

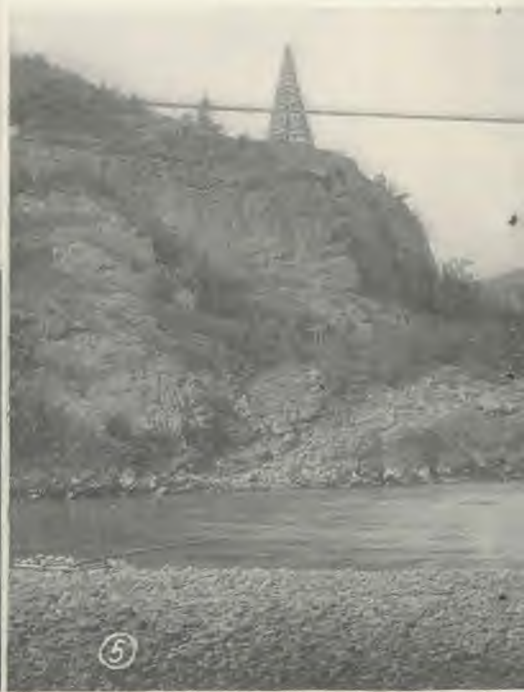
Cast all thy care. E'en every thought  
That would disturb thy peace of mind—  
If once it's to the Saviour brought,  
Instant relief thou'rt sure to find.

Cast all thy care. Why shouldst thou try  
A task of hopeless agony?  
"Tis finished," was the Victor's cry  
When that same load was borne for thee.

Cast all thy care. Canst thou not see  
That there exists no other way?  
Oh, come to Him, and ask that He  
May give thee grace by faith to say:

"Lord Jesus, now to Thee I come,  
Before Thy wounded feet to fall,  
To find in Thee my peaceful home,  
My only Lord, my rest, my all!"

—Selected.



## Around the World

1. The Big Beehive, Canada
2. Wapiti, American elk, Banff National Park, Wainwright
3. Queen Mary displays a
4. H. G. Wells, noted English writer
5. High-level suspension bridge, British Columbia
6. J. C. Smuts, Premier of South Africa



## with the Camera

in the Rockies.  
by the Canadian Government  
in Alberta.  
for kindness for babies,  
by the author.  
a bridge over Bulkley Canyon,  
in South Africa.





# Who Is a Heretic?

## *Examining the Foundations of Faith*

H. M. S. RICHARDS

*"This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14.*

**T**HE foregoing scripture shows that the apostle Paul was accused of heresy by his one-time religious colleagues, and that he admits a worship of God with certain differences from their custom. But we also see that he claims his way to be in harmony with "all things which are written," and that he, not they, held to the original truth as revealed to God's ancient people. His accusers, therefore, were true heretics, having departed in the course of centuries from the clear path—God's word.

When Paul accepted, without compromise, the call of heaven, and became the great representative of Christ's evangel among men, these innovators and teachers of changed doctrines were the first to raise the cry of heresy. When the majority had forsaken the true landmarks of heaven's appointed faith, then the minority who still held to the original truth were often unjustly branded "heretics."

We find a very like condition in the religious world today. There is apparent to any close observer a subtle propaganda under way to undermine the authority of the ten commandments over the lives of modern men, and substitute in their place some vague sanction of evolutionistic philosophy. One effect of this negative teaching is to be noted in the so-called crime wave, which began before the Great War, and has become steadily more alarming. Rather than a transitory wave, this seems to fulfil the Bible prediction of a world-engulfing tide. 2 Tim. 3:1; 4:1-4.

This new-fashioned antinomian doctrine sifts down from university and pulpit, and every nation suffers when people generally come to believe it. One college professor has taught that the ten commandments "are no more sacred than a syllabus." Still another announces his open disbelief "that God ever turned stonemason and chiselled commandments on a rock." And Rodger Babson, the modern statistical authority, declares that the present world unrest is largely caused by "those who monkey with the ten commandments and the multiplication table." Thus even men of affairs in the business world deplore the lessening authority of the great moral law of God in the world, and predict ruin as the alternative to reformation. Religious teachers who weaken faith in the moral law as the supreme rule and standard of eternal judgment, so far play into the hands of the lawless powers of the day, and strengthen the evil tendencies of men. "Where no law is, there is no transgression." Rom. 4:15.

The following brief quotations prove conclusively that the original Protestant teaching on this subject is clear that the law of God as revealed in the moral code of the ten commandments is the eternal and unchangeable rule of human conduct:

**PRESBYTERIAN:** "We believe that the law of God, as revealed in the ten commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation."—*Article VIII of "Law of God;" "Brief Statement of Reformed Faith."*

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof. . . . Neither doth Christ in the gospel any way dissolve, but merely strengthens this obligation."—*Chapter XIX of "Law of God;" "Westminster Confession."*

**METHODIST:** "No Christian whatsoever is free from the obedience to the commandments which are called moral."—*Article VI of "Articles of Religion."*

**BAPTIST:** "We believe that the law of God is the

eternal and unchangeable rule of His moral government." —Article XII, "Harmony of Law and Gospel;" "Declaration of Faith."

CHURCH OF ENGLAND: (Same as "Methodist." See Article VII of "Thirty-nine Articles.")

CONGREGATIONAL: "True faith, from its very nature, always implies love or obedience to the moral law; and love of obedience to the moral law always implies faith." —"Lectures on Systematic Theology," by Charles G. Finney, p. 16.

Such quotations might be multiplied, but these show clearly the original Bible doctrine of Protestantism in regard to the law of God. And yet today those who uphold the law of Jehovah as fundamental to the gospel, are sometimes styled heretical. This strange propaganda was beginning even in the days of Charles G. Finney, from whom we have just quoted, and he notices the misleading nature of the charge. "With this sentiment [that the law is eternal] in their creed, they will brand as a heretic, or as a hypocrite, any one who professes to obey

the law." Thus we have the experience of Paul repeated. Viewed from the standpoint of the Bible and early Protestant confessions of faith, who are the heretics, the accusers or the accused? The word is plain:

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142.

Dear reader, the law of Jehovah needs no change, but our lives do. It has not lost its authority, but we have lost our way. It is not our civilization or knowledge or culture, but our sins, that have brought us into conflict with the ten commandments. Let us seek forgiveness and reconciliation through the Lord Jesus Christ, who ever liveth to make intercession for us.

Ottawa, Ont.



The King and Queen Returning from a Special Service at St. Martin's in the Fields

# God's Interest in

Daniel H. Kress, M.D.



The Earthly Sacrifices  
Pointed to Christ

**G**OD speaks to men by His providences. Blessed is he who is able to recognize and rightly interpret His voice. It will enable him to endure in life's battle when others give up in despair, and fail. Moses possessed this secret of endurance. Here it is: "He endured, as seeing Him who is invisible." Heb. 11:27. He endured *because* he saw God in His providences. Where others saw the bitter waters, he saw the shrub that sweetened them. Only those who see God in the experiences of life are able to endure, and only those that endure to the end as seeing Him, shall be saved.

#### PROVIDENCE OR TEMPTATION—WHICH?

We must, however, distinguish between God's providences and the temptations presented by Satan as God's providences. This necessitates unselfishness and purity of heart. "Blessed are the pure in heart: for they shall see God." Selfishness obscures this vision. A selfish heart cannot recognize God's providences. It will misinterpret them. Moses was unselfish. He was able, therefore, to distinguish between God's providences and the apparent providences presented by Satan.

Very providentially Moses became the son of Pharaoh's daughter. He fully recognized God in this. But when later in life he had the choice between Egypt's throne and a life of toil and suffering with a despised people, he

chose "rather to suffer affliction with the people of God, . . . esteeming the reproach of Christ greater riches than the treasures in Egypt." The path which led away from the throne, in reality led to it.

#### VEILED BLESSINGS

The providences of God are frequently those which we would not naturally choose. All God's providences lead to the throne, but the throne is veiled. To James and John the throne would have appealed mightily as a great providence, for it was the throne they were seeking. Jesus presented to them the cup of suffering, of sacrifice, of self-denial, and of toil. "Are ye able to drink of the cup?" He said. The throne was for them, provided they were willing to travel the path which apparently led away from it. When Jonah fled from present duty and a work not to his liking, he found a ship ready to sail to another port. It seemed providential. But his way was hedged up by the visitation of God's providences; death stared him in the face. God was speaking to him by His providence. In love God often hedges up the way before those who have fled from duty, by making the path of their choice hard and uninviting. When, in their trouble, they call upon Him, He delivers them, and leads them forth by the right way.

#### BY WAY OF THE CROSS

To the question, "Art Thou a king?" Jesus replied, "To this end was I born." He came into the world for the purpose of receiving a kingdom. Knowing this, Satan appeared to Him in the form of a beautiful heavenly being, and presented to Him an easy way of obtaining the kingdom. He showed Him all the kingdoms of the world and the glory of them, and said unto Him, "All these things will I give Thee, if Thou wilt fall down and worship me." Jesus said to him, "Get thee hence, Satan;" and then, we are told, the devil left Him, "and, behold, angels came and ministered unto Him." Nothing was found in the heart of Jesus that would respond to Satan's temptations. There was no thought of self there. He had laid aside the glory He had with the Father, and made Himself of no reputation. He "took upon Him the form of a servant." "Wherefore

# the Welfare of Man



God also hath highly exalted Him: . . . that at the name of Jesus every knee should bow." The path to the throne led by the way of the cross. Jesus chose to be a servant rather than to be a king. This was His qualification for the kingdom.

So long as there exists one selfish ambition in the human heart, Satan will soon discover it, and he will not be slow in presenting a temptation on that point. When a full and complete surrender is made and he comes and finds no response to his temptations, he takes his departure, as he did in the case of Christ, and angels will come to our aid.

I am able to recall many instances of failure on the part of young men and young women, because some selfish ambition led them to interpret as one of God's providences some project the devil had presented. A young man, the most promising member of a class, fell in love with a young woman. To him their acquaintance appeared like a great providence. Not one of his associates saw light in it. He received the best advice that could be given, but it was not in harmony with his feelings. He said he would pray about it, and he did pray, for he was a young man of prayer. The more he prayed, the more convinced he became he was being divinely led, and the less light he saw in the counsel given by his friends. They married. Their married life proved to be a failure. He later forsook his wife for another, thus ruining two lives in place of one.

I have in mind another case very similar to the one just described. These are sad experiences, but they are common.

## IMPORTANCE OF RIGHT COUNSEL

It pays to take counsel and advice from parents and mature persons who fear God. A certain king made the mistake of his life by taking the counsel of his young companions in preference to the counsel of the old men. He lost the throne as a result. This is placed upon record for the guidance of the young. God's word and His providences always harmonize, and His word says, "In the multitude of counsellors there is safety," and, "Honour thy father and thy mother." The case of Balaam presents another sad failure. Balaam had some selfish ambition concealed in his heart. Satan knew it, and it was not long until he had stirred up Balak to go to Balaam with a

proposition that appealed to him. Not feeling quite at ease, Balaam said, "I must have time to pray about it." Twice he prayed earnestly. When God saw that he was determined to have his way, He told him to go with Balak. God often has to let men learn by bitter experience what they might learn by heeding His word.

## SERVICE REQUIRED

The devil presents beautiful pictures. He presents the crown; the cross he keeps concealed. The Lord presents the cross; the crown He keeps concealed. Those who choose the cross will obtain the crown. Those who reject the cross and reach out for the crown will lose the crown. God's providences present the path of service which leads to the crown. Satan's providences present the crown and no service.

Gehazi, the servant of Elisha the prophet, although associated so intimately with this man of God, selfishly looked forward to the time when he should be able to retire from his work. Satan knew what was concealed in his heart, and he was not slow in presenting an opportunity to obtain the means for the accomplishment of his aim. To Gehazi the healing of Naaman appeared as a wonderful providence. After Naaman the leper had been healed by the prophet, and the prophet had refused the money that was offered him, Gehazi said to himself, "As the Lord liveth, I will run after him, and take somewhat of him."

He did run after him, and had no difficulty in obtaining what he asked for, and twice as much; but he became a "leper as white as snow." The leprosy of Naaman clung to him until he died. Selfishness should be shunned as we shun the leprosy.

To Baruch, a man associated with Jeremiah the prophet, who likewise was seeking his own welfare, the words of God came through the prophet: "Seekest thou great things for thyself? seek them not." These words come to us: for the human heart is as deceitful now as it was then. Our only safety lies in giving ourselves unselfishly and unreservedly to the work of God and to a life of service. Then we shall be able rightly to interpret God's providence, and to distinguish between God's providences and the temptations Satan presents as God's providences.

# The Jew as a Witness

George S. Belleau



**F**REDERICK the Great once demanded proof in one word that the Bible was inspired. The answer given him was "Jew"—an answer

which must appeal to all. Whenever we see a Jew, we have a witness to the truth of God's inspired word.

We find a prophecy of the Jewish nation in Deuteronomy 28:

"It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." Verse 15.

The chastisement of the Jews by the Romans was especially foretold:

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance." Verses 49, 50.

How literally the Romans fulfilled the details of this prediction! They were not one of the surrounding nations that had so often been used to chastise Israel; they came from Europe. And instead of a close similarity existing between the language of the Romans and that of the Jews, as was the case between the Hebrew tongue and that of the surrounding nations, the language of the Romans was entirely foreign. The Roman eagle was their well-known ensign. They were "a nation of fierce countenance," and did "not regard the person of the old, nor show favour to the young." The merciless cruelty of the Romans at the time of the fall of Jerusalem is beyond words to describe.

After Christ had spoken of the destruction of Jerusalem, He said: "Wheresoever the car-



The Jews' Wailing Place, Jerusalem

pass is, there will the eagles be gathered together." Matt. 24:28. The eagles did indeed surround the carcass. When the Roman army surrounded Jerusalem, above every floating standard rose the silver eagle. The eagles were there, and Jerusalem was the carcass. Christ, speaking to the Christians in Jerusalem concerning this time, said:

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:20-22.

From history we learn this concerning the siege:

"Cestius Gallus, after beginning siege, mysteriously withdrew, and without any reason in the world, and many embraced this opportunity to depart; a great multitude fled to the mountains." At this crisis, as we learn from church historians of the first century, all the followers of Christ took refuge in the mountains of Pella, beyond the Jordan, and there is no record of one single Christian perishing in the siege! As soon as the armies returned, the city was surrounded by a wall, and all hope of flight was now cut off.—A. T. Pierson, in "Many Infallible Proofs," p. 67.

History tells us that the Christian church at Jerusalem received a revelation from God to leave Jerusalem:



"The whole body, however, of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety, were before the day removed from the city, and dwelt at a certain town beyond the Jordan, called Pella."—*Eusebius' Ecclesiastical History, book 3, chap. 5.*

After Jerusalem had been taken, Titus realized that God had been with him against the Jews, for he said:

"We have certainly had God for our assistant in this war: and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do towards overthrowing these towers?"—*Josephus, in "Wars of the Jews," book 6, chap. 9, par. 1.*

Christ said, in speaking of the temple, "There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2. Micah said, "Therefore shall Zion for your sake be ploughed as a field." Micah 3:12. Terentius Rufus, who was left to command the army at Jerusalem, fulfilled this prophecy, for he tore up the foundations of the temple with a ploughshare.

When the Jews cried to Pilate, "His blood be on us, and on our children," they little realized that these words were also a prophecy. In his book, "Many Infallible Proofs," pages 73, 74, A. T. Pierson gives some interesting facts:

"The Jews put Jesus to death at the Passover; at the very season of that annual festival, thousands of them were put to death.

"They clamoured for the release of a robber and murderer that Jesus might be slain; they became the prey of robbers and murderers, in the siege.

"They crucified Jesus, outside the walls; and outside the walls they suffered crucifixion in such multitudes that room was wanting for crosses, and crosses for bodies.

"They mocked and derided their Messiah, even as He stood helpless before the tribunal or hung in agony on the cross; they were crucified in every conceivable posture, affixed to the crosses in modes so various that it was as though 'done in jest' . . .

"They intimidated Pilate by pretending great loyalty to Cæsar, whom they claimed as their only king; and under his imperial sway their nation was broken into fragments by the very hosts of Cæsar."

Another prophecy says that the Jews were to be taken back to Egypt:

"The Lord shall bring thee into Egypt again with ships." Deut. 28:68.

Josephus tells us that Fronto was Cæsar's friend, and that he had the power to determine the fate of every Jew:

"As for the rest of the multitude, that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines."—*Josephus, in "Wars of the Jews," book 6, chap. 9, par. 2.*

One writer tells us that these prisoners were kept at work day and night till they fell down and died.

"Thou shalt eat . . . the flesh of thy sons and of thy daughters." Deut. 28:53. This was literally fulfilled in the siege.

"The Lord shall scatter thee among all peoples, from the one end of the earth even unto the other." Verse 64. True to prophecy, we find the Jew in every country—north and south and east and west.

"And yet for all that, when they be in the land of their enemies, I will not . . . destroy them utterly." Lev. 26:44. Note the fulfilment:

"Massacred by thousands, yet springing up again from their undying stock, the Jews appear at all times and in all regions. Their perpetuity—their national immortality—is at once the most curious problem to the political inquirer; to the religious man a subject of profound and awful admiration."—*Milman, in "History of the Jews."*

"The people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. Has that not been fulfilled during the last two thousand years? Although a people without a country, without a government, not reckoned among the nations of the earth, yet they remain a separate and distinct people.

What a proof of the inspiration of the Scriptures the Jew is! Had the Jews obeyed God's unchangeable law, there would have been no material for such an article as this, dealing with the curses pronounced upon them; but, instead, we could have used the first fourteen verses of Deuteronomy 28, and proved the inspiration of God's word by the blessings bestowed upon them.

Rio de Janeiro, Brazil.

## Hope and Trust

BERTHA D. MARTIN

O why shouldst thou grieve and in sadness be pining  
O'er days that are past and joys that have flown?  
Let, rather, thy soul be at peace and reclining,  
And claiming the joys of today as thine own.

O why shouldst thou fret and forever be moaning  
When fond hopes lie withered by fate's cruel blast?  
The world hastens on and heeds not thy groaning;  
Arise and plant others more fair than the last.

O why shouldst thou fear when the storm cloud is hiding  
The sun in its darksome and threatening folds?  
But trust, and the Father's own good time abiding  
Will prove that but showers of blessing it holds.

O why shouldst thou shrink when the fire, fast singeing,  
Sweeps over thy soul, its dross to consume?  
More precious thou'lt be when past is the purging,  
And thy brightness shall shine beyond the dark tomb.

O why shouldst thou strive thy frail bark to be tiding  
O'er life's trackless ocean, in calm or in blast?  
Thy Captain, with strong, steady hand, is now guiding,  
And in quiet waters thy anchor will cast.



# What Think Ye of Christ?

HOWARD J. CAPMAN

*"All things were created by Him,  
and for Him: and He is before  
all things, and by Him all things  
consist." Col. 1: 16, 17.*



THE majority of good people believe the Bible. It requires as much faith to be an infidel as to be a Christian, but it is faith exercised in a different direction. The Christian has faith in the teachings of Matthew, Luke, John, Paul, Isaiah, and Moses; the infidel has faith in the free-thinkers. We have faith in one class of men; they have faith in another class of men. But as the majority are willing to take the Bible as the standard of morals and faith, we shall make it the starting point.

First of all, Christ is God. In Romans 1: 4 it is stated that He was "declared to be the Son of God with power." In Ephesians 3: 9 we read that God "created all things by Jesus Christ." Again, in 2 Corinthians 8: 9 the information is given, "Though He was rich, yet for your sakes He became poor." And in Galatians 4: 4 it is declared, "God sent forth His Son, made of a woman, made under the law." Every educated man in America acknowledges that these four epistles were written by the apostle Paul, and therefore all the keen-witted minds of the country agree that there can be no possible doubt that the man who wrote these four epistles believed that Jesus was Christ, the Son of God.

We can prove that Christ was God, not only by the supernatural appearances at the time of His birth, but by what inspired men have said of Him, by what He says of Himself, and by His wonderful achievements.

In Romans 9: 5 it is said that "Christ came, who is over all, God blessed forever." "Christ came, who is over all." Over the Cæsars? over Alexander the Great? over the Henrys and the Louises?—Yes; He is King of kings. Pile all the thrones of the ages together, and that text overspans them all as easily as a rainbow spans a mountain top. Christ came, who is over all. Then He must be God.

The Bible says all things were created by Him. Can it be possible that He made the Mediterranean Sea? the Atlantic Ocean? the Pacific? that He made Mt. Lebanon? the Alps? the Rockies? that He made the hemispheres? the universe?—Yes; the Bible says so; and lest we be too stupid to understand, John winds up a magnificent bit of information with the words, "Without Him was not anything made that was made." John 1: 3. Then He was God.

When we ask Him how old He is, He says, "Before Abraham was, I am." Abraham had been dead 2,028 years. Was Christ 2,028 years old?—Yes; He says, "Before Abraham



was, I am." Christ also says, "I am the Alpha." Alpha is the first letter of the Greek alphabet; and Christ, in that utterance declared, "I am the 'A' of the alphabet of the centuries." Then He must be God.

Besides, He takes divine honours. He declares Himself Lord of men, of angels, and of devils. Is He? If He is, He is God. If He is not, He is an impostor. A man comes into your store tomorrow morning. He says, "I am the great shipbuilder of Liverpool. I have built hundreds of ships." He goes on, speaking as a man of large experience and of great possessions. But the next day you learn that he is not the great shipbuilder of Liverpool; that he never built a ship; that he never built anything. What is he, then?—An impostor! Christ says He built the worlds; He built all things. Did He build them? If He did, He is God. If He did not, He is an impostor.

Christ is also truly human. He is the Son of man as well as the Son of God. In the first chapter of Matthew it is said that His name should be Immanuel, which means "God with us." He is, then, God in the garb of mankind. He existed with the Father before the world was, and today He stands before God in heaven as our High Priest, to intercede for us, and to mediate between the Father and us as a fellow-brother would plead for his friend. He came to earth in the form of man, and lived a perfect life, being tempted in all points as we are, yet without sinning, that He might be a merciful representative for man. He set an example for us to live by, and has provided the enabling power to do His will.

The record of His three years' ministry has done more to regenerate mankind than all the plans of statesmen and all the sayings of philosophers.

"I once asked a man," says an eminent preacher, "what he thought of Christ, and he replied frankly that he never thought of Him at all. I then inquired when he was born. He gave the date. 'B. C. or A. D.?' I kept on. He smiled. But I repeated, 'Before Christ or after Christ?' He was silent. I continued: 'Have you been dating letters for twenty intelligent years without even reflecting that you were daily commemorating the nativity of Jesus Christ? Have you actually formed no opinion concerning that person whose advent among men changed the reckoning of time?'"

It was a man's eyes that looked down on mankind on Good Friday; it was a man's quivering form through which the nails were driven; it was a man's body, with its wounds, basking in the

Syrian sun, that hung during those long hours on the cross.

He was a man—truly a man. He was hungry; wanted sleep; was thirsty—"I thirst," He said; was really suffering. He possessed human nature as well as the divine nature. He was the God-man. One writer says:

"Since He possessed human nature completely, He possessed a will to remain hungry when by a miracle He could have provided Himself with food. To endure suffering on the cross when He could have dispersed the mob and delivered Himself, required in Him a mastery over the human desires. It needed in Him effort and action of His will. It was a continual tension of His human will. He prayed, 'Not My will, but Thine, be done.'"

London, Ont.

### Hold Thou My Hand

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

WHEN life is tender, and its bud  
Scarce shows what flower is hidden there,  
Lest fire or blast should blight its form,  
And it should perish in the storm,  
Hold Thou my hand.

When childhood, with its sweet perfume,  
And guileless soul, and simple tread,  
With foes on every side to spoil,—  
Their wicked efforts wilt Thou foil;  
Hold Thou my hand.

When youth, with energy and truth,  
Starts in the seas of life to ride,  
With human hand too short to save  
From storm and wreck and water's grave,  
Hold Thou my hand.

When manhood's crown upon me rests,  
And earnest work my days do fill,  
Lest I forget my Master's will,  
And stake my tent on doubters' hill,  
Hold Thou my hand.

When great success doth crown my plans,  
And all the world unites to praise,  
Lest pride and love of fame shall find  
In me a place, my eyes to blind,  
Hold Thou my hand.

When losses and sore troubles come,  
Hopes reel, and fall no more to rise,  
And friends grow cold and then forsake,  
Despair comes nigh the heart to break,  
Hold Thou my hand.

When all life's usefulness is past,  
And cold, drear death is hovering near,  
Let Thy blest promise rest my soul;  
As o'er me Jordan's billows roll,  
Hold Thou my hand.

Where'er I go, whate'er my lot,  
At Thy dear side give me a place;  
To my weak soul Thy strength impart,  
Thy Spirit give to cheer my heart,  
Hold Thou my hand.

—H. G. Thurston.



CHILDREN OF SIR ERNEST SHACKLETON

Sir Ernest Shackleton, the celebrated antarctic explorer, died a few months ago on board his ship, "Quest," off the coast of South America, and was buried on the island of South Georgia, at the entrance to the southern seas.

## Properly Applied Lactic Acid Therapy

*Arthur W. Herr, M.D.*



OW dear to my heart are memories of grandmother's churn and the white bowls of buttermilk which I drank to the full in my childhood!

From most ancient times sages sang while men drank the merits and yet more merits of that same white bowl. They knew that the soothing bowl stood in some way or other for better health; but just the reason why they had never stopped to consider. But modern sepsis and asepsis have taught us of the destructive nature of acids on germ life; and at the same time, of the harmlessness to the human organism of such mild acids as are developed in milk. We now know that the principal acid of merit present

in sour milk is lactic acid, an acid mildly antiseptic.

Then came the era of Metchnikoff, who made a study of the fermented milks quite generally used throughout the East. There he found that a white spongy mass, handed down from father to son from generation to generation, probably from Abraham's time, was in daily use as a ferment for milk. This ferment developed a much stronger buttermilk than that which we in America know as such.

Metchnikoff was particularly impressed with the number of centenarians he found in Bulgaria (three thousand in all, against thirty in the United States). He discovered that the majority of the inhabitants were making

use of this ferment; and putting two and two together, he concluded that here was an important factor responsible for their longevity. He therefore isolated the germ in the ferment, and found it to be a strong lactic-acid-producing bacillus, and named it the Bulgarian bacillus.

Metchnikoff believed and taught that old age, arterio-sclerosis, etc., were caused by retained poisons largely developed by putrefactive changes taking place in the lower bowel. These poisons he made responsible for auto-intoxication and its sequelæ. Now, in the Bulgarian bacilli he found a strong lactic-acid-producing culture. This lactic acid he found harmless to the body tissues and yet destructive to bacterial life in the colon. The colon was known to be a cesspool of iniquity and filth and responsible for many bodily ills. It is known that the bacteria of the colon will increase until they reach 40 per cent per volume of the feces. He found that by the use of buttermilk produced by lactic bacilli these could be reduced to 2 per cent per volume of the feces. This meant striking at the roots of those factors responsible for auto-intoxication, sclerosed arteries, and old age.

Up to the present time volumes have been written pro and con on the merits of lactic acid therapy; and every drug store has for sale, placed on the market by various firms, one or more products of this same lactic acid ferment, in the form of liquid or tablets. These we have tried with varying success, varying perhaps according to the age of the tablets. Their average life is about four months, when they become utterly worthless. Yet even if fresh tablets are employed, they are but the dead and desiccated culture of the bacilli; therefore the results obtained from the tablets cannot possibly compare with the results obtained in the Far East by the live culture.

For this reason it had long been my desire to secure for cultivation and use some of the live cultures of the bacilli. It was my good fortune to come into possession of a culture nearly a year ago which was brought direct from the East. At once I began a series of experiments upon myself and patients to learn the best method of use and their indications.

Unlike the tablets and liquid preparations of the germ, whose power grew weaker from day to day, these grew stronger from day to day, until, by feeding upon the sugar of the milk, they enlarged and multiplied by fission.

In giving them to my patients, I learned the lesson that it is not best to prescribe the

strong lactic buttermilk produced by these live cultures at a meal in which starches predominate; for it is well known that starches do not digest in the presence of strong acids. I found that when the buttermilk was taken with a meal composed largely of fats and albumens, there was less disturbance; but the ideal manner of prescribing it is to have the patient take the third meal of lactic buttermilk alone; or, should the patient prefer to take a third meal, then the buttermilk can be prescribed at bedtime. It can be rendered more palatable by the addition of cream and celery salt. But many prefer to use it as it is, and rather enjoy its "snap" and tartness.

I have found its use to be of special advantage in the treatment of biliousness or auto-intoxication. It required but a few weeks to clean a coated tongue, lessen putrefaction in the colon, clear the head, overcome insomnia, and greatly aid in the prevention and cure of colds and catarrhal conditions. I have found it of considerable value in the treatment of Bright's disease, by keeping down the sulphate formations resulting from putrefactive changes taking place in the bowel. By its use a great load is removed from the kidneys; and it is not uncommon to see albumin disappear from the urine, and also disappearance of the dropsy.

It is well in cases of sluggish bowels—and but few patients are normal in this respect—to prescribe in conjunction with the lactic buttermilk some mild regulator of the bowels; such as bran, agar-agar, or paraffin oil.

If one does not wish to make use of the culture at once, the bacilli will keep for several days, say three or four, in water alone, provided the water is changed daily. They will keep a longer period if sugar be added to the water, but milk is their natural habitat and the diet they prefer; and from time to time, in order to continue their existence, it is well to give them milk; either sweet or skimmed milk will do. They should be left in the milk twenty-four hours; but if clabbered milk is preferred, forty-eight hours will be required. They will sour milk more quickly if it is kept in a moderately warm place than if kept in a cool place, but there is no difficulty in getting plenty of sour milk in quite a cold room. It is quite unnecessary to sterilize the milk, or even to warm it, for the culture has ten times the strength of even fresh tablets made from the culture.

Again, the cost to the patient must be considered; for when one box of tablets is used up he must, in order to keep down the auto-in-

toxication if it be a chronic case, purchase another box, and another, and another. One patient I know of spent \$30 on the tablets. In the case of the live culture the first cost is the only cost, as the bacilli continue to live and grow indefinitely, and may be handed down from father to son as an heirloom.

As they multiply by fission, one becomes two, and two in time become four, etc., so that the patient, if he wishes, can start a "war garden" and furnish the live cultures to others; but he should not do this without proper remuneration, for they are well worth paying for. A physician can keep them and supply them from his laboratory to patients who are in need of lactic acid therapy. They can be used in health as a prophylactic. Indeed, since their continued use I have been remarkably free from colds and catarrhs, which are quite common along the Great Lakes. Use the lactic buttermilk daily. Let all members of the family use it. Even in health use it, and it will be found a great factor not only in regaining but in maintaining health.

### How Much of Canada Have You Seen?

IRENE TODD

HAVE you walked beneath the giant century-old trees in Stanley Park, Vancouver; cruised up through the fiords and inlets of the north Pacific Coast; followed the old Cariboo Trail, that path of the early seekers for gold; ridden across the broad open prairies; stood at the foot of some sublime mountain, verdure-clad, snow-capped and cloud-enwrapped; or dreamed by the side of a still emerald lake set in the heart of the northern Rockies? If you have not, then you have not seen Canada, and you cannot realize her immensity, her variety of scenery, her natural wealth, and her future greatness as a nation. You know not the romance and the beauty that are hidden in every nook and corner of this vast Dominion. There still lies in store for you the joy of adventure, the thrilling experience of the modern Nomad who starts out with the steel caravan to cross the continent and get acquainted with his own country, to visit her cities, to cruise her waters, climb her mountains, and ride across her vast golden prairies.

When the opportunity comes to turn Nomad and to take to the winding trails,

the traveller will find that there is no more comfortable, commodious, or safe steel caravan to travel in than that of Canadian National Railways, which is owned by the people of Canada, and whose highways of travel lead through the choicest parts of the country.

Leaving Vancouver, that splendid Western metropolis and great seaport on the shore of the Pacific, to travel eastward through the Dominion, the Nomad has a choice of two routes. If rolling waters and stiff sea-breezes call to him, he may take the eight-hundred-mile cruise up the north Pacific to Prince Rupert, through that labyrinth of waterways which resemble so closely the famous fiords of Norway that that section has been aptly called the Norway of America. Then at Prince Rupert, the far northern terminus on the Pacific, which is the great centre of the halibut and salmon fishing industry and is admirably situated on Kaien Island, with the distant snow-clad mountains of Alaska ever in view, the steel caravan waits. From here the trail follows along the Skeena River, one of the most prolific salmon streams in the world, then winds by the side of Bulkley River amid scenery of a rare type, until at last the sublime mountain kingdom of Mt. Robson Park is entered.

The other route lies up the valley of the Fraser River, that great waterway which was discovered by Simon Fraser in 1808, and which is the largest river in British Columbia whose basin lies entirely in the province. Here is to be found some exceptionally fine scenery and numbers of quaint little mining towns, many of which were founded during the famous romantic gold rush of 1868, when thousands



The Fraser River Canyon

of prospectors and fortune-seekers rushed up the Cariboo Trail to the new diggings along the Fraser. At Lytton the line strikes into Thompson Canyon, running along a rocky ledge above the swirling, foaming waters that are hemmed in by a narrow rocky passage; and from here on until this line joins the northern route at Red Pass Junction the scenery continues to grow in ruggedness and grandeur.

From Mt. Robson Station the traveller obtains an excellent view of Mt. Robson, that majestic, awe-inspiring mountain, flanked with mighty glaciers and glistening snowfields, that rises 13,069 feet above sea-level and towers hundreds of feet above the surrounding peaks. If, however, he would learn to know the mountains in their various moods, he may stop off here and spend some time at Mt. Robson Camp, where he will find a pony and guide ready to take him to the very foot of the great mountain, the trail leading up through the Valley of a Thousand Falls.

On and on, among the glittering domes, through the flowering valleys and by the side of shimmering green lakelets, the caravan winds into Jasper National Park, which embraces four thousand square miles of some of the most majestic mountain scenery in the world, set apart by the Dominion government as a vast sanctuary for wild life and a playground for human beings.

From Jasper, the chief town in the park, the view looking up the Athabasca Valley is one of untold grandeur and beauty. There is the broad green valley, through which the Athabasca winds and twists and turns, rushing with wild laughter on its northward journey, while on either side rise hundreds of snow-crowned peaks, sometimes shimmering like opals in the clear sunlight and sometimes lost to view among the fleecy low-hanging white clouds. There are the Maligne Mountains, Mt. Edith Cavell, towering to a height of 11,033 feet, Mt. Hardisty, Mt. Chevern, and many another sublime mountain. At Jasper, guides, ponies, and outfits may be procured and delightful journeys made over the mountain trails to various points of interest.

If the caravan leaves Jasper and the mountains at night, it will arrive in the city of Edmonton in time for the Nomads to breakfast there; and if it leaves early in the morning it will arrive there before dusk. Edmonton, the capital of the province of Alberta, is



Mt. Warren

admirably situated on the north Saskatchewan River, and has very wide streets and well-built public buildings. It has a population of sixty-six thousand, and is the wholesale, industrial, financial, and educational centre for central and northern Alberta. While here, the Nomad may spend many pleasant hours in the MacDonald Hotel, that stands like a beautiful chateau overlooking the river, and is the centre of the social life of the city.

From Edmonton the steel trail leads mile after mile across the great undulating prairies, with their waving fields of grain, and passes through the chief cities and towns of Alberta, Saskatchewan, and Manitoba, arriving at Winnipeg, the great Middle West metropolis, after a day and a half's journey. Here, in the third largest city in the Dominion, with its broad streets, excellent shops, theatres, hotels, fine legislative buildings, and numerous parks and clubs, the Nomad can spend many interesting days in sight-seeing. The Fort Garry Hotel, which stands on the site of old Fort Garry, is well worth a visit, even though the Nomad may not sojourn there; and as Winnipeg is America's greatest primary grain centre, visitors should try to go through one of the large grain elevators and the Winnipeg Grain Exchange.

From Winnipeg the route of that luxurious caravan called "The Continental Limited" leads through the great spruce and fir forests of the new north of Ontario, past flourishing lumber mills and numbers of pulp and paper plants to Cochrane, *via* the Timiskaming and Northern Ontario Railway and North Bay, to

(Continued on page 31)

# SEEN THROUGH OTHERS' EYES

Be still, sad heart! and cease repining;  
Behind the clouds is the sun still shining;  
Thy fate is the common fate of all,  
Into each life some rain must fall,  
Some days be dark and dreary.

—Longfellow.

## The Man Behind the Scenes

CHARACTERISTIC of Mr. Ford are the lines that hang, framed, on the wall over the corner where he likes best to sit, in somebody else's dingy little room in the Dearborn plant:

"THE THINKER

"Back of the beating hammer by which the steel is wrought,  
Back of the workshop's clamour, the seeker may find a thought;  
The thought that is ever master of iron and steam and steel;  
That rises above disaster, and tramples it under heel.

Back of them stands the schemer—the thinker—who drives things through,  
Back of the job the dreamer, who's making the dream come true."

—Review of Reviews (London).

## Utopia a Delusion

You think I am talking of a dreamland, of an unattainable Utopia? Perhaps I am! This dear, jolly old world of dirt, war, bankruptcy, murder and malice, thwarted lives, wasted lives, tormented lives, general ill health, and a social decadence that spreads and deepens toward a universal smash,—how can we hope to turn it back from its course? How priggish and impracticable! How impertinent! How preposterous! I seem to hear a distant hooting.

Sometimes it seems to me that the barriers that separate man and man are nearly insurmountable and invincible—that we who talk of a world state now are only the pioneers of a vast uphill struggle in the minds and hearts of men that may need to be waged for centuries—that may fail in the end.

Sometimes again, in other moods, it seems to me that these barriers and nationalities and separations are so illogical, so much a matter of tradition, so plainly mischievous and cruel, that at any time we may find the common sense of our race dissolving them away.

Who can see into that darkest of all mys-

teries, the hearts and wills of mankind? It may be that it is well for us not to know of the many generations who will have to sustain this conflict.

Yes, that is one mood, and there is the other. Perhaps we fear too much. Even before our lives run out we may feel the dawn of a greater age perceptible among the black shadows and artificial glares of these unhappy years.—*H. G. Wells, in Saturday Evening Post, April 2, 1921.*

## Wants Polygamy

MADAME COLETTE WILLY, called by an American newspaper syndicate, "the most brilliant woman writer in France," is an advocate of polygamy, and some of her vagaries are being published in this country. Here is a part of one of her recent articles:

"I believe a wisely organized polygamy to be the solution of the present crisis in the marriage problem. Old-fashioned marriage ideas have outlived their applicability under present conditions.

"Polygamy is impossible today except for millionaires, owing to high rents and the cost of living generally.

"However, with reasonable forethought, it is, I believe, possible to organize a polygamous society, where each wife will live separately yet be able to seek the companionship and advice of other wives.

"I abhor the monotony of present family life, where the children all embody, to a greater or smaller degree, the same qualities and defects of their parents. Hence, to obtain an improved race, I approve polygamy where the good qualities of the father are perpetuated through different specimens, according to the mother's qualities.

"Under such a system, I believe, mankind would become more brilliant; the 'mass spirit' of present society would be eliminated, and individuality favoured.

"I believe that the common interest in the betterment of the race, and the legal equality of the different children, would gradually overcome woman's present repugnance to the idea of sharing the same man.

"Recognized polygamy would at least enable women to know where they stand, whereas now they are frequently obliged to countenance virtual bigamy if they are unwilling to sacrifice their children and break up their homes by seeking a divorce."

The "crisis in the marriage problem" does not come from want of polygamy, but rather from the present-day tendency toward polygamy and similar vagaries. And inevitably the "solution of the crisis" is not to be found in more of the same evil. . . . You cannot cure sin by more sin, any more than you can extinguish fire by drenching it with gasoline.—*Christian Statesman, January, 1921.*



**Law Stands Eternal**

THE unity of the Bible is fourfold. First, the same purpose runs through the Bible. The first two chapters describe the creation of the earth; the last two chapters the creation of the new earth; the first two, the birth of man; the last two, the birth of the race; the first two, the earthly Eden; the last two, the heavenly Eden. And all the Bible between is the bringing of man from heaven to earth.

Second, there is the unity of the character of God. He is always holy, pure, sin-hating, the eternal Father, Saviour, and Comforter.

Third, the moral law of the Bible is always the same. The ten commandments are just as binding today as three thousand years ago, and as much enforced by the conscience of men. They smite every sin and crime of the nineteenth century as they did the sins of the past. The applications have been different, but they have the same hold on human nature. The ceremonial laws were not done away with, but fulfilled in Christ, and the spiritual truths thus taught are eternal truths. The laws are the scaffolding that falls away, and the truth is the temple that remains forever.

Fourth, there is a unity of the scheme of redemption running through the whole Bible, at first in types and symbols, in ceremonies and forms, for the training of the infancy in the race in the truths of salvation, and at last in the life of the Son of God and His atonement on the cross, to which all types and sacrifices pointed, and in which all were fulfilled. We shall not understand fully the Old Testament and its sacrifices till we see them in the light shining from the cross, which they prefigured and foretold.—*F. N. Peloubet, in Bible Champion, July, 1920.*

**How Much of Canada Have You Seen?**

(Continued from page 29)

Ottawa and Montreal, the commercial metropolis of the Dominion. Strange it seems that one may breakfast with friends in Winnipeg on Sunday morning and arrive in Montreal, more than one thousand three hundred miles distant, in time for lunch on Tuesday. Yet this is what modern methods of travel have made possible.

An alternative route lies through the Lake of the Woods district and the Quetico Provincial Park, a vast virgin forest reserve, thousands of square miles in extent, and embracing hundreds of lakes and rivers, set apart by the

provincial government as fish and game reserve and a recreational retreat for man. Here there is excellent fishing in practically unfished waters, and it makes an ideal spot for a few weeks' or a month's camping.

In the twin ports of Fort William and Port Arthur, the termini of Great Lake navigation and the important grain centres through which practically all the grain harvested in Western Canada passes, the traveller will find much to interest him. At Port Arthur, Canadian National Railways operates the largest grain elevator in the world, it having a capacity of ten million bushels. From the Prince Arthur Hotel, located on the water front, a splendid view of the harbour may be obtained. Here are dozens of gray freighters bound for lower lake ports with full cargoes. At the elevators stand huge grain vessels being loaded with wheat. There are commodious passenger steamers and small pleasure craft of various kinds. If the traveller is of the Viking blood, he may break the journey here and sail down the lakes to Sarnia. If, however, he continues by rail, he passes through Orient Bay, the entrance to the famous Nipigon district, where the gamey speckled trout are so plentiful, and travels through the Muskoka wonderland, arriving in Toronto two days after leaving Port Arthur.

On eastward, the National caravans take quite as delightful routes through the old historic province of Quebec and the Maritimes as through the provinces of Western Canada; but as space is limited, we shall now leave the steel trail and in a later article proceed from Toronto and Montreal to the Sydneys on the far Atlantic coast. This travelogue is intended merely to show the main highways from the Pacific to central Canada. There are many beautiful by-paths we have been unable to follow, points of interest and charm we could not visit, but the Nomad, on his actual journeyings, may loiter where he will, and spend as long a time as he chooses in the "Land of Heart's Desire."

ACCIDENT insurance companies average your values thus: On a business basis your arms are worth \$5,000; your legs \$5,000; your eyes \$5,000; a finger \$250. According to that computation your head must be worth \$15,000. Therefore, when you got up this morning, if you did not have a dollar in the bank you had a working capital of \$30,000. With that much of a start you may go far.—*Selected.*

# NEWS NOTES

—An inmate of the Kansas state penitentiary has earned and saved enough money by mining coal in excess of the amount required of each prisoner, to buy a home for his family. Under the Kansas law, state prisoners are paid at the prevailing wage for all coal mined in excess of eighteen tons a week.

—The Hudson's Bay Company is the oldest commercial corporation in the world. Its charter was signed by King Charles II. At the height of its power this company was ruler of an empire greater than Europe. It still operates 155 fur trading posts and a chain of department stores in Western Canada.

—A man totally blind from early youth, who, nevertheless, attained the honourable station of a United States senator, was accustomed to say that he owed it all to the courage of a mother who would never permit him to use his blindness as an excuse for not doing things. The method was heroic, but the end attained proved its efficiency.

—British weather experts have established a weather observatory on the lonely island of Jan Mayen, which lies 300 miles east of Greenland. Weather reports will go to the British weather bureau by wireless at three-hour intervals, which will enable the bureau to give intelligence to aviators and mariners about weather conditions extending around the world.

## A Holiday Haunt

ALGONQUIN PARK, Ontario, set apart by the province of Ontario as a forest and game preserve and as a vast playground for the people, is the subject of a well-illustrated booklet just published by the Canadian National-Grand Trunk Railways. A variety of sport awaits the holiday makers in this woodland sanctuary in which no shot is fired and no creature hurt throughout its area of 2,700 square miles. The park contains at least one thousand lakes, providing endless opportunities for fishing, boating, and bathing, while the worshipper of nature, should he so desire, may wander for miles unmolested through a land of freshness and charm, or pitch his camp by one of the many streams which pierce

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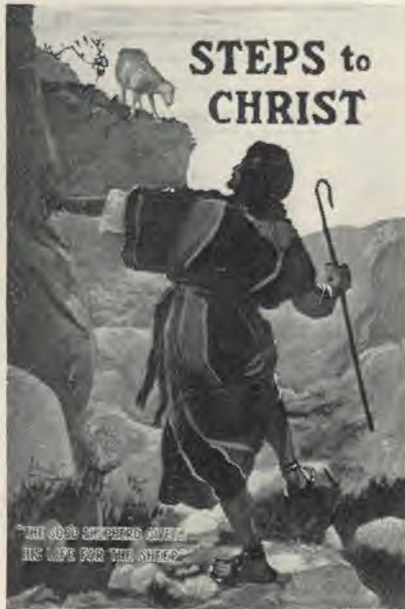
C. F. McVagh, Editor

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### Table of Contents

	Page
My Bible and I (poetry)—	
<i>Selected</i> - - - - -	Second page cover
Editorial Comment - - - - -	
Will Mankind Outgrow the Bible?	
Where Church and State Are United	
Whither Are We Drifting?	
The Living God - - - - -	1-7
Civilization at the Cross-roads—	
<i>Harold W. Clark</i> - - - - -	8
A Wonderful Law—	
<i>Alexander Ritchie</i> - - - - -	10
Home Religion—	
<i>Mrs. E. G. White</i> - - - - -	11
Four Great Crises in Earth's History—Crisis I:	
The Fall of Man—	
<i>Alexander Ritchie</i> - - - - -	12
All Your Care (poetry)—	
<i>Selected</i> - - - - -	15
Who Is a Heretic?—	
<i>H. M. S. Richards</i> - - - - -	18
God's Interest in the Welfare of Man—	
<i>Daniel H. Kress, M.D.</i> - - - - -	20
The Jew as a Witness—	
<i>George S. Belleau</i> - - - - -	22
Hope and Trust (poetry)—	
<i>Bertha D. Martin</i> - - - - -	23
What Think Ye of Christ?—	
<i>Howard J. Capman</i> - - - - -	24
Hold Thou My Hand (poetry)—	
<i>H. G. Thurston</i> - - - - -	25
Properly Applied Lactic Acid Therapy—	
<i>Arthur W. Herr, M.D.</i> - - - - -	26
How Much of Canada Have You Seen?—	
<i>Irene Todd</i> - - - - -	28
Seen Through Others' Eyes - - - - -	30
News Notes - - - - -	32

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Scene at Windsor Street Station, Montreal, when Marshal Fayolle and party arrived to convey the gratitude of France to Canada for her services in the Great War. They were met by Hon. C. J. Doherty, Acting Prime Minister. The Marshal is seen in the centre, with Mr. Doherty holding his silk hat at his right. Others in the group are Admiral Charlier, of the French navy (with arms folded), and M. Louis Bleriot, the great pioneer of aviation.

## Canadian Nationality

SINCE the days of Confederation there has come a wonderful development of national thought in Canada. Before that time the older provinces had each fostered a colonial rather than a national spirit. The people were Europeans living in Canada. But especially during the last decade has the sentiment grown that it is rather absurd to speak of descendants of Europeans, who have been domiciled for three or four generations in Canada, as English, Scotch, Irish, French, or Germans. They are Canadians, and while they love and respect the land of their fathers, and are loyal to connection with the British Empire, the best traditions of European civilization, modified by the environment of the new world, have developed a Canadian nationality.

When France sent a mission to thank Canada for her services in the Great War, she did not have in mind merely French Canadians, but all Canadians. Canada and the United States are both counted as Anglo-Saxon countries, not because all or even necessarily a majority of their citizens are of British descent, but because their ideas of civil and religious liberty have been drawn from the "Mother of Parliaments." Every child in Canada should be guaranteed an elementary education in English. Canada has become a melting pot for the prejudices and too narrow nationalism of the old world, developing a new nationality of more liberal and tolerant mould.