

The Canadian

Wachman

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A Health-Promoting Art

*THERE'S a beautiful art that is sadly neglected,
And daily I wonder to see it rejected
By some who'd be healthy and wealthy and wise
By just condescending to open their eyes
And look at things fairly with never a pout;
I refer to the fine art of "doing without."*

*"Why, that's nothing wonderful," maybe you'll say,
"I do without things I want, every day!"
Quite likely you do, but how do you do it,
With a ready good grace, or face blue as a bluet?*

*There's a wonderful difference---just jot that down---
Between giving up things with a smile or a frown,
And that is precisely the difference between
The artist and bungler,---you see what I mean?*

*You can't do as you like? Then do as you can;
I am sure you will find it the very best plan.
Can't have what you want? Take what you can get;
No better device has been patented yet.*

*'Tis the bravest and blithest and best way by far,
Not to let little losses your happiness mar;
'Tis an art that needs practice; of that there's no
doubt,
But 'tis worth it---this fine art of "doing without."
---Selected.*

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Editorial Comment

Doing Without

THE sentiment of the little poem on the opposite page is worthy of more than a passing thought. Most of us do without many things and think it a hardship that we are compelled to do so. Humanity is naturally more inclined to complaining than to thanksgiving. We may drift into the error of always dwelling upon our unsatisfied wants and be everlastingly miserable, or we may cultivate the habit of looking upon the bright side, counting and enjoying our blessings, and be happy. Some people suffer more than is necessary, while others pass through similar experiences without embittering themselves or those about them. It is possible

to let the mind fester with discontent, self-pity, and bitterness until disease of the mind communicates itself to the body and usefulness and life are destroyed prematurely. In this country the rising generation is losing the spirit of thrift that characterized the pioneers and builders of our prosperity.

Hoarded, unused wealth does no one any good, and the miser is almost universally despised; yet shiftlessness, carelessness, and waste are not to be commended. The whole world would be better and the inhabitants happier if more people would practise proper self-restraint and cheerfully do without things that they cannot afford, and at the same time thank-



Port of Montreal, Showing an Immense New Cold Storage Warehouse and Five Ships of the C. G. M. M.



A Manitoba Wheat Field on the C. N. R.

fully enjoy the things within their reach. Crying for the moon is both childish and silly. We do not know just what proportion of the unrest in all lands is caused by the growing practice of indulging in comforts merely because others do, whether our assured income will justify it or not, but we do know that people who deliberately or carelessly insist on living beyond their income are bringing upon themselves trouble that no amount of legislation or social theorizing will cure. Prosperity can only be assured by spending less than we produce.

The war has destroyed more wealth than a generation of saving can replace. It seems hard for people to realize that the whole world is poorer than it was before 1914, and that millions of people who were comfortably well off before the war have been reduced to starvation poverty. In Canada we are comparatively untouched by unemployment and actual want, and we see the blighting effects of the horrible experience through which the world has passed, mainly in the loss of the flower of our young manhood and the staggering increase in our national debt.

It is only gradually dawning upon the popular mind that the nations, victors and vanquished alike, are poorer materially than they were before, to say nothing

of the moral aftermath of war. A most discouraging feature is the fact that so few seem willing to accept the conditions necessary for reconstruction, and to ban the dark philosophy that proclaimed war as an instrument of progress, a divinely appointed medicine for the uplift of the race. The labouring man chafes at wage cuts, the farmer at lessened prices for his product, the manufacturer at lessened profits and loss of foreign markets; but instead of making the best of the situation, paying the price as cheerfully as possible, there is a disposition to seek for all sorts of untried social, political, and economic panaceas in a desperate attempt to avoid paying the debt and in some way short-cutting from poverty to wealth, ease, and Utopia. And

all this foolishness in spite of the universal acknowledgment that it is useless for a family who have lost their home by fire to sit down and cry over the loss of their property. By no known chemical action will any combination of tears and ashes alone produce new houses, furniture, pianos, and automobiles. The wisest thing to do is to make the best of the situation and set to work resolutely to rebuild what has been destroyed. In the meantime others may be able to afford things that we cannot have, but that is no reason why we should envy them or blame our woes upon their prosperity.

"The life is more than meat, and the body is more than raiment." "A man's life consisteth not in the abundance of the things which he possesseth." After all, the millionaire can



New Factory of The Imperial Steel Co., Collingwood, Ont.

get only board and clothes in this life, and may lose his hope of eternal life through trust in his riches. The apostle Paul's advice is still wholesome and timely:

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. . . . Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God; who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace be with thee. Amen." 1 Tim. 6:6-21.

again it has seemed that the time had come when he would be driven out of Europe, bag and baggage, but every time fate has strangely stayed the hands that were ready to evict him. He remains in Constantinople, a strategic point in world politics, not because of his own power or merit, but because in every crisis jealousy, not love, has moved some nation to help him.

This peculiar situation has long been watched with almost breathless interest by many students of prophecy. Nearly twenty-five hundred years ago the prophet Daniel outlined the world's history from his own time until the second coming of Christ. The last great political move, prior to the standing up of Michael (Christ) to take the throne of the world, is thus described:

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45.



A View of the Mining Town of Swastika, Ont.

Neither wealth nor poverty makes a man a sinner, but sin causes unhappiness, discontent, turmoil, and strife. There is only one way to repair loss, and that is to increase production and decrease destructive use and waste of wealth. Any other course is disappointing to the individual, and fatal to the nation and civilization.



Turkey to Remain in Europe

APPARENTLY the Turks have won again in the field of European diplomacy. The revision of the Treaty of Sevres, leaving Turkey in Constantinople, is entirely due to jealousy among the European powers. The Turk has demonstrated his absolute unfitness to rule. For centuries Armenia and the Balkan States particularly have been victims of his indolence, incompetency, and brutality. Over and over

The power referred to as "he" in the text is the one that is several times referred to in the same chapter as "the king of the north." This title was applied by the prophet to the ruler who occupied that part of the divided kingdom of Alexander the Great which lay northward from Palestine. And as the Turk has for centuries ruled in what was ancient Thrace, he has quite naturally been regarded by many earnest Bible expositors as the one referred to by Daniel as the one to "come to his end because none would help him."

At this time Britain would probably rather have faced the prospect of rebellion in India than consent to the continued presence of the Turk in Constantinople, but without strong support outside of Europe, she could not help herself. After Turkey entered the war on the side of Germany, Lloyd George said:

"We were in the hands of fate, and the hour has struck on the great clock of destiny for settling ac-

counts with the Turk. . . . The people he has subjected to his rule have for centuries been the victims of his indolence, incompetence, and lust, and now—now that the great day of reckoning has come upon the nations—I am glad that the Turk is to be called to a final account for his long record of infamy against humanity.”—*“Through Terror to Triumph,”* pp. 54, 55. *

But the Turk remains in Europe. Somebody has helped him again. The coming of Christ waits for His people to preach this gospel of the kingdom in all the world. Matt. 24: 14. Not until this gospel of the kingdom has been preached for a witness unto all nations will the end come. It is our lack of zeal, the unfaithfulness of the Christian church in not warning the world, that delays our Lord's return.

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Dangerous Times

PAUL says that in the last days perilous (some translations say “dangerous”) times shall come. In these times when there is so much discussion about the second coming of Christ, and when the controversy between pre-millennialists and post-millennialists waxes warm, it will be of interest to many of our readers to compare three standard versions



John D. Rockefeller, Sr.



Ghandi, Agitator Against Western Civilization

of the apostle Paul's prophecy about the conditions that would prevail in the times immediately preceding the second advent. His words not only have a distinct bearing on the theory of evolution and other social and religious questions, but they also offer an explanation as to the cause of the unrest, lawlessness, and crime waves of our time, and at least suggest the remedy. We place below for comparison the Authorized (King James) Version, in common use in all Protestant churches; the Douay Version, used by the Roman Catholic Church; and a rendering in modern speech, by Weymouth:

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.” 2 Tim. 3:1-5, King James Version.

“Know also this, that, in the last days, shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures more than of God: having an appearance indeed of godliness, but denying the power thereof. Now these avoid.” 2 Tim. 3:1-5, Douay Version.

“But of this be assured: in the last days grievous

times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a make-believe of piety and yet live in defiance of its power. Turn away from people of this sort." 2 Tim. 3:1-5. "New Testament in Modern Speech," by R. F. Weymouth, D. Lit.

The nerve tension produced by modern conditions of life is responsible for much of the danger besetting travel by land, water, and air. We have become more or less used to collisions between steamboats, railroad trains, street cars, and automobiles; and the recent report of a head-on collision in a fog between two passenger planes on the London-Paris aerial route indicates that man's mastery of the air brings with it an additional aspect of the dangerous times which the apostle saw in vision, but which is to those who live today and read the press a matter of every-day knowledge and experience.



God and Evolution

THE activities of William Jennings Bryan and others have recently given a fresh impetus to the discussion of the general subject of evolution and of Darwinism in particular. In

an article in the *New York Times* of Feb. 26, 1922, Mr. Bryan emphasized the growth of scepticism in recent years and directly attributes responsibility for the lawlessness and moral degeneracy in the world to the teaching that leaves God out of creation, makes the Bible merely a book of folklore, looks for man's ancestors in the jungle, and makes brute strength rather than spiritual power the main factor in deciding what type is fittest to survive. The barbs of Bryan's logic have stung the advocates of Darwinism and called forth a host of replies from eminent scholars. These replies have served to increase popular interest in the subject, and the weight of evidence produced is predominantly on the side of Moses rather than Darwin. The fact is that the scientists are not nearly so sure that Darwin is right as they were fifty years ago. Modern scientific research has done much to strengthen faith in Moses and to produce doubt as to the theories of Darwin and other founders of modern evolutionary philosophy.

A few extracts from the published discussion will be of interest:

"The real question is, Did God use evolution as His plan? If it could be shown that man, instead of being made in the image of God, is a development of beasts we would have to accept it, regardless of its effect, for truth is truth and must prevail. But when there



Mosque of St. Sophia, Constantinople

is no proof we have a right to consider the effect of the acceptance of an unsupported hypothesis."—*William Jennings Bryan, in New York Times, Sunday, Feb 26, 1922.*

He continues as follows:

"Guesses are not science. Science is classified knowledge, and a scientist ought to be the last person to insist upon a guess being accepted until proof removes it from the field of hypothesis into the field of demonstrated truth. Christianity has nothing to fear from any truth; no fact disturbs the Christian religion or the Christian. It is the unsupported guess that is substituted for science to which opposition is made, and I think the objection is a valid one. . . .

"The objection to Darwinism is that it is harmful, as well as groundless. It entirely changes one's view of life and undermines faith in the Bible. . . . Evolution does not explain creation; it simply diverts attention from it by hiding it behind eons of time. If a man accepts Darwinism, or evolution applied to man, and is consistent, he rejects the miracle and the supernatural as impossible. He commences with the first chapter of Genesis and blots out the Bible story of man's creation, not because the evidence is insufficient, but because the miracle is inconsistent with evolution. If he is consistent, he will go through the Old Testament step by step and cut out all the miracles and all the supernatural. He will then take up the New Testament and cut out all the supernatural—the virgin birth of Christ, His miracles and His resurrection, leaving the Bible a story book without binding authority upon the conscience of man. Of course, not all evolutionists are consistent; some fail to apply their hypothesis to the end just as some Christians fail to apply their Christianity to life. . . .

"Christians do not object to freedom of speech; they believe that Biblical truth can hold its own in a fair field. They concede the right of ministers to pass from belief to agnosticism or atheism, but they contend that they should be honest enough to separate themselves from the ministry and not attempt to debase the religion which they profess."



William Jennings Bryan

Prof. Henry Fairfield Osborn, Columbia University, in the *New York Times* of March 5,

sets forth in strong language certain theories which to his own mind are conclusive, for he says of them:

"These facts are so well known and make up such an army of evidence, that they form the chief foundation of the statement that evolution has long since passed out of the domain of hypothesis and theory, to which Mr. Bryan refers, into the domain of natural law."

Yet in the same article he is forced to admit that all scientific writers do not agree with all his conclusions. The following admissions are sufficient to show the weakness of his position from the viewpoint of scientific authority:

"I have not yet had time to answer John Burroughs' wholly misleading article on Natural Selection in the *Atlantic*



An interesting photograph of Lady Kingsmill and her assistant, Miss Muriel Burroughs, just landed from the flying machine in which they went to Paris on a shopping expedition.

Monthly, but I would like to state positively, as a result of twenty-one years of a single research for the United States Geological Survey, that in my opinion natural selection is the only cause of evolution which has thus far been discovered and demonstrated." "I have elsewhere shown in a recent number of *Science* that Bateson is living the life of a scientific specialist, out of the main current of biological discovery, and that his opinion that we have failed to discover the origin of species is valueless and directly contrary to the truth."

It is noticeable that all the eminent scholars who have replied to Bryan rely more on strong statements and personal assurance and scorn than upon evidence that reason can easily accept.

Edwin Grant Conklin, Princeton University, says in the *New York Times* of March 5, 1922:

"The last few years have witnessed a curious re-rudescence of the old theological fight of fifty years ago against evolution. This movement is partly due to the increased emotionalism let loose by the war and partly to the fact that uncertainty among scientists as to the causes of evolution has been interpreted by many nonscientific persons as throwing doubt upon its truth."

After this frank admission of uncertainty among scientists as to the cause of evolution,

Professor Conklin proceeds to disqualify Bryan and others as witnesses because of their lack of scientific training. Again, in speaking of Bryan, he says:

"He offers no new evidences whatever for reopening a case which in the court of intelligent opinion throughout the world has been closed for nearly half a century. . . .

"Certainly no intelligent person now believes that the earth was made just 5,926 years ago and in six literal days. . . . Scientific investigators and productive scholars in almost every field have long since accepted evolution in the broadest sense as an established fact."

Evolution does not tell us anything about the origin of life; rather, it is a more or less polite intimation to the Deity to get off the earth and out of human affairs, the politeness differing in degree only as the evolutionist is an avowed agnostic or a professed Christian.

To this we add words of Dr. Hugh Black, from an address delivered in Toronto, February, 1922.

"The modern scientific world does not accept what is called Darwinism, and even the 'creative evolution' of Bergson cannot stand the test of scientific examination, because 'creative' and 'evolution' are contradictory, since evolution does not and cannot create anything."



A Passenger Plane in the Daily Service Between London and Paris

“Lazarus, Come Forth!”

Where Was Lazarus During the Four Days That He Was Dead?

FREDERICK W. STRAY



HERE did he come from? Suppose that your brother were dead and buried, and that a man should ask you to lead the way to his sepulchre, and, standing by your side, should call him by name, and he should step forth alive, what would your answer be to one who should afterward ask, “Where was he?” Would you not lead the way to the sepulchre instead of pointing upward to the sky? Like the angel at “Joseph’s new tomb,” you would say, “Come, and see the place where he lay.”

As I walk through the “city of the dead,” reading names, with birthday and deathday and the inscriptions of hope or of remembrance chiselled in the stone, I ask myself the question, “Where are the dead?” and both reason and science can only answer, “They are here.” If they are not here, if we do not bury our dead, if at the moment of death the loved one goes to heaven or hell, and we bury only the house in which he lived while here, then revelation must supply the needed information.

WHERE ARE THE DEAD?

There are but two sources from which other-world information can come; namely, from the God who made us, and from the deceased themselves, if living. There is a book, the Bible, claiming to be a revelation from God, believed in by Christians, but denied by sceptics and infidels. There are books, such as “Raymond” and others, purporting to be messages from the dead, still living, believed in by Spiritualists, but denied by many Christians.

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.

A man living in a land that has no Bible, he having never heard of Christ, may be kind

and benevolent, but he is not a Christian. To be a Christian a man must believe “the record that God gave of His Son.” 1 John 5:10. We think of this record as the one given in Matthew, Mark, Luke, and John, but did Jesus limit this record to what we call the New Testament? Jesus said, “Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” John 5:46, 47.

MOSES AND THE PROPHETS

Moses wrote Genesis, which contains the account of the creation of man: “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Gen. 2:7. Adam was the son of God, made from the ground, and therefore the term “mother earth” is harmonious with Scripture. But what was the “living soul”?—The man formed from the dust of the earth. It took two acts of God to produce a “living soul:” first, man was formed from the ground; then God gave him the breath of life. Man was not a “living soul” without breath, neither was “the breath of life” a “living soul” without the body. When the two were combined, forming a body breathing the breath of life, “man became a living soul.” When man ceases to breathe the “breath of life,” is he still a “living soul”? Clearly, the answer is, “No; he is then a dead soul.” “The soul that sinneth, it shall die.” Eze. 18:4.

In the Genesis record there are two expressions relating to life sources,—“the breath of life” and the “tree of life . . . in the midst of the garden.” Gen. 2:9. Now, there is no tree of life on earth, and earth and sea are the resting places of multitudes of dead souls. How is it that man, who “became a living soul,” has now become a dying soul?—Because “sin entered into the world, and death by sin.” Rom. 5:12. Then if sin had not entered, Adam would still be here on earth, for he was a “living soul.” However, the Genesis

record reveals a truth which throws much light on our subject, and that is, If Adam had continued to have access to the "tree of life" after he became a sinner, he would still be "a living soul" here upon earth. "Now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden." Gen. 3: 22-24.

MORTAL MAN

Therefore, it is very clear that the "breath of life" did not make man immortal. Man was not made a never-dying soul. Adam having become a sinner, God, it is clearly stated, did not intend that he should live forever in that state, and so access to the tree of life was barred, without which man could not live forever. Man's living forever did not depend upon something inside of him, but outside of him. He did not have life in himself, and could not have unless he placed it there by his own act of eating the fruit of the tree of life; but the way was closed to sinners.

Now, in A. D. 1922, it is everywhere preached and believed that sinners live forever, that every human being born into the world, without a single exception, will live forever,—the wicked in eternal suffering and the righteous in eternal bliss,—after this earthly life is over. When and by whom was

this doctrine first preached, that man should never die?—"The serpent said unto the woman, Ye shall not surely die."

Gen. 3:4. God had commanded these two living souls, Adam and Eve, not to partake of the fruit of a certain tree, under penalty of death. To induce them to disobey, Satan, through the serpent medium, assured them that they would never die, even though disobedient. Our first parents accepted this doctrine, and, generally speaking, our last parents have believed it. "Ye shall surely die," is the original doctrine of God, if man should sin. "Ye shall not surely die," is the original doctrine of Satan. If the human race had been endowed with eternal life by the original act of creation, so that man became a never-dying soul, then Satan, successful in introducing sin into the world, would be eternally triumphant. Always, forever, somewhere in God's universe, a never-dying race of rebels would live to curse their Maker.

The plain Scripture record reveals a God of wisdom, one who fixed the death penalty for rebels, and placed eternal life on the tree of life outside of man, and barred the way to sinners, so that they might not eat and live forever.

THE WAGES OF SIN IS DEATH

The New Testament is in perfect harmony



THE LATE SIR JOHN C. EATON

Up to the time of his death in April, Sir John Eaton was the manager and head of the great mercantile firm of T. Eaton Co., founded by his father, the late Timothy Eaton. Sir John was knighted for distinguished service to the country and to the world during the war. In his death, mourned by his large circle of friends, including all his employees, Canada lost a distinguished citizen, and the world lost an efficient, helpful, hopeful, sympathetic, and broad-minded man.

with Genesis: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Death is set over against eternal life, which is a vastly different matter from two kinds of eternal life, one in suffering, the other in bliss.

The original tree of life has been removed from the earth, but another tree of life, the cross of Christ, was planted there: "Who His own self bare our sins in His own body on the tree." 1 Peter 2:24. If a man eats of the fruit of this tree of life, he may live forever: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." John 6:50, 51. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

ETERNAL LIFE IN JESUS

Eternal life is not in us; it is in Jesus. By receiving Him we receive eternal life; but even after receiving Him, it is possible to part company with Him. If we do this, He takes His eternal life with Him; for the life is in Him, and "he that hath not the Son of God hath not life."

According to Solomon, when a man dies "then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7. This is true of all men, saints and sinners alike; no distinction is made in the text or context between a Nero and a Paul. At death the spirit of every person goes to God. What did God give to the man formed from the dust of the ground?—"The breath of life." The spirit, or breath of life, is not the man, and it is not man who returns to God at death. A man sees with his eyes, hears with his ears, speaks with his tongue, feels with his fingers, thinks with his brain. When these cease to function and lie cold in death, a man neither sees, nor hears, nor speaks, nor feels, nor thinks. "The dead know not anything" (Eccl. 9:5) is written in the same Book, by the same hand that wrote, "The spirit shall return unto God who gave it." Again: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. "Thou"—the man himself goes

into the grave, while the spirit, or breath of life, which God gave him, which is not the man, and not a conscious entity, but only the life principle, returns to God and is restored to man when God again forms the man from the dust of the ground, which is called in Scripture "the resurrection." "Son of man, can these bones live? . . . Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live." Eze. 37:3-5. "Ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live." Verses 13, 14. "The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection." Matt. 27:52, 53.

Through the atoning work of Jesus, the death that all die has become a sleep from which there is an awakening at the resurrection: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. "Ye shall not surely die" because of natural immortality, independent of redemption, degrades Christ. "Ye shall surely die" unless redeemed by the blood of Jesus, exalts Him.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

Ottawa, Ont.

Flowers

FLOWERS, sweet flowers; lovely in bloom!
Ye deck for the bridal, ye deck for the tomb.
For the young and the old sweet message of love,
Given to us by the Father above!

Flowers, sweet flowers, in childhood's time;
Flowers so sweet for youth in its prime;
Flowers beautiful for matron so sage;
Flowers so lovely to cheer in old age!

Flowers, sweet flowers, ye comfort in grief;
Mute tokens of hope, ye furnish relief
To our overcharged hearts, and we look up—above—
To the bountiful Giver, the Father of love.

Beautiful wreaths to adorn the fair bride,
As shyly she stands at her chosen one's side.
Their hearts both beat high with love's magic power;
Grant, Lord, to be with them hour by hour.

Flowers, sweet flowers we place o'er our dead;
Tenderly, lovingly deck their last bed.
Shedding above them their richest perfume.
They're emblems, fair emblems, of immortal bloom.

—Mrs. E. W. Bartlett.

Peace
Palace
at the
Jaguas



The Millennium

Its Relation to the Doctrine of the Second Advent of Jesus

W. A. WESTWORTH

THE doctrine of a temporal millennium is one which seems to bring a great deal of satisfaction to some people in that, with the conception which they have regarding the doctrine, they feel assured that somehow they are going to have another opportunity to secure their salvation. The theory that a "second chance" is to be afforded, is one which blinds the eyes to the necessity of making peace with God now, and relieves us of the condemnation which comes as a result of failing to follow the light that may come to us. To make room for this future probation, there is foisted on us the prevalent notion that the return of Christ will be followed by a thousand years of evangelistic endeavour, led by the Master, which will culminate in universal salvation, or nearly that.

Again, there are those who teach that the world is gradually growing better, and will grow better until men are ready to meet the coming King, and that when He does appear it will be to a condition of righteousness far ahead of anything which has been known. This increase in piety will incite men everywhere to righteousness, and prepare them for the setting up of a temporal reign of the Messiah.

Replying to the first of these doctrines, we need only to refer to the many statements in the Scriptures which indicate that "now is the accepted time; behold, now is the day of salvation." We read, "Seek ye the Lord while He may be found, call ye upon Him while He is near;" and to those who refuse to hear the proffers of mercy, the word is unequivocal. "Thou hast forsaken Me," saith the Lord, "thou art gone backward: therefore will I stretch out My hand against thee; I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy My people, since they return not from their ways." No hope of a future probation is anywhere held out in the word of God. The very claim of such a

"second chance" is contrary to the genius of the gospel. It has no foundation whatever in the Bible, and rests entirely upon unwillingness to forsake sin and a desire to palliate a wrong course.

A GRAVE QUERY

That the world is growing better raises a grave query in the minds of thoughtful men. Only a few years ago we scoffed at the thought of universal war. The "peace and safety" cry was widely prevalent. The thought of the horrors of modern warfare produced many a prophet who proclaimed that such a struggle must needs be short, and we heard it foretold that the warring nations would be quickly subdued before the masterpieces of twentieth-century inventive genius. Then the idealist scouted the notion that at this age men could or would use their tremendous powers in destruction. But strange to say, many who but a few years ago were the loudest in their boast of growing righteousness, are today silenced.

THE HUMAN HEART DECEITFUL AND WICKED

The vaneer of our vaunted civilization has been rudely rubbed off. The inherent barbarity of the human heart has had a fair chance to reveal itself. The World War has stopped the boastings of those who would endeavour to apply to the present the time spoken of by the seer of old as the day when swords should be beaten into ploughshares and spears into pruning hooks. They fail to note that the prophet was telling of what would be the cry of men as opposed to what God had foretold would be the very opposite of this activity. The news which is constantly coming to us of "crime waves" and universal unrest, hardly bears out the position that we are growing past the sin and selfishness which have marked the rule of Satan all down through the ages. And in it all we find that present conditions fully agree with the word of the Master that down in the closing days of the world's history iniquity

should abound and the love of many wax cold.

Paul's statement that "evil men and seducers shall wax worse and worse, deceiving, and being deceived," is meeting with fulfilment on every hand. Evidently, we are far from a period of widespread righteousness.

THE MILLENNIUM BETWEEN TWO RESURRECTIONS

The twentieth chapter of Revelation plainly indicates that the millennial period occurs between two resurrections. These two resurrections are distinguished by the fact that those who have part in the first one are called blessed and holy. Those who are not raised until the thousand years are past, are called "the rest of the dead."

We must conclude, then, that the first resurrection is that of the righteous, and the second that of the wicked. A glance at 1 Thess. 4:15-18 reveals the fact that the first resurrection occurs at the second advent of the blessed Lord, at which time the sleeping saints are caught up together with those who are alive and remain unto the coming of the Master. A further study of 2 Thess. 2:7-9 also enables us to see that when Jesus does come the wicked who are alive will be destroyed. Hence, with the righteous all gone to be with their Lord, and the wicked destroyed by the brightness of His coming, we reach the condition foretold by Jeremiah—the time when the earth is void of all mankind. (See Jer. 4:23-27.) This same scripture portrays a desolation reaching to the very ends of the earth. Cities are laid waste; monuments of human pride are destroyed; desolation reigns; the birds are fled; chaos rules supreme. Sin has wrought its worst, and Satan's rule has reached its climax. For six thousand years the enemy of mankind has endeavoured to frustrate the plan of God, sowing discord and striving to make it appear that God's plan was unjust and autocratic. Now the net results of his nefarious work are evident, and into this condition of chaos, desolation, and despair the archenemy is cast.



A Scene in Front of the Cenotaph, London, on Armistice Day

As the revelator figuratively phrases it, Satan is bound with a mighty chain, and in the "bottomless pit" must needs for a long millennium behold the results of his disobedience and wayward course. Hemmed in by a chain of unalterable decree, surrounded by every evidence of what sin will produce, with no company save the uncovered bodies of those wicked who have been destroyed by the brightness of the Saviour's coming, through a decade of centuries can he meditate upon the wages of sin,—misery and death.

But what of the righteous during this millennial age?

"I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast neither his image, neither had received his mark upon

their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

And now the millennium has passed. The wicked dead have been raised. Their leader, Satan, has been loosed for "a little season." In his desperation he sees one more chance. In the words attributed to him by Milton,

"What though the field be lost?
All is not lost,"

he plans a final *coup*. Shut out from the heavenly city which has "come down from God out of heaven," he arranges for a mighty assault, to wrest by force that which he has failed to gain through deception during all the ages of mankind. Here are the great warriors, the barbarian hordes, the mean and contemptible, whose hearts know only revenge and hate; here are the millions who have rejected the profers of God's mercy,—why not gather them all together, and, training them for a combined

attack, by sheer force compel a capitulation of that peaceful, righteous throng within?

And so he gathers them. Loosed from his prison,—surrounded now by multitudes of resurrected sinners,—he goes "to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city: and fire comes down from God out of heaven, and devours them." Verses 8, 9. And this destroying fire, which forever puts an end to sin and sinners, is the purifying medium which rids the universe of every stain of unrighteousness.

THE NEW EARTH

From the ashes of this terrific cataclysm, by which the very elements are melted with fervent heat (2 Peter 3:10-14), comes forth the

"new heavens and a new earth." Here, rid of every defilement, purified from every corruption, emptied of every curse, freed from sin and sorrow and death, is an earth redeemed. Here, an "earth made new" is the inheritance of the saints in light. Now is fulfilled the promise made to Father Abraham, that he should be heir of the world, and with him all the faithful of all the ages; for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus can we understand the statement of the Master when He said, "Blessed are the meek: for they shall inherit the earth." How easy, then, to understand the statement of the prophet of old: "Thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:27. And now the first Eden, as portrayed in the first two chapters of the Bible, clasps hands with the Eden restored, as portrayed in the last two chapters. The parenthesis of sin has passed, and the eternal purpose of God for an unsullied universe, unmarred by selfishness, finds its consummation. Calvary has triumphed. The record of sin has been forever wiped out. Love reigns. Shall we be there?



A Scene During the Welsh Eisteddfod, Carnarvon



Faith in the Bible not Unscientific

HAROLD W. CLARK

THE nineteenth century has witnessed the growth of an organized effort on the part of scientists of all nations to account for the world and its inhabitants in a strictly scientific manner. Urged on by the idea that Genesis has not stated the facts of creation just right, men have sought evidence from all sources to show how plants and animals have reached their present condition. The ultimate result of the speculations has been to discredit the plain statements of the word by a theory that things have come about through the processes of organic evolution. The old idea that the world was created in six literal days has been made to appear like a fairy tale; while the story of man's creation by direct command of Jehovah has been laughed at as contrary to modern scientific discoveries and as incredible in this age of the world.

THE MODERN EVOLUTION THEORY

For two centuries the modern theory of evolution has been growing. The beginnings were made by the French scientist Buffon about the middle of the eighteenth century. Soon after him came Werner, who, observing the rocks in Saxony and Bohemia, devised a scheme of exact order of deposition. He assumed that the rocks in all parts of the world must have been laid down in the same order as those in his own country. And as it is true that there is a rough sequence that is generally true in many different parts of the world, the geologists came to the conclusion that Werner's idea was not far from the truth. Although laughing at his theory of "onion coats," they have incorporated the basic assumption into their scheme, and have built up a stupendous system on the basis of successive ages in which successive forms of fossils were deposited.

Along with the development of geology have

gone the biological theories in regard to the evolution of the present species. In 1815 Lamarck put out his peculiar views on this subject. They may be summed up under three topics:

1. New wants and desires tend to produce new organs to satisfy them.

2. The degree of development which these organs will reach and the force of their action is in proportion to their use.

3. Any changes in structure or character of individuals during their lifetime is passed on to the following generation.

The first and second points have been quite largely incorporated into the modern theories of evolution. While not universally admitting that this is true, yet the majority of evolutionists build on this principle in explaining some of the hard points. Only last year one of the leading British science journals published an article describing the intense mental concentration necessary to enable a fish to develop legs with which it might walk upon dry land.

Lamarck's third point, the transmission of acquired characteristics, was strenuously opposed by most of his contemporaries. From then until now the battle has raged over this point, the majority declaring that Lamarck was a speculator whose ideas would not hold up under actual investigation. The *Encyclopedia Britannica* declares that his chief fault was his uncontrollable speculations. In the eleventh edition, volume 28, page 1038, E. Ray Lankester, the great English biologist, says that Lamarck's "laws" are self-destructive. They might be stated as follows:

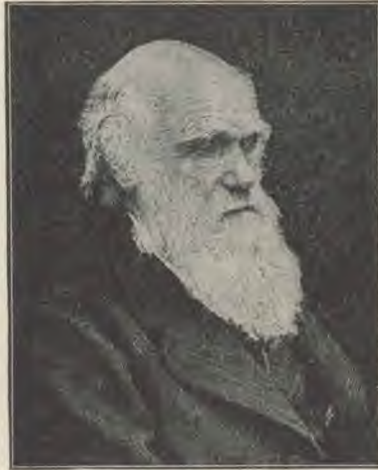
1. Animals are what they are because of what they have inherited, because inheritance is fixed and unchanging.

2. Animals are different from their ancestors because of the changes that have been transmitted.

Truly, it is hard to see how inheritance could account for the fact that man has a sharp tip on his ear because he inherited it from the monkey, and that he has a thumb because inheritance has passed on a variation from the straight foot of the ape. How the laws of inheritance could pass on likenesses and make differences at the same time is not easy to see. How do we know that the tip of our ear is a likeness of one ancestor or a variation from some other? Modern science cannot agree with this point of Lamarck's, and it would be nothing more than a historical novelty had not Charles Darwin modified it and made it popular.

THE DARWINIAN THEORY

In the middle of the last century, Darwin did his great work of collecting evidence for the support of the evolution theory. While we know that his reasoning had some vital flaws in it, yet we cannot but admire his perseverance and concentration in the pursuit of his object. For more than twenty years he studied and travelled, gathering information in regard to nature.



Charles Darwin

Darwin argued that as man produced better strains of animals and plants by selection, so in nature the animals possessing the qualities that best fitted them for the struggle for existence would stand the best chance of propagating their kind. This theory is called the theory of natural selection. Along with it is the idea that those forms having the most favourable adaptations are preserved in the struggle, while others are crowded out. This, Darwin called the "survival of the fittest." The evolution of animals and plants has been explained by these two theories.

Darwin's fundamental hypothesis was that every animal or plant showed slight variations from the form of its parents. He was obliged to base his arguments on practically the same grounds as those of Lamarck. About the only difference was that he ascribed to cross-breeding or natural selection the results that Lamarck ascribed to simple inheritance. In order to explain his theory, Darwin assumed the existence in the body of tiny "gemmules," or particles

gathered from all the tissues and organs. He said that in the formation of the generative cells these gemmules were collected, and in this way the resulting individual would inherit whatever characteristic the parent possessed at the moment of the formation of the germ cells.

LIFE ONLY FROM LIFE

Two forces in the intellectual world at this time paved the way for the acceptance of the theory of natural selection. One was the researches of the biologists in regard to spontaneous generation. The ancient ideas that one species might readily pass into another had been overthrown by the research of Pasteur, who proved that life can come only from life and that one kind of organism always comes from one of its own kind. Instead of seeing in this a proof of direct creation, men began to figure out some scheme whereby the characteristics of plants and animals could be accounted for by some kind of long-drawn-out inheritance.

This scheme was furnished by the second force of workers, the geologists. By this time they had got their rocks tabulated and indexed and arranged in chronological order, and were convincing the world that "since the beginning of creation" all things had gone on at a uniform pace. This was a ready corollary for Darwin's theory.

It seems that some master mind must have been at work to overwhelm the world with a great system calculated to lead them into error. All the scientific men were working toward the goal of proving the doctrine of evolution and establishing it in the minds of men. Although modifying Darwinism to some extent, the biologists and geologists have built around the central idea of the development of man from primitive ancestors. The popular geological literature describes at length the different periods, such as the Paleozoic, the Carboniferous, the Eocene, and so on. It traces the succession of life through these times, and professes to tell when the apes became humanized.

It matters not how carefully an argument is built up; if it is





Around the World

1. Port of St. John, N. B., showing C. P.
2. Mt. Franchere, Jasper Park, B. C., on
3. An Icelandic postman making his round
4. Martin Luther, the Reformer.
5. Trafalgar Square, London, showing the
6. Sir S. P. Sinha, K.C., born in obscurity,
has resigned as governor of Bihar



with the Camera

liner at the dock.
C. N. R.
a village.

lson Column.
afi Indian village, educated in England,
d Orissa.



founded on a wrong premise, the whole conclusion is wrong. Darwinism was built on the *assumption* that the small variations appearing in the characters of individuals were transmitted to their posterity. It was not long until other investigators began to dispute this assumption. They found that there were two distinct sets of cells in the body. One is the body cell, of which the tissues are built. The other is the germ cell, or genetic cell, whose function is to produce the next generation. Experiment soon showed that the germ cell was set apart from the rest very early in the embryonic development of the individual, and that changes that came in the body cells had no influence on it. In this way the hereditary traits would be transmitted free from any influence that might come upon the body.

For centuries the Chinese have bound the feet of their girls, but it has had no influence on the inheritance of foot-shape. Farmers clip the tails of their lambs, but it makes no change in the succeeding generations. In fact, the only environmental factors that can make any change in the germ cells—and thus affect the next generation—are such as will directly change the germ cells themselves. Alcoholism is an example of such a force. The use of this poison will be seen in succeeding generations, because it shrivels and destroys the germ cells themselves, and so they are incapable of transmitting the full powers possessed by the individual producing them.

Speaking in Berkeley, California, March 24, 1921, Thomas Hunt Morgan, Ph.D., of Columbia University, America's authority on the mechanism of heredity, said that Darwin did not know that the genetic factors do not vary. Had he known it, the theory of natural selection would have had little chance in the world. Dr. D. H. Scott, F.R.S., in an address given Sept. 9, 1921, before the botany section of the British Association at Edinburgh, said in part:

"The small variations, on which the natural selectionist relied so much, have proved, for the most part, to be merely fluctuations, oscillating about a mean, and therefore incapable of giving rise to permanent types. . . . In fact, it is clear that we know astonishingly little about variation. . . . At present all speculation on the nature of past changes is in the air, for variation itself is only a hypothesis."

Referring again to Dr. Morgan: In his book, "The Physical Basis of Heredity," page 239, he states that variable characters are largely due to external conditions that the embryo encounters during its development; that these characters are not transmitted; and that they are lost as soon as the cause is removed. Thus

while the character of individuals may vary from generation to generation, the hereditary qualities are unchanged, and the chance of variation is as great in one direction as in any other.

ALL IS AGAIN IN THE MELTING POT

In the speech by Dr. Scott, referred to above, are these words:

"For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting pot. By now, in fact, a new generation has grown up that knows not Darwin."

It does seem queer, to say the least, that when men of such standing as the ones quoted, stand up and declare the falsity of the views upon which modern evolution has been built, they cannot see the frailty of the foundation for such a theory. Yet they go on from one thing to another, trying to find some way out of the tangle, but always finding themselves baffled. The old truth that God created the world and its inhabitants remains the insurmountable obstacle which all the speculation of the ages cannot explain away or overthrow.

1 Corinthians 13

MRS. M. E. STEWARD

[The writer of the following poem, the widow of one of our pioneer ministers, is in her ninetieth year. She was born in New York State, of Seventh Day Baptist parents, and has perhaps kept the Sabbath longer than any other Seventh-day Adventist now living. The poem was neatly typewritten, which she did herself.—EDITOR.]

THOUGH I speak with the tongue of an angel,
And know all there is to be known;
Though I've faith to remove yonder mountain,
And give to the poor all I own;
Giving all, suffering all, I am nothing—
A poor, hollow, meaningless sound—
Without love, with its hallowed endearments,
With which life is with happiness crowned.

O the strength of long-suffering patience!
Self-lauding contemptibly small!
For puffed-up and unseemly behaviour
Is waiting a merited fall.
Love envieth not when she seeth
Another enjoying the best;
Not even her own is she seeking;
Not easily provoked when oppressed.

In iniquity love has no pleasure;
Thinks no evil, rejoicing in truth;
Bearing all things, believing and hoping;
Enduring through life and in death.
Very shortly all prophecies fail us;
Tongues shall cease, knowledge vanish away;
Faith, hope, charity ever abideth;
Love, the greatest of all, wins the day!

"LOVE worketh no ill to his neighbour."

Why Did the Son of God Die?

Alexander R. Bell



HE wages of sin is death." Rom. 6:23. "Sin is the transgression of the law." 1 John 3:4. "All have sinned, and come short of the glory of God." Rom. 3:23. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. What is to be learned from these scriptures? Simply this: To sin is to forfeit life. We read, "Sin, when it is finished, bringeth forth death." James 1:15.

The law of God is holy. Rom. 7:12. To transgress that holy law is sin. 1 John 3:4. And the "wages of sin is death." Rom. 6:23. Man, who was made in the image of God (Gen. 1:27), chose of his own volition to sin, and in that choosing brought death upon himself and his race.

God could have permitted man to perish, and the claims and demands of the law would have been satisfied. But God saw the possibilities of grace in redemption, and He yearned to save man from perishing, because He loved him in spite of his sin.

But, there stood that broken law demanding the life of the transgressor. Life is the forfeit for sin. Law demands penalty for infraction. And it was there, before that broken law, that love in all its fullness was manifested. Death satisfies the law's demand. The death of the sinner does that. But the love of God goes farther than satisfying the law's demands. The love of God provides for life. It reaches the man—the sinner—under the condemnation of death because of transgression, and through the miracle of transforming grace, he stands before God as if he had never sinned, and at the same time satisfies the law's demands.

What did this involve? Only through a substitute, a sacrifice of equal value with the law itself, could we who were worthy of death, still have life. To satisfy the law, and to bring man before that law blameless and holy, a satisfaction must be provided equal in value and holiness to the law itself. But the price to be paid was blood. Heb. 9:22. And in the paying of that price was revealed the matchless love of God. John 3:16.

In very fact Jesus, the Son of God, must

take your place and mine. To do this He must become man. He must take our flesh—sinful human flesh. He must suffer, being tempted, as we do. He did all this. Jesus took upon Him our flesh. He was born of a woman. Divinity linked itself with humanity. God became man. Heb. 2:14; Gal. 4:4. Jesus took your place and mine. He took the place of the sinner in the matter of the law's demand. He died in your place and mine. So far as we are concerned, we must die, but He took our place and died for us. As one writer puts it, "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"

In the tragedy of Calvary it was demonstrated that mercy does not set aside justice. The full demands of the law were met, not by changing the law to meet man in his fallen condition, but by the sacrifice of Christ. And in that fearful experience the sacrifice that was made was made for all. In that sacrifice a broken law was vindicated, its majesty upheld, and a world was reconciled to God. And so the Scripture telleth that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28. "He died for all." 2 Cor. 5:15.

And all this was the revealing of a Father's love for a poor, wayward, lost humanity. In Jesus, the loving Saviour, "God was manifested in the flesh." 1 Tim. 3:16, margin.

"God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. "God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption." And this is why the Son of God died. O the wonder of redeeming love! God is love.

He is the propitiation for our sins.—John.

ASCENSION ROBES

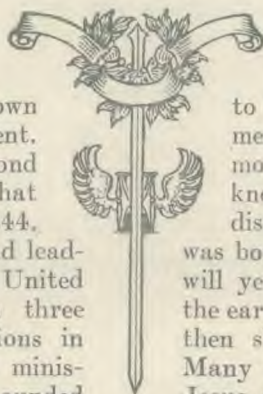
Stemple White

BETWEEN 1833 and 1844 the whole civilized world was startlingly stirred by a soul-gripping message known as the second advent movement.

The leaders in that great second advent movement honestly believed that the world would come to an end in 1844. William Miller, a Baptist minister and leading Bible-prophecy expositor in the United States, was joined by more than three hundred ministers of all denominations in America, while some seven hundred ministers of the Church of England sounded out the message in Great Britain. Joseph Wolff travelled in Palestine, Egypt, Mesopotamia, the Crimea, Persia, Georgia, Greece, Arabia, Turkestan, Bokhara, Afghanistan, Kashmir, Hindustan, Tibet, Holland, Scotland, Ireland, St. Helena, and throughout the Ottoman Empire, preaching the same message, and spoke before the Congress of the United States, then in New York City. Those earnest Christian leaders, and others in European countries, each without a knowledge of the other, preached that the coming of Christ would take place in 1844. Of course they were disappointed in the event to take place at that time, though absolutely correct in the solving of the 2300-day time prophecy.

In Daniel 8:14 we read, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed;" and Daniel understood from the words of the angel Gabriel (Dan. 9:25) that those 2300 prophetic days, or literal years, began in the fall of 457 B. C., when the decree of Artaxerxes to restore and build Jerusalem went forth. That long prophetic period ended in the fall of 1844. It was then that Jesus Christ, the one Mediator between God and man, entered the most holy place of the heavenly sanctuary to begin the cleansing of it, as was most clearly foreshadowed in the typical services of the earthly sanctuary for some fifteen centuries. These early Adventists erred in assuming that the earth is the sanctuary which was to be cleansed by fire at the end of the 2300 years of Daniel 8:14.

The whole world movement was a fulfilment of Revelation 10; and the other messages that were to follow this one are given in Revelation



14:6-14. The disciples were utterly disappointed when, instead of going to a throne, Jesus went to the cross, but out of that disappointment there was born the mighty gospel movement which went to all the then-known world. Even so today, out of the disappointment of that 1844 movement

was born the mighty gospel movement which will yet herald the everlasting gospel to all the earth for a witness to all nations. "And then shall the end come." Matt. 24:14. Many who scoff at the second coming of Jesus and make light of the solemn prophecies of Daniel and Revelation, have time and again passed on stories about the "Millerites" preparing "ascension robes" to be worn at their translation. In the *Winnipeg Tribune* of Feb. 20, 1922, in an article on "The End of the World," one Byron Stauffer said:

"In the Eastern States tens of thousands gathered at an appointed place in the Catskill Mountains, each bringing with him a muslin ascension robe, etc."

Joshua V. Himes, an associate of William Miller during that disappointment, and until his death an Episcopal minister, has this to say in the *World's Crisis* of Oct. 30, 1918, about the "ascension robes" falsehoods:

"I have been much interested in the articles lately appearing in the *Outlook* upon the question of ascension robes. I am glad that public interest has been again aroused upon this topic, for it is time it should be settled, and settled right; and nothing is truly settled until it is settled right.

"I wish to say that I was intimately associated with William Miller for eleven years, beginning in 1839; that with him I attended hundreds of meetings, labouring with him in public and private, and was with him at his home in the state of New York on the night of the tenth day of the seventh month, when we expected the Lord to come; and having had a perfect knowledge of everything connected with that work, I know the whole story of ascension robes to be a concoction of the enemies of the Adventists, begotten of religious prejudices, and that there is not a scintilla of truth in it. No wonder the writer in the *Outlook* of October 27 did not give his name and address. The statement that 'to be prepared, dressed in their ascension robes, was the instruction given by their leaders to the rank and file of the Millerites' is almost too silly to be noticed. The writer originated, and with others signed, the call for the first Advent conference, which was held with the church over which he was pastor in Boston, Mass., in 1840.

"During those eventful days from 1840 to 1844, and for several years after, I had charge of all their publishing work, and no man, living or dead, knew better what was taught and done by Adventists than did I. There were some excesses, such as always attend great

religious upheavals, but they were not committed by the 'instruction of their leaders,' and the putting on of ascension robes was not one of those excesses.

"When these stories first started, and while I was publishing in the interest of the Adventist cause, I kept a standing offer in the paper of which I was editor, of a large reward for one well-authenticated case where an ascension robe was worn by those looking for the Lord's return. No such proof has ever been forthcoming. It was always rumour, and nothing more. Absolute evidence never had been furnished. It has always been one of those delightful falsehoods which many people have wanted to believe, and hence its popularity and perpetuity until this present day. I have refuted the story hundreds of times in both the *Advent Herald* in Boston, Mass., and in the *Midnight Cry* in New York, which had a circulation of tens of thousands of copies; and no accusers ever made an attempt to defend themselves, although I had my columns open to them to do so. And now, at the age of ninety years, with a full personal experience of those times, before God, who is my judge, and before whose

tribunal I shall soon appear, I declare again that the ascension-robe story is a tissue of falsehoods from beginning to end, and I am glad of the opportunity to deny it once more before I die.

"The preparation urged upon the 'rank and file' of those looking for the coming of the Lord was a preparation of heart and life by a confession of Christ, a forsaking of their sins and living a godly life; and the only robes they were exhorted to put on were the robes of righteousness obtained by faith in Jesus Christ, —garments made white in the blood of the Lamb. Nothing of an outward appearance was ever thought of or mentioned.

"[Signed] JOSHUA V. HIMES,

"Rector St. Andrew's Episcopal Church,
Elk Point, South Dakota."

It would be well for the reader to clip out this interesting letter of Mr. Himes', as it may be very useful sometime in the future.

Winnipeg, Man.



A Beauty Spot in Gaspé County, Que.

"Oh, linger, little river!
Your banks are all so fair,
Each morning is a hymn of praise,
Each evening is a prayer.

"All day the sunbeams glitter
On your shallows and your bars,
And at night the dear God stills you
With the music of the stars."



God's Standard of Judgment

WILLIAM R. FRENCH

IT is appointed unto men once to die, but after this the judgment." Heb. 9:27. The judgment is one of the inevitables that come to all men alike, irrespective of race, colour, or religion.

It is as certain as death, and death is no respecter of persons, coming to the rich and the poor, to the peasant and to the king. It cannot be avoided; and as sensible men and women prepare for the death which no earthly physician can avert, so likewise should all sensible men and women prepare against condemnation by the tribunal of heaven, where truth and justice will be the standard, and before which all must appear, and from which court there is no appeal. Men may deny the existence of God, and scoff at a judgment to come, and sneer at the followers of the meek and lowly Nazarene, and their theories may not be a handicap to them during life; but sin's wages must be paid; death follows life, and judgment follows death, just as certainly as childhood is followed by manhood, and manhood is followed by old age and decay and death.

THE JUDGMENT SEAT OF CHRIST

The great apostle Paul declares that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. Christ will be the judge of all mankind, as He himself declared: "The Father judgeth no man, but hath committed all judgment unto the Son; . . . and hath given Him authority to execute judgment also, because He is the Son of man." John 5:22-27. It affords a degree of satisfaction to human beings to know that Jesus, the Friend of sinners, the incarnated Saviour of men, is He who will be called to render the final decision which determines the destiny of mankind. With Him "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him," and He says, "Him that cometh to Me I will in no wise cast out." He

lived the sinless life in human flesh, and His sinlessness condemns sin in the flesh. He "was in all points tempted like as we are, yet without sin," and in that He hath suffered, being tempted, He knoweth how to succour them that are tempted and how to have compassion on the ignorant and on them that are gone out of the way.

THE JUDGMENT AN APPOINTED TIME

According to Acts 17:31, the judgment is an appointed time, and was still future in Paul's day. Acts 24:25. It does not take place with each individual immediately after death, as might be inferred from our initial text. The destiny of all is fixed before Jesus returns the second time; for He says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." And again: "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Fulfilled prophecy of Christ's soon coming is seen in the current events of the day, these same events betokening both the presence of the judgment hour and the nearness of the visible appearing of the Son of man, who will at that time take His own to the Father's house and destroy sinners out of the earth.

ACCORDING TO OUR WORKS

Good opinions, honest intentions, pious resolves, count for little; and if not lived up to, will serve to augment the severity of the adverse decision. They will have only served to brand as a hypocrite the individual making such professions. It is actions that will be the basis of the reward. Evil thoughts, secret sins, foul and unkind words and deeds, are evidences of unbelief and will turn the balance for condemnation; while acts of righteousness, faith, mercy, charity, and kindness are evidences of belief in Jesus that will turn the balance in favour of mercy for the one who does them. The wise man tells us that "God shall bring every work into judgment, with every secret

thing, whether it be good, or whether it be evil."

THE STANDARD OF JUDGMENT

The decalogue is the standard by which God will judge the secrets of men by Jesus Christ. He says, "As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Rom. 2:12, 16. There is no doubt as to what law is here referred to, for in verses 21 and 22 three of the commands of the decalogue are mentioned. This is the law that defines sin. Rom. 7:7. There are two classes of people who will appear in the judgment, one class spoken of as "without law" (outlaws) and the other as "in the law" (inlaws). Outlaws are those who recognize no law, and include a large class of professed Christians who argue that the law of God has been abolished and that therefore Christians are under no obligation to keep the ten commandments. There is but one penalty for outlaws, whether they be against God or the state,

and that is to perish. (See Rom. 2:12.) Professed Christians and Christian ministers often argue, and that against their own better sense and conscientious convictions, that the ten commandments have been abolished, and that they are therefore, as Christians, under no obligation to obey them, but they would be the first to condemn men for idolatry, profanity, disobedience to parents, murder, adultery, theft, lying, covetousness, and Sabbath breaking. There is no Christian of any denomination who believes that a real, genuine Christian will be guilty of any of the above transgressions of the ten commandments. The apostle James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Again we have in connection with this scripture definite proof that the apostle is referring to the decalogue, for two of the ten are quoted, and we are admonished, "So speak ye, and so do, as they that shall be judged by the law of liberty."

JUDGED BY OUR OWN KNOWN STANDARD

God said to Samuel concerning Eli's household, "I have told him that I will judge his house forever for the iniquity which he knoweth." Jesus said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Paul says, "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." What a man knows is manifested in his condemnation of others, and when he has done the same thing for which he has condemned others, he has condemned himself, and it will therefore be an easy task for Jesus to pass sentence. "He shall have judgment without mercy, that hath shewed no mercy." There is not a Christian anywhere who can plead ignorance (excusable ignorance) of the binding claims of the ten commandments and thus avert the judgment of God upon transgressors; for the creeds of all de-



Paul Before Agrippa

nominations of Christians, and the civil laws of every commonwealth, are based upon the unchangeable and righteous principles of the ten commandments; and there is no man living upon the earth who has not engaged in condemnation of sin, which is the transgression of the ten commandments. In condemning others for sin he thereby condemns himself.

ALL HAVE SINNED

All have sinned and come short of the glory of God. This is the decision of the God of heaven, and He says through the apostle John, "If we say that we have not sinned, we make Him a liar, and His word is not in us." "The wages of sin is death," and "death passed upon all men, for that all have sinned." In the light of the law, this is the handwriting on the wall for every individual. Judged by the law, the whole world stands guilty before God (Rom. 3: 19), and both Jew and Gentile are condemned as sinners. Unless this handwriting of condemnation can be reversed, the whole world must submit to the penalty of the second death; but thanks be to God, the final destiny of man is determined, not by the law, but by the gospel.

GOOD NEWS OF SALVATION

Paul says, "As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2: 12-16. The final destiny of human beings is thus determined, not by the law, but by the gospel. The grave question is not whether we have sinned, but whether the sin that we have committed has been forgiven through faith in Christ Jesus. There is forgiveness and life for those who obey the gospel, but eternal destruction for those who obey not the gospel of our Lord Jesus Christ. (See 2 Thess. 1: 6-9; 1 Peter 4: 17.) To obey the gospel means to *confess our sins* in the name of Jesus, and God for Christ's sake will forgive. God nowhere promises to forgive any wilful or unconfessed sins. For wilful sins there is no pardon. (See Heb. 10: 26.) The act of confession is the opposite of wilfulness. True confession means sorrow for, and the forsaking of, sin. (See Isa. 55: 7, 8; 2 Chron. 7: 14.) The Christian who continues to transgress the ten commandments and justifies himself in so doing, stands condemned before God, and is unprepared for the final decision of the judgment. Jesus says,

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins." All are sinners. All are condemned to die. The law is the strength of sin. All who will accept Jesus and obey the gospel and be merciful to and forgive their fellow-men, will find mercy and forgiveness with God and receive eternal life as the gift of God.

Oshawa, Ont.

Dancing, Card Playing, and Theatre Going

THE three leading worldly amusements are card playing, dancing, and theatre going, but the Bible demands that Christians shall be separated from the world. (See Matt. 6: 24; John 17: 15, 16; 2 Cor. 6: 14-18; James 4: 4; 1 John 2: 15-17; etc.)

Unchristian people, when brought under conviction of sin, invariably believe that these amusements should be renounced, and persons desiring to become Christians never want a dancing, card-playing, theatre-going professor's assistance in learning how. It is a fact that the worldly-minded members of any church contribute little or nothing to the spiritual forces and work of their church; their influence is only detrimental.

Worldly people have little or no respect for the religious professions of church members who indulge in these amusements, and so the persons most difficult to win to Jesus Christ are the children of church members who approve of these pastimes.

Indulgence in these amusements has led multitudes to disgrace and ruin. No one, in his dying hour, wants one who loves these things to speak to him of the life to come. Church members given to these pastimes have little knowledge of the Bible, and are seldom found in prayer meetings.

If you are a Christian, and indulge yourself at all in these worldly pleasures, and if you will, for the honour and glory of our glorious Saviour and Lord, at once and forever renounce them, you will have His sweet approval, the approval of your own conscience, and such joy as the world cannot give. Matt. 19: 29.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.—*Selected.*



Tainted or Impure Milk as a Cause of Disease

DANIEL H. KRESS, M.D.



ILK, and the products derived from it, such as butter and cheese, are staple articles of diet found upon the tables of all civilized nations. The cow has been termed "the meek foster mother of the human race." Upon her the younger members of the family depend for nutrition. While milk is an important food, probably no one article of diet contributes more heavily to the production of disease than tainted or impure milk.

It forms one of the best breeding grounds for bacteria of all kinds, and when it is exposed to the air these organisms readily gain access to it. Once planted, the seeds grow and multiply with remarkable rapidity. If milk could be taken by the consumer directly from the secreting glands, infection from without would be prevented. But since it must pass through various receptacles, every effort should be made

to prevent unnecessary exposure and thus prevent the introduction of foreign matter.

BACTERIA IN MILK

Great alarm is felt when the water supply of our cities contains bacteria to the number of one thousand to the teaspoonful, and at great expense efforts are wisely put forth to improve the purity of such water; yet it is quite common to find anywhere from one million to twenty million bacteria in every teaspoonful of milk served on our city tables. By carefully conducted tests, at one time it was found that the milk supply of the city of Washington, D. C., contained an average of more than fifty-five million bacteria to every teaspoonful.

Fortunately these bacteria are not all of a deadly type, but there is always danger that germs of disease may be among them.

We can hardly expect to have an absolutely

pure milk supply so long as exposure and handling of milk are necessary. All that any state law can demand, therefore, is that avoidable causes of contamination be guarded against.

A few years ago Dr. Wiley discovered that the ice cream sold in the city of Washington contained anywhere from two hundred thousand to four hundred million bacteria to every cubic centimeter. Washington cream showed an average count of 60,630,080 to the spoonful, and its ice cream had more than twice that number.

DISEASES OF INFANCY

The many diseases of infancy are, without doubt, due largely to infected dairy products, which form the chief articles of food for the young.

The modern mother either cannot or will not nurse her children. German women are said to be better able, and also more willing, as a rule, to do so than American women; yet it has been found that in the city of Berlin only one mother out of every four was able to nurse her children, and that more than two thirds of the babies had to be artificially fed. This was in pre-war times.

Cow's milk is not an ideal substitute for mother's milk, no matter how carefully or scientifically it may be modified or prepared; but since it is the food that has to be resorted to in the absence of mother's milk, every effort should be made to secure milk that is as free from bacteria as possible. The only practical method of obtaining this result is by pasteurizing, or better still, by boiling it. Wherever this has been done excellent results have been obtained. For instance: in Sanhausen, near Heidelberg, where pasteurization of milk was enforced by law, the infant mortality under one year of age was reduced from 46 per cent to 10 per cent.

TUBERCULOSIS WIDELY DISTRIBUTED

There is probably no disease more dreaded in civilized lands today than tuberculosis. Possibly it is the most widely distributed of all contagious diseases. In Germany, where a more careful investigation has been made than in other countries, tubercular lung scars have been detected after death in practically every adult examined; and nearly one half the deaths in that country between the ages of twenty and twenty-five are said to be due to this disease.

The disease seems to be equally prevalent among dairy herds. Several years ago the herd that supplied the British royal table with milk, was tested, and more than 80 per cent of the choice cattle were found to be tubercular, although from observation the animals were physically in good form. Similar tests were then made throughout Great Britain, and it was found that the disease was present in almost every dairy herd examined. The disease has



Superintendent's Lodge, Jasper Park, Canadian Rockies, C. N. R.

been found to be nearly as common in America and other countries as in England. In the District of Columbia, tests revealed that about every third animal furnishing milk to the city of Washington was tubercular. In one herd twenty-one out of twenty-eight were found to be diseased.

DISEASES PREVALENT IN FINER BREEDS

Dr. F. R. Brush calls the cow the "wet nurse of consumption." He calls attention to the fact that animals which have the disease have an unusual tendency to enlargement of the mammary gland, and that the scrofulous or consumptive cow is usually the largest milker. The effort on the part of the owners of dairy herds to produce as large a yield of milk as possible, has a tendency to undermine the constitution of these creatures, and this prepares them for the germs of tuberculosis. No doubt this explains the fact that the finer the breed of dairy cattle the more prevalent the disease. The efforts on the part of dairy-herd owners constantly to increase the yield of milk result in cultivating consumptive cows.

For ages there have been those who recognized the contagious character of tuberculosis,

but generally it was attributed to heredity, exposure, and other causes, which we know act only indirectly in producing it.

Tubercle bacilli may remain alive in butter for several months, and retain their power of transmitting disease. From the fact that the droplets of cream when rising to the surface and separating from the milk, carry with them 90 per cent of the tubercle bacilli, both cream and butter are likely to contain these germs in greater numbers than the milk itself. Cheese is another product which frequently contains active tubercle bacilli.

The danger of infection from milk may be avoided by boiling it, or by pasteurizing it; that is, heating it to 168°, and keeping it at that temperature for twenty or thirty minutes. Owing to the prevalence of tuberculosis in dairy herds, this should always be done.

THE GERM MUST BE PRESENT

While impure air, poor food, overexertion, exposure, all act injuriously upon the body, they of themselves cannot produce tuberculosis.

they most frequently gain admission to the body, and even to the lungs, through the alimentary tract. The reason why they select the lung tissues in preference to other tissues of the body is because of the local vital resistance resulting from breathing impure air, and the absorption of impurities produced within the body. It can readily be seen that at the point where absorption of poisons or irritants occurs, the vitality of the tissue must be lower than at any other.

ALIMENTARY TRACT THE CHIEF DOOR

By experimentation it has been shown that from one to three hours after tubercle bacilli have been fed to guinea pigs, the bacilli may be detected in the lungs.

Much has been accomplished in preventing the dissemination of tubercle bacilli by segregating consumptives, by forbidding promiscuous expectorating, and by similar measures; but while the human consumptive has been recognized as acting an important part in disseminating the disease, the use of infected dairy

products as a means of communicating the disease has not received the attention it demands. It is true the disease is most frequently communicated from man to man, but there is no doubt that it may be communicated to man from the cow through the milk.

It is difficult to determine which animal is diseased and which is not. A cow may be sleek and fat and have the appearance of health, and yet have tuberculosis. She may be discharging tubercle bacilli in her milk. There are few dairies that have not one or more tubercular animals in the herd. The milk of the tubercular animal is usually mixed with the milk from the

other animals, and thus the entire milk supply may become contaminated.

IN DANGER

It has been found that when hogs or calves are fed with milk from infected cows, or when they are allowed to follow tubercular cattle in the field, they become tubercular. From this we are justified in concluding that when human beings feed upon infected milk, they too are in danger of becoming tubercular.



H. R. H. Prince Umberto of the house of Savoy, heir to the Italian throne

The Princess Yolanda, eldest daughter of the king and queen of Italy

They may, and they do, undermine the system, lower the resisting power, or vitality of the tissues, and thus prepare the soil for the cultivation of the tubercle bacillus; but, separately or collectively, they cannot cause a single case of tuberculosis.

Because tuberculosis affects the lungs much more frequently than other tissues of the body, it has been thought that the tubercle bacillus gains entrance to the body chiefly through the air passages; but it is now generally held that

Children are in danger because they are fed largely on dairy products. Von Behring and his followers maintain that tubercular infection invariably takes place in childhood from the use of infected milk, and that the germs often remain latent in these subjects because of the active outdoor life; but during school days, when children are forced to remain much indoors and compelled to breathe the impure air of the schoolroom, the vitality of the tissues is lowered. This paves the way for the growth and development of tuberculosis. This explains why so many cases develop when out-of-door life is exchanged for the schoolroom or heated office. Close confinement and inactivity act as predisposing causes of tuberculosis. They prepare the soil and thus favour the growth of the germs which possibly gained an entrance into the body years before. The only safe thing to do is to boil the milk. This, instead of rendering it more difficult to digest, makes it easier of digestion. The curds formed from boiled milk are smaller and softer than those formed from raw milk. While cow's milk is a perfect food for the cow's baby, it is not perfectly adapted for the human baby. Boiling modifies it, and adapts it better to human consumption. The vitamins which are destroyed by boiling can easily be supplied by the use of orange juice, lemon juice, or even tomato juice.

A Big Contract

THE men who have undertaken to dethrone God and bring His word to naught, may congratulate themselves on having secured the biggest contract of the age. It is a job in which many able men have had a hand. Pharaoh tried it, and came to an inglorious end. Nebuchadnezzar undertook it, and signally failed. Herod, Pontius Pilate, Nero, Trajan, Hadrian, Diocletian, Julian the Apostate, Celsus, Porphyry, and a host of other men, of high and low degree, have done their best to overthrow the Book of God; and there have been some men of learning and of eminence who have lent a hand to accomplish the result; but still the work remains undone.

Men have striven to overthrow the Bible by the teaching of science, but the world has had no science outside the influence of the Bible, and a multitude of the ablest scientific men yet believe in God and His word. Where is there a scientific man who has not received his education under the light of the Sacred Scriptures? Where is there a scientific text-book written by

one of the followers of Mohammed, Buddha, Confucius, or Zoroaster? What science have non-Christian nations to offer for our acceptance? Is it the Hindu science, which teaches us that rain is caused by a celestial elephant squirting water with his trunk? that the earth is circular, consisting of seven concentric islands, separated and surrounded by seas of salt water, sugar-cane juice, rum, and melted butter, the human family occupying the centre of the whole? Is it the science of Greece, which loaded the heavens and earth upon the shoulders of Atlas, who stood on the back of a turtle which had "no visible means of support"? Is it the science of the Chinese, who, after three thousand years of agnostic civilization and education, stand where they started, in mental, moral, and spiritual stagnation, and who object to telegraphs for fear the wires will interfere with the spirits of their dead friends?

If true science is really opposed to the Bible, surely we ought to be able to find, somewhere in the broad world, a scientific man who has not been educated in Christian schools and trained under the influence of the Holy Scriptures. But when we get outside the influence of the Bible, we find ourselves not only beyond science, but beyond railroads, printing-presses, steamships, locomotives, telegraphs, telephones, and everything else which accompanies scientific investigation and civilized life. True, some learned men assail the Scriptures, and, though educated in Christian schools, try to kick down the ladder on which they have climbed up; yet there are more learned men who still believe the Bible, and the work of its destruction still remains unaccomplished.

A book which needs to be exposed, demolished, and refuted so many times must have strange characteristics. If the gospel were a fable, it would have been exploded long ago. If the Bible contained only dreams and fancies, it could not have survived the ordeal of criticism through which it has passed. Man after man has assailed this book with arguments, with insinuations, with misrepresentations, and with falsehood, but it still stands firm, its walls buttressed with the broken and demolished theories of men who have butted against it, as night birds dash themselves against a lighthouse. The keenest criticism of the ages only scrapes the barnacles from the hull of the vessel, and the sharpest investigation only scours the rust from the sword of the Spirit. After one thousand eight hundred years of sceptical assault the book still remains, and the men who are now labouring to destroy it may, as well undertake

to demolish the pyramids of Egypt with a tack-hammer. Infidels die, but this book still lives. Scoffers fade like the flowers, and wither like the grass, but above their graves this book marches triumphantly on, and on its pages we read in characters of light, "The grass withereth, the flower fadeth, but *the word of our God shall stand forever.*"—*Selected.*

Wake Him Up

CHRIST JESUS seeks by every means, and in every way, to save the sons of men.

First of all, Christ shows men their danger. No man seeks salvation till he knows the need of it. A man slumbers in a burning building. He is secure. Around him flames hiss and coals crackle; above him clouds of lurid smoke and flame rise on the midnight air; but he is sound asleep, and wrapped in pleasing dreams. The first step toward saving him is to wake him up. Cry, "Fire!" Burst open the door! Break the windows! Do anything; only wake him up! Let him know that the flames are about him; that there is not an hour between him and death; and then he may be saved. And there must be urgency and earnestness here. The man may say, "A little more sleep;" but we must not let him sleep; we must arouse him at all hazards, that he may fly for his life.

The storm is abroad in its fury. The deep is moved and tossed in terrible commotion. Mariners are watching every chance and way of escape; but one man lies asleep in his berth. If we would save him we must awake him to know his danger.

A man takes poison by mistake. He feels strangely, but knows nothing of his real peril. Convince him that he has drunk a deadly poison, and he flees to find an antidote at once.

A man has consumption. The disease is insidious. The pain is trifling; he feels a little weak, and a little faint, but it is only a temporary infirmity. He resists the conviction that comes to his heart that this may be a serious matter. He rejects the advice of friends. He feels secure till it is too late, and his fate is fixed. But if that man can be convinced that he is on the high road to death, then there is some hope that he may turn and save his life.

The great danger of sinners is their unconsciousness of their condition. Christ's work in saving them is to make them know this solemn fact; that except they repent they shall perish; that His word shall judge them at the last

day; that without Him they cannot have peace now, nor life eternal in the world to come; that they are under condemnation, under wrath, under the curse; and that unless they believe in Him they must perish forever.

So by His solemn testimony concerning man's lost and perilous condition, unwelcome though the testimony may be, and by the earnest and affectionate urgency with which He reiterates His warnings and admonitions, Jesus Christ saves those who heed His solemn words.—*Selected.*

Choosing a Vocation

It is very certain that no man is fit for everything; but it is equally certain that there is scarcely one man who is not fit for something which nature plainly points out to him by giving him a tendency and propensity to it. I look upon common sense to be to the mind what conscience is to the heart—the faithful and constant monitor of what is right or wrong. And I am convinced that no man commits either a crime or a folly but against the manifest and sensible representations of the one or the other. Every man finds in himself, either from nature or education—for they are hard to distinguish—a peculiar bent and disposition to some particular character; and his struggling against it is the fruitless and endless labour of Sisyphus. Let him follow and cultivate that vocation; he will succeed in it, and be considerable in one way at least; whereas, if he departs from it, he will at best, be inconsiderable, probably ridiculous.—*Lord Chesterfield.*

Money or Freedom

MONEY enters into the scheme of life in two different characters. A certain amount, varying with the number and the empire of our desires, is a true necessity to each one of us in the present order of society; but beyond that amount, money is a commodity to be bought or not to be bought, a luxury in which we may either indulge or stint ourselves, like any other. And there are many luxuries that we may legitimately prefer to it, such as a grateful conscience, a country life, or a woman of our inclination. Trite, flat, and obvious as this conclusion may appear, we have only to look around us in society to see how scantily it has been recognized; and perhaps even ourselves, after a little reflection, may decide to spend a trifle less money, and indulge ourselves a trifle more in the article of freedom.—*Selected.*

SEEN THROUGH OTHERS' EYES

Summed Up

"WHAT is the secret of success?" asked the Sphinx.

"Push," said the door bell.

"Keep cool," said the ice.

"Never be led," said the pencil.

"Be up to date," said the calendar.

"Run along somehow," said the eraser.

"Be sharp," said the knife.

"Never lose your head," said the barrel.

"Strive to make a good impression," said the seal.

"Make the most of your good points," said the compass.

"Oh, shut up, you people!" cried the door, petulantly. And then there was deep silence.—*Selected.*

Escaping Payment

UNLESS reparations are lightened, said an eminent authority at the dinner of the Economic Club in this city the other night, and we "rebuild that complex economic machine destroyed by the war and the treaty," various ills will come upon us. This is doubtless true; but one of those ills, according to the speaker, is that "the standard of living in most parts of the world would have to be radically reduced."

Is there any way to prevent that? Cancel debts, reduce reparations, make an international loan, rebuild the complex economic machine—do what you please, but the fact will remain that much of the world's wealth was destroyed by the war. It was not transferred from one class or one nation to another, but was destroyed. Cities were burned, farm lands were devastated, millions of able-bodied men were killed. Cut down national budgets by reducing armies and paring government payrolls, yet in every country of Europe there will still be enormous bills for pensions to the disabled and to the families of the dead, as well as for interest on government bonds. What was paid for munitions that were shot away will be a total loss. Some of it came out of the accumulations of the past, but most of it must come out of the savings of the future. The standard of living, for most people, is reduced already; and it will

have to stay reduced till the war is paid for.

Almost all Danish labour is locked out because it will not take a cut in wages; the leading industries of Czecho-Slovakia are having strikes for the same reason. Labour, naturally, objects to a reduced standard of living. The rich, the honest rich, have been deflated; as for the poor old middle class, it was deflated some years ago and has been flat ever since. Labour, too, must come to it; all the economists in the world can't save our old standard of living when the wealth is no longer here.—*New York Times, March 26, 1922.*

The Ten Commandments Must Not Be Broken

ADDRESSING the congregation on Sunday morning on the ten commandments of God, Rev. Father Chisholm, of St. Mary's Church, explained that it was quite as essential to keep each one safe and unbroken as it was for them to keep the vital organs of the body in perfect condition. He added that if one of the necessary parts of the human body were broken it would result in death, and that the same could be applied to the breaking of one of the commandments of God. This would result in the death of the soul.

He spoke of the young man who approached Christ and asked Him, "What must I do that I may have life everlasting?" and Christ answered him, saying, "If thou wouldst enter into the kingdom of heaven, keep the commandments."

Having faith in Christ and yet not doing His divine will, would, Father Chisholm stated, do the person no good, because no man could have faith without good works, adding that faith is a virtue by which we believe all that God has taught and by which we do all things that God has willed.

When Christ came to earth, the speaker stated, He did away with some of the Jewish laws, but He kept the commandments which had been given to Moses on Mt. Sinai by His heavenly Father. He further stated that any human law which opposed the ten commandments in any way was unjust to God's will, because in everything God's word should come first. The substance of the ten commandments

boiled down, he explained, was given by one of the prophets, who said: "Avoid evil and do good."

The observance of the commandments, he remarked, is as binding on us today as it was when they were first made, and the reasons for obeying the commandments are mainly two: First, because they are the will of God; and, second, because by keeping them we show our love for God and all that which is holy. We are commanded to love God with our whole soul and our whole mind. God provided the love for us when He died on the cross to save mankind, and the least that one of His children could do in return for this greatest sacrifice of all time was to keep His commandments.

"The people of the world today," explained the speaker, "cry out that the commandments of God are hard to keep, as they crave the pleasures of the world and are too weak to resist them. God made those commandments, and we must keep them just the same as we must keep the laws of the country. If we break any human laws we must suffer for our acts, and so it is with the laws of God; if we break His laws we must pay for our deeds sometime.

"Even nature is guided by law. The sun rises in the east every morning and sinks in the west at night; the seasons follow each other year in and year out in the same order; night follows day. There are laws for individuals, societies, organizations, and nations, and if these were not respected in every way it would cause revolt and warfare."

Concluding, he stated: "The observance of these commandments will gain for us glorious and immortal fame and prepare a seat for us in the kingdom of heaven for all eternity. 'If thou wouldst enter into the kingdom of heaven, keep My commandments.'"—*The Free Press, London, Ont., Jan. 30, 1922.*

The Tyranny of the Majority

ALEXIS DE TOCQUEVILLE, the French economist, who in the first half of the nineteenth century was commissioned to survey democracy as it exists in the United States, in his comments, says:

"The greatest danger to liberty in America is in the omnipotence of the majority. A democratic power is never likely to perish for lack of strength or of resources, but it may very well fall because of the misdirection of its strength and the abuse of its resources. If ever liberty is lost in America, it will be due to the oppression of the minorities, which may drive them to an appeal to arms. The anarchy which must then result will be largely due only to despotism."

Written nearly a century ago, no thinking man of today can consider this sentiment as less than a prophecy. It is true the United States has survived several periods when the tyranny of the majority has seemed almost intolerable, but never before has there been such a dearth of defenders of individual rights. The right of personal opinion and its expression is challenged by the majority. Proscription is rampant. In moral questions despotism on the part of officers of the law is applauded. The courts are filled with satraps of the intolerant majority.

There is need for an awakening to the fact that our liberties are in danger. The growth of radicalism has its origin in the oppression and suppression from a government sustained by a bigoted majority blind to their own interests.

Since the days of Adam, the question of how far one man is his brother's keeper has been one of controversy. Late years have been characterized by organized society's taking over more and more the regulation of the individual's conduct. Public officers, quick to sense the fact that the majority stands for a close control of individual actions, have gone sled-length in paternalism. Bureaucracies, far beyond the wildest dreams of a few years ago, have grown up. The idea of freedom itself has changed from a belief that the individual is entitled to work out his own destiny with the least necessary government, to a belief that the ramifications of government must be infinite that the individual may have a proper "freedom." The first belief grew out of a confidence in democracy; the second, whether its supporters will confess it or not, comes from a vast distrust in democracy.—*Dearborn Independent, April 8, 1922.*

GIVE me the man who can hold on when others let go; who pushes ahead when others turn back; who stiffens up when others weaken; who advances when others retreat; who knows no such word as "can't" or "give up;" and I will show you a man who will win in the end, no matter who opposes him, no matter what obstacles confront him.—*Selected.*

"THE man who wins is the man who stays
In the unsought paths and the rocky ways,
And, perhaps, who lingers, now and then,
To help some failure rise again.
Ah, he is the man who wins!"

—*Selected.*

NEWS NOTES

—Automobile-making ranks first among the industries of Italy.

—There are now more than seven hundred thousand radio receiving outfits in the United States. Nine months ago there were fewer than fifty thousand.

—A ton and a half of stone taken from the Culebra Cut, Panama Canal, is to be erected as a monument over Theodore Roosevelt's grave at Oyster Bay.

—After lying exposed to the weather in the mountains of British Columbia for ten years, a gold watch was found recently by a mountain climber and restored to its owner, who declares it to be running and keeping perfect time.

—Napoleon's original tomb on St. Helena has fallen into disrepair since the body was removed to the Invalides in Paris eighty-one years ago. This tomb is down in a deep corner of a valley, with just a slab covered with dirty whitewash to mark the spot. There is no inscription on the slab.

—The largest sailing ship afloat is under the French flag, commanded by a Breton captain. The liner "La France" is a steel boat 418 feet long, and 5,633 tons burden. It is a five-master, hoists 30 sails, carries a crew of 54, and its best fair-weather run is 322 knots.

—An old apple tree, the oldest on the Pacific Coast, is located in Vancouver, Washington. When but a seedling it was brought to the mouth of the Columbia River by employees of the old Hudson's Bay Company, one hundred years ago next March. This patriarchal tree is still bearing delicious fruit.

—The sea otter, once almost extinct, is again inhabiting the sea-kelp beds on the Aleutian Islands. These animals, driven from the Aleutians a generation ago, took refuge on uncharted reefs south of the Commander group and increased, and are now making their way back to the old grounds on the West Alaskan coast, where there is abundant food and shelter. Like the fur seal, the pelt shimmers like ebony, showing silver when blown open. They measure six feet in length, have a beaver-like face, cat's teeth, and webbed feet.

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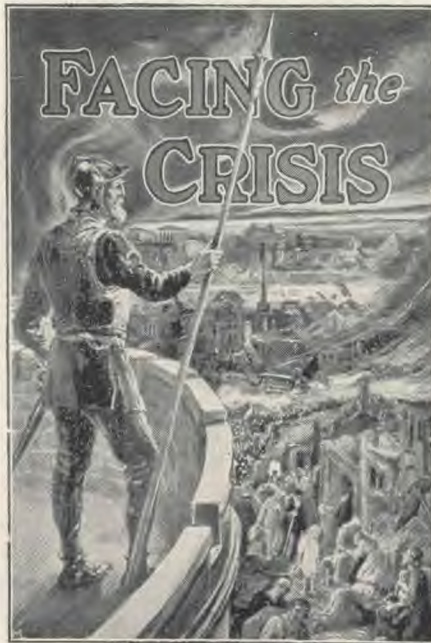
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—The belt buckle of a Hessian soldier who took part in the Revolutionary War, was discovered recently on the site of an old Revolutionary hut cantonment. This buckle is in a perfect state of preservation. It is of bronze, engraved with the monogram "F. F." surmounted by a crown with ermine tails below. Evidently the F. F. stands for Fuerst Frederick, the regiment of the Hessian army which was brought over to fight Washington's troops.

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