

The Canadian
A. G. Danneberg
Watchman
Magazine



MOTHER (See page 1)

What Is a Minority?

WHAT is a minority? The chosen heroes of this earth have been in a minority. There is not a social, political, or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient sufferings of the minority. It is the minority that have vindicated humanity in every struggle. It is the minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world. You will find that each generation has always been busily gathering up the scattered ashes of the martyred heroes of the past, to deposit them in the golden urn of a nation's history. Look at Scotland, where they are erecting monuments—to whom?—To the Covenanters. Ah, they were in a minority. Read their history, if you can, without the blood tingling to the tips of your fingers. These were the minority that, through blood, and tears, and bootings, and scourgings—dyeing the waters with their blood and staining the heather with their gore—fought the glorious battle of religious freedom. Minority! if a man stand up for the right, though the right be on the scaffold, while the wrong sits in the seat of government; if he stand for the right, though he eat, with the right and truth, a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while falsehood and wrong ruffle it in silken attire, let him remember that wherever the right and truth are, there are always

“Troops of beautiful tall angels”

gathered round him, and God himself stands within the dim future, and keeps watch over His own. If a man stand for the right and the truth, though every man's finger be pointed at him, though every woman's lip be curled at him in scorn, he stands in a majority; for God and good angels are with him, and greater are they that are for him than all they that be against him.—*John B. Gough.*

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Editorial Comment

"But Only One Mother"

Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one *mother* in the whole world.—*Kate Douglas Wiggin.*

Inspiration

If the Bible prophets were not inspired of God, and if their messages were not the result of supernatural revelations, will some one please volunteer to tell us how they were able so accurately to foretell thousands of years in advance of their fulfilment, the events of our day and age? Nearly three thousand years ago Daniel was led to write of an age yet future in his day, to be characterized by wondrous activity in travel and increase of learning: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. It was evidently not in sight or suggested by any developments in his own lifetime, and he expected to go to his grave without seeing any indication of its fulfilment.

When it did come it would mark the "time of the end." And Daniel is not the only one who wrote messages that were specifically declared to be for generations yet unborn when the message was recorded. David, in speaking of the coming of the Lord in glory, says: "This shall be written for the generation to come: and the people which shall be created shall praise the Lord." Ps. 102: 18. Not only did Daniel die without seeing any indication of a coming fulfilment of his prediction, but generation after generation passed away without any marked increase in knowledge. Mechanical progress did not come as a result of slow evolutionary processes. The wisest men living a century ago had little or no inkling of the marvellous changes that modern discoveries and

inventions have brought about. Civilization had seemed to move almost on a dead level for thousands of years. Then all of a sudden there came a great awakening of mental activity, an age of discovery, rapid transport, and increase of knowledge of all kinds: an exact fulfilment of Daniel's prophecy that had lain dormant so long that it was almost forgotten.

And as a further and, if possible, an even more striking fulfilment of the words recorded so long ago by the Hebrew prophet, the age of the increase of knowledge is also the age of Christian missions. The church is led to raise the slogan, "The gospel to all the world in this generation," and to pour out her best in men and means into the heathen world. This is an age, too, of revival of the "blessed hope" in the second coming of Christ and of the proclamation of the glad warning message of the imminence of His coming to every kindred, nation, tongue, and people. And still more conclusive and interesting to the student of Daniel's prophecy, the material discoveries and inventions foretold by God's prophet provide the very conditions necessary to the speedy world-wide proclamation of the "time of the end" which was to be characterized by the long-delayed "increase of knowledge." Moreover, the fulfilment of prophecy is set forth by the prophets themselves as the strongest and most convincing evidence with which to meet the attacks of doubt, scepticism, and infidelity:

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. . . . Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come." Isa. 41: 10-22.

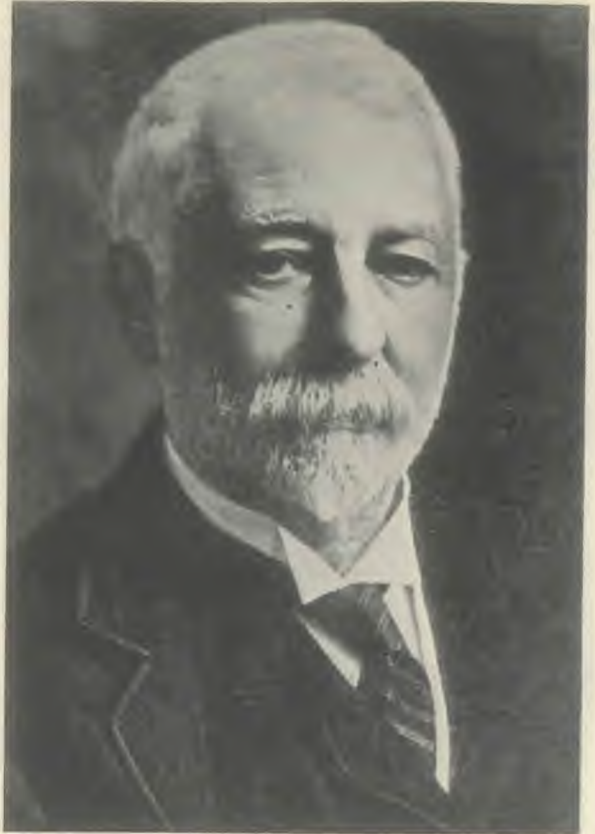
Again we ask, Where is the wavering believer or doubting sceptic who can meet the challenge of fulfilled prophecy? If civilization had developed steadily and uninterruptedly upward during the centuries to a climax, then analogy

would lead us to reason that it might decay gradually. But as the "time of the end" began with dramatic suddenness, so reason would incline us to expect that the age would end suddenly and dramatically.

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What Is the Matter with the Dominion Lord's Day Act?

VICTORIA, B. C., has had a spirited agitation over the question of Sunday closing and particularly in regard to the application of the Dominion Lord's Day Act to the provinces. The "blue law" agitators in Victoria met with a deserved setback; and during the agitation, principles were emphasized which should be more widely studied. As might be expected of a civil law that invades the sacred realm of religion and which seeks to "impose a code of conduct on mankind for one day in the week," it works whenever its enforcement is sought, to the dissatisfaction of both its friends and its foes, and serves no useful purpose. In Victoria the mayor was in favour of enforcement of Sunday closing, and the city council was divided but mainly opposed to enforcement. The police commissioners gathered evidence and laid complaint in no less than one hundred and forty cases of alleged violation of the Sunday-closing law. When they appealed to the attorney-general of the province for authority to prosecute under the Lord's Day Act, he granted fiats in three cases. In the meantime the citizens had become thoroughly aroused, and protested vigorously against the prosecutions. An unofficial plébiscite resulted in a ten-to-one vote against what they denominated "Blue Sunday." Legal opinion seemed



Hon. W. S. Fielding, Minister of Finance, Canada

to be divided as to whether the Dominion Lord's Day Act could override local public opinion and provincial regulations, and a long fight in the courts with a final appeal to the privy council seemed probable. In the event of such an appeal the Lord's Day Alliance has every reason to fear that the decision would be that

the Dominion Lord's Day Act is contrary to British constitutional guaranties of the rights of minorities in both its civil and religious aspects. In a timely editorial on Magna Charta, the editor of the *Daily Colonist* says:

"The history of England, and of the countries that her sons and daughters have peopled has been the story of the struggle for the maintenance of free institutions and the preservation of the liberty of the subject so long as he is in no respect a menace to the state. That struggle goes on all the time against the attempts to impose restrictions. It is fitting in these days to recall the Magna Charta of the race and to remember the warning of Junius to the English nation that 'the laws which protect our civil rights grow out of the



Mr. and Mrs. Winston Churchill

constitution, and they must fall or flourish with it.' In all ages there are those who are attempting to undermine the constitution and who believe that they are fitted to bring into force a new outline of legal government. They are revolutionaries in thought if not in act, inasmuch as they despise the greatest human law of all, and that is experience. The English-speaking peoples cannot too often reaffirm their political, civil, and religious rights which have been evolved through the centuries, for they are built up on the doctrine of a free state and the protection of the liberty of the individual. These are the thoughts which should be impressed on the people in any commemoration of the anniversary of Magna Charta. Those thoughts are inherent, but they will bear reiteration as long as the race endures."—*Daily Colonist, Victoria, B. C., June 9, 1922.*

The controversy as far as Victoria is concerned, for the present at least, was brought to an abrupt close by the decision of Magistrate Jay, handed down June 13, dismissing the charges against the defendants in all three cases prosecuted under the Lord's Day Act. In his preliminary remarks leading up to his decision, Magistrate Jay said:

"My construction of the Federal Act is that it was an attempt to enact generally prohibitive legislation with regard to the proper observance of Sunday or the Lord's Day for the whole of Canada. But that recognizing the different circumstances, habits, customs, and religious beliefs which prevailed in the several provinces of the Dominion, Parliament determined to delegate to each provincial legislature the power to declare that any act or thing prohibited by the Dominion Act might be exempted from the operation of such act and permitted to be done by provincial legislation existing at the time the Federal Act came into force or subsequently enacted."

Then after reviewing the arguments of counsel and citing various authorities and precedents in British Columbia, the magistrate dismissed the charges. No right-minded person will deny the benefit of one day of rest in every week provided the day is spent in physical and spiritual recuperation. God's law is all the warrant a Christian needs. But compulsory idleness of all on Sunday is quite another thing. Experience shows that such laws do not tend to improve the peace and moral tone of the community, because lawless people can be just as foolish and immoral on Sunday as on any other day and enforced idleness on Sunday gives enlarged opportunity to the law-

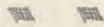
less. The trouble with all civil Sunday laws is that they have their root in religion, and no one can be compelled to be religious and ought not to be made to appear to be what he is not. Furthermore, Christians have never been fully agreed as to what constitutes a proper observance of Sunday, and the New Testament does not specify. A reputable minority of the Christians observe Saturday, the seventh day of the week, as the Sabbath. Protestants and Roman Catholics have entirely different ideas about the proper observance of Sunday, and changes in living conditions brought about by modern conditions have modified many traditional ideas. Civil law must tread softly where it approaches the realm of conscience. The wisdom of our Saviour in His



A SOUVENIR FROM PRESIDENT HARDING

The written inscription explains its purpose: "To the Canadian Members of the International Joint Commission [on waterways] with gratitude for every action which enhances the cordial relations of the Dominion of Canada and the United States.—WARREN G. HARDING."

reply to the Pharisees is fully justified by human experience: "Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21.



"Deceiving, and Being Deceived"

SUCH are the words of the apostle Paul in portraying the dangers of the "last days:"



Sir Arthur Conan Doyle

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.

The following account of the marvellous demonstration of a man professing occult power, appeared in the *Winnipeg Tribune* of June 5, and is only a sample of what faces newspaper readers everywhere in our day. We copy the report as it appeared, without any verification of the truth of the story:

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"Doctor with Occult Power Finds Needle Hidden in Jerusalem"

LONDON, June 3.—To find a needle in a haystack is popularly supposed to be a feat so difficult that the odds against its successful accomplishment would be something like a million to one. Yet a feat that to the ordinary man would appear, if anything, still more difficult, recently has been accomplished in Jerusalem, according to newspapers published there. It was nothing less than the finding of a needle hidden in Jerusalem, and with no clue to its whereabouts of which the five senses could take cognizance, except that it was hidden 'somewhere' in the city.

This was done by Dr. Hanossen, who claims to be possessed of something more than the usual five senses, and to be endowed with a mysterious 'psychic' faculty by means of which he can read thoughts and find out things that cannot be discovered by means of mere sight or hearing. The finding of the needle was accepted as the proof of his claim, and he was awarded £100. He found the needle within twenty-five minutes, excluding the time taken to reach the place of concealment.

Experimenter Guarded

A committee was appointed to supervise the test and to see that there was nothing of a 'put-up job' about it. The committee consisted of several journalists, some policemen, and an expert in nervous diseases. Dr. Hanossen was secured in a house and a guard placed over him. Then the members of the committee set forth in motor cars, one of them carrying the needle.

Several streets of Jerusalem were traversed. Cars and drivers were changed on the way, and then, by a circuitous route, the lunatic asylum was reached. There, behind a portrait of Sir Herbert Samuel, the needle was hidden. Then the committee returned to the house in which Dr. Hanossen had been left and released him.

Follows the Needle

In a motor car, accompanied by the committee, he started out to find the needle. In the course taken the driver followed his directions. After passing through many streets, Dr. Hanossen left the car and proceeded on foot to the asylum. Arrived there, with hardly a moment's hesitation, he made for the portrait and found the needle.

The proceedings aroused enormous interest in Jerusalem. A crowd of several thousand persons awaited the result of the test and cheered when Dr. Hanossen's success was announced.

For those who are not protected by the knowledge of our Saviour's warnings, such demonstrations are a source of great perplexity and lead many into the pitfalls of error. The world in general takes no account of the fact that the spirits of devils can work miracles. In considering demonstrations it is wise to inquire as to the source of the manifestation as well as in regard to the reality. A message over the phone may be plain enough, but we



Camille Flammarion, famous French scientist, at eighty years of age. He has devoted more than sixty years to the study of astronomy.

always want to know who is speaking at the other end of the wire. "Prove all things; hold fast that which is good." Here are a few of the guide-boards set up for the direction of Christian pilgrims beset by last-day delusions:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:1, 2.

"There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matt. 24: 24-26.

During the last fifty years, we

have been surprised so often by the accomplishment of what had appeared to be impossible, that even the most conservative men hesitate to set any limits to the possibilities of human accomplishment. The fakir easily deceives our senses, and the Spiritist claims powers that set at naught all known natural laws. Not many years ago scientific men barricaded themselves behind materialistic walls and scoffed at the idea of psychic phenomena. They relegated witches, ghosts, and haunted houses to the realm of imagination. But the ghosts and professed communication with the dead have come back, and science seems as powerless to meet the issue as the common people. If some one claims to have received a message from Mars, or a communication from a dead friend, science only answers weakly and uncertainly: "Maybe so; I don't know. We will wait for proof."

This brings in a most remarkable and bewildering situation, and many people are inclined to place spirit manifestations and radio development on about the same plane, simply because both stagger their powers of reason. It was recently reported that even Sir Conan Doyle, having found the responses from the spirit world unsatisfactory, is inclined to turn to the investigation of radio possibilities. If that is so, he has chosen a more promising field than the dark séance chamber and the messages of the spirit medium. Faith in God and in the Bible as the word of God is the only sure way of discerning between truth and error. "Take heed that no man deceive you."



Radio station in your automobile the newest invention. Listen in while driving car.

*The Fall
of Man*



*The First
Advent*

The Deluge

*The Second
Advent*

Four Great Crises in Earth's History

ALEXANDER RITCHIE

Crisis III: The Advent of a Divine Redeemer



AFTER the flood, the sons of Noah naturally became the progenitors of all the postdiluvian nations. The Bible says:

"The sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These

are the three sons of Noah: and of them was the whole earth overspread." Gen. 9: 18, 19.

During the first three centuries following the flood, the descendants of Noah so far departed from their proper allegiance to the God of their fathers that, contrary to the Lord's wise plan for the peopling of the earth, they gathered together, with the intention of executing another such plan as that of Cain, the first incorrigible rebel and murderer. "They said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11: 4. As the proud builders proceeded with their scheme, "the Lord came down to see the city and the tower, which the children of men builded." By confounding their language, so that they could not understand one another's speech, "the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." Verses 7, 8.

They called their glorious tower "*Babil*"—the gate of God: but God called it "*Babel*"—that is, "confusion."

Soon, from among the scattered tribes of the earth, there arose one who was bold enough

to return to this same spot and renew the work of building there a great city. Of him we read:

"Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel [marginal reading, "Babylon"], and Erech, and Accad, and Calneh, in the land of Shinar."

Out of that land he (Nimrod) went into Assyria, and "buildest Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city." Gen. 10: 8-12, with marginal rendering.

This man Nimrod was not only the first builder of great cities, but he was also the first real king among men. Before his time those who ruled over their fellow-men, only claimed to be the "viceroys" of God, the lawful King of the earth. But Nimrod arrogated to himself the awe-inspiring title of "the king." His very name, "Nimrod," signifies "the extremely impious rebel;" for he virtually set himself in the place of God before the men of his generation.

Thus by his arrogant example men were drawn farther away from God, and were led to surrender their conscience and will to the direction of an erring fellow-mortal. By the time Abraham was born, only about three centuries after the flood, the knowledge of the true God had again, as before the flood, grown dim among men.

Abraham's own parents and relatives were

idolaters (Joshua 24:2, 14), and by the time he was seventy-five years of age, the Lord called him to come out from among his idolatrous kinsfolk, that He might educate him to become a pure worshipper of the only true God. Gen. 12:1-4.

"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." Isa. 51:2.

Under the leadership of men of Nimrod's type the people of all nations were led away from subjection to God, into the most demoralizing forms of idolatry. Among the early Babylonians, the Elamites, the Assyrians, the Egyptians, and the Hittites, who were the dominant peoples of the ancient world, sun worship in its various forms was the established religion. Abraham was chosen to be the head of a line of people who were to preserve a knowledge of the true God among men. Through this chosen people, God also designed to send His only Son into the world as the Redeemer. But, so infectious is the power of evil, in a few generations the chosen people themselves, while down in Egypt in contact with idolatry, almost lost the knowledge of Abraham's God.

In due time, God delivered them by the hand of Moses, and established them in the Promised Land. But here again, in prosperity they forgot the God of their fathers, and united with the heathen around them in licentious idolatry. The Bible says:

"Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel." Num. 25:1-3.

The very kings of Israel and Judah—Solomon, Jeroboam, Ahab, Manassch, Jehoiakim, Zedekiah, and others—led the covenant people into every kind of horrible idolatry and wickedness. Israel sank so low that the Bible says of them:

"They built the high places of Baal [i.e., the sun god], which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech." Jer. 32:35.

Left to themselves without God, men become dark, and bestial, and cruel; and David refers to the

horrible practices in his time that accompanied this Molech worship. With the pen of inspiration he testifies: "The dark places of the earth are full of the habitations of cruelty." Ps. 74:20.

The great empires of the heathen world,—Babylon, Medo-Persia, Greece, and Rome,—each in its turn, gave their full power to the perpetuation and spread of idol worship, and each in turn reaped the sure harvest of vice, and wickedness, and decadence.

In Greece, the greatest and most learned philosophers who taught the people religion and morality, could rise no higher in their conceptions of Divinity than to set before the people gods of whom Seneca declared that "no other effect could possibly be produced than that all shame on account of sin must be taken away from men if they believe in such gods." To the cultured Athenians, the only true and living God, the Creator of all things, was "the Unknown God." Acts 17:22, 23.

As a consequence of their ignorance of the Pure and Holy One who inhabits eternity, the Grecians invented gods to their own liking, and endowed them with their own carnal attributes. In Athens there were so many of these home-made gods that a certain Roman writer declared it was easier to find a god there than a man. And the art in which this people



A simple yet thoroughly effective home-made loud speaker is pictured here. Any one can make this in a few minutes, according to the Kadel & Herbert News Service, as follows: Lay one of the receivers of your head set on the table, face up. On top of this place anything in the shape of a toy tin horn, but hollow throughout. Then unscrew the electric light bulb from your table light and place the reflector over the horn or tin cylinder, as shown in the photograph. Then tune in and listen. The result will surprise you.

gloried, was only another means for the encouragement of shameless immorality.

Rome "had drenched the earth with blood" in the efforts of her various military leaders to obtain the coveted prize of universal power. Religion, in the sense of moral accountability to a higher power, was practically dead. Philosophy was the favourite study of a comparatively few of the larger-minded men. But even the best school of philosophers—the Stoics—taught that the highest virtue was resignation to fate. Another popular school—the Epicureans—freely taught that self-indulgence was the highest end. Julius Cæsar, in a speech in the Senate with reference to Catiline and other conspirators, declared that there was no such thing as a future life. He opposed their execution, as an easy escape from just punishment, and said: "Death is a rest from troubles to those in grief and misery, not a punishment; it ends all the evils of life, for there is neither care nor joy beyond it."

With such opinions held by the highest men in the state, we need not wonder that morality and religion were entirely unrelated in the Roman mind.

With nothing in their religion, their philosophy, or their code of morals to lift them above the corruption of the natural heart, we need not wonder that one writer says of them, "Callousness to human suffering was a Roman virtue."

In the days when Rome was mistress of the

world, the learned apostle Paul testified that the people of that empire were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents," etc. Rom. 1:29, 30.

The world was so vile, so diseased, so absolutely rotten, that doubtless even the devil himself expected that God would sweep away the human race in its corruption, as He did in Noah's day. But He did not. Instead, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus was born in Bethlehem of Judea. The Prince of Peace was sent to earth with a message of mercy and healing. He healed the sick; He fed the hungry multitudes; He raised the dead; He forgave men's sins; He preached the gospel of God's love for fallen man. He lived a blameless life; He offered men eternal life if they would trust and obey Him. And then He died for every son of Adam, and paid the debt for every bankrupt sinner. Having given His life for the redemption of the race, He rose triumphant from the grave, showed Himself repeatedly to His disciples for forty days, and then ascended before their wondering eyes to His Father's throne, leaving behind Him the precious promise, "I will come again."

Vancouver, B. C.



Scene near Joppa, Palestine

A True Book



ONE proof that the Bible is a true book is seen in the character of the men whom it describes. They are true men; not fancy sketches, but men of real flesh and blood. We find none of those faultless specimens of humanity—the product of modern biographical skill—which, by judicious omissions and careful colouring, present us with saints after a pattern unknown to most men who tread the common walks of life. The men whom the Bible reveals are *real* men, with human hearts and human hopes, human sins and human sorrows, human faults and human follies. If the Bible were a fiction, it would be filled with stories of immaculate saints and unmitigated sinners, drawn by some artist's master hand. We find no such misleading pictures. We find real and lifelike characters; men of like passions as we are; men whom no writer of fiction would have thought of describing.

Imagine a mere religious romancer concluding the history of Noah, the survivor of the deluge, with the account of his vineyard, his wine, his intoxication, and his nakedness. Imagine an idealist sketching the overthrow of Sodom and Gomorrah, and then leaving Lot, the hero of the story, covered with drunkenness and disgrace. Imagine a modern biographer describing a king chosen of God as a man after His own heart, and yet portraying him, after his accession to power, as stained with lust, adultery, and blood-guiltiness. Imagine a novelist painting the wisest of men descending from his high estate to grovel in sensuality, to countenance idolatry, and build temples to the cat-headed idols of his heathen wives. Imagine the founders of a fictitious religious system depicting the apostles of the new faith as, one of them betraying his Master for thirty pieces of silver, another denying Him at the questioning of a servant girl and swearing that he never knew Him, and all the rest forsaking Him and fleeing in the hour of His supreme peril. Men do not write fiction that way.

All these and other incidents show that the writers of the Scriptures were relating *facts*, instead of constructing fictions. The Bible says, "All have sinned, and come short of the glory of God;" and its best men are seen to be marked with human frailty and human imperfections. Abraham deceives; Lot becomes drunk; Jacob drives sharp bargains; Moses is angry and speaks "unadvisedly with his

lips;" Aaron yields to the people, and sets up the golden calf; Miriam murmurs and is smitten with leprosy; Samson, giant as he is, loses his locks and his strength in Delilah's lap,—and so the whole history is the history of *real men*, lifted immeasurably above the idolatrous defilement and beastliness of the world around them, but still men who have human hearts and human frailties, infirmities, and sins. No writer of mere fiction would have constructed such an array of saints as the Scripture brings to our view. They are not even good examples for men to follow: and the Bible does not bid us to follow them; and yet they average quite as well as the saints, or the sinners, or even the infidels of the present day would if impartially described.

Since the Bible is a true book, and the men it describes are real men, it is as true in relation to us as it was in relation to them. It says that "all have sinned;" and we know that, so far as we are concerned, it tells the truth. It points out to sinners a way of pardon, of peace, and of redemption. It tells us how men, subject to like passions as we are, may yet be men of mighty faith, having fellowship with God, and prevailing in effectual and fervent prayer. It tells us how men who have sinned against the Most High may be cleansed from blood-guiltiness, and washed and made whiter than snow. It tells us how we, redeemed through God's mercy, may stand stainless as angels in the presence of the eternal King. Are we ready to heed its instructions and find life and peace in Christ the Lord?—*Selected.*

Some Day

SOME day all doubt and mystery
Will be made clear;
The threatened clouds which now we see
Will disappear.
Some day what seems a punishment,
Or loss, or pain,
Will prove to be God's blessing, sent
For very gain.
Some day our weary feet will rest
In sweet content;
And we will know how we are blessed
By what was sent;
And looking back, with clearer eyes,
O'er life's short span,
Will see with wondering, glad surprise
God's perfect plan;
And knowing that the way we went
Was God's own way,
Will understand His wise intent
Some day—some day.

—*Selected.*

Was Lazarus Conscious

FRED C. GILBERT

(A Converted Jew)



THIS is an age of discovery and invention. Without a doubt, more new things and new ideas have been produced during the last century than have been given to the world during the last six millenniums. Wonderful things have been brought to light within the last few decades, and repeatedly has the world been shocked and astonished at the marvellous things that have been given to the race.

Some strange phenomena have been produced which are a bit questionable. We do not doubt that the phenomena have actually existed; what we do mean is that we are sceptical as to the verities of the manifestations produced.

Science and religion have united in claiming they have discovered that when a person dies he is not really dead. We have always supposed, from the reading of the word of God, that when it says sin brings forth death, it really means what it says. James 1:15. The same Book also declares that when one dies, he is buried, and rests in the grave. Acts 5: 5, 6. However, it is maintained that when a person passes away by death he is not really dead. The body, or clay part of the man, ceases to function, and is no more able to perform its activities; but the man, the real inner being, the soul, does not cease to exist. It continues to live; it progresses; its existence is broader, greater, and more effective after it separates from the body than when it was active

in the body. It is stated by both religion and science that the discovery has actually been made that people do return after they die. They come back to their friends; they talk to them; they associate with them; they hold converse with their loved ones and with others. Some of the most able men, men of renown, scholarly and erudite men, claim to have evidence—which they have produced—that man does not die after he ceases to exist in this mortal state; and remarkable discoveries have been made in the realm of the spirit world that have startled the weak, astonished the strong, frightened the stout-hearted, and stunned the most sceptical.

Prove All Things

While these modern discoveries have an influence upon the ocular sense, can we find that these phenomena are verified and substantiated in the Book of God? We are admonished in the Bible not to believe everything we hear, nor even everything we may see; for man is quite liable to be deceived. A person may not always see the things he really thinks he sees. At times one may wonder why he is being stared at so peculiarly by another, when, upon close examination, he may discover that that particular person is not gazing at him at all. There is no doubt, however, but that some of these psychic phenomena are seeable, and many of the discoveries have some foundation. The question we wish to ask is: Do the Scriptures harmonize with any such discovery, and do we find any statement or statements in Holy Writ substantiating the fact that a person who has really been dead has returned to hold converse with the living in an immaterial form, separated from the body?

Competent Witnesses

The Bible tells us of people who died and were buried, and who returned to life again and actually held converse with their friends. Acts 9:37-41. Would it not seem probable, if the dead have consciousness after they cease to function, and are able to talk and to know and to converse, that somewhere in God's word it would be so stated? It is written that the Lord God will do nothing without revealing

While He Was Dead?

His secret unto His servants the prophets. Amos 3:7. Can we not locate some person who has actually died and been buried and been raised from the dead who really has expressed himself on this question? Has there not been some one who has fallen by death who had consciousness while in that death state and remembers that he had an existence while in the spirit world?

Lazarus the Friend of Jesus

The Bible relates the experience of a very dear friend of Christ's who was taken ill, and died. His name was Lazarus. John 11:1-14. The family lived in a town in Palestine by the name of Bethany, and whenever the Saviour passed that way the house of this family was His home. At the time of the death of Lazarus, Jesus was not anywhere near Bethany; He was a number of miles distant from that town. However, He knew the affliction that had come to the family, and He told His disciples that He was going to bring Lazarus to life. Verse 11. On reaching the edge of the town, He was met by one of the sisters of Lazarus, Martha by name, who told Him that He might have prevented her brother's death had He only been near at hand at the time of his illness. Jesus promised her that her brother should rise again from the dead.

Just before Lazarus' resurrection, Martha reminded Christ that her brother had been dead four days, and that doubtless decomposition had already commenced. The Saviour gently admonished her not to doubt or to question, for she would soon see the glory of God. After offering a prayer to heaven, Jesus looked into the tomb, and with a loud voice cried, "Lazarus, come forth." The Scripture says: "And he that was dead came forth, bound hand and foot with grave-

clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Verse 44. This man had died, and had been placed in a tomb in the ground, had rested in the grave four days, and was now called forth from his dusty bed.

Shortly after this most wonderful experience, a supper was given in honour of Christ, and Lazarus was an invited guest. It was a well-patronized gathering, and many had come to the town for the occasion. Large numbers came to see Christ, but the record states that "they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead." John 12:9.

Nothing to Tell

It was an interesting occasion. Many were anxious to see Lazarus. They wanted to look



The Tomb of Lazarus

at him, and see how he appeared after having actually been in the grave four days. We have no record of just what was said at that table; but without doubt many questions were put to Lazarus. Would it not be fair to think that if Lazarus had been conscious while he was dead, he would have said something about it? The question of the hereafter has been an interesting one for centuries, especially among the Jewish people. The Jewish rabbis and theologians had advanced many ideas about the condition of many people after they were dead; and the common folks held rather singular views on this subject. Lazarus was a Jew, like the rest of them; and it does seem as if he would have said something that would indicate he was conscious after he died, had such been the case. Furthermore, since he was a good man,—the Saviour recognized that he was,—he surely would have told his sisters what was transpiring in the spirit world, and had them tell their friends, that others might know something about this future state.

The Dead Are Unconscious

How long the supper lasted we do not know, but we are sure the people must have been together a number of hours, and we have not one recorded word that a single statement was made on the subject of Lazarus' knowing what was transpiring while he was dead, nor did he even hint that he knew of a thing transpiring while he lay in the grave.

And why?—Because there is no consciousness in death. Eccl. 9: 5, 6. The Bible is clear and explicit on this vital question. It says that when man dies, he lies in the grave, exactly as Lazarus lay in the tomb. Job 14: 10-13. He

ceases to breathe, and his memory and thoughts have perished. Ps. 146: 3, 4. What would be the need of Lazarus' sisters' feeling so badly about his death, if he could communicate with them, and be closer to them than when he was alive? Why should they feel so lonely and so sad if the death of their brother would mean so much more to his existence, and so much more to them? Human experience during the last six thousand years, testifies that death is a foe, an enemy, a destructive reaper, a ravager of homes. It brings tears and woe to the heart, and not happiness.

This discovery in the realm of the spirit world has no foundation in God. It is out of harmony with the word of God, with the experience of the human heart, and with all that the world has passed through during the past sixty centuries. The science is a false one, and the religion that teaches consciousness after death is not founded on a "Thus saith the Lord." The hope of again conversing with those of our loved ones who have fallen asleep lies in being ready for the coming of Christ in glory. At that time all who are in the graves and have died in the Christian's blessed hope, will hear His voice and come forth. John 5: 28, 29. They will sing the song of victory over death. They will be raised to immortality. They will be like the Saviour himself. What a glorious thought it is that we shall be able to talk with our loved ones, not in séances, but face to face; not in a dark room surrounded with shadows, but in the blessed presence of the Father, the Son, and the heavenly angels. This is the reasonable expectation of those who have faith in the Bible as the word of God.



Toronto's New Live Stock Arena, for Winter Use, Located on the Canadian National Exhibition Grounds

An Interesting Symbolic Prophecy



The Seven Trumpets



Stemple White



THE trumpet, in prophecy, signifies war and is the call to battle. Jer. 4:19-21; 1 Cor. 14:8. As the seven seals of the Revelation prophecy symbolically foretold the conflicts of the gospel church during the Christian era, so the seven-trumpet series of Revelation 8 and 9 symbolically foretold certain warlike elements that would break loose during the same period. This post-ascension-special Revelation of Jesus, which was given to John on lonely Patmos about the year 96 A. D., we are told in the very first verse, was to reveal "things which must shortly come to pass;" and each of these chains of prophecy reaches down to the second personal appearing of our Lord, who Himself thrice states in the last chapter of the book, as a climax to the fulfillment of all the lines of Revelation prophecy, "I come quickly."

The first four trumpets deal with the four barbarian raids that had so much to do with the overthrow of the Western Roman Empire; the fifth and sixth trumpets give a symbolical forecast of the rise, conquest, and decline of the Ottoman Empire; while under the sounding of the seventh trumpet the warring wicked nations of this world will meet their Waterloo at Armageddon at the second personal, glorious coming of the King of kings to set up His eternal kingdom of peace on the annihilated ruins of this revolted world.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth." Rev. 8:7. This foretold the work of the Goths from the frozen regions of the north, who, under Alaric, besieged Rome for three successive years, and sacked the city in the year 410, A. D.

The Vandals

"The second angel sounded, and as it were a great mountain burning with fire was cast into the sea." Verses 8, 9. The destructive work of the Vandals, under Genseric, the "Monarch of the sea," was thus foretold. Two Roman fleets were sent against Genseric, but in each instance the work of years was

destroyed in a single night by fire. In 468, as recorded by Gibbon, "the fleet that sailed from Constantinople to Carthage consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men." In the obscurity of a very windy night, with all things favourable for his designs, Genseric towed large barks filled with combustible materials against the unsuspecting and unguarded Roman fleet, which was cooped up, with its vessels closely crowded together. The noise of the wind, the crackling of the flames, and the cries of the warriors in that nocturnal tumult and holocaust, fit the prophetic forecast of a "mountain burning with fire" being cast into the sea. At the sacking of Rome by Genseric, the city was pillaged for fourteen days; and to us today the word "vandalism" is synonymous with ruthless destruction.

The Huns

"The third angel sounded, and there fell a great star from heaven, burning as it were a lamp." Verses 10, 11. It fell upon the "fountains of waters," and was called "Wormwood." Thus may we look for another blow to be struck at Rome in the region of the Alps, the "fountains" of the European rivers, and by a savage chieftain whose meteoric career would be sudden and short-lived, as symbolically foretold. Such was the work of Attila, the king of the Huns, who called himself the "Scourge of God" with the "sword of Mars," and boasted that the grass never grew on the spot where his horse had trod. With the rapidity of a meteor, he marshalled his Hun hordes from the East, and struck Rome in the region of the Alps.

"The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars." Verse 12. Under the victorious onslaughts of Odoacer, the king of the Heruli, whose father had fought with Attila, the office of emperor was abolished in 476; the consulship came to an end in 541, and the Senate in 552. Thus was the Roman "sun," "moon,"

and "stars" smitten, and the Western Roman Empire became extinct. The Eastern Empire had its capital at Constantinople, and this important gateway to the East was to be the bone of contention for centuries to come.

John then heard a special angel cry, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Verse 13.



The three children of Mr. and Mrs. Winston Churchill,—Diana, born in 1909; Randolph, born in 1911; and Sarah, born in 1914.

The Turkish Empire

"The fifth angel sounded." Rev. 9:1-11. These verses foretell the rise of Mohammedanism and the Ottoman Empire. The Saracen cavalry hordes which swarmed into Europe from the Arabian desert are here pictured as "locusts" from the "bottomless pit." With "crowns on their heads" (turbans), teeth like lions, and long hair like women, these cavalry hordes were to "torment" the Eastern Empire for "five months" of prophetic days. In

Bible prophecy, a day stands for a year, as we are told in Numbers 14:34 and Ezekiel 4:6. These one hundred and fifty literal years were to date from the time when, in their conquest, "they had a king over them." Their first king was Othman, and he invaded Nicomedia July 27, 1299. (See Gibbon's "Decline and Fall of the Roman Empire," chap. 64.) Hence the one hundred and fifty years would extend to July 27, 1449, at the end of which time the Greeks still held Constantinople.

"The sixth angel sounded."

Rev. 9:12-21. Then were loosed the four sultanies in the Euphrates basin,—Aleppo, Iconium, Damascus, and Bagdad,—and the combined power of all Mohammedanism was so strong that in 1449, when the Greek emperor died, Constantine succeeded his brother only with the consent of the Turkish sultan, Amurath. Using gunpowder for the first time in military warfare, in 1453 the Turks took Constantinople; and they hold it to this day. The Lord foretold that the independency of the Ottoman Empire would last "an hour, and a day, and a month, and a year" after July 27, 1449. Following the Bible rule in time prophecy of a "day for a year," a prophetic year has 360 prophetic days, or literal years; a prophetic month has 30 prophetic days, or literal years; a prophetic day is one literal year; and a prophetic hour is just one twenty-fourth of 360, or 15 literal days; making in all 391 years and 15 days. From July 27, 1449, onward, those 391 years and 15 days would reach to Aug. 11, 1840.

On that very day, Russia, England, Prussia, and Austria delivered the ultimatum which saved the sultan from ignominious defeat at the hands of the pasha of Egypt. Since Aug. 11, 1840, the Turkish nation has existed at the Dardanelles only by the sufferance of European Concert.

Drying Up of the Turkish Empire

Like the drying up of a great river, the Turkish Empire has been losing her once great

territory. In many instances, the powers that stepped in to help the "sick man of the East" in the interests of European peace, took a slice of Turkish territory, until today the Turk has barely standing room in Europe. As Lord Salisbury declared in his famous speech in behalf of European Concert, Turkey was "helped" to remain on the Bosphorus "for the peace of Christendom." More than one of the great nations of Europe covet the Constantinople wishbone.

"The seventh angel sounded."

Rev. 11:14-19. Since "the temple of God was opened in heaven" and "the time of the dead, that they should be judged [is come]," to the well-informed student of Bible prophecy it is clear that the seventh angel sounded in 1844, at the close of the 2300 years of Daniel 8:14, at which time Jesus went into the most holy place of the heavenly sanctuary to begin the cleansing of the sanctuary, which is the investigative judgment that must begin at the house of God before the second coming of Christ. "And the nations were angry." War has followed war in swift succession, in spite of treaties, peace conferences, and leagues. With the Turk at the Dardanelles to preserve the equilibrium of Europe, lo, a pistol shot in the fall of 1914 started a fire which engulfed fifteen sixteenths of the whole world in the first war known as a world war. The earth was ransacked for the flower of manhood to keep filled the long battle lines that stretched from the North Sea to the Persian Gulf, where men fought over a huge flayed strip of subsoil with every device known in modern warfare, while the subsea boats raided both hemispheres, and birdmen terrorized the cities. For more than four years the sum total of the horridness of all previous war trumpets combined with fire, gas, shrapnel, and germs to murder many millions, maim for life other millions, bankrupt the nations, ravage the innocent, turn paradise garden spots into a hell, and blast from the human heart nearly all hopes of restoration. And so, under the sounding of the seventh trumpet, which continues to sound on past the Lord's personal return, and on

past the millennium, till the earth is renewed into Eden restored, the prophecy especially mentions the "corrupt" condition of the earth. And as "violence filled the earth" before the flood, so it does today.

Today the Lord is sending His ultimatum to the nations. It is found in Revelation 14:6-16. He is soon to sound *His* trumpet. I Thess. 4:16-18. He is soon to declare and make war "in righteousness." Rev. 19:11-16. He is personally coming with all the holy



The Duchess of Devonshire and her daughters.—Lady Dorothy Macmillan on the left and Lady Rachael Cavendish on the right.

angels, to *finish* the divine plan of redemption, resurrect His sleeping saints, make an end of sin, crime, and war by ridding the earth, once for all, of all the curse of rebellion. Then, with the redeemed gathered back to the Eden-restored, renewed earth, the Lord's Prayer will for the first time be truly answered: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Dear reader, don't *you* want to be there? Why not surrender your heart to Jesus *now*?
Winnipeg, Man.



Around the World

(Read across)

German freighter, constructed from the hull of the
A scene in the principal hotel section of London.
The White Star Liner "Majestic," the largest ship in the world.
An Indian chief who decorated with a war medal.
Entrance to the grounds of Oxford University.
Lord Northcliffe, Great Britain's foremost newspaper magnate.





with the Camera

(left to right)

of two scrapped submarines.

...a.
...vessel ever built.

...met the grave of America's unknown soldier.

...England. An old print.

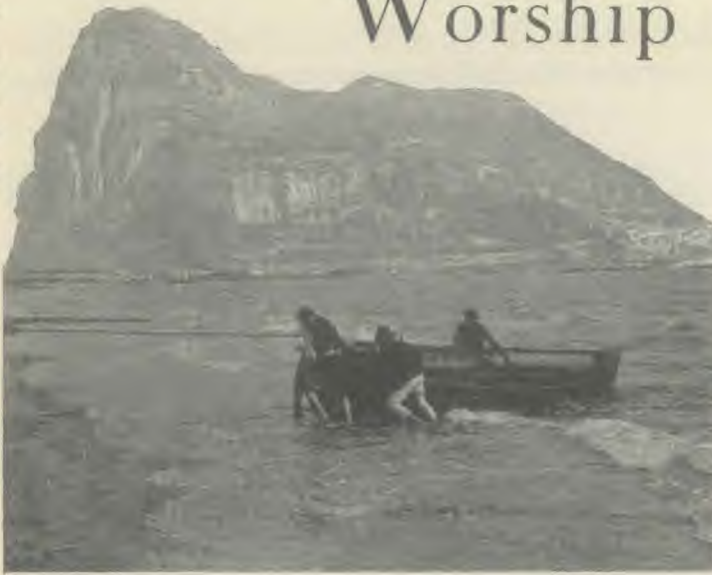
...newspaper publisher, on shipboard.



Worship the Creator

Science and Revelation Agree

Harold W. Clark



"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.



HE wise men are ashamed, they are dismayed; . . . lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8:9. These words of the ancient prophet seem to have a special fitness for our day.

For more than a century the greatest scientists have been elaborating the evolution theory, only to have the investigators of the past decade declare their schemes untenable.

The Weight of Evidence

The conclusions of modern biological science point to direct creation as the origin of living organisms. This statement will no doubt appear incredible to many people, for the notion prevails that scientific opinion supports the doctrine of organic evolution. But the word "conclusions" must be understood to mean, not opinions of speculative philosophers, but facts and figures derived from actual experiment. Many of these demonstrate, as says Prof. S. C. Holmes, of the University of California, "the bankruptcy of the present evolutionary theory."

Much of the evidence for evolution—such as paleontology, geographical distribution of living forms, resemblances between different species—is circumstantial, and might admit of interpretation from the creation hypothesis as well as from the evolutionary. Obviously the crux of the whole situation lies in the problem of heredity—whether inheritance actually did or *could* pass on from generation to generation the fluctuations in the animate world.

The strength of the evolutionist's argument lies in the assertion that the small variations

produced in every individual by the environment are accumulated from generation to generation until they eventually produce new types, and that by natural selection of the forms possessing the most favourable characteristics inheritance tends toward better adaptation to the environment. (Another barricade against attack lies in the fact that it is impossible to state evolutionary hypotheses in simple language. The casual reader is at a loss to determine the truth or error in the theory.)

Contrary to the common opinion, variations produced by the environment are not inherited. A simple experiment will demonstrate this. If pollen from tall peas is transferred to the flowers of a short variety, all the plants growing from the seed thus produced will be tall. By sowing the seed from this second tall generation we would get three fourths tall plants and one fourth short. These short plants were not like their parents, but "took back" after one of the grandparents. Furthermore, if the seed of the tall plants was again sown, two thirds of it would produce short and tall plants in the same proportion. This could be carried on indefinitely, and from each generation there would be one fourth that would separate out short plants from among tall parents and brothers. This shows plainly that the character of a living organism is determined by some kind of factors that are handed down from one generation to another without respect to the external characteristics.

Mendel's Law

This simple principle was discovered in 1865 by Gregor Mendel, a monk of Brunn, Austria.

His records, however, were lost, and nothing was known of the law until it was rediscovered simultaneously by three European botanists in 1900. Many biologists at once began experiments, foremost among them being Prof. William Bateson of England and Dr. Thomas Hunt Morgan of Columbia University, New York. In his laboratory Dr. Morgan breeds tens of thousands of vinegar flies, recording family traits and tabulating the progress of heredity. From his data he has verified Mendel's laws and extended their application to many minute hereditary qualities.

In 1902 the chromosomal mechanism was suggested as an explanation of Mendel's laws, and at once the secret was revealed; for investigation soon showed that the laws of heredity depend entirely on the assortment and combination of the genetic factors contained in the chromosomes. These chromosomes are microscopic thread-like bodies contained in the nuclei of all cells of plants or animals. They are built up of sections like beads on a string, each section regulating some characteristic of the body, such as the tendency to tallness, color of flowers, size of seed, and hundreds of others. These separate factors are called "genes" because they are the genetic factors that are passed on by heredity from one cell to the next.

All the cells of the body have arisen by the continual division of the original germ cell. The protoplasm, or outer

part of the cell, has divided, grown larger, redivided, and so on until a new body has developed. At the same time the genes in the chromosomes of all the cells have been dividing. Each gene splits into two parts exactly alike, so that the resulting cells have the same kind of genes as those in the germ cell.

Let us now imagine that we are growing a tall variety of pea. The pollen and the ovules both contain the character known as tallness. The process of fertilization produces a germ cell which will grow into a new pea vine. As it grows by the continual division of its cells, each cell receives the genes tending to tall growth, and so the tissues develop in such shape as to make a tall vine. Very early in the de-

velopment, the cells which are to develop into seed-producing organs can be distinguished from the others. They develop very slowly until all the other parts are fully grown.

Suppose now that weather conditions are unfavourable, and the vine grows to only half its normal height. Plainly, the environment has produced a variation in the characteristic tallness. But as yet the germ cells are nowhere in existence. Hidden somewhere within the growing tissues of the pea are a few cells that will in time produce pollen and ovules. These cells contain the genes of tallness inherited from their parents.

But there is in them no counterpart of a pea plant, no embryo stem or leaves—nothing

The Bridge Builder

*AN old man travelling a lone highway
Came at the evening cold and grey,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
For the sullen stream held no fears for him;
But he turned when he reached the other side,
And builded a bridge to span the tide.*

*"Old man," cried a fellow-pilgrim near,
"You are wasting your strength while building
here,
Your journey will end with the ending day,
And you never again will pass this way;
You have crossed the chasm deep and wide,
Why build you this bridge at eventide?"*

*And the builder raised his old grey head:
"Good friend, on the path I have come," he
said,
"There followeth after me today
A youth whose feet will pass this way;
This stream which has been as
naught to me,
To that fair-haired boy may a
pitfall be.
He, too, must cross in the twilight dim;
Good friend, I am building this
bridge for him."*

--- Selected.



at all except some genes that are going to take control of an embryo pea, when some day it shall be formed. The weather conditions that made the plant grow short, or stunted, have no way of changing the genes in the primordial germ cells so that they will alter their government in such a way as to produce the same stunting in the pea plant they will eventually control.

In thousands of experiments the foregoing conclusions have been worked out and verified by repeated tests. The stability of the genes has been so well established that the position of the genes has been mapped, and from these maps the results of certain crosses have been predicted. Dr. Morgan, speaking at Berkeley, California, March 24, 1921, said, "Evolution has come down out of the realm of poetry and has now come into the sphere of mathematics." This to my mind leaves no room for evolutionary progress, for variation becomes simply a recombination of existing genetic elements.

Not only are external variations not inherited, but inheritance does not tend toward better adaptation to the environment. Mendel's laws show that any kind of character, bad or good, will be inherited in a definite mathematical ratio. In fact, today the leaders in biological study have to admit that there is only one possibility of explaining evolution; that is, by mutations, or sudden changes in the chromosomes themselves. During the process of cell division, chromosomes have been observed to occasionally break apart, cling together, or in some way become abnormal. These variations cause modifications to appear in some part of the body of the developing plant or animal.

De Vries, the Dutch botanist, in cultivating the evening primrose, *Oenothera*, noticed that some of the plants were much larger than the original. There were other variations in the leaves and blossoms, in their shape or color. The Concord grape arose from a sudden variation in the Massachusetts wild grape. Gooseberries and other common fruits have arisen in the same way. The famous Ancon ram of Massachusetts came from normal ancestry, but his legs were crooked and only a few inches long. Many other examples might be given to show how sudden changes appear in the form or habit of settled species. These mutations are passed on to succeeding generations in strict accordance with Mendel's law. This fact shows that they are not in the nature of evolutionary changes.

Careful study has shown that mutations are due to changes in the chromosomes; but there

is no explanation as to the cause. Before the chromosomal mechanism was understood, scientists supposed mutations to be slight advances in the scale of evolution. But now that they are not to be explained by environmental influences, they cannot be used as proof of evolution.

Conclusions

What are our conclusions, then, regarding the evidence for evolution? We have seen that the fact that variations produced by the environment are not inherited, leaves no room for Lamarck's theory of transmission of acquired characteristics or any of its modifications, such as Darwin's theory of natural selection of variations. The fact that variation does not produce better adaptation, allows no kind of evolution except what may come about by mutation. But mutation is not evolution in the sense of a progress from simpler to more complex forms, for it operates by mere chance and is passed on in strict mathematical proportion when once established.

On the basis of creation we can see how mutations and their consequent crossings with other forms would produce species with more or less resemblance to one another. In fact, much, if not all, of the variations used by evolutionists as proof of their theory, can be explained in the light of mutation and Mendelian inheritance.

On the other hand, we cannot conceive how these factors could produce new races with qualities not already existing. Herbert Spencer, the man who did more than any one else to popularize Darwinism, would never have advocated evolution had he known the facts that are known today, for he says, "There must be co-operation in many organs, all nicely adjusted to the end to be attained." This is impossible, working on the basis of mathematics.

One theory after another has fallen before the advance of scientific investigation. Already the revolt against the domination of speculative philosophy has begun among our educators. The prediction of Dr. F. H. Scott of Edinburgh that "light will come" is beginning to be realized. When men get down into nature's secrets and allow fact to take the place of theory, the result is an overwhelming confirmation of the Bible record of creation.

No theory of the ascent of man has ever been able to hold up under the fire of actual investigation of fact. On the other hand, no actual facts have ever been discovered that discredit the creation doctrine. "Forever, O Lord, Thy word is settled in heaven."

The Judgment was set and the books were opened



IN the consideration of this theme we contemplate an event of unusual interest and of the deepest significance,—one, indeed, which concerns the whole human family; for it is expressly declared that “we shall all stand before the judgment seat of Christ.” Rom. 14: 10.

William Knight

No more imposing scene could be imagined than that which is so graphically pictured in the vision given to Daniel, the prophet of God: “I beheld till thrones were placed, and One that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.” Dan. 7: 9, 10, R.V.

What an awe-inspiring spectacle is this, depicting the majesty of the God of heaven sitting in the great assize, to dispense the awards of justice! Amid such conditions heaven’s seal is placed on earth’s transactions, either to recognize them with approbation and reward, or to recompense them with condemnation and punishment.

While we speak of the judgment as one work, yet it is presented to us in two phases, which may be termed respectively the “investigative judgment,” and the “executive judgment,” the former relating to a case in the stage of inquiry, and the latter to the carrying out of the sentence.

For purposes of investigation at this august tribunal, the most perfect system obtains. We notice there are records, witnesses, an advocate, and statutes of judgment. “The books were opened.” In heaven’s book-keeping system there are at least two sets,—the “book of remembrance” and the “book of life.” Through the former “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Eccl. 12: 14.

Its unerring records will “bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” 1 Cor. 4: 5.

Of the countless throngs of angels assembled, each has a mission to perform,—to represent those of earth whose attendants they were; and as the case of each person is called up for examination in the judgment, there is seen the application of the word, “My witness is in heaven, and my record is on high.” Job 16: 19. It is thus, representatively, that all stand before the judgment in its investigative administration, while on the occasion of the executive pronouncement each will appear in person.

There, too, stands the “Advocate with the Father, Jesus Christ the righteous,” to plead the cause of those who have sought His intercessory office. Our confession of sin enables Him to confess the sinner; and while there can be no palliation of sin, for it is inexcusable, yet faith in the blood of atonement removes the accusation of guilt, and the mediation of Christ on the sinner’s behalf results in the retention of his name in the “book of life.”

It is in connection with the solemn events of the judgment that the inviolable character of the law of God is established. Amid the profoundest sense of reverence and awe, inspired by the presence of the holy God, will the great Judge weigh the lives of each in those incomparable balances. The administration of these precepts assures the utmost impartiality. Every verdict passed will meet with universal acquiescence, and admit of no appeal.

In the apostolic age and afterward, the announcement was made of a judgment to come. It was thus that Paul reasoned before Felix. Acts 24: 25. The records of conduct and character were then being laid up in the archives of heaven, and held in reserve for the time when the proclamation, “The hour of His judgment is come” (Rev. 14: 6, 7), should

go forth. No saint can enter upon his promised reward, nor sinner meet his threatened doom, ere his case passes in review before the tribunal of heaven. The message which heralds the commencement of those momentous proceedings, closes with the announcement of the coming of the Lord. Rev. 14:14-16.

The Scriptures of truth, which acquaint us with the facts of the judgment, are equally clear upon the time of it. The prophetic declaration, "Unto two thousand and three hundred days [to be understood literally as years]; then shall the sanctuary be cleansed" (margin, "justified." Dan. 8:14), undoubtedly points to the period when the divine trial would be instituted. With the year before us when the commandment went forth to restore and build Jerusalem (B. C. 457) as the point of commencement for that period (see Dan. 9:25; Ezra 7), it is a simple problem to find the close of the years, and it brings us to the autumn of A. D. 1844.

With the coming of the Lord is associated

the resurrection of the righteous dead and the translation of the righteous living, but upon the decisions of the judgment now in session will depend who will be thus changed. All those whose names are written in the "book of life" will be mustered at Heaven's great roll call, and, mingling with all the holy angels, will be led by Christ in a triumphal entry into the city of God. But what of those placed on the left hand by the separative decisions of infinite justice? The coming of Christ is to them the agent of death (2 Thess. 1:7-10), in which state they will lie for a thousand years. At the expiration of this period, the scene depicted with such vivid realism in Revelation 20, is enacted. The second resurrection brings to life every sinner that ever lived, but only as a prelude to the "second death," which they shortly afterward meet. The searching inquiry at Heaven's bar, in its execution exalts the believer in Christ to the condition of eternal life, but places upon the unbeliever the ban of eternal destruction.

Bleating Sheep and Lowing Oxen

LOUIS F. PASSEBOIS

SAMUEL, God's prophet, told Saul to go down and slay all the Amalekites, and not to save one of them alive; also to destroy all the beasts in their possession—oxen, sheep, camels, and asses: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. 15:14.

Hark! I hear the tread of two hundred and ten thousand men, with Saul at their head, ablaze with armour, his shield dangling at his side. He holds in his hand a spear, at the waving of which the great host marches or halts.

I hear the sound of their feet shaking the earth. I see smoke curling against the sky; now there is a thick cloud of it; and now I see the whole city rising in a chariot of smoke behind a steed of fire. It is Saul that sets the city ablaze. The Amalekites and Israelites meet; the trumpets of battle blow peal on peal, and there is a death hush. Then there is a signal waved; swords cut and hack; javelins ring on shields; arms fall from trunks, and

heads roll into the dust. Gash after gash is inflicted. Hear the frenzied yell, the gurgling of throttled throats, the cry of pain, the laugh of revenge, the curse hissed between clenched teeth—an army's death groan. The Israelites are triumphant, for the Lord has given them the victory.

But God, through the prophet Samuel, told Saul to slay all the Amalekites, and to slay all the beasts in their possession; but Saul, thinking that he knew more than God, saved Agag, the king of the Amalekites, and the best of the sheep and of the oxen and of the fatlings.

Samuel comes and asks Saul the news of the battle. Saul puts on a solemn face: "I have performed the commandment of the Lord."

Many today claim to keep the fourth commandment by keeping the first day of the week, a day which God has never blessed nor set apart for religious worship. Thus they say, "We fulfil the commandment of the Lord; because of the great love we have for Christ (who rose from the dead on the first day of the week) we keep Sunday."

Samuel listens, and he hears the bleating of

the sheep a little way off. Samuel says to Saul, "If you have done as God told you, and have slain all the Amalekites, and all the beasts in their possession, what meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

Saul says: "The people [not himself, of course, but "the people"] have saved the sheep and oxen for sacrifices; and then they thought it would be too bad to kill Agag, the Amalekites' king."

Samuel takes the sword and he hews Agag in pieces; and then he takes the skirt of his coat, in true Oriental style, and rends it in twain, as much as to say, "You, Saul, just like that, shall be torn away from your empire, and from your throne." By disobeying God, Saul won a flock of sheep but lost a kingdom.

Many today are setting aside a "Thus saith the Lord" for the traditions of men, and are thus losing a part in the kingdom. Saul pretended he had fulfilled the divine commission to slay all the beasts belonging to the Amalekites, and yet, at the same moment he was telling the story, and practising deception, the sheep bleated and the oxen bellowed, and the secret came out.

Today the Christian world has established the observance of Sunday, the first day of the week, in opposition to the true Sabbath of the commandment of the Lord, which says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." But God does not change, and it is still true that to obey is better than sacrifice.

The Lord is sending a message to every nation, kindred, and people, saying: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 7.

This message is now being published and preached in all the principal languages, and

in many dialects, over one hundred in all.

Saul saved what God told him to destroy, to offer sacrifices unto Him; but he disobeyed the Lord, and lost his throne. Conscience and good intentions cannot be made an excuse for disobedience. "Behold, to obey is better than sacrifice." Sacrifice can never take the place of obedience to God.

God said to Jonah, "You go to Nineveh." Jonah says to himself, "I won't! I'll go to Tarshish." He starts for Tarshish! The sea raves, the wind blows, the ship rocks. Come, ye waves, and take this passenger to Tarshish! But there is no virtue in going to Tarshish when God says, "Go to Nineveh." The sea would not carry him. It is God's sea. Even so

Sunday keeping is not Sabbath keeping. God asks of you to keep the seventh day. Do not offer a substitute. Do not call profane what He has called holy. "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22: 26.

My Christian friend, as you read

these lines, think of the failure of Saul,—how he disobeyed the Lord by not destroying Agag, and the sheep and oxen,—and of the terrible consequences which came to him because of his disobedience. "Sin is the transgression of the law." 1 John 3: 4.

Drive out the last Amalekite of sin from your soul. Have no mercy on Agag. Down with your sin; down with pride; down with worldliness! I know this cannot be done in your own strength, but the grace of our Lord Jesus Christ is sufficient. That which saved Joseph in the pit; that which delivered Daniel in the den; that which shielded Shadrach in the fire; that which cheered Paul in the shipwreck; was the grace of Christ. All may have it.

Montreal, Que.

Forgive and Forget

KATHLEEN DAVIS

*Some one forgets to forgive sometimes,
Though saintly and good and true;
And some one is spoiling the beauteous
rhymes
That God hath intended for you.*

*Some one forgets to forgive sometimes
As the days pass swiftly away;
O that the Master of heavenly chimes
Would give one perfect day!*

*Some one forgets to forgive sometimes,
Though a brother be weak and frail
As he slowly climbs to find the mines
That are reached by the mountain trail.*

*Some one forgets to forgive sometimes.
O what if our Master should!
May He play on our hearts, as harmonious
chimes,
Forgiveness and sweet brotherhood.*



A Beauty Spot on the Grounds of Rest Haven Sanitarium, Sidney, near Victoria, Vancouver Island

Cancer, *the* Modern Plague of Civilized Lands

Daniel H. Kress, M.D.

THERE is no disease more perplexing to the medical profession today than cancer. Millions of dollars have been spent in determining the cause of this malady and in developing a cure for it. Tuberculosis mortality has decreased, and so has the mortality from typhoid fever, smallpox, diphtheria, and many other diseases which a few years ago were a real menace; but the mortality from cancer, instead of decreasing, is rapidly increasing. During the last fifty years it has more than doubled. No fewer than one hundred thousand

persons are afflicted with it in the United States at the present time. The number of deaths from it exceeded ninety thousand last year. At the present rate of increase the mortality from cancer will soon equal that from tuberculosis.

One writer has said:

"Unless the public is awakened to its danger, one half the entire population of the United States will be affected within the next hundred years."

"Unless vigorous and fundamental measures, looking to prevention as well as cure, are taken by the individual as well as the nation, we shall soon reach a state of physical degeneracy which will put us individually and nationally among the has beens. We

shall, like Troy, Rome, and Athens, go down and out and into ancient history."

Every once in a while some one heralds the discovery of a serum or some other preparation that is supposed to be a sure cure for the disease. So far all of them have failed. In many cases lives that might have been saved by early surgical interference, have been sacrificed by resorting to the use of these "sure cures."

Causes of Cancer

As to the causes of the disease, there seems to be an almost universal belief among those who have made it a special study, that modern habits of civilized man are responsible for its prevalence. The prevalent use of meats is especially referred to as a probable cause. For instance: Dr. W. A. Jamieson, a physician for diseases of the skin at the Edinburgh Royal Infirmary, expressed the belief that "the increase in the consumption of butcher's meat" is the leading cause. Dr. Burney Yeo, another medical authority, says: "Among other evils attending an animal dietary, one is that it favours the tendency, where it exists, to the development of cancer."

In the statistics furnished by Dr. Guilfoxy, he shows that the foreigners among us who come from the so-called flesh-eating nations reveal a higher death-rate than those from nations that consume little or no meat. Dr. Roger Williams, of England, found that of one hundred and ninety-four cancer patients, all were meat eaters. There was not a single strict vegetarian among those one hundred and ninety-four cancer cases.

MM. Verneurl of Paris, and Roux of Lausanne, observed that orthodox Jews, who adhere closely to the laws of Moses, rarely, if ever, suffer from the disease. As a rule, Jews are small eaters of meats, and do not eat pork.

Dr. Alfred Wolff ascribed the prevalence of cancer to the free use of beer. It appears that, in Germany, Bavaria, Baden, and Wurtemberg are the three states showing the largest consumption of beer, and these all figure in the list of those having a high cancer rate. In no country could any instance be discovered by him in

which a large consumption of beer was accompanied by a low cancer mortality. While the use of beer lowers the vitality of the tissue, it must be remembered that beer drinking and meat eating are very intimately associated. Practically all beer drinkers are heavy meat eaters. Dr. Mayo considers the free use of coffee one of the contributing causes. The free use of hot foods and hot drinks tends to bring about a debilitated state of the mucous membrane of the stomach and may thus pave the way for the disease. That the dietetic habits of civilization are responsible for the prevalence of the disease is evident from the fact that it is confined to civilized peoples.

Significant Statistics

Mr. R. Russell, in his work on "Strength and Diet," prints an instructive table showing how the prevalence of cancer stands related to various foods used in different countries:

In England: The cancer rate is high; the flesh eaten is much.

In Ireland: The cancer rate is rather low; the flesh eaten is little.

In Italy: The cancer rate is moderate; flesh is eaten in moderation.

In Saxony: The cancer rate is very high; the flesh eaten is much.



MEMORIAL BUST OF VISCOUNT BRYCE

This bust is to be presented in duplicate to the American people by Sir Charles Wakefield, Bart. One replica will go to the Sulgrave Institution for instalment at Washington, the other to old Trinity Church, New York. The base bears the inscription: "James, Viscount Bryce, Friend and Ambassador to the American People and Interpreter of American Institutions." The photograph shows, left to right, W. Reid Dick, R.B.S., who executed the bust; Lady Bryce, and Sir Charles Wakefield.

In Hungary: The cancer rate is very low; the flesh eaten is little.

Those countries using flesh meat moderately, it will be observed, have also a moderate number of cancer cases, and those using much flesh have a high rate of cancer. The increase of cancer in these countries has followed the increase in the consumption of flesh, and it has been observed that primitive peoples practically immune to cancer, by adopting the European diet soon become subject to it. Cancer, it is observed, is practically confined to flesh-eating countries, and to flesh eaters in those countries.

In Australia and New Zealand there is more meat consumed per capita than in any other country in the world. Cancer is also very prevalent. Cancer is more prevalent in the cities of America and Europe than in the country, while in the country districts in Australia, the disease is more prevalent than in the cities. This is accounted for by the fact that the Australian does not pay much attention to raising vegetables or fruits; the entire inland country is given up to pasture. The food of the country people is almost exclusively meat and white bread for lunch, for dinner, and for supper.

Dr. Nicholas Senn, who was one of America's leading authorities on cancer, in referring to the native African Negro, said:

"The native Negroes of Africa are a fine people physically, being lean and tall. There is little tendency toward obesity. They have no apoplexy, no distended veins, as we have in civilization. Hence their freedom from cancer. They live naturally, and are mostly vegetarians."

His investigations served to strengthen his conviction that cancer is a product of civilization. He could not find nor hear of a single case of cancer among them.

The *Journal of the American Medical Association* for Jan. 7, 1922, contained an address given by Robert McCarrison, M.D., lieutenant-colonel of the Indian Medical Service. In referring to his medical practice among the natives of India, he says:

"For some nine years of my professional life my duties lay in a remote part of the Himalayas, where there are located several isolated races far removed from the refinements of civilization. Certain of these races are of magnificent physique, preserving until late in life the characteristics of youth; they are unusually fertile and long-lived, and are endowed with nervous systems of notable stability.

"During the period of my association with these peoples I never saw a case of asthenic dyspepsia, of gastric or duodenal ulcer, of appendicitis, of mucous colitis, or of cancer, although my operating list averaged four hundred major operations a year."

In referring to their regular diet, he said:

"The people live on the unsophisticated foods of nature,—milk, eggs, grains, fruit, and vegetables. I don't suppose that one in every thousand of them has ever seen a tinned salmon, a chocolate, or a patent infant food, nor that as much sugar is imported into their country in a year as is used in a moderately sized hotel of this city in a single day."

He continues:

"It is helpful in endeavouring to ascertain the cause of a malady widely prevalent in one community or race, to contrast the conditions of life of such a community with those of another that is free, or comparatively free, from the malady in question."

Referring to these natives, he says they "are content with natural foods,—milk and eggs, grains, fruits, and leafy vegetables;" and he adds:

"The case is different with civilized man. No longer is he content with the unsophisticated foods made in nature's laboratory, with 'herbs bearing seed' and with 'every tree, in the which is the fruit of a tree yielding seed.' To him these are still 'for meat,' but preserved, purified, polished, pickled, and canned. Some he extracts and distills, with the object of procuring concentrates agreeable to his taste."

"His animal food he heats, dries, freezes, thaws, and stores. One way or another, by desiccation, by chemicals, by heating, by freezing and thawing, by oxidation and decomposition, by milling and polishing, he applies the principles of his civilization—the elimination of the natural and the substitution of the artificial—to the food he eats and the fluids he drinks. With such skill does he do so that he often converts his food into a dead fuel mass, devoid of those vitamins which are to it as the magneto's spark to the fuel mixture of a petrol-driven engine."

Not Contagious

Another writer makes the following comparison:

"Cancer is not contagious. In order to develop cancer or any other chronic disease a certain diseased condition of the body must exist. The development of cancer and tuberculosis requires something more than the cancer cell or the tubercle bacillus; there must be in the system that upon which these parasites live and thrive. The cancerous growth in itself is only a symptom of a deep and underlying cause. Scattering of cancerous growths or tumours through the use of drugs, rays of various kinds, and the knife, only removes the local manifestation, or the effect, and does not reach the cause, and sooner or later the disease breaks out elsewhere. Cancer germinates and grows only in bad blood, morbid soil in the cells and tissues, and putrefying animal matter within the body; and benign or malignant growths of cancer or tumour are produced in or attached to a certain part of the body by some congestion or local irritation, resulting in the rapid and abnormal multiplication of cells in cancer and tumour formations."

Dr. B. G. Burholder, V.C., inspector of meat in the Veterinary College of Chicago, in a paper on the subject of meat inspection, called attention to the frequency with which cancer occurs in the lower animals, and pointed to the probability that this is one of the sources of the growing frequency of the disease among men.

By the use of the meat from a cancerous creature, the disease may be, and undoubtedly often is, directly communicated to man.

Cancer has been found among fish. Sometimes it appears in an epidemic form:

"M. Grettiaz, inspector of rivers and forests, at Thonon-les-Bains, France, received a consignment of salmon eggs from Germany. A few months after hatching, he found that many of the small fish were developing about the gills a swelling which grew until they died of suffocation. In the same tank were trout of French origin, which later developed the same tumours. Dr. Jabonley, of Lyons, made a microscopic examination, and found that the tumours were of a cancerous nature."

At present one out of every ten deaths in people past the age of forty is due to cancer. More die of cancer after this age than of tuberculosis. It seldom occurs before the age of thirty-five. It is estimated that 95 per cent of the deaths from cancer occur after this age. The organs involved in the ninety thousand annual deaths in the United States that occurred in the year 1921, are listed as follows:

Stomach and liver	35,000
Female generative organs	13,000
Female breast	8,500
Mouth and tongue	3,500
Large intestines and peritoneum	12,000
Skin	3,500
Other organs and parts	14,500

The mortality from cancer is greater among women than among men. One in eight of the women over forty years of age dies of cancer; while of men, one in twelve. Cancer of the breast is practically confined to women, while cancer of the mouth and lips is confined to men. This shows that there has to be both an exciting and predisposing cause.

The predisposing cause may be anything which tends to make impure blood, thus lowering the vital resistance of the tissue. The exciting cause is some local irritation. The breasts of women are frequently irritated by corsets, or by the babe in nursing, and hence the frequency of cancer of the breast among women. In men the irritation produced by smoking is responsible for cancer of the lips and tongue. Cancer of the generative organs in women is also favoured by the irritation resulting from sexual excesses, and from lacerations resulting from childbirth. Men are more careless in eating, hence cancer of the stomach is slightly more prevalent among men. The use of irritants, such as pepper, mustard, pickles, and the excessive use of salt, act as exciting causes. The absence of vitamins in the food is one of the chief causes of the disease. An abundance of raw fruits and raw leafy vegetables are protectives.

There is no cancer cure. The only hope lies in the early recognition of the precancerous stage of the disease. It can be eradicated in the early stage, while still localized. If no attention is paid to it, however, it soon reaches a point where even surgery is a failure. It is usual for cases to appeal to the physician or surgeon after the disease has advanced to an incurable stage, and hence the many failures from operations.

Sir James Paget, a distinguished British surgeon, in speaking of surgery as a cure for cancer, once said:

"I am not aware of a single case of recovery, and as to the influence of an operation in prolonging life, I believe the removal of the local disease makes no material difference in the average duration of life."

Dr. Mayo said:

"After amputation of a cancerous breast under the most favourable circumstances, I believe that in ninety-nine cases out of a hundred the disease returns."

Dr. MacFarlane, Professor of Medicine in the University of Glasgow, in giving his own experience in operating on such cases, wrote:

"The operation never arrests, but uniformly accelerates, the progress of the disease."

These statements are based on results obtained by operating on advanced cases.

This, however, is not the case when the operation is performed early and the needed reformation in eating and drinking is afterward made by the patient. It is safe to say that 95 per cent of such cases make a complete recovery. Those who find themselves suffering from some suspicious growth, or who have had a cancerous tumour removed, should at once abandon the use of meats of all kinds and should use freely fresh fruits, raw vegetables, celery, lettuce, etc. Indigestible and irritating foods, such as pepper, mustard, etc., should be abandoned. Hot foods and drinks should be avoided.

Combined with an open-air life, this régime will do much to ward off the development of the malady, and also to bring about a permanent cure in those who have had a surgical operation before the disease was too far advanced.

LIFE without endeavour is like entering a jewel mine and coming out with empty hands.
—*Japanese Proverb.*

If you can smile and say, "Thank you," no matter what happens, you will win, for you have the key to success.—*The New Success.*

Nature and God

THERE are infidels who do not believe in a God who judges and punishes and afflicts. They believe in nature, and nature's laws. But what do they gain by the change? Are not "the laws of nature," as they term them, as immutable as those inscribed on tables of stone? Do not fires burn, floods overwhelm, waters drown, earthquakes swallow up, lightnings blast, tornadoes desolate, tempests destroy, sunbeams scorch, frosts congeal, diseases waste, pains rack, sorrows pierce, and calamities afflict mankind? Are not toil, and labour, and hunger, and famine, and pestilence, and all the nameless agonies of dying men in accordance with "the laws of nature"? Does not "the god of nature" do all this? Pray, then, what do men gain by throwing away their Bibles which they will not believe, when they must find the same facts, and worse ones, in the "book of nature," where they can neither doubt them nor deny them? The facts will stand. Sceptics may deny man's fall, but they cannot escape its consequences. They cannot argue pain out of their bones, misery out of their hearts, nor death out of their families. They may deny that God has cursed the ground, but they cannot rid themselves of thorns and thistles, with all their arguing and with all their unbelief. And sorrow, and guilt, and condemnation will follow them in spite of all their doubts and sceptical objections. What, then, do they gain by their efforts to get rid of God?

They gain just this: They put away the chastisement of a Father, and fling themselves amid the revolving gearings of an almighty machine that crushes them in the dust and then grinds them to powder. They have the same facts they had before, with no possible relief from them. They retain every trouble, and reject every consolation. They have the same realities of sin, and sorrow, and penalty; they have only blotted out mercy, made penitence vain, and forgiveness and peace impossible. They have kept the disease, and flung away the remedy.

Let, then, the infidel glory in the fact that he has *preserved his death warrant and burned up his pardon* that might have cancelled it; that he has kept every sorrow of earth, and rejected every joy of heaven: but let the Christian rather rejoice that he possesses every real blessing of which the ungodly man can boast; and, added to them all, he has the presence of

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A VIEW OF MALIGNE GORGE

The deepest portion of the Maligne Canyon, looking north down stream toward the Athabasca River. The depth is approximately two hundred feet.

a divine Father, and the sympathy of an almighty Friend, who, while He reproveth in righteousness and punishes in justice, yet pardons with such infinite and compassionate love that the heart of the penitent turns with tears to Him as the only Saviour, saying, "*There is forgiveness with Thee, that Thou mayest be feared.*"—Selected.

He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say.
He who hath gently taught,
Yet more will make thee know;
He who so wondrously hath wrought
Yet greater things will show.
He loveth always, faileth never;
So rest on Him today, forever!

—Frances Ridley Havergal.



ANOTHER VIEW OF MALIGNE GORGE,
IN WINTER

One of the places where man begins to consider his own insignificance. The colossal rocks seem to lean upon each other for support.

Get Out and Walk

THERE is no better tonic in the wide, wide world than a good walk in the open air. If your work keeps you inside most of the day, get up a little earlier and walk to work. It will make you feel better, make you better able to do your work.

An old hunter once said, "The good Lord must have wanted everybody to get lots of fresh air and sunshine; that's why He made so much of it."

When you walk, walk briskly; breathe deeply. You will find it far better than any amount of medicine; and it doesn't cost a cent.

When you play, play hard; when you work, don't play at all.—*Theodore Roosevelt.*

Sin a Serpent Not to Be Tampered With

THERE are many of the boys and men of our country who now have the power to save themselves, but who will soon be crushed to death by alcohol, cigarette smoking, or by some other crime or loathsome disease common to the fast, sporting class of men and women, unless they stop, repent, and forever forsake such dissolute habits.

"A noted wild-beast tamer gave an exhibition of his pets in one of the leading London theatres. He carried lions, tigers, and leopards through their part of the entertainment, awing the audience by his wonderful nerve and his control over them. As a closing act of the performance he was to introduce an enormous boa constrictor, thirty-five feet long. He had bought it when only two or three days old, and for twenty-five years had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile into a huge monster.

"The curtain rises upon an Indian woodland scene. The weird strains of an Oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. It raises its head four, five, six feet in the air. Its eyes sparkle. Its whole body seems animated. A man is seen on the other side emerging from the heavy foliage. Their eyes meet. The serpent quails before the man—the man is victor.

"Under his direction it goes through a series of frightful feats. At a signal from the man it slowly approaches him, and begins to coil its heavy folds around him. Higher and higher they rise, until man and serpent seem blended into one and its hideous head is reared aloft, high above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes on their lips. The trainer's scream is his wail of death agony. Those cold, slimy folds have embraced him for the last time. They have crushed the life out of him, and the horror-stricken crowd hear bone after bone break as those powerful folds tighten around him. Man's plaything has become his master. His slave for twenty-five years has now crushed him."—*Missionary World.*

"HE who sows courtesy reaps friendship; and he who plants kindness, love."

SEEN THROUGH OTHERS' EYES

People Will Talk

Yes, people will talk;
The saying is true;
They will talk about me,
They will talk about you.

If we go to the opera,
Some one will say
We should go to the church
And learn how to pray.

If we go to the church
And offer up prayers,
They say we are hypocrites
And putting on airs.

If we are rich
They call us a thief,
Scoff at our sorrows,
And laugh at our grief.

If we are poor,
They say that we shirk—
We always were lazy,
And never would work.

They talk of our prospects,
They talk of our past,
And if we are happy,
They say it can't last.

They talk of our loved ones,
They talk of our foes,
They talk of our follies,
They talk of our woes.

They talk of our joys,
They talk of our fears,
They talk of our smiles,
They talk of our tears.

They talk if we're single,
They talk if we're wed,
They talk of us living,
They talk of us dead.

Though we live like an angel,
With circumspect walk,
Our efforts are useless;
For people *will* talk.

—*Calhoun Times.*

Personal Morality

THE most obvious need of our day is a renaissance of personal morality. Solvent and disintegrating influences are at work which threaten to undermine long-established foundations. In some quarters there is a moral rotteness which hides itself under the glamour of high adventure.

Men justify the mean audacities of sin, not by the excuse of some compelling passion or appetite, but as a nobler form of living. That

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marks the exact change in the moral situation. When our forefathers sinned grossly and deeply, they did not call their vileness or their violence by any other name than sin.

But today we have an adjustable morality, which declares that what may be habitually wrong and wrong for most men may be quite right and noble for a particular man if the circumstances are hard enough and the temptation strong enough. The apostle's epigram is still required, "They glory in their shame." That is the salient feature of the moral situation.—*Rev. R. C. Gillie, M.A.*

Unearthing Ahab's Palace

EXCAVATIONS are being carried out by the Harvard University upon the site of King Ahab's palace in Palestine. Only a small portion of the ruins, however, has been uncovered.

It was undoubtedly an immense edifice, consisting of chambers grouped around courts. Here and there stand portions of the finished wall to the height of several courses of stone. Two grades of construction appear, a coarser and a finer. The excavation suggests that we have here the palace of Omri enlarged in a superior style by his son Ahab, the king who figures so prominently in the Bible in connection with the challenge of Elijah.

In addition to unearthing the palace, seventy-five fragments of pottery, inscribed with records or memoranda in the ancient Hebrew script, were also found. The inscriptions were written in ink with a reed pen upon jars of wine and oil, and a date is added, evidently the year of the king's reign. The name of the owner is given, as well as that of the person or place from whence the oil or wine came.

In several of the inscriptions a certain vineyard is mentioned—the "Vineyard of the Tell." It is evident that this vineyard must have been one that was especially well known as the "Vineyard of Naboth," and it gained fame in the reign of King Ahab. It is more than probable that this is the very vineyard that Ahab coveted.

Large sections of Ahab's palace are still buried under the *débris* of centuries, and it is possible that valuable documents may here be found throwing new light upon the struggle be-

tween Jehovah and Baal, and also, perhaps, upon Jezebel's part in the slaying of Naboth. Then it must not be forgotten that the age of Ahab is only a century away from that of David. Solomon in all his glory was still fresh in the memory of some of those still living, and any part of the literature of this important Jewish period may be discovered when the rest of the mound of Samaria is excavated. The world is waiting with interest for fresh finds.—*Montreal Standard.*

The Preacher's Task

THE gospel preacher is a specialist, sent out for the cure of souls. He is not to use remedies of human invention, but only the remedy prescribed in his God-given Book. He is not to espouse every good thing under the sun, but only one thing, and that the best thing, according to his plain commission. He is not to be carried away with the current craze of organization and construct patent moral machines to remedy the various evils of society, but to accept the church in which God dwells and in which He has lodged the promise and potency of nearly all the moral and spiritual good possible in the world. He should not get stung with the gadfly of an all-round reformer and espouse "every good thing under the sun."

As no man can excel in many trades or professions, so no man can excel in this apostolic vocation if he seeks also to be a politician or an all-round reformer.

He is engaged with God in His highest work, and for man in his highest interests, and it is a work that filled a Saviour's heart and hands. He should give himself wholly to it.

The study of the word, the winning of souls, the cure and care of souls, these things demand all the ransomed powers and all the waking hours of the minister of the gospel. Many other good things this specialist should leave to other men.

The church, too, incorporated by the Holy Spirit for a special purpose, is a specialistic society. It is transcendently the most sacred and important institution in the world, endowed with infinite privileges and charged with infinite obligations. The world is dependent on the church for intercession, gospel preaching, and the chief means of salvation. God has lodged in the church the promise and potency of nearly all possible moral and spiritual good.

Articles of incorporation always define and limit what a body may do. So our joint high

commission, under which we are incorporated by the Holy Spirit, clearly defines and limits the corporate work of the church. She is not a political society to govern nations, a confederacy or nexus of clubs and societies, a house of merchandise, or a bureau of amusements, but a Christ-witnessing, light-bearing, missionary propaganda. She is an assembly of God called out of the world into brotherhood, sonship, and heirship, and sent on a rescue mission to a lost world.

Whenever she broadens out into man's institutional idea, her special power and glory depart, and she moves over upon the broad way to keep house with the world.

The holy ministry and holy church have always been most blessed of God and most useful to mankind, when most separated, consecrated, and concentrated.—*E. P. Marvin, in Moody Bible Institute Monthly, August, 1921.*

A Prayer

THE day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonoured; and grant us in the end the gift of sleep.—*Robert Louis Stevenson.*

PRAYERS of love like raindrops fall,
Tears of pity are cooling dew,
And dear to the heart of our Lord are all
Who suffer like Him in the good they do.
—*Whittier.*

"ALL duty is not giving; we need to receive as well. We ought to get some good from every one we meet."

"DON'T do right unwillingly,
And stop to plan and measure;
'Tis working with the heart and soul,
That makes our duty pleasure."

THERE are three kinds of people in the world—the Wills, the Won'ts, and the Can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything.—*Success.*

NEWS NOTES

—There are more than fifty newspapers in New York City, in foreign languages; more newspapers than in all educated Norway and Sweden combined, and five times as many, in proportion to population, as in any other great city in the world.

—Chinese girls are now admitted to the Peking Government University, according to the vote for coeducation by the Chinese Educational Conference in 1919. There are more than one hundred girl students in the Nanking Teachers' College this year.

—A great stadium, carved out of the centre of a mountain, is to be constructed at Oakland, California. The floor of this stadium, which will be the largest in the world, contains three and a half acres. When completed the stadium will have a seating capacity of 125,000.

—Scientists have discovered that colonies of thousands of germs are often found living on dirty bank bills and coins. The United States treasury now washes and disinfects its dirty bank bills, although the cleaning of coins has never been attempted by the government.

—An accident-prevention campaign was recently held in Yokohama, Japan. A huge parade took place in which the school children took part; jinrikishas and automobiles carried the flag of the accident-prevention society, and every electric-light pole was placarded with a poster telling of the need for better traffic regulation.

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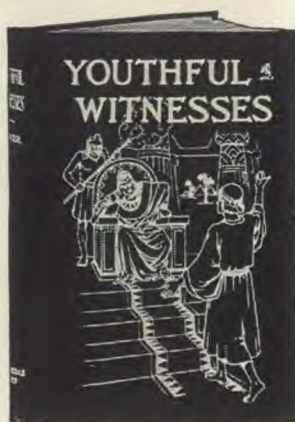
C. F. McVagh, Editor

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—When Miss Anna Case, the grand opera singer, sang at the New York Electrical Show, her audience was estimated at from one hundred thousand to one hundred and fifty thousand persons. Yet there was only a small group of newspaper reporters actually present in the room in which the concert took place. The great audience was not even in the building, but was scattered over an area of about seven hundred thousand square miles, including both land and sea. The song went broadcast across a distance that reached from Maine to Virginia.



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I'd Like to Go

*It seems to me I'd like to go
Where bells don't ring nor whistles blow,
Nor clocks don't strike, nor gongs don't sound,
And I'd have stillness all around—*

*Not real stillness, but just the trees'
Low whispering, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones,*

*Or maybe the cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.*

*If 'tweren't for sight and sound and smell
I'd like the city pretty well;
But when it comes to getting rest,
I like the country lots the best.*

*Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue—
And, say, how does it seem to you?*

—Eugene Field.



Rest Haven

WHILE on a recent trip to the Pacific Coast, we visited a beautifully located sanitarium called Rest Haven, near Sidney, on the southern end of Vancouver Island, and about eighteen miles distant from picturesque Victoria, the capital of British Columbia. This sanitarium is one of thirty-four large health institutions conducted by the Seventh-day Adventist denomination in the many different parts of the world. The parent institution was established at Battle Creek, Michigan, in 1866. As Adventist mission activities extended to every country in the world, a chain of medical institutions devoted to the principles that made Battle Creek famous has been developed. In all these health resorts the healing power of God through prayer and the recuperative influences of nature is recognized. Obedience to right principles of living, combined with the skilful application of the latest discoveries of medical science, is emphasized. Every physician, nurse, and helper in these institutions is

an active Christian. Tobacco, intoxicants, narcotics, and poisonous drugs are taboo. A balanced vegetarian diet of fruits, grains, nuts, and fresh vegetables, in proper combinations to suit the needs of each patient or guest, is prescribed by a specialist in dietetics.

Rest Haven is rightly named. Situated on the beautiful Saanich Peninsula, with its even, salubrious climate, it is secluded from the bustle of city life and yet equipped with electricity, steam heat, and hot and cold running water. It makes a strong appeal to those who are sick or tired and in need of relaxation and rest. The treatment-rooms are provided with reclining electric-light-bath cabinet, Russian bath, needle sprays, and salt glow and massage facilities. If any of our readers are in need of such service, or desire further information, they may obtain all the details and make necessary arrangements by addressing Rest Haven Sanitarium, Sidney, B. C., or call by phone 'Sidney 61' from Victoria.—EDITH.