

The Canadian
Watchman
Magazine



This Generation---A World in Turmoil

See
Page 6

OSHAWA, ONT.

APRIL, 25c.

BUT ONCE

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I shall pass through this world but once. **A**ny good therefore that I can do or any kindness that I can show to any human being, let me do it now. **L**et me not defer or neglect it, for I shall not pass this way again.

---*Anonymous.*

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Editorial Comment

Autosuggestion

AUTOSUGGESTION, or mental self-help and encouragement, is a valuable asset, and has enabled many a sadly buffeted pilgrim to meet a crisis successfully. To give up usually means to fail.

But like everything human, autosuggestion has definite limitations. In sickness its value, when coupled with faith in God and intelligent medical advice, is almost inestimable. On the other hand, it may become a grave danger—to the extent that God is ignored and proper scientific diagnosis neglected. A reliable author has said:

"Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death.

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

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

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

It is a very fine line that separates truth

from error. Because this is not generally recognized, well-meaning persons fall into delusion and danger. Concerning a very dangerous form of mind-cure we again quote:

"There is, however, a form of mind-cure that is one of the most effective agencies for evil. Through this so-called science, one mind is brought under the control of another, so that the individuality of the weaker is merged in that of the stronger mind. One person acts out the will of another. Thus it is claimed that the tenor of the thoughts may be changed, that health-giving impulses may be imparted, and patients may be enabled to resist and overcome disease.

"This method of cure has been employed by persons who were ignorant of its real nature and tendency, and who believed it to be a means of benefit to the sick. But the so-called science is based upon false principles. . . .

"The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to

put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professing Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. Innocent though it may appear, if exercised upon patients it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls."—*Id.*, pp. 242, 243.

In speaking of the dangers of the last days, Jesus said:

"Take heed that no man deceive you." "For there shall arise false christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 4, 24.



Emile Coué

And the apostle

Paul also, looking by inspiration to the last days, said:

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

Many who pose as teachers of the right way, have themselves lost sight of God and His laws and have themselves become entangled in a maze of satanic deception.

Recently the magazines of America have had much to say about Couéism, the theory of Emile Coué, a great French apostle of autosuggestion. The man is described as of pleasing personality, and his formula is very simple. His

Any remedy for this world's ills, either physical or social, that leaves God out of the reckoning, is bound to be disappointing, if not useless or even dangerous. God takes care of some of the most vital things without our co-operation, as, for instance, the movements of the planets. We might get up at three o'clock in the morning, and repeat for an hour, "The sun will surely rise today," and it would be true; but it would be a silly thing to do, for what we said would have no influence at all on the sun's rising. On the other hand, there are things that God can do for us only with our co-opera-



Governors and Cabinet Officers of the United States in front of the White House with President Harding following a luncheon and discussion on the liquor situation. "Tighten up; don't loosen up," was the decision on prohibition.

disciples are instructed to repeat earnestly and with conviction, a certain number of times each day, "Every day, and in every way, I am getting better and better." No power is invoked except the power of self, and whether it does good or harm depends altogether on whether self-help can and does control the causes of the difficulty. If the trouble is in the mind, Couéism may do no harm, even if it does no good; but if the trouble is caused by malignant physical conditions, such as cancer, the patient is only wasting valuable time in repeating what is not true.

Page two

tion. We must put our will on the side of God's will and live up to all the light we have if we expect His blessing.

The Drunkards of Ephraim

AMONG the twelve sons of Jacob were found displayed the natural weaknesses that characterize the sons of men of all nations to whom the gospel is addressed. Among the throng of the redeemed who finally enter the city of God through the twelve gates inscribed with the names of the twelve tribes of the children of Is-



Dr. Von Rosenberg, New Minister of Foreign Affairs in Germany

rael, will be found those from different nations who have borne the special natural weaknesses of the various sons of Jacob, and who have been made free by the gospel. That is the reason the apostle James could truthfully address his New Testament epistle to the church of Christ, to the twelve tribes scattered abroad. James 1:1.

It would be necessary for a Christian to know which one of the sons of Jacob his natural disposition most resembled in order for him to know what tribe he belongs to and which one of the gates of New Jerusalem he would be privileged to enter. As we see the length to which men of our day will go in violation of prohibition laws, it seems the bootleggers' customers are mainly of the tribe of Ephraim. This explains perhaps why in the record in Revelation of the sealing work none were sealed of the tribe of Ephraim.

What were the characteristics of Ephraim as recorded in the Old Testament?

He was a drunkard:

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!" "The crown of pride, the drunkards of Ephraim, shall be trodden under feet." Isa. 28:1, 3.

He was a stubborn rejecter of God and a despiser of the law:

"Ephraim is joined to idols: let him alone." Hosea 4:17.

"Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of My law, but they were counted as a strange thing." Hosea 8:11, 12.

He was without good judgment, half baked, and silly:

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." Hosea 7:8, 11.

Truly, if there were no Ephraimites, there would be no bootleggers. But God loves even Ephraim, and the Ephraimites may be saved from their folly. Then let us all as brethren help them by proper self-restraint, as well as by due respect for the law of the land. The apostle Paul says that many things which we might rightly do are not expedient; and also, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Alcohol has its legitimate uses, but the world would be better off without alcohol than with it and its abuses. If the drunkards of Ephraim ever get into the new world, it will be because



Galli-Curci, the Famous Singer, as a Member of the Camp Fire Girls' Organization



Moving Out of the Tidal Wave District in Honolulu After a Violent Earthquake in the Pacific Ocean

they have been converted and merged in some other more faithful tribe.

What Earthquakes Teach

EARTHQUAKES are among the most thrilling and terrifying of natural phenomena. When the foundations of earth begin to shake, men are apt to feel utterly helpless and panic-stricken. We have records of earthquakes throughout the whole span of history, but they are quite certainly increasing both in frequency and in destructiveness. No part of the earth seems to be entirely immune, and no one can tell when or where the next one will occur. After the great destruction of life and property



The Dead Sea

in San Francisco a few years ago, men were especially anxious about the liability of a recurrence of the catastrophe on the Pacific Coast, and in response to their importunities one noted scientist bluntly admitted his ignorance on that subject by saying, "The man on the street knows as much about when and where there will be another earthquake as I do."

In the Scriptures we find a number of references to earthquakes, which may be studied with interest and profit. The prophets Amos and Zechariah both speak of an epoch-marking earthquake in the days of King Uzziah:

"The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake." Amos 1:1.

"Ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." Zech. 14:5.

An earthquake marked the time of the death of Jesus on the cross (Matt. 27:51), and another marked the time of His resurrection (Matt. 28:2), and the end of this age will be marked by the most destructive one of all:

"Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. 12:26,27.

The expression, "Whose voice then shook the earth," evidently refers to the first recorded earthquake, that which took place at Mt. Sinai at the time of the giving of the decalogue, and also suggests the lesson of the earthquake. The demonstration at the time of the giving of the law was so awe-inspiring that the people besought the Lord not to talk to them that way any more lest they die:

"Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof

ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19:18.

And every time since then, when men feel the earth shaking they involuntarily think of God and of His law. By the voice of a quaking earth God reminds men of Sinai in the only way that the lawless who flout the binding claims of the decalogue will heed.

A Message of Hope for the Poor

AMID the Babel of voices saying, "Lo, here"

more, the frothy, impractical messages of the social idealist and the political demagogue are a mockery. Inspirational messages help the strong to use all their natural strength, but they create nothing, and the number that they help is proportionately pitifully small.

When the disciples of John the Baptist came to Jesus with the question, "Art Thou He that should come? or look we for another?" He touched the vital difference between all false messages and the truth by saying, "Go your



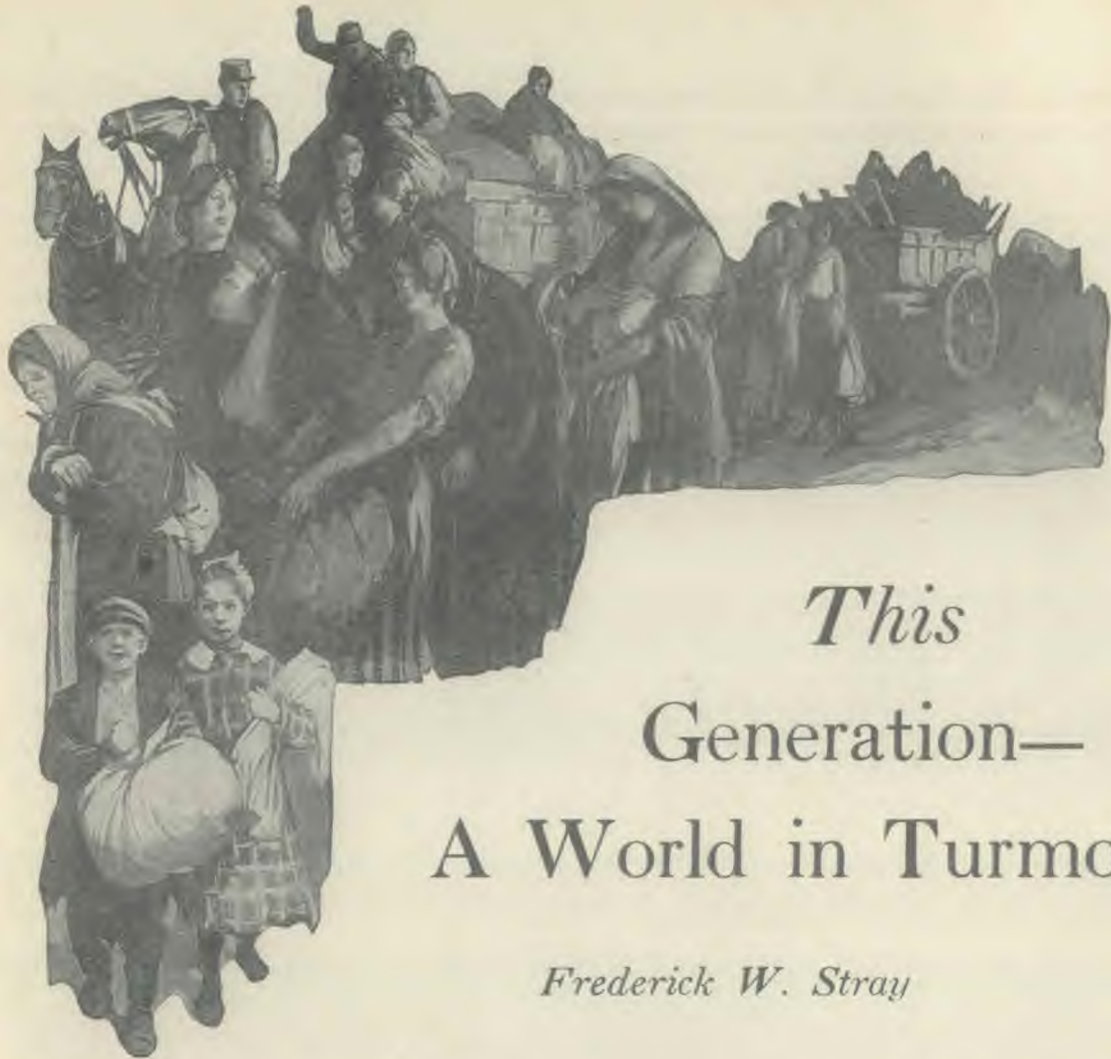
WINTER SPORTS IN SCANDINAVIA

Ski enthusiasts in Christiania waiting to board the cars of the electric railway for a regular Sunday excursion to the mountains for a day of recreation.

and "Lo, there," the agonizing cry of distress from the poor and the discouraged rises higher and higher. There are the physically weak, who feel their hold on this life slipping; the discouraged, failing in competition with those stronger in equipment and skill; the victims of fire, famine, earthquakes, and other disasters; the refugees from war-torn areas rudely and violently dispossessed of home and the accumulations of a lifetime,—to all these, and many

way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Luke 7:22.

Evolution mocks the weak, and deludes and disappoints the strong by causing them to lean on human power and resources. Only the gospel of Jesus Christ brings creative power within the reach of the poor and discouraged.



This Generation— A World in Turmoil

Frederick W. Stray

PLAIN and clear as a sunbeam in a dark room, is the word of Jesus, "I will come again." John 14:3. Will it be an invisible coming at regeneration? at death? or did it take place in the year of our Lord 1874, as some say? The answer is solemnly emphatic in its directness:

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7.

How Will He Come the Second Time?

The answer found in Scripture is most satisfying to the believer in Christ, for it describes the event as occurring in just the way we would expect God to visit the earth:

"The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27.

Tell any man unacquainted with the Bible that God is to visit the earth, and it would be

farthest from his imagination to think of Him coming as a helpless babe, born in a cattle shed, cradled in a manger, working in young manhood with hammer and saw, and finally dying, hung upon a tree. No, he would think of the visit of God as an awe-inspiring sight—a scene of untold grandeur as God descended, attended by a mighty retinue of heavenly beings.

David wrote:

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself." Ps. 50:3-6.

Yes, it should be easy for every Christian to believe in the second coming whose faith has laid hold of the heavenly announcement of the first advent: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye

shall find the Babe wrapped in swaddling clothes, lying in a manger." Luke 2:11, 12. Yes, He is coming back again, just as surely as He was here, and promised to return.

No one need be misled as to the manner of His coming. Scripture succeeds scripture, text is piled upon text, all harmonious in declaring the second advent of Jesus to be just as we would expect the heavenly King to come.

When Is He Coming?

If I do not live to see Him come, what matters it to me how He comes? But if there is a possibility of my living to see Him come, then I am greatly interested in the manner of His coming. Time is the great interest awakener and arrester when we talk of the return of Jesus. "Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27. Who shall see Him?—"Verily I say unto you, *This generation* shall not pass, till all these things be fulfilled." Matt. 24:34. What generation?

Let us study a bit further.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Was there ever such great distress of nations, with perplexity, as now? "Yes," a thousand voices answer; "think of the fall of the Roman Empire; consider medieval history, the Dark Ages—terrible times of distress and perplexity." But hold a moment. In those days they had no railroads, steamships, steam printing presses, telegraphs, telephones, ocean cables, electric cars, automobiles, electric lights, flying machines, sewing machines, mowing machines, reapers, and a thousand and one other things which we have and enjoy. We have had a century of the most wonderful development in all branches of applied knowledge. If men have ever in the history of the world had every advantage in the training of the intellect so that the world could be governed in a way to alleviate distress and banish perplexity, it is now. The rulers of this world, both hereditary and elected, from kings and houses of lords, to presidents, premiers, senators, and assemblymen, have all had the highest opportunities for mental training and culture; and yet the foregoing scripture—Luke 21:25, 26—is in fulfilment before our eyes. It is from the human standpoint unreasonable, a baffling

bog and quagmire in which modern civilization is floundering when it ought to be rolling along in beautiful limousines on an asphalt pavement, with every driver attending to his business, so deft and alert that there would be no collisions or upsets.

Not so long ago modern prophets of the future were preaching from many a pulpit that the old world had about finished with war and pestilence, with distress and perplexity, all based upon the development of the wonderful age in which we live. But Jesus was right, and all contradictory voices wrong.

Now just a few prophetic searchlights on this time to which we have come:

"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.

Here we have increase of knowledge and rapid transit in connection with "the time of the end."



A Priest of the Greek Catholic Church in Russia

"As He [Jesus] sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

In His answer to their question, our Saviour refers them to the prophecy of Daniel:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (*whoso readeth, let him understand*)," etc. Verse 15.

"Read Daniel," said Jesus.

Our quotation concerning the distress of nations is Luke's record of the same conversation that is recorded in Matthew 24. Therefore, it is evident that the Saviour remembered Daniel's prophecy of the increase of knowledge in the time of the end, and in consequence predicted distress of nations, with perplexity. And that prediction is now fact as well as prophecy. The increase of knowledge has come; and in the face of it all and in spite of it, the nations of the world are now in such distress and perplexity that strong men everywhere are facing the future with sinking hearts for fear of what is coming.

The war settled nothing; the Versailles Conference settled nothing; the peace treaty has proved a treaty of distress and perplexity. President Wilson's fourteen points are like so many bayonets pointed by nation against nation. The Genoa Conference, the Washington Conference, and an increasing round of conferences during the past four years, have settled nothing. The day may come when in some conference the nations will feel that they have once more placed their feet on solid ground, and, dismissing their fears of the future, will cry, "Eureka!"—we have found it—"peace and safety!"

What Says the Word?

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1-4.

Nothing will be settled in deed and in truth until Jesus comes. "This generation" that is a witness of these events, "shall not pass away till all be fulfilled." "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," said Jesus. Then He spoke to them a parable:

"Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that

summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but My words shall not pass away." Luke 21:28-33.

Men fear the future as they scan the storm clouds on the horizon of this world's tangled affairs. The deep-toned thunder from the distant and near East; the yellow peril; the Gog and Magog of the "north" country, Russia; the insolvency of Europe,—all combine to fill the heart with fear of the future.

But look higher; lift your eyes; look up; the Saviour invites; and there above the storm clouds of this world's present and future strife, the student of prophecy beholds "the glory of the coming of the Lord." Far above the uneasy rulers of this war-torn world, sits the "Prince of Peace." He is coming. It is darkest just before day.

Above the ominous roar of earth's thundering artillery, we hear the sweet, searching, soul-comforting voice of Jesus saying, "Surely, I come quickly."

"Amen. Even so, come, Lord Jesus." Rev. 22:20.

Oshawa, Ont.

The Broken Pinion

I WALKED through the woodland meadows,
Where sweet the thrushes sing;
And I found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old sweet strain,
But the bird with the broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art;
And, touched with a Christ-like pity,
I took him to my heart.
He lived with a noble purpose
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

But the bird with the broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with a broken pinion
Never soars as high again.

—Hezekiah Butterworth.

To him that knoweth not the port to which he is bound, no wind can be favourable; neither can he who has not yet determined at what mark he is to shoot, direct his arrow aright.—
Archbishop Leighton.

WHY I BELIEVE *the* BIBLE



The Antecedent Presumption

DAVID JAMES BURRELL, D.D.

IF I regarded the Scripture as a mingled tissue of truth and falsehood or as merely "containing" a less or greater modicum of truth, I could not as an honest man say that I believe it.

But I do believe it: and I mean precisely what I say. To my mind the Book is not true in spots, but true and trustworthy from beginning to end.

And this is the historic faith of the Christian church all along the ages. The enemies of the Bible make so much noise at times that old-fashioned believers are moved to lament, as Elijah did under the juniper tree, "They have forsaken Thy covenant, and thrown down Thine altars; and I, even I only, am left;" but battles are not won with wind instruments; and neither faith nor reason builds its altars under juniper trees. There are multitudes in Israel who have not bowed their knees to Baal. The shouting and the tumult cease; but truth and righteousness fight on to certain victory in the long run.

It is a great thing to be a conservative: not inactively, like reservoirs of still water, but progressively, like rivers that keep within their banks while rolling on toward the sea. We are bound to move with the moving world, providing we do not move away from the immovable faith which was "once for all delivered unto the saints." We must needs keep open house for Truth, but by the same token we are bound to double-bolt our doors when Falsehood knocks and cries, "Let me in!"

What Is Reasonable?

Whether a man believes his Bible or rejects it, two things may be fairly required of him. On the one hand he must frankly and truthfully state his position, without mumbling or mouthing; and on the other he must be able always to give an answer to every man that asketh him a reason for it.

There is something to be said, before we go

a step farther, about the reasonableness of looking for a revelation of some sort. This, while it proves nothing, will prepare the way for positive propositions farther on.

The presumption runs on this wise: *If there is a God anywhere in the universe, and if that God is our Father, He would certainly not leave us in doubt as to the great problems in which are involved the issues of eternal life.*

If it is reasonable to expect an earthly father to comfort his children in distress by assuring them of his wise purposes concerning them, our Father in heaven would certainly do no less. Matt. 7:11.

If a well-disposed king puts up finger-boards to guide wayfarers through the dense forests and along the perplexing roads of his domain, the King of kings would assuredly not leave His subjects to wander at their wit's end.

Plato lamented that he was adrift upon a raft with no rudder at hand nor guiding star before him; yet even he, pagan though he was, ventured the hope that the gods would some time "give us a good staunch boat to sail in." This was the expression of a universal instinct. Assuming a God, it would appear that somewhere there must be a clear and distinct revelation not only of Himself but of His beneficent plans and purposes concerning us.

The Claim of the Bible Itself

So much for the antecedent presumption. We shall now place over against it the *claim of the Bible itself* to be precisely such a revelation as would be expected of a just and loving God.

The claim of the Book is threefold:

First: It claims to be inspired. Nor does it leave us in the least possible doubt as to what it means by "inspiration." The word is *theopnustia*; literally, "breathed of God." 2 Tim. 3:16. . . .

Second: The Book claims to be inspired in a definite and singular way; namely, "The

prophecy came not at any time by the will of man; but holy men of God spake as they were moved [or borne onward] by the Spirit [*pneuma*, "the breath"] of God." 2 Peter 1:21. . . .

Third: This singular claim is made for all Scripture, as it is written, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16. . . .

Are we willing to follow the direction of the divine will in order that we know whether the teaching is of God? If so, we may proceed with the hearing of the case; otherwise we might as well call a halt here and now; because "a man convinced against his will is of the same opinion still." . . .

An Unaccountable Unity

It is difficult if not impossible to account for the singular unity of the Scriptures without according to them a divine origin.

Here is a volume made up of sixty-six books, on a large variety of themes, composed by forty odd writers of various tongues and nationalities, writing at intervals along a period of sixteen hundred years and representing all degrees of racial development from semibarbarism to the highest degree of culture; yet, strange to tell, these sixty-six books when bound together constitute a harmonious and consistent whole; yielding one system of doctrine, one code of ethics, and, thus, one "rule of faith and practice" for all the children of men.

Shall we call this a fortuitous circumstance? The folly of such a statement would immediately be recognized in any other province. If forty odd persons of different tongues and degrees of musical education were to pass through the organ loft of a church at long intervals and, without any possibility of collusion, strike sixty-six notes which, when combined, should yield the theme of an oratorio, it is respectfully submitted that the man who regarded that as "a fortuitous circumstance" would by universal consent be regarded as—to put it mildly—sadly deficient in common sense. The conclusion from such a harmonious combination would be irresistible; namely, that one controlling mind, and that of a great tone-master, was behind it.

The Bible is in two volumes. The first of these is called the Old Testament, and the second the New. In certain quarters there

is a disposition to accept the latter while practically rejecting the former as having little or no value for modern readers. Not long ago, in a convention of Sunday-school teachers, a clergyman is reported to have said, "The Old Testament is out of date: let me have a few of the psalms and a chapter or two of Isaiah and I have no further use for it." There are not many ministers or laymen, probably, who would be willing to speak so frankly; but an impression of this sort has gone abroad, and the consequent neglect of the Old Testament is so prevalent that a consideration of the subject in this connection may not be unprofitable for us.

Let us affirm, therefore, that the Old Testament is not only an essential and inseparable part of the Bible, but that it perfectly accords and symphonizes with the New Testament. The plot of a connected story runs through both volumes, to wit, the story of the Cross: and so connectedly that no coherent or consecutive view of the divine plan of salvation can be gained without an understanding of both. The New Testament is woven into the Old Testament like the warp of a fabric into its woof: or, to use the words of Augustine, "The New Testament is enfolded in the Old and the Old Testament is unfolded in the New."

The sum and substance of both volumes is briefly comprehended in the saying, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Slain Lamb

The story opens at the gateway of Paradise, where, at the moment when our first parents sinned against God, the protevangel was given: "The Seed of woman shall come in the fulness of time to bruise the serpent's head." The red trail of the atoning blood can be traced thenceforth through all the pages of the Book. The plot thickens, as we read on and on, through chronicle and psalm and prophecy, until, with Israel's abandonment of the Messianic hope, the lights in the temple go out and the darkness deepens into an Egyptian night of four hundred years—a night which is broken at length by the shining of the Star of Bethlehem and the angels' song, "Glory to God in the highest, peace on earth and good will to men!"

By this it is evident that the worthies of the olden time were saved precisely as we are. The Old Testament, known as The Book of the Law, was a "schoolmaster to lead them to Christ." The first sinner had a foregleam of

the Saviour. The patriarchs "rejoiced to see His day." The faithful who gathered about the brazen altar were sufficiently initiated into the mystery of the sacrificial Lamb of God. Such ancients as Abraham and David and Isaiah were Christians as really as we are; only they looked forward to the sacrifice, while we look backward to it as an accomplished fact.

The first volume of the Book is, indeed, a necessary key to the second. How shall we understand the words, "Behold the Lamb of God," unless we are familiar with the tragic incident of the Passover and the prophetic ritual of the altar? How shall we comprehend the saying of Jesus to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life," unless, like Nicodemus, we are familiar with the story of Ezion-geber? Thus, in order to enter the holy of holies we must pass through the outer court.

The gospel in the New Testament glows with the light of "the most excellent glory" that shone above the tabernacle of the Old. The mercy-seat is sprinkled with the blood of Calvary, and the open sepulchre in Joseph's garden echoes with ancient prophecies of life and immortality brought to light. The importance of studying the Old Testament is obvious, therefore, if we would understand the full, broad, glorious significance of the divine plan of salvation from the penalty and power of sin.

One God and One Bible

As there is only one God, so there is only one authoritative Book of God; and the Bible is that one. Its parts all hold together as a coherent and consistent though complex unit: all alike being inspired and profitable for the making of a man.

It is not meant by this, however, that all portions of the Book are equally profitable. The law with respect to the robbing of a bird's-nest is obviously not so important as the precept, "Thou shalt not kill." It is not so essential that we should familiarize ourselves with the catalogue of names in Genesis 10—though in point of fact this furnishes the basis of ethnological science—as that we should know the riches of divine grace. But there is a good and sufficient reason for every portion of it. Not a chapter is negligible or dispensable.

It is true also that much of the Bible is not designed to be read in the public services of the sanctuary or even at the family altar. In

a book intended to touch life at every point in its circumference, there must needs be many passages fit only for conference betwixt a man and God alone: unveilings of carnal rottenness in the secret imaginations of the heart; flashes of a two-edged sword that cuts to the very dividing of the bones and marrow. These are to be read only in those private chambers where the soul sits bare and naked before God.

But the supremely important point to remember in the study of the Scriptures is that their nexus is the divine plan of salvation. Omit that and the whole fabric is reduced to threads and thrums. It is only with the Cross as our golden key that we so enter the Book as to perceive not only the unity of its various parts but the profitableness of every part for some of the diverse uses of life. All Scripture is thus seen to be contributory to the far-reaching purpose of God in our redemption and building up unto the measure of the fulness of the stature of a man.—"Why I Believe the Bible."

"Others"

Lord, help me to live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—others.

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—others.

Let self be crucified and slain
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for—others.

And when my work on earth is done
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—others.

Others, Lord, yes, others;
Let this my motto be.
Help me to live for others,
That I may live like Thee.

—C. D. Meigs.

"AN old Highlander once said to Claudius Buchanan, 'I cannot argue with you; I cannot present theological facts or reasons; I cannot explain the philosophy of revelation; but I know this, that when I was a man of evil character the Bible got hold of me and quelled the tiger in me!' There is the master fact; this Book makes men. The best people, here, there, everywhere and always, are those who believe in the Bible and live that way."

A Modern Tower of Babel



MODERN research has built up a vast system of learning. The facts wrung from the earth, sea, and sky, are fitted together into theory upon theory, all attempting to show how the universe and its component parts came into being.

With most, though not all, scientists, Darwinism is an abandoned theory; but to the layman it is presented by newspapers, magazines, and popular lecturers as if it were actually the truth. While Darwin's theory of natural selection is rejected by the majority of investigators, we must not do them the injustice of representing them as traitors to the evolution doctrine. In the *New York Times* of March 5, 1922, Dr. Henry Fairfield Osborn, of the American Museum of Natural History, says:

"Certainly no intelligent person now believes that the earth was made just 5,246 years ago, and in six literal days. . . ."

"No living naturalist, however, so far as I know, differs as to the immutable truth of evolution in the sense of the continuous fitness of plants and animals to their environment and the ascent of all the extinct and existing forms of life, including man, from an original and single cellular state."

As to what is embraced by the present theory, a further paragraph tells us:

"Scientific investigators and productive scholars in almost every field have long since accepted evolution in the broadest sense as an established fact. Science now deals with the evolution of the elements, of the stars, and solar system, of the earth, of life upon the earth, of various types and species of plants and animals, of the body, mind, and society of man, of science, of art, government, education, and religion."

Evolution by Faith

In view of the all-inclusive field covered by popular theories, it is not surprising that when biological investigators find themselves baulked in trying to explain the origin of species, they should say, as did Dr. Wm. Bateson in his Toronto speech a little more than a year ago, "Our doubts are not as to the reality or truth of evolution, but as to the *origin of species*, a technical, almost domestic problem." In the absence of any real proof that the present species actually *did evolve*, the scientist, cling-



Harold W. Clark

ing to the theory "in its broadest sense," declares, "Let us proclaim in precise and unmistakable language that our faith in evolution is unshaken." Speaking along the same lines, Dr. D. H. Scott, the British botanist, declared that we must stick to evolution *by faith* if in no other way.

Summing up, then:

1. Modern science has reared a vast system of learning upon the age-old theory that all things have reached their present status by a series of slow changes, but biological investigators have failed to find any explanation of the method

by which evolutionary progress might have been accomplished.

2. In the lack of demonstrable facts, and depending on purely circumstantial evidence, scientific men announce the necessity of clinging to the old doctrine of evolution by pure faith.

Regarding the validity of the evolutionists' claims, certainly the vital point is the evidence upon which they pin their faith—the faith they are so eager to proclaim in the face of apparent failure of their investigations. When we have considered this evidence, we shall leave the reader to decide whether it is any harder to take God and the Bible by faith than it is to take human theories by faith.

In the speech of Dr. Scott, just mentioned, he said that although we have no acceptable explanation of the origin of species, yet we must believe in evolution, for, after all, the *evidence of paleontology remains unshaken*. Bateson also said, speaking of the origin of new species, "That is proved by the *paleontological record*."

Testimony of the Fossils

Let us call in the paleontological record, and see what it has to offer in support of evolution. This science embraces the classification of all the fossils found in the rocks of the earth. For centuries the naturalists were puzzled by the occurrence of so many shells and other remains in the rocks, even to the tops of high mountains. It remained for Lamarck, the

founder of modern evolution, to suggest the relation between the life-succession idea and the fossils. He taught that the arrangement of the shells, etc., was a key to the history of past ages; for as animals lived and died, their remains would become deposited in the bottom of streams and bodies of water or in sand or mud beds, fossilizing and remaining to tell the story of the past.

Strange, Unscientific Conclusions

Geologists, biologists, and other naturalists began to search the earth for evidence of the past. Europe and America were ransacked, their rocks dug open, the organic remains classified. Arranging and rearranging the supposed order of deposition, the geologists eventually thrashed out their differences and decided upon a series of long eras during which life was evolving from simple forms. This is the science of paleontology, which gives them their foundation for faith in evolution. How, then, does this science furnish that "unshaken" evidence that is stronger than laboratory experiments? A few paragraphs from an acknowledged authority, W. B. Scott, Ph.D., LL.D., will give us some clue to the value of the fossils in determining the geological sequence of the rocky strata:

"A knowledge of the fossils is indispensable to the geologist because they give him the means of establishing a consecutive chronology of the earth, and teach him much concerning the distribution of living things upon the globe."—*Introduction to Geology*, edition of 1920, p. 516.

Shells, bones, teeth, and prints of living creatures may well give us information concerning the distribution of life in that prehistoric world; and would that the energy that has been spent in building up such a cumbersome geological chronology might have been spent in studying the life of the past without the burden of theory to hide the true meaning of past changes. Working, however, on the assumption of uniformity in the action of natural forces for unnumbered ages, the great periods of time, such as the Cambrian, Carboniferous, Cretaceous, and Eocene, have been arranged according to the kinds of fossils buried in the rocks of various regions. Each era is assigned its life forms, and all parts of the earth are assumed to have pretty much the same plant and animal associations during that particular era. The shells of mollusks are compared with living forms, and mountain chains are given birthdays according to the percentage of extinct and living mollusks they

contain. This, in brief, is what the science of paleontology has done.

We must not forget that this system is given as the proof of evolution. Because it is possible to find in the rocks a varying combination of structures, some simple, some complex, some small, some large, the rocks are then arranged in order with the simplest types at the bottom as the oldest and the more complex at the top as the youngest. Surely a wonderful system of proof! But who guessed how to arrange the fossils this way? Where was the key to the method? Dr. Scott says:

"Life, since its introduction on the globe, has gone on advancing, diversifying, and continually rising to higher and higher planes. . . . Accepting, then, the undoubted fact of the universal change in the character of organic beings which have successively lived on the earth, it follows that the rocks which have been formed in widely separated periods of time will contain markedly different fossils, while those which were laid down more or less contemporaneously will have similar fossils. This principle enables us to compare and correlate rocks from all the continents and, in a general way, to arrange the great events of the earth's history in chronological order."—*Id.*, p. 521.

This testimony needs no comment. The evolutionist has faith in his theory because the record of the rocks proves it; and the record of the rocks is built up by "accepting the undoubted fact" of evolution. "The only standard . . . is that founded upon the progress of life."—*Id.*, p. 526. Honestly, how can man be asked to believe in a system that assumes its ultimate conclusion as a fundamental premise?

So much for the arguments and the conclusions drawn from them. Let us then call for some of the historical (?) events elaborated by the geologists.

In places there are scores or even hundreds of layers of alternating rocks of different nature, coal with shale or limestone, rocks of one epoch with those of another. So the history of the past makes the continents sink to receive one deposit, rise to wear part of it away, sink to receive another, warp and double to fold them over upon each other, and give evidence of all sorts of changes never observed or known except for the fact that the fossil order demands them.

Practically every continent has been explored, has had its history reconstructed from its rocks, dependent entirely on the "age" of the fossils. While some suppose that there is evidence for the rising and sinking of various regions, Dr. Eduard Suess, of Vienna, a world investigator and authority on diastrophic forces, declares that there is no proof that during historic time there has been any rising or



EX-KAISER'S HOME IN HOLLAND

A recent picture of the portals of Doorn Castle, where he resides in seclusion. The picture shows wire fencing erected to keep out photographers and other intruders looking for gossip.

falling of the shore-lines of the earth. All the inundations and upheavals of past eras depend entirely on the theories of *life succession* and *uniformity*; for upon these postulates the whole past is constructed.

But we are told that paleontological evidence is the one great proof upon which we are to rest our faith in evolution. Built entirely on theory, and twisting natural evidences into all kinds of upside-down and up and down movements for ages, the geological chronology is a cumbersome and artificial system. Many other problems are involved, but from the basic principles here discussed, we can see that the evidence is non-conclusive:

First: Because it presupposes the very thing it tries to prove, in assuming evolution and building up its whole system upon this supposition.

Second: Because it assumes a series of up-

heavals, inundations, and thrusts that have no proof except as they are made necessary by the order of the fossils.

Third: Because it would require millions of years for these changes to come about, with only one group of living forms in existence at a time, though there is no proof that all might not have lived at the same time in different parts of the world.

Any man who sticks to the plain truth of a literal creation, although out of harmony with popular theory, will find himself in accord with natural evidence, and can rest assured that when theory makes way for facts, he will find himself on the side of truth.



"ALL things were made by Him [Christ]; and without Him was not anything made that was made. In Him was life." John 1:3, 4.



Winter Feeding of Ten Thousand Sheep at Fort William, Ont.

The Master's Voice Is Calling You and Me

"All we like sheep have gone astray." Isa. 53:6

L. G. OXFORD

HARK! the Master's voice is calling
From the mountains, hills, and streams;
From the valleys and the woodlands;
From the river clear that gleams
In the moonlight, peaceful moonlight;
Whilst the wild birds sing their pæans.
It is calling, sweetly calling,
From the foamy crested sea;
From the balmy breeze of midnight,—
Yes, the Master's voice is calling you and me.

Hark! the Master's voice is calling,
Calling even in our dreams;
Calling in our nightly visions;
Calling where the tall tree leans
Gently in the evening breezes;
Where the parrot hoots and screams.
It is calling, gently calling,
From each flower and leafy tree;
Where the hoar-frost keenly freezes,—
Yes, the Master's voice is calling you and me.

Hark! the Master's voice is calling
To each hungry, thirsty soul;
To the honest men and women;
To the millions—whether Pole,
Little Jap, or fierce barbarian;
To all nations as a whole.
It is calling, softly calling,
For every captive to be free;
Negro, Spaniard, Turk, Hungarian,—
Yes, the Master's voice is calling you and me.

Soon His pleadings will be ended;
Soon He'll call no more as now;
Soon will fade the scorning furrows
From the unrepentant's brow;
Soon will cease the sound of labours;
Soon will men no longer plough.
He is coming, quickly coming;
His reward will with Him be;
Rich the air with fragrant savours
When the Master comes to claim both you and me.

alism and Devils

es

to be the wife of Mr. Arthur of the First Spirit. The spirit bowed, very much. Brownell stood up. "Very interesting, but a drawback," Conan said that we can hardly believe we are at such a distance. How much force Brownell—retains in

addressed the spirit: "We are happy to bring one of the most mediums in the world, Mrs. Doyle. Can't you give him a little power—your astral, can't you speak?"

ed the spirit, very much. Her organization clasped her and walked all around the chairs of the guests, forming a complete circle. She backed into the cabi-

had sung for awhile, and announced to be her. Sir Arthur walked to his mother, and the tears stream-

appear was Lady Doyle, John; and Dr. Hartman's baby ap-

peared; whereupon Sir Arthur remarked: "It is peculiar that Mrs. Hartman's baby seems to be about the height of my mother, and that my mother has exactly the same proportions as Lady Doyle's John."

Whereat Thompson, the medium, explained, "That is very simple; for what are measurements, what is an inch more or less, or even a yard or a mile, to spirits from Spirit Land?"

"Yes, of course," agreed Sir Arthur, "what is an inch or a mile?"

Three nights later, the same company held another materializing séance, at which a Mrs. Bob Martin and her husband were present.

The same procedure was adhered to as at the previous séance. The first spirit to make its appearance was an Aunt Emma of Mrs. Martin's. Her husband, Bob, came forward and asked, "Will we prove successful in our next undertaking?"

"You will," was the answer. And they were; for Mrs. Martin had no Aunt Emma, and she proceeded to grapple with Aunt Emma's spirit, while Mr. Martin dealt with Thompson. The Martins were none other than policewoman Genevieve McLaughlin and Detective Andrew McLaughlin of the New York force. The spirits proved to be Mrs. Thompson herself, disguised; and Judge Simpson fined the Thompsons one hundred dollars each

for breaking the Fortune-telling Act.

Thus were the saints of Spiritualism deceived by man. There is no doubt that some of the so-called spiritist phenomena consist of simple deceptions wrought by man, but that does not do away with the fact that there are genuine spirit séances and mediums. Dr. Hartman says:

"We still feel, my wife and I, that there are genuine mediums in the world. . . . If a spirit fades out of your grasp, it is indeed a spirit."

These shades that talk to men in the séance are supposed to be the disembodied spirits of their departed friends, but in reality they are the spirits of devils deceiving the saints of Spiritualism. We read in God's inspired word, concerning the dead:

"The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor

(Continued on page 29)




The Natural Law of the Spiritual World What Is It?

"I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:22-25.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

Malcolm Mackintosh

HE sinner is a slave, held in captivity by the natural law of sinful flesh. In Romans 7:1-4 we find the marriage relation used to illustrate this fact. The married woman is bound by the marriage law to her husband as long as he lives. So likewise the sinner is married to the world and held there by the law of sin in his members. In conversion the sinner loses his love for the world in proportion as he gains love for Jesus Christ, and when the old man dies, he is released from captivity. The law of sin loses its grip upon him, and the law of righteousness holds him to Jesus Christ. "Wherefore, my brethren, ye also are become dead to the law [of sin, that held you in captivity] by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." The same thought is expressed in Romans 5:20, 21: "Moreover the law [of righteousness] entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The Old Man of Sin Must Die

When we were in the flesh, the motions of sins, which were the fruit of the law of sin, did work in our members to bring forth fruit unto death. But now we are delivered from the law (of sin), being dead to that (the law of sin) wherein we were held (see margin); that we

should serve in newness of Spirit, bearing the fruit of the law of righteousness.

The Law Remains

What shall we say then? Is the law (of righteousness—the decalogue) at fault? God forbid. Its mission is to define sin, which it does. "I had not known lust, except the law had said, Thou shalt not covet." Sin, taking advantage of my ignorance of the spiritual world and the law of the same, wrought in me all manner of wickedness; for without a correct understanding of the nature of the law, sin was dead (where there is no law, there is no transgression). "I was alive without the law once: but when the commandment came, sin revived, and I died [transgression of it condemned me to death]. And the commandment, which was ordained to life [through obeying it], I found to be unto death." For sin, taking advantage of my ignorance of the nature of the law, deceived me, and by it slew me (by making me a transgressor of it—therefore worthy of death). "Wherefore the law is holy, and the commandment holy, and just, and good." Was then that law which is good made death unto me? God forbid. Rather by that good law the exceeding sinfulness of sin was revealed, and I saw that sin was killing me. "For we know that the law is spiritual," eternal, immutable, self-existent; "and it is easier for heaven and earth to pass, than one tittle of the law to fail."

To illustrate: If rabbits or sheep eat the bark off young apple trees, the trees will die. This is a self-existent law; and it is easier for

God to change the nature of the rabbit, sheep, and apple-tree bark, than to change nature's law. God made the rabbit, and God made the apple tree, but the law is self-existent. Even so God made heaven, and God made the angels, and it follows that if one angel lies to, steals from, or kills another angel, heaven ceases to be heaven for all those concerned in the tragedy; and it is easier for God to make a new heaven and another company of angels than to change that fact. And there is to be a new heaven and a new earth for new creatures in Christ Jesus, who are to receive new bodies at the resurrection of the just; for it is written, "Behold, I make all things new."

Eternal Principles

How long has it been wrong to kill, lie, steal, covet, etc.? since the existence of angels and men?—It has always been wrong to do these things, and we cannot imagine a time in the future when it will be otherwise. The law of righteousness is self-existent. It is the law of the Christ-life. The principles enunciated upon Sinai were eternal principles; and in the midst of them, as an indication of its sacredness, the Creator placed the law of the Sabbath, which He made for man.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath



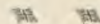
C. J. Columbus, LL.D., a British Barrister, a Lineal Descendant of Christopher Columbus.



W. J. Taylor, owner of the Woodstock Sentinel Review, and his pets, a pair of Iceland ponies and a fawn caught last summer in Algonquin Park.

made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." God could not change the law, but He could send His Son to satisfy the law and to change us by writing that law in our hearts, so making it the natural law of the new man in Christ Jesus.

Halifax, N. S.



ANY one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, lovingly, purely, till the sun goes down. And this is all that life really means.—Selected.



Monster Red Cross Pageant by the School Children of Sydney, Australia

RACE EXTINCTION

DANIEL H. KRESS, M.D.



SOLDIER during the late war, facing the most destructive implements of warfare, stood a better chance for life than does an American infant between birth and the close of its first year.

While 70,000 American men lost their lives during the eighteen months of participation in the world conflict, 450,000 infants under one year of age died during the same period. The city of Philadelphia, according to vital statistics, lost 1,267 men during the eighteen months the United States was in the war, while the year 1918 showed a mortality of 5,366 babies under one year. During this period, for every soldier killed on the field of battle, between six and seven babies died.

It is estimated that fully 75 per cent of the infant mortality was preventable. Bad food and insanitary conditions, *alone*, were not responsible for this high mortality rate. Many

of these infants were ushered into this world with a very slender hold upon life. The infant born to syphilitic parents, for instance, has no fighting chance for life. Syphilis is becoming a common disease in all civilized lands.

But there are other causes of this lowered vitality among infants. Families of drunkards are not perpetuated. In fact, they entirely disappear before the fourth generation is reached. This has been demonstrated again and again. But syphilis and alcohol were not wholly responsible for the 337,500 deaths among infants under one year of age during the period of America's participation in the war. Syphilis and alcohol have a very intimate associate in tobacco. How much of the mischief done by these slayers of infants is attributable to the one, and how much to the other, science may never be able accurately to demonstrate, because of their intimate association.

The sins of the fathers are visited upon the children. This is a law that cannot be evaded. A degenerate tree will produce degenerate fruit. The only way to improve the fruit is to make the tree good. Here we have a partial explanation of the extremely high infant mortality rate. While every effort should be put forth to save the infants, it is safe to say that one half of the 337,500 infants were not worth saving. They would have been a curse to the world had they lived. A degenerate tree will not merely bring forth degenerate fruit; the time comes when it will cease to bear.

We have reached the time when the decrease in the number of births has become a matter of alarm. Dr. Copeland, New York's health commissioner, in referring to the upper classes, recently said while addressing a convention of women in New York City:

"I am worried about the Four Hundred. The wealthiest people of New York have a birth-rate of only seven to the thousand, while on the lower east side the rate is fifty-seven to the thousand. If it were not for the influx from outside cities, New York would be a metropolis of foreigners in ten years."

It is in the poverty-stricken and congested areas of New York City where the highest birth-rate is found. The upper classes are as a rule high liver, and are more degenerate physically than the lower classes. The higher up we get in social life, the lower the birth-rate.

A nation, to maintain itself, must be able to fill the vacancies made by death. Some nations are no longer able to do this. During the past century there has been a marked decline in the number of births in all civilized countries. For years France has felt much alarm because of this. The rapid decline in the number of births may be seen from the following: During the war France lost 1,700,000 men, but since 1914 her population has been reduced by 4,000,000. Between the years 1900 and 1907 there was a decrease of about 100,000 births. The year 1907 showed a further decrease of over 30,000. France lost in that one year by excess of deaths over births, nearly 20,000 persons. While the death-rate since then has diminished somewhat, the decline in births still continues.

Before the war, out of every 10,824,000 families, only 2,032,000 had three children or more, the remaining 7,280,000 had only 7,872,000 children, or an average of one child to the family. Calculations made by some statisticians showed that if the decline continued, a definite time might be fixed for the extinction of the Gallic race. Since the war the birth-rate

has declined even more rapidly than before.

In Great Britain thirty years ago 35.4 births were registered for every thousand of the population. The average between 1907 and 1910 was only 26.8. The year 1910 showed the lowest birth-rate on record in London, it being only 24.8 per thousand. The decline in the city of London during the thirty-five years preceding the war was more than 27 per cent.

In Prussia the number of births per thousand women capable of childbearing, between the ages of fifteen and forty-five, declined, in about the same ratio. In the cities of Prussia this decline was especially striking. In Berlin, between the years 1897 and 1905, there was a decline in the birth-rate of more than 40 per cent.

In the United States the condition is no better. The real situation is concealed partially from the superficial observer by the influx of immigrants. Among the first settlers in that country large families were the rule and small ones the exception.

The influence of outdoor employment on the fertility of a race was demonstrated years ago when a handful of people went to Egypt. While the Egyptians inhabited the cities, these people lived in the country and tilled the soil. So rapidly did they multiply under these conditions that the Egyptians feared they would soon outnumber them and in case of war fight against them. Believing that hard work would bring about degeneracy and decline in the number of their births, they said, "Let us deal wisely with them." They appointed over them taskmasters, and afflicted them with hard labour. They were disappointed in the results, however, for the record says, "The more they afflicted them, the more they multiplied and grew." The command was then given to the midwives to destroy the male children at birth, but the midwives said to Pharaoh, "The Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them." It is evident that by them very little suffering was experienced at childbirth. There was no need of forceps delivery.

In every nation the peasants, whose habits are simple, have been in the past the backbone of civilized nations. Sterility has always been most marked in cities, and among the wealthy, or those of luxurious and intemperate habits in these cities.

The results of the use of tobacco and alcohol have been more fully demonstrated among some

of the savage races where the women use tobacco and strong drink as well as the men. One hundred and fifty years ago Captain Cook estimated the population of the Hawaiian Islands at about 400,000. In 1890 it had been reduced to 34,490; and according to the census of 1900, the population was then less than 30,000, and the statistics approximated only one birth to every four women. This race is rapidly nearing extinction.

In civilized lands we frown upon the use of cigarettes by women and discourage the use of tobacco by boys. Among these innocent natives tobacco and whisky are not only used by the men, but in a like manner by the women and the boys and the girls. In the United States woman has in this respect, no doubt, been a redeeming factor in race degeneracy. Smoking is common among the upper classes, and just to the extent that tobacco is used freely among them will degeneracy and the decline in births become more marked.

Babylon of old boasted of her greatness.

She said, "I sit a queen, . . . and shall see no sorrow." At the very time when she felt so secure, her foundations were crumbling and tottering, and were about to collapse. The hand traced on the wall of the palace where they were feasting and drinking wine, "Thou art weighed in the balances, and art found wanting;" and Babylon, the beauty of the Chaldeans, fell, no more to rise. Since then nation after nation has fallen because of the same intemperance on the part of the people.

A nation's greatness can only be truly measured by the temperate habits of the people composing it. Nature has never perpetuated a nation whose people were given to excesses.

So long as this wholesale use of narcotics continues, we shall experience increased degeneracy and a consequent increased declining birth-rate which would ultimately result in the extinction of any people that persistently ignored, either through ignorance or carelessness, the plain teachings of both science and Scripture with reference to the restraint of appetite.



Ruins of the famous Trappist Monastery at Oka, Quebec, after a disastrous fire in December, 1922, in which priceless records of the pioneer days of Canada were destroyed.



STRAIGHTENING OUT MRS. PERKINS

(Continued)

REUBEN GREENE

[This is one of a series of articles on the experiences of a Canadian family. It is a true story, a chapter from life, as related to the author by Mrs. Campwell herself. A few small changes in names have been made in order to screen the identity of the principals, who might object to publicity. The whole interesting story, told in five articles in the WATCHMAN MAGAZINE, may be had in pamphlet form from the Canadian Watchman Press, Oshawa, Ont.—EDITOR.]

MRS. CAMPWELL did not make good her promise, for the simple reason that while she was getting ready to call upon Mrs. Perkins, that lady came to see her.

"I didn't think it was fair to ask you to call twice, when I had not been to see you at all," the widow declared, as she entered.

The other woman's face expressed her pleasure.

"You're just the person I was thinking about, and just the person I want to see," she said. "I have the text for you, and I felt that I couldn't rest until I had seen you and told you about it."

The visitor's dark eyes glowed. "There is nothing in all the world I enjoy so much as studying the Bible," she confessed. "See," she went on, opening her hand bag, "here is the little copy I always carry with me."

Under Grace

Ordinarily Mrs. Campwell would have waited a few minutes, diplomatically, before bringing up the subject she was so anxious to discuss; but her caller's enthusiasm made that unnecessary. So she took her own Bible, seated herself opposite the widow, and began:

"Now, dear, read Romans 6:14."

Mrs. Perkins smiled slightly, and then, to the other's astonishment, without bothering to open her Bible, quoted the text exactly. There was something in that quiet little recitation, something in the poise and ready memory, that robbed Mrs. Campwell of a large part of the confidence with which she had been bubbling over. Nevertheless she went on bravely:

"That text, Mrs. Perkins, says that we are not under the law but under grace. The Sabbath was part of the Mosaic law, and when Jesus died on the cross, that law passed away. If we are not under the law, why should you

put yourself out to keep that old Jewish Sabbath? The Sabbath was a part of the old-covenant dispensation."

Instead of answering immediately, Mrs. Perkins looked at her neighbour thoughtfully a moment, and then asked, "You are really deeply in earnest about this matter, are you not, Mrs. Campwell?"

"Indeed I am," was the prompt reply.

"Then suppose we ask God to guide our minds while we study a bit."

Mrs. Campwell readily consented, and the two women knelt together, to seek guidance of Him who is the source of all wisdom.

"Now," began Mrs. Perkins when they were seated again, "notice carefully what the text says: 'Sin shall not have dominion over you; for ye are not under the law, but under grace.' Let me ask you, first of all, What is sin?"

The other hesitated, and her caller suggested that she read the definition found in 1 John 3:4. Mrs. Campwell then read as follows:

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

"What does John say sin is?"

"The transgression of the law."

"Have you ever sinned, Mrs. Campwell?"

"Of course," she answered, nodding vigorously. "The Bible says, 'All have sinned, and come short of the glory of God.'"

"Exactly. Now, dear, if you and I and everybody have sinned, and sin is the transgression of the law, how can it be possible that the law has been done away with? Paul says, 'I had not known sin, but by the law.' The law defines sin, explains what sin is. If you say there is no longer a law, then you are also saying that there is no longer any sin; and we know that the world is more sinful today than it ever was. Is that clear so far?"

"Yes, but Dr. May—"

"Pardon me, but let's take one step at a time. Is the little bit clear that I have tried to explain?"

"Yes; it is."

"Very well. Then we'll go a little farther. God says that the wages of sin is death. If sin is the transgression of the law, if everybody has sinned, and if the wages of sin is death, then everybody is doomed to die. Every man, woman, and child must die because he is under the law,—that is, under its condemnation."

Mrs. Campwell was following breathlessly, with wide-open eyes. The widow continued:

"Jesus died in our stead. He paid the

another quarrel and kill another man, the law would most certainly reach out again and take him."

Mrs. Campwell was called to the door, but on coming back she said eagerly, "Please go on. Tell me more."

The widow smiled with pleasure. "I'm afraid I'll weary you," she said. "There is so much more to tell. We shall have to arrange for some studies."

The New Covenant

"We will," Mrs. Campwell promised enthusiastically, "but I want to know what Dr. May meant when he said we were living under a new covenant."

"All right," replied Mrs. Perkins briskly. "Open your Bible, and read Jeremiah 31:31-33."

Mrs. Campwell obeyed, and found these words, which she read: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people."

"That first covenant," the caller explained, "was made between God and the children of Israel when He wrote His law on two tables of stone and gave them to Moses. If you read Exodus 31:18 and 34:1, you will see that God actually wrote those ten commandments with His own finger. Moses says in Deuteronomy 5:22 that God wrote those ten commandments, and 'added no more.' So you see that the ten-commandment law is a thing separate and distinct from the law of Moses, which included all the civil and religious regulations of the commonwealth of Israel.

"The children of Israel promised to keep that law which was written on the tables of stone, but they didn't do it. They forsook God, and worshipped idols and the sun. God punished them for breaking the covenant they had made with Him, and sent them into captivity. Through the prophet Jeremiah, however, He promised that some day He would make a new covenant with them; only this time He declared that He would write His law—



One of the Beautiful Homes in Westmount, a Suburb of Montreal

death penalty which that law demands. Consequently, you and I are not under the law, but under grace—under His grace.

"Suppose a man gets into a quarrel with a neighbour, and in a fit of anger kills him. He passes under the law immediately, and the law will reach out its long arm, take him, and send him to prison for a term of years, possibly for life. Suppose that after serving, we will say eight years of a twenty-year sentence, the governor pardons him. He walks out of the prison free through the governor's grace. He is no longer under the law; but, Mrs. Campwell, he is still subject to it; and should he get into

the very same law, mind you—in their hearts.

“Jesus, through the psalmist, said, ‘Thy law is within My heart,’ and He expects that same law to be written in the hearts of His followers. That law includes the fourth, or Sabbath commandment.”

The Still Small Voice

She stopped speaking, and a throbbing silence fell. Out in the street where the summer shadows were lengthening, several children were playing, their shrill voices intense as they called one to another. For some reason—who can

bath question first came to me ten years ago. There were twelve of us who attended some Bible readings held by a Seventh-day Adventist. When she reached the Sabbath question, they all lost interest but me. They couldn't see any sense in it. To me it was the voice of God. The woman taught nothing but what the Bible said. I couldn't deny it; neither could I reject it.”

Another silence followed. Presently Mrs. Campwell asked: “What did Jesus mean when He said, ‘It is finished’?”

“That's too long a story for now, dear,”



Ruins of a Church Building Destroyed by a Tornado at Portage la Prairie, Man., in June, 1922

explain the whims of the mind?—Mrs. Campwell found herself thinking of her own childhood, and the old home in far-away Canada. It seemed more remarkable than ever that she should have left the farm, journeyed so far, and found so strange a question awaiting her. Why did this Sabbath question affect her so impressively? Why did the words which this quiet, dark-eyed woman spoke, fall with such a thrill of conviction upon her heart?

She sighed deeply, unconsciously, and the other woman flashed her a sympathetic and understanding glance.

“I almost know what you are thinking,” she said. “That's the way I felt when the Sab-

replied the widow. “I believe you have enough to think about for the present. If you wish, I will come over one evening each week and we can study together. Maybe Mr. Campwell would like to study, too. Would you be interested in that?” she asked somewhat anxiously.

They had both risen and walked slowly to the door. There the caller turned, her eyes intent on the blue eyes of her hostess. Mrs. Campwell drew a long breath.

“It is wonderful,” she said simply, “just wonderful.”

(Concluded in the May magazine)

“Of little use to hammer cold iron.”

Taxing the Kingdom of God to Redeem Sinners

George S. Belleau



HOW few of earth's millions bow in acknowledgment to the claim God holds upon their souls, compared with those who know of the purchase price paid by the Son of God to redeem mankind from the slavery of sin.

"Ye are bought with a price." 1 Cor. 6: 20. We have all been bought, and there is not enough gold in this world, nor enough figures, to express in dollars the value of the price paid. To show, in a meagre way, what our salvation cost, I shall draw for you a picture.

Obedient unto Death

After Jesus had been twice scourged, the cross that had been prepared for Barabbas was laid on His shoulders. Under this load your Saviour fainted, and sympathizing Simon was made to carry His cross to Calvary. There the two thieves who were to be crucified with Him were nailed to their crosses, struggling for freedom. Christ (our substitute) went to

the cross without a murmur—like a lamb to the slaughter. Imagine those Roman soldiers, with their spikes and hammer, nailing the Son of God to a cross. See these same soldiers lifting it. Slowly but surely it rises above the heads of the multitude. Then, when it is nearly straight, the foot of the cross slips into the prepared hole with a jolt which unmercifully tears the flesh of the Saviour. The blood-drops fall from His hands and feet upon the rocks at the foot of the cross. Even His friends wonder if He is really the Christ. As the multitude calls to Him to save Himself from the cross, the two thieves beside Him also mock Him. No one sympathizes with their unknown Saviour. He is paying the price it costs for your salvation, yet the very world for whom He is dying mocks Him in His dying moments. He truly treads the winepress alone.

"When Thou Comest into Thy Kingdom"

At the foot of the cross of one of the thieves



a group is talking about the miracles that Christ had performed. This thief, who had been convicted under Christ's teaching, now remembers what he had seen and heard. Turning to Christ, he utters the only words of encouragement that Jesus had received in that hour of darkness. "Lord," says he, "remember me when Thou comest into Thy kingdom." What an encouragement to Christ in this lonely hour! Here was one with enough faith to call Him "Lord." With loving-kindness the Saviour answers that He will remember him.

"With amazement angels witnessed the Saviour's despairing agony. The host of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. 'There was darkness over all the land until the ninth hour.' There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after-generations might be confirmed.

"In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the winepress alone, and of the people there was none with Him."—*The Desire of Ages*, p. 753.

As Christ was enshrouded with darkness and the full weight of the world's sins—yes, reader, your sins—rested upon Him, He called to the Father, "My God, My God, why hast Thou forsaken Me?" When the gloom lifted from the cross, Jesus cried, "It is finished." "Father, into Thy hands I commend My spirit." The face of the Saviour shone with glory, and a light encircled the cross. He then bowed His head upon His breast, and paid the price for your soul by dying. He gave His life to pay the price for you and me. Have you accepted this wonderful gift from heaven, which the best this world could offer could never buy? or are you like the thief on the other cross—the one who mocked away his hour of salvation?

"And what an enormous tax the government of God has paid to redeem this province from its ruin! Talk about the poor-tax of Great Britain and of all other nations superadded; all is nothing to the sin-tax of Jehovah's government—that awful *sin-tax*! Think how such machinery is kept in motion to save sinners! The Son of God was sent down; angels are sent as ministering spirits to the heirs of salvation; missionaries are sent; Christians labour, and pray, and weep in deep and anxious solicitude,—all to seek and to save the lost. What a wonderful, enormous tax is levied upon the benevolence of the universe to put away sin and to save the sinner! If the cost could be computed in solid gold, what a world of it—a solid globe of itself! What an array of toil and cost—from angels, Jesus Christ, the divine Spirit, and living men. Shame on sinners who hold on to sin despite all these benevolent

Behold the Man!

Bertha D. Martin

"Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him." John 19: 4.

THEN came Jesus forth,"
His wasted form in robes of mockery dressed;
Upon His patient brow a crown of thorns deep pressed;
While slowly trickled down His pallid cheek,
Blood from their wounds, mingled—oh, shame to
speak!—
With vile expletions of rude soldiery.

The purple robe stripped from His back is stained
With blood that by the cruel lash is drained;
His wrists, tight bound by harsh, unpitying hands,
Are bruised and swollen in unyielding bands;
He is rejected and despised, with none to save.

"Behold the Man!" Aye, look upon Him now!
Behold the crown of thorns upon His sacred brow;
Behold the wounds uncared for and undressed;
Deserted by the ones who knew Him best!
Look till your hearts and eyes are melted at the sight.
"Behold the Man!" Look closer yet and see
If anger or resentment there may be.
He, the Creator of the heavens and the earth;

Under whose care all things are given birth;
Why saves He not Himself who claims to save
the lost?

"Behold the Man" now He is lifted high
Upon the cross of Calvary to die!
"King of the Jews," they put above His head.
But was it for the Jews alone He bled—
They who have driven spikes into His tender palms?

"Behold the Man," forsaken of His God!
The One who faultlessly life's path had trod.
Hear from His lips that loud, heav'n-piercing cry,
"Eloi, Eloi, lama sabachthani?"
Behold Him bow His head and broken-hearted die.

"Behold the Man," the Man who died for thee!
Look closer yet, until thou clearly see.
Was e'er a love like to His love divine—
A love that gives thee all and asks but thine?
Then turn Him not away but give Him now thy heart.

efforts to save them! who, instead of being shamed out of sin, will say, 'Let God pay off this tax; who cares? Let the missionaries labour; let pious women work their very fingers off to raise funds to keep all this human machinery in motion; no matter: what is all this to me? I have loved my pleasures, and after them I will go!' What an unfeeling heart is this!"—*Sermons on Gospel Themes*, pp. 13, 14, by Evangelist Charles G. Finney.

Reader, what does this wonderful price paid for your soul mean to you?

Juiz de Fora, Brazil.

Take Time for the Bible

IN these days people are fond of complaining rather helplessly about the pace and pressure of modern life. The spirit of the age is rushing faster every year. Business was never so exacting, nor pleasure so elaborate. We work and play under conditions of mental and physical tension. Often we sigh for some antidote to the hurry that is in the world. And, after all, any society must stand condemned which has lost its leisure. The Eastern anchorite musing in his cell is incomparably more rational than the Chicago speculator shouting on his exchange. Surely to compete in perpetual fever must be a far deadlier error than to dream of everlasting peace. Is there not something humiliating about the scramble and hustle of what we call civilization? A busy American once complained to an old red Indian chief that he had so little time. "Well," said the redskin, grimly, "I suppose you have all there is."

Now, from the very nature of the case, nothing great or enduring can ever be done in a hurry. People rush to be rich, and gamble for the fortune which they will not wait to earn. But even they are hardly absurd enough to rush to be wise. They understand that education, if it deserves its name, must needs be a deliberate and gradual thing. Nature herself rebukes our human feverishness with the example of her inexpressible patience. . . . And the children of nature who love her, and the students of nature who explore her secrets, catch some measure of this same patient spirit. The greatest naturalist of our time devoted eight whole years almost entirely to a monograph on barnacles, and summed up a course of observations which had gone on through more than thirty years, in his book upon earthworms. The like temper is characteristic of the artist. Genius cannot afford to be driven. Great poems and great pictures are never produced by people out of breath.

Page twenty-eight

And this principle, which is justified in education and science and art, holds good even more absolutely in religion. We need to remember it today when Christian work has grown so multifarious in its activities and so fatiguing in its demands, and the spirit of strain and hurry and competition creeps into our devotion and infects our very worship of God.

And in particular we must take time for the Bible. It is true, indeed, that a hasty glance at a single verse can bring grace to the soul. Often to a jaded Christian in the midst of his busiest labour, the word is fulfilled: "He shall drink of the brook in the way; therefore shall he lift up the head." But how many modern Christians are there who systematically give as much time to the Bible in a week as they give to novels and newspapers? They open it at odd moments, they read it in fragments and snippets, or in some cases they hurry mechanically through an allotted number of verses. But do they steadily and habitually steep their spirits in the spirit of Holy Scripture? Our Lord himself rebukes them with His question, "How readest thou?"

Yet the Bible itself is a book of deep tranquillity. The peace of God rests upon its pages like sunshine on the summer hills. The record of our Lord's life is full of strange, serene leisure. His Father's business was done for thirty patient years at Nazareth. And afterward, when He became the vortex of eddying multitudes, through all those crowded days of healing and controversy He never knew what it was to be feverish or flurried or distraught. He moved like a king in his own realm, master of the pageant that stays for his pleasure. So Christ passed deliberately on to His appointed and accepted end. And so also His everlasting gospel has no fellowship with hurry. It cannot even be understood, except by those who will take time to understand it. The Bible unfolds its secrets only to the disciples who brood over its pages. Not until we study it book by book do we grasp the divine inner unity which lies hidden beneath its manifold outward diversities. We can never fathom the profound meaning of redemption until we have possessed our own minds with the thoughts of the New Testament. And then, as we take time for the Bible, we rise above the spirit of hurry. The peace of Holy Scripture delivers us from the weariness, the fever and the fret, which spoil so much of modern religion. The heart which believes becomes a heart at leisure, and the saints obtain

at last their share in God's timeless beatitude, wherein one day is a thousand years, and a thousand years as one day.—T. H. D., in the *Bible in the World*.

The Saints of Spiritualism Deceived by Men and Devils

(Continued from page 17)

knowledge, nor wisdom in the grave, whither thou goest." Verse 10.

Therefore it is evident that these shades are not the disembodied spirits of dead men.

Spiritualism is a hoary doctrine, and in ancient days those who communicated with the dead, as the modern mediums do, were said to have a familiar spirit, and were called witches or wizards. Of modern Spiritualism, F. F. Morse, in "Practical Occultism," page 85, says:

"The phenomenal aspect of modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating."

There is absolutely no difference between ancient and modern Spiritualism. The God of Israel very definitely warned His peculiar people against witchcraft:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31. (Read also Dent. 18:9-13.)

The apostle Paul classes it with the works of the devil. (See Gal. 5:20-23.)

Seeing, then, that these spiritistic appearances of our loved ones are not our loved ones at all, nor angels, nor spirits from God,—for He forbids all who would follow Him to have any communication whatsoever with them,—it follows that they must be the "spirits of devils, working miracles." Rev. 16:14.

Spiritualism is growing, and it is one of the signs that we are in the last days:

"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.

Here is convincing proof of the fact from Spiritism's patriarch and prophet, Sir Arthur Conan Doyle:

"LONDON, September 16.—Spiritualism is at the moment in the trough of the wave, but experience shows that each wave runs higher than the one which preceded it. Spiritualists know, from both sides, that we are on the eve of big happenings. Revelations will be made, we believe, through radio.

"There is a big, unorganized movement in the direction of Spiritualism. Wherever thinking people meet, the subject is discussed. Sometimes people will not call themselves Spiritualists, but their conversation proves that, essentially, they are.

"Many eminent men of the day are convinced Spiritualists, and they will admit it to me. But often a public avowal would interfere with the progress of their career. . . .

"Though Spiritualists are much criticized by the church, many clergymen are leaning toward us. One of them came to see me recently; he was wondering whether he ought not to come out of the church and simply preach Spiritualism. . . .

"But there is no need for him to do that. On the contrary, there is the recently formed Society of Communion, members of which must be associated with Christian churches. The committee is composed largely of clergymen and ministers, and the object of the society is the study and the making known of the findings of psychical research, as loyal servants of our divine Lord." —*Boston Sunday Advertiser, Sept. 24, 1922.*

I concur with Sir Arthur in the statement that Spiritualism is "on the eve of big happenings." But the most important happening Spiritualists "are on the eve of"—and not Spiritualists only, but the whole wide world—is the coming of Christ as King of kings and Lord of lords. To those who forsake these "seducing spirits and doctrines of devils," that event will be the beginning of eternal life; but to those who cling to the teachings of the deceived saints of Spiritualism it will be the beginning of eternal death, as it was unto King Saul when he sought after familiar spirits:

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse." 1 Chron. 10:13, 14.

The Day's Need

EACH day I pray, God give me strength anew
To do the task I do not wish to do;
To yield obedience, not asking why;
To love and own the truth and scorn the lie;
To look a cold world bravely in the face;
To cheer for those that pass me in the race;
To bear my burdens gaily, unafraid;
To lend a hand to those that need my aid;
To measure what I am by what I give,—
God give me strength that I may rightly live!

—*The Youth's Companion.*

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.—*Selected.*

THERE are two kinds of religion, one consists of creeds, the other of deeds.—*The New Success.*

Seen Through Others' Eyes

Home

CLIFTON L. TAYLOR

WHERE Missisquoi's waters tumble,
Rushing on to Lake Champlain,
Thence emerging, tributary,
The St. Lawrence flood to gain;
Where the hoary mount of Orford
Rears his summit up on high,
And the dreamy Memphremagog
Holds a mirror to the sky;

Where the people live in plenty,
Every farmer there is king,
Rustic conqueror of nature,
Makes his fields their tribute bring;
Stores his spoils in bursting cellars,
Lades his table with a feast,
Every dawning day Thanksgiving,
For the greatest and the least.

Where the beaver is the emblem,
Where the maple leaf is dear;
Where the Union Jack is honoured,
And the only name they fear
Is the God of heaven above them,
Who created that fair land,
And who rules the vast Dominion,
Guides her future with His hand,—

'Tis the Northland! 'tis the homeland
Of a half a million strong,
Who held back invading armies
Until Right had conquered Wrong!
Hail to Canada, my nation,
To the land that gave me birth!
May the God of heaven keep thee,
Fairest country of the earth!

A Stomach's Diary

THE following diverting and clever piece of work presented in the pages of the *American Journal of Public Health* (Chicago) brings home certain facts, with which we are familiar, with a force that would be impossible in a plain statement. The outraged stomach of a flapper is describing the experience of a single day. Here it is:

"10 A. M.—Oh, dear! Another warm day! Wonder if I'll be abused as I was yesterday. If I am, I'm going to strike. Just disposed of a half-chewed breakfast. We ran for the train, which meant I was so jiggled about and so tired that it took me twice as long to do my work. Hope she gives me an hour or two of complete rest before anything more comes my way.

"10:30 A. M.—Two glasses of ice water have just arrived. It will take all the energy

I can pump up in the next hour just to warm me up to normal again.

"10:50 A. M.—Half-chewed breakfast did not satisfy her and she has bought some peanuts and started again.

"12 M.—Peanuts have been drifting along steadily ever since. Think she has finished them, too.

"12:30 P. M.—Decided she wasn't very hungry, and instead of a good solid dinner sent me down a cold egg-nog heavy with chocolate. Could have managed it all right if it hadn't been so unnaturally cold, but that made it terribly difficult to deal with.

"1:10 P. M.—More ice water.

"1:40 P. M.—Was mistaken about the peanuts; she found another handful in the bottom of her vanity bag, and now I am getting them again.

"2:05 P. M.—More ice water.

"2:10 P. M.—She has been lifting some heavy books, and as usual used my muscles, instead of her arm muscles. You see, she's never had any proper physical education—soft, flabby, slouchy sort. Tired me almost as much as a six-course dinner.

"3:20 P. M.—Furtive fellow has brought us a box of caramels. Just heard her say, 'Oh, dear! I don't feel a bit well. The milk in the egg-nog must have been sour.'

"6:30 P. M.—We played a set of tennis before dinner, and here I am all tired out and a lot of work to do.

"6:50 P. M.—We were invited by a sissy sport with a belt on his coat to have a soda before going home. Had a lemon phosphate and then had to run for a car.

"7 P. M.—Fried potatoes, cucumbers, veal cutlets, catsup, cookies, and canned blueberries. What do you know about that!

"7:45 P. M.—We are strolling down to the corner with a knock-kneed guy in a sport shirt and white pants for a pineapple walnut college ice.

"8:20 P. M.—Got home and found somebody had made some iced tea. She drank two glasses. I tried hard to keep the tea and the college ice separated, but they mixed in spite of me. I go on strike.

"8:30 P. M.—I have sent back the college ice and the iced tea.

"8:40 P. M.—Returned the blueberries.

"8:45 P. M.—And the peanuts.

"9 P. M.—Great commotion! can't get the doctor.

"9:17 P. M.—Doctor found at the movies. Mother thinks it's a weak stomach she inherited from her father. Knock-knee suggests it's the beastly weather—the big boob!

"9:45 P. M.—Doctor says it is from a bilious temperament. Good-night!" — *Literary Digest*.



Socialism and the Second-rate Man

THE proposition is this: What has Socialism or the Socialist done for the world? Has Socialism created anything, barring argument, discord, and discontent? Has Socialism ever made the wheels go round, or made two blades of grass grow where one grew before?

From boyhood I have heard Socialism preached, but by whom?—By nobody capable of getting on in the world by his or her individual efforts; that is to say, by no one with real ability, plus driving force.

Socialism has varying sets of prophets, one as bad as the other. Some make a living, and a comfortable one it is, by spreading propaganda under the banner of "labour" members of Parliament. Rather a joke, the word "labour," in that connection. Others act as delegates (all expenses paid) to the varying Socialistic "gab fests," such as the congresses of the Third Internationale. There are still others, lacking in all the essentials that go to make "labour" members of Parliament or professional delegates, and they of necessity have to be content with the crumbs that fall from their master's table.

Neither Socialists nor Socialism ever helped construct a state; though, on the other hand, they are helping to pull down what by their very natures, their lack of genius, their incapacity, they could not replace.

Think of Ramsay Macdonald or our own John Macdonald, late delegate to the Third Internationale Congress in Russia, successfully running the British Empire. Imagine, if you can, our own Irvine, M.P., Woodsworth, M.P., and Jimmy Simpson operating the C. P. R. It is to laugh.

At the last session of the Canadian Parliament we had a taste of the wares of the Reverend Woodsworth, M.P., and the Reverend Irvine, M.P., and it is fair to say that neither of them added anything material or practical

to the debates. The Reverend Irvine, M.P., devoted no inconsiderable portion of his parliamentary hours to an attempt to amend the criminal code in such a manner as to make such things as the Winnipeg "rebellion" more certain of success. Of course the member for Calgary had a new monetary system all worked out. It is indeed a poor Socialist who cannot produce that jack-in-the-box. This was to the effect that "we issue money to ourselves, as we now authorize our bankers to issue to themselves."

This no doubt would solve all our problems. Just start the printing presses going and let every one have all he wants.

The journey of Woodsworth, M.P., into the realms of high finance was of a different character. He was for repudiation of our debts or a capital levy, one of the two. That and a defence of the Nova Scotia miners for "striking on the job" were his chief contributions to the last session of Parliament.

Socialism rests upon a fallacy, a fallacy so obvious that no one with a practical mind can be deceived. This fallacy is the fixed idea that a man who creates wealth that never before existed, and which but for his energy, his foresight, and his genius would never have been created, has taken it away from those who have received by far the greater part of it in wages.

Socialism, as some writer has said, is a disease of the heart and a looseness in the head. "Men of no genius or power feel that the present system is wrong. They conceive that it cheats them of enjoyment. They want to smash it, to shatter it to bits, and then remould it nearer to the heart's desire. It is always the heart that rebels against the discipline of civilization—the heart of the second-rate man."—*Saturday Night, Feb. 3, 1923.*



GENERALLY we are under the impression that a man's duties are public, and a woman's private. But this is not altogether so. A man has a personal work or duty relating to his own home, and a public work or duty which is the expansion of the other—relating to the state. So a woman has a personal work and duty relating to her own home, and a public work and duty which is also the expansion of that.—*John Ruskin.*



SOMETIMES we think the world is growing worse and sometimes we think it is merely better informed.—*Dallas News.*

NEWS NOTES

—Holland and her colonies have no tariff, and believe in free trade.

—The temperature rarely goes below ten degrees above zero in western Iceland.

—Oat stalks six feet one inch in height, were grown by a rancher near Port Arthur, Canada.

—Records at Genoa and the diary of Columbus indicate that the entire cost of discovering America was only \$7,250.

—Chile has decided to electrify her railroads by means of the abundant water power to be derived from the mountain streams.

—Fully two thirds of the forty-five million inhabitants of Bengal have hookworm, and more than one half of the three hundred million inhabitants of India are victims of the disease.

—The Soviet Government, hesitating to wreck the statue of Alexander III, standing on a square in Petrograd, has caused the following legend to be hewn into its base: "Your father and your son were executed by the people. You have died peaceably, but to serve as a scarecrow."

—Recently, when the ancient walls of Canton, China, were razed to make room for a street railway, contractors offered to do the work for whatever treasure the walls might contain. The work was divided among several applicants, every one of whom discovered such quantities of ancient coin and ornaments hidden away in the walls that the work, though done without other payment, was profitable to him.

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Table of Contents

	Page
But Once - - - - -	Second page cover
Editorial Comment - - - - -	
Autosuggestion	
The Drunkards of Ephraim	
What Earthquakes Teach	
A Message of Hope for the Poor	1-5
This Generation—A World in Turmoil—	
<i>Frederick W. Stray</i> - - - - -	6
The Broken Pinion (poetry)—	
<i>Hezekiah Butterworth</i> - - - - -	8
Why I Believe the Bible—	
<i>David James Burrell, D.D.</i> - - - - -	9
"Others" (poetry)—	
<i>Selected</i> - - - - -	11
A Modern Tower of Babel—	
<i>Harold W. Clark</i> - - - - -	12
The Master's Voice Is Calling You and Me (poetry)—	
<i>L. G. Oxford</i> - - - - -	15
The Saints of Spiritualism Deceived by Men and Devils—	
<i>Leslie H. Davies</i> - - - - -	16
The Natural Law of the Spiritual World—What Is It?—	
<i>Malcolm Mackintosh</i> - - - - -	18
Race Extinction—	
<i>Daniel H. Kress, M.D.</i> - - - - -	20
Straightening Out Mrs. Perkins—	
<i>Reuben Greene</i> - - - - -	23
Taxing the Kingdom of God to Redeem Sinners—	
<i>George S. Belleau</i> - - - - -	26
Behold the Man! (poetry)—	
<i>Bertha D. Martin</i> - - - - -	27
Take Time for the Bible—	
<i>Selected</i> - - - - -	28
The Day's Need (poetry)—	
<i>Selected</i> - - - - -	29
Seen Through Others' Eyes - - - - -	30
News Notes - - - - -	32



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Courtesy of C. N. R.

A Trout Pool on the Vermillion River North of Quebec City

THE river rolls in its rocky bed,
My paddle is plying its way ahead,
Dip, dip,
When the waters flip
In foam as over their breast we slip.

And up on the hills against the sky,
A fir tree rocking its lullaby
Swings, swings,
Its emerald wings,
Swelling the song that my paddle sings.

—E. Pauline Johnson (the Mohawk poetess).