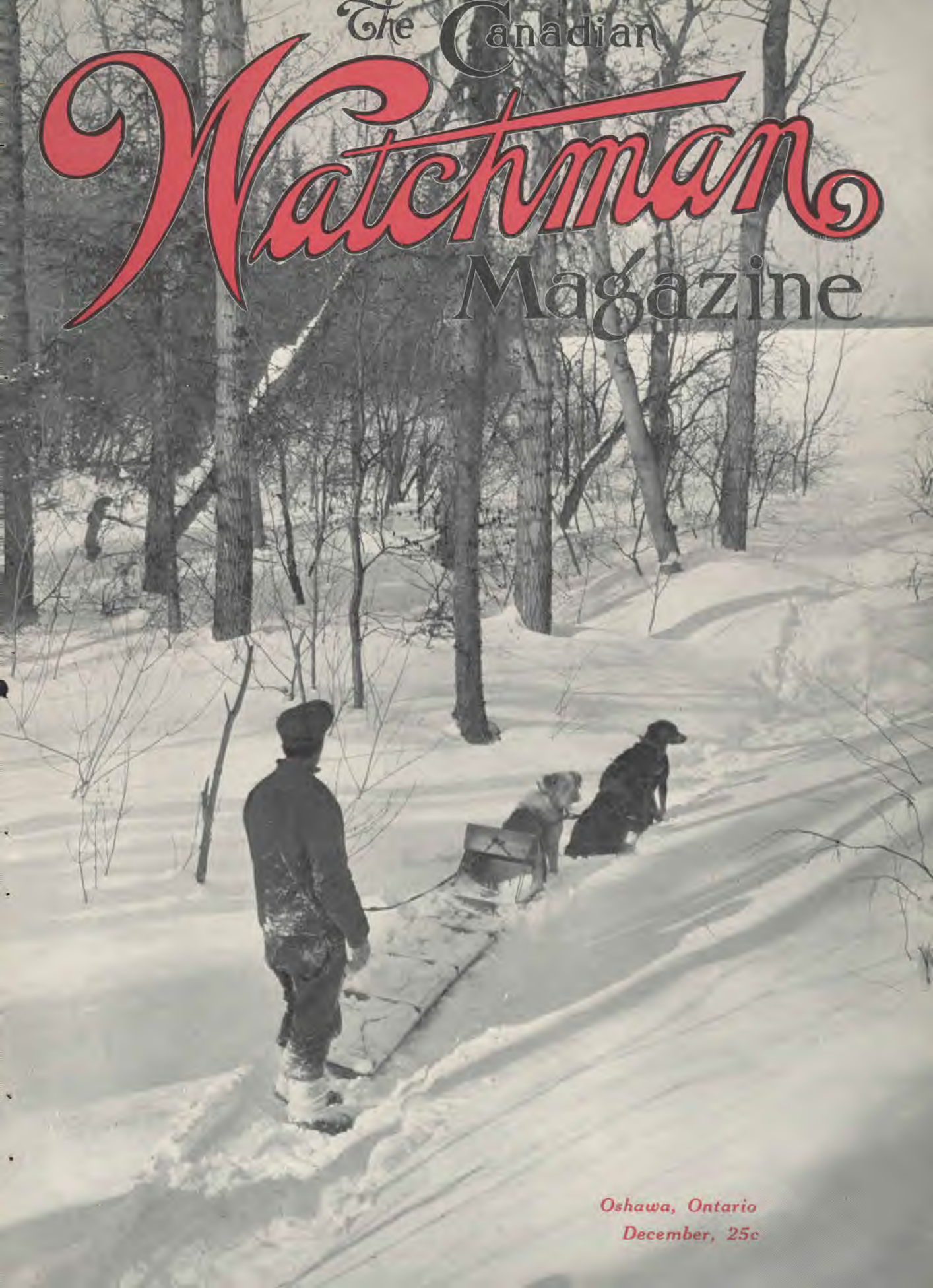


The Canadian

Watchman

Magazine



Oshawa, Ontario
December, 25c



A simple print:—the graceful flow
Of boyhood's soft and wavy hair,
And fresh young lip and cheek, and brow
Unmarked and clear, were there.

"Yet through its sweet and calm repose
I saw the inward spirit shine ;
It was as if before me rose
The white veil of a shrine."

The Canadian Watchman

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Editorial Comment

Peace on Earth

NEARLY twenty centuries ago the angels announced to the shepherds watching their flocks in the field near Bethlehem the birth of Jesus, and as they told of the fulfilment of the promise of a Saviour, they sang, "Glory to God in the highest, and on earth peace, good-will toward men." But while millions have delighted to be called by His name, and the Christian calendar has superseded all other methods of reckoning time, the reign of righteousness and peace is not yet in sight. The Jews rejected their Messiah because they misunderstood the words of their prophets, and for the same reason, thousands in Christian lands, while outwardly accepting Christ, have entirely failed to receive the peace which He came to give to every believer, whether of Jewish or Gentile birth. In giving His only begotten Son to die for our sins, our heavenly Father has given the best evidence of good-will toward men and pointed the way to peace and gladness for men and nations. "Unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. 1:8, 9. Peace can only be built upon the foundation of eternal righteousness. Sin will always block the way to a full realization of world peace until the last sinner is either converted or destroyed.

The birth of the Son of Mary was an exact fulfilment of a long list of promises beginning with the one given to our first parents, that "the Seed of the woman should bruise the serpent's head," and running, like the red thread in the British navy rope, through all the Old Testament Scriptures and becoming ever clearer and more definite as the time of the first advent drew near. Thus not only was He the Seed of the woman, of the posterity of Abraham, of the family of Isaac, through the

line of Israel and the tribe of Judah, but the very year of His manifestation to the Jewish nation was foretold by Daniel. He was to be born of a virgin in the city of David. He was to be called a Nazarene. He would be called out of Egypt; be rejected by His own; be betrayed and sold by His friend; be cut off, but not for Himself. He spake as never man spake. He went about doing good. He was acquitted of wrong-doing by a heathen judge, and He died for our sins, according to the Scripture. He was buried and rose again the third day, according to the Scripture; was seen after His resurrection by many witnesses; and from the Mount of Olives and in the sight of His disciples He ascended into heaven.

All these promises and specifications were literally fulfilled in the person of Jesus of Nazareth, and their fulfilment constitutes a chain of evidence that He is the promised Redeemer, the Messiah who will sit on David's throne forever, which no sceptic, whether Jewish or Gentile, has been able to answer convincingly or deny.

The promises of His second coming, the resurrection of all the righteous, and the setting up of the eternal kingdom are just as sure of fulfilment, and according to the prophetic mileposts already in the past, this climax of the long struggle between sin and righteousness will not be deferred much longer.

The Pacifist

It was natural that the pacifist, and especially the conscientious objector, should be harshly criticized during the trying days of the war. While the nations were under the influence of hate, engendered and deepened by war propaganda; when the emotions were stirred by appeals to patriotism, and every one was under mental and physical strain; when the agony of suspense and the shock of bereavement, as loved ones made the supreme sacrifice, hovered over every community, few could be expected to understand the motives



Premier Mackenzie King, photographed with Members of Parliament and leading business men at Montreal just as he was leaving for the Imperial Conference in London.

of the man who shrank from the guilt of taking human life. Nowhere outside of British countries and the United States was the privilege of doing noncombatant service officially granted to the conscientious objector. Many of these same objectors, when permitted to sweep mines or to do stretcher bearing or other noncombatant service, willingly placed life and limb in danger alongside their comrades who bore arms.

Without detracting a whit from the honour that belongs to those who as conscientiously took up arms in defence of their country, and who sincerely battled and suffered to make the world safe for democracy, it must be confessed that the outcome of their sacrifice has brought a large measure of disillusionment. There are many today who frankly admit that the pacifists and such outstanding writers as Norman Angell had, after all, the clearer vision of war and its meaning. In 1914 the German nation was thoroughly convinced that war was a proper and successful means of expansion.

They thought that their three successful wars, culminating in the coronation of the German emperor at Versailles in 1870, was but a step in the elevation of Germany to world leadership. Alas, they forgot the lesson of history, that the next war usually begins where the last one left off. Bismarck continued to be haunted as long as he lived by the spectre of a war of revenge, but he, perhaps, never fully visualized the humiliating wreck of all his work and hopes at the same Versailles within half a century of his triumph. It is also the irony of fate that Germany, the author of the modern idea of cash indemnities from the defeated, should be the greatest sufferer from the application of her own theories. Many of her people now sorrowfully recall the words of our Saviour, "They that take the sword shall perish with the sword."

History records the conquests of Alexander, Napoleon, and other military geniuses, but furnishes no evidence that anything enduring has ever been built upon force. The empires



Neville Chamberlain, Chancellor of the Exchequer, and Mrs. Chamberlain. The son of a famous father, Joseph Chamberlain, was selected by Premier Baldwin to guide British financial policy during an admittedly trying period.

built up by conquest have inevitably been torn down by war. If the world has not learned the lesson that both victors and defeated are the losers by war, then the future is indeed dark, and notwithstanding the warnings of such men as Lloyd George and the veteran war correspondent, Will Irwin, the bewitched nations of earth seem bent on racing for Armageddon.

The following quotation is not from a religious fanatic but from a man who has had as much opportunity to know war as any living man. Whatever our individual convictions may be, the remedy he suggests is worth pondering:

"If all the Christian sects, combining with one another and with Judaism on this single issue, should start the work of educating their sons and daughters in the illusion and immorality of war, we should within a year mark the changing mood of man. . . . She [the church] must teach that war is not really glorious, but a calamity; that behind it lies always a large wickedness. She must teach, finally, that to be Christ's faithful soldier means, in this age, to be a soldier of peace. A few individual congregations, a very few denomina-

tions, do all this already; even if no more join in the work, we shall feel the effect fifteen or twenty years from now; and those who see merely the outside of things will wonder at a sudden 'pacifist wave.' . . .

"If the church refuses to hear this call to new and higher service, one of two things will happen. Either our civilization will go on to another world war, and then another, and perish of its own mad efficiency, or men and women of good-will the world over will painfully organize, for this job of ending war, a new world-expression of man's moral force. And this, whatever it calls itself, whatever form it takes, will be Christian in spirit, harmonizing with the majestic purposes of God. But what an indictment of our churches! The historian of 2200 A. D., reviewing events in their true perspective, may write that unchurched men and women did this thing in the spirit of Christ, unhelped—nay, hampered and criticized—by the pledged and anointed servants of Christ!"—Will Irwin, in the *Literary Digest*, Oct. 20, 1923.

It is not at all likely that the sound advice of this war correspondent will be taken seriously by the churches or by a majority of the people. Nor was the much older suggestion of the great historian, who said of militarism in the Roman Empire:



Rt. Hon. David Lloyd George in Montreal is shown attending the ceremony of turning the first sod for a new Baptist church in Westmount. The gentleman in the silk hat is Mayor McLagan of Westmount, and the man reading the address is Rev. G. R. Maguire, pastor of the church.

"Trajan was ambitious of fame; and as long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters."—*The Decline and Fall of the Roman Empire,* by Edward Gibbon, Vol. I, chap. I, par. 8.

Fighting and human nature seem to go together. We agree with both Gibbon and Irwin, that if war is ever outlawed on earth it will be because the history taught in our schools is revised so as to be something more than a record of past wars, and the teachings of the church must exalt the decalogue and condemn war. As there is no indications of such a radical change, we might well face the facts. Wars and rumours of war will mar the old earth until God intervenes at the second coming of Christ as suddenly as He did in the days of Noah.



The Meaning of Christmas

CHRISTMAS is probably the most universally observed festival in the world. While the birth of Christ is of supreme importance to

mankind, so that the memory of it can never be overemphasized, yet it is a significant fact that the day upon which Christ was born has not been revealed. It is recorded of Jesus that He knew what was in man, and no doubt if He were here in person on Christmas Day He would sorrowfully say to many, as He said to the Jews, "Why call ye Me Lord, Lord, and do not the things which I say?" Luke 6:46.

From the days of Cain and Abel there has been a perverse disposition to try to make up for disobedience of God's commands by substituting forms of service and sacrifice that are entirely of human origin. Christmas offers many opportunities for blessing; but the date is not inherited from ancient Israel, from whom we received the Holy Scriptures, but rather it is borrowed from that ancient rival of Israel, Baal, or sun worship.

To the prophets the day of Christ's birth was not so important as the time of His manifestation as the Teacher sent from God. Daniel said that the Messiah would appear



A photograph of a part of the crowd that greeted Lloyd George when he visited Toronto. Judging from the reception that he received in Canadian and American cities, Lloyd George still retains his popularity in America in spite of political reverses at home.

seven weeks and threescore and two weeks, or sixty-nine prophetic weeks, from the going forth of the command to restore and build Jerusalem. (See Dan. 9:25.) This commandment to restore and build Jerusalem after the Babylonian captivity, went forth in the seventh year of Artaxerxes, king of Persia. (See Ezra 7:8-11.) The seventh year of Artaxerxes was 457 B. C., and the sixty-nine prophetic weeks, or 483 days or literal years from the going forth of the command to restore and build Jerusalem, reaches to the spring of A. D. 27, when Jesus was baptized and began His public ministry with the words, "The time is fulfilled." (See Mark 1:9-15.) But pointing out the definite year of the Messiah's manifestation did not help the unbelieving Jews to recognize their long-promised Messiah. The day of His birth is obscure, but it could not have been the twenty-fifth of December, for even in Palestine the shepherds would hardly be watching their flocks at night in the field at that season of the year. The date and most of the traditions surrounding

the present mode of celebration are of purely human origin. It is not particularly wrong to join in innocent recreation at the holiday season, but we should beware of making it a season of gluttony and selfish indulgence. We can best show our loyalty and love for our Redeemer by obeying Him and keeping His commandments.



Life's Seesaw

Giv ye find a heart that's weary,
 And that needs a brither's hand,
 Dinna turn thou from it, dearie;
 'Tnou maun help thy fellow-man.
 Thou hast, too, a hidden heartache,
 Sacred from all mortal ken,
 And because of thine own grief's sake
 'Thou maun feel for ither men.

In this world o' seesaw, dearie,
 Grief goes up and joy comes down,
 Brows that catch the sunshine cheerie
 May tomorrow wear a frown.
 Bleak December, dull and dreary,
 Follows on the heels of May.
 Give thy trust unstinted, dearie;
 'Thou mayst need a friend some day.

—Selected.

Is God Particular?

By Frederick W. Stray



AST out of heaven, Satan led our first parents into sin. "The Lamb slain from the foundation of the world" offered Himself as a sacrifice for sin. The plan of redemption was launched as soon as its necessity existed.

Methods and forms of worship were instituted by the Lord which would fittingly point the way of salvation. Compliance with the directions given, so that the worshipper would harmonize with God's plan, would manifest faith in God, His word, and His plan of salvation.

"By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11:4. Two worshippers are introduced in this scripture. The worship of Abel was "by faith." It is pertinent to inquire how he obtained the faith that enabled him to worship in a manner acceptable to God. "So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Thus it is evident that God instructed the first family in the method of worship which would acceptably manifest faith in the plan of salvation.

We are not surprised, therefore, as we turn to the first record of worship after the entrance of sin, to find that Abel's offering was a slain lamb: "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Gen. 4:4. After mentioning the animal offered, the Word speaks of "the fat thereof," indicating the separation of the fat, a procedure afterward carried out in harmony with the Levitical law when the animal had been slain. So the bleeding lamb upon Abel's altar, with the fat separated, was a method of worship commanded by the Lord, typical of the death of the "Lamb of God, which taketh away the sin of the world."

What led Cain to substitute something else for what God had directed? The answer readily suggesting itself is, "Convenience," for "Cain was a tiller of the ground, and . . . brought of the fruit of the ground an offering unto the Lord." Gen. 4:2, 3. It would have required some effort on his part to secure a

sheep, and prepare it, as God had directed. So he worshipped, but in a manner which suited his own convenience—the easy way.

But after all, was it his own unaided plan to set up worship contrary to the word of God? Did he have an accomplice?—"Cain, who was of that wicked one." 1 John 3:12. Cain had listened to the specious reasoning of the one who had said, "I will be like the Most High," and who later said to Jesus, "Worship me."

Let us now briefly survey this first record of worship. There were two altars erected, and because the worship of one was accepted by the Lord and that of the other rejected, we must think of them as distinct one from the other; therefore as two churches,—the one with the blood sacrifice, the true church, and the other with no lamb and no blood, as the apostate church. True and false worship were here conducted. The true worship was by faith in the revelation which God had made to the sons of Adam, and the Lord's directions as to the manner of worship were faithfully followed by Abel. The false worship consisted of a substitute for that which God had commanded. The fruit of the ground was substituted for the blood of the lamb. Thus Satan perverted the worship of God, so that Cain's worship was in and of itself defiance of God, even while he was professing to worship Him.

Is God Particular?

The line of reasoning instigated by Satan, which led Cain away from true worship, must have started with the premise that "the fruit of the ground" was most convenient for him to use, and led to the conclusion that God would not be particular as to how he worshipped so long as he actually worshipped. We may justly conclude, then, that Cain's church was built on the doctrine that God is not particular how we worship, and it therefore became the church of substitution.

When confronted with the fact that God is particular in this matter of worship, Cain had a talk with the one who was careful to worship according to the word of God: "Cain talked

with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Gen. 4:8. It is not difficult to understand the nature of the talk. It was over the matter of worship. Cain evidently attempted to turn his brother from his faithful adherence to the manner of worship given them by the Lord. This must have opened the way for Abel to plead with him to turn from his false worship.

When Cain was unable to turn his brother, hating his example of fidelity, which in itself was a condemnation of his own course, in his rage he lifted his hand in murder. And thus Cain's church became the church of persecution. The first step of substitution placed Cain in the path which led speedily to persecution.

The Virus of Intolerance

Thus, in the first departure from the manner of worship commanded by the Lord, was wrapped up the deadly virus of intolerance, which quickly struck down the first martyr. Abel has been followed to the grave by millions of other martyrs for Jesus. The steps are always the same. First is advocated the idea that God is not particular as to how we worship, then follows substitution of something else for that which God has commanded. The church of substitution is at first persuasive

but in time becomes a persecuting agency.

This controversy begun by Satan, to lead men away from the pure worship of the true God, has been carried on from the days of Cain and Abel even until now. Paul, in his letter to the Romans, speaking of this very matter, places his finger upon the genesis of heathenism: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Rom. 1:25.

The truth of God is that man cannot be saved by his own works, and that the death penalty must be met by another in his stead. But Cain in his worship changed the offering which God had commanded, indicating that he saw no need of blood's being shed on his behalf. Changing the truth of God into a lie, wherein the truth of God affects worship, is to worship self—"the creature more than the Creator." Changing the truth of God concerning worship, made of Cain a murderer and of Abel a martyr. According to the apostle Paul, changing the truth of God concerning worship is responsible for the existence of the heathen.

In future articles we shall trace this principle of changed worship through the Jewish church to the cross of Christ, and show that substitution was responsible for the official rejection of their Redeemer by the Jews.

Oshawa, Ont.



Worshipping at Ancestral Graves in Old Japan

Is This the

Last Generation?

By Benjamin M. Heald

IT is almost as much as a man's reputation is worth these days to believe in and teach the personal appearance of a soon coming Christ. It seems hard for people to believe that His coming is near. "He won't come in my day," "He may not come for another century," "He may never come," are some of the expressions heard in conversation.

It has always been easier to believe past or future truth than present truth. When God told the people before the flood that a flood was coming, they would not believe it. After the flood He put a rainbow in the sky to assure them that He would not send another flood—then men believed He would, and sought escape by building a tower that would reach into heaven.

When God told ancient Israel that His Son would be born of a virgin, born in Bethlehem, born in poverty, would be "despised and rejected of men; a man of sorrows, and acquainted with grief," they would not believe it, but would crown Him king.

Though the Word of God plainly states that "Christ will appear the second time," that "the Lord himself shall descend from heaven," that every eye shall see Him," that "we shall see the Son of man coming in the clouds of heaven with power

and great glory," many say we shall not see Him—that His second coming will be an unseen influence.

When God says, "Yes," man says, "No." When God says, "Today," man says, "Tomorrow," "The millennium." When Christ says, "I will come again," man says He cannot come in person; His coming will be a "rapture."

Written for Our Admonition

We can best understand the present in the light of the past. Human nature is the same. God is the same. Sin is the same. God's standard of judgment is the same. God saves from sin now, as then.

Noah's generation is a lesson to us. That generation was characterized by great wickedness. God's Spirit strove mightily with those people. It was designed that that generation should be fully warned by the preaching of Noah. That generation was to see the saving of the righteous and the destruction of the wicked.

Abraham's generation was ominous. Because the cry of Sodom and Gomorrah was great, because their sin was very grievous, therefore that generation was to be warned. Abraham was to see the separation of the righteous and the burning of the wicked;



THE JAPANESE EARTHQUAKE
Cracks in the earth's crust as seen at many points in the zone of destruction.

for when God destroyed the cities of the plain, He remembered Abraham. Gen. 19:29.

It has been God's plan in the past to warn the inhabitants of the earth of impending doom or crisis by warning messages, signs, and wonders.

Thousands of men and women concede today that never before since creation were there such significant and ominous times; never such world-wide concern about what the next great event will be.

The struggle between capital and labour, spiritual decline in the church, increase of knowledge, signs in the heavens, disasters on the earth, war and war preparations, immorality, crime, and bloodshed have characterized this generation from its birth.

It is worthy of notice that God's special messages of warning sent to the human family in the past have invariably accomplished their mission in the same generation in which they were given.

Christ while on earth delineated a long list of events that would identify the time just prior to His second coming. These events are recorded in Matthew 24, and to our surprise are current events.

Wars and Rumours of Wars

Wars and rumours of wars, nation rising against nation and kingdom against kingdom, famines, pestilences, earthquakes, disasters by land and sea, false Christs, false prophets, persecution of the good, proclaiming the gospel in all the world as a witness to all nations, the call of false Christs to the deserts, the call of Spiritualists to the secret chambers, signs in the sun, moon, and stars, the appearing of the Son of man in heaven, —all are startling

events that focus themselves in the present generation. To make it more definite, Jesus says: "This generation shall not pass, till all these things be fulfilled." This locates the coming of Christ in a certain generation. And that generation is definitely located as the one which shall see these things. This was not true of the generation nineteen hundred years ago, for in Matthew 12:39 we read that Jesus told those scribes and Pharisees that there would no sign be given their generation, but the sign of the prophet Jonas.

Today we are witnessing the climax of the signs. Today the greatest changes in the history of human events are taking place. Today we see "the mystery of God" being finished in the earth. Rev. 10:7. Christ, speaking of our day, said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The gospel of the coming King is being preached in a hundred non-Christian countries, and in over one hundred and forty languages. This is the greatest evidence that we are in the generation that is to see all things fulfilled.

This Generation

God is dealing with this generation as He has dealt with all special generations of the past. "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they builded, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and
(Continued on page 11)



THE JAPANESE EARTHQUAKE
Remains of a thirteen-storey building in Yokohama, which cracked from the seventh floor upward.

Zionism---Obstacles Large

By George B. Starr



WE wish to call the attention of the readers of the CANADIAN WATCHMAN, and especially Bible teachers, to some of the insurmountable obstacles which lie directly in the path of the realization of Zionism, that is, the establishment of a Jewish homeland in Palestine.

First and by far the most important, is the apathy of most of the Jewish people themselves. Not only are numbers of them apathetic, but the majority of Jews, rich and poor, in all lands, are hostile to the project. "During a period of thirty years preceding the World War," says Mr. Morgenthau, former American ambassador to Turkey, himself a Jew, "with the aid of millions of money," only "ten thousand Jews were moved from other lands to Palestine." During the same period, he says, "a million and a half Jews migrated to America."

Circular letters are being sent out from the leaders of the Zionist movement in New York, asking that collections be made in Christian churches throughout the United States, for the express purpose of paying the transporta-

tion of Jews from other countries to Palestine.

The movement is unscriptural, uninteresting to the Jews and impossible of realization. That the reader may see the matter from the Jew's own viewpoint, we quote the following from the *Review of Reviews* (American) for September, 1921:

"So many articles have been published in recent years in advocacy of Zionism, that it causes some surprise to see in print a severe arraignment of this cult as 'the most stupendous fallacy in Jewish history.' This opinion is expressed by no less a personage than Mr. Henry Morgenthau, former American ambassador to Turkey, writing in the August number of the *World's Work* (London).

"Mr. Morgenthau has known the Jew intimately in all the lands where he dwells in large numbers, and has studied his problems on his own ground. As ambassador to Turkey he came into daily official contact with the Jews from all parts of the Near East, 'not only the Jews of Turkey and of the Turkish protectorate in Palestine itself, but also the Jews of Egypt, Asia Minor, Greece, Rumania, and Bulgaria, to say nothing of the accredited representatives of the Zionist party in Constantinople.'

"Later, as the head of President Wilson's commission to investigate the alleged pogroms of Poland, following the armistice in 1919, Mr. Morgenthau spent several months on the ground in Poland and Galicia, and talked with thousands of Jews in every walk of life. He says:

"I speak as a Jew. I speak with fullest sympathy



Collapsed houses as seen in a village near Tokyo. Similar scenes were witnessed in many places immediately after the great disaster.



The Canadian Pacific liner "Empress of Russia" at Vancouver, B. C., loading supplies for the earthquake-stricken areas of Japan.

for the Jew everywhere. I have seen him in his poverty—despised, hated, spat upon, beaten, murdered. My blood boils with his at the thought of the indignities and outrages to which he is subjected. I, too, would find for him, for me, the way out of this morass of poverty, hatred, political inequality, and social discrimination.

"But, is Zionism that way? I assert emphatically that it is not. I deny it, not merely from an intellectual recoil from the fallacy of its reasoning, but from my very experience of life, as a seeker after religious truth, as a practical business man, as an active participant in politics, as one who has had experience in international affairs, and as a Jew who has at heart the best interests of his coreligionists."

"As to the economic aspect of the Zionistic program, Mr. Morgenthau declares that it is impossible. After working for thirty years, with the aid of millions of money supplied by philanthropic Jews in France, England, Germany, and America, the total result of Zionistic operations at the outbreak of the World War was the movement of ten thousand Jews from other lands to the soil of Palestine. In the same period, as Mr. Morgenthau points out, a million and a half Jews migrated to America."

[The following is from the *Christian Guardian* (Toronto) of Oct. 31, 1923:

"Again Jewish leaders have gathered in London,

England; again they have discussed the situation in Palestine; and again it has been revealed that the Jewish dream of a Jewish state, self-governed and independent, is no longer tenable."

—THE EDITOR.]

Is This the Last Generation?

(Continued from page 9)

brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

The issue before us is too serious to be regarded with indifference. You owe it to yourself to study the words of Christ. If you hear the Holy Spirit pleading with you, urging the need of preparation to meet the returning Christ, do not harden your heart. God is doing a quick work in the earth; "He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9:28.

The WAY to GOD

By H. Sylvester Richards

"There is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.



HE idea of a divine being is almost universal, and varies among different races. But among all men who have held or do hold any conception of God, the idea of His greatness and transcendent position above man is always held. "It is as high as heaven; what canst thou do?" (See Job 11:7-9.) He is the One who gives order to the world (Acts 17:28), and in the midst of change is unchangeable (Mal. 3:6).

Another world-wide fact that forces itself into the consciousness of all generations is that man himself is constantly a victim of powers too strong for him and that in the struggles of life he finds himself unable to overcome. Rom. 7:18, 19. In other words, men have needs, material and spiritual, that can never be met by other men. Ps. 37:4. Love of life is implanted in the very soul of man, yet as far as nature or science answers the heart's craving, we are told in cold accents that death is an eternal sleep and life an enigma. But the soul rebels against this system of negation, and refuses to rest on a suspended judgment. We would expect a revelation from God even if we had no knowledge that one exists, for peace and strength for life's conflict do not arise from chemical reactions or the association of neurones.

But can He be found? Can salvation be realized?

Bridging the Abyss

To this world question religion supplies an answer. Ofttimes this answer is vague, as in Confucianism; or pessimistic, as in Hinduism. In only one word is it answered optimistically and satisfactorily, and that word is "Christ." Acts 4:12. Why can the Christian claim such wide inclusiveness for his answer? First, because Christianity provides for communion between God and man; it provides a mediator, one who can bridge that awful abyss between the sinning sons of earth and the inscrutable eternity of God. "There is one God, and one

mediator between God and men." Christ reaches with one hand the lowest depths of human need, and with the other lays hold upon the throne of divinity. Thus Jacob's ladder is complete, and we "see heaven open, and the angels of God ascending and descending upon the Son of man." John 1:51.

In the second place, our text is clear that this Mediator is a mediator not only between God and mankind, but between God and *men*, individual men. Salvation is a personal affair. It is not social progress, social growth, social freedom. It is personal relationship to God. This is what Christ brought about, and what Paul preached from Rome to Jerusalem. 2 Cor. 5:18-20.

And can this Mediator really touch men? Can He help you and me? Here is the answer of our text. He also is a man, "the man Christ Jesus," who is "touched with the feeling of our infirmities," and "was in all points tempted like as we are." Heb. 4:14-16. He is thus ever able to sustain those who come unto God by Him.

So, fellow-traveller in this world's pilgrimage, let us then take heart again, and come boldly to the throne with all our needs and woes. Jesus is there to reconcile us to God. The work of the Holy Spirit in this world testifies to Christ's priestly work in heaven for us, even as the tinkling of the golden bells on Aaron's garment in the sanctuary of old gave evidence that the people's mediator still lived and interceded for them. Acts 2:32, 33.

He still lives; He yet tarries as advocate above. Are we seeking His help in this good hour of life?

Ottawa, Ont.

None Other Name

Who but Jesus Christ has ever adressed himself to the work of the salvation of the world? Who but Jesus Christ has ever effected anything worthy in that direction? Who but Jesus Christ has ever satisfied the needs and longings of a single human soul? Certainly not the philosophers, nor the kings and conquerors, nor the founders of heathen religions.

Moses never undertook to save the world; Mohammed, though he claimed to have received celestial revelations, never set himself forward as the Saviour of mankind. Confucius only claimed to be a teacher of morality, Mohammed to be a prophet; but Jesus declared that He was the Light of the world, the Saviour of sinners, the Judge of mankind. "Will ye also go away?" said Christ to His disciples; "Lord, to whom shall we go?" answered Peter, "Thou hast the words of eternal life; and we believe and are sure that Thou art that Christ, the Son of the living God." To whom shall the sinful, the self-accusing, the miserable, the lost and perishing, turn? To whom but to Thee? For, as Peter says to his Jewish judges later on, "There is none other name under heaven given among men whereby we must be saved."

Time, which tests all things, has proved the truth of this. No religion but Christianity possesses the power to heal the plague of sin, to satisfy the claims of conscience, to produce the unselfish love which devotes itself to the service of mankind. Other methods have been tried, but they will not work. In recent times this has received a striking illustration in the failure of the non-Christian efforts of Mrs. Besant and others, to create the spirit of unselfishness among the working classes in the East End of London.

In relation to her attempt to realize without the power of Christianity "the brotherhood of man," Mrs. Besant says:

"Ever more and more had been growing on me the feeling that something more than I had was needed for the cure of social ills. The Socialistic position sufficed me on the economic side; but where to gain the inspiration, the motive which should lead to the realization of the brotherhood of man? Our efforts to organize bands of unselfish workers had failed. Much indeed had been done; but there was not a real movement of self-sacrificing devotion, in which men worked for love's sake only, and asked but to give, not to take. Where was the material for the noble social order, where the hewn stones

for the building of the Temple of Man? A great despair would oppress me as I sought for such a movement and found it not."

This conclusion was reached after fifteen years' advocacy of free-thought and Socialism, and the attempt to raise the sunken masses by these means. Such failures, and history is full of them, shut us up to Christ. His religion is "not in word, but in power." It does what nothing else can do. It renews the heart. It creates within the soul a spring of pure unselfish love, which overflows in labours for the highest welfare of all mankind. . . .

And His work abides. . . . Storms have beaten against that church, floods have overflowed it, winds and waves have raged against it in vain. Thrones and empires have risen and fallen in the lapse of ages, strewing their wrecks upon the shores of Time, but that church remains. — "On This Rock."



Courtesy of The Etude

The Original Rock of Ages

"It is doubtful if one person in a million who sings the well-known hymn, 'Rock of Ages,' knows the history of the hymn, and that a real rock had anything to do with the writing of it. The author of the hymn, Rev. Augustus M. Toplady, pastor in charge of Blagdon (1762-64) near Bristol, England, was one day walking through Burrington Combe, and, being overtaken by a terrific thunderstorm, sought shelter in the cleft of the rock shown here. While the storm was raging, there came to him the words of the hymn,

"'Rock of Ages, cleft for me,
Let me hide myself in Thee.'

"A few years ago a brass tablet, bearing the following inscription, was placed in the parish church of the village, 'In memory of Augustus Toplady, clerk in the Holy Orders, author of the hymn, "Rock of Ages," curate in sole charge of this parish, 1762-64, whose remains now lie buried beneath Whitefield Memorial Church, London.'"

Is Man Predestined?

By Wilfrid E. Belleau



NOWHERE in God's Word can be found the proof to substantiate the theory that any one is predestined to be lost. Within its sacred pages, however, can be read the invincible argument that our future destiny depends entirely upon the will. This truth has been very well stated by a certain man, who said, "There are only three persons voting as to my future destiny—Jesus, Satan, and myself. Jesus votes for me to be saved, Satan for me to be lost, and the way I cast my vote determines which side wins." If predestination depends upon anything besides grace and free will, why should there be a devil? Of what use would be the churches? Why try to convert people if it is already foreordained that some will be cursed and the rest blessed? Why should Satan tempt mankind if God has previously decided that some will be saved and others lost, no matter whom Satan tempts or how hard he works? Truly, from a common-sense viewpoint alone, one can see that this theory is unsound.

Whosoever Will

Every one is created a free moral agent, and can decide to obey either God or Lucifer. Man is placed on trial. He can do as he wishes. It is true that God pleads with sinners, but He never compels them to obey Him. Revelation 22:17 reads: "Whosoever will, let Him take the water of life freely." John 3:16 reads: "God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." Each of these texts says "whosoever," meaning any one who desires, not simply those whom God chooses; and in the latter text the condition is that we believe on Jesus. We all have this privilege; and all may have the assurance of seeing the blessed Redeemer come in the clouds of heaven (Acts 1:11), and of reigning with Him eternally, if they will believe in Him and obey His precepts. "If ye love Me, keep My commandments." John 14:15. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

Studying into the question a little further, we quote from 1 Kings 18:21: "How long

halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." In this instance God did not make the decision for the people. They were called upon to make it for themselves. Hence their destiny could not have been already a decided fact. They had the power of choice, and the subsequent texts demonstrate that they did choose.

Choose You!

Joshua 24:15 reads: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua decided to obey and serve the Lord. As of old the command rings true today to thousands of human beings, "Choose you this day whom ye will serve," and upon their choice rests their destiny. It is the central note, the grandest anthem, the sweetest music, the most wonderful declaration of the Bible, that man has the privilege of choosing Christ; and an innumerable company have thus chosen since the catastrophe that wrecked our terrestrial habitation.

Look at the procession of the ages,—Adam, Enoch, Noah, Abraham, Joseph, Moses, David, and a countless number of other men of God upon whose countenance could be seen the imprint of victory because they chose to follow the lowly Nazarene in preference to the arch-enemy Satan.

"They climbed the steep ascent of heaven
Through peril, toil, and pain.

O God, to us may grace be given
To follow in their trail."

Last-hour Decisions

In the last hour of a person's existence he may be saved or he may be lost. The genuine surrender of self to Jesus will save one even at the eleventh hour. Contemplate the cases of Judas and the thief on the cross. The former "went and hanged himself" because he realized his sin in betraying his Master; the latter believed that Christ was the promised Messiah, repented of his sinful life, and virtually asked the Lord's forgiveness by his con-

fession of faith in Him, as shown by his petition, "Lord, remember me when Thou comest into Thy kingdom." Because of his faith, Jesus assured him of eternal life. No Scriptural authority can be presented and maintained to demonstrate that God had planned for, or predestined the thief to inherit eternal life and Judas to be annihilated eventually.

Calling and Election

Consider the words of our Redeemer, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This precious invitation is to "all . . . that labour and are heavy laden," and not to a restricted few whom God may choose to favour. Thanks to the Trinity for the power of choice, whereby man is a free moral agent! In harmony with this sacred gift, man should prayerfully ponder the words of Peter, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Peter 1:10.

It should be kept continually in mind that God has a jealous care for His children,—those who are born again,—and that He has predestined to be saved all who believe on His Son Jesus. He has a plan for every man who is re-created. In this process of regeneration, man first gives his will to God, who then has complete control of him. The many trials, temptations, joys, and sorrows that follow do not merely happen. God has control of these circumstances. Only such incidents as tend to build up the Christian are to be found in his daily life. "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. All things work for good—not only the bad, but also the good, and they work *together* for good. Trials and temptations come to one for good, because only through these experiences can we be tested. Our characters are moulded and fashioned. We learn to overcome through Jesus. Charity, meekness, patience, and other Christian graces are developed in us. Therefore, as did the poet, we should say,

"Have Thine own way, Lord,
Have Thine own way;
Thou art the potter,
I am the clay.
Make me and mould me
After Thy will,
While I am waiting
Patient and still."

Thus, in spite of false theories regarding predestination, the Christian who daily gives

himself to Jesus will be guided through every little detail of life and will eventually reach the heavenly harbour. The very fact that one is interested in the homeland proves that there is hope beyond for him. God never started anything that He could not finish; and as He has placed every botanical plant in the right soil, climate, and atmosphere, so likewise will He plant us in our right places in the world if we but surrender to Him. The only conditions necessary in order to have everything work together for good in one's life are to love God and to accept the call according to His purpose. The very fact that one still has a desire to serve God, no matter how small the desire may be, proves beyond the shadow of a doubt that he is called, and that God is still calling, "Come home, wandering child, oh, come home!" The other requisite to such an experience is that we love God. With His own life Jesus said, "If ye love Me, keep My commandments." John 14:15. Because He loved His Father, He kept the Father's commandments; therefore, if we love Jesus, we will keep His commandments.

Able to Keep You

Beloved, it is God's desire that every soul should be saved. (See Eze. 33:11.) The gracious invitation, "Come unto Me," is for you and for me. Our eternal destiny depends absolutely upon ourselves and our choice. One has to fight to be lost, but only to *will to serve God to be saved*. When one becomes a Christian, Jesus abides in him. Note the promise found in the apostle's words: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24. May we prize this admonition of Peter: "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

Winnipeg, Man.

THANK God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—*Selected*.

"As he thinketh in his heart, so is he."



Mrs. Anna Stabler and Miss Isobel Jeffares of Vancouver, B. C., the first Red Cross nurses to be sent from this continent to earthquake-stricken Japan.



Undine Eight-oar Crew of Philadelphia, champions, as guests of the Canadian...



Dramatic arrest of De Valera by the Free State forces in the market place...



Lower Ft. Garry. This part is still standing.



Members of the United States, who visited Toronto at the National Exhibition.



Men of the moment in Berlin—the new chancellor, Dr. Stresemann, and the new finance minister, Dr. Hilferding, on the way to the Reichstag.



The troops while he was addressing a crowd in Ennis, County Clare.



Chelsea Falls, Gatineau River, one of Canada's numerous sources of water power.

Was Stephen Mistaken, or

By H. L. Hastings



FEW of the most obvious and indisputable evidences of "errancy" in the Holy Scriptures, are found by the higher critics in the statements made by Stephen, the first martyr. (See Acts 7.) . . .

To many of the higher critics this entire speech—which is a string of quotations from the books of Moses and other Old Testament Scriptures—could be nothing but a tissue of errors and misrepresentations, Stephen quoting fables as history, fancies as fact, and impossibilities as reality. But even those who reject such extreme positions, and admit the general truthfulness of this address, point with the utmost assurance to certain unquestionable instances of errancy in statements of fact, which they offer as proof that inspiration is no sure safeguard against errors and mistakes. . . .

As a specimen of higher critical brickwork, showing how lightly and confidently eminent and respectable doctors of divinity of the higher critical school present apparent discrepancies in the Holy Scriptures, *not* as difficulties which they themselves are unable satisfactorily to solve, but as *positive proofs* of the mistakes and blunders of men who were inspired of God to speak or write we quote from a London periodical a communication signed "John Clifford," containing the following instances of alleged "errancy" in the Holy Scriptures:

"(1) Stephen is described as 'a man full of faith and of the Holy Spirit;' 'full of grace and power,' Acts 6:5, 8, R.V. That is evidence enough of his full inspiration.

"(2) Luke, the author of the Book of Acts, was an 'inspired' historian. The record, therefore, is as 'inspired' as the speech itself.

"(3) According to Luke's report, Stephen says Abraham bought the sepulchre of 'the sons of Hamor in Shechem' (Acts 7:16); but Genesis 23:17, 18 says Abraham bought it of Ephron the Hittite, and Genesis 33:19 says Jacob bought it of the sons of Hamor.

"(4) John Calvin says Stephen evidently made a mistake. Adam Clarke says the word 'Abraham' is a mistake. Dr. Hackett admits that Stephen 'appears to have confounded the two transactions,' but he adds that 'the manuscripts concur in the present reading,' critical researches not having yielded the slightest trace of discrepancies in the manuscripts."

Somebody Mistaken

The natural inference from these statements is that Stephen was inspired and yet was mis-

taken, and therefore the other writers in the Bible, though inspired, are liable to be mistaken. And such statements, emanating, not from sceptics and scoffers, but from eminent religious teachers who profess the greatest reverence for the Bible, published without challenge or explanation—not in blasphemous infidel papers, but in reputable religious periodicals—and scattered broadcast among the young, the inexperienced, and those who are "unskilful in the word of righteousness," seem well adapted to unsettle faith, increase perplexity, and strengthen the hands of the unbeliever and the scoffer, unless they are promptly and candidly examined. An appeal to facts should be met by a statement of facts. Bold assertions neither convince nor satisfy. Declamation and denunciation settle nothing. . . .

This matter should not be lightly dismissed.

Evidently some one has been mistaken; who was it? Was the first Christian martyr in error, or are the higher critics of the present day mistaken in this case, as they have been several times before?

Dr. Clifford declares that "Stephen says Abraham bought the sepulchre of the sons of Hamor in Shechem; but Genesis 23:17, 19 says Abraham bought it of Ephron, the Hittite; and Genesis 33:19, says Jacob bought it of the sons of Hamor."

Now I submit that this last-named passage says *no such thing*. It says nothing at all about a sepulchre, or a cave, or a burying place of any kind, but simply says that Jacob "bought a *parcel of a field*, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money, and he erected there an altar, and called it El-elohe-Israel."

As this is a pretty fair specimen of the style of assertion current among some of the higher critics of the day, it awakens a fear that in copying from their sceptical leaders they are *not accustomed to verify their references*, and that they presume that their own readers will be equally negligent, and so will accept assertions for proof.

Leaving this passage out of the account, as saying *nothing whatever upon the point*, we are led to consider the "contradiction," "discrep-

Are the Critics ?

ancy," "error," or "mistake" exhibited by a comparison of Acts 7:16 with Genesis 23:17, 18. . . .

Stephen, in his speech, declares that "Jacob . . . died, he, and our fathers, and were *carried over*," or *transferred*, as the original signifies, "into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem." Acts 7:15, 16. But we read in Genesis 23:17-20, that Abraham bought "the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth."

Can Both Statements Be True?

Now God first appeared to Abram in Canaan, at Sychem, or Shechem (Gen. 12:6-8), "and said, Unto thy seed will I give this land: and *there* builded he an altar unto the Lord, who appeared unto him." In like manner Jacob, afterward coming back to the place occupied by his grandfather, pitched his tent, "and he bought a parcel of a *field*, where he had *spread his tent*, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-clohe-Israel." Gen. 33:19, 20. To this parcel of ground which Jacob bought and gave to his son Joseph (John 4:5), the bones of Joseph, which the children of Israel had carried through the wilderness, were brought and laid to rest (Joshua 24:32).

Now, it is plainly stated that *this* burying place was purchased in Shechem, while the cave of Machpelah was in Hebron, a distance of some *fifty or sixty miles away*. Abraham had *lived in both of these places*. Is there anything impossible, incredible, or improbable in the statement that Abraham in the early years of his sojourn bought a burying place in Shechem, where God promised to give him all the land?



And is there anything unreasonable in the supposition that when he afterward went to Egypt, and returned and encamped in another region, on the death of his wife he should buy another burying place, a cave, where he might bury his dead wife out of his sight, in Hebron, instead of undertaking to carry her body over fifty or sixty miles of rough and roadless country, under a torrid sun, to Shechem? Where there are births there are deaths. Is there anything incredible in the thought that a great prince like Abraham (Gen. 23:6), owning flocks and herds so numerous that he was obliged to separate from Lot because the herdsmen contended over the pasturage; who was able out of his own "trained servants, born in his house," to send to the rescue of Lot a regiment of three hundred and eighteen able-bodied warriors (Gen. 14:14), whose presence would imply a population of ten or fifteen hundred persons,—is it improbable that such a man should, when sojourning in Canaan many years and moving about from place to place, have bought a burying place in more than one locality, especially as God had promised all the land to him and his seed, though he was only there by sufferance till the iniquity of the Amorites should be full? And would not the fact that Abraham had purchased a burying place in Shechem, which might in his absence

have been neglected, or have fallen again into the hands of the Canaanites, be a reason why Jacob, coming into the same region, should also purchase "a parcel of ground" there, which parcel very likely might have adjoined or contained the burying place which Abraham had previously purchased, and which Jacob might inherit?

Abraham was seventy-five years old when he left Haran to go to Canaan. He was one hundred and thirty-seven years old when Sarah died, and he purchased the cave of Machpelah for her burial. In the sixty-two years which intervened, a large portion of which was spent in Canaan, supposing that his tribe or clan, re-enforced as it was by that of Lot for a portion of time, contained an average of fifteen hundred souls, and supposing that their annual death-rate was fourteen per thousand, then in sixty-two years there should have died in Abraham's tribe more than *thirteen hundred persons*; and now we must believe that Abraham had no burying ground in Sychem or anywhere else, till he bought the cave of Machpelah while his dead wife was awaiting burial! Can anybody but a higher critic believe that? Yet it is upon just such a sandy foundation as this that these "inerrant" higher critics build the arguments which impugn the veracity of Stephen the martyr, "full of faith and of the Holy Ghost," and through him seek to discredit inspiration and prove the "errancy" of the "Scriptures of Truth." . . .

Not Questioned by the Sanhedrin

It is altogether likely that the Sanhedrin, in whose presence Stephen was speaking, knowing the books of Moses, knowing the language in which they were written, and knowing the graves in which the patriarchs were laid, were quite as well qualified to judge of the accuracy of Stephen's statements as a modern higher critic; and yet, with all their acuteness and enmity, we have no reason to believe that *they* thought that Stephen was mistaken. Indeed, we are told of the Jews' disputing with Stephen, that they were not able to resist the wisdom and spirit by which he spake. Acts 6:10. But if they had been re-enforced by a few higher critics from the nineteenth century, they *would* have resisted his wisdom, exposed his errors, and made mince-meat of his speech in short metre. But they accused him of no error in statement, or misrepresentation of facts; they did not interrupt him with the charge that he was falsifying history; and since the scholarly

Dr. Luke, in a calmly written account, embodied this speech without a word of dissent or qualification, on the whole it will probably be a wise thing for the religious teacher at the present time to know his ground thoroughly before he repeats from some other learned man the polite but significant accusation, that Stephen, full of the Holy Ghost, fails to quote history exactly, or "was mistaken," when speaking upon a subject which should have been perfectly familiar to him, in an address to seventy other learned Hebrew students in whose presence he was speaking, and who had opportunity to know much more of the facts in the case than it is now possible for us to learn.

The Blind Youth

Mrs. L. M. WILLIAMS

A FEW short years of sight—then darkness,
 Anguish, and prayer to God to end it all.
 And then I heard a phœbe's tender love-note;
 It seemed that I alone had heard the call.
 And in that call I learned that God was sending
 Recompense; alert my soul to sound and thought
 Too sweet for careless ears—His voice, the heavenly
 choir,
 And what of heaven the earthly medley caught.

I hear the rustle soft of aspen,
 The good-night murmurings of bird,
 Their sleepy sighs of confidence in Heaven;
 Their glad some chirp, ere morning light, is heard.
 I list for rustle of the silken petals
 Of flowers where perfume wafts to me in measure-
 full;
 And then I dream of love, and life, and purpose;
 And in the murmur of the bees hear, "All's well."

Oh, no great gift of His has been denied me;
 For life, and love, and thought are mine in full.
 That God doth dwell within my heart is treasure
 I would not give for earthly kingdoms all.
 O trivial excuse—so great the issue—
 That men refute the God they cannot see.
 Sight cannot compass life, nor love, nor reason.
 I hear His voice; that doth suffice for me.
 Battleford, Sask.

Which?

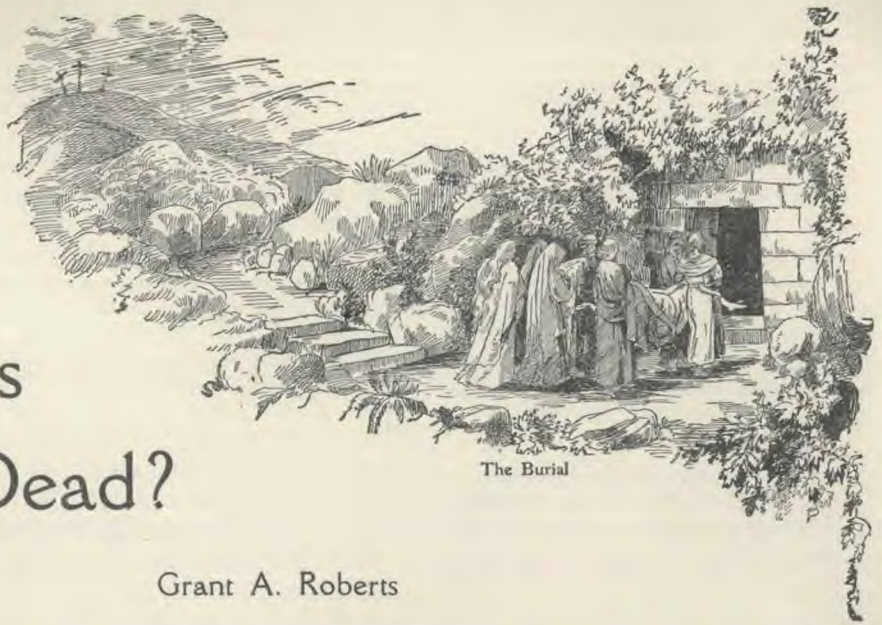
BERNARD LEDINGTON

LIFE to some is a funeral dirge,
 Plaintive, sombre, and slow,
 With no relief
 From its wall of grief
 And its poignant note of woe.

To others life is a symphony
 In rich harmonies abounding,
 And continually
 Its sweet melody
 In their charmed ears is sounding.

How much brighter a place this world would be
 If life were to all a symphony!
 Battleford, Sask.

Was Christ Conscious While Dead?



The Burial

Grant A. Roberts

SINCE the sentence of death passed upon Adam and Eve, Satan, through men of his choice, has sought to prove not only that the dead live and are conscious, but that the doctrine of the conscious state of the dead holds beautiful and essential truth which is necessary to eternal bliss. Every sort of scientific and psychic manipulation and manifestation has been employed to demonstrate that the dead do live and are in a state of happiness far exceeding anything this earth has to offer. Every source of supposed wisdom is inquired into, and every person who professes to hold communion with the dead, whether he be a scientific demonstrator of a highly civilized country or an ignorant savage, has a following of those who are seeking "for the living to the dead."

Are the Dead Alive?

The message of God is, "The soul that sinneth, it shall die." Satan's message is, "Ye shall not surely die." God also says, "The dead know not anything." Satan says, "Ye shall be as gods, knowing."

Psychical demonstrations are not evidence of a conscious state of the dead, and should not satisfy the mind of any. The only true source of knowledge on this subject is the Creator of life itself, who alone sustains it. Jesus says, "I am the resurrection, and the life." Surely if there is consciousness in death, Jesus can tell us, for He himself has been dead and is alive again. If the conscious state of the dead is a truth and a matter of such vast importance as those who teach the doctrine

seem to believe it to be, He will have some light for us on the subject.

During the three days He was dead, if He were conscious, He surely had time to ascend to His Father to learn God's attitude toward the supreme sacrifice which He had made. But when He came from the tomb, we do not find Him telling of any "spirit" experiences while in the tomb. His first words to Mary were, "I have not yet ascended to My Father." On His first meeting, we do not find Him telling His disciples of a conscious state while dead. Neither did He appear to any of them in spirit during the time the tomb was sealed. Indeed, He utterly ignored the subject of His condition while in the grave.

How can it be that God overlooked the most wonderful opportunity this world has ever offered to give to man information concerning the conscious state of the dead, which men have so anxiously sought for since Satan's first lie?

Christ does honour to the truths of the Old Testament in His silence on the matter. He had already inspired holy men of old to record the truth that "the dead know not anything," and by His very silence, after having been dead, speaks today, in the same language employed when addressing the Jews: "For had ye believed Moses, ye would have believed Me. . . . But if ye believe not his writings, how shall ye believe My words?" John 5:46, 47.

No, the dead are not conscious in any sense. A careful, prayerful study of the teachings, life, death, and resurrection of Jesus will reveal the truth on this matter and will prove a sure defence against the soul-destroying sophistries concerning this subject, so prevalent today.

Why, I MUST

Accept the BIBLE

By EARLE
ALBERT ROWELL

at FACE VALUE

YOU surely do not mean to say that you actually believe everything in all the Bible, just as it is found in the Old and New Testaments!" exclaims an astonished reader upon reading the title of this article.

That is exactly what I do mean.

"But the time is past," insists the objector, "when intelligent people take the Bible at face value. Surely you are aware of the fact that evolution and science these past few years have demonstrated that the Bible story of creation is only a beautiful poetic fable; that all records of miracles are but legends recounted by credulous people in an age of rank superstition and blissful ignorance."

Yes, I am aware of the fact that there are people who do not believe the Bible today any more than they believed it a thousand years ago. It is true that the form of unbelief has changed, the professed reason for doubting is different, but that is all. The unbelief is dressed up in the bright garments of learning and culture, and says: "By your leave, dear sir, allow me to inform you that it is not the fashion to believe thus and so. All intelligent thinkers of today, and I am sure you are one of the most discerning, now believe so and thus."

Ministers Now the Conveyers of Infidelity

Yes, I am aware that the *fashion* in unbelief has changed. In the time of Voltaire and Paine, and even of Ingersoll, infidelity was contemptuous and rabid. They reviled the Bible, preachers, and churches alike. The Bible ought to be destroyed, the ministers were hypocrites, their hearers fools, and churches a monument to superstition, useful only to burn.

Today it is the ministers themselves who too often deny the truths of the Bible, who do in the pulpits what the professional sceptics tried to do in hired halls. To be sure, the ministers call their scepticism evolution or higher criticism. But high-sounding names do not alter the fact that they, equally with the most violent infidel that ever wielded vitriolic pen or shouted defiant blasphemy from a platform,

reject the Bible as the inspired Word of God. If to agree with an infidel in his criticism of the Bible is not infidelity, then I do not know what infidelity is. And I cannot see that unbelief is a whit less unbelief when taught by a minister from the pulpit than when proclaimed by an Ingersoll from the lecture platform at \$500 a night. In fact, if I may speak as a former infidel, I have considerably more respect for an open, honest infidel like Ingersoll than I have for an actual infidel who parades in the sacred garb and receives a salary from Christians to teach a religion he in reality rejects, and often spurns.

The Genesis Story Must Be Correct

"But surely," exclaims the objector, "while you may believe the story of creation as it appears in Genesis, you certainly do not mean that all persons must accept it as the word of God? You cannot mean that we shall all be judged according to our faith in the literal story of creation."

Yes, I mean just that. Any truth must be believed by any one who expects benefit from it. The truth that two times three makes six is a fact that all interested in mathematics must of necessity accept as fact if they are to make any headway in mathematics. One may argue till the end of the world that two times three is in the process of evolution, and that it originally made four, and then five, and then six, but that now it has evolved to seven, but all the argument that can be used will never make it seven, nor has it ever been other than six, nor will it ever be.

Unless I am to believe that God is a careless trifler; that He took Moses into the mount with Himself for forty days and nights and then deliberately gave him wrong information as to how He made this world; that He inspired Moses to begin the Bible, which is called "the Word of Truth," with an inexcusable, calculated falsehood; that although "it is impossible for God to lie," He nevertheless did lie,—then I must believe the words of Moses when he says that God made the earth in six literal

days, each with an evening and a morning. I must believe that when God commanded, the earth stood fast; that "He spake, and it was done," and that "by the breath of His mouth" He spoke the earth into being.

"Behold, I have taught you," said Moses, "even as the Lord my God commanded me." "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Deut. 4:5, 2.

If Moses Did Not Tell the Truth

Now, either Moses did as he says, or he did not. If he did not, he is the biggest fabricator in all history, for he was in the actual presence of God longer than all other human beings on earth put together, and was given a clearer conception of the origin of the world than any other man on earth. There is no possible manner by which Moses can be whitewashed if he did not tell the exact truth. If he teaches that God spoke and it was instantly done, when in reality it was done by a long process of evolution extending over billions of years, then Moses is not to be believed in any particular, but is to be classed so far below the ordinary liar that even Ananias appears like a George Washington in comparison. This is not said for rhetorical effect. I mean it just that way, for Ananias deceived not a solitary soul, while if Moses has falsely reported God's words, he has misled many millions for thirty-five hundred years, and furthermore has corrupted the whole Bible, for Moses' account of creation and the fall permeate every book of the Bible.

"Why all this pother about Moses, anyway?" asks the objector. "What difference does it make whether or not we accept the words of Moses, so long as we believe in Christ, who is the Saviour?"

It is indeed true that Christ's words are of supreme importance, for He said, "The words that I speak unto you, they are spirit, and they are life." "He that rejecteth Me . . . the word that I have spoken, the same shall judge him in the last day." John 12:48.

"There!" exclaims the objector, "I told you so; all I need to do is to accept the words of Christ and I have spirit and life, and I will be judged by the words of Christ, not by the words of Moses."

It would be well, be-

fore jumping gleefully to sweeping conclusions, to learn just what Christ's words are, which have spirit and life and which will judge one at the last day.

Moses and Christ Indissolubly-Linked

The man who does not believe Moses in every particular, I boldly assert, cannot believe Christ. "Absurd! preposterous!" cries the objector. "They have nothing to do with each other."

"Had ye believed Moses, ye would have believed Me," said Christ, "but if ye believe not his writings, how shall ye believe My words?" John 5:46, 47. Mark you, this is in the present tense. It applies just as much to the reader today as it did to the Jews in Christ's day.

"Do not think that I will accuse you to the Father," said Christ, "there is one that accuseth you, even Moses." John 5:45. Note that this is also in the present tense. Moses and his teachings are far from being the antiquated poetical myths we have been taught to believe they are.

To reject the words of Moses concerning anything is to reject Christ. To maintain that Moses was mistaken in his account of the creation of the world and of the fall, is to pronounce Christ a liar. No other conclusion is possible in view of the words of the Bible. Why deceive ourselves with smooth words? Of course no one would dream of calling Christ a liar in so many words, but it is done over and over again in euphonious phrases of deft evasion, in philosophical verbiage, and in mazes of brilliant commonplaces.

So many persons are guilty of this sin of the rejection of Christ through the rejection of Moses and the Old Testament, that only by a realization of what their act means can they be brought to sense its seriousness. If they realize that they are making a liar and deceiver out of Christ, many will awaken as from a fool's nightmare and mend their ways of thinking and their ways of living.

This matter cannot be passed by as idle. Nothing is more vital in our life. "I say unto you," said Christ, "That every idle word that men shall speak, they shall give account thereof in the day of judgment."



There are no idle words in the Bible. Man is to live not by bread alone, said Christ, "but by every word that proceedeth out of the mouth of God." Matt. 4:4. And this very quotation was taken, together with two others, from the writings of Moses. Thus did the Son of God gain victory in the Wilderness of Temptation by using as the very Word of God the books of Moses.

Christ Believed All the Scriptures

"Heaven and earth shall pass away, but My words shall not pass away," said Christ. His words have been the wonder of the world. Age has not dimmed their light, lessened their sweetness, or diminished their force. Familiarity has not spoiled their freshness, or usage their delicate fragrance. Time and culture have robbed the wealth of many centuries and many lands, but there has come no rival to the words of Christ. They shine as peerless as ever, the calmest, simplest, wisest; so true, so soft in their strength, so reasonable, so fitted to make life peaceful, gentle, happy, and holy that even Ingersoll was constrained to exclaim, "For that Name I have infinite respect and love. I gladly pay the homage of my admiration and my tears."

We must remember that the higher we exalt the words of Christ, the higher we place the writings of Moses,

because enshrined in the heart of Christ's teaching are His memorable words concerning Moses and his writings. All the Old Testament is likewise authenticated, for "He said unto them, O fools, and slow of heart to believe *all* that the prophets have spoken. . . . And beginning at Moses and *all* the prophets, He expounded unto them in *all* the Scriptures the things concerning Himself." Luke 24:25-27.

Christ believed all the Scriptures, and for us to refuse to believe *all* the Scriptures puts us in the category of "fools," however distasteful the appellation may be. God does not alter His Book at the caprice of every changing generation of critics, nor at the bidding of cavillers and agnostics.

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Eccl. 3:14. A consideration of this fact will cool the eager, chatty, chirpy familiarity with which modern critics grandiloquently assure us that only certain portions of the Bible are reliable and trustworthy.

Because the Bible is accurately true in its account of creation, in the history of the world from remote antiquity; because it is true in its account of the fall of man and his dispersion over the earth; because the world of science is only now



The Heavenly Stranger

No warm downy pillow His sweet head pressed,
No soft silken garments His fair form dressed;
He lay in a manger,
This Heavenly Stranger,
The precious Lord Jesus, the wonderful Child.

No jubilant clang of rejoicing bell
The glorious news to the world did tell;
But angels from glory
Sang sweetly the story
Of Bethlehem's Stranger, the Saviour of men.

All hail to Thee, Jesus, Thou Holy One!
All hail to Thee, Jesus, Jehovah's Son!
While angels adore Thee,
We'll worship before Thee,
Our blessed Messiah, our Saviour and King.

Thou Heavenly Stranger, so gentle and mild,
Though born in a manger, the Father's own Child;
We'll worship before Thee,
And praise and adore Thee,
And sing the glad story again and again.

—Ada Blenkhorn.

"Our House Which Is from Heaven"

CALVIN P. BOLLMAN

IN no other scripture in the Word of God is the absolute confidence of the apostle Paul in a future life shown more clearly and forcibly than in 2 Corinthians 5:1-4. He says:

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

In the fourth chapter of Ephesians the apostle calls the fleshly, or carnal, nature "the old man;" while the new, spiritual nature, begotten by the renewing of the Holy Ghost, he calls "the new man." In a similar way in the text quoted above, the apostle describes the present mortal state, as "our earthly house of this tabernacle;" while the future, immortal state, or life, he calls "a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5:1.

By faith in Christ we have this eternal life, or "building of God," now: "He that believeth on the Son hath everlasting life." John 3:36. To have by faith this "everlasting life," or this "building of God, a house not made with hands, eternal in the heavens," is to be "risen with Christ," as says the apostle:

"If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:1-4.

Here, then, is the "house which is from heaven" spoken of by the apostle in the scripture under review. The sinner is dead; his mortal life is forfeited; but what does it matter if he be in Christ? For he then has by faith "a house not made with hands, eternal in the heavens," or in other words, he has in Christ "everlasting life." This is the life which "is hid with Christ in God" (Col. 3:3), and which will be given to the believer when Christ shall appear. It is with this life the believer is "clothed" at the coming of Christ, as the apostle puts it in one place. In 1 Corinthians 15:

52-54 he uses the terms "changed," "put on," and "swallowed up," all referring to the same event, namely, the change from mortality to immortality, or from the "earthly house of this tabernacle" to the "building of God, a house not made with hands, eternal in the heavens."

The longing of which the apostle speaks, is only natural. Yet nobody desires death for the sake of death itself. The apostle did not; he says:

"We that are in this tabernacle do groan, being burdened: not for that we would be unclothed [that is, deprived of the mortal life which now envelops or clothes us], but clothed upon [with immortality], that mortality might be swallowed up of [or clothed with immortal] life."

To understand this scripture fully we must look at the subject from the apostle's viewpoint. His hope of a future life was wholly in the resurrection. "If there be no resurrection of the dead, . . . then they also which are fallen asleep in Christ are perished." 1 Cor. 15:13-18.

Being familiar with the Jewish Scriptures, the apostle was well aware that "the dead know not anything" (Eccl. 9:5); and that in the day of one's death even "his thoughts perish" (Ps. 146:4). He knew therefore that however long might be the time to elapse between one's death and his resurrection, in effect it would be but a moment. Therefore, he did not ordinarily refer to the time that would elapse between death and the resurrection, but usually spoke of the two events as if closely connected in point of time.

In 1 Corinthians 15:12-18 we find the apostle basing all hope of a future life upon the resurrection, and recognizing unmistakably the truth that the dead are really dead, perished in fact, if there be no resurrection. Again, in the second chapter of the second letter to the Thessalonians, the apostle states clearly that only through the coming of the Lord and the resurrection or change to immortality can anybody be with the Lord; and here he recognizes the lapse of time between death and the resurrection, but in this case he wrote from the viewpoint of the living, and for the comfort of the living.

The
GREATEST
MEDICINE

in the World



THE best medical advertisement I ever saw was in the August, 1914, issue of the Kansas State Board of Health Bulletin. It began with the familiar query, "Do you get up with a lame back?" and it went on to say that the best remedy for rheumatism, kidney or liver trouble was absolutely free to all—just plain, good, pure water.

Two thirds of your body is water, and you have not a single vital function that can go on without it. It is of the highest importance that the supply be constantly renewed. Waiting for a drink until you are conscious of thirst is a mistake. The sensation of thirst does not come until the tissues are suffering, wasting from lack of moisture. You should supply the body with water at regular intervals, and if you are the average man you need to take in just about twice as much as is your custom.

Do you weigh somewhere about 165 pounds? That means 110 pounds of water in your composition. How much are you adding every twenty-four hours to take the place of the waste that is constantly going on? You take a certain amount of water with your food, of course, but not enough. Add to it half a gallon of water as your daily intake, under ordinary conditions of temperature. You will need more in very hot weather when you are perspiring freely.

Life depends much more on water supply than on food. You know it is possible to live for weeks without food, but the deprivation of water can be borne but a few hours. That is because every tissue of the body demands water for the performance of its functions. The blood, the lymph, the gastric juice, the fluids of brain and spinal cord all need a constant replenishment of their water supply. The delicate tissues that make up the lungs, the heart,

*JUST plain, good,
pure water is rec-
ommended as health
tonic*

By Charles H. Lerrigo, M.D.

and other vital organs demand proper moisture. The mucous and serous membranes, which line the body, cover the important organs and lubricate the joints, are constantly clamouring for liquids.

Water is an essential agent in the distribution of body heat, and also the controlling factor in supplying the tissues with nourishment. They get their food by bathing in it, and without water the bathing is soon impossible. The temperature of the body would quickly lose its uniformity without proper water supply.

These facts show the absolute necessity for the consumption of a proper amount of water to maintain the body in health. But what about its use as a remedy? Is it true that water is the greatest medicine in the world?

Few doctors will dispute the assertion, thousands will indorse it. "Water internally, externally, eternally" was the watchword of one of the most famous physicians of the nineteenth century, and it is just as good today.

It is true that doctors of an older day denied water to their fever patients, but the great Sydenham broke over that custom, and for long years fever patients have been supplied with water to their hearts' desire.

It is recognized that free water-drinking is a great aid in reducing temperature, because it helps clean out poisonous products of disease. Measles was the last feverish disease to get the benefit of this enlightened treatment. Many doctors clung to the idea that cold drinks were not allowable in measles for fear that they might "drive in the rash" until quite recent years. But now this prejudice has gone, and patients in all manner of fevers not only get all the water they desire to drink, but also are bathed in it at frequent and regular intervals.

Water is "good medicine" in chronic complaints, too. In virtually all diseases of the

kidneys the free drinking of water is a valuable adjuvant. Wealthy persons pay out large sums of money to journey to certain famous resorts. They pay high prices for hotel accommodations, and spend most of their time in taking special baths, and in drinking at certain definitely prescribed periods a certain definite amount of water, the chemical composition of which varies but little from their own water at home. They get an immense amount of good from the treatment, and go back home to tell wonderful tales of the virtue of the particular "springs" at which they were relieved simultaneously of cash and their indisposition. The whole of the miracle is due to the fact that, for at least a brief period, they have systematically supplied their starved tissues with a full supply of good, pure water.

Will water-drinking make fat persons fatter? There is no sound reason for this belief. On the contrary the fat individual who drinks freely of water and then commits himself to proper and healthful exercise, will not only tend to reduce his actual weight, but will gain firmer lines and lose the sloppy figure that makes its owner so positive that no one can possibly love a fat man.

As the critical period of middle life approaches, it is more than ever important that

attention be given to drinking a proper amount of water. It is the age of those vague weaknesses known as "kidney troubles." So common are such disturbances at this period of life that one might well believe it true that "everybody has them." In a majority of cases these annoying and vexatious symptoms are quite unnecessary and may be prevented by a systematic effort to supply the body tissues adequately with pure water. I am not suggesting that this will be a sure cure for real kidney disease, such as may have come as a sequel to scarlet fever, diphtheria, tuberculosis or other serious complaints. But it will be helpful even to them.

Like most other good things, there are certain conditions under which water-drinking can be overdone. In cases of heart disease in which dropsy is a feature it is often wise to restrict the intake of fluids. In dilation of the stomach, water must not be taken in large quantities, although no less amount is required. Some forms of indigestion, in which the gastric juices are deficient, are aggravated by drinking water freely, especially if very cold. I would never give cold water to a patient with colic, but would pin my faith to hot water and plenty of it.

Drinking water with meals is not now dis-



The new sanitarium at Gravenhurst is declared by medical men to be one of the finest on the continent in respect to location, design, and equipment.

approved as of old. A glass or two of water with a meal may even be an aid to digestion, always provided that the drink is not used to "wash down the food." For good digestion nothing can be allowed to displace thorough mastication and the proper incorporation of the food with saliva while undergoing the chewing process.

Persons troubled with flatulence and eructations of food, due to slow stomach digestion, find much relief by drinking a glass of hot water a few minutes before eating.

Is ice water safe? Yes, to the same extent as other iced drinks. If taken slowly it is perfectly harmless, because the tissues of the alimentary canal quickly convert it to body temperature. Iced drinks of any kind, gulped down hastily, are unsafe. Experience teaches that it is never wise to drink large quantities of cold water when tired and perspiring, and persons who are old and weak should not drink large amounts of cold water at any time.

But there is little likelihood of error in drinking overly much of this remarkably helpful medicine. The danger is all in the other direction. Your requirements will vary, depending somewhat on whether you are a thin, wiry person, a large, fat individual, or just the average being. I suggest eight glasses of water a day, at least one of which shall be taken before breakfast. And don't forget that it is just as important to drink water in cold weather as in hot, although it may take a little more thought to keep it in mind.—*Dearborn Independent*.



The Queen Bee

IT is a singular fact, also, that the queen is made, not born. If the entire population of Spain or Great Britain were the offspring of one mother, it might be found necessary to hit upon some device by which a royal baby could be manufactured out of an ordinary one, or else give up the fashion of royalty. All the bees in the hive have a common parentage, and the queen and the worker are the same in the egg and in the chick; the patent of royalty is in the cell and in the food; the cell being much larger, and the food a peculiar stimulating kind of jelly. In certain contingencies, such as the loss of the queen with no eggs in the royal cells, the workers take the larva of an ordinary bee, enlarge the cell by taking in the two adjoining ones, and nurse it and stuff it and coddle it, till at the end of

sixteen days it comes out a queen. But ordinarily, in the natural course of events, the young queen is kept a prisoner in her cell till the old queen has left with the swarm,—not only kept, but guarded against the mother queen, who only wants an opportunity to murder every royal scion in the hive. Both the queens, the one a prisoner and the other at large, pipe defiance at each other at this time, a shrill, fine, trumpet-like note that any ear will at once recognize. This challenge, not being allowed to be accepted by either party, is followed, in a day or two, by the abdication of the old queen; she leads out the swarm, and her successor is liberated by her keepers, who, in her turn, abdicates in favour of the next younger. When the bees have decided that no more swarms can issue, the reigning queen is allowed to use her stiletto upon her unhatched sisters. Cases have been known where two queens issued at the same time, when a mortal combat ensued, encouraged by the workers, who formed a ring about them, but showed no preference, and recognized the victor as the lawful sovereign. For these and many other curious facts we are indebted to the blind Huber.

It is worthy of note that the position of the queen cells is always vertical, while that of the drones and workers is horizontal; majesty stands on its head, which fact may be a part of the secret.

The notion has always very generally prevailed that the queen of the bees is an absolute ruler, and issues her royal orders to willing subjects. Hence Napoleon the First sprinkled the symbolic bees over the imperial mantle that bore the arms of his dynasty; and in the country of the Pharaohs the bee was used as the emblem of a people sweetly submissive to the orders of its king. But the fact is a swarm of bees is an absolute democracy, and kings and despots can find no warrant in their example. The power and authority are entirely vested in the great mass, the workers. They furnish all the brains and foresight of the colony, and administer its affairs. Their word is law, and both king and queen must obey. They regulate the swarming, and give the signal for the swarm to issue from the hive; they select and make ready the tree in the woods and conduct the queen to it.

The peculiar office and sacredness of the queen consists in the fact that she is the mother of the swarm, and the bees love and cherish her as a mother and not a sovereign. She is the

sole female bee in the hive, and the swarm clings to her because she is their life. Deprived of their queen, and of all brood from which to rear one, the swarm loses all heart and soon dies, though there be an abundance of honey.

The common bees will never use their sting upon the queen,—if she is disposed of, they starve her to death; and the queen herself will sting nothing but royalty,—nothing but a rival queen.—*John Burroughs, in "Birds and Bees."*

The Date Tree

TO the Arab mind the date tree is the perfection of beauty and utility. Every part of this wonderful tree has its use to the Arab. The pistils of the date blossoms contain a fine curly fibre, which is beaten out and used in all Eastern baths as a sponge for soaping the body. At the extremity of the trunk is a terminal bud containing a white substance resembling an almond in consistency and taste, but a hundred times as large. This is a great table delicacy.

There are said to be more than one hundred varieties of date palm, all distinguished by their fruit, and the Arabs say that a good housewife can furnish her husband with a dish of dates differently prepared every day for a month.

Dates form the staple food of the Arabs in a large part of Arabia, and are served in some form at every meal. Regarding this fruit, W. G. Palgrave remarked: "Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown beneath a label in shop windows, can hardly imagine how delicious it is when eaten fresh in Central Arabia. Nor is it, when newly gathered, heating—a defect inherent to the preserved fruit everywhere; nor does its richness, however great, bring satiety; in short, it is an article of food alike pleasant and healthful."

Syrup and vinegar are made from old dates; and by those who disregard the teachings of the Koran a kind of brandy is distilled from them. The date-pit is ground and fed to cows and sheep, so that nothing of the precious fruit may be lost. Whole pits are used as beads and counters for the Arab children in their games on the desert sand.

The branches, or palms, are stripped of their leaves, and then used like rattan for the making of beds, tables, chairs, cradles, bird-cages, boats, etc. The leaves are made into

baskets, fans, and string, and the outer trunk furnishes fibre for rope of many sizes and qualities.

The wood of the trunk, although light and porous, is much used in bridge building and architecture, and is quite durable.

In short, when the date palm is cut down, there is not a particle of it that is wasted. The tree has been called the "poorhouse" and asylum for all Arabia; without it millions would have neither food nor shelter. One half of the population of Mesopotamia, it is estimated, live in date-mat dwellings.—*Selected.*

Vitamines

VITAMINES are substances of unknown composition found in certain foods. They are absolutely essential to life. They are found largely and primarily in green vegetables. Some animal tissues and products contain them, but the source is always the vegetable kingdom. Butter, milk, cream, cheese, and eggs, with the fat of animals, especially about the intestinal organs, have a large percentage of vitamins which have come from the vegetable kingdom. All green vegetables and lettuce have vitamins in abundance.

The food vegetables containing them largely are cabbage leaves, and greens, such as lettuce, spinach, and celery. Most of the vegetables also have them to some extent. They are also in the grains, next to the husk. Unpolished rice has vitamins to some extent, but the polished rice has none. White bread has very little, but brown bread contains a considerable amount. Usually they are next to the skin of grains, fruits, nuts, and vegetables.

Vitamines are more or less destroyed by excessive heat. It is best to take a fair amount of uncooked green vegetables daily, in order to get the normal amount of vitamins.—*English Good Health.*

Why I Must Accept the Bible

(Continued from page 24)

beginning to catch up with the advanced scientific truths of the Bible; because its hundreds of prophecies have been accurately fulfilled and are being fulfilled before my eyes; because the words of Christ are the lodestar words of the universe; because here only can I find forgiveness of my sins and life eternal, I must accept the Bible at face value, as the inspired, infallible, unchangeable, eternal Word of the living God.

Seen Through Others' Eyes

Just So

WHEN everything goes crooked
And seems inclined to rile,
Don't kick, nor fuss, nor fidget;
Just—you—smile!

It's hard to learn the lesson,
But learn it if you'd win;
When people tease and pester,
Just—you—grin!

When some one tries to do you
By taking more than half,
Be patient, firm, and pleasant;
Just—you—laugh!

But if you find you're stuffy
(Sometimes, of course, you will)
And cannot smile nor grin nor laugh,
Just—keep—still.

—*Woman's Home Companion.*

Moving Romeward

THE feathered creation is wiser in some things than many individuals. The Bible declares: "In vain is the net spread in the sight of any bird." A net has been spread in the sight of the non-Catholic world, and yet the non-Catholic world is slowly but surely walking into it, and the spreaders of that net are openly boasting of their successful catches. The late Cardinal Vaughan of Westminster boasted in the following language of his church's success in catching Protestantism:

"The doctrines of the [R.] Catholic Church, which had been rejected and condemned as blasphemous, superstitious, and fond inventions, have been re-examined and taken back, one by one, until the Thirty-nine Articles have been banished and buried as a rule of faith. The Real Presence, the sacrifice of the mass, offered for the living and the dead—sometimes even in Latin—not infrequent reservation of the sacrament, regular auricular confession, extreme unction, purgatory, prayers for the dead, devotions to our lady, to her immaculate conception, the use of the rosary, and the invocation of the saints, are doctrines taught and accepted with a growing desire and relish for them in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for clergy, missions for the people, fasting and other penitential exercises—candles, lamps, incense, crucifixes, images of the Blessed Virgin and the saints held in honour, stations of the cross, cassocks, catts, Roman collars, birettas, capes, dalmatics, vestments, mitres, croziers, the adoption of an ornate Catholic Ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical—all this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this century."

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The influence of the Church of England in adopting the ritualism and the practices of the Roman Church is having a strong influence in causing some of the Nonconformist churches to bend their steps toward the same goal. Rev. W. G. Peck, a Methodist, speaks of this tendency as follows:

"Within the Free Churches there is growing up a new respect for Catholic practices, and the adoption of liturgical forms of worship is rapidly increasing. The younger generation of Free Church ministers is emphasizing the importance of sacraments, and many wish to see the sacrament of Holy Communion recognized as the central act of worship and given corresponding prominence in church life."

If Protestantism were only half as busy in doing the real work for which it was designed as the Roman Church is in doing the work its leaders have mapped out for it, Rome would find her road a rocky and difficult one. As it is, formal Protestantism today is actually paving the road over which Rome will ride into her throne. But her triumph will be short-lived. There are many movements on foot today which point with unwavering finger to the restoration of Rome's pre-eminence in Christendom; but the next milepost is the judgment of that power and the coming of Christ. —*Australian Signs of the Times, July 16, 1923.*

Pity the Poor Parent

PARENTS are having a bad time. Children are admittedly suffering from want of discipline. A race of unruly urchins is making life unbearable not only in hotels, but also in the home. Public opinion revolts against Betty's squeals and Tony's tantrums. And parents, at home, are driven to desperation by the self-willed, nervous, unreasoning infants that rule the roost.

But are parents to blame?

To a certain extent they are. Children have become a side line instead of a *raison d'être* of domestic life. The modern woman has so many interests and activities; she stays young so long and she is so intellectual and clever that she is apt to think that children can fall into the organization and routine of a household just as can the cook and gardener. The mother of today claims her right to freedom and amusement. And consequently the result

can be summed up in a hard word: *Neglect*.

But the unruly child of today is not entirely the fault of the parent. The parent has been the victim of circumstances. Towards the end of the nineteenth century two powerful influences completely changed the old order, writes Elizabeth Marc in the *Daily Mail*.

The first was the growth of various educational systems tending to discredit the repressive methods of education then in vogue, and to encourage the development of the child's individuality. The evil results of extreme discipline were freely canvassed.

Bad temper was explained away by "nerves." Selfishness by individuality. Obstinacy by "strength of mind," and punishment was to be entirely replaced by reason and argument. Discipline by explanation.

Needless to say, many of these systems were in the experimental stage and needed the moderating influence of experience. But the idea appealed to a world that found life fairly comfortable and had leisure to discuss abstract problems. Men and women pointed out to each other how cruelly they had suffered from youthful repression. It became the fashion to develop individuality in children, and, as frequently happens when an idea becomes "the thing," the whole theory became warped and distorted. Parents who could have understood the teaching of right and wrong and self-control and good manners, woefully misinterpreted the psychological systems of modern thought.

The second influence was the enormous growth of kindergarten and preparatory schools. Children who in former days would have been at home and with a strict governess until twelve or fourteen, were bundled off to school when they were six. And parents are apt to think that schools can shoulder the entire responsibility of upbringing. When Betty returns in the evening she can do as she likes provided she doesn't bother. And when Tony comes home for the holidays, surely he can have a good time. Parents forget that schools can only achieve satisfactory results if they have adequate backing at home.

And the remedy? There is only one for parents of today. Forget theories and use common sense. Never mind about psychology. Remember your responsibilities. No one can bring up a child so well as the enlightened mother of today, if she will only trust her own instincts, and make her children for a few years her primary interest. We do not want repression, but we must have discipline. Par-

ents have been so frightened by theories that they hesitate to use their own judgment, but they should remember that discipline makes manners, and manners make men.—*Saturday Night, Sept. 15, 1923.*

The Drunken Car Driver

ON the streets of Toronto recently two traffic policemen, after having narrowly escaped being run over by motorists who failed to obey the traffic signals, arrested the offenders and discovered that they were intoxicated and unable to control the cars they were driving. Several recent motor accidents on the streets were followed by the finding of liquor in one or other of the damaged cars—an indication as to the underlying cause of the disasters, some of which had fatal results.

These incidents must lead thoughtful citizens to ask what would happen on our narrow, crowded Toronto streets were there a hundred or more open bars in the city to slake the thirst of passing motorists with ardent spirits. The inevitable result would be a frightful increase in motor car fatalities, especially among little children. This continent cannot have both the motor car and the saloon. Prohibition became almost inevitable when the number of motor cars mounted to millions. . . .

In estimating the various factors for and against the perpetuation of prohibition in Ontario, the motor car vote and the mothers of little children cannot be overlooked. To them the open bar and the drunken motorist would mean imminent and deadly peril and ever-haunting fear.—*The Globe, Toronto, Sept. 15, 1923.*

AFTER God had finished making the rattlesnake, the toad, and the vampire, He had some awful substance left with which He made a "knocker." A knocker is a two-legged animal with a corkscrew soul, a water-sogged brain, and a combination backbone made of jelly and glue. Where other men have their hearts, he carries a tumour of decayed principles. When the knocker comes down the street, honest men turn their backs, the angels weep tears in heaven, and the devil shuts the gates of his domain to keep him out.—*Newspaperdom.*

THE world needs its Christian girls, and no day dawns that does not bring some work for them to do.—*Selected.*

NEWS NOTES

—The German fleet that was scuttled at Scapa Flow is to be raised, cut up, and sold for junk.

—A “round robin” is a petition signed by a number of persons, in circular form. By placing the signatures in a circle, undue prominence to any particular person is avoided.

—“Uncle Joe” Cannon, who is 86 years old and has served 46 years as a representative of Illinois in Congress, arrived in Chicago and said he was looking for a “job with a future.”

—The Black Forest of Germany, which has long been famous for its profusion of game, has been virtually stripped of its feathered and furry denizens by hungry Germans.

—The Japanese excel in stone-cutting. Nowhere in the world will one find more beautiful and perfect granite cutting, which, together with the perfection of its setting, makes the workmanship a delight to view.

—The password of the Tower of London is known to only three persons. They are the King, the lord mayor, and the constable. His Majesty sends the password to the lord mayor quarterly. This is merely a survival of one of the numerous old customs in London.

—Emmet Dalton, the last of the famous Dalton brothers’ gang which terrorized the West a generation ago, says, “A dollar honestly earned is worth \$10,000 obtained by fraudulent means.” He spent 14 years in prison to expiate his crimes. He is a resident of Los Angeles.

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—There are twice as many motor cars and trucks in Hawaii as there are in all China.

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Abide with Us

BLESSED Jesus, meek and lowly,
With us here take Thine abode;
We would fain like Thee be holy,
Humbly walking with our God.
We would Thy sweet Spirit cherish,
Welcome in our hearts Thy stay;
Lest without Thine aid we perish,
Oh, abide with us, we pray!

Guide us in the path to heaven,
Rugged though that path may be;
Let each bitter cup that's given,
Serve to draw us nearer Thee.
In Thy footsteps traced before us,
There we see earth's scorn and frown;
There is suffering ere the glory,
There's a cross before the crown.

In Thy vineyard let us labour,
Of Thy goodness let us tell;
All is ill without Thy favour,
With Thy presence all is well.
While the evening shadows gather,
Through this dreary night of tears,
Tarry with us, O our Saviour,
Till the morning light appears.

Then with Thee may we forever
Reign with all the good and blest,
Where no sin from Thee can sever,
Where the weary are at rest;
There to praise the matchless Giver,
There with angels to adore
Him who did through grace deliver
Us from death forevermore.

—Annie R. Smith.

