

# *The Canadian* **WATCHMAN**



Indian Woman and Child, Lake Abitibi, Ontario

**Can a Man Lift Himself by His Boot Straps? *See Page 6***

# THE LAW OF OBEDIENCE

**T**HE first item in the common sense creed is obedience.

Do your work with a whole heart! Revolt is sometimes necessary, but the man who mixes revolt and obedience is doomed to disappoint himself and everybody with whom he has dealings. To flavour work with protest is to fail absolutely. . . .

To pretend to obey, and yet carry in your heart the spirit of revolt, is to do half-hearted and slipshod work.

If revolt and obedience are equal, your engine will stop on the centre and you benefit nobody, not even yourself.

The spirit of obedience is the controlling impulse of the receptive mind and the hospitable heart.

There are boats that mind the helm and boats that don't. Those that don't get holes knocked in them sooner or later.

To keep off the rocks obey the rudder.

Obedience is not to lavishly obey this man nor that, but *it is that cheerful mental condition which responds to the necessity of the case and does the thing.*

Obedience to the institution—loyalty! The man who has not learned to obey has trouble ahead of him every step of the way—the world has it in for him because he has it in for the world.

The man who does not know how to receive orders is not fit to issue them. But he who knows how to execute orders is preparing the way to give them, and better still—to have them obeyed.

—*Elbert Hubbard.*



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## Editorial Comment

### *Will the Socialist's Dream Ever Be Realized?*

WHATEVER we may think of radical agitators or of their methods, it must be admitted that the dream of an ideal state where the comforts of life are equally distributed is a beautiful one. The idea, however, that it is wholly a modern conception and a natural culminating step in the evolutionary development of mankind from the brute creation, is wholly wrong. The vague philosophy built upon such an assumption by political tricksters of the

communist and Bolshevik type, can only lead to cruel disappointment.

The Moscow, Russia, newspaper *Pravda* of Nov. 16, 1923, devotes considerable space, according to the Riga correspondent of the *London Times*, to the pitiable plight of the American communes in Russia. In particular it mentions six groups, known as the "Echo," "Era," "Canadian," "John Read," "Red Flag," and "New World" Communes; but it adds that a complete list, with examples of the hardships which they have suffered from the at-



Delegates to the last Imperial Conference, in the garden at No. 10 Downing St., London. The first nine men in the front row are (left to right): The Maharajah of Alwar; the Duke of Devonshire, Secretary of State for the Colonies; Premier Massey, New Zealand; Viscount Curzon, Secretary of State for Foreign Affairs; Premier Mackenzie King, Canada; Hon. Stanley Baldwin, Prime Minister of Great Britain; Premier Bruce, Australia; Lord Salisbury; and Premier Smuts, South Africa.

itude of the Soviet officials, would fill the whole newspaper. According to *Pravda*, more than twenty communist groups of settlers went to Russia from America, well equipped with machinery, books, and money, and the same paper further states that most of these groups have been brought to the verge of absolute ruin through the Soviet government's alternate periods of detrimental interference, lack of cooperation, and total neglect. Some of these disillusioned "Red" sympathizers have returned destitute to America, and others, un-



Hon. E. J. McMurray, K.C., Solicitor-general for Canada, returned for North Winnipeg by a handsome majority.

able to return, are wandering helplessly about Russia.

But as surely as God lives and the Holy Scriptures are a true revelation of His will, selfishness and tyranny in this world are doomed, and the vision of the ancient prophet of a time when every man will sit under his own vine and fig tree will be fulfilled. The thing that has always stood in the way of an equal division of this world's goods is selfish human nature. In the struggle between the "haves" and the "have nots" it has always been found that greed is indelible in human na-

ture and that differences in the natural viewpoint are largely the result of differences in opportunities, and that changing the class in power does not remove, or indeed very much improve, the situation. On the contrary, it sometimes makes it much worse, for the servant, when he becomes master, is often more tyrannical than the man he superseded. For this reason, Jesus did not attempt to change social or political conditions, although they were bad enough when He was on earth, but rather used His time in doing good and in preaching the gospel of salvation from sin. He emphasized the fact that a change of human nature is the supreme need of this world, and that no amount of cultural development will of itself make men unselfishly willing to co-operate and share their blessings with their fellow-men. The end of this world of sin will not come until "this gospel of the kingdom" shall have been "preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

When the honest in heart have been gathered by the gospel from every nation, then the Prince of Peace will return to this earth, the righteous living will be changed in a moment, in the twinkling of an eye, the righteous dead will be raised to life, the whole earth will be cleansed from the marks of sin, and righteousness will cover the earth as the waters cover the sea. Then, and not until then, will the dream of the idealists come true.



### *Genesis and the Philosophy of Life*

It is not necessary to believe in the plenary inspiration of the Scriptures in order to appreciate the fundamental truths revealed in the first chapters of the Bible, but it is hard to account for the purity of the philosophy of life found on record at such an early date except on the theory that Moses had access to a source of wisdom not known to many later philosophers. For instance, Moses says that in the ideal state in Eden the Creator in His love for our first parents gave them everything that was beautiful to the eye and good for food, with the exception of one tree in the midst of the garden. This tree God retained for Himself. Mankind was forbidden either to eat of it or to touch it. The tree of the knowledge of good and evil was, in the perfect plan, to remain as a recognition of the Creator's right to all that He had created and

made, and also as a recognition of individual rights as men multiplied in the earth. It was to teach men the necessity of keeping their desires under control. The adversary, "that old serpent, called the Devil, and Satan," introduced the idea that man's happiness would be greatly enlarged if there were no restrictions upon the indulgence of natural appetites and desires. Human experience has shown that the plan attributed to God by the writer of Genesis is the true philosophy of life and happiness, and that the suggestion of the serpent is the foundation of unhappiness and discontent among men. The somewhat common idea that sexual intercourse and child-bearing was the forbidden fruit referred to is entirely contrary to the record, for the command to be fruitful, multiply, and replenish the earth antedates not only the record of the disobedience of Adam and Eve, but it also antedates the instruction to keep away from the forbidden tree in the midst of the garden.

Again, when man had sinned, God gave him work as an antidote to the mischief into which idle sinners naturally fall, and human experience justifies this as a good general provision.



Hugo Stinnes, noted industrialist, who is blamed for the past war policy of Germany, in depreciating its money and going into voluntary bankruptcy.



W. H. Dennis, proprietor of the Halifax *Herald*, and donor of the International Fisherman's trophy.

Indeed, men have found it necessary to sentence incorrigible, hardened sinners to hard labour in confinement for the protection of society. The first murderer, Cain, is represented as crying out unto the Lord, when he found that as a result of his crime he was cut off from society, "My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth: and from Thy face shall I be hid; and I shall be a fugitive and vagabond in the earth." And he expressed the fear that mankind and organized society would ever be an avenger upon his track. Such has always been the lot of the successful criminal. He is outlawed from decent society. He can never lift up his head among men and enjoy the fruits of his ill-gotten gains. He sneaks about in constant fear of detection and just punishment. He trusts no one, and neither eats nor sleeps in peace. Such is the terrible fate of the law-breaker, from Cain's day until now.

In most countries murder is punished by the execution of the convicted murderer, and in 90 per cent of cases the murderer is finally hunted down and executed. Truly the way of the transgressor is hard. Where did Moses find out so accurately the philosophy of life that he recorded in Genesis?

# Boot Straps?

By Frederick Lee



Caesar Augustus  
(Luke 2: 1)

**F**ROM the midst of a world of complex voices, suggesting ways and means of world salvation, comes the pertinent question, "Can we save ourselves?" There are many who are endeavouring to answer this question in the affirmative. But we might as well attempt to "lift ourselves by our boot straps," as to think of saving the world by our own effort. Though men are able to perform many strange and wonderful feats, they have not yet solved the mystery of this.

However, before we answer the question about a world saviour, we must first convince ourselves that we are in need of being saved. Of course one who harps on the chaotic conditions of affairs in the world is generally dubbed a pessimist and is accused of wearing "blue glasses." If this accusation is true, then there are a great many intelligent and highly enlightened men who are wearing blue glasses, for many sober-minded people of the world are testifying to the dangerous times into which we have come. As we quote a few statements from these men, we will let the reader judge for himself whether the statements are true.

Guglielmo Ferrero, the great Italian historian, writing for the *Atlantic Monthly* of January, 1923, under the title, "The European Chaos," makes the statement:

"We are headed toward chaos. Wars and revolution menace Europe like angels of wrath. . . . We must wait and trust to the healing hand of time, aided by human wisdom, if any trace of that is left in the world."

*Current Opinion* for September, 1922, remarks:

"The nations have come to the brink of the precipice, and the drop is long and straight."

Stephen Leacock, writing in *Collier's Weekly*, says:

"The plain fact is that the world is threatened with a danger not dreamed of for fifteen centuries—not since the Roman Empire fell—the danger of the collapse of our civilization itself. It is time to be alarmed. We have taken it easily and freely for granted, these two or three generations back, that the thing we called progress had come to stay; that machine inventions of the nineteenth century had conquered; that the great problems were solved; that the structure of society was

bolted to the rock and that nothing remained but to fill in the upper details. To none did it occur that the world might move backward; that our civilization might be shattered; that even our progress, like the shoe business, might reach its 'peak load' and fall. We looked about us at our achievements,—the skyscraper, the airplane, and the cheap automobile. Wonderful indeed they seemed, and every decade added to the list. We were so lost in wonder at our progress that we did not realize that it might lack one thing that makes progress worth while—the power of the Spirit; that of themselves machinery and mechanical progress are nothing; that of itself machinery can obliterate neither hunger nor want nor cruelty nor war; that the machine that should be the servant may become a huge demon, dominating its masters."

What a clear-cut picture of the present state of affairs in this self-sufficient world! Could the picture be made much darker than that?

Reviewing the year 1922 and forecasting for 1923, Frank Simonds says in the *Review of Reviews* for January, 1923:

"Now taking the dying year as a whole, it cannot be denied that it has been the most discouraging since the end of the war. There has been a steady disintegration, a disintegration in many nations, and a disintegration in international relations. . . . And unless every sign fails, the new year is to be critical in the extreme. If the process of decay is not arrested, if disintegration, political anarchy, and economic paralysis continue to extend, no man can safely foretell the future. The situation is, of course, far from hopeless, yet we have at least reached a point whence it is possible to see at close hand possibilities which at least seem fatal."

These clear-thinking men have depicted the world surrounded with dark and ominous clouds, and civilization walking along gloomy and uncertain pathways. We see the lightnings flash, and the earth rocking to and fro, now and then opening her mouth to swallow the inhabitants.

## Are We a Race of Fatalists?

There are few who do not acknowledge the need of a saviour of man and civilization. But we also find the world full of fatalists, and even among the men who see the state of things so clearly. After diagnosing the ills

of the world so accurately, they stand aside with folded arms and say, "The situation is, of course, far from hopeless," though they have no remedy to offer! Why the "of course"? Have we come to the place where we are a race of fatalists? Just because we have escaped total destruction so far and have been able time after time again to set up the machinery that has collapsed, is that any basis upon which to place our hopes for the future? Another says, after mentioning the chaotic state of the world, "We must wait, and trust to the healing hand of time, aided by human wisdom;" and then, as in the midst of these fatalistic thoughts come glimmerings of doubt, he adds, "if any trace of that is still left in the world."

Are we to trust in the hopefulness of an optimistic outlook and look to the "healing hand of time," for our faith in the ultimate salvation of the world? What folly, indeed! One might as well shut his eyes and carelessly cross a busy thoroughfare. Because one has once or twice assumed such a deliberate and indifferent attitude, and escaped being run over, he then makes up his mind that that is the only way to escape danger. We may rest assured that destruction will come to that man sooner or later, when by proper precautions he might have lived on a much longer period of time.

#### *Dropping the Pilot in Time of Storm*

How strange it is that, just as the waves of adversity and the winds of strife are beating as never before against the little and uncertain barge of our civilization, we are ready to turn overboard the only pilot who can safely bring us to port! In the

destructive criticism of modern liberalists, the men who have an egotistical confidence in the ability of mankind, we see this very thing being done. When Christ is brought to the common level of a man, to whom are we to look for salvation? When we see men who have received their credentials from Christ, declaring that He is no more than Confucius and the whole line of reformers, to whom are we to look when all our efforts to bring the barge to port have proved futile? Can we be told just what is to be done when we have cast our pilot aside? Is not in the midst of a storm a dangerous time to be changing pilots?

How prevalent this feeling toward Christ has become among the great preachers of the day, is all too apparent by the numerous news reports of heresy cases that have been published recently. How much better it would be for the world if we should cast over these disobedient Jonahs, and call upon the Christ for help, the One who is apparently sleeping

in the back of the boat! It is not the spirit of criticism that is needed, but the prayers of the perishing. It is when we call on Christ in faith that He comes forth, and with one sweep of the hand commands the winds and the waves to be still. If we offer to men less than Christ, we offer them dross and worthlessness.

#### *Who Is Christ? Is He Able to Save?*

Who is this Christ of whom there is so much questioning? Who, indeed, is this Jesus of Nazareth who claimed to be the Son of God? Are the claims which He makes to be substantiated, or is He another false prophet which has arisen to deceive humanity?

Is Christ truly the promised Saviour of



A. O. Rankine, British scientist and inventor of the photophone, by which speech is rendered audible at a distance by light rays.

the world? If He is not, then the Saviour has not yet been revealed. No founder of any religion has made such claims as Christ made. He claimed to be the Son of God, as the Gospels fully testify. He said that He was able to give eternal life to those who believe in Him. If these statements are untrue, we make Him

He was to be born of the tribe of Judah (Gen. 49:10), in the city of Bethlehem (Micah 5:2), and in the family of Jesse, the father of David the king (Isa. 11:1-5). Further, Daniel prophesied of the very year He should be baptized, and the year of His death. (See Dan. 9:25-27.)



Joseph and Mary on the Way to Bethlehem

a liar, one not to be emulated as a good man. He is either what He claimed to be, or He is the meanest of men.

One might well ask, What right had Jesus to make such claims? If we cannot substantiate His claims, then the foundation of Christianity is overthrown. According to the Word of God, Christ had every right to make the claims which He made. He was indeed the promised Deliverer, the Son of God. The greatest testimony to this was His fulfilment of every detail of prophecy.

As soon as man had sinned, God revealed to him His plan of salvation and deliverance from the grasp of the enemy. He was told that one born of woman would fatally wound the enemy of mankind. Gen. 3:15. From the time that Adam and Eve were driven from the garden of Eden, all men began to look for the Promised One. In those early days every son was looked upon as the possible deliverer. But later God made other revelations which clearly defined the qualifications of the Promised One, and where He should be born. The prophecies were given in such detail that no false claimant could arise and pretend to be the Deliverer. All that would be necessary would be to compare his claims with prophecy.

#### *The Accuracy of Prophecy*

Prophecy revealed the following facts concerning the coming Saviour. The nation in which He was to be born should be the nation of the Jews. (See Gen. 22:18; Gal. 3:8, 16.)

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When Jesus of Nazareth was born in remarkable fulfilment of the prophecies, the angels came to announce His birth to the shepherds, and gave them a sign whereby they were to know the "Saviour, which is Christ the Lord." Throughout the ministry of Christ, He fulfilled many prophecies concerning His life and work. And when Christ made claim to being the Son of God, it was on this basis, and on this basis we must rely.

Never lived there another such man, who was righteous in his every act, and who demonstrated such power over men and nature. These things are testified to alike by friend and foe, and though His enemies at first rejected His claim to being the Son of God, they were finally forced to testify in its favour.

Shall we receive Christ as the Son of God, or merely as the common son of Joseph and Mary? If Christ is not the one who can save us, then to whom can we look for help? Christ is the only man who has crossed the



Jesus Died for These—for All Men

shoals and reefs of life, and landed safely and unscathed within the harbour of God. He is the only perfect One, and moreover He is the Son of God. Where can we look for greater qualifications of a Saviour than these? He is indeed the only pilot who can bring the ships of state through the troublous waters in which all are now floundering.



# “Be Ye Also Ready”

By George B. Thompson



OUR Saviour, after giving some of the signs of His coming, said to those who would be living at that time, “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” Matt. 24:44. What does the solemn injunction to be “also ready” mean? How are we to be actually ready for the glorious appearing of the Son of man? Does it mean to renounce our business? to have none of the routine duties of the present life? to separate mechanically from the world, and shut ourselves away in a cloister? Hardly this.

Is it not rather to lay all we have on the altar of God? to have our hold on worldly things so loose that we can without a struggle let go when the Master appears? If that is in any sense our condition, we shall be loosing our hold now, and making God and His cause first, that home, cattle, money, automobiles, dress—everything—will be held subject to the call of God and the needs of His work. We shall hold the nearest and dearest relationships subordinate to the call of the Spirit, shall be willing to leave father, mother, sister, brother, home, and children, and count them but loss in comparison to the glory and excellency of Him who is to come in supernal glory in an hour when we think not; willing,—yea, preferring,—to see our children, whom we have reared and educated, depart for some of the regions of the earth filled with the habitations of darkness and cruelty, rather than have them purchase a home and settle down in business near where we live, where we can visit them often. “He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.” Matt. 10:37.

In other words, “also ready” means to be willing to forsake all for Christ, to leave this world, with all its cares, its troubles and anxieties, for a better. And after all, is there much here to attract us? Some of its brightest and most beautiful spots have been robbed of their beauty through the loss of those whose presence made them lovely. See the vacant chair by yonder fireside in the evening hour. See the little keepsakes in some secluded place,

reminders of a little form whose gentle prattle is heard no more. The bud has been plucked by death. It requires but a brief look to remind us that this world is no fitting place of rest for God’s people.

But to be ready means more than all this. It means to be rid of all sin; to have no dark shadows of sin resting upon the heart; to have a conscience upon which the weight of sin does not rest; to walk in all the light which the Holy Spirit brings into the life; to sacrifice every cherished idol, appetite, and possession. The only thing which hinders our being ready is *sin*. Works cannot save us. These are but filthy rags, and can never prepare us to stand before the Son of man. His righteousness alone, received by faith, can meet the test and standard of the Lord.

“We must all appear before the judgment seat of Christ.” At this tribunal the sentence will be either eternal exile from God or an abundant admittance into the kingdom of bliss. What answer will be on your tongue? Have you forsaken all known sin, or is there some pet indulgence retained in the life? Have you turned your back on the world with all its indulgence and vanity? By faith can you say from the depth of your heart, “He who knew no sin became sin for me, bore the curse of the law, fulfilled all righteousness, and I am saved through His life of righteousness imputed to me”? That perfect righteousness is a free gift of God. We take it by faith.

We are near the end. The troubles and commotions of the last days are on every hand. Surely we need to be ready, for those who are ready will enter in. Sin only can shut the door of the celestial inheritance against us. Be ye then ready, as a ship is ready to sail, her canvas in order, the engines in order, every sailor at his post,—ready like the eagle who, with her eye on the sun, stretches her wings and soars away,—ready to depart like the venerable Simeon of old, having seen God’s salvation. This should be our condition. The resources of the heavenly land are at our command. No time now to grow cold, to neglect prayer, to allow the cares of the world to choke the word, and so become unfruitful. There is no second chance. It is now or never.

# "They Worshipped the DRAGON"

By  
F. W. STRAY

**I**N the preceding article we found Jesus rejecting the "traditions of the elders," or "fathers," declaring all worship vain if not strictly in harmony with the commandments of God. The apostles were so thoroughly instructed in this matter that no false worship was tolerated in the church of Christ in their day.

However, in succeeding generations this fundamental principle of Christian worship has been so flagrantly disregarded that it may well be said that the Master taught better than the disciples have learned.

The apostle Paul, exercising the prophetic gift, foretold an apostasy in worship:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

"A falling away" must inevitably refer to a departure on the part of the church from apostolic purity of faith and worship. The one who would thus sit in the church of God, would be doing precisely what Lucifer's ambition led him to attempt,—"I will sit also upon the mount of the congregation; . . . I will be like the Most High." Isa. 14:13, 14. In other words, the apostle Paul foretold a condition in the church which would fulfil Satan's ambition as completely as could be done in this world, while Satan should work through a man-made organization as his agency.

The apostle John in vision looked into the past, to the time when "the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:9. Then for the apostle-prophet was lifted the veil of the future, and he declared, "All the world wondered after the beast. And they worshipped

the dragon which gave power unto the beast." Rev. 13:3, 4.

But we shall discover that people were not led into this false worship in the direct manner in which Satan first presented his ambition to Jesus. After the death of the apostles, Satan succeeded in an indirect manner—by the substitution of church tradition for the commandments of God.

This method had been used successfully in the Jewish church. This was where Jesus joined issue with the leaders of that church. Said He to them: "Ye are of your father, the devil." "For laying aside the commandment of God, ye hold the tradition of men." "In vain do they worship Me, teaching for doctrines the commandments of men."

The prophecy of a falling away before the second coming of Christ made by the apostle Paul, is confirmed in the second epistle of Peter:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter 2:1-3.

"False teachers," "heresies," "feigned words," "through covetousness," "many shall follow,"—so much for method. Now for the result: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:21. A turning away from the commandment of God!

We have given only a small portion of the apostolic prophecies on this subject of the "falling away." Much more from Paul, Peter, John, and Jude might be added. We will now turn to ecclesiastical history for the record

of fulfilment. Here are a few extracts from accredited ecclesiastical historians:

"An enormous train of different superstitions were gradually substituted for true religion and genuine piety. This odious revolution proceeded from a variety of causes. A ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the pagan rites, and of blending them with the Christian worship, and that idle propensity, which the generality of mankind have toward a gaudy and ostentatious religion, all contributed to establish the reign

worship with those corrupt remains of paganism, which still subsist in a certain church."—*Id.*, *Fifth Century*, part 2, chap. 3.

"When once the ministers of the church had departed from the ancient simplicity of religious worship, and sullied the native purity of divine truth by a motley mixture of human inventions, it was difficult to set bounds to this growing corruption. Abuses were daily multiplied, and superstition drew from its horrid fecundity an incredible number of absurdities, which were added to the doctrine of Christ and His apostles."—*Id.*, *Sixth Century*, part 1, chap. 3.



"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds." Acts 26:28-31.

of superstition upon the ruins of Christianity."—*Mosheim's Church History*, Vol. I, *Fourth Century*, part 2, chap. 3; *Maclaine's translation*.

"As none in these times forbade the Christians to retain the opinions of their pagan ancestors concerning departed souls, heroes, demons, temples, and other things, or even to transfer them into their religious services; and as, instead of entirely abolishing the rites and institutions of ancient times, these institutions were still observed with only some slight alterations: all this swelled of necessity the torrent of superstition, and deformed the beauty of the Christian religion and

This period of "falling away" foretold by the apostles, and now recorded by the historian, has been called the "midnight of the world." After centuries of darkness the light began to shine again with the dawning of the Protestant Reformation. The very essence of Protestantism is thus described by D'Aubigne:

"The principles contained in this celebrated protest of the 19th of April, 1529, constitute the very essence

of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles, 'We must obey God, rather than man.' In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther: it lays down the principle, that all human teaching should be subordinate to the oracles of God.—*D'Aubigne's "History of the Reformation," Vol. IV, book 13, chap. 6, translation by H. White, B.A.*

Said Luther, "The Word of God is above the church." Like the Jewish church, Rome had substituted the "traditions of the elders," or "fathers," for the commandments of God. Jesus repudiated the vain worship resulting from the substitution of tradition for the commandments of God, in the Jewish church. He used their change of the fifth commandment as a concrete example of this evil.

Dr. Wylie, in his history of the Papacy, calls the Roman Church to account on the same principle of substitution, using the second commandment as an illustration:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath,' etc.: 'thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.' Till these words are revoked as plainly and solemnly as they were promulgated,—till the same mighty voice shall proclaim in the

hearing of the nations that the second precept of the decalogue has been abrogated,—the practice of Rome must stand condemned as idolatrous. The case, then, is a plain one, and resolves itself into this, Whether shall we obey Rome or Jehovah? The former, speaking from the Seven Hills, says, 'Thou mayest make unto thee graven images, and bow down thyself to them, and serve them:' the latter, speaking in thunder from Sinai, says, 'Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself unto them and serve them.' Rome herself has confessed that these two commands,—that from the Seven Hills and that from Sinai,—are eternally irreconcilable, by blotting from the decalogue the second precept of the law. Alas! will this avail her aught so long as that precept stands unrepealed in the law of God?—*"The Papacy," by Wylie, pp. 359, 360.*

Thus we see that the Church of Rome is, in principle, but the continuation of the Jewish church in the error of substituting the "tradition of the elders" for the commandments of God. This being true, then we must expect to find in the history of the Church of Rome the intolerant, persecuting spirit of Cain, and of the Jewish priesthood, for we have learned that substitution leads directly to persecution.

The inquisition is the twin sister of substitution, and history records an awful inditement of papal supremacy for the greatest persecution of the ages.

In the next article we will notice how this principle of substitution is operating in the Protestant world.

*Oshawa, Ont.*

## A Quaint Temperance Sermon

By Alice Cary

"Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Prov. 23: 20, 21.

I'LL tell you two fortunes, my fine little lad,  
For you to accept or refuse,  
The one of them good, and the other one bad;  
Now hear them, and say which you choose.

I see by my gift, within reach of your hand,  
A fortune right fair to behold;  
A house and a hundred good acres of land,  
With harvest fields yellow as gold.

I see a great orchard, the boughs hanging down  
With apples of russet and red;  
I see droves of cattle, some white and some brown,  
But all of them sleek and well fed.

I see doves and swallows about the barn doors,  
See the fanning mill whirling so fast,  
See men that are threshing the wheat on the floors;  
And now the bright picture is past!

And I see rising dismally up in the place  
Of the beautiful house and the land

A man with a fire-red nose on his face,  
And a little brown jug in his hand.

Oh! if you beheld him, my lad, you would wish  
That he were less wretched to see;  
For his boot-toes, they gape like the mouth of a fish,  
And his trousers are out at the knee.

In walking he staggers, now this way, now that,  
And his eyes they stand out like a bug's,  
And he wears an old coat and a battered-in hat,  
And I think that the fault is the jug's!

For our text says the drunkard shall come to be  
poor,  
And drowsiness clothes men with rags;  
And he doesn't look much like a man, I am sure,  
Who has honest hard cash in his bags.

Now which will you choose? to be thrifty and snug,  
And to be right side up with your dish;  
Or to go with your eyes like the eyes of a bug,  
And your shoes like the mouth of a fish!



# IF I WERE TWENTY-ONE AGAIN



By *Dr. JAMES L. GORDON*

**I**N one of his novels, Disraeli places these strange words on the lips of a certain character: "Youth is a blunder, manhood is a struggle, and old age a regret." That is a falsehood. For those who live right and walk circumspectly, youth is opportunity, manhood is achievement, and old age is a holy memory.

Life has two ends, a beginning and an ending. A certain old preacher once said: "At twenty we know everything; at seventy we know nothing." Matured wisdom, like old wine, has a peculiar quality. We know just a few things at seventy, but we know what we know.

The bread of wisdom cannot be baked in a quick oven. The sweetest cream comes of quiet browsing. Every silver hair which crowns the brow of knowledge cost a thought. Experience is a great teacher, but she asks a high price for every bit of knowledge she sees fit to impart. Therefore, the man of years has a wisdom which he may reveal without the impoverishment of himself, and it is to the enrichment of all those who will listen.

If I were twenty-one again, I would give twenty minutes every day to special physical exercise. All things being equal, happiness depends on health, health depends on digestion, digestion depends on the blood, the quality of the blood depends on the circulation, and the circulation of the blood depends on exercise. Health is life's first prize. . . .

If I were twenty-one again, I would steer my life by a few fundamental convictions. A man without conviction is as weak as a door hanging on its lower hinge. Luther was great because he crowded every great emergency with a great decision. In an age of uncertainty he knew what to do. When all others were in

doubt, he was in full possession of himself. A clear conviction is as a searchlight shining through mountains of mist on a stormy, starless night. A strong thought rooted in the soil of the brain lends fibre to the quality of a man's thinking. One great idea clearly defined and nobly enthroned, is as a blazing torch in the darkness. Have a conviction. . . .

If I were twenty-one again, I would crowd at least one kind act into every twenty-four hours. Arthur C. Benson, looking back on a prolonged period of sickness, said: "I cared nothing for my personal success in that hour; nothing for any small position I had gained, nothing for the books I had written,—what alone concerned me was the thought that I had helped some poor pilgrim and made his way straighter, easier, and smoother."

Kindness is the velvet of social intercourse. Kindness is the oil in the cogs of life's machinery. Kindness is the controlling spring which holds back the slamming door. Kindness is the burlap in the packing case of every day's merchandise. Kindness is the colour in the cathedral window which, woven into beautiful characters, shuts out the hideous sights of the world which is all too practical. Kindness is the carpet on life's floor which deadens the sound of shuffling feet and adds warmth to silence. Kindness is the satin lining of the silver casket. Kindness is the plush on the chair. Kindness is the green grass near the hard pebbles of the road. Kindness is the touch of an angel's hand. . . .

If I were twenty-one again, I would read the Bible through once every twelve months, and I would read the four Gospels over and over again as often as possible. The heart of the Bible is the life of Jesus. Everything in the Old Testament grows into, and everything be-



Two Greek princesses, Margaret and Theodor, daughters of Prince Andrew, brother of the late King Constantine. Their home is in England.

tween the Acts and the Revelation grows out of, the four Gospels. These sweet, quaint stories are written in a phraseology Oriental and richly coloured. Broad reading will lead to a proper interpretation. The great thoughts of the Master's mind are set forth in incident, accident, event, conversation, and familiar dialogue.

If I were twenty-one again, I would identify myself with some great unpopular cause. Courage is the finest test of character. If you think you are right, have your say. Be downright, upright, and outright. Stand fast, stand firm, stand erect, stand alone. Stand with your back toward the past, and with your face toward the unfolding of God's plan and purpose for humanity. Stand, and having done all, stand. Dare to differ. Dare to discuss. Dare to dispute. Dare to deny. Dare to defy. Be indifferent to the indifference of indifferent men. Remember the brave words of William Lloyd Garrison: "I will not excuse, I will not equivocate, I will not retreat an inch, I will be heard." To be first in ad-

vocating a noble cause is to be lonely, but to be thus lonely is to be lofty. I would rather stand alone, than creep and crawl with the crowd. I would rather stand alone for God than, moping, move with the multitude.

If I were twenty-one again, I would spend a little time every day in the realm of the beautiful. Luther always placed a flower on his desk before he began to write. His stormy nature needed the soothing influence of beauty's touch. We all need it. A beautiful poem, a sweet song, a lovely picture, a rare literary gem—the touch of the beautiful—once a day. The nearest practical approach to this for the average person is in a well-ordered notebook, carefully coned and reviewed. Most great men have kept and carried a notebook. The things we "note," are the things which stay with us. Because the quotation is brief enough to be written in a notebook, it

is, therefore, easy of mental absorption. A line or two read over every day for a month will commit itself to memory. Did you ever try it? . . .

If I were twenty-one again, I would give the flower of my youth to Jesus Christ. I would begin life with Him. I would not wait until my hair had grown white in the service of sin, and then offer to the world's Redeemer the ashes of a misspent life—I would begin with Jesus. I would not try to understand all He said or all that has been said about Him. I would just surrender my life to Him. Just that. I would take Him for my hero, my ideal, my peerless one, my soul's partner, my secret fellow, my heart's joy—nothing less than that. And I would have hung on the wall of my room the wonderful face of Jesus. And I would have on my dressing table something which would bring to my mind and memory all the sweet hymns which I had ever heard sung about Jesus,—“My Jesus, as Thou wilt,” “Sun of my soul, Thou Saviour dear,” “Jesus, the very thought of Thee,” “Jesus, Thy name I love,” “Jesus shall reign where'er the sun,” “Jesus,

I my cross have taken," "Jesus, Saviour, pilot me," and "Jesus, Lover of my soul,"—and in every hour of triumph, sorrow, or perplexity I would sing them to myself. I would create a real Jesus in the hidden realm of thought.—*Selected.*

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### The Mother's Find

"I USED to smoke," said a Sunday-school superintendent. "It was a pleasure that I thought did no harm to me or to any one else, and I believed I had a right to the enjoyment. Then one day I stopped, and this is the reason:

"The mother of two lively boys in my Sunday-school came into my store one morning, walked straight up to me, and handed me a handful of cigarettes. I stared, and she explained: 'They dropped out of Joe's and Billy's pockets a little while ago, when I was mending their clothes. When I asked what cigarettes in their pockets meant, they both owned up to liking cigarettes and smoking them whenever they got a chance. I talked to them about the harm that would result from such a course, and what do you think they said? They told me they didn't mean to keep on with cigarettes always. As soon as they grew older, and could earn money, and afford it, they would change from cigarettes to cigars. "And cigars are all right," said my boys. "Good men smoke cigars—lots of them. Why, ma, Mr. Wilson, our superintendent, smokes cigars; and Mr. Wilson's a good man, isn't he?"

"'I'm doing my best to train my two fatherless boys to be good men, Mr. Wilson,' continued the mother, 'and you've helped me often by the good teaching you've given them as their superintendent. They trust you, and admire you, and they think it's all right for them to smoke, if a man like you smokes. Now I don't want my boys to smoke cigarettes; but when I talk to them, they point to your smoking as if that settled the matter. I didn't know what to say or do; but it seemed best to come over and tell you plainly how it is. I



In England the very pleasing custom of having a number of children as bridal attendants is practised. This group was taken at the wedding of the daughter of the late Earl of Carnarvon.

feel sure you want to help, and not to hinder, every boy in your school; and I believe you are as willing to teach them by your example as by your good words.'

"I was wanting a smoke that minute; but the thought of that mother trying to bring up two boys to become two good men, and being hindered by a habit of mine, settled the thing. The cigar box that stood near by went into the stove. 'Tell Joe and Billy,' I said, 'that Mr. Wilson has quit smoking. Since that day, no boy has been able to point to my example as his excuse for smoking cigarettes or anything else.'—*Sunday School Times.*

❧ ❧

SILENTLY, silently falls the snow;  
Merrily, merrily to and fro  
Dance the flakes as they hurry along,  
Keeping time to the wind-harp's song.  
Over the fields that are brown and bare,  
Over the tree tops, high in air,  
Over the hillsides, the brooks, the streams,  
Even the hole where the woodchuck dreams,—  
Decking with beauty as on they go,—  
Drift the flakes of the pure white snow.

—*Selected.*



(Read le

Mr. and Mrs. Gilbert K. Chesterton  
Maligne Lake,—lost for about fifty ye  
London residence of the late John J. A  
of any house in England. It was purchas  
for £7,500

Bisham Abbey, Berks, England

Delegates to the Annual Convention of A  
in Victoria, B. C. The principal cities of bot







right)

in the foothills of the Rockies  
claimed to have the most elaborate interior  
the Sun Life Assurance Co. of Canada

ated Canadian Clubs, held September, 1923,  
tern and Western Canada were represented



# Another REVOLUTION

By WILFRID E.  
BELLEAU

Nearly Due

**T**HOU, O king, sawest, and behold a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, his head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.

"Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee to rule over them all: thou art the head of gold.

"And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be

a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron



doth not mingle with clay. [Never be united in one.]

"And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—*The words of the Almighty given to the prophet Daniel (Dan. 2: 31-45, R.V.).*

**A**GAINST Daniel, that book of books, the infidel and the atheist have sent their darts. Critics have tried to break down its authority. Today we find that disbelief in the book of Daniel has become a creed of the unbelieving critical school, and they consider their attacks upon Daniel as one of their greatest triumphs. Yet in Daniel we have the key that unlocks history to the end of time. This book has stood the test of the ages. Its prophecies are like rare diamonds lying hidden in the solitude of the mine, only awaiting the practical eye of the prospector and the skilful hand of the lapidary to bring out their many-faced beauty.

About the year 740 b. c., Tiglath-pileser, king of Assyria, took two and a half tribes of Israel into captivity. Nineteen years later the remaining tribes were taken into captivity by Sargon of Assyria. In the year 606, Nebuchadnezzar of Babylon took Jerusalem captive. This date marks the beginning of the seventy years' captivity, which ended in 536 b. c. In 602 Nebuchadnezzar had to subdue Jerusalem again; and finally in 586 b. c., it was completely destroyed.

Among those taken captive to Babylon at the first siege were Daniel and his three companions, Hananiah, Mishael, and Azariah. These youths lived in the king's palace, and

were instructed in all the learning of the Chaldeans. At the end of their course, they were to officiate for the king. When they were later brought before him, he proclaimed them to be "better than all the magicians and astrologers that were in all his realm."

*All History in a Dream*

One night the king had a dream that greatly troubled him. Upon awakening, he found that he had forgotten the dream. He therefore called upon the magicians, the astrologers, the sorcerers, and the Chaldeans to reproduce it for him. Naturally, they could not. If the king would relate it, they professed to be able to tell the interpretation. Nebuchadnezzar, believing them all to be mountebanks, ordered their execution.

When Daniel heard of this, he requested time in which to reveal the secret to the king. He then went home; and in answer to his prayer and the prayers of his companions, God showed him the dream and the interpretation as given in the accompanying scripture.

It was said of Nebuchadnezzar, "Thou, O king, art king of kings." He ruled the then known world. Egypt, Phoenicia, Syria, and Arabia paid tribute to him. One historian states that as far west as Spain, men bowed their knees to Babylon. The riches of the world were centred in this capital.

The city itself was square, being fifteen miles on each side. The wall around it was three hundred and fifty feet high and eighty-seven feet thick, pierced on each side by twenty-five gates, corresponding to streets crossing the city. Inside the walls were palaces, porticoes, columns, towers, monuments, and hanging gardens. Everything that money and labour could produce had been lavished upon this wonder city. Nebuchadnezzar was indeed a king of kings.

*Disrupted Empires*

But another kingdom would arise after Babylon. In the year 538 B. C., we find this fulfilled. Babylon fell, and Medo-Persia, represented by the breast and arms of silver in the image, ruled the world. The gates of the city bordering upon the river Euphrates were left open one night during an idolatrous carousal. Cyrus diverted the course of the river, and his army entered the unguarded portals, and took possession of the city, with little bloodshed. Babylon was crownless and sceptreless. God still ruled in the kingdoms of men.

A third kingdom, represented by the brass,

arose. This was Grecia. In the year 331 B. C., at the battle of Arbela, Alexander the Great conquered Medo-Persia, thereby becoming master of the world. Grecian supremacy endured only a short time, because prophecy had stated that still another kingdom was to rule.

The empire of Rome arose from the seven-hilled city, and finally came to include all of Italy. At the battle of Pydna, 168 B. C., Rome became master of all other nations.

But the fourth kingdom was to be divided, as indicated by the feet and toes of the image. This division of the Roman Empire was accomplished by the year 476 A. D. These kingdoms were not to cleave to one another, even as iron is not mixed with clay. How truly this has been fulfilled! Certainly they did not cleave to one another in this last war. European courts had tried, through intermarriage, to keep peace, but without avail. God had foretold that only four kingdoms should have universal sway. Charlemagne, Charles V, Louis XIV, Napoleon, and finally the Kaiser, tried to conquer the world. They were unsuccessful, but the prophecy endures.

The Word has said, "In the days of these kings shall the God of heaven set up a kingdom." What



was prophesied 2,500 years ago lacks only one point of fulfilment. History proves that every step has been taken on time. Is it not reasonable to believe that the next and last step will also occur on time? De-

spite higher criticism, pantheistic evolution, infidelity, atheism, and heathen philosophy, God's Word has stood the test of the ages.

Daniel concluded his interpretation by saying that it was "sure." The stern reality of Christ's soon coming looms before us. We must have a part in the closing scenes of this earth's history, whether willingly or unwillingly. We still have the privilege of obtaining a citizenship in the coming universal empire.



Unearthing Egypt's Buried Treasures; the Tomb of King Tutankhamen

# ABYSSINIA

**S**EMIBARBARIC Christians are seldom to be found except in undeveloped countries where missionary efforts are just beginning to bear fruit. But Abyssinia, with a population of nearly 5,000,000, may be called in all truth a land of semibarbaric Christians; and the people of this out-of-the-way region are not recent converts, but were Christians when our ancestors were floundering in paganism in the forests of Northern Europe.

Abyssinia is unique for other reasons than its religion. It is the only African empire, and one of the three or four empires remaining in the world. And it is the only bit of land on the great continent of Africa, with the exception of the little republic of Liberia, which has not been made the possession or the

protectorate of some leading European power.

## *Most Favoured of African Tropics*

Geographical environment has played no small part in the retention of the country's independence. It is set on a great plateau which is a natural fortress; and while the natives of most other sections of tropical Africa dwell in enervating jungles or inhospitable deserts, the people of Abyssinia, thanks to their altitude, fertile soil, and temperate conditions in general, have an invigorating climate and a land literally of "milk and honey." A situation near Arabia and Palestine, too, has drawn Arabian and Jewish blood to Abyssinia, and has given the people of the country a racial advantage which the African tribes of pure Negro blood have not had.

But disadvantages as well as advantages have sprung from Abyssinia's geographical situation. The Abyssinians had no access to the sea for centuries; and held to their inland table-lands without contact with the outside world, failed to make the most of their possession of a lofty religion and an early start toward civilization, and have remained a semi-barbaric people. It is perhaps remarkable that, isolated as they were, they maintained their Christianity in any recognizable form. Observers marvel at the fact that the principal tenets and observances of the faith which they received are practically pure, rather than at the growth beside them of certain superstitions and laxities.

*Became Christians in Fourth Century*

Europe harboured a persistent tradition during the Middle Ages that there existed in Asia or Africa a marvellous Christian kingdom under a king-priest called "Prester John." A number of expeditions were sent out from various countries to establish contact between this semimythical person and the rulers of Christendom. It is generally believed that Abyssinia, its wealth and power greatly magnified in the tales, was Prester John's domain.

The first contact with this isolated Christian nation was established by the Portuguese two years before Columbus discovered America, after they had pioneered the route around Africa and were exploring the shores of the Indian Ocean and the Red Sea. The newcomers were well received, but they found a sort of Christianity very different from that with which they were familiar. The Abyssinians, or Ethiopians as they called themselves, had been converted in 330 A. D. by a missionary from the Coptic Church of Alexandria, and had remained loyal to its chief tenets throughout the more than a thousand years since. Shortly after the conversion of the Abyssinians, the Coptic Church broke away from the Church of Rome on a question of abstruse theology in regard to the nature of Christ. The Ethiopians were grounded in the Alexandrian teachings, and present the rather anomalous situation of a group of barbarians cut off from a large part of Western Christendom chiefly because of a fine point in philosophical theology.

But though the rank and file of the Abyssinians may not fully understand the tenets of their church, the Portuguese found them

ready to maintain their views by force if necessary. The visitors took priests into the country with the hope of bringing about the adoption of the Roman forms of worship. In time an emperor adopted the religion of the Portuguese, but the people later rose and eventually expelled the priests. This was to a certain extent a contest of priesthoods. The Abyssinians have 12,000 or more monks attached to their church, and a great number of priests and deacons.

Under the present political situation, Abyssinia is entirely cut off from the sea and the Nile by the colonies of European powers,—Italian Eritrea, French Somaliland, and British Somaliland on the north; Italian Somaliland on the east; British East Africa on the south; and the Anglo-Egyptian Sudan on the west. But this is a mere holding of the gates by new keepers; since the rise of Mohammedan power in the Near East, the country has been cut off about as effectively by various Mohammedan tribes. Those people of Arabian blood were able to take possession of the low desert lands, but on their invigorating highlands the Abyssinians were masters.

*Twice the Size of Germany*

Abyssinia is more than twice the size of the German republic and of about the area of California, Oregon, and Nevada together. The country lies in the same latitude as Venezuela and the southern islands of the Philippines, well in the tropics; but because of its general high elevation it has, like Mexico, a much cooler and more healthful climate than its proximity to the equator would indicate. These highlands are from 5,000 to 8,000 feet above the sea. Their rolling prairies are well watered, and have a good growth of grass. The climate on these uplands is superb, and if one desires cooler surroundings, there are mountain chains rising from the plateau in almost all sections of the country. Some of these mountains reach a height of 15,000 feet and are topped by perpetual snow. Irrigation could be practised in Abyssinia to great advantage, but the utilization of the abundant water supply in that way seems never to have entered the minds of the natives.

The great amount of water which runs down from the Abyssinian mountains has carved gigantic gorges through the table-lands, some of which, in depth at least, rival the Grand Canyon of the Colorado. The gorge of the Blue Nile, which flows for more than half its length

through Abyssinia, is from 5,000 to 6,000 feet deep in places. The material washed from this remote chasm has played an important part, incidentally, in the history of the world. Ground into silt and deposited through the centuries in the lower valley of the Nile, it produced there a garden spot and made possible the growth of one of the world's earliest civilizations.

In the bottoms of these deep valleys, some of which are fairly wide, and in other depressions, tropical conditions prevail, so that the possible products of Abyssinia range from those of the tropics to those of the northern temperate



Kate Douglas Wiggin (Mrs. G. C. Riggs), noted American author and philanthropist, who died a few months ago in London, England. Because of her simple, straightforward style and quaint fund of humour, few writers have enjoyed greater popularity than she.

zone. Little has been done toward the development of agriculture beyond its primitive stages. The raising of cattle, sheep, and goats for their milk, flesh, and skins, is the more popular pursuit.

#### *An Inland Treasure Island*

The Abyssinians have been described by one American as "rather an independent, easy-living, battle-loving, raw-meat-eating people." Socially, the people are living in feudal times. The various reigning princes of the provinces owe allegiance to the emperor, and must furnish soldiers to support him in time of war. The land is theoretically owned by the emperor, and those who make use of it are his tenants. "Justice" is administered personally by the rulers and their representatives. When a person is accused of a crime, the first step is to confiscate his property. Decision as to his innocence or guilt can follow in due

time. Because property has been unsafe for a long period, people of wealth have buried what they could for safe keeping. Vast quantities of gold, silver, and ivory are believed to lie underground at the present time, the latter, of course, deteriorating.

The emperor Menelik, who ruled from 1889 to 1913, and under whose reign Abyssinia became for the first time fairly well known to the outside world, patterned his government, superficially at least, after European cabinet governments, but since his death the forms have not at all times been followed.

Religion has played its part in the government in the country. Menelik's grandson, to whom he left the empire, was deposed a few years later by the head of the Abyssinian church, and a daughter of the late emperor was made empress, with another relative as regent and heir.

#### *Head of Church an Alien*

One of the peculiar things about the Abyssinian religious system is that the presiding bishop of the church, resident in the country, is a foreigner, a Copt, appointed by the patriarch of Alexandria. This contact with the parent church has been maintained almost without break since the conversion of the Abyssinians. The Abyssinians have associated a native ecclesiastic with their foreign bishop, however, and the former is really in direct charge of the church.

The Christianity of the Abyssinians has stood still since the fourth century, and it sits rather lightly on them in some ways, as might be expected from their stage of civilization and culture. Polygamy is practised to a certain extent in some parts of the country, and slavery is not entirely unknown. Some years ago, however, the government engaged with a group of European powers to suppress slavery. Superstition is prevalent. On the other hand, the religion is in many ways a strict one. Numerous fasts are kept rigorously. As in the Greek Church, the priests must marry, but only once. Saints and angels are adored, but graven images and crucifixes are not supposed to be used. Many of the natives carry amulets, in the power of which they believe implicitly. In some cases, these trinkets, unknown to their Christian wearers, are engraved with Mohammedan texts.

A pilgrimage to Jerusalem is the ambition of every Abyssinian priest, and observers re-

port that such pilgrimages are valuable in broadening the outlook of the religious teachers. The services are largely conducted in the old Ethiopian tongue, which for centuries has been a dead language. The Abyssinians seem to give less thought to preserving the memories of their dead than any other people beyond the savage state, Christian or pagan. Graves are seldom marked or cared for. Even the burial places of the emperors are soon lost to knowledge.

*Claim Queen of Sheba Was Their Ruler*

One great drawback to the commercial development of Abyssinia has been the lack of roads leading up to the high plateau and over its surface. The routes of travel which have been used for more than a thousand years are mere trails, and the burdens have been carried on mule and camel back since the days of the great Queen of Sheba, who, the traditions of the Abyssinians say, was queen of Ethiopia. The royal line claims descent from her and Solomon. Some years ago the French began constructing a railroad from their port of Jibuti, just below the mouth of the Red Sea, toward Abyssinia. The Abyssinians permitted this to be extended into their country, and in 1917 it reached Addis Abeba, the capital. Over this road a large part of the hides, coffee, beeswax, and ivory, which constitute the chief exports of the empire, are shipped.

Specialists in various fields who have visited the country believe that this is but a small part of the products that could be shipped to the world, and that the people are enjoying but a fraction of the prosperity that they might enjoy if they would develop their resources along modern lines. It is believed, for example, that the country could become an important producer of cotton and sugar, and that by the practice of irrigation numerous special products could be grown. Bee raising could be carried on on a large scale. The country is one of the best bee countries in the world, and so plentiful is the honey now collected that it is a common article of diet in nearly every household.

*A Country Without Cities*

Towns, in the Western sense, are almost nonexistent in Abyssinia. Harar, a trading centre near the borders of French and British Somaliland, is the nearest approach to a settled community, with some substantial structures. This town has a population of about

50,000, with a sprinkling of Europeans and other foreigners. Addis Abeba, which Menelik created only a few years ago near the geographical centre of the country, to serve as the capital, is little more than large groups of huts and tents in the neighbourhood of the imperial "palace"—itself a sort of glorified hut. Between 50,000 and 60,000 people, however, inhabit this community.

As the only African people which has been able to maintain its independence in modern times in a war with a European power, the Abyssinians have become rather conceited, and are inclined not to recognize any superiority in Western civilization and culture. Their



Stewart Edward White, author. Says *Saturday Night*: "Mr. White is a careful craftsman in literature as well as in the bush, and his 'outdoor' stories are such that 'outdoor' people can read them without a blush."

victory was won over the Italians in 1896 at the battle of Adowa, where the pick of the Italian army was cut to pieces. Italy recognized the independence of Abyssinia (or officially Ethiopia) in a treaty shortly afterward, and in 1906 Great Britain, France, and Italy agreed among themselves to respect and preserve the integrity of the empire. The Abyssinians have bought large quantities of modern rifles in recent years, and could probably put in the field in case of war an army of 250,000 well-equipped soldiers, a large part of them mounted.—*National Geographic Society Bulletin, issued from Washington, D. C.*



"I COUNT this thing to be grandly true:  
That a noble deed is a step toward God,—  
Lifting the soul from the common clod  
To a purer air and a broader view."



General view of the eight thousand buffaloes in the Dominion Government's one-hundred-and-twenty-square-mile, fenced-in park at Wainwright, Alta.

# WHO CURES DISEASE?

*Harry G. Hankins, M.D.*

**D**O doctors cure disease? It is a common thing to hear a patient remark, "I had typhoid fever, and Dr. Jones cured me;" or, "Dr. Smith cured my Johnnie when he had diphtheria." Even though we live in an enlightened age, when science has to a large extent come into its own, we find it hard to get away from the forms of speech that have come down to us from the superstitions of the past ages. In those times physicians would collect their herbal medicines during the proper phase of the moon and administer them more with reference to the horoscope of the patient than the clinical manifestations of the disease. In those days, also, frogs, lizards, snails, and various choice portions of the anatomy of reptiles, together with the excretions of other animals, formed a regular part of the medicinal armamentarium of the average practising physician. These things occurred not longer ago than the reign of the illustrious Queen Elizabeth.

Similar practices are still in vogue among the witch doctors of heathen lands. In Africa, for instance, the Zulu witch doctors treat a case of nervousness with portions of the heart

and eyes of a lion, some of its fat, and some of the fat and flesh of an elephant. These parts of the lion also prevent disease from growing in the body. Portions of the body of a python are also put in to keep the disease in one place and prevent its spreading, because a python holds anything tightly together. If a person breaks a leg, the bone of a dog is tied on the leg until the bone is united.

But in this scientific age, when we understand the anatomy and physiology of the human body and the causative agents of disease, do we not cure disease? And if doctors do not cure disease, of what use are they?

Now let me say right here that doctors do not cure disease. It is the function of the scientific doctor of today to remove as far as possible every cause of disease from the patient's body. The actual repair of diseased body tissues, or the cure, is performed by nature in accordance with the laws laid down by an all-wise Creator. This repair is certainly hastened by rational hygienic measures. By this I mean the proper use of hot and cold water, inside and out, plenty of fresh air and sunshine, intelligent dieting, proper rest of



mind and body, and all the other natural remedies that are of proved benefit and will help the body tissues to restore a normal condition.

Let us use a few concrete examples that will help us to understand the relative uses of the doctor and the natural remedies and specific curative agents that he has at hand.

A patient has appendicitis. This means an infection, usually localized at first, in the abdomen. The wise surgeon removes this focus of infection by operation, nature performs the necessary repair of diseased tissues, and the patient is well.

Enteric or typhoid fever is an infection that illustrates nature's important function very nicely. Here, the physician so regulates the diet as to give the diseased organs the maximum rest, while at the same time maintaining efficient nutrition. He regulates the temperature with internal and external applications of cold water, he pays special attention to cleanliness, internal and external, and he watches carefully to help nature through any untoward emergencies. And while doctor and nurse have to work very hard, and they are indispensable in this work, nevertheless we must still admit that nature performs the cure. The doctor and nurse are only her assistants.

In diphtheria the conditions are different, but the principles are the same. Here we have a poison in the body that causes the trouble, and we have an efficient antidote which we can pour in through a hypodermic needle. But after we have thus rid the body of the poison, nature must restore the diseased tissues, or the patient will die.

The new treatment of diabetes which has been so widely advertised in the daily press, is another illustration of the same principle. Here we have a disease caused by deficiency of one of the metabolic agents necessary for the proper assimilation of sugar. Dr. Banting and his associates, building with great good fortune on the experiences of other medical scientists, have been able to isolate this deficient substance from the glands of animals, and administer it, with scientific controls, to those who lack it. This does not cure the disease. It gives the responsible organ an opportunity to rest, and thus in mild cases, nature may perform a cure. In severe cases, where the organ is diseased beyond repair, it is necessary to continue the administration of the deficient substance as long as the patient lives.

So let us get away from the old super-

stitious idea that doctors cure diseases with medicines of varying potency that are taken out of a bottle or a pill box, and let us regard the medical practitioner as a friend who will give us advice in the regulation of our habits during health, so that we may keep well, and who will diagnose our complaints when we are ill, and teach us how best we can assist nature to restore us to normal.

One other phase of the subject should be mentioned before closing. Preventive medicine today is considered one of the most important branches of medical science. The prompt, energetic, and efficient methods employed by the health authorities in the recent outbreak of smallpox in London, England, have once more proved to all logical minds the altruism of the medical profession, and the value of vaccination as a preventive measure in smallpox. Much more could be written on the triumphs of medical science in investigating and stamping out such diseases as malaria, yellow fever, and dysentery. But we desire above all things that you should recognize nature and nature's God as the great healer of disease, and the physician as a scientific, intelligent assistant.

## Learn to Let Go

ONE of the most practical and absolutely truthful bits of philosophy that has appeared in a long time, was recently published in *Medical Talk* on the wisdom of "letting go." Says the writer:

"If you wish to be healthy morally, mentally, and physically, just let go.

"Let go of the little bothers of everyday life, the irritations and the petty vexations that cross our path daily. Don't take them up and nurse them, pet them, and brood over them. They are not worth while. Let them go.

"That little hurt you got from a friend, perhaps it wasn't intended, perhaps it was; but never mind, let it go. Refuse to think about it.

"Let go of that feeling of hatred you have for another, the jealousy, the envy, the malice,—let go of all such thoughts. Sweep them out of your mind, and you will be surprised at what a cleaning up and rejuvenating effect it will have upon you, both physically and mentally. Let them all go; you house them at a deadly risk.

"But the big troubles, the bitter disappointments, the deep wrongs and heart-breaking sor-

rows, the tragedies of life,—what about them? Why, just let them go, too. Drop them, softly maybe, but surely. Put away all regrets and bitterness, and let sorrow be only a softening influence. Yes, let them go, and make the most of the future.

“Then that little pet ailment that you have been hanging onto and talking about,—let it go. It will be a good riddance. You have treated it royally, but abandon it; let it go. Talk about health instead, and health will come. Quit nursing that pet ailment, and let it go.

“It is not so hard after once you get used to the habit of it—letting go of these things. You will find it such an easy way to get rid of the things that may mar and embitter life, that you will enjoy letting them go. You will find the world such a beautiful place. You will find it beautiful because you will be free to enjoy it—free in mind and body.

“Learn to let go. As you value health of body and peace of mind, let go—just simply let go.”—*Western Watchman*.

### *His Old Father Satisfied*

**T**WENTY years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

“Well, son,” he said, “how are you getting along?”

“I’m not getting along at all,” was the disheartened answer. “I’m not doing a thing.”

The old man’s countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the “free dispensary,” where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to this task; but hardly had the door closed on the last patient, when the old man burst forth:

“I thought you told me you were not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something.”

“There isn’t any money in it, though,” explained the son, somewhat abashed.

“Money!” the old man shouted, still scornfully. “Money! What is money in compari-

son with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I’ll go back to the farm and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men.”—*Selected*.

### *Pasteurization*

WHEN one is not sure that the milk to be given a child or invalid is perfectly fresh and clean, and from healthy cows, it is wise to pasteurize it. Pasteurization, so called from Pasteur the inventor, consists in heating the milk twenty minutes at about 160° Fahrenheit. This renders all disease germs harmless and kills most of the souring germs, but does not make the milk less easily digestible. Boiling renders the milk a little more difficult of digestion by a weak stomach, and changes the taste. Pasteurized milk will remain sweet twice as long as raw milk.

The easiest way to pasteurize is to place the milk in a quart fruit jar or an agate vessel having the shape of a fruit jar. This is then to be set into a vessel of boiling water just removed from the stove, and the milk stirred with a clean spoon for ten minutes. It must then be covered and left fifteen minutes longer in the water, after which it should be cooled quickly by placing on ice or in cold water. It is necessary that the amount of boiling water in the teakettle or other vessel be four or five times as much as the milk, and deep enough so that its surface will be about on a level with the surface of the milk in the jar. If a glass jar is used, it must be placed on the back part of the stove a few minutes until it becomes about as warm as the hand, to avoid being broken by the hot water.—*Selected*.

### *A Recipe for Sanity*

ARE you worsted in a fight?

Laugh it off.

Are you cheated of your right?

Laugh it off.

Don’t make tragedy of trifles,

Don’t shoot butterflies with rifles—

Laugh it off.

Does your work get into kinks?

Laugh it off.

Are you near all sorts of brinks?

Laugh it off.

If it’s sanity you’re after,

There’s no recipe like laughter—

Laugh it off.

—Henry Elliot.

# DELIVERANCE

## at a RAGING RIVER



IT was from those who had heard the story at first hand that the writer learned, while in Africa, of the truly providential deliverance of a missionary family, by whatever agency wrought.

Mrs. Armitage, of the Spion Kop Zulu Mission, said: "When you meet Mrs. Blaine, you must have her tell you about the deliverance of her father and mother in the early missionary days, when the Kaffirs were on the warpath. I have heard Mother Lange tell it. She always said, 'Nothing will ever convince me that God did not send angels to deliver us in that night of peril.'"

So when I met the daughter, Mrs. Blaine, I asked for the story, as her mother had told it to her, and transcribed it as follows:

"My mother and father were missionaries of the Church of England. After my father's death, mother became a Seventh-day Adventist. She told us many stories of their early missionary experiences.

"Once there was unrest among the Kaffirs. For some days they had been 'sharpening their assagais,' which was a sign of a raid.

"Mother could speak Kaffir like a native, and knew of the trouble. Friendly Kaffirs warned father and mother to flee, for they said they could not protect the mission from the raiders. At last, with the warnings more urgent, and an invitation to come to the kraal of a friendly chief beyond the river, for refuge, father and mother started out by ox wagon. As they travelled, the uprising broke upon the country, and they had to push on for their lives with all the speed that could be urged into the slow-moving oxen.

"'Where are you going?' asked friendly Kaffirs whom father and mother met.

"'We are going to Umdushani's kraal,' my mother answered. As she spoke Kaffir well, she most often did the talking.

"'You will never get there,' came always the reply; 'the Kaffirs will kill you all.'

"But my father and mother pressed on to the river. There they found that the water had 'come down,' and the river was a torrent. The steep banks were full to the brim. Their native 'boys' said it was no use; they never could get across. It was raining, and night was coming on. In front was the swollen river, and the next morning light was sure to bring the Kaffir *impi* down upon them.

by  
WILLIAM A.  
SPICER

"My mother was ill, and could not be moved from the wagon. There they were, in the rain and the gathering darkness, the Kaffirs on the warpath behind and the torrent closing the way of escape. The native boys were in terror, and the oxen very nearly unmanageable. My parents could only lift their hearts to God for help.

"Just then, my mother said, two black men stepped up, and in a calm and forceful voice said, 'Do you want to cross over the river?'

"'Yes,' said my mother; 'we must sleep at Umdushani's kraal tonight. But the river is so full we cannot cross.'

"'We will take you over,' said the men.

"They asked my mother to sit perfectly still. Then these men took charge, quieted the frightened oxen, guided them into the river and across, and up the banks to safety on the other side. It was wonderful to those who saw it done. When the wagon stopped on the other side, my father and mother wanted to thank the men for what they had done; but they were gone. They had disappeared as suddenly as they had appeared at the critical moment. The native boys, who had come through on the wagon, had never seen the men before, and did not know where they came from, nor did they see them as they withdrew.

"It had all been so sudden, and quiet, and providential that my father and mother could see in it only the direct hand of Providence bringing deliverance as they called upon God for help. They soon reached Umdushani's kraal.

"'Where are you going?' the chief said to them.

"'We are going to sleep here tonight,' they said.

"'All right,' he said; 'I will protect you.'

"Father and mother often said that they believed the angels of God were sent to them that day of their flight, to deliver them."

Whether angels or men, they were agents of Providence. Who that believes in the God of the angels could have found it in his heart to question the faith that led Mother Lange to say always, "Nothing will ever persuade me that God did not send his angels that night"?

Whether angels or men, we recognize agents of God's direct providence in these deliverers of the missionary family by the swollen African river.

# Seen Through Others' Eyes

## Five Souls

### FIRST SOUL.

I was a peasant of the Polish plain;  
I left my plow because the message ran:  
Russia, in danger, needed every man  
To save her from the Teuton; and was slain.  
I gave my life for freedom—this I know;  
For those who bade me fight had told me so.

### SECOND SOUL

I was a Tyrolese, a mountaineer;  
I gladly left my mountain home to fight  
Against the brutal, treacherous Muscovite;  
And died in Poland on a Cossack spear.  
I gave my life for freedom—this I know;  
For those who bade me fight had told me so.

### THIRD SOUL

I worked in Lyons at my weaver's loom,  
When suddenly the Prussian despot hurled  
His felon blow at France and at the world;  
Then I went forth to Belgium and my doom.  
I gave my life for freedom—this I know;  
For those who bade me fight had told me so.

### FOURTH SOUL

I owned a vineyard by the wooded Main,  
Until the Fatherland, begirt by foes  
Lusting her downfall, called me, and I rose  
Swift to the call—and died in fair Lorraine.  
I gave my life for freedom—this I know;  
For those who bade me fight had told me so.

### FIFTH SOUL

I worked in a great shipyard by the Clyde.  
There came a sudden word of wars declared,  
Of Belgium, peaceful, helpless, unprepared,  
Asking our aid; I joined the ranks and died.  
I gave my life for freedom—this I know;  
For those who bade me fight had told me so.

—W. N. Ewer, in "The Living Age."

## A Versatile Man

It is of interest to know that Seventh-day Adventists are not the only people who have believed that the book of Daniel prophesied concerning the Eastern Question, and that the extinction of the Turkish Empire meant the close of probation and the end of the world. This view was held by Martin Luther more than four hundred years ago.

This interesting fact is recorded in a German textbook entitled "Doktor Luther," which is a part of the German history, "Pictures from the German Past," by the German historian Gustav Freytag. On pages 110 and

Page twenty-eight

111 of "Doktor Luther" is recorded a conversation held between Luther and his learned colleague, Philipp Melanchthon. This was a dispute on the subject of astrology.

Melanchthon was a firm believer in this science, while Luther held it in supreme contempt. It is stated that Luther had come to the conclusion that the end of the world was near, but this seemed very doubtful to Melanchthon. He endeavoured to prove to Luther that everything in Luther's life had been portrayed in the stars. This Luther proved to be untrue, by reciting the most important events of his life.

To translate a few sentences of this remarkable conversation: "Again Melanchthon continued in his astrological reckonings, beginning with the Emperor Charles and declaring that it had been decreed that this sovereign would die in the year 1584. Then Luther broke out strongly: 'Then indeed the world will stand no longer. For when we have expelled the Turks, the prophecy of Daniel will be fulfilled, and at an end. Then the judgment day will certainly be at the door.'"

Luther is recognized as being the prime mover in the great Protestant Reformation. This is true, and it must also be recognized that Luther was a very versatile man, possessed of varied talents. An acquaintance with the life of Luther is not only important on account of the part he played in the history of human progress, but also among other things on account of the unique position he held with reference to the new High German language and German literature.

In Luther's day there was no universal language in Germany. Many dialects were spoken, but there was no united language, and consequently there could be no genuine German literature. Luther by his monumental work of translating the Bible—both the Old and New Testaments—into the official Saxon language, a task which took years of painstaking study, laid the foundation for the great German literature as it is today, which owes Luther a debt that can never be repaid.

In the church service Luther made improvements, among which was the introduction of congregational singing, and that in the language of the people. Hitherto the singing

had all been done by professional singers, cantors, or monks, and in the Latin language. Luther was a noted hymn writer, and his famous hymn, "*Ein fest' Burg ist unser Gott*" (A mighty fortress is our God), is still sung today. Thus Luther laid the foundation for the beautiful German choral (Kirchenlied).

Luther also instituted other reforms in the church, in civil affairs, and in the home. It was Luther who introduced family worship into the home at that time. There seems to have been no limit to the activities of this wonderful man. Truly we can say that he was the greatest man of his time, and one of the greatest of all time. His life should be an inspiration to us, who in our day are engaged in carrying the work of the Reformation to its ultimate triumph.—*Forrest Washburn, in Review and Herald.*



### Your Zeal and His Compared

THE latest statistical and financial report of the Seventh-day Adventists is both interesting and instructive. With a membership of only 100,000 in the United States, and of only 185,000 in the whole world, this sect has missionaries in every land, and prints its books, tracts, and periodicals in ninety-nine languages and dialects. It publishes 144 papers and magazines, which reach many times as many people as there are Adventist members. Every adherent of this denomination is a missionary both by personal work and by financial support. Indeed, it requires great courage and the spirit of self-sacrifice to belong to the Adventist body. There are no "slackers" among these people. The 185,000 members gave during the year 1920, \$11,854,040.23, which represents \$63.92 for every member in the world. Since many adherents in other countries could not give as well as those in this land, it is likely that the Adventists of the United States gave towards local church support and home and foreign missions at least \$100 each during that one year. The gain in 1920 over 1919 was \$3,277,353.37.

The reader probably knows that all Adventists must pledge to the church the Biblical tithe, or 10 per cent of their gross income. From this source the church received \$7,195,436.04. The 10 per cent had to be paid even by the impoverished members in Europe. Almighty God is supposed to receive the first

fruits of the Adventist member's labour to the amount of 10 per cent. The same people gave for missions more than the 20,000,000 Catholics of the United States, or \$4,658,941.19. All Adventists gave \$2.00 for missions for every 1 cent given by Catholics; in other words, the Adventist church in the United States gave two hundred times as much, in proportion, as the Catholic Church.

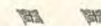
Hence you, who imagine that your Church with its local dues and its mission demands, places a heavy burden on you, can learn both zeal and sacrifice from the Seventh-day Adventist. Not only his purse, but all his spare time and energy are at the disposal of his church. He is thoroughly instructed in the tenets of his religion, can hold his own against all objectors, passes his literature on to others after he will have thoroughly perused it, and he would gladly lay down his life for his faith. Even if misdirected, his zeal is certainly worthy of emulation. If Catholics generally had the zeal and the spirit of the Adventists, the world would be converted in short order. Such is our mission; such is the command issued to the Church; such is the requirement imposed by the Master on all His followers. What is your New Year resolution?—*Our Sunday Visitor (Roman Catholic), Jan. 8, 1922.*



THERE is a great deal of fiction in the romance of business. Success may come overnight; occasionally a genius will arise who can jump from mediocrity to eminence without years of preparatory labour, but these instances are rare. I do not say they never happen; I merely set it down that I have never known them to occur. All who have come to the top of their chosen fields of labour in my time and within my knowledge have been men who have worked and earned their way.—*Edgar A. Guest.*



CIRCUMSTANCES have rarely favoured great men. A lowly beginning is no bar to a great career. The boy who works his way through college may have a hard time of it, but he will learn how to work his way in life.—*Selected.*



A GOOD deal of the trouble of this world arises from the fact that some folks like to have gardens, while others prefer to keep hens.—*Nixon Waterman.*

## NEWS NOTES

—Foreign-born mothers in the United States have 33 per cent more children than the native born.

—Fabulous sums have been offered the Oberammergau Passion Players to produce their play for an American film company; yet, though the children of Germany are dying for want of suitable food and clothing, and the money offered would provide a luxurious living for all the Bavarian villages, these players refused. Anton Lang, the *Christus* of the Passion Play, said such an act would be "a desecration." Twelve of them are now in America, seeking to secure money for their needs by selling their wood carvings and pottery wares.

—"The greatest aerial expedition in the history of aviation," says the *Literary Digest*, "is getting under way at various air ports of the United States army. In March, possibly, or in May at the latest, four big air-cruisers, manned by army men, will start to encircle the globe. The planes, American-designed biplanes of unusual power and efficiency, have been built, the route has been marked out, and is now being investigated by army officers who are travelling over the various sections. Supply stations have been located, and supplies are going forward. . . . The flight will be made by four officers and four enlisted men."

—A prehistoric labyrinth and art gallery has been discovered in southern France. It was found by a boy of fourteen, who one day in July, 1922, resolved to visit a hole in the ground on his father's land. Later, Norbert Casteret, an archeologist, "entered the cave, and swam alone through the subterranean stream, 1,300 yards long, that runs right through it beneath a hill." Says a writer: "A more daring feat can hardly be imagined. He was rewarded by reaching—far within the cavern—a great gallery 220 yards long, containing numerous works of prehistoric art. The sculptures—figures of animals modelled in clay—included a bear, 3 tigers, 3 horses, and 20 modellings of uncertain character. The rock-engravings comprised 12 horses, 9 bisons, 2 mules, 1 wild goat, 1 deer, 1 reindeer, and many mysterious signs, possibly the first writ-

ing of the cave men. There were also innumerable finger impressions, and traces of cavities from which clay had been extracted."

### Japan's Bible Famine

A CARPET of melted lead is all that is left of the printing-plates for the Bible published in Yokohama in twenty-five languages and dialects for Japan, China, Siam, and the Philippine Islands; and the entire stock of Bibles on hand in depositories in Tokyo and Yokohama at the time of the earthquake are now part of the ash-heaps in those two cities. It was the greatest loss sustained by the American Bible Society in its history, says Frank H. Mann, general secretary of the Society. It means, writes Howard A. Banks in the *Sunday School Times*, not only a Bible famine in the countries mentioned, "but also that the ordinary machinery of the Bible Society must come to a standstill until these plates can be reproduced; and that much of the mission work in these lands will be hindered, since the Bible Society is the ordnance department for Far Eastern Missions." Reckoned in dollars, the loss is put at \$289,803; measured in terms of spiritual check and hindrance, the loss is incalculable; for, by a curious paradox, the Fukuin Printing Company, a single printing agency founded by a man originally a pagan in a land formerly hostile to Christianity, produced more Christian Scriptures than were being printed at the same time in any other city in the world. But something of the brave spirit of the founder was, perhaps, translated into action by the American Bible Society in New York. The fires in Yokohama had hardly cooled before the Society began to meet the emergency. Half a million copies of the Gospel of St. John in Japanese have been produced in New York by a photographic process from printed pages, and dispatched to Japan. The Society has also sent to the stricken area all the Japanese Scriptures available in its agencies throughout the world. But this will not be satisfactory as a permanent publishing and distributing plan, and the Society is seeking to re-establish the destroyed plant and make good its losses. Editors of a number of denominational weeklies called to a special meeting in New York have promised to co-operate in this effort.—*Literary Digest*.

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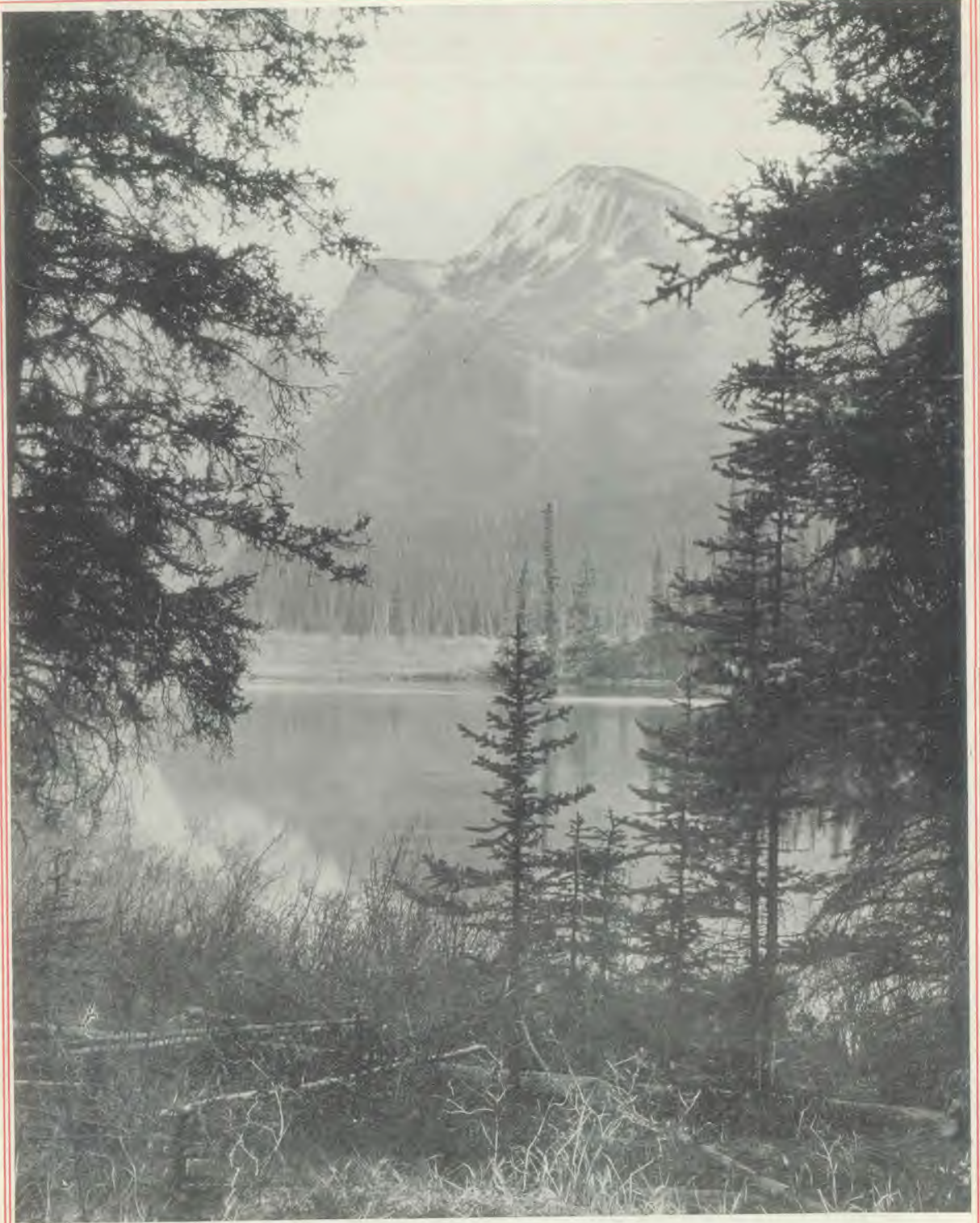
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