

The Canadian **WATCHMAN**



A TIMBER CHUTE

Read "*The INDUSTRIAL CONFLICT*"—Page 6

Oshawa, Ontario

March, 25c.

"Guid Bits frae Burns"

Give lettered pomp to teeth of time,
So "Bonnie Doon" but tarry;
Blot out the epic's stately rhyme,
But spare his "Highland Mary"!
—John G. Whittier.

A CORRESPONDENCE fixed wi' Heaven
Is sure a noble anchor.
—*Epistle to a Young Friend.*

An atheist-laugh's a poor exchange
For Deity offended.
—*Epistle to a Young Friend.*

But facts are chiefs that winna ding,
And downa be disputed.
—*A Dream.*

The honest heart that's free frae a'
Intended fraud or guile,
However fortune kick the ba'
Has ay some cause to smile.
—*Epistle to Davie.*

Ah, gentle dames, it gars me greet,
To think how many counsels sweet,
How many lengthened, sage advices,
The husband frae the wife despises.
—*Tam o' Shanter.*

Though losses and crosses
Be lessons right severe,
There's wit there, ye'll get there,
Ye'll find nae other where.
—*Epistle to Davie.*

To make a happy fireside clime
To weans and wife,
That's the true pathos and sublime
Of human life.
—*Epistle to Blacklock.*

Lest in temptation's path ye gang astray,
Implore His counsel and assisting might;
They never sought in vain that sought the Lord
aright.
—*The Cottar's Saturday Night.*

I'll no say men are villains a';
The real, hardened wicked,
Wha hae nae check but human law,
Are to a few restrickèd;
But, och! mankind are unco weak,
An' little to be trusted;
If *self* the wavering balance shake,
It's rarely right adjusted!
—*Epistle to a Young Friend.*

The golden hours, on angel wings,
Flew o'er me and my dearie;
For dear to me as light and life,
Was my sweet Highland Mary.

But oh! fell death's untimely frost,
That nipt my flower sae early!
Now green's the sod, and cauld's the clay,
That wraps my Highland Mary.

And mouldering now in silent dust
That heart that lo'ed me dearly!
But still within my bosom's core
Shall live my Highland Mary.
—*Highland Mary.*

The Banks o' Doon

Ye banks and braes o' bonnie Doon,
How can ye bloom sae fresh and fair?
How can ye chant, ye little birds,
And I sae weary, fu' o' care?
Thou'll break my heart, thou warbling bird,
That wantons through the flowering thorn:
Thou minds me o' departed joys,
Departed never to return.

Aft hae I roved by bonnie Doon,
To see the rose and woodbine twine;
And ilka bird sang o' its luvie,
And fondly sae did I o' mine;
Wi' lightsome heart I pu'd a rose
Fu' sweet upon its thorny tree;
And my fause luvier staw my rose,
But ah! he left the thorn wi' me.

John Anderson, My Jo

JOHN ANDERSON, my jo, John,
When we were first acquent;
Your locks were like the raven,
Your bonnie brow was brent;
But now your brow is beld, John,
Your locks are like the snow;
But blessings on your frosty pow,
John Anderson, my jo.

John Anderson, my jo, John,
We clamb the hill thegither;
And mony a cantie day, John,
We've had wi' ane anither;
Now we maun totter down, John,
And hand in hand we'll go,
And sleep thegither at the foot,
John Anderson, my jo.

GLOSSARY.—*Gars*—makes; *greet*—weep; *winna*—will not; *douna*—cannot; *staw*—stole; *jo*—sweetheart; *brent*—polished; *beld*—bald; *cantie*—cheerful, lively.

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Editorial Comment

Facts and Theories

WOULD-BE reformers too often ignore facts. In particular, many of them do not take into consideration the fact of sin. Ever since sin came into the world men have deceived themselves by the theory that happiness can be attained through unrestrained indulgence of their natural desires, lusts, and appetites. The fact is that happiness can be attained only through the regulation and control of our natural desires. It has been found that religion is a practical help in governing human passions, and that Christianity is the best religion for the purpose in its application. But whether religious or otherwise, those who will not restrain themselves, soon destroy themselves; and furthermore, they must be subjected to some measure of outside restraint to keep them from injuring others as well. It is for this reason that God has ordained civil government,—in order that this world may be made a tolerably livable place while the good news of salvation from sin is being preached and an opportunity given to all nations

to seek God and to choose between life and death.

In all His preaching and work Jesus recognized the terrible reality of the influence of sin.

Violation of fundamental things, such as the laws of nature, the decalogue, and the multiplication table, can never be ignored except to our own hurt. While sin is without excuse, Jesus, nevertheless, recognized as facts the changes that sin has wrought, and adapted His teaching to the condition in which He found His hearers. He frankly told them that some things were not as God ordained in the beginning, and that because of the hardness of men's hearts certain undesirable conditions would exist as long as sin lasts. A few examples of the changes wrought by sin may help to make the subject clearer.

In the beginning God gave to man for meat, or food, every herb bearing seed. (See Gen. 1:29.) But sin has so changed the nature of some plants bearing seed that they are now not only unfit for human food but are, on the contrary, rank poison. And sin has so



Ex-King Ferdinand of Bulgaria, who backed the wrong side in the war, and lost his throne. Since the close of the war he has been in exile in Bavaria. He recently asked permission to return to his country as a private citizen.

changed us that of things not poisonous but good for food some agree with one person and disagree with another. For this reason it is necessary for each one to use good common sense in the selection of such foods as are sanctified by the Word of God, in order to obtain that which will best meet his requirements.

The wise man counsels us to "eat . . . for strength, and not for drunkenness;" but through perverted appetite many waste all their substance for that which is not bread,—that which, instead of building health, destroys it. Then again, since sin has afflicted the whole world, nature no longer produces her bounties regularly or without effort. And if for no other reason than because men do not put forth equal effort, some are rich and some are poor. Besides rich and poor, who are found in all climes and ages, there is one other class, which is developed only where the gospel has free course, and that is the middle class, the saviour and stabilizer of democracy. History furnishes no example of a successful democracy without the support of a strong, thrifty, middle class, and nowhere does this stabilizing middle class develop except under the protecting influence of the gospel of our Lord Jesus Christ. Church and state have entirely separate spheres of authority, but the state cannot long survive after freedom to propagate the gospel has been curtailed.



Hon. Frank B. Kellogg of Minnesota, American Ambassador to Great Britain, succeeding Col. James Harvey. Ten years ago he was given an honorary LL.D. by McGill University.

Gold Standard

THE first mention of gold in the Holy Scriptures is in the description of Eden: "The gold of that land is good." Gen. 2:12. The Sabbath, the marriage relation, and gold were gifts of God to mankind before sin entered. Under the reign of sin these good gifts have not always been appreciated as gifts of God, nor rightly used as such. Indeed, they have been abused and perverted until the purpose of God is but dimly seen. Two chapters at

the beginning of the Book tell of creation and of God's provision for the happiness of His creatures.

The third chapter of Genesis tells of the introduction of sin, the fall of man, and the promise of redemption. That part of the Bible between the third chapter from the beginning and the third chapter from the end, concerns itself primarily with the unfolding of the plan of salvation and God's dealings with people under the blight of sin. The third chapter from the end of the Bible tells of the final destruction of Satan and sin. The two remaining chapters tell of the restoration of

Edenic conditions and the carrying out of God's plan, which was marred and interrupted, but not changed or spoiled, by sin. In the renewed earth the nations of the redeemed find eternal habitation. Of the New Jerusalem, the capital city of the new earth, we read, "The street of the city was pure gold, as it were transparent glass." Rev. 21:21.

After all, it hardly seems like an accident or a mere coincidence that throughout all ages gold has been esteemed as a convenient standard of commercial value. It is easily transported from place to place, does not decay, is in demand everywhere, and so may readily be exchanged for property in other forms.

The efforts to juggle international finances so as to make gold of no value do not meet with much practical success, but in the new earth the precious metal which is now so highly esteemed of man will be so plentiful as to be used for paving the streets. Gold will not be hoarded, cannot be cornered, nor will it be used as a medium of exchange then.

Modernizing Religion

WHAT is the matter with the church? The Protestant churches are losing their hold upon the masses, and at the same time the leaders are in violent controversy. The papers are

full of reports of "war in the church" and threatened "heresy trials." There is no doubt that a new alignment in religious thought is coming, the results of which may be as far-reaching as the Reformation of the sixteenth century. The controversy is not so open in the Roman Catholic Church, for there authority is better entrenched and more centralized; nevertheless, the Papacy is feeling the force of the new movement. It is significant that the differences in this controversy are not so much about points of doctrine or forms of church government as about the very origin of things. Under the influence of modern scientific research nothing escapes analysis; nothing is too sacred or too thoroughly established to fall outside the pale of things questioned. In religion the existence, or at

least the personality, of God is questioned; the inspiration of the Scriptures; the deity of Jesus; the virgin birth; the resurrection,—indeed, everything natural or supernatural.

The fundamentalists blame the modernists for the church's loss of spiritual leadership and power. The modernists accuse the fundamentalists of lack of progress and of narrow-mindedness in dealing with modern conditions and problems. It looks as if the controversy might obliterate all the old divisions and result in a new alignment of professed Christians into two camps.

It is not necessary to impugn the motives of men. On either side will be found men of the highest scholarship and the most unquestioned morality, but there is much more at stake than the question of morality and culture. The fundamentalists would be untrue to their principles if they objected to progressive statement of truth, for the Scrip-



Charles A. Sutherland, President of the British Columbia Institute of Journalists



Brand Whitlock, American author, who was United States Ambassador to Belgium at the time of the execution of Nurse Edith Cavell.

ture reads, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. Truth never becomes obsolete. Its unfolding is progressive and harmonious.

In any restatement of declarations of faith we must be careful not to confuse terms. Some modernists speak of restatement when what they propose is not a restatement of Christianity but rather a substitution of something entirely different from historic Christianity. This has led to counter-statements tinged with bitterness. One

writer recently expressed the thought that the controversy is not so much a question of difference of belief as it is one of common honesty. Such scathing arraignments naturally bring back blistering retorts, but they do not clarify the atmosphere.

There is no doubt that historical Protestant Christianity is so fully committed to the idea of the authority of the Bible as an inspired revelation of the will of God that an abandonment of that foundation automatically does away with the whole structure. If the truth of religion is dependent upon a revelation, then our eternal hope is destroyed on the same rock that wrecks confidence in the substantial accuracy of the revelation. We cannot blame the fundamentalist for resisting every effort to restate his creed in terms that take away his hope of eternal life and that put nothing tangible in place of it. But if religion

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The Industrial Conflict

By Chester A. Holt

*Fulfilling the
Prophetic Word*



HE working man does not need religion," said a Socialist friend to me; "he needs better surroundings and more money. He needs the means of living more nearly as he wants to; and then he will be a good man. Poverty makes wickedness. You church people ought to be helping to do away with poverty instead of preaching your unworldly gospel all the time."

"You must think highly of Mr. Rockefeller," I said. "He has escaped poverty pretty well. Why don't you cite some of these emancipated ones as examples of what money will do in the purifying of character?"

But my friend had lost interest in the subject at about this point, and I was obliged to go without an answer. Not expecting one, I was not disappointed. The opinion he entertains of some of these moneyed men had been intimated at other times.

An Age-old Illusion

But he had voiced an illusion that is as old as sin, and that has been at the root of more trouble than it is possible to compute. When man fell, God prescribed labour for the good of his soul. He knew that sinful character could not stand idleness. The results of transgression could be held partially in abeyance only by toil. Thus work was imposed as a blessing—a blessing from which man has been fleeing ever since, in the belief that the higher things of life are associated with luxury and idleness and the material prosperity on which these rest. It is the story of Eden over again, of turning from the tree of life in material things to the tree of the knowledge of good and evil, with its exotic, intoxicating fruit and the soft-voiced tempter hidden in its branches.

The fault is not with money; there is no virtue in poverty. The fault is in the heart of man, which tells him that the gratification of desire made possible through riches is good. A man has a right to be rich if he comes by his

money honestly and works with it well, instead of using it as a means of escape from work. The trouble is, that the love of wealth and what goes with it is a universal form of idolatry which has kept humanity in a state of seething turbulence pretty much throughout the history of the race. The fires that burn in the refining of gold are not hotter than those that have inflamed the hearts of men for its possession. And especially in these days those fires have become a devouring element, which at times has threatened to consume the very foundations of society.

The Capital and Labour War

One manifestation of this embittered struggle for wealth is what is commonly known as the capital and labour war. It is misleading to think of it as a sharply defined conflict with the men who have nothing to offer for riches but the labour of their hands, arrayed against the men with possessions to barter for other possessions. Only at centre is it that. Beyond this inner vortex of the whirlpool is a disturbance of the economic life that extends to the outermost fringes of society. Directly and indirectly, every individual is reached by the gigantic agitation that sucks and pulls at our modern civilization, and threatens to rend it asunder. So big a thing is it, and so characteristic in its manifestations, that God himself has taken note of it as an identifying mark of the age. He has told of it in the Bible, that when this age-old struggle should develop into the phases we see today, we should not be ignorant of the meaning.

In James 5:3 it is said of rich men, "Ye have heaped treasure together for the last days." That is a meaningful sentence when you come to look at it. The time mentioned is the "last days," and what the rich are said to be doing is heaping "treasure together." Something more is suggested here than the accumulation of private fortune. There is an intimation of heaping fortune

upon fortune. In former times this was done occasionally, but not until the present generation did it become a regular thing in big business. Corporations of a sort are comparatively old, but trusts, which are combinations of corporations, are so recent in origin that Herbert Mulford and Trumbull White give 1898 as the beginning of the age of trusts. Between that year and 1900, 149 large industrial combinations were formed having a capitalization of more than three billion dollars. In the eight years following there was a net concentration of wealth in America of \$4,282,283,387. That is to say, the gross concentration exceeded the increase of national wealth by \$4,282,283,387. All the new wealth produced during that time was absorbed through the corporations, thence through the trusts, into the huge private fortunes back of them, and four and a quarter billion dollars besides.

A good bit over a fourth of the national wealth is under corporate control. More than seven eighths of it is owned by less than 1 per cent of the population. The reports of insurance companies indicate that less than 4 per cent of all persons dying leave anything that could be called an estate or that requires legal administration.

Huge Private Fortunes

On the side of private fortunes, the facts are astounding. The rise from poverty to incalculable wealth, which has marked the careers of such men as John D. Rockefeller and Henry Ford, is absolutely unique in the history of the world. Think of developing from

nothing in two decades a business that could be capitalized at \$2,000,000,000, and that returns to its owner the largest annual income received by any person who has ever lived! That is the record of Henry Ford. Or think of accumulating in a moderate lifetime, equally from nothing, the greatest fortune that has ever been controlled by any individual or family since the beginning of time, as John D. Rockefeller has done!

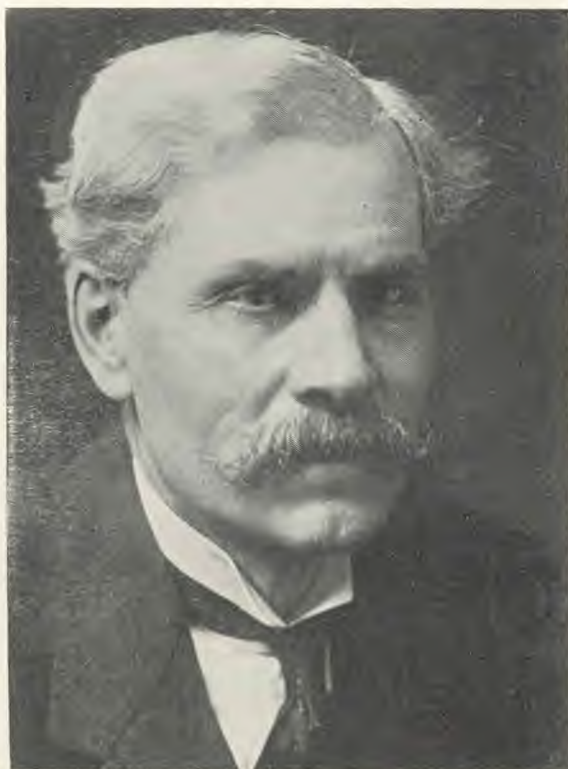
And he is only the foremost of the money rulers of the world.

Riches Heaped Together

Rothschild, in Europe, is worth \$2,000,000,000. The Guggenheims, Du Ponts, Vanderbilts, and Astors are each worth \$500,000,000. More than forty families in the United States have over \$100,000,000 each; over 100 families have more than \$50,000,000; and over 300 other families have more than \$20,000,000 each. The death of 179 persons in this generation left estates ranging from \$300,000,000 to \$10,000,000 and totalling approximately \$7,000,000,000; sixty-five other deaths left estates ranging from \$10,000,000, to \$5,000,000; and the list of names leaving from

\$5,000,000 to \$1,000,000 is several thousand in number. "Riches heaped together" vividly describes a distinctive tendency of our day.

All of which becomes significant when associated with the fact that, with few exceptions, these fortunes are as completely mingled and intermingled in the corporations and trusts through which they are scattered as is the royal blood of Europe by intermarriage. The heaping *together* is more complete than would be possible with any system of finance



Ramsay Macdonald, first Labour Premier of Great Britain. He was born of humble parents at Lossiemouth, Scotland, in 1866. He became leader of the Labour Party in 1911, but during the war his pacifist views made him very unpopular for the time. As the Labour Party, though the second largest party in Parliament, does not have a majority, Premier Macdonald's government is dependent upon the support of a section of the Liberals.



Oliver Baldwin, communist son of Ex-Premier Stanley Baldwin. He opposed his father's party in the last election.

other than that which has been developed in this generation. The concentration of wealth and the times belong together, just as they are represented in James.

indicated in Scripture. The fourth verse of James 5 intimates that fraud is used to extort from the poor the money that goes to make up the excessive fortunes of the last days.



The Duchess of Athol, who was the Conservative candidate in a Scottish district in the last election.

In Great Britain the corporate idea is applied even more vigorously than in the United States. The British Government Committee on Trusts reported in 1919, "The industries of Great Britain are now controlled on the capital side by a complete system of business rings, combines, and trusts."

The report further quotes the following from the by-laws of one of the combines:

1. "The object the Association has in view is that of raising and keeping up the price to the buyer of goods and articles made and (or) supplied by its members;

2. "This shall be done by means of pooling arrangements, so controlled that prices will rise naturally and inevitably, as they always must do when supply is brought into equilibrium with or is ever so little below demand."

The Fraudulent Use of Money

This latter quotation introduces another feature of the capital problem which is also indicated in Scripture. The fourth verse of James 5 intimates that fraud is used to extort from the poor the money that goes to make up the excessive fortunes of the last days.

Pooling to stabilize prices would not constitute fraud, but increasing prices unduly by such methods would. For prices do not vary directly as demand. A slight shortage in any commodity runs the price up out of all proportion. During the Great War, production in the United States fell off not more than 20 per cent, but living costs went up 107 per cent. Four years ago production costs on 4,000,000 suits of men's clothes advanced 33 per cent. These same suits sold at an advance of 100 per cent retail. Nails sold by the United States Steel Corporation during the war under the 1914 price in harmony with a policy of non-profiteering, should have retailed at about \$5 a keg. Actually the price was boosted by middlemen to \$12.

And as related to agriculture, this same kind of extortion in distribution is practised boldly, and without even a pretext of low supply and high demand.

In 1922 the Southern farmers received six cents each for melons; the railroad rate to New York was 18 cents; and the consumer paid \$1.50 each. In the lower Rio Grande Valley the farmer received \$7 a ton for cabbage; the freight rate was \$28 a ton, icing charge, \$7; and the consumer paid \$140 a ton retail. There is no conceivable justification for this state of things; and while such profiteering may be inoffensive in the eyes of the law, there is no escaping the conviction that it is fraudulent and extortionate from the standpoint of every moral consideration.

At any angle from which this situation is viewed, it cannot be made to appear equitable. It is arbitrary, and exists only because of the advantage which capital holds over labour. It is because of the abusive use of this advantage that James cries out against the rich:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten." "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:1, 2, 5, 3.

Labour Trusts

But there would be no struggle if this were all one-sided. It is not. The methods of combination and monopoly employed by capital are also adopted by labour, with a number of disturbing additions of its own. The trusts of wealth have their counterpart in the trusts of labour, and the conflict between the two becomes the wrestling of giants so tremendous that it shakes the earth.

Too recently to be out of mind, the United States went through the throes of two great strikes. It has not yet recovered. The men in the coal strike represented less than 2 per

cent of the labour of the country, but their refusal to work made it necessary to ration coal, close down factories, and in general slow up industrial activities to a disconcerting degree. The railroad shopmen were likewise a small percentage of labour. But their general strike after a long series of annoying petty walkouts at embarrassing moments, engineered from some central directing agency, well-nigh par-



The Countess of Warwick, one of the defeated Socialist candidates in the recent British elections.

alyzed the country. Violence and bloodshed accompanied these two strikes until the question was raised whether we were not having in effect civil rather than industrial war. In some quarters crimes then committed still remain unpunished because the very machinery of the administration of justice is in the hands of the lawbreakers.

Taken all in all, the difference in aims, methods, and character of the two main fac-

tors in the industrial conflict, may be said to consist only in the advantage each holds.

The Meaning for Our Time

It is a recognition of this, no doubt, that calls forth from the apostle James the admonition for this time:

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one

His return to earth, which the present gigantic industrial conflict forecasts, is the sure hope of righting the wrongs of greed and avarice, and of establishing peace that shall endure.



THE foundation of citizenship, in a form of government in which the citizen is answerable only to himself for performing his duties, must



Ramsay Macdonald presiding over a meeting of the executive of the Labour Party, called immediately after the election to decide what policy to adopt when Parliament should meet.

against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5: 8, 9.

This is indeed the admonition and the meaning for every one who loves Jesus. Not in the treasures of earth, for which capital and labour alike strive, are peace and happiness to be found; not in the fruit of riches is the desire of the soul to be satisfied; but in Jesus and the spiritual treasure with which He endows the humble heart, are joy and contentment past mortal understanding. And in

be individual honour, a realization and conviction that citizenship involves a moral obligation to oneself and one's fellows, and an appreciation that failure to perform the duties of a citizen destroys self-respect and discredits him in the minds of others. Citizenship must be interpreted in terms of honesty, fair play, the square deal, and the golden rule. The same reaction should take place in the mind of a citizen who fails in a duty, that occurs in the mind of a normal man who does a dishonest thing.—*Frank L. Dykema.*

POSITIVE TESTIMONY

By CALVIN P. BOLLMAN

IT is everybody's duty not only to know what he believes religiously, but to know why he believes it. The apostle exhorts, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

But how many are there, comparatively, who can do this in any other than a dogmatic way? Very few indeed. It is not enough to be able to tell what we believe; to obey the exhortation of the apostle we must be able to tell the *why*, and the why should be more than a theory of Bible doctrine; it should have in it the inspiration of a living experience.

Sweets of Real Hope

Why do you, reader, believe in the Lord Jesus Christ? Is it because you were taught from childhood that you must so believe? or is it because at some time in your life a great longing sprang up in your heart for just what the gospel offers, and because you found that longing satisfied in the Lord Jesus and nowhere else? If you believe for the first reason, yours is probably a theoretical faith that has not really touched the springs of your life; but if, for the second reason, your faith has laid hold upon the Lord Jesus Christ, claiming Him as your personal Saviour, you have tasted some of the sweets of real hope, and have known at least the beginning of a genuine Christian experience.

A Great Longing

The promise is to those who hunger and thirst after righteousness. Matt. 5:6. The writer once heard a poor man in a New York mission relate how his sins had been forgiven and he saved from the life of a drunkard. This man found his way into the mission in a hopeless, drunken condition. There he heard others tell how the Lord had saved them from the drink habit and other sins. In relating his experience this man said: "As I listened, a great longing sprang

up in my heart. I realized that there was something in the gospel that I needed. When the invitation was given, I went forward, and bowing there in prayer I said, 'Lord, you have saved others from this terrible appetite; and you must do it for me.' And He did."

Night after night that man went to the mission to tell his story, that others might be helped by it as he had been helped by the experiences which he had heard.

The Most Convincing Reason

There was a soul hungry for salvation, and the Saviour met his great need with a great supply of His grace. "Where sin abounded, grace did much more abound." This man had received something, and he knew it. He believed first because of the testimony of others; after his conversion he believed because of his own experience. When asked for the reason of his faith, the most convincing reason he could give was his own experience, and his own daily life. Suppose he had been able to tell glibly what the Lord had done for others, but had had no experience of his own; how much weight would his testimony have had? Very little. But his testimony of what the Lord had done for him personally had convincing power. And just as a great hope sprang up in his heart when he heard the testimony of others, so his testimony caused a great hope to spring up in the hearts of many who heard him.

Such Witnesses Needed

It is well to be able to tell *about* the Lord and His matchless grace, but it is far better to be able to testify to His saving power from personal knowledge. We are too often weak because we cannot say with the psalmist, 'Come and hear, all ye that fear God, and I will declare what He hath done for my soul.' There is a power in a living experience backed up by a consistent life that nothing can resist. The Saviour needs more such witnesses today.



The PROTEST of SPIRES and

PROTESTANTISM

By Frederick W. Stray



THE famous Protest of Spires, of April 19, 1529, does more than to give Protestantism its name. It is a declaration of faith in the Word of God, and a rejection of the word of man in all matters of faith. "As early as the year 1519, Melancthon had laid down the grand principle, that the Fathers must be explained according to Scripture, and not Scripture according to the Fathers."—D'Aubigne, "History of the Reformation," book 9, chap. 9, par. 1, translation by H. White, B.A. Luther said: "As for me, I never cease crying, 'The gospel, the gospel! Christ, Christ!' and my adversaries continue to reply, 'Custom, custom; ordinances, ordinances; Fathers, Fathers!'"—*Id.*, chap. 10, par. 21.

Who can fail to see that the conflict between truth and error was the same in principle in A. D. 1531 that it was in A. D. 31? Jesus and the apostles in their reformatory work were met by the Jewish priests with their practices based on "the tradition of the elders." Jesus taught "as one having authority, and not as the scribes." His authority was always, "It is written," which was never spoken of tradition by Jesus Christ. Said He, "Full well ye reject [margin, "frustrate"] the commandment of God, that ye may keep your own tradition." Mark 7:9.

The Roman priests met the Protestant Reformers with the same argument—"the tradition of the Fathers." The Reformers, like their Master and Lord, "laid down the principle that all human teaching should be subordinate to the oracles of God." (See D'Aubigne's "History of the Reformation," book 13, chap. 6, par. 19.)

On This Rock

Before investigating the doctrine of present-day Protestantism with reference to its loyalty to fundamental Protestant principle, let us weigh carefully the thoughts expressed in the following quotation:

"The great question at issue between Popery and

Protestantism is this: Is the Bible only to be received as the rule of faith, or *the Bible and tradition together?* . . . The consistent and true-hearted Protestant, standing upon this rock—"THE BIBLE, AND THE BIBLE ONLY"—can admit no doctrine upon the authority of tradition. . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism, upon the same authority." Dowling, "History of Romanism," pp. 67, 68: Edward Walker, New York.

We say "Amen" to the foregoing able interpretation of true-hearted and consistent Protestantism,—not because Dr. Dowling states it so forcibly, but because it is clearly and indisputably "the very essence of Protestantism" to reject "the tradition of the Fathers" as proof for doctrines not clearly taught in the Scriptures.

The early Reformers took strong exception to the open violation of the second commandment of the decalogue, as practised in the Roman Church. The adoration of images was the great controversial centre around which the battle raged concerning the worship of the church as related to the commandments of God. The result was that no images or relics were brought over from Rome for veneration or adoration in the reformed churches.

In some instances regarding the application of the Protestant principle, the Reformers themselves differed. The method and eligibility of candidates for baptism is a case in point, wherein some Protestants have faithfully applied the Protestant principle, while many others have failed to reform. The Sabbath question is another example of a minority applying the true and consistent Protestant principle, while great numbers have continued to follow "the tradition of the Fathers."

We believe that the finishing of the good work begun by the Reformers, depends upon the application of the Protestant principle to the fourth commandment. All Christendom believes in a weekly day of rest, based on the explicit command in the decalogue to "re-

member the Sabbath day, to keep it holy.”

It is freely acknowledged that Sunday, the day generally observed, is the day after the day originally blessed and sanctified by Jehovah. When the authority for the change in the Sabbath law from the seventh to the first day of the week is questioned, and Scriptural proof demanded, an appeal is invariably made to two sources,—“the traditions of the Fathers” and “the law of the land.”

of the Reformation,” book 13, chap. 6, par. 19.)

As an illustration of the present situation, we quote the following from an editorial in the *Catholic Record*, of London, Ont., entitled “Sabbath Observance.” This article has reference to a sermon preached by a Baptist minister, Mr. Smith, on this subject, to which some ministers had taken exception:

“The ministers of London who criticized Mr. Smith’s sermon left the real crux of the question untouched.



An Aerial View of Piccadilly Circus, London. One of the Most Important Centres in the City

Organized Protestantism has so far backslid from its first principle that it not only appeals to the “Fathers” for doctrinal proof, but advocates the enforcement of the “traditions of the Fathers” by the civil magistrate. Organized Protestantism today does not stand squarely upon the platform of the “protest opposing two abuses of man in matters of faith:” the first “the intrusion of the civil magistrate” and the second “the arbitrary authority of the church.” (See D’Aubigne, in his “History

And that is not surprising, for on Protestant principles there is no possible explanation of the substitution of the Christian Sunday for the Jewish Sabbath; for this plain abrogation of the express commandment of God as recorded in the Bible.

“Protestants reject Divine Tradition, the Unwritten Word, which Catholics accept as of equal authority with the Written Word, the Bible. The Divine authority given by Christ to the Church to teach in His name, to bind and to loose, Protestants deny. For them—and it is their boast—the Bible and the Bible alone has Divine authority.

“Now in the matter of Sabbath Observance the Protestant rule of Faith is utterly unable to explain the substitution of the Christian Sunday for the Jewish

Saturday. It has been changed. The Bible still teaches that the Sabbath or Saturday should be kept holy. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely it is an important matter. It stands there in the Bible as one of the Ten Commandments of God. There is no authority in the Bible for abrogating this Commandment or for transferring its observance to another day of the week.

"For Catholics there is not the slightest difficulty. 'All power is given Me in heaven and on earth; as the Father sent Me so I also send you,' said our Divine Lord in giving His tremendous commission to His Apostles. 'He that heareth you heareth Me.' We have in the authoritative voice of the Church, the voice of Christ himself. The Church is above the Bible; and this transference of Sabbath observance from Saturday to Sunday is proof positive of that fact. Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third—Protestant Fourth—Commandment of God. As the Rev. Mr. Smith rightly points out: 'The Jewish Sabbath is not Sunday, the Lord's Day. Christians are all wrong in speaking of the Sabbath as Sunday.' The Christians who so speak are 'Bible Christians,' those who make the Bible the sole rule of Faith; and the Bible is silent on Sunday observance, it speaks only of Sabbath observance. The Lord's Day—*Dies Dominica*—is the term used always in the Missal and the Breviary. It occurs in the Bible once. (Apoc. 1:10.) In Acts 20:7 and 1 Cor. 16:2 there is a reference to 'the first day of the week;' but in none of these is there the remotest intimation that henceforth the first day is to take the place of the seventh. That is the crux of the whole question, what authority does the Bible give for the change? And that difficulty Mr. Smith and his critics, though pious and effusive and vaguely eloquent about many things, have each and all sedulously evaded.

No Definite Rule for Proper Sunday Observance

"It affects very materially and very intimately the question of the proper observance of the Lord's Day. "In the first centuries the obligation of rest from work remained somewhat indefinite. The Council of Laodicea, held at the end of the fourth century, was content to prescribe that on the Lord's Day the faithful were to abstain from work as far as possible. At the beginning of the sixth century St. Caesarius and others showed an inclination—very familiar to us—to apply the law of the Jewish Sabbath to the Christian Sunday. But the Council of Orleans in 538 reprobated this tendency as Jewish and non-Christian.

"Thus by that same Divine authority, in virtue of which she did away with the Jewish Sabbath and substituted therefor the Christian Sunday, the Catholic Church legislated as to how the Lord's Day should be observed."

We pick out of this ruthlessly frank statement such expressions as the following, making clear that Rome has not changed her fundamental principle since the Reformers first protested against it:

"Protestants reject Divine Tradition, the Unwritten Word, which Catholics accept as of equal authority with the Written Word, the Bible."

"The Church is above the Bible."

"The authority of the Church."



Christabel Pankhurst, daughter of Emmeline Pankhurst, the former leader of the Militant English Suffragettes, preaching the second coming of Christ.

Five times in this up-to-date Catholic editorial the word "substitution" is used with reference to the observance of Sunday instead of the original Sabbath.

When the church depends upon tradition to teach and enforce a doctrine upon the conscience and practice of the individual, it is the exercise of arbitrary authority in substitution. When the church goes farther, and calls upon the civil magistrate to enforce her man-made doctrines under civil penalties, this too is the exercise of arbitrary authority—in a form

that inevitably leads to persecution.

Therefore, when the church teaches people to keep Sunday, appealing to the "Fathers" for proof instead of pointing to a "Thus saith the Lord" in the Scriptures, it is substitution. Again, when the church secures the passage of Sunday laws by the law-making branch of any earthly government, and men are fined or imprisoned for failure to comply with these laws of the church, it is persecution.

As we have seen, this is all contrary to the doctrine of Christ, who rejected all man-made Sabbath laws, and all other traditions of the

elders which "frustrate" the commandments of God—in other words, which lead the people to think they are keeping the commandments of God, while breaking them.

In the next and concluding article of this series, we shall examine a Bible prophecy of the closing work of the Reformation, in which the question of worship is the test of loyalty to God in preparation for the return of our Lord.

Indomitable Daniel

NO man who does not rise above the obstacles that confront him ever becomes great. Such a person does not have the qualities that spell success.

Daniel Webster, a farmer's son, wanted to go to college. He displaced wishbone with backbone, worked like a beaver, and made his own way by doing odd jobs and teaching school; in college he employed half his time in study.

But Daniel wanted to be a speaker. This boy, whose magnificent bearing and tremendous eloquence later stirred the nation, was then so shy that he could not muster sufficient courage to make the attempt. Dartmouth dreamed not of his latent power.

"Many a piece," he confessed, "did I commit and rehearse in my own room over and over again; yet when the day came, when my name was called and I saw all eyes turned toward me, I could not raise myself from my seat."

He practised and persisted. He had the will to succeed, and he conquered himself. He adopted the motto, "There is room at the top," and he meant to go there. He did subdue his shyness, and he did find his tongue. Once started, nothing could stop him.

In those days a job paying fifteen hundred dollars a year was no small matter; yet Daniel turned down the offer of a position as court clerk. He wanted to be active and free, not a fixture with his wings clipped. So he went to Boston, and studied law, and made good.

If young Webster had not been a zealous doer, if he had not been ambitious, if he had not been indomitable, he would never have become the renowned orator, and certainly not the national figure, that he was. Nobody would have ranked him fifth among all the speakers that "trode the world-stage for full two centuries."

When Webster was seventy, Boston cele-

brated in his honour. In replying to the great ovation, he told the secret of his success.

"Work has made me what I am. I never ate a bit of idle bread in my life."—*Carol C. Crain.*

The New Year

RALPH CURTIS JONES

With an apology to the authors of "Another Year Is Dawning," from which this poem is adapted.

A NEW year now is dawning,
Grant, dear Lord, it be,
Though small our feeble offering,
Another year for Thee.

Through this new year of mercies,
Our guard and shelter keep;
Thy creatures, though unworthy,
This blessing humbly seek.

Another year of worship,
Of gladness in Thy sight;
In singing still Thy praises,
Our humble souls delight.

Another year's before us,
We know not what 'twill be,
But know that Thou wilt guide us
Safe to eternity.

Another year of duty,
Thy bidding to fulfil;
Guard us from all shrinking,
And help us do Thy will.

Another year of service
In Thy great vineyard here;
Help us, in time of harvest,
To garner what is near.

The old year's gone forever.
Dear Master, grant this plea:
That peace will be our future,
And war a memory.

We beg Thy richest blessing
Upon our lowly race,
And grant that all our weakness
Be covered by Thy grace.

Acts 1:11

BERNARD LEDINGTON

WHY stand ye here,
Ye men of Galilee,
Up into heaven
Gazing so steadfastly?

This very Christ
Taken from you today,
Shall come again,
And in the self-same way.

Borne on a cloud
Unto His Father's throne,
On clouds He comes
Back to receive His own.

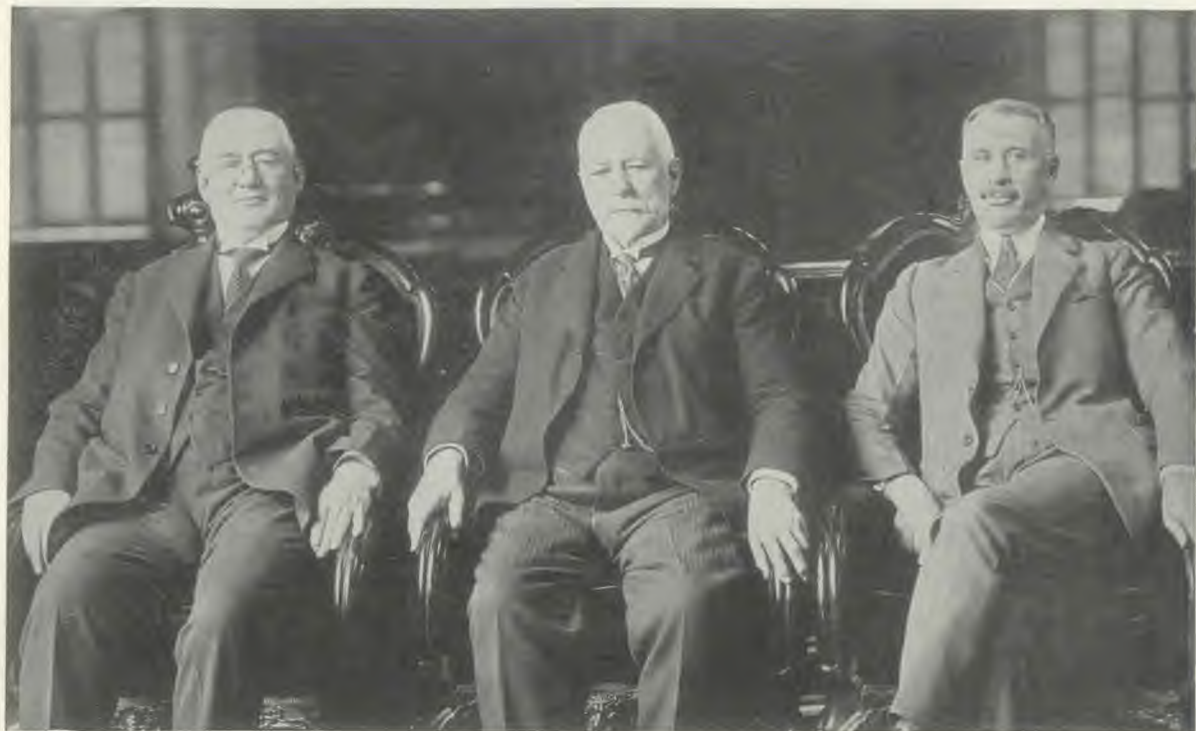
Seen but by you
When taken up on high,
But in that day
Beheld by every eye.



The Carnegie Peace Pa

TOP—Lloyd George, in doctor's robes, as he had delivered his address as Lord Rector of Edinburgh University. Beside his side is Sir Albert Swing, principal of the university.

BOTTOM—Nova Scotia's premiers for the last forty years. The picture was taken in Halifax on the last birthday of Hon. W. S. Fielding (centre). Hon. W. S. Fielding was premier of the province from 1884-1896; Hon. Mr. Murray (left) 1896-1922; Hon. Mr. Armstrong (right) is the present premier.



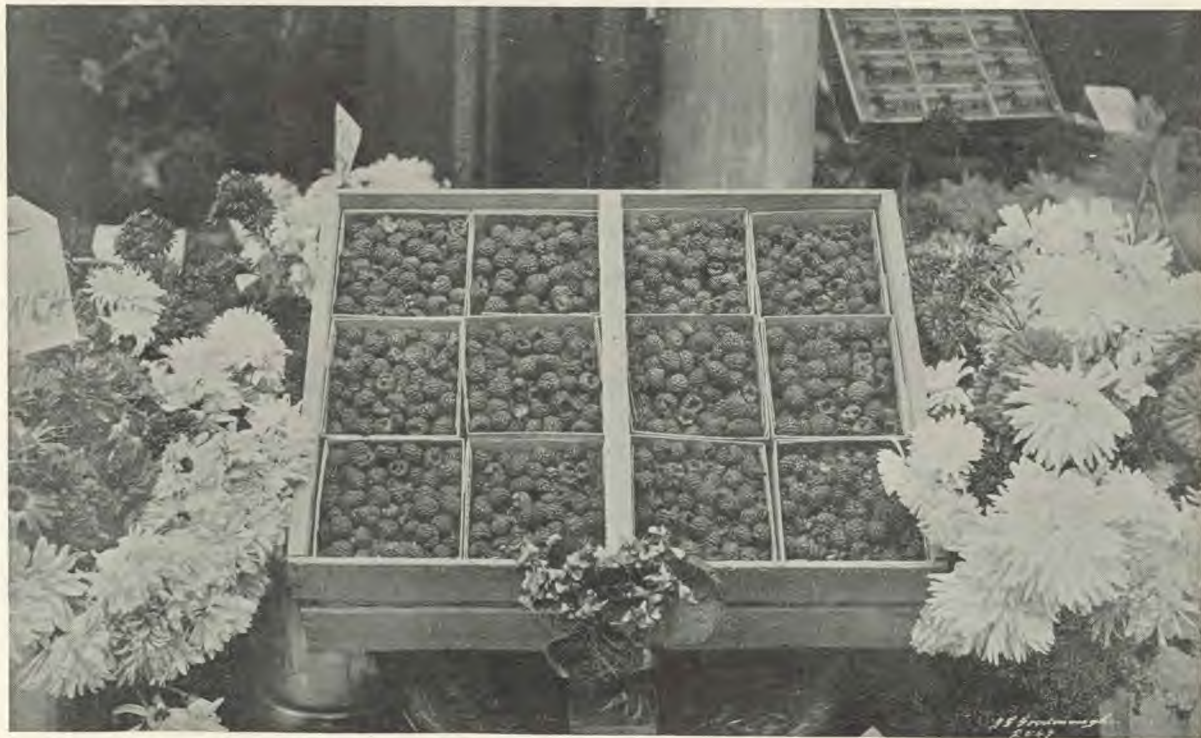


The Hague, Holland



TOP—Monument erected by the Canadian Pacific Steamships, Ltd., at Quebec, in memory of Abraham Martin, first Scottish settler in Canada, after whom the Plains of Abraham were named.

BOTTOM—Winter in Victoria, B. C. The picture, taken Nov. 23, 1923, shows a crate of fresh raspberries. The berries at that date were on sale in nearly all stores, being about as plentiful as in summer.



Tapering Off

George B. Thompson

WHEN a man becomes converted, if he has been a hard drinker, we do not take him into the church with a promise that he will "taper off"—drink less each day, and after a while quit. We require him to stop at once—never take another drink. We assure him, and properly so, that God is able to deliver him *now* from the habit of drink. If he has been addicted to the use of tobacco for many years, and his whole system is steeped in it, we require him, before becoming a member of the church, to stop smoking. We do not allow him to take another smoke. We have no place for the "tapering off" methods in such matters.

But are we who make such rigid requirements for others, "tapering off" on things in our religious experience, or have we *quit* doing what we know is wrong? Have we stopped altogether, or are we merely "tapering off"?

For instance, what about our temper? Have we stopped losing it on the slightest provocation, or are we merely "tapering off"?

You say, "I don't get mad and speak unkindly now as much as I used to do." Very well, but why not stop losing your temper altogether? Why not? Is not the Lord able to manage your temper. He will if you believe it. Why do you require the whisky drinker, the tobacco user, the dope addict, to stop at once, before you take them into the church? You tell these poor souls that God is able to deliver them, and yet you sit in the pew,—have been sitting there for years,—with an ungovernable temper, and hatred, perhaps, in your heart, and have never gained the victory! What do you suppose God thinks of this? The same Power that delivers the man from strong drink or tobacco, will deliver you from your temper, and from those unkind, cutting words you speak. If you believe it and want to be delivered, then why not *be* delivered, not alone from a bad temper, but from gossiping, envy, lust, evil-surmisings, impatient, unkind words, and every other sin? Can you tell why you are not?

There is nothing said in the Bible about "tapering off," not being as wicked today as

you were yesterday, but wicked just the same. What a farce for a man to be in the church, talking of his hope of salvation when Jesus comes, when the only difference between him and the man in the street is that he does not sin so much as the other fellow? He is a little more respectable sinner, that is all. I hardly see how we can look other men in the face and recommend to them the gospel as the power of God unto salvation, when we are conscious all the time that it has not saved us from known sin of which the Spirit has convicted us. This is something like a man who had a friend who stammered, and he was enthusiastically telling



The Signa Madonna, a beautiful bas-relief, declared by Professor Venturi to be the sole authentic example of Leonardo da Vinci's sculpture.

this friend about a certain institution where stammering could be cured. "You must go and t-t-try it," he said, "it c-c-cured me."

One writer uses this very forceful illustration, in writing on the theory that all there is to a victorious Christian life is merely "tapering off" and becoming more respectable than the man in the street:

"A pickpocket once strolled into a rescue mission, and was converted. He saw in Christ pardon for his sins and power against them. Rejoicing in a new life, he went on his way planning for the future. 'In my unregenerate days,' said he to himself, 'I used to pick quite twenty pockets a day. But now I am a Christian man, and I know that to pick pockets is to sin. So I must give it up—gradually, of course. Tomorrow I'll make a start, and for the rest of this month I shall pick only ten pockets a day; next month, by striving and struggling against this sin, I'll cut it down to five a day; for I'm a Christian man now. By the end of the year by constant endeavour (and the help of God), I hope to give up picking pockets altogether.'

"Do you believe that story? The writer does not. But have we not all been guilty of this very thing in



Tower Cressey, Aubrey Road, Campden Hill, London, presented by the Women's Party of England to the National Children Adoption Association organized by Miss Clara Andrew.

our dealings with bad temper, pride, irritability, jealousy, un-love? We expect a pickpocket, or a drunkard, or a gambler to give up his sin, once for all, the very moment of his conversion. We tell him, and tell him truly, that Christ is able to give him complete and instant victory. Is God unable to give us a similar victory over what we deem to be lesser sins? He is able to make us 'more than conquerors.'

This same writer further very truly says:

"Victory over sin is a gift of God, and not a growth. St. Paul recognized this. He did not say, 'Thanks be to God, which giveth us a gradual victory,' but 'giveth us the victory through our Lord Jesus Christ.' 1 Cor. 15:57. There is no such thing as a gradual victory over sin, although we may think there is. God's gifts are perfect. The fact is, He gives us Jesus Christ himself to dwell in our hearts by faith. And Jesus Christ keeps us. He is able to keep us from stumbling. Jude 24. 'We know that whosoever is born of God sinneth not,' says the Holy Spirit, and He gives the reason, for 'He that is begotten of God [Jesus Christ] keepeth him, and that wicked one toucheth him not.' 1 John 5:18. Can we trust Christ to do it?"

While there is a growth in grace and Christian experience, the victorious life is not secured gradually. It is a gift. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57. How do we secure a gift? Gradually? Suppose some one desires to give you a book. How do you get it? Gradually? Oh, no, you reach out and take it. Having taken it, you have it. So with the life of victory. You take it by faith through our Lord Jesus Christ. The victorious life is simply righteousness by faith lived out in the individual life.



On the Twenty-third Psalm

IN "pastures green"? Not always; sometimes He Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be. . . .

And by "still waters"? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I!" . . .

So, where He leads me I can safely go,
And in the blest hereafter I shall know
Why, in His wisdom, He hath led me so.

—Selected.



WHEN we are weak, then we are strong. People often think they have not strength enough; the fact is, we have too much strength. It is when we feel that we have no strength of our own, that we are willing God should use us, and work through us. If we are leaning on God's strength, we have more than all the strength of the world.—D. L. Moody.



Is Religious Liberty in

By Stemple White



FROM Associated Press reports of Oct. 22, 1923, we learn that the National Council of Congregational Churches of the United States has refused approval of the Lord's Day Alliance. The following sentence was stricken from their recommendations by vote of the Council:

"We request our pastors and churches to co-operate with the Lord's Day Alliance, and its auxiliary and affiliated societies throughout the United States."

The National Council, however, took a firm stand in favour of Sabbath observance, but for the first time the Council has nobly voted—shall I say—to divorce itself from a religious-political organization, which, in its aims and activities, would, if successful, usher in a twentieth-century inquisition. The National Council of Congregational Churches is to be commended for its stand in this matter, for religion must come to a man through preaching to the individual conscience. Religion cannot be beaten into a man with a policeman's club.

Jesus said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. The first amendment to the American Constitution says:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In demanding from Congress and state legislatures religious legislation, the Lord's Day Alliance, in the very nature of things, is but asking that representatives of the American people violate their oath of allegiance in which they solemnly promised to support the national constitution. The Council of Congregational Churches of the United States has set a good example for all Protestant bodies in the United States and Canada to follow.

In harmony with the

principles of the Magna Charta, Queen Victoria's proclamation of 1858 reads:

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reasons of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

The Sabbath a Sign of God's Creative Power

The question of the Sabbath, or Lord's Day, is coming to the front more and more all over the world. The Bible is very clear in its teachings on this subject, and it is the only infallible guide-book for the Christian. The first verse in the Bible brings to view the fact that God worked on the first day of the week. Following the six days of creation, the Lord rested upon, blessed, and sanctified "the seventh day," and the definite seventh-day Sabbath of the Creator and Redeemer continues to mark off the week. Jesus and all holy men and women of all Bible times observed the original seventh-day Sabbath, or Lord's day; and we read in Isaiah 66:22, 23 that in the Eden-restored "new earth" the Sabbath, which originated back at creation, *before* the fall of man, and which the Lord calls "My

holy day" (Isa. 58:13), will be observed by "all flesh." Thus the Sabbath will eternally stand, not only as the sign of creative power, but also as the sign of Christ's power to recreate and sanctify as "Creator of Israel." Isa. 43:15; Eze. 20:12, 20.

Though there is no command or example in all the New Testament for the observance of the first day of the week



In the judgment God's test of character will be His law.

DANGER ?

as the Sabbath or Lord's Day, as is freely admitted by leading ministers and writers in all Protestant denominations, yet many have been taught that since Jesus arose on the first day of the week, Sunday should be observed as a rest day. Many sincerely honest Christians continue to observe Sunday, really thinking it a holy day. Yet it was never planted by the Lord, and is today just what it always has been,—a merely human festival day resting solely on tradition and legislative enactment. Many an innocent, honest person may have passed counterfeit money, but innocency ends with enlightenment. No loyal citizen will knowingly pass counterfeit money, and no sincere Christian will ever knowingly accept a traditional counterfeit in place of the "It is written" truth of God.

God's Law Is Immutable; It Is Man Who Must Change

The death, burial, and resurrection of Jesus are all-important events, but the day of the week upon which any of these events took place has attached to it no religious significance whatever. Friday, Sunday, and Thursday are but three of the "six working days," but "the seventh day is the Sabbath of the Lord." God's law can never be changed. It is *man* who must be born again. Those cost-marks in the Saviour's hands, feet, and side will eternally stand for obedience and loyalty to the ten commandments. Jesus came into this world, not to start another rebellion, but to put down the one which the devil had started. He was raised to continue obedience. Many people have been born on the first day of the week, but they do not celebrate their birthday every Sunday. In the very nature of things, it can come but once a year, and even then a day later in the week. Only the Sabbath of the Lord, which originated in the first seven days of creation, can be observed weekly.

Paul informs us in Romans 6:3-7 that baptism is the divinely instituted memorial of the burial and resurrection of Jesus. Having risen from the watery grave, the "new creature" in Christ, setting his "affection on

things above," and looking unto Jesus, who is the "author and finisher of our faith," will constantly "know Him and the power of His resurrection." Phil. 3:10-14. The resurrection of Jesus was never intended to be celebrated merely yearly (Easter) or weekly (Sunday), but the new-born, obedient child of God will show forth the *power* of our Saviour's resurrection in his *daily* life.

True Religion Needs No Legal Crutches

But religious liberty, as a priceless heritage, should be extended to all and enjoyed by all, regardless of creed, colour, tongue, or social station in life. Each soul must exercise faith for himself; and finally, at the bar of God each one must answer for himself. True religion needs no legal crutches. It will at last triumph over all opposition. That civil govern-



Luther Burning the Papal Bull

ment is best, and worthy of unstinted support by all its citizens, in which all are permitted to worship or not to worship, according to the dictates of their individual conscience, and in which all are equally protected in the exercise of their inalienable rights and in the pursuit of happiness.

In these days of disquiet, of lawlessness and increasing crime, the civil power has sufficient matter properly to engage most seriously its attention, without delving into religious matters absolutely beyond its jurisdiction. On the other hand, with a distracted, war-torn, sin-sick, sinking world before us, the church is challenged to pursue its divine mission, and like its Master, in intensely active and loving ministry, to save as many souls as possible from final ruin. Let us be charitable.

What Would Jesus Do ?

By Mrs. Ellen G. White

STUDY carefully the divine-human character, and constantly inquire, "What would Jesus do were He in my place?" This should be the measurement of our duty. Do not place yourselves needlessly in the society of those who by their arts would weaken your purpose to do right or bring a stain upon your conscience. Do nothing among strangers, in the street, on the cars, in the home, that would have the least appearance of evil. Do something every day to improve, beautify, and ennoble the life that Christ has purchased with His own blood.

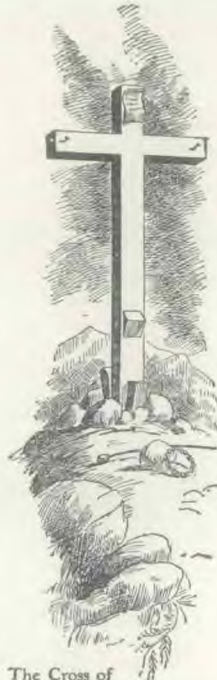
Always act from principle, never from impulse. Temper the natural impetuosity of your nature with meekness and gentleness. Indulge in no lightness or trifling. Let no low witticism escape your lips. Even the thoughts are not to be allowed to run riot. They must be restrained, brought into captivity to the obedience of Christ. Let them be placed upon holy things. Then, through the grace of Christ, they will be pure and true.

We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking. As a man "thinketh in his heart, so is he." Prov. 23: 7. The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, until right thoughts and actions become habitual. If we will, we may turn away from all that is cheap and inferior, and rise to a high standard; we may be respected by men, and beloved of God.

Commend; Encourage

Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. When tempted to complain of what some one has said or done, praise something in that person's life

Page twenty-two



The Cross of Calvary

or character. Cultivate thankfulness. Praise God for His wonderful love in giving Christ to die for us. It never pays to think of our grievances. God calls upon us to think of His mercy and His matchless love, that we may be inspired with praise.

Earnest workers have no time for dwelling upon the faults of others. We cannot afford to live on the husks of others' faults or failings. Evil-speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife, reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look. By dwelling upon the faults of others, we are changed into the same image. But by beholding Jesus, talking of His love and perfection of character, we become changed into His image. By contemplating the lofty ideal He has

placed before us, we shall be uplifted into a pure and holy atmosphere, even the presence of God. When we abide here, there goes forth from us a light that irradiates all who are connected with us.

Patience with the Erring

Instead of criticizing and condemning others, say, "I must work out my own salvation. If I co-operate with Him who desires to save my soul, I must watch myself diligently. I must put away every evil from my life. I must overcome every fault. I must become a new creature in Christ. Then, instead of weakening those who are striving against evil, I can strengthen them by encouraging words." We are too indifferent in regard to one another. Too often we forget that our fellow-labourers are in need of strength and cheer. Take care to assure them of your interest and sympathy. Help them by your prayers, and let them know that you do it.

Not all who profess to be workers for Christ are true disciples. Among those who bear His name, and who are even numbered with

His workers, are some who do not represent Him in character. They are not governed by His principles. These persons are often a cause of perplexity and discouragement to their fellow-workers who are young in Christian experience; but none need be misled. Christ has given us a perfect example. He bids us follow Him.

Till the end of time there will be tares among the wheat. When the servants of the householder, in their zeal for his honour, asked permission to root out the tares, the Master said: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." Matt. 13: 29, 30.

In His mercy and long-suffering, God bears patiently with the perverse, and even the false-hearted. Among Christ's chosen apostles was Judas the traitor. Should it then be a cause of surprise or discouragement that there are false-hearted ones among His workers today? If He who reads the heart could bear with him who He knew was to be His betrayer, with what patience should we bear with those at fault.

And not all, even of those who appear most faulty, are like Judas. Peter, impetuous, hasty, and self-confident, often appeared to far greater disadvantage than Judas did. He was oftener reproved by the Saviour. But what a life of service and sacrifice was his! What a testimony does it bear to the power of God's grace! So far as we are capable, we are to be to others what Jesus was to His disciples when he walked and talked with them on the earth.

Regard yourselves as missionaries, first of all among your fellow-workers. Often it requires a vast amount of time and labour to win one soul to Christ. And when a soul turns from sin to righteousness, there is joy in the presence of the angels. Think you that the ministering spirits who watch over these souls are pleased to see how indifferently they are treated by some who claim to be Christians? Should Jesus deal with us as we too often deal with one another, who of us could be saved?

Remember that you cannot read hearts. You do not know the

motives which prompted the actions that to you look wrong. There are many who have not received a right education; their characters are warped, they are hard and gnarled, and seem to be crooked in every way. But the grace of Christ can transform them. Never cast them aside, never drive them to discouragement or despair by saying, "You have disappointed me, and I will not try to help you." A few words spoken hastily under provocation,—just what we think they deserve,—may cut the cords of influence that should have bound their hearts to ours.

The consistent life, the patient forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal. If you have had opportunities and advantages that have not fallen to the lot of others, consider this, and be ever a wise, careful, gentle teacher.

In order to have the wax take a clear, strong impression of the seal, you do not dash the seal upon it in a hasty, violent way; you carefully place the seal on the plastic wax, and quietly, steadily press it down, until it has hardened in the mould. In like manner deal with human souls. . . . Help those who have erred, by telling them of your experiences. Show how, when you made grave mistakes, patience, kindness, and helpfulness on the part of your fellow-workers gave you courage and hope.

Until the judgment you will never know the influence of a kind, considerate course toward the inconsistent, the unreasonable, the unworthy. When we meet with ingratitude and betrayal of sacred trusts, we are roused to show our contempt or indignation. This the guilty expect, they are prepared for it. But kind forbearance takes them by surprise, and often awakens their better impulses, and arouses a longing for a nobler life. . . .

All who profess to be children of God should bear in mind that as missionaries they will be brought into contact with all classes of minds. . . . These varied minds cannot be treated alike; yet all need kindness and sympathy. We are dependent upon one another.—"The Ministry of Healing," pp. 491-496.





Display of Manitoba-grown apples, exhibited at Winnipeg. They are from the orchard of A. P. Stevenson, the pioneer apple grower of the prairies.

Good, Better, Best Foods

By Arthur W. Herr, M.D.

THOSE of you who have studied Latin, will remember the opening lines in the first book of "Cæsar," "All Gaul is divided into three parts." So all nature is divisible into three parts; namely, mineral, vegetable, and animal.

All nature belongs to the organic or the inorganic world.

Can you tell what makes the difference between the one and the other? Can you tell the essential difference between a stone, a man, and a turnip? The turnip feeds upon the stone. In other words, the vegetable kingdom feeds upon the mineral kingdom, and the man upon the vegetable. But in the lower stratas of nature the line of cleavage between the mineral

and the vegetable, the vegetable and the animal world, is often very indistinct. Hence some rule to go by, some method of distinction, becomes necessary, to enable us to say when an object belongs to the one or the other kingdom.

As one means by which the one can readily be distinguished from the other, the organic from the inorganic kingdom, I suggest a study of the manner of their growth. Herein, we find, lies the essential difference between the inorganic and the organic world. The stone has its growth from the outside by accretion. The turnip has its growth on the inside by intussusception. Thus the manner of growth becomes one essential of difference between the two. Also their structure is a deciding point.

The stone of the inorganic world is made up of crystals—many variegated crystals. The turnip of the organic world is made up of cells,—tiny, microscopical cells. Hence, here we have a strong second essential difference between the mineral and the animal world, between the man and the stone. How then are we to distinguish the man from the turnip; the animal world from the vegetable world? Both have the same manner of growth; that is, from the inside: both are of cellular structure. How then can we tell an animal from a vegetable, a man from a turnip? Chiefly in this: the man is the possessor of a stomach, and the turnip possesses none. The turnip, not having a stomach, must needs ever stay fixed to one spot, with its nose in the feeding trough—mother earth. The man, possessing a stomach, can get along on two or three meals a day, and therefore is not compelled to stay attached to one spot, fearing that if he leaves it an hour he will starve to death.

Man can leave his feeding trough, and being also possessed of the power of locomotion, can traverse forest, field, and stream in quest of food. Having this universal range in which to gather food, he can eat whatsoever his soul lusts for, whatever his eyes desire and his appetite craves. And the strange edibles that man has brought together to satiate his appetite are astounding, and are legion. It may in one instance be bird's nest pudding, and in another frog's legs and eels.

Nature's Elaborate Menu

Having such a variety from which to select, he needs some method by which to determine what is best to eat,—some method of analysis whereby he can select the "good, better, best," and reject the "bad, worse, worst," and eventually learn to obey the Scriptural injunction, "Eat ye that which is good."

All foodstuffs are composed of carbonaceous elements,—that is, foods rich in carbon, an element which, by its combustion, produces heat and force in the body; of nitrogenous elements,—foods rich in nitrogen, which goes to repair the loss occasioned by tissue waste in the body; and of mineral salts, which are necessary in the construction of bone and nervous tissue in particular.

All foods are further classified as starches, proteids, and fats, with mineral salts and water; and the products that contain these elements in proper proportion and in an assimilable form are considered perfect foods.

What are they? Nature, in her laboratory, has produced such an abundance, her menu is so elaborate, that seemingly the question is rendered somewhat difficult to answer; and unless we succeed in discovering some rule by which to judge, we shall be inclined to follow the advice often given, "Eat what you like, and what agrees with you." However, in eating anything and everything, we are in danger of selecting foods that are innutritious, or lacking in some food element, and of making wrong combinations.

The Sunlight Rule

But we set out to discover, if possible, a rule by which we could determine the "good, better, best" class of foods. In attempting to answer the question, "What rule of food selection shall we adopt?" let us consider how nature proceeds in the production of her foods. She takes the plant or the tree fully formed, and through its roots supplies moisture, nitrogen, and mineral salts, in solution; through its leaves she gathers oxygen and carbonic-acid gas for the formation of carbon; and through the chemical influences of the bright rays of the sun, she compounds starches, oils, and albumens. Through the prolonged action of the sunlight, these elements are further elaborated. The oils and the albumens are more fully formed; the starches are converted into cane, maple, or fruit sugars; and all are rendered more completely digestible according to the amount of sunshine received.

And perhaps in these last words is the secret, the rule we are seeking. We know that force and energy are communicated to the world from the sun; and the nearer heaven the food is formed, and the longer it stays there,—in other words, the more sunlight absorbed,—the nearer does the food approach perfection.

Here, then, is the rule we propound: Those foods, like those people that have their growth the nearest heaven, are the sweetest and the best.

Fruits Better than Vegetables

Fruits and nuts, therefore, which grow upon tree tops, bathed in daily sunshine, fanned by balmy breezes, should be the best of foods. They certainly are better foods than tubers and roots, which have their growth underground, hidden away in the dark, where the chemical rays of the sunlight cannot penetrate to transform the starch of the radish or turnip into sugars. In the fruit upon the tree tops

there is a quick transformation of starches into sugars.

For the same reason, the fruit on trees is generally better food than vegetables and cereals, which grow just above ground; and cereals which wave in the breezes, and make obeisance to the sun, are better food than roots and tubers, which have their growth underground. In the apple, high in the apple tree, the chemical influence of the sun's rays is not only cooking the starch of the apple, but pre-digesting it. And have you also noticed the influence of sunlight on berries? Those growing beneath the leaves at the bottom of the bush, hidden away from the direct rays of the sun, are perhaps larger and more watery, but never so sweet as those that ripen in the sunlight.

Nuts also grow in tree tops. But their coating is much thicker than that of the fruit; and while nuts, because they receive the direct rays of the sun, are easier of digestion and more nourishing than roots and tubers, they are not so easy of digestion as the fruits. Those nuts,—as the butternut, the black walnut, the Brazil nut, and the coco-nut,—which have coarse outer and heavy inner coverings, which prevent, to some extent, the free action of the sunlight upon them, are not so digestible as the almond, the pecan, the beech nut, or the pine nut, which possess much thinner shells.

Second-hand Vegetables and Grains

Starting at the bottom of the scale in our classification of foods, we find that animal foods, which in reality are but the nutriment of vegetables and grains obtained second hand, are of the least value, because flesh meats are loaded with the waste products remaining in the tissues of the animal at the time of slaughter. It really is not necessary to animalize our foods, in order to render them digestible.

Next in order, and on a higher round of the ladder, are animal products, such as milk, eggs, and cheese. These contain some waste animal matter. Then come the tubers and the vegetables. Next are the cereals, of which rice, grown in sunny climates, is easier of digestion than are cereals that grow in a colder and cloudier climate. Surmounting these are the nuts. And rounding out the top of the ladder are the luscious fruits.

Fruits, grain, and nuts, it seems from the reading of Genesis 1:29, were the diet in the garden of Eden. The fruit-eating chimpanzee

and the nut-eating squirrel still subsist upon the diet of Eden, and prove that strength and agility can be developed from such a diet.

Food Values

Now consider the food value, or nourishing properties, of the various food products. Meats, as beef, fish, and fowl, contain but 22 per cent to 28 per cent; eggs 22 per cent; milk 16 per cent; vegetables about the same as meats; while cereals are three times as nourishing as the best lean beefsteak, but because of the necessity of long cooking to render them digestible, they lose much of their mineral salts. Nuts, however, contain the same amount of nourishment as cereals, and have the further advantage that they can be eaten in a raw state, and thus the valuable salts of iron, lime, and phosphorus be retained and used. Besides, when they are thus eaten, the vitamins are not destroyed. These are a recently discovered sixth element of all food products, which have the power to induce a more rapid growth of the body.

Fruits we mention last. While fruits as a whole are not so nourishing as nuts, many varieties, as figs, dates, plantain, and bananas, contain more nourishment than meats. Besides, fruits possess other useful qualities. Are you in need of a laxative? try black figs or prunes. Do you require a cooling or refrigerating effect? then employ the currant or the gooseberry. If in need of iron to electrify the blood, eat freely of strawberries. For a kidney eliminant, use water-melon. If in need of a digestant, try the grapefruit or pineapple, plum or cherry, all of which are rich in pectoses and pepsins. For an all-round fruit, use the apple, peach, grape, or huckleberry.

Heaven seems to have made fruit temptingly beautiful to look upon, just to induce us to "take a bite" or to "eat as much as we like." Let us try an experiment. Place a platter of meat and a basket of fruit of variegated colours on the table in the presence of an unsophisticated infant and watch for which his chubby hands will reach. Try the same experiment upon a monkey, and he too will reach for the luscious fruit; while the man, with tastes perverted, will reach for the bloody meat. "As a man eateth, so he thinketh."

Fruit juices,—“nectar of the gods,” distilled from the dews of heaven,—absolutely pure, can be injected into the veins of a man, and at once become the blood of the man, to nourish, enliven, and aid in the production of

beautiful thoughts, high motives, and right actions. One of the best cleansing agents, far superior to calomel as a stimulant to the liver, is this same delicious fruit juice. Any fruit juice will do, but from an extensive trial we have found the juice of the ripened pineapple the best. This will agree with the majority of stomachs, and certainly when combined with golden catawba grape juice. For a bilious attack use only fruit juice. Use only it for a period of two days. Then after that use for breakfast only, taken alone. Use until the tongue is clean and the breath pure and the head clear and the sleep sound and the bowels normal in their action. After that, ever after, use only fresh fruit for breakfast.



Camping in the Arctic

A MAN'S first night in a canvas tent in the Arctic is likely to be rather wakeful.

The ice makes mysterious noises; the dogs bark and fight outside the tent where they are tethered; and as three Esquimaux and one white man usually occupy a small tent, and the oil stove is left burning all night, the air, notwithstanding the cold, is not overpure; and sometimes the Esquimaux begin chanting to the spirits of their ancestors in the middle of the night, which is, to say the least, trying. Sometimes, too, the new man's nerves are tired by hearing wolves howl in the distance.

The tents are specially made. They are of lightweight canvas, and the floor of the tent is sewed directly into it. The fly is sewed up, a circular opening cut into it, just large enough to admit a man, and that opening fitted with a circular flap which is closed by a drawstring, making the tent absolutely snow proof. An ordinary tent, when the snow is flying, would be filled in no time.

The tent is pyramidal, with one pole in the centre, and the edges are usually held down by the sledge runners or by snowshoes used as tent pegs. The men sleep on the floor in their clothes, with a musk-ox skin under and a light deerskin over them. I have not used sleeping bags since my Arctic trip of 1891-1892.

The "kitchen box" for our sledge journeys is simply a wooden box containing two double-burner oil stoves, with four-inch wicks. The two cooking pots are the bottoms of five-gallon coil-oil tins, fitted with covers. When packed they are turned bottomsides up over each stove, and the hinged cover of the wooden box is

closed. On reaching camp, whether tent or snow igloo, the kitchen box is set down inside, the top of the box is turned up and keeps the heat of the stove from melting the wall of the igloo or burning the tent; the hinged front of the box is turned down and forms a table. The two cooking pots are filled with pounded ice and put on the stoves; when the ice melts, one pot is used for tea; the other may be used to warm beans, or to boil meat, if there is any.

Each man has a quart cup for tea, and a



Ada Blackjack and her son. This Esquimaux woman was the sole survivor of the ill-fated Wrangel Island expedition led by Allan Crawford, of Toronto.

hunting knife which serves many purposes. He does not carry anything so polite as a fork, and one teaspoon is considered quite enough for a party of four. Each man helps himself from the pot—sticks in his knife and fishes out a piece of meat.

The theory of field work is that there shall be two meals a day, one in the morning and one at night. As the days grow short, the meals are taken before light and after dark, leaving the period of light entirely for work. Sometimes it is necessary to travel for twenty-four hours without stopping for food.—Robert E. Peary, in "The North Pole."

Seen Through Others' Eyes

Just Do Your Best

ERNEST LLOYD

JUST do your best, it matters not
How little heard of or how small,
Just do your very best—that's all.
Just do your best. God knows the sum;
In His great plan you count as one;
Just do your best till all is done.
Just do your best; though poor, forsaken,
Let not your faith in God be shaken.
Just do your best. With God and one,
The mightiest deeds are often done.
Just do your best. Who cares if in
The wild, mad rush for wealth and place,
You fail to win the strenuous race?
Don't fret. Just do your work full well—
Just do your best. Reward will come
To those who pass the crucial test.
God ne'er forgets; press on and on,
Nor doubt, nor fear; just do your best.

Rich Men's Sons

MOST of us will probably agree that it is a pleasant and rather desirable thing to be a rich man, but there are not a few who are becoming very dubious as to the value or desirability of being a rich man's son. Charles M. Schwab, himself a man of wealth, in his testimony in the Morse case in Washington, declared that, as a rule, the sons of rich men did not care for work, and a large proportion of them do not work. "Most rich men's sons," he said, "would not work as I would have people work for me." Mr. Schwab has had plenty of opportunity to study the sons of some of America's rich men, and his observations coincide with those of others. And while in Canada we think that a larger percentage of rich men's sons are trained to work, yet, still, we see all about us proofs that Mr. Schwab's observation was correct.

One reason, undoubtedly, lies in the desire of many parents to let their children have an easier time than they themselves. They recall with bitter feelings their youthful disappointments and their disagreeable tasks, and they try to give their children a "better time." They spare them all unnecessary tasks; they shield them from disagreeable duties; they seldom or never call upon them for strenuous self-denial; and then they wonder why their children seem so selfish, why they accomplish so little, and why they seem contented to be so

useless. They forget that toil makes strong men; that hardship breeds bravery; that self-sacrifice is really one of life's greatest privileges; and only too late they come to realize that in trying to smooth the pathway of their children, they have in mistaken kindness spoiled the child.

Why do we say these things? Because in Canadian Methodism we have rich men and women who are keenly desirous of giving their children the very choicest gifts at their command; and if they yield to the fatherly tenderness which hates to see the child suffer, they will spare their children many discomforts at the cost of the child's own character. Better burn all your bonds and bank stocks in the fire, than train your son (or daughter) to be a useless cumberer of the ground. Better leave them without a dollar and with a delight in work, than leave them millions with a disinclination to toil. The boy and girl who are not trained to toil hard, to bear hardship patiently, and to deny themselves for the sake of others, are robbed of their birthright, and no amount of wealth can atone for the lack.—*The Christian Guardian*, Aug. 29, 1923.

The Church's Perils

NEVER has the church faced so many perils. To enumerate but a few, there is the danger that we lean upon the past and become self-sufficient. This danger is especially grave in the United States, where the sufferings have not been so great as in other nations, and where the war did not undermine national foundations to the extent that it did in Europe.

Another danger is that we shall relax discipline, effort, and sacrifice, and shall go astray into the paths of extravagance.

There is also the danger that we may come down from the mountains of idealism. Think where we were one year ago, two years ago, and you will realize that our ideals are not so high as they were then.

Selfishness, divided counsels, petty ambitions and jealousies, and racial antagonisms form the bases for other perils which endanger our nation.

The greatest of all the dangers which we face today is spiritual starvation. People are so

busy "making up lost time" that they neglect the spiritual life. If we can conquer this spiritual neglect, we need not fear our enemies.

Let us remember, then, that our great problem is not our external adversaries but foes within ourselves; that the dangers before us are but signs of the greatest opportunity which ever came to Christianity, and that "dawn cometh not twice to awaken man."—*John R. Mott, Watchman-Examiner, April 4, 1920.*

The Effects of War

TURN where one will, one finds only that the war has worsened mankind. Those who speak of the heroic virtues which are born on the battlefield, which spring, like the phoenix, out of the ashes of war, are uttering the most stupid claptrap. The dominion of darkness has spread over Europe, and a slimy progeny of cruelty, of bestiality, of insensibility, of egoism, of violence, of materiality, has crawled into the light of day—a noisome brood, of which it will be long before we can dispossess ourselves.—*Sisley Huddleston, in "The Menace of the World," Atlantic Monthly, May, 1920.*

The Spirit of the Age

It is not merely the spirit of change that is upon us. If it were only that, every one would be glad and hopeful. The American does not fear change. It is what he has been trying to get for a long time. The spirit that is coming upon us is something like that which seizes the runaway horse; it is a spirit of panic mixed with dread. We are in a condition the like of which was never seen before. It is not merely political nor economic; it is profoundly human, as if some disease affected the very heart of society so that men ceased to be the normal persons we used to know. The world is sick. The world is showing foretokens of delirium. And the worst of all is that there are no doctors skilled in this kind of disease.

So far from there being a great Voice among the people warning them of what may come and showing them the way out, there does not seem to be any leader who is willing even to recognize the condition that exists. That is the worst feature of the case. It is as if all were so sick that none recognizes the general decadence.

This condition is not the result of the war alone. It was coming upon us even before the war came. Many say that it was to stave off

the threatened storm that the war was brought on when it was. We well know that war has been from of old the standard method by which the rulers of the world diverted the people's minds from deeper problems. War is a tremendous diversion.

It is the result of a system which long ago lost the sanction of the general human conscience. It is the result of the total breakdown of old ideals, old safeguards, and old standards of personal righteousness.—*Henry Ford, in the Dearborn Independent, April 24, 1920.*

Civilization Is Wreckable

Do not forget that it is perfectly possible to destroy civilization. Civilization has been destroyed before, and it has taken a two thousand years to repair the damage done in a generation or two. Civilization might conceivably be destroyed again. It would be destroyed again if enough men were to become so filled with this selfish notion of their own interests and their own importance, and of a class struggle and a class consciousness, that they started to make war on all their fellows in order to advance that notion. It would be perfectly possible to wreck civilization, and none would suffer more when the pillars of the great temple should fall and its roof should cave in, none would suffer more than the very men who would have brought about that destruction.—*Nicholas Murray Butler, in the Forum Magazine, January, 1920.*

Who Was Responsible?

"DADDY," piped the little darling, "is the sea a mile deep?"

Daddy, who was also an editor, glanced up irritably from a huge pile of manuscript. "I don't know," he snapped.

The little one looked disappointed. A little later she inquired: "Is the moon really made of cheese, daddy?"

Again came the response: "I don't know."

Another look of disappointment, another silence, and another question: "Do cannibals use postage stamps?"

No less savage than the cannibals themselves was the distracted manuscript reader as he roared for the third time: "I don't know."

"Well, I say, daddy," exclaimed the youthful inquirer, very seriously, "who made you an editor?" —*Selected.*

NEWS NOTES

—Ninety per cent of the silver fox pelts sold now are from ranch-bred animals.

—A bell dating back to the time of St. Patrick has been found in the ruins of Nendrum Abbey, in Ulster, Ireland.

—Alaska, with an area one third greater than the Atlantic states, has no more white residents than there are office workers in any one of several skyscraper buildings of New York City.

—One million, eight hundred and eighty-three thousand homes in the United States have been broken up in the divorce courts in the last twenty years, and in six counties in the United States the divorces now exceed the marriages.

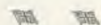
—A monument has been erected to the first French soldier killed in the World War. The monument stands at Jonchery, near Belfort, on the French frontier, and marks the spot where a French corporal was killed thirty hours after the declaration of war was officially announced.

—A Chicago man who was to have been hanged for murder but got a last-minute stay and a new trial in which he was found not guilty, has asked for the rope which was to have hanged him, saying he wanted to build a giant swing for the children in his neighbourhood. His request was granted.

—Thomas Hardy, the English novelist, called by Kipling "Lord of the Wessex coast and of the lands thereby," lives near Dorchester. Recently he received a visit from the Prince of Wales, and as a result of the royal visit, photographs of the novelist and the Prince abound in the illustrated English press. Mr. Hardy's workshop is a top room of Max Gate, his home, from the windows of which are noble views of woods, downs, and meadows, with the waters of the Frome meandering among them. When engaged on his novels, Mr. Hardy betakes himself to this room immediately after breakfast each day, and writes steadily until the whole day's work is done. If anything interferes with that schedule, he finds it impossible to settle down to work again until after sunset.

—Nineteen thousand insects are required to make one pound of cochineal dye. Only the bodies of the females are used. They are wingless, and each one produces over 1,000 young, which spread over the plants rapidly.

—A bamboo organ in the Catholic Church of Los Pinas, near Manila, Philippine Islands, was built about 1818 by a Spanish priest, who used more than 900 lengths of bamboo in the construction. Every part is of bamboo, and the organ is still used every week by the Belgian priest in charge.

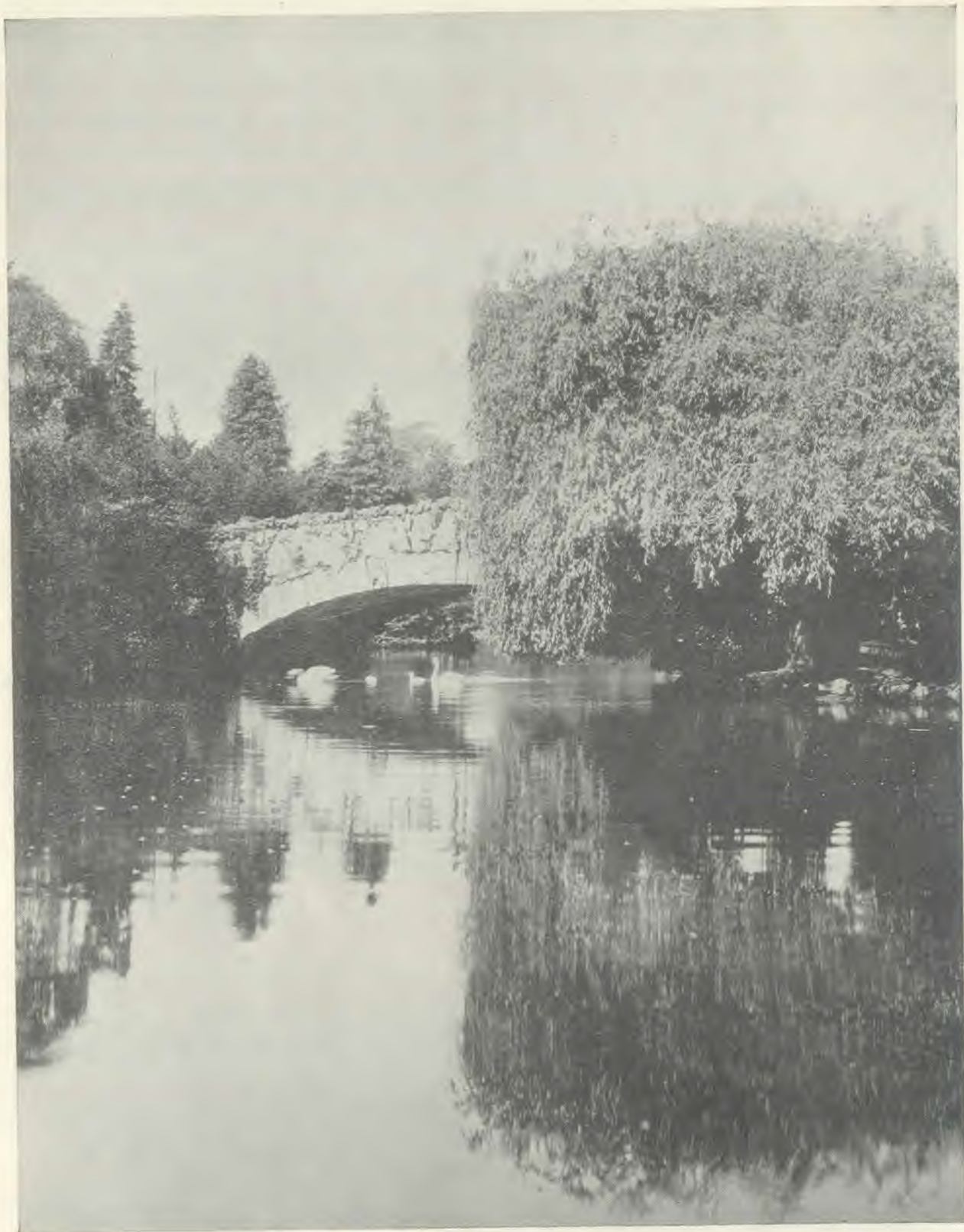


Modernizing Religion

(Concluded from page 5)

is a purely human development, as some modernists infer, it is certain that the Christian Scriptures must sometime give place to a better statement of faith based upon a later and truer mental development. This is the logic of the theory that mankind is the product of evolution. It is foolish, if not dishonest, for a modernist to make any fight to retain membership in the Anglican, Presbyterian, Baptist, or Methodist Church after he has repudiated the fundamental historic teachings of that church. Granting that he may be a better man after than he was before such repudiation, the fact remains that he is not a Protestant in any consistent, definable sense, and separation from the old fold and the adoption of some name that does not misrepresent his brethren who choose to remain in the historic fellowship, seems to be the only consistent thing to do.

Heresy trials have never been very helpful or edifying. There is only one other alternative, apparently, and that is for the fundamentalists—those in all churches who do believe in the inspiration of the Bible with its record of creation in Genesis, the personality of God the Father, the vicarious atonement of His Son Jesus Christ, including faith in the virgin birth, resurrection from the dead, and His promised second advent—to gather together and pray for such an endowment of the Holy Spirit as will justify their faith and action. The early disciples of Jesus were admonished to tarry and pray for power from on high. Pentecost launched the Christian movement, and nothing short of another baptism of Holy Ghost power will meet the crisis that we are facing.



*The Swan Pool in Beacon Hill Park, Victoria, B. C., One of the
Loveliest Cities in North America*