

The Canadian WATCHMAN



LONDON'S MEMORIAL TO FALLEN GUNNERS

This majestic monument erected at Hyde Park Corner, London, to the memory of British artillerymen who fell in the Great War, has been the cause of much discussion as to the educational tendencies of such memorials. Its form, topped by a monster gun, is criticized by some as being a glorification of force and war, rather than of the spirit of sacrifice, peace and righteousness.

*See Editorial Comment on War and War Memorials
and read also*

“Civilization Nearing the Danger Line”



Men Praise God's Book

The World's Great Thinkers Focus on the Word of God

W. O. EDWARDS

"The Bible is the charter of all true liberty, . . . the guide and hope and inspiration of man."—*Bishop W. F. Anderson.*

"It is supremacy and not precedence that we ask for the Bible. The Bible is stamped with specialty of origin, and an immeasurable distance separates it from all competitors."—*W. E. Gladstone.*

"In the poorest cottage is one Book wherein for several thousands of years the spirit of man has found light and nourishment."—*Thos. Carlyle.*

"There is but one Book—the Bible."—*Sir Walter Scott.*

"There are two Books laid before us to study, to prevent our falling into error: first, the volume of the Scriptures, which reveals the will of God; then the volume of the creatures [nature], which expresses His power."—*Bacon.*

"We account the Scriptures of God to be the most sublime philosophy."—*Sir Isaac Newton.*

"There is no solid basis for civilization but in the Word of God."—*Daniel Webster.*

"As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue."—*J. R. Green (historian).*

"That stupendous work, a Book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."—*Lord Macaulay.*

"That Book is the secret of England's success."—*Queen Victoria.*

"Wherever archæology has been able to test the negative conclusions of criticism [of the Bible], they have dissolved like a bubble in the air."—*Professor Sayce.*

"The Scriptures for naivete, wealth of expression, and grandeur, excel the writings of the Romans and Greeks. Homer never attained the perfect phraseology of the songs of Moses"—*Fenelon.*

"There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, nor politics like those the Scriptures teach."—*John Milton.*

"How bright the living Word shines when compared with human wisdom."—*Alexander MacMillan.*

"All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths of the Holy Scriptures."—*Sir John Herschel.*

"The Bible has God for its Author; truth without any mixture of error, for its substance; and the salvation of man for its end."—*Locke.*

"There are people who think the Bible is an old-fashioned book; as a matter of fact, it is more modern than the morning newspaper."—*Outlook.*

"In regard to the great Book, I have only this to say: it is the best gift which God has given to man."—*Abraham Lincoln.*

"I have said and always will say that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."—*Thomas Jefferson.*

"What is sacred Scripture but a kind of epistle of God Almighty to His creature?"—*Pope Gregory the Great.*

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EDITORIAL COMMENT

The War to End War

VERY little is being said today of this once popular recruiting slogan. Most of us remember, however, that during the war it was the promise that an allied victory meant the end of militarism and military burdens, that spurred our people on to believe that any sacrifice that would pave the way for the abolition of war among civilized nations must be worth while.

But the period of disillusionment began very shortly after the signing of the armistice. The war did not change human nature, neither did it tend to diminish fear, hatred and greed. There is but little popular interest now in the question, "Who started the war?" for every passing year makes it more evident that nobody won the war. Slowly but surely the conviction has materialized in the mind of almost everybody that war is a most colossal calamity, utterly futile as a means of progress toward permanent peace in the settlement of national differences; and that it is a dangerous enemy of civilization and mankind. After all the agony and sacrifice, the people of all nations—victors, vanquished, or neutral—are under heavier burdens and are more discontent-

ed and worse off than they were before the storm broke in 1914. The world is poorer and home and life are both less safe and secure than before the war. This does not mean that some individuals did not make money out of war conditions, but many of them have been obliged to write off their abnormal gains as deflation progresses. It does not mean that inventive genius has not placed more conveniences within our reach during the last decade; neither does it mean that most commendable acts of patriotism, bravery, sacrifice and Christian helpfulness were not manifested among

both the soldiers in the field and the men and women who conscientiously encouraged them to press for victory, and who kept the home fires burning for millions who, alas! would never return to enjoy them. These acts of suffering patriots were not confined to the people or soldiers of any nation. "God hath made of one blood all nations," and human nature is the same the world over.

War can never end war, neither will treaties and alliances give surety of security and peace. The Scripture says: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" Jas. 4:1. Until human nature is changed, we shall have



SIR JAMES ERIC DRUMMOND

Secretary-General of the League of Nations. By his prompt action in laying appeals, especially the representations of Bulgaria and Greece, before the Council of the League, he did much to add during 1925 to the prestige of the League of Nations, not only in North America but throughout the world.

wars. Something may be done to teach men the folly and futility of war. Proper education may make war preparations more unpopular, but sinful, selfish men will never stop fighting because it is wicked to fight. And whatever is said to make war unpopular must be said before another war starts, for as soon as it starts, every one of the ten commandments will be broken without any scruples of conscience, and flagrant open sin will again be glorified as patriotism. Everything that will excite the wildest passions and unreasoning hatred of fellowmen who have the same natural tendencies as ourselves, will be used to stir the nation to the will to conquer. He knows but little who does not know that unmentionable and horrible acts of cruelty and brutality are necessary accompaniments of war, and are committed by the soldiers of all nations in time of war. The spirit of suspicion, fear and hatred has not been diminished by the World War, and, unless the spirit of Locarno, the spirit of peace and goodwill, becomes the spirit of mankind, war will finally wreck civilization.

War Memorials

THERE are comparatively few unfriendly critics of the idea of commemorating the spirit of sacrifice of those who gave their lives in service to their country. Some of them died in battle and others endured a more lingering and painful fate. God only knows the motives that urged each one on to the supreme sacrifice, and the Psalmist says that when He (the Lord) writes up His people, He will take into account where every man was born and the influences that helped to make him what he is.

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To give one's life willingly in order that others may live or that righteousness may prevail and liberty be extended, is the greatest evidence of nobility that mankind is capable of showing. War is essentially brutalizing in its effects, and not all of the many thousands of soldiers who have fallen on the field of battle have had their names recorded in "the book of life of the Lamb slain from the foundation of the world." But even though they may not come forth from their dusty beds in the first resurrection and God cannot perpetuate their characters to eternity, yet they are all surely entitled to have their names inscribed in our human records of goals reached, and on the memorials erected by loyal comrades and grateful fellow citizens. These memorials take many forms, all more or less appropriate.

When we come to consider the educational influence of war memorials and school histories upon unborn generations, it is not to be wondered that there are those who question the wisdom of making our

memorials cater too strongly to the glorification of brute force. Our school histories are also open to the criticism that they push truth into the background in the effort to inspire patriotism. One writer has rather forcefully said of certain histories that they teach "strutting nationalism" rather than real patriotism and truth. Some whose motives and patriotism are above reproach would much prefer some other form of memorial than the monster stone gun shown on our front cover page. One writer says: "The past year is memorable for a serious effort to improve our shell-shocked civilization by limiting the weapons which are too ready at hand for the passions



THE DUKE OF NORFOLK

This young man is the ranking peer of the British Empire. Bernard Marmaduke Fitzalan Howard is only seventeen years old, but holds one of the oldest titles in England, going back more than 500 years. He represents the historic Howard family, is a staunch Roman Catholic, and is hereditary Earl Marshal of England. He will be among the most distinguished visitors to America in 1926.

and prejudices of mankind."

The following striking paragraph is from a recent message from the Federal Council of Churches of Christ in America:

"War is the most colossal calamity and scourge of modern life. It is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system. Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer, and prepare for war no more." *The New Outlook*, Jan. 27, 1926.

These are strong words from outstanding leaders in all denominations. But it is not only the clergy that sounds a warning note. Miss Agnes Macphail, M.P., in an address in Hygeia Hall, Toronto, before the Women's International League for Peace and Freedom said: "When we are making memorials to the boys who were so brave, let us do something that won't result in more boys' being sacrificed." She states further: "The World War has discredited force as a corner stone of civilization." She eulogized Locarno as a step toward the release of mankind from the shackles of militarism, but she felt that if it is to be effective, it must be regarded more as a spirit than a treaty. "If we are to know any happiness in the days to come," said she, "let the idealism of youth go untrammelled by our prejudices."

These are lofty sentiments, and we do not question the sincerity of men and women in all nations who are endeavouring to make war unpopular. We abhor the spirit of war; but until human nature is entirely changed and men everywhere become new creatures in Christ Jesus, we have no hope that war will be successfully outlawed. There was unfolded before the vision of the prophet a dreadful picture:



ONE WAY OF SOLVING THE HOUSING SHORTAGE

In England, standardized steel five-room houses like the one in above illustration, are being erected. They may be put up in forty-four hours, and do not require any great amount of skilled labour in the erection.

"I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: . . . For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. . . . For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:19-27.

We gladly unite in prayer and labour with all who would push Armageddon as far away as possible, but we cannot escape the conviction that the prophecy of Jeremiah will be fulfilled and that war will finally destroy our civilization.



The Housing Problem

ALL over the world some progress is being made in repairing the waste of war. In France and Belgium, shell-torn land is being reclaimed, towns and factories have been rebuilt and mines reopened. The housing problem is still acute in many countries. Since the war, there has been a marked tendency to crowd into the cities, and unsettled industrial conditions have hindered the building of suitable houses to accommodate the increased urban population.

(Continued on page 30)

CIVILIZATION

Nearing the Danger Line

Is the World Still Taking Its Daily Dose of Degradation?

By VARNER J. JOHNS

CROOKED thinking has caused the ruin of every civilization." These sober words in spectacular display type were carried on a banner in the armistice-day parade of a prominent western city. Prophetic words they are, of our own civilization; for the prevailing thought of today is as crooked as Egyptian theology or Grecian philosophy, and the rot of immorality has already eaten into the very pillars of the modern temple of civilization.

A decade ago, popular opinion heralded the triumph of twentieth century morality. Now incredible though it seems, public opinion acknowledges that civilization is but a wash of guilt over rotten timber. "The temple was rotten," were the words inscribed upon the temple of civilization carried as a large float in the parade, "or else the Hun couldn't have broken it down." And even the philosophic Dr. Frank Crane is led to write: "The crime of Mr. Hight, who poisoned his wife and induced a woman to poison her husband, makes us realize how thin is the crust of our civilization."

Man has been doing "crooked" thinking ever since he let the crooked serpent in Eden beguile him into sin. But now there is a veritable *melange* of crooked things. The Bible has ever been the gauge of truth; but the modern tendency to leave the old paths only to wander into the crooked labyrinth of independent thought has led to serious results for civilization. Whether the departure be along the line of subtle "new thought" and unscriptural theology, or whether it be in the forbidden lane of impurity, the result is disastrous. If the crime and corruption, the sewer of iniquity, which is polluting the river of thought, is any criterion, then it is evident that the disaster is upon us.

There is the screen, with its daily dose of degradation. The world is apparently sliding downward at an alarming speed, "moving" Sodomward on the "movie" toboggan. Crooked thinking is translated into living pictures. And the daily portrayal of sin is recorded upon the plastic wax of human minds.

"The Morals of the Movie," is the title of a book written by Ellis Paxson Oberholtzer, who for six years was a member of the Pennsylvania State Board of Censors. After reading his scathing indictment of the screen, the unbiased verdict is, "The movie has no morals."

The Motive of the Movie

"No word of defence," says Mr. Oberholtzer, "can be uttered for the commercialization of sex in pictures, which go about night after night, from hamlet to hamlet, in the guise of entertainment for the demoralization of the population." The devil's chief rôle on the world's stage is in masquerade as an angel of light. In the "guise of entertainment" or of "education," he multiplies the victims of demoralization. And the bald fact is that people love to have it so. "The scenic or travel picture is welcomed, if at all, by only a few; the rest visibly tolerate it," continues Mr. Oberholtzer; and then he makes a statement that should bring a slight shock even to the fine sensibilities of the church members who help to fill up the seats and swell the box-office receipts of the movie palaces. "Sex is the one potently dominant idea in the minds of the men who are gambling in the public taste for nasty photographic stories. . . . The public, sated by much looking at films, night after night, must be aroused from the apathy which comes from long ago having seen all that is proper to be shown, and we have been plunged into an abysmal morass of fornication, adultery, pandering, and prostitution."

In the carnival of crime and corruption of pre-Flood days, the very imagination of the thoughts of men was only evil continually. The marriage tie was an imaginary cord in the Reno of Noah's time. The movie is the barometer of modern thought. Day and night it feeds the hungry populace with its favourite dish, and the producers know only too well how to cater to the public taste. Intoxicated as they are with the Babylonian wine, people say, "Of course some things are not right, but think of the enlightenment films." Says Mr. Oberholtzer: "The owner or distributor of such

films often comes to me with the statement that it is educational. . . . The appeal to idealism and purity of life is never hinted at. . . . The allegation about their mission is pure humbug. . . . The theatre manager keeps a place of amusement for his own gain. His lesson is mixed with a seductive love story that he may 'get it across'; he advertises it luridly that he may draw all classes to his doors in a spirit of morbid curiosity. They do not come in a frame of mind for learning. In the case of most of our sex stories in pictures, no lesson is intended. . . . A line at the end and a few scenes fifty feet in length, after we have dragged our helpless limbs for an hour and a half through the sewers of picturedom, remind us that 'the wages of sin is death.' "

The Toboggan Moves

The note of alarm is frequently sounded in the secular press at the revolutionary changes

in youthful thought and deportment. All the standards of yesterday have been broken down by the modern generation. Men may disagree as to the landing place of the modern toboggan slide, but there is universal agreement that the toboggan is on the move. Mr. Oberholtzer, as well as authorities quoted by him, arraigns the movies before the bar of morality, as the arch-criminal in the corrupting of the youth. "All the sewers of creation, I believe, have been explored lest some vileness shall escape. . . . We censors are washing the dirty linen and cleaning the Augean stables of the whole wide world. The 'most important' among the 'deteriorating and destructive factors' as causes of 'minor and grave misdemeanors' coming under the notice of Dr. MacMillan—who, as superintendent of the child study department of the Chicago school system, has had an experience covering some 15,000 cases annually



A group of distinguished visitors to London at the time of the signing of the Locarno Pact. Included in the group are Mr. Baldwin, Dr. Luther, Mrs. Austen Chamberlain, M. Briand, M. Vandervelde, Lady Birkenhead, Duchess of Sutherland, Mrs. Baldwin, Count Skrzynski, Herr Stresseman, Count Scialoja, Dr. Benes, Sir Austen Chamberlain and Winston Churchill.



SIR AUSTEN CHAMBERLAIN, K.G., LOOKS PLEASSED

The picture was taken just after the signing of the Locarno Pact. It is said that his crisp question to the delegates at Locarno, "Gentlemen, do you really want an agreement, or do you want to talk yourselves into another war?" had a sobering effect on the delegates, and contributed much to the success of the council.

for a long term of years—is the moving picture. 'I could trace case after case,' he says, 'directly to the habitual frequenting of these questionable picture shows.' 'I do not think, I know,' says Warden McKenty of the Eastern Penitentiary of Pennsylvania, 'that criminals are made in the picture houses. I study the cases of those who come to me. I ask the men how they were started on the paths which brought them to me, and they say through the moving picture.'

Unless we are living in a fool's paradise, an enchanted isle of unreality, such a message from such authorities will awaken us to realize

that civilization is indeed on the toboggan, as well as the youthful generation, and that the toboggan is perilously near the jumping-off place. In the *Literary Digest* of January 31, 1925, is an article which starts with the words, "Vice pays—on the screen; virtue often doesn't make expenses. This summarizes the verdict of movie-theatre owners." Another comment in the *Digest* of November 29, 1924, is headed, "Why Vicious Movies Pay Best." Cold figures are then given to prove that the clean pictures with the tame titles have invariably been a heavy financial loss to the producers, while the pictures which play up the triangle theme have had record crowds and gratifying financial success. The public demands a film which satiates its taste, and the taste of the public is for the unclean.

Is the World Going the Way of Babylon?

Is the world, then, following the crimson pathway long ago worn smooth by the inhabitants of Egypt and Babylon and Rome? If so, the end of civilization itself must be in sight, for there is no new civilization that can replace the rotten timbers with the sturdy oak of morality. Sober words, many of them accompanied with the note of despair, come from the lips of sober men and

women, as they see the certain approach of world disaster. It would be well in this connection to quote from an editorial by Gene Stratton-Porter in a recent issue of a popular magazine. Had Mrs. Porter been forewarned of her tragic death, she could hardly have written words more worthy to be remembered. "During the past six months my mail has been filled with letters from fathers and mothers all over the country demanding frantically to know what they are going to do to save their children. One sickening story after another fills my mail, or is poured into my ears, and a demand put that I do something about it.

Very few of the writers of the letters that come to me stop to realize that I have been crying like John in the wilderness, for the past three years, since I began my editorial work, crying to fathers and mothers that they were taking the wrong path, that they were eating sour grapes and their children's teeth would be set on edge. . . . But the letters I am receiving today, the accounts that are being carried to me by preachers and college professors and the people who are coming in contact with our young folks, will bear me out in the statement that in all God's world there never has been a bunch of youngsters in such absolute and appalling peril as confronts the young people today. And if something is not done and done quickly, right now in the year of our Lord 1925, we are going to experience the same fate that came to the people of Babylon."—*McCall's Magazine*.

"As it was in the days of Noah," comes ringing down through the centuries the divine prediction, "so shall it be also in the days of the Son of man." Unless the sting of the enemy has deadened our sensibilities, unless through beholding sin we have become calloused to its malignant power, we will recognize in the tendencies of our times the parallel to the days before the flood. The modern world is reckless in its disregard of the laws of God. Death and destruction are not arbitrary acts of God, but the product of iniquity. The Eternal One did not, like an earthly dictator, decree the devastation of the flood. The antediluvian world broke the chain of mercy and plunged into the abyss. So the golden chain of God's love has in this our day been filed to the breaking point by the deadly instrument of sin.

The Church on the Toboggan

Even now, for the salvation of the world, the call to repentance should be heralded from the housetops. Are the watchmen on the walls of Zion sounding the trumpet of alarm?

Rather they are injecting an opiate of worthless words into the minds of men. The church in days gone by has been a bulwark of safety against the flood of worldliness. But careless watchmen have left the gates unbarred and the flood has rushed through the sacred portals. The standards of truth and morality have been trailed in the mire of error and worldliness.

Will the railing mockery of the man of the world find an echo in the cloisters of the church? It would be no exaggeration to answer that the church itself, the so-called church, is on the toboggan with the world and is perilously near the precipice. "Lovers of pleasures more than lovers of God" is one of the vivid descriptive phrases used by the Apostle Paul in picturing the conditions of the last days. "Having a form of godliness, but



OXFORD'S NEW BISHOP

Ceremonies in connection with the induction of Dr. T. B. Strong, former Bishop of Ripon, into his new office as Bishop of Oxford.

denying the power thereof" is another label which the apostle places upon the church of "the last days." The world is following in the footsteps of Babylon and Rome. The church is tripping merrily by his side. No wonder Gene Stratton-Porter saw the Babylonian chasm of ruin just ahead.

The wages of "crooked thought" is death. The plague of sin has poisoned the whole world. The death pangs of civilization are already felt. A remedy? Yes, the gospel antidote for sin has lost none of its healing power. But men turn to the worthless drugs of Christian Science, or Spiritualism, or evolutionism and reject the words of the Great Physician. There is but one hope for a diseased world. Christ Himself must return, remove the cancer of sin, and bring in everlasting righteousness. When Jesus comes, sin and sinners will be destroyed. Then the redeemed will be raised

from their dusty beds to glory and immortality, righteousness will cover the earth, and Christian civilization endure forever.

The Friend Who Just "Stands By"

WHEN trouble comes your soul to try,
You love the friend who just "stands by."
Perhaps there's nothing he can do—
The thing is strictly up to you,
For there are troubles all your own,
And paths the soul must tread alone,
Times when love cannot smooth the road,
Nor friendship lift the heavy load.

But to feel you have a friend
Who will "stand by" until the end,
Whose sympathy through all endures,
Whose warm handclasp is always yours—
It helps, some way, to pull through,
Although there's nothing he can do,
And so with fervent heart you cry,
"God bless the friend who just 'stands by!'"

—Selected



Picturesque scenery along the motor road through Yoho National Park. The photograph shows Mts. Vanguard, Cathedral and Stephen, with Lake Wapta in the distance. The C. P. R. now runs under Mt. Cathedral through the famous spiral tunnel, and the old roadbed is being utilized as a part of the motor road.

Is the Soul of Man Immortal?

By EDWARD A. CURDY, PH.D.

IS man going down into extinction and the blank of everlasting silence, or is there a life beyond the grave? There is enough in the riddle of this world to show us that there *may* be a life to come; there is nothing to make it certain that there *will* be one. All that reason, wisdom, religion—apart from revelation—has to show us, is worse than darkness. It gives us hope and then leaves our minds in suspense. A moralist plaintively says: "We know what the greatest and wisest have had to say in favour of an immortality; and we know how, after eagerly devouring all their arguments, our hearts have sunk back in cold disappointment, and to every proof as we read, our lips have replied mournfully, '*That will not stand.*'" Indeed, let us glance at the proofs which have been given in favour of man's immortality.

An Irrepressible Longing in Our Hearts

"We *wish* for immortality. The thought of annihilation is horrible. It is not likely that God would have given all men such a feeling, if He had not meant to gratify it. Every natural longing has its natural satisfaction. If we thirst, God has created liquids to satisfy thirst. If we thirst for life, it is likely that there is an eternal life to satisfy that craving." We have here just a presumption, nothing higher than a likelihood. And in weary and unloving moments, when the desire of life is not strong, there is not even a likelihood left.

Corroborating this feeling, we have the traditions of universal belief, we are told. "There is not a nation, perhaps, which does not in some form or other hold that there is a country beyond the grave. Now that which all men everywhere and in every age have held, it is impossible to treat contemptuously. How came it to be held by all if only a delusion?" We have here another probability. The universal voice of mankind is something sacred, but it is not infallible. It was the universal belief once that the earth was stationary. You cannot build safely upon the traditions of universal beliefs.

Reason Cannot Prove Man to be Immortal

Socrates, who had thought and taught long on the subject, said when about to drink the fatal hemlock, "I am going out of the world

and you are to continue in it; which of us has the better part is a secret to every one but God." Cicero, after recounting the various opinions of philosophers on this subject, levels thus all their systems to the ground: "Which of these is true, God alone knows; and which is the most probable, is a very great question." Seneca, reviewing the arguments of the ancients on this subject, says, "Immortality, however desirable was rather promised than proved by these great men."

He who alone has knowledge of the unseen world, must resolve the doubts, dispel the mysteries and explain the queries which cluster about this problem. Of this, all Christians are well assured.

But among those who believe in the authority of the Bible some hold that man has, inherent in his own nature, an undying principle, an "immortal soul," which is conscious in that condition known as death, or while the body is in the grave. It must live in constant happiness or misery through all eternity. Others say that man possesses no such principle by nature as an immortal soul; that the dead are not conscious, and that future eternal life depends on Christ alone; that it is His gift to those who believe, and that the wicked shall be annihilated. They therefore put the emphasis on the coming of Christ and the resurrection of the dead.

Who is right? Let us examine the subject in a spirit of charity.

There is no infallibility in man; if so, none in us. *We* may err in our studies: that one thought is enough to keep a man humble. Two kinds of temper are contrary to this spirit. The first is a disputing, a captious temper. Disagreement is refreshing when two men lovingly desire to compare their views to find out truth. Religious controversy generally does only harm. It destroys the humble enquiry after truth: it throws all the energies into an attempt to prove ourselves right. On the other hand, we must avoid the hopeless spirit of Pilate, who thought that no one could ever come to the knowledge of truth, and who sneeringly asked, "What is truth?" David says, "The meek will He (God) guide in judgment. . . ."

A bit of history will not be superfluous here. To the pagan Greek, the idea of a resurrection



This is Lake O'Hara, and far removed it is from Erin. An Emerald Lake suspended in the clouds seven thousand feet above the sea in the Canadian Rockies, it looks as though it may have been left undisturbed for countless generations, but close by, the Canadian Pacific has established a bungalow camp to which the tired city folk go for relaxation, recreation and, per chance, for the wily trout which seem to thrive and wax valiant in these cool, clear waters.

of the dead was not merely novel; it was unwelcome. It was opposed to current Greek conceptions about the nature of man and the condition and destiny of the dead. To an ordinary Greek, it seemed a materialistic way of stating the very shadowy possibilities of a future existence which alone presented themselves to his mind. The doctrine of the resurrection lay altogether beyond the frontier of customary Greek habit of thinking. When Paul began to preach the resurrection at Athens, he could hardly make himself understood. His hearers missed his true meaning so entirely as to suppose that the word by which he expressed it (*anastasis*) was the name of a

new deity. "He seemeth to be a setter forth of strange gods," they said, "because he preached unto them Jesus and the resurrection."

Heathen Groping in Darkness

The belief in the immortality of the soul was born of an intense desire to solve the greatest problems of the present life. The poor heathens were groping in the dark. They had enough of the moral law written on their hearts to dimly differentiate between right and wrong. With the author of *Ecclesiastes*, they recognized that "There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous." Eccl. 8:14. They could not bring their minds to the conclusion that it is indifferent to be good or bad. They had a deeply rooted conviction that somehow, in some way, the supreme Ruler of the earth would do justice to His creatures. How? Where? When? Those were the burning questions they were endeavouring to answer.

And those men of old had a heart as well as we of this day and generation. For them, as for us, death was a tyrannical enemy, bringing desolation, sorrow and tears. They were deprived of the light we enjoy. In the presence

of death, their senses were telling them that all was now over, with the dear one they had loved. But they hoped against hope. Their hearts refused to accept the testimony of their senses. They simply could not believe that death is the last word of human existence. Before the grave of the being you have loved best in the world, you have in your mind the problem of an everlasting separation or everlasting reunion. You cannot solve it with your mind. But you love, you weep, you pray, you hope: you trust your heart and your tears and your God.

Deprived of a special revelation from God, the heathen at first tried to find comfort in the

hypothesis we now call metempsychosis—the transmigration of souls, their return to the Great Spirit, their entrance into the brain of an elephant, etc. They believed that those who had been good would enjoy, after death, a higher form of life in a happier condition. The wicked had to live in a lower condition.

Then men outlived that rough creed. They tried to explain the problems of life by supposing that man is made of two different elements: the body and the soul. The soul, they said, has a distinct existence of its own. It leaves the body at death and goes immediately to receive its dues. The soul being immortal by nature, the wicked suffer forever indescribable torments.

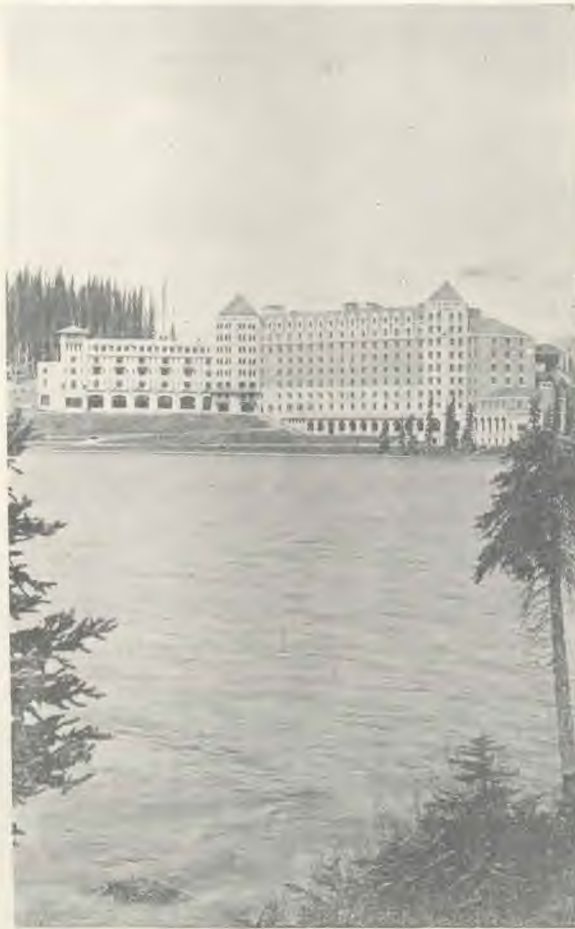
Though we do not accept the guesses and suppositions of those men, we are not prepared to make light of them.

There are two ways of meeting error. The one is that in which, in humble imitation of Christ and His apostles, we are endeavouring to show the error of the "immortality of the soul"—to discern the truth out of which the error sprung, firmly asserting the truth, forbearing threatening. At times some people deny us the Christian name, on the ground that their teaching differs from ours. But a sovereign voice comes down the ages, "Ye are my disciples if ye have love one to an-

other." And that test rules out the critics rather than those criticized.

"The majesty of truth needs other bulwarks than vulgar vituperation." Loyalty to Christ is tested more by the strength of our sympathy with truth than by the intensity of our hatred for error. Spasmodic violence of words is one thing; strength of conviction is another.

We found the study of ancient beliefs a most profitable exercise, and we have no reason to regret the time spent upon it. It has confirmed us in the belief that man has been created in the image of God, and that he fell from his high estate. It has also convinced us that man is incapable, by himself, to satisfy the highest aspirations of his mind and heart. All through the dark night of heathenism you meet men struggling to find light. Paul expressed that truth with a divine eloquence in his address to the Athenians when he said that God made all races of men from one stock, and caused them to settle on all parts of the earth's surface—fixing a time for their rise and fall, and the limits of their settlements—that they might search for God, if by any means they might feel their way to Him and find Him. And yet He is not really far from any one of us; for in Him we live and move and are. (Acts 17: 26-28.)



Courtesy C. P. R.

The opening of the restored Chateau Lake Louise, beside one of the most beautiful lakes in the world, on the evening of May 31, 1925, was a remarkable event in that the builders had accomplished a seemingly impossible feat in having such a great piece of work complete within the comparatively short time available and under exceptional conditions, which involved working 6,500 feet above sea level in the heart of the Canadian Rockies during the winter time when a temperature of sixty degrees below zero was not an exceptional experience. The restored Chateau had to be built inside a wooden shell which was heated by steam and lighted by electricity so that throughout an exceptionally cold winter the workmen were able to carry on in three shifts night and day. When this shell was removed, the great building of steel and concrete 300 feet long by 50 wide and nine stories high, with its copper roof, stood there as if created by a magician's wand, like one of the fairy palaces of the Arabian Nights.

By personal contact with heathens I know that there are still noble souls among them. They tell us beseechingly at this very hour what they were telling once to another representative of Christianity, "Come over and help us."

Christ Triumphed over Death and the Grave

Because of our contact with heathenism, its creeds, its longings, our Bible is more precious to us than ever. Its teachings give us comfort and rest and thanksgivings. According to the old Book, there is a hereafter *because Christ rose from the dead*. That is the *sign* given to us.

How do I know that Christ rose from the dead? Is it because I find the fact well authenticated? Not altogether. Many of my brethren have never examined the evidences of the resurrection; some are incapable of that exercise. They know nothing about the laws of evidence; they have had no experience in balancing the value of testimony; and yet they have received into their very souls the resurrec-

tion of their Redeemer; and they look forward to their own rising from the grave with a trust as firm as if they had put their hands into His wounds. Why? Because the saving truth of Christianity does not rest on a hearsay; it belongs to the sphere of experimental science. I may accept the testimony of history, that Christ rose from the dead, yet not be nearer heaven. Faith is needed. And faith, according to the Bible, is a state of soul in which the things of God become glorious realities. Trust in the risen Saviour is the belief which saved my soul. I have risen out of the darkness of doubt and I am rejoicing in the brightness of a day in which God is light. The resurrection begun makes the resurrection credible.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . Therefore, my beloved brethren, be ye stedfast." 1 Cor. 15: 54-58.

Immortality is the gift of God. We lay hold upon it by faith in Christ.

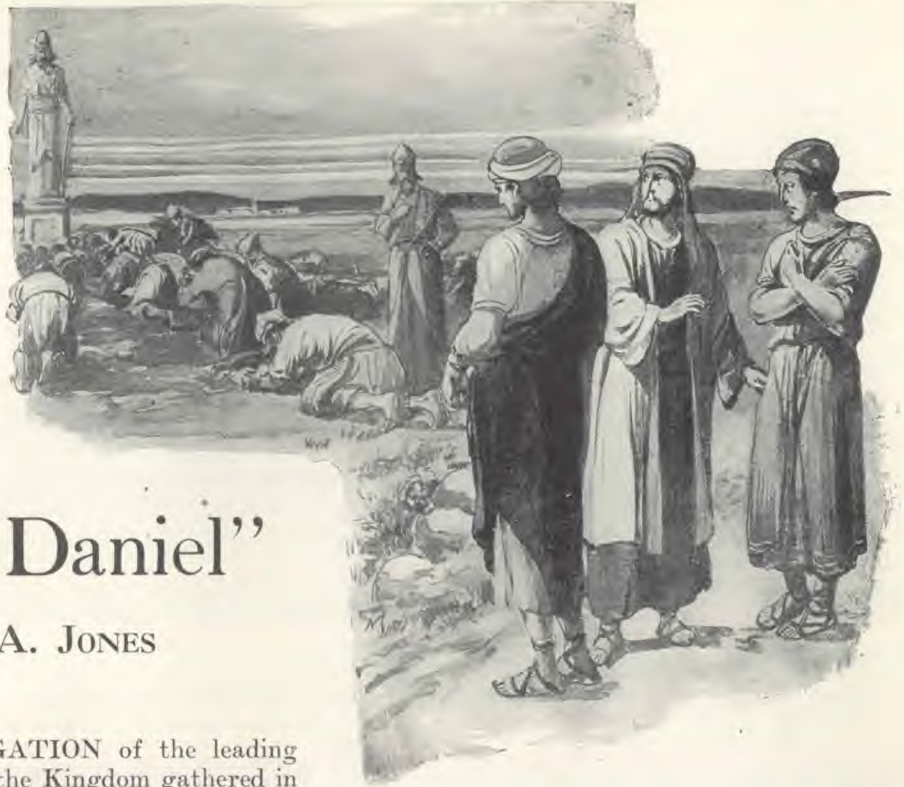
Oshawa, Ontario.



ONE OF NEW BRUNSWICK'S IDEAS OF A WAR MEMORIAL

War Memorial Building of the University of New Brunswick, dedicated at Fredericton on May 19, 1925, in honour of the thirty-seven graduates of the institution who gave up their lives in the World War.

"The foundation of the highest education is religious principle. Faith had been developed in childhood; and when these youth had to act for themselves, they depended upon God for strength and efficiency in their labours."



“That Daniel”

By E. A. JONES

A DELEGATION of the leading men of the Kingdom gathered in before the august personage of the King. The spokesman delivered himself of this message: “That Daniel whom Nebuchadnezzar brought along among the captives from Judah, has no regard for you, nor has he any respect for the laws of the kingdom,” and paused with a look of contempt on his face.

It took place many long centuries ago, soon after the Medes and Persians had conquered Babylon, the first of world empires, in 538 B. C. But that it happened so long ago detracts nothing from the brilliancy of the scene, the grandeur of the royal palace, the rigour of the Medo-Persian legislation, or the value of its lesson.

For more than three-score years, this Daniel had been a captive. He came to Babylon as a young man; his education had been finished there, under the direction of the royal ruler, and because of his wisdom, integrity, and ability, he had been given an honourable position in the administrative offices of the empire. His hair had grown white in the service, and his form was slightly bent beneath the weight of the years.

Daniel is retained as Prime Minister in Medo-Persia

Then came the siege by Cyrus, the overthrow of the Babylonian rule, and the ascendancy of a new ruler. Still Daniel maintained his ex-

alted position in the new kingdom, and was even further promoted “above the presidents and princes, because an excellent spirit was in him; and the King thought to set him over the whole realm.” It seems that Daniel was made the first of three presidents, and that they were to render their reports and accounts to him for his “O. K.” Perhaps that is what started the difficulty, with some other contributing factors. It seems that his subordinates were not only jealous of Daniel’s political preferment, but they also resented the fact that in his private devotions he stubbornly practised a different religious faith from theirs.

At any rate, these men gathered themselves and their wits together, and decided that he must be unseated. So one called for an audit of his accounts, and a counting of the cash. Daniel submitted, and his enemies audited his books. Not a false entry was found.

Then another meeting of the indignants was called, and one of them, more sagacious than the others, suggested that a trap be laid for him in the field of religion. He said, “It is no use for us to search for material dishonesty or for moral deviation, but we can get him on some religious grounds, because he will not change either his faith or his manner of worship. Let us therefore persuade His Most Honourable Majesty, Darius, to decree that



Port au Prince, the capital and largest city of Haiti, the "Black Republic." Haiti was discovered by Columbus on his first voyage, and for two hundred years was a Spanish possession. In 1697 it was ceded to France. Later, negro slaves were introduced from Africa. In 1806 the negroes, defying Napoleon, obtained their independence and founded a republic, which, with the exception of a temporary kingdom, it has since remained. Haiti is one of the most thickly populated countries of the Americas. (Canadian Pacific Cruise Photographer).



Delhi! Today. (Canadian



Packing Apples in the Annapolis Valley, N. S. Although the apple is not native to Nova Scotia, having been introduced there by the French in the days of early settlement, very fine "native" apples have been developed there and a market is found in England and the United States for all that can be produced. Unfortunately, the younger generation has drifted to the cities, with the result that the Government and the Canadian Pacific Railway are co-operating on a scheme for the recolonization of the southern end of the peninsula.



A NATIVE SON
Moose photographed at Wainwright
Intelligence Service



ific Cruise Photographer).



This will be recognized as the Panama Canal, whether you have been there or not. The completion of this great commercial waterway, vying in importance with the Suez Canal, is one of the most marvelous engineering feats of modern science. By it trade routes are being changed. Wheat from Western Canada now finds its way via Vancouver and the Panama Canal, to the world's markets. (Photograph Canadian Pacific Cruise Photographer).



Looking down from the clouds on one of the "Lakes in the Clouds", Lake Louise. "Just a lake, you say, hemmed in by mountains—rather tiresome after a while. Not so! Lake Louise is always changing, from hour to hour, her moods, her colouring and her spirit. When the blush of dawn, striking the surrounding peaks, reflects its glory in the glacial water, when the morning sun beats down upon a rippling sky-blue surface, when a cloud overhead makes her frown with grey displeasure, when the later day sees her resting, relaxed and motionless and green or laying aside her coloured draperies so that one gazes through crystal waters to the depths below, Lake Louise is lovely, nor could a person tire of her whims."



OF ALBERTA
by the National Resources In-
of Canada.

all prayer must be made to him for one month. I think we will have him fast."

It was passed. Fawningly and successfully they waited upon Darius with flattery, carefully concealing their real designs.

If this were the only time that smooth-tongued politicians deceived a law-maker or legislature into making a law, ostensibly good, but actually a law of persecution, this little story would never have been written for the CANADIAN WATCHMAN. But the history of the past is full of such incidents. Modern history is not without foreboding tendencies, and many do not seem to look ahead to the outcome of the measures enacted.

**Render unto Caesar the Things that are Caesar's
and Unto God the Things that are God's**

This law proposed in old Medo-Persia for the purpose of entrapping Daniel, was one which touched a religious practice. It was prohibitory—with a severe penalty. The result was that one of the most sincere men who ever lived was persecuted. The state had stepped over the bounds of its jurisdiction, which are confined by the Bible to matters of civil kind—religious matters are otherwise provided for. The jurisdiction of the State has never been enlarged to include religious affairs, consequently when any legislative body, under any pretext whatsoever, steps out of bounds and passes measures interfering with the religious practice of its people, the result will be persecution—mild or severe according to the power of the law—on those who may have strong conscientious convictions. Let the State attend to its affairs, and the Church fulfil her commission to "preach the Gospel," and evil results may be avoided.

Daniel was "tipped off." He knew what was going on. As soon as the decree was signed and the imperial seal affixed, he knew it. The expression of peace on his countenance was not erased by the knowledge, but perhaps the steel-gray eyes may have hardened a bit in determination not to compromise his faith.

Daniel in Deep Meditation

"It is not the first time I have been in a hard place," he reflected. "I recall well when, in earlier years, I, and my companions too, were sorely tested on a matter of temperance. Then later on I had to carry a message to the King of Babylon, an all-powerful monarch, that in a few years his empire would be overthrown. Naturally, he was displeased. I can see the cloud of that frown even yet. But

now, only some sixty odd years from that day, His Majesty, Darius the Mede, is my political master on the great throne.

"No knowledge I acquired in the Babylonian lecture hall told me it was to be so. No wisdom derived from experience in diplomacy led me to see the change, for it was far above and beyond any human mind or vision. The Most High Himself took me into his audience chamber in a dream, and there He unfolded to me the fall of Babylon. It came to pass, so He was faithful. Shall I fail Him now? There are two other world empires to come in after years. Will He fail then? O no, I believe in Him."

And the sun, the great time-keeper, cast its shadow indicating that time for prayer had arrived. Daniel's meditations ceased. He went to the window which faced toward Jerusalem and there he knelt and prayed—just as he had done yesterday. Nor was his prayer all for himself, but he gave thanks and praised God.

His watching enemies saw him, and heard him. Cruel cunning lighted their eyes, and before his "Amen" was reached, some were on the way to the King, and upon being ushered in, contemptuously recited to Darius the story of "that Daniel."

God Delivered Daniel the Prophet

Did Daniel lose? Not "that Daniel" who was "Daniel the Prophet." Darius lost his patience with his higher servants, and a little of his self-respect vanished when he saw how he had been duped, and how because of it, a faithful servant of the kingdom would be obliged to suffer. The light of only one more sun rose on the conspirators, and then they were no more, for the fate they planned for "that Daniel" was theirs. But Daniel won a signal victory, and in a few years following, the Great Universal Monarch honoured him with other revelations of future events.

Since God is not a changeable God, and since like conditions are sure to produce like results, let the tried Christian, under perplexing circumstances, maintain his integrity to God in matters of the conscience, and share in Daniel's victory. The God Who enabled Daniel to stand true to principle still reigns in His heavens, and He is a very present help in trouble to all who trust in Him. If we are compelled to choose, "We ought to obey God rather than Men." "Him that cometh to Me I will in no wise cast out." John 6:37.

Hamilton, Ontario.

THE SABBATH

Origin and Early History

By H. F. DEATH

THE weekly cycle is no human invention. Nor is it identified by manifest physical laws, like the day, the month, and the season, which are measured by distinct natural signs associated with the sun, the moon and the face of Nature respectively. It is to Holy Writ that we must turn for the origin of the weekly division of time. There we find it divinely established from the beginning. After six days of specified creative work, outlined in the opening chapter of the Bible we read:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

God's blessed and sanctified rest day, therefore, marks the conclusion of the first week of time. It will be noticed that He blessed and sanctified the day after "He had rested from all His work," thus laying the foundation of a permanent, regularly-recurring weekly rest day for man. Mark 2:27, 28. That God intended the Sabbath to be perpetually recognized needs no more argument than that He designed its twin institution of marriage to be a permanent establishment. (Gen. 2:21-24; Mark 10:6-8.)

The Patriarchal Age

Following the account of the beginning of the human race in the first two chapters of Genesis, a sad story of degeneration is opened in the third chapter. And it is easy to trace in subsequent chapters how, in this departure from original purity, mankind was led into a general and increasing neglect of the worship of the Creator. This apostasy would necessarily involve a corresponding indifference to that sacred memorial of God's creative power—the sanctified seventh day. There were, however, those of the godly line of Seth who remained loyal to the Lord of heaven and earth. Of such was Noah, the preacher of righteousness, who was chosen to give the message of warning and reformation when the corruption of the world had reached the limit of divine endurance. He and his family were saved from

the devastating flood that swept his wicked scoffing contemporaries to destruction. After the flood God's plan of regeneration went forward through the righteous seed of Shem, of whom came the patriarchs, Abraham, Isaac and Jacob. Each in his generation, these faithful men, though by no means perfect, preserved the knowledge and worship of the true God, so inseparably associated with the Sabbath institution. From Jacob, the divine scheme of regeneration expanded to that patriarch's family of twelve sons, who became the progenitors of a powerful nation. The divine purpose, however, was sadly hindered by the native perversity of the chosen human instruments; so that God was constrained to subject them to long and painful processes of discipline, in order that through them His purpose might ultimately be achieved. One can therefore understand that the Sabbath suffered neglect through the waywardness and wickedness of Israel. When the process of divine chastisement reached a climax, and Israel cried to God in their distress, Jehovah, according to His gracious purpose, delivered His people from the thralldom of Egypt, that they might be free to serve Him. Thus the nation was born through whom God designed to perpetuate and make known to mankind the knowledge of His will. (Ex. 12:51.)

The Mosaic Age

Then came the wilderness experience and the much needed revival of the worship of Jehovah. At the outset of this revival the Sabbath institution was strongly reaffirmed and severe penalties were attached to its profanation. (Ex. 16:16-31.) Reared amidst spiritual darkness, those Israelites who came out of Egypt must have had a very limited sense of their obligations to God. To some extent, the knowledge of His laws had no doubt been preserved from generation to generation, but the practice of them must have largely, if not altogether, ceased. In order, therefore, that a due sense of sin, grown dull by lifelong contact with heathenism, might be restored to their hearts, God's holy law was thundered from Sinai's mountain and emphasized with sights and sounds awful and awe-inspiring. In the

bosom of that law the Sabbath commandment was enshrined.

The very first word of the fourth precept suggests at once a long standing, if much neglected, obligation:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

It will be seen that the commandment is just as much a law of work as a law of rest. There can be no true rest apart from faithful work. And there can be no truly effective labour that has not been prepared for by adequate rest. The reason which follows the command makes clear the origin and nature of the institution. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Thus the mind of the Israelite was taken right back to the beginning, when God worked creatively for the first six days of time and rested on the seventh.

How did He make this wonderful world in six days? How did He rest on the seventh? We do not know. We cannot know. Both of these divine acts are incomprehensible to the finite mind of man. But this fact need not prevent man from entering, through Christ, into a practical, spiritual understanding with his Maker, both in toil and in rest.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." "For we which have believed do enter into rest." Heb. 11:3; 4:8.

Nor does the un-

questioning acceptance of the simple, sublime facts in Holy Writ regarding the creation make so great a demand on human apprehension as the speculative theories of evolution; and they afford a far more solid and substantial foothold for faith than the proverbial mud in which the evolutionist leaves us to flounder in despair.

A redemptive as well as a creative reason was given to God's ancient people for the obligation of Sabbath observance. Created for His glory, man fell short through transgression. Hence the redeeming mercy of God alone could save the race from the misery and degradation of sin. This fundamental fact was graphically and gloriously illustrated by God's miraculous and mighty redemption of His people from the sore slavery of Egypt. "Remember," said He, "that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15.

Israel under the Kings

After Israel had settled in Canaan, their faith in God and in His appointed leaders suffered a sad lapse. That they might be like other nations they demanded a king to reign over them. Through their kings they were led deeper into sin and irreligion. Instead of being the spiritual light of the world, as God intended they should be, and so leading the surrounding nations into a knowledge of the true God, they became corrupted by contact with those very peoples. Even in the days of King Solomon the wise, pride and sensuality, love of pleasure and



PAUL BONCOUR

Eminent French statesman, who is a representative of his country on the Council of the League of Nations. He is in strong accord with Premier Briand's foreign policy.



EVACUATION OF COLOGNE

One of the first happy and practical effects of the Locarno treaties was the withdrawal of British soldiers of the army of occupation from the Cologne area. The photograph shows a detachment marching through the snow-covered streets of Cologne on the way to the station.

amusement, and an ostentatious display of wealth, appear to have been the prevailing characteristics of the chosen race. "Gold, and silver, ivory, and apes, and peacocks" (1 Kings 10:22) claimed far more of their interest than spiritual growth and missionary activity. This spirit of pride and national aggrandizement seems to have reached its height when Hezekiah proudly and foolishly displayed his treasures to the Babylonian ambassadors, and so missed the great spiritual opportunity of his providentially lengthened life—the opportunity of witnessing to the sovereign power and saving mercy of Israel's God. (2 Kings 20.)

The Conclusion

This persistent declension on the part of Israel was invariably associated with a perversion or violation of the Sabbath. At one time they would cling tenaciously to a merely

rigid outward observance of the day, to the utter neglect of all the vital principles of godliness. (Isa. 1.) At other times they would fall into a lamentable looseness in regard to the sacred institution. (Isa. 56:1, 2; 58:13, 14; Ezek. 22:8, 26; 23:38; Neh. 9:14, 26; 10:31; 13:15-21.) That the perversion and violation of the letter and the spirit of the Sabbath was a prominent feature of Israel's apostasy, and a prolific cause of the repeated judgments that fell upon them, the sacred records make abundantly clear.

"Now all these things happened unto them for examples; and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10:11.

Hence we conclude that a well-balanced and truly spiritual observance of God's blessed rest day tends in all ages to safeguard His people from error and apostasy, and becomes to them a means of grace and blessing which can hardly be over estimated. (Isa. 58:13, 14.)

The Inspiration of the Scriptures

Scientifically Demonstrated

By IVAN PANIN

SOME twenty years ago, when materialistic atheism had for its apostles men such as Bradlaugh in England, Ingersoll in America, and Syme in Melbourne, attacks upon the authenticity of the Scriptures were calculated to do but little harm, because it was known that the lecturers were opponents of the Bible, and those who listened were to that extent armed to meet the assaults made. Since then we have witnessed what is practically the downfall of materialistic atheism, but in its place we have seen the growth of something more subtle and infinitely more dangerous. We have seen develop under the guise of "higher criticism" spiritualistic scepticism, where gentlemen, wearing the garb of Christian ministers, in Christian pulpits, as "angels of light," attack the inspiration of the Scriptures. One will tell us that the first chapters of Genesis were not inspired, but were borrowed by the Hebrews from the Egyptians; another will tell us that the records of the history of Israel were made up from the Israelitish war records; another, that the Psalms were simply uninspired Hebrew songs; another attacks the authenticity of the book of Daniel, and still another discredits the books of Jonah and Isaiah. Instead of materialistic atheists attacking the Scriptures, we have ministers of religion teaching that very much of the Bible is not true, and forms no part of inspiration. The result is that where materialistic atheists used to make converts to unbelief amongst those who had never been within the pale of Christianity, we now have ministers of religion sowing the seeds of doubt and scepticism amongst the young and old in the very church itself. The following letter is reprinted in the hope that its dissemination will, to some extent, lessen the tide of scepticism which is permeating so many of the followers of Christ in this present day:—

"In the *Sun* [New York] Mr. W. R. Laughlin calls for a 'champion of orthodoxy' to 'step into the arena of the *Sun*,' and give him some 'facts.' Here are some facts:—

"1. The first 17 verses of the New Testament contain the genealogy of Jesus Christ. The genealogy consists of two parts. Verses

1-11 contain the genealogy from Abraham, the father of the Jewish people, to the Captivity, when the Jews ceased to be an independent people. Verses 12-17 contain the genealogy from the Captivity to Christ. Let us examine the first part of this genealogy.

"Its vocabulary has 49 words, or 7 sevens, of which 42, or 6 sevens, are nouns; and 7 are not nouns. Of the 42 nouns, 35—or 5 sevens—are proper names, and 7 are common nouns. Of the 35 proper names, 28—or 4 sevens—are male ancestors of Jesus, and seven are not.

"The 49 words of the vocabulary are distributed alphabetically thus: Words under the first five letters of the Greek alphabet are 21 in number, or 3 sevens; under the second five letters, 14, or 2 sevens; under the next eleven letters, also 14, or 2 sevens. Again: These words have 266 letters, or 38 sevens; and these also are distributed alphabetically, not at random, but by sevens; thus words under the first three letters have 84 letters, or 12 sevens; under the fourth letter, 7; under the fifth and sixth, 21, or 3 sevens; under the eighth, 70, or 10 sevens; under the tenth, eleventh, and twelfth, 21, or 3 sevens; under the thirteenth, 7; under the fifteenth to the twenty-first, 49, or 7 sevens; under the twenty-second, 7. It is thus clear that this part of the genealogy is constructed on an elaborate design of sevens.

"Let us now turn to the genealogy as a whole. I will not weary your readers with recounting all the numerical phenomena displayed therein. Pages alone would exhaust them. I will point out only one feature. The Greeks had no figures, but used instead the letters of their alphabet. Their first letter stood for 1; their second for 2, etc. Every Greek word is thus an arithmetical sum obtained by adding the values of its letters. The vocabulary of the entire genealogy contains 72 words. If we write its numeric value against each of these 72 words, and add them, we obtain for their sum, 42,364, or 6,052 sevens; and these 6,052 sevens are distributed alphabetically, not at random, but by sevens.

"It is thus clear that not only are the first eleven verses of this genealogy constructed on an elaborate design of sevens, but the entire

genealogy is also thus constructed. One other feature: The 72 vocabulary words of this genealogy occur in 90 forms. If we add the numeric value of these 90 forms we get 54,075, or 7,725 sevens, with corresponding distribution into 7 alphabetical groups of sevens.

"Let Mr. Laughlin sit down and try to write some 300 words intelligently like this genealogy, and reproduce some numeric phenomena of equal or like design.

"2. The passage which follows this genealogy, verses 18-25 of chapter 1, tells of the birth of Jesus Christ. It contains 161 words, 23 sevens. Its vocabulary has 77 words, or 11 sevens; and these 77 words occur in 105 forms, 15 sevens. Joseph is here addressed by the angel. Accordingly, of the 77 words, the angel uses 28, or 4 sevens; he does not use 49, or 7 sevens. Of the 105 forms the angel uses 35, or 5 sevens; he does not use 70, or 10 sevens. Alphabetically the 77 words of the vocabulary are distributed by sevens; the 105 forms are distributed by sevens; the 161 occurrences are distributed by sevens.

"The sum of the 77 numeric values of the vocabulary is 52,605, or 7,515 sevens; the sum of the numeric values of the 105 forms is 65,429, or 9,347 sevens, with corresponding alphabetical groups of sevens in both cases.

"The fact that the angel's speech has also a scheme of sevens makes it a kind of ring within a ring, a wheel within a wheel. If Mr. Laughlin can write a similar story of about 160 words with the same or similar scheme of sevens in two months, he will do very well indeed.

"3. The second chapter of Matthew tells the story of the childhood of Jesus. It has a vocabulary of 161 words, 23 sevens, which occur in 238 forms, 34 sevens, and have 896 letters, 128 sevens, with a

numeric value of 123,529, or 17,647 sevens; while the 238 forms have 166,985, or 23,855 sevens, each item having in turn alphabetical groups of sevens, which it would be too tedious to enumerate. This chapter consists of at least four logical divisions, and each division shows individually the same phenomena found in the chapter as a whole. Thus the first six verses have a vocabulary of 56 words, 8 sevens, etc. There are some speeches here: Herod speaks, the Magi speak, the angel speaks. Their numeric phenomena are so pronounced that though they are, as it were, a dozen rings within rings, wheels within wheels, each is perfect in itself, though forming all the while only part of the rest.

"If Mr. Laughlin can write a chapter like this as naturally as Matthew writes, but containing in some 500 words so large a number of intertwined yet harmonious mathematics—if he can write a chapter like this in five years he will do very well indeed.

"4. There is not, however, a single paragraph out of the hundreds in Matthew that is not constructed on exactly the same plan.

Only with each additional paragraph the difficulty of constructing increases, not in arithmetical but in geometrical progression. For he contrives to write his paragraphs so as to develop constantly fixed numeric relations to what has gone before and what follows. Thus in his last chapter he contrives to use just seven words not used by him before. Or, again, he contrives to use just 140 words, 20 sevens, not used elsewhere in the New Testament. It is thus easy to show that Mr. Laughlin would require some hundreds of years to write a book like Matthew's. How long it took Matthew I do not know. But how he contrived to do it



HUDSON MAXIM

The aged inventor of guns and explosives is also a good cook, and the pancakes and beans which he cooks for his friends, Edison and Firestone, have also made him famous. He wears an artificial hand, having lost his left hand by an explosion during his experiments.

between A. D. 30, when Christ was crucified (and the gospel could not have been written earlier), and A. D. 70, when Jerusalem was destroyed (and his gospel could not have been written later), let any sane man explain.

"Anyhow, Matthew did it, and we thus have a miracle—an unheard of literary mathematical artist, unequalled, hardly even conceivable. This is the first 'fact' for Mr. Laughlin to contemplate for a few moments.

"A second fact is still more important; Matthew uses just 140 words, 20 sevens, found nowhere else in the New Testament. How did he know that Mark, Luke, John, James, Peter, Jude, and Paul would not use those words? Unless we assume the impossible hypothesis that he had an agreement with them to that effect, he must have had the rest of the New Testament before him when he wrote his book. *The book of Matthew, then, was written last.*

"5. It so happens, however, that the gospel of Mark shows exactly the same numeric phenomena. Thus the very same passage which Mr. S. K. Walters calls so triumphantly in the *Sun* a 'forgery,' presents among others the following phenomena: It has 175 words, or 25 sevens. Its vocabulary has 98 words, 14 sevens; of these the Lord uses in His speech, 42, or 6 sevens. In like manner, of the 175 words in these last twelve verses of Mark, the Lord uses 56, or 8 sevens. And all this, too, with the usual alphabetical distribution into groups of sevens in each case.

"And again, of the 98 words of the vocabulary, 84, or 12 sevens are used before by Mark; and 14, or 2 sevens, are used only here. Mark, then, is another miracle, another unparalleled mathematical literary genius. And as in the same manner in which it was shown that Matthew wrote last, it is also shown that Mark, too, wrote last, we have this fact established: *Matthew surely wrote after Mark, and Mark equally surely wrote after Matthew.*

"6. It happens, however, to be an additional fact that Luke's gospel contains exactly the same phenomena as those of Matthew and Mark; and so does John, and so do James and Peter, Jude and Paul. We have then no longer two great unheard-of mathematical literati, but eight of them, *and each wrote after the other.*

"7. And not only this: As Luke and Peter wrote each two books, as John wrote five, as Paul wrote fourteen, and it can in the same manner be shown that each New Testament book was written last, we have 27 books each

written last. Moreover, it can be shown in the same manner that each of 537 pages of the New Testament (in the Greek edition of Wescott and Hort) was written last. And the same can be shown to be the case with each of the paragraphs of the New Testament, of which there are at times several to the page.

"The phenomena are there, and there is no human way of explaining them. Eight men simply cannot each write last; 27 books, 537 pages, perhaps thousands of paragraphs, simply cannot each be written last. But once assume that One Mind supervised the whole, and the problem is solved as simply as an algebraic equation. But this means literal verbal inspiration of every jot and tittle of the New Testament. There remains only to be added (that by precisely the same kind of evidence the Hebrew Old Testament is proved to be equally inspired." . . .

To the foregoing letter several replies were printed in the *Sun*, but not a single answer. For there are three ways, and three ways only, in which to refute its argument: and no one has yet even attempted to do it in any of these ways:—

(1) By showing that it is possible for two books to be written each after the other; that it is possible for eight men to write each after the other seven; that it is possible for 27 books to be written each in its turn last; for some 537 pages to be written each last.

(2) By showing that the facts presented are not facts; that in the Greek the first letter does not stand for 1, the second letter for 2, the third for 3, etc.; that the additions made are not additions; that the numerics, in short, presented in the *Sun* are delusions, figments, fabrications, frauds, miserable cheats.

(3) By showing that even if the facts be true, the arithmetic faultless, and the collocation of the numerics honest, it does not follow that the mere men could not have written thus without inspiration from above.

For refuting the argument by the second method, nine noted rationalists were respectfully but publicly invited to prove that the facts were not as stated. Three University presidents, two theological professors, three divines representing different denominations, and the editor of a whilom religious, now secular, magazine, comprised the nine. They could not disprove the facts, but they have not yet withdrawn their frequent public attacks on the Bible as a book that does not tell the truth.

Do We Need Flesh Foods?

By GEORGE HENRY HEALD, M.D.

PLIMMER'S "Vitamins and the Choice of Foods," which shows convincingly the importance of a well-selected diet, containing an adequate supply of vitamins, in the prevention of certain diseases, and of the value of animal food in the prevention of pellagra, contains in the chapter, "Effect of Partial Deficiencies in the Food," a remarkable testimony to the effect that *flesh proteins are not necessary to the maintenance of health*. This testimony is all the more remarkable, for it is rather contrary to what the authors are trying to prove.

This chapter contains an enlightening comparison between the war ration of the Danish people, and the diet of the British working-class.

It may be remembered by some of our readers that Hindhede, a Danish physiologist and nutrition expert, has long been an advocate of a low protein, or practically vegetarian, diet. It will be remembered that he was led to this belief from his knowledge of the diet of the farming class in his country, and that he was led to experiment, by having various persons, including members of his family, go on an exceedingly low protein diet, consisting essentially of potato and margarine, for months at a time, without apparent loss of health in any particular. As a result of these experiments, he vigorously contested the idea advanced years ago by German physiologists, — the idea that is still cur-

rent in America and England,—that a high protein diet is necessary to health.

During the World War, the Germans, believing that "beef is life," were willing to pay high prices for all the meat they could obtain, and Hindhede, knowing that the Danish people could very well spare their meat and not suffer for it, arranged a meatless diet for them, so that practically all their meat went over the lines into Germany. Prices for meat were so high that none but the very wealthy among the Danish ate any meat. What was the result? During this period of a meatless, but carefully balanced diet, *the mortality rate in Denmark was lowered 34 per cent!* But I should let Plimmer tell it.



THE CROWN PRINCE OF SWEDEN

Gustavus Adolphus, eldest son of the King of Sweden, is shown wearing the white cap and decorations which he won for scholarship in the High School examinations, open to Royalty and common people alike. Their symbols of scholastic excellence are coveted by every boy in Sweden. Sweden is the largest of the Scandinavian countries, all of which maintained neutrality during the World War.

"The value of a diet cannot be judged by its palatability and apparent variety. The unpalatable and monotonous diet adopted in Denmark during the war is in striking contrast to a common diet of the poorer classes in this country, as shown in the following table.

"The Danish diet contained all the vitamins, and good protein was provided by the milk; meat was practically unobtainable except by the very wealthy. During the period of its consumption, the death rate fell by 34 per cent, thus demonstrating its efficiency."

"The nature of the deficiency in the British working-class diet is not the complete absence of any one vitamin, but a shortage of all of them.

"Danish War Diet	British Working-class Diet
Bread made of whole rye plus wheat bran plus 24 per cent of barley	Bread, cakes and puddings made from white wheat-flour and other prepared cereals
Barley porridge	Oatmeal porridge
Potatoes	Potatoes
Greens	Meat and vegetable stew
Milk in considerable quantities	Margarine
Butter	Corned beef, tinned salmon, etc.
	Bacon
	Kippers, bloaters, smoked haddock
	Cheese
	Milk in small amounts
	Jam, pickles, sugar, sirup, tea, coffee, cocoa
	Sago, tapioca, pea flour, etc."

The British diet, strikingly similar to what may be seen on many American tables, except for the presence of more fresh meat, consisted quite largely of canned, dried, or smoked foods, which by the process of preparation had been largely deprived of their vitamins. Plimmer adds this:

"The Danish war diet consisted entirely of natural foodstuffs. McCarrison refers to another example of a monotonous diet, which is good because it contains only natural foods. The people of the state of Hunza, in the extreme north of India, live solely on wheat, barley, maize, fruits,—especially apricots,—goat's milk, and butter; goat's flesh is eaten only on feast days. The people are unsurpassed in perfection of physique and freedom from disease in spite of the hard climate and lack of sanitation; appendicitis is unknown; they have an extraordinarily long span of life."

So much for the testimony of this book.

What, the reader may ask, did the Danish people do, when they learned that on the war ration they had lowered their mortality 34 per cent? They went right back to their old dietetic habits as soon as economic conditions permitted,—that is, as soon as they could afford it,—and their mortality rate went up again. As a race, the Danes have a markedly high rating for efficiency and economic genius; but in the matter of health preservation—well, perhaps they are on a par with the rest of us. Taste and habit govern more than a knowledge of the principles of nutrition.

But whether the Danes profited by the object lesson furnished them during the war, the lesson remains the same, and is a splendid demonstration of the truth of Hindhede's contention that the old protein standards are too high, and that it is possible for one to live healthfully on a fleshless diet. In fact, if the diet is well chosen for vitamins and other food

essentials, it will be the better for the absence of meat.

"God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth—a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigour of intellect that are not produced by a stimulating diet."

—*Counsels on Health*, pp. 114, 115.

The Story of the Rubber Raincoat

INDIA RUBBER is such a necessity today and is so commonplace, that it is hard for us to imagine how our ancestors ever got along without it. On a rainy morning when we don rain-proof coat and rubbers, we seldom think of the efforts put forth to perfect these necessities of today.

The first importation of rubber in crude form to America was in the year 1730. It was then a drug on the market, for no real use had been found for it. Little by little it crept into service, first being used in the making of varnish, blacking, etc., and a little later in the form of rubber cloth. In the year 1820 rubber shoes were found in the markets of the United States. These were made in South America by the natives, who dipped wooden lasts into the sap of the rubber trees. Each last was then hung up to dry, and when dry, was dipped again. This was repeated until twenty or thirty coats of the rubber had been added, when the last was removed, and the rubber was ready for the market. These clumsy shoes cost about four or five dollars.

American manufacturers saw a great future for this industry, so invested millions of dollars in raw material and machinery for the manufacture of rubber goods in America. But to their sorrow they found that they had not learned the secret of manufacture from the natives, for the shoes made in winter months melted in summer.

Charles Goodyear was the genius who helped them out of this difficulty. When we see or hear his name, we always think of rubber, but not many know of the trials and hardships he endured in bringing the product to its present

state of perfection. He truly believed that God had called him to solve this problem, and he put his whole life into it. In spite of debts, prison, his family, the criticism of friends, and ill health, he plodded on to success.

It was during the winter of 1835 that he made his first shoes from rubber. They looked all right, but in summer they melted to a paste. He consulted chemists, but received little help. He visited pawn-shops to secure the funds necessary to continue his experiments. Even his wife's jewelry was disposed of in his search for capital. He secured a number of patents for his product, but the results were not satisfactory. Finally he interested some men of means in his inventions, and a company was formed for the manufacture of rubber goods on Staten Island. Then the panic of 1836 came, and Mr. Goodyear found himself penniless, and was driven to beg bread for himself and family. In vain did he then try to induce friends to furnish more money for further experiments.

He was regarded as a rubber monomaniac. When asked how one might recognize Mr. Goodyear on the street, a certain person replied, "If you see a man with an India-rubber coat on, an India-rubber cap, and in his pocket an India-rubber purse, with not a cent in it, that is he."

But he was not discouraged. We find him experimenting day after day. Often at home in the evening he waited for his wife to take her bread from the oven that he might put in a batch of India-rubber for baking. We might see him boiling his product in his wife's saucepans, or baking it in the ashes, or perhaps toasting it before a hot fire. At night he took a pencil and paper to bed with him, that he might write down any ideas which came to him during the night. He worked, studied, experimented, and planned sixteen to eighteen hours each day, until finally, in the year 1844 he stumbled upon the process of perfecting India rubber by the aid of sulphur.

His success in thus reaching his aim in America, led him to Europe, where he tried to induce others to use his method. He spent six years abroad, for which he received little in return. He died in the year 1860, penniless.

While Mr. Goodyear did not have the pleasure of seeing his product widely used, yet he no doubt had the satisfaction that comes to one who has devoted his life to the work to which he felt called of God. Today we find his product in every market on the globe.

If he could awake from his sleep today and see his name on rubber goods in all parts of the world, he would be overjoyed to know that his invention is so essential to his fellow men. Goodyear and rubber are synonymous terms. And while he may have died penniless and unknown, the world has benefitted by his life of toil and sacrifice, and his name lives on.—*C. L. Paddock.*

Napoleon's Pulse

THE pulse of the great Napoleon is said to have made only fifty beats a minute. Eighty is not an unusual number. But, supposing the case of a heart that beats seventy-five times a minute, expelling ten cubic inches of blood at each "stroke"; it is apparent that the little pump delivers forty-five cubic inches in one hour, over a million cubic inches a day or (as may easily be reckoned) about 7,000 tons of vital fluid in a twelve-month. In figuring this out, the *Scientific American* calls attention to the fact that a human heart has four compartments—two auricles and two ventricles. The auricles are merely reservoirs. The energy developed by the pump is furnished by the right and left ventricles—the right one sending impure blood to the lungs and the left one forcing the pure blood into circulation. The left ventricle alone uses in a day enough energy to raise one ton ninety feet. All the blood pumped by one heart engine in one year would suffice to fill a tank sixty-one feet long, sixty-one feet wide, and sixty-one feet high. Or, if the tank were cylindrical and fifty feet in diameter, it would have to be 115 feet high in order to hold the 1,700,000 gallons pumped by a single heart in the course of a twelve-month.—*Saturday Night.*

No Use Frettin'

No use frettin' when the rain comes down,
No use grievin' when the grey clouds frown.
No use sighin' when the wind blows strong,
No use wallin' when the world's all wrong;
Only thing that a man can do
Is work and wait till the sky gets blue.

For it's how life is an' the way things are
That you've got to face if you tavel far;
An' the storms will come an' the failures too,
An' plans go wrong spite of all you do;
An' the only thing that will help you win,
Is the grit of a man and a stern set chin.

—*Edgar A. Guest.*

Seen Through Others' Eyes

Consecration

Only today is mine,
 And that I owe to Thee.
 Help me to make it Thine,
 As pure as it may be;
 Let me see something done;
 Let me see something won;
 Then at the setting sun,
 I'll give it back to Thee.

What if I cannot tell
 The cares the day may bring?
 I know that I shall dwell
 Beneath Thy sheltering wing;
 And there the load is light,
 And there the dark is bright,
 And weakness turns to might,
 And so I trust and sing.

What shall I ask today?
 Naught but Thine own sweet will.
 The windings of the way
 Lead to Thy holy hill;
 And whether here or there,
 Why should I fear or care?
 Thy heavens are everywhere,
 And they are o'er me still.

Give me Thyself today;
 I dare not walk alone.
 Speak to me by the way,
 And "all things" are my own,—
 The treasures of Thy grace,
 The secret hiding place,
 The vision of Thy face,
 The shadow of Thy throne!
 —Henry Burton.

Intellect and Morals

It is very significant to see the emphasis placed today on the intellect in regard to the various problems that affect individual and national life. Writer after writer refers to the mind in a way that indicates that if only there is right thinking among men and nations, all else will come right in human affairs.

That interesting writer who has published several books under the nom-de-plume of "A Gentleman with a Duster" says in one of his works that "all history is mental travel. . . . The one flood which bears men from change to change flows only in the human mind. . . . We make our destiny with our thinking. . . . The course of history is the course of thought."

To the same effect is the view of Mr. H. G. Wells, whose panacea for present-day ills is education. And Mr. John Galsworthy, in a recent letter to *The London Times*, speaking of the tragic picture of the world today as "a precious mess," says that "the exchange of international thought is the only possible salvation of the world."

Now, while everyone recognizes the essential need of right thinking, it is equally necessary to recognize the limitations of thought in dealing with the great issues of the world. Forty years ago the school of Huxley and Tyndall laid stress on science, and its view of the world was so logical, clear cut, and in harmony with what was then regarded as the latest results of science, that those who considered, and also felt instinctively, that scientific knowledge did not explain everything were relegated to the position of obscurantists, if not of those who were dull or dishonest. And yet the scientific position of today is substantially different from that of 1883, and even Huxley in his "Romanes Lecture" at Oxford came to realize that it is impossible to include all the facts of life within intellectual and logical limits. There are matters, and some of these the most important, that cannot be omitted from consideration, but they are matters that cannot be dealt with by intellect alone. As Pascal said, "the last step of reason is to know that there is an infinity of things beyond it."

A great attempt was made in the second century to solve the deepest religious problems by intellect alone. This was the essential meaning of that movement known as Gnosticism, which seems to us today so fantastic and remote from life. But it was an attempt to do what many writers are endeavouring to do today—an attempt to solve the problem of moral evil by purely intellectual methods. Men like Wells and Galsworthy are fully conscious of the ills of the present time, but their proposals to overcome the trouble by "international thought" will prove as futile as the effort of Gnosticism in the second century.

And the Church will realize the same futility if it endeavours by means of intellectual processes to combat moral evils. That this is not

a groundless fear is shown by some words of a great English thinker, Dr. P. T. Forsyth, who said: "The reproduction today of second-century Gnosticism is exceedingly close, and often startling. It was then that the Church had its first and greatest fight for its life. If Gnosis had prevailed, the Church and the Gospel would have gone under. It is equally today a question of life and death. The whole of the Christian Gospel is involved, the whole future of religion indeed. Let there be no mistake."

There is nothing that needs such definite and constant emphasis today as the fact that the intellect alone cannot cope with facts that involve a moral element. In proof of this, the words of a former Italian Prime Minister, Signor Nitti, spoken to an Englishman not long ago, deserve attention:

"There is a difference between you English-speaking peoples and us Continentals. I have been trying to make out what it is. I think I have got it. Your civilization, your politics, rest upon moral ideas; ours on intellectual."

This is a very discerning and significant observation, and it can be supported by facts on every hand. As a well-known Scotsman, Dr. Maclean, has remarked, "The hope of the new world lies not so much in better machinery as in better men. The men in the Cabinets adjusting the map of the world, and the men in the shipyards and mines, are alike in this, that they forget that man's supreme need is regeneration and not reorganization."

Josh Billings put the same thing in his own way when he said that the only way to have an honest horse race is to have an honest human race.

Salvation is not of the brain, but of the soul. This is what is meant by the text, "As a man thinketh in his heart, so is he." The point here is the "heart," which is equivalent to our modern "personality." This includes the three elements of intellect, emotion and will, and it is only when each and all of these are affected that any real change and improvement can be effected.

There is only one power which can transform man's self-will into that unselfish life which alone can meet the needs of mankind, and that is the power of Him Who is "the Truth." When He enters into mind, heart and will with His illuminating, redeeming and energizing grace, man becomes "born again" and begins a life of true character and right conduct which blesses his fellows, changes environments and

glorifies God.—*Toronto Globe, November 21, 1923.*

No Extremes

"LET'S talk of graves, of worms, and epitaphs," by which Shakespeare did not mean that men should seek consolation in the dungeons of despair, but rather that by getting the correct perspective, they might make a fresh start on a straighter course.

There are enough "Dismal Jimmies" in this world, and to spare, telling their tales of woe with a nobody-knows-the-tribbles-I-have sort of an air. And there are also enough men of standing who have become chronic calamity howlers, who love to be able to say "I told you so" when the dismal opportunity comes. Such people are a public nuisance. Prophets sometimes are charged with austere or unpleasant methods, but the true prophet is usually distinguished by a strong leaning toward possible avoidance and escape.

There is also, of course, the type of man who goes to the other extreme and poses as a super-optimist. He may be as ignorant of a country's prospects as a man from Mars, yet he is able to induce a number of people to follow his lead into painful disillusionment. Both these types are blind leaders of the blind.

There is a middle course between these two extremes, the course of sanity and a respect for facts, though not imposed upon too much by facts, for facts are only small items in the truth. No extremists are wanted in the government of a country. Cranks may be useful in breaking up ground for what is yet to be, but they are poor managers of what exists.—*Dearborn Independent, January 17, 1925.*

Most Church Members From Youth

STATISTICS show that 51.3 per cent of the members of the church, more than one-half, entered its communion before fifteen years of age, and that 64.4 per cent, almost two-thirds, became members before the age of seventeen. Of course there is a psychological reason for this fact of predominantly early association with the church. Adolescence is the period when the emotions are having marked development. It is then that Christ, the great Friend and Saviour, makes His strongest appeal, as does Christ the great Hero.—*Biblical Review, April, 1925.*

NEWS NOTES

—King George has let it be known that he reads a chapter in the Bible every day.

—In India, among the natives, one woman in five is a widow.

—In the past 3,000 years fifteen nations have held Sicily.

—The date of the Canadian National Exhibition at Toronto, Ontario, for 1926 is August 28 to September 11.

—Ten American states have among them more telephones than all foreign countries combined.

—The bank cheques passing through the clearing houses in London and New York in one month exceed the value of all the gold and silver coin in the world.

—In 1806 James Watt built an organ for St. Andrew's Church, Glasgow, which he attended. There was considerable opposition to its use, and many caricatures were published concerning it.

—Heligoland is now no more than a fishing station and pleasure resort, as the British Admiralty, under the terms of peace, have demolished the fortifications which cost Germany \$175,000,000.

—Twenty-seven nations, including Germany, signed the protocol outlawing poison-gas and disease-germ warfare at the closing session of the International Conference for the Limitation of Traffic in Arms and Munitions.

—Zoro Agha, who claims to be the oldest man in the world, recently celebrated his 150th anniversary at Constantinople. He has a birth certificate to prove his age, and his clear recollection of men and events of 120 years ago was said to be convincing. He has always been too poor to eat much meat, and his chief diet has been raisins, fresh figs, honey, and sugar.

—“More crimes are committed by Chicago boys between the ages of 15 and 20 years in one year than have been committed in the whole of Europe in 100 years,” Judge Kickham Scanlan of the Criminal Court told an audience at a Y. M. C. A. Branch.—*King's Business, September 25, 1925.*

—The costliest map in the world is in the Louvre of Paris. It has a groundwork of polished jasper, the principal towns marked with precious stones and their names inscribed in gold. Strips of polished platinum represent rivers.

—Natives of the Gold Coast use nickel coins with a hole drilled through the centre, so that these folk, who possess no pockets and few clothes, may string their money round their necks. The coins are made by the Royal Mint in London.

—The Canadian silver fox industry, though carried on in every province, is more intensively developed in the maritime provinces. During the past fiscal year approximately 4,000 live foxes were shipped. Of these 3,000 were exported, many going to the United States, where the industry is developing at a rapid rate. No less than one-sixth of the total fur farms in Canada are situated in the Province of Quebec, being made up of 198 fox farms; 10 racoon farms; 2 mink farms; and one muskrat farm.

The Housing Problem

(Continued from page 5)

The high cost of building, together with the fear of diminishing returns from rents, has tended to make the capitalist cautious and has also prevented the working men from building homes of their own. The cost of labour and material greatly discourages, even if it does not entirely prohibit building on many pre-war plans. Then again, we are told that young men are not learning trades as formerly, and that there is a consequent dearth of skilled mechanics.

The illustration shows one of the plans that is being tried out in Britain. Standardized metal houses are built in sections that can be erected quickly and without requiring much skilled labour. In the end, human greed always overreaches. There is a limit in price for any apparent necessity, beyond which the great unorganized body of consumers will not go. In industrial conflicts they are at first interested, then indifferent, and then irritated and rebellious. Ingenuity always finds a satisfactory substitute. This inertia of the consumer finally defeats every effort of organized labour or organized capital, or a combination of the two, in the effort to keep prices rising continuously. A succession of strikes will ruin any industry.

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HEALTH

Comes Not by Chance

Real physical well-being is rarely the result of chance. It comes rather from following, either consciously or instinctively, certain definite rules.

Every family should own a copy of the new work "The Home Physician and Guide to Health."

This treatise on the prevention and cure of disease is not intended to take the place of the family physician, but to aid the reader in co-operating with him intelligently. Written by a large corps of skilled physicians under the able direction of an editorial staff of men standing high in the medical profession, it presents every phase of the subject from the standpoint of the specialist. Each chapter has been composed by one peculiarly fitted for the task.



In Great Demand

This new book has been copyrighted in Canada and already more than 12,000 copies have been sold. There are 858 pages in the book, with sixteen coloured plates and over 220 other engravings. A general symptom index helps make the work readily available. For style of bindings and price, write to our nearest agency or the

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A Good Place to Get a Drink

This beautiful waterfall is on the famous Malahat Drive, Vancouver Island. It is only one of Canada's many beauty spots. Tourists often stop here to enjoy the view and drink a cup of the pure, sparkling water.