

The Canadian **WATCHMAN**



Courtesy C. N. R

In Jasper Park

Is Faith Out of Harmony With Reason?

Read Wm. J. Bryan's Answer, Page 6

If You Want to Be Loved

DON'T contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friends.

Don't underrate anything just because you don't possess it.

Don't believe that everybody else in the world is happier than you are.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evils you hear.

Don't repeat gossip even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache, or rheumatism.

Learn to take a cheerful view of everything and encourage hope.

EDITORIAL COMMENT

The Prophet and the Auto

It is not our present purpose to discuss predictions about the outlook for the automobile industry or the possible effects of tariff changes upon it. We call attention to some very interesting words in the Old Testament that seem to indicate that the ancient Hebrew prophet saw in vision one of our modern streets crowded with moving autos. The words of Nahum have been applied to the steam railway trains and electric street cars and probably they were included in what he saw in his vision of the last days, but certainly the autos in our streets and highways are a more definite and complete fulfilment of what appeared before his astonished eyes.

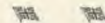
"The shield of His mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Nahum 2: 3, 4.

The time to which Nahum was looking forward in vision, is called "the day of His preparation"—the time when the gospel of the kingdom would be preached to all the world in preparation for the second coming of Christ. Wheel vehicles in the prophet's day were called chariots, but he was astonished to see the speed with which these chariots of his vision moved; and another thing that was strange to him was the torches (gleaming headlights) and the way they crowded and jostled one another in the broad ways.

Modern streets are much wider than those of the cities of Nahum's day. If our fathers who have been dead twenty-five years could arise from their graves they would hardly believe their eyes and would scarcely recognize their own home communities. During that brief period, the auto has almost entirely superseded horsedrawn means of transportation.

It is hard for us to keep up with the progress of modern industrial

improvements and it is not at all likely that Nahum's accurate description of modern city traffic is either a guess or a coincidence. The only reasonable way to account for it is by that of inspiration. God gave His servant a vision of things to come that were entirely beyond the reach of human wisdom to foretell. The important thing for us is that the vision was not given for the use of Nahum or his generation, but rather for the people who would live at the time when it would be fulfilled, in order that they might read the signs of the times and know what God expects of them. If we recognize the picture as applicable to our time, then we are living in the day of His preparation. The work before God's people is to send the warning message to every kindred, nation, tongue and people. But today, as in the time of Christ's first advent, men generally have more interest in weather indications than they have in the signs of the times.



Civilization Is a Fragile Thing

Neither history nor the discoveries of archaeologists gives support to the theory that mankind has reached the present state of civilization by a steady



HOW LONDON TACKLED THE STRIKE
This photograph was taken on the Thames Embankment on the first day of the general strike, when tramcars and ordinary transport vehicles were replaced by an endless stream of motor-cars.



ANCIENT TEMPLES UNEARTHED IN MALTA

Professor Zemmit of the University and Museum Department at Malta, and his helpers, have unearthed archaeological treasures which experts date back as far as B. C. 3000. The picture shows the general view of the relics uncovered at Hal-Tarxien.

succession of upward steps. The evidence on the contrary is clear that men are not secure in the possession of either the property, liberty or other advantages received by inheritance from their ancestors. Just as children often spend recklessly the wealth accumulated by their industrious and thrifty parents, even so civilization has a disconcerting way of fostering ease, laziness and degeneracy that finally buries all its accomplishments in ruins. Centuries later the scientists of some other virile people will dig up these ruins and learn many interesting things from them, while they moralize on the causes of the downfall of the builders of long-forgotten cities.

History runs in cycles, because selfishness and greed are the rocks upon which all human idealism has been wrecked. Success based entirely on self-interest has in it the seeds of failure, and so ruling classes or races tend to rule themselves out; and there is no surety that the great leading nations of today are more permanent than others that have gone down in the past. A quiet walk through a cemetery is a sure reminder of the shortness of life and of the temporary nature of man's greatest and proudest material achievements. One generation follows

another in the path of mortality, each one groping its way, learning in the school of experience and often ignoring or wantonly destroying the foundations and landmarks of progress left by its predecessors.

As Rev. W. R. Inge, Dean of St. Paul's recently said: "Civilization is a fragile thing, even in countries with such long traditions as England."

Commenting on the death of Djerkinski, the Russian terrorist, whom he described as one of the most horrible monsters that ever lived, surpassing in cruelty the butchers of the French Revolution, and comparable only to Caligula, Tiberius, and Ivan the Terrible, the dean declared: "Every country is full of savages, who as soon as the restraint of law is withdrawn will rush into violence and crime." He reminded us that many things were done in the Great War that we never expected to hear of again in Europe. Some of the belligerents in the most civilized countries acclimatized themselves very quickly to the methods of barbarism, and he warned misguided intellectuals who foster class consciousness and dabble with revolution, that they are playing with forces that may destroy all the foundations upon which civil and religious liberty rest. "Those

who talk as if the institutions of a great community could be taken to pieces and put together again like a watch little realize what legions of devils might be turned loose even in a nation with so strong a tradition of order, kindness and mutual toleration as our own."

The apostle Paul says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." If we believe the Bible, we must recognize that we are face to face with the supreme crisis of the ages; and there is no suggestion in Holy Writ that men will be more successful at this time in coping with the ripened harvest of sin's seed sowing than they were in the days of Noah.

"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." Luke 17: 26, 27.

And the apostle Peter writes: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of His coming? for since the fathers fell

asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 3-7.

"And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 27, 28.

Logic also would teach us to look for a disaster at the end of the mad rush that characterizes our age. Educators are coming to the conclusion that there is no satisfactory morality that is not based on religion. Lawlessness is on the increase and the word says, "It is time for thee, Lord, to work: for they have made void Thy law." Surely the second advent of Christ will not be delayed much longer.



HONOURING THE MEMORY OF THE LATE EARL OF YPRES

Viscount Allenby is shown placing a wreath on the humble grave of the late Earl of Ypres, (perhaps better known as Gen. Sir John French) in the little churchyard of Ripple, near Deal, on May 22, the anniversary of the late Earl's death.

Is Faith in an Inspired Book in Harmony with Reason?

William Jennings Bryan's Answer

WHEN one's belief in God becomes the controlling passion of his life; when he loves God with all his heart, with all his soul, with all his mind, and with all his strength, he is anxious to learn God's will and ready to accept the Bible as the Word of God. All that he asks is sufficient evidence of its inspiration.

After so many hundreds of millions have adopted the Bible as their guide for so many centuries, the burden of proof would seem on those who reject it.

The Bible is either the Word of God or the work of man. Those who regard it as a man-made book should be challenged to put their theory to the test. If man made the Bible, he is, unless he has degenerated, able to make as good a book today.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of the schools; they had no great libraries to consult, no steamships to carry them around the world and make them acquainted with the various centres of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grappled with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They gave us a diagram of man's existence from the cradle to the grave and set up warning signs at every dangerous point.

The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection,



and the ascension of Him whose coming was foretold by prophecy, whose arrival was announced by angel voices, singing peace and good will—the story of Him who gave to the world a code of morality superior to anything that the world had known before or

has known since. There is only one "golden rule."

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they like and employ every modern means of swift communication. Let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Will they try? If not, what excuse will they give? Has man so fallen from his high estate, that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man?

Those who reject the Bible ignore its claims to inspiration. This in itself makes them enemies of the Book of books, because the Bible characters profess to speak by inspiration, and what they say bears the stamp of the supernatural.

Those who reject the Bible ignore the spirit that pervades it, the atmosphere that envelops it, the harmony of its testimonies and the unity of its structure, despite the fact that it is the product of many writers during many centuries. Its parts were not arranged by man, but prearranged by the Almighty.

Those who reject the Bible also ignore the prophecies and their fulfilment—"history written in advance"—proof that appeals irresistibly to the open mind.

Those who reject the Bible even disparage the testimony which the Saviour bore to the inspiration of the Old Testament, and yet what could be more explicit than His words? "And beginning at Moses

and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

Besides open enemies, the Bible has enemies who are less frank—enemies who, while claiming to be friends of Christianity, spend their time undermining faith in God, faith in the Bible, and faith in Christ. These professed friends call themselves higher critics—a title which smacks of an insufferable egotism. They assume an air of superior intelligence and look down with mingled pity and contempt upon what they regard as poor, credulous humanity. The higher critic is more dangerous than the open enemy. The atheist approaches you boldly and tries to blow out your light, but, as you know who he is, what he is

that he thinks are "diseased." When he has finished his work, the Bible is no longer the Book of books: it is simply "a scrap of paper."

Most of the higher critics disceard, because contrary to the doctrine of evolution, the virgin birth of Jesus and His resurrection, although the former is no more mysterious than our own birth—only different, and the latter no more mysterious than the origin of life. The existence of God makes both possible; and the proof is sufficient to establish both.

The Bible *as it is*, has led millions to repentance, and through forgiveness, into life; the Bible, as the higher critics would make it, is impotent to save:

Enemies of the Bible have been "blasting at the



The last photograph of the late Wm. Jennings Bryan, taken at Dayton, Tennessee, a few days before his death. He is shown in council with the prosecution attorneys in the celebrated Scopes case.

trying to do, and why, you can protect yourself. The higher critic, however, comes to you in the guise of a friend and politely enquires: "Isn't the light too near your eyes? I fear it will injure your sight." Then he moves the light away, a little at a time, until it is only a speck and then—invisible.

As a rule the so-called higher critic is a man without spiritual vision, without zeal for souls, and without any deep interest in the coming of God's kingdom. He toils not in the Master's vineyard, and yet "Solomon in all his glory" never laid claim to such wisdom as he boasts. He does not accept the Bible, nor defend it; he mutilates it. He puts the Bible on the operating table, and cuts out the parts

Rock of Ages" for nearly two thousand years, but in spite of attacks of open and secret foes, God still lives, and His Book is still precious to His children.

The Bible would be the greatest book ever written if it rested on its literary merits alone, stripped of the reverence that inspiration commands; but it becomes infinitely more valuable when it is accepted as the Word of God. As a man-made book it would compel the intellectual admiration of the world; as the audible voice of the Heavenly Father it makes an irresistible appeal to the heart and writes its truths upon our lives. Its heroes teach us great lessons—they were giants when they walked by faith but weak as we ourselves when they relied upon

their own strength. "With God all things are possible."

The Bible starts with a simple story of creation—just a few words, but it says all that can be said. The scientists have framed hypotheses, the philosophers have formulated theories, and the speculators have guessed—some of them have darkened "council by words without knowledge"—but when the smoke of controversy rises we find that the first sentence of Genesis, still unshaken, comprehends the entire subject: "In the beginning God created the heaven and the earth." No one has been able to overthrow it, nor burrow under it, nor go around it.

The Old Testament gave us the law; the New Testament reveals the love upon which the law rests. God is the centre of gravity in the New Testament as in the Old, but the drawing power of Jehovah became visible in Christ; the attributes of the Father were revealed in the Son—the supreme intelligence, the limitless power, the boundless love.

The Bible is full of pictures; the painter has found it an inexhaustible storehouse of suggestion. All the great climaxes of sacred history speak to us from the canvas. Moses and Pharaoh, Ruth and Naomi, Daniel at the Belshazzar Feast and in the Lion's Den, Elijah at Mt. Carmel and before Ahab, Joseph and His Brethren, David and Goliath, Mary and the Child Jesus, The Prodigal Son, The Sower, The Good Samaritan, The Rich Young Man, The Wise and the Foolish Virgins, Jesus in the Temple, Christ Entering Jerusalem and in the Garden of Gethsemane, Christ Before Pilate, and The Saviour on the Cross—these are but a few of the word-pictures that have inspired the artist's brush.

But there is another picture, unsurpassed in thrilling power and permanent interest, namely, that presented by the trial of Christ—tragedy of tragedies, triumph of triumphs!

Here, face to face, stood Pilate and Christ, the representatives of the two opposing forces that have ever contended for dominion in the world. Pilate was the personification of force; behind him was the Roman government, undisputed ruler of the then known world, supported by its invincible legions. Before Pilate stood Christ, the embodiment of love—unarmed, alone. And force triumphed; they nailed Him to the cross, and the mob that had assembled to witness His sufferings, mocked and jeered and said, "He is dead." But from that day the power of Caesar waned and the power of Christ increased. In a few centuries the Roman government was gone and its legions forgotten, while the Apostle of Love has become the greatest fact in history and the growing figure of all time.

Who will estimate the Bible's value to society? It is our only guide. It contains milk for the young and nourishing food for every year of life's journey; it is manna for those who travel in the wilderness; and it provides a staff for those who are weary with age. It satisfies the heart's longings for a knowledge of God; it gives a meaning to existence and supplies a working plan to each human being.

It holds up before us ideals that are within sight of the weakest and the lowliest, and yet so high that the best and the noblest are kept with their faces turned ever upward. It carries the call of the Saviour to the remotest corners of the earth; on its pages are written the assurances of the present help in trouble and our hopes for the future.



Summer in the Maritime. Whycoomagh Bay, Bras d'Or Lakes, Cape Breton Island, Nova Scotia.

Wholesale Salvation

Will the Nations of This World Ever Accept Christianity?

By C. F. McVAGH

THE "get rich quick" craze in the business world has its counterpart in the religious world in the various plans of righteousness by wholesale. But as surely as "there is no royal road to learning," and no sound economic basis for short-cuts to wealth, even so, there is no trustworthy hope for righteousness and life outside of personal faith in the Lord Jesus Christ for the forgiveness of sin. Just as greed in the economic world begets corruption in politics, radicalism, Bolshevism, anarchy, and violence, so the pernicious idea of wholesale salvation breeds moral laxity, intolerance, lawlessness, and destruction.

No thoughtful, sane person would question that "Righteousness exalteth a nation: but sin is a reproach to any people." Proverbs 14:34. However, many of the popular plans for bringing about a reign of righteousness, show a great lack of understanding of the real meaning of Christianity and the fundamental differences between Christianity and Paganism. A tree is known by its fruit, and most of the religious systems in the world have existed long enough to demonstrate their fruits. There is but little difference in the practical result

between the heathen who worships a God that cannot save him, and the professed Christian who believes in a God that does not save him. Christianity is not merely a system of philosophy or of moral teaching. Considered simply as a code of ethics and morality, the teachings of the Bible may be compared with Buddhism, Confucianism, Mohammedanism, or any other religion; but as a means of salvation, it is not possible to make such comparisons, because there are no points of similarity to be compared.

Christianity Centres in the Person of Christ

No other religion ever had a founder who died and rose again. Other founders and leaders of great religious movements died and are still dead. The nearest possible comparison of practical worth would be as between the efficiency of a living man and a dead man. But even that is no parallel, because Christ is not only a living, glorified man, but He is the ever-living Deity.

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys

of hell and of death." Revelation 1:18.

The apostles declared, "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. He is the Creator:

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: And He is before all things, and by Him all things consist." Col. 1:16, 17. The gospel not only saves people from the penalty of sin, but is the power of God to save from sin itself.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Romans 1:16.

Other religions philosophize, often very truly, about what men ought to do in order to have health and happiness. The gospel does what other religions do not claim to do—it furnishes the power to do what it teaches.

"But as many as received Him, to them gave He power to become the sons of God, even to

them that believe on His name." John 1:12.

The fact that it saves from the bondage of sin here and now, is the evidence that it will save from the penalty of sin in the judgment. It furnishes the power on condition of belief that Jesus is the Son of God.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:37.

Peter's confession that "Thou art the Son of the living God" is declared by Jesus to be the very foundation of the church. Matt. 16:16.

Saving Faith Is Individual

Belief is a personal matter, and while it may be exercised by any number of individuals, it can only be exercised individually. The truths of Confucianism may or may not have originated with Confucius.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

-John 1:12



AVIATORS TO MAP ALASKA

The photograph shows a party of United States Naval officers preparing for the work of making a new map of Alaska for the United States government. It is proposed to spend three years in this work and to photograph something like 40,000 square miles of unknown country in southeastern Alaska.

Whether they did or not, makes no essential difference to anyone. Whoever he was, he has been dead for centuries. There is no salvation in the teachings of Confucius. Neither is there any salvation in any teaching apart from the person and atonement of Christ. His ability to save rests entirely on the fact that He ever liveth. If He is not God,—if He did not live in sinful flesh a sinless life by the same power that is available for His followers,—if He did not die on the cross and rise again,—then the religion that bears His name is a failure and He was an imposter. He was the Word in the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. The same Word that was in the beginning and Who walked upon the earth, and Who is now in heaven, still identifies Himself with the word that He spoke and with the example that He left on record in the New Testament. The Word is made the instrument of communication between God in heaven and His people on earth. The way we relate ourselves to the revealed Word is counted as our true relationship to Him, personally:

"He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48.

Not merely our mental assent to the truths of the gospel, but the attitude of our will toward them, is a manifestation of our belief or unbelief. Assent to the teachings of Mohammed is a mere mental condition. Assent to the teachings of Christ may be the same, and in that case would bring no real help. Such an assent might leave people not only

unconverted but even satanic! "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." Jas. 2:19. Such assent is not belief in Christ or in the gospel in any saving sense. If it were, we might have wholesale salvation of communities, tribes, and nations. Belief that is manifested in submission and obedience brings the power of God to lift a man out of himself, and do for him what he cannot do for himself, that is to make him a new creature. But such belief cannot be exercised for another. People are born as individuals, die as individuals, and are judged as individuals. "So then every one of us shall give account of himself to God." Rom. 14:12.

In like manner, salvation is individual. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. "Ye must be born again." Any effort to improve on the "one by one" method in conversion, not only shows a failure to comprehend Christianity, but is, in every essential, downright apostasy.

Regeneration is based upon knowledge of truth, plus agreement and submission to all the truth that is known. Cleansing from sin is dependent on walking in the light. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

National Christianity Does Not Exist

There is no such thing as a Christian nation. There are nations which have Christians among their citizens, some more and some less; but religion which consists only in outward correct forms of conduct is not Christianity in very truth. It may have some restraining worth to humanity, but it is not Christianity—it is not the power of God unto salvation. History testifies abundantly that neither culture, refinement, nor education are any protection against sin. That is the reason why wholesale salvation is not only impossible but an attempt is dangerous to the well-being of society in exact proportion to the power that is behind the attempt. It covers up Jesus with words, attempts to place Christianity on an equality with other religions, and in reality promotes heathenism, and ends in disappointment, violence, and destruction.

Japan Awakes

The Modern Sequel to an Ancient Prophecy

By ALFONSO N. ANDERSON

IT may seem like a far cry from the palanquin of old Japan to the aeroplane of today; but in point of time, the change has been phenomenally rapid. Only a few decades ago, men of importance would travel for months by *kago*, suspended from poles that were shouldered by sturdy carriers. Thus tediously, they proceeded between principal points in the diminutive islands in the Shogun's dominions. Today, not only are the same places reached in the course of a few hours by train, but the world sees the little brown men taking to the air like birds, and we behold them flying so frequently over our heads that we scarcely take the trouble to crane our necks any more when we hear the purring of the gravity-defying motors. Recently the writer witnessed a battle royal between a flock of planes and anti-aircraft guns. Tokyo was treated to a glimpse of modern warfare. The citizens could see what such things as smoke screens and the dropping of bombs from the air, that the newspapers have been describing of late, really mean. When an imitation city took fire and burned before our eyes, we had some realization of the sudden devastation to be wrought by incendiary bombs in future warfare.

On the second anniversary of the great earthquake, a shaven-headed little old priest in his sacerdotal brocade and filmy black silk robes, whose very costume seemed to hark back to the days of the original Buddha, actually ascended in an aeroplane above the great city and intoned prayers to the gods for the protection of the swarming millions of tiny beings on the earth far below.

A few decades ago there was no such thing as a newspaper in Japan. The bulletin board and the story-teller were the principal means of communicating public information, gossip, and legends. But New Japan assimilates, between her morning rice and her final repose on her hard pillow at night, an Amazon-like stream of literature of all kinds, ranging from *Puck* and "Bringing up Father"

to the highly technical reports of such ultrascientific conventions as the recent Sixth Congress of the Far-Eastern Association of Tropical Medicine. Not only do the leading newspapers of Tokyo and Osaka possess the very latest of modern facilities, but they are great centres of up-to-date social, scientific, financial, educational, and political influence. They are usually in the very forefront in advocating various programmes of progress. As I write these lines, the entire nation is following with breathless interest the telegraphic and wireless reports of the itinerary of the two daring airmen sent by the Osaka, *Asahi* newspaper by way of Siberia to Europe. From Lyons, they have just hopped to Rome, the terminus of their eventful journey.

And soon they will be back, by sea, in their own country to be feted and honoured by their admiring fellow citizens.

That the keen young men of Nippon are fast overcoming man's natural and frequently fatal awkwardness in imitating the feathered creatures of the air is strikingly patent from the news of the day. And now the Imperial government is just on the verge of establishing a giant system of airways connecting Tokyo and other large cities with Manchuria, Korea, and China.

Turning to another phase of Japan's progress, I



A typical Japanese fishing family after their day's labour. On the Pacific coast the competition of the Japanese in the fishing and some other industries is productive of much unrest and dissatisfaction and presents a serious immigration problem.

wish to call attention to the development of radio. At first the government took a somewhat conservative attitude toward the problem of what to do with the lively newcomer that, like Commodore Perry, was knocking at the door and insistently demanding admittance. But now there are radios everywhere. All kinds of receivers, both imported and native, are on the market in neat little radio stores on all the business streets of every city. The story of radio development and possibilities in the Orient can best be told by quoting from Major General James G. Harboard, president of the Radio Corporation of America:

"Such has been the breathlessly swift development of radio that even now we must reckon with international audiences—reckon not only with broadcasting but with rebroadcasting. To inundate the whole earth with radio music or speech, a station of overwhelming power is no longer necessary. One radio station can pick up another and retransmit its song or story on a different wave-length. Thus a whole programme broadcasted from East Pittsburgh has been received by London and retransmitted to British India. East and West met by way of the ether. Jeweled rajahs and American farmers in blue jeans both had front seats in the planetary auditorium."

"Only in Japan has the government cast aside much of the old conservatism, and only in Japan is a law to be found that recognizes the public right to receive broadcasted entertainment and instruction.

"The old Japanese radio law was clearly a piece of military legislation. Radio belonged to the army and navy. Civilians were forbidden to dabble in it. If they did, they became automatically criminals. Having noted that the United States and Great Britain did not collapse because radio had entertained millions of homes, the Japanese decided to embark on a more liberal policy, beginning with March 1, 1925. The first station was opened twenty days later, after the government had tested its operative efficiency and had been satisfied that transmission would be reasonably good.

"Despite wave-length limitations, the Japanese responded enthusiastically to the passage of the new law. Applications for licenses, filed with the broadcasting companies, poured in. Hundreds stood in line waiting their turn, although it must be admitted that some were shrewd, far-seeing dealers in radio supplies who took the precaution of filing applications for several hundred licenses to be disposed of to future purchasers of radio sets. Between March 15 and May 1 the Osaka radio broadcasting bureau received over 10,000 applications. In a word, Japan is delirious over radio.

"I look upon this Japanese experiment with hope and optimism. For the first time an Oriental government has definitely abandoned the idea of owning its broadcasting stations whatever its control over them may be. This is indeed momentous progress in a part of the world where railway, telephones, and telegraphy have been government enterprises

from the very beginning. If a similar enlightened policy is pursued in continental Asia, radio will surely in ten years become the possession of half the earth. It will penetrate the Oriental home as it has penetrated the American and the British home. Therein lies its peculiar importance to the Orient. Here are hundreds of millions who never see a newspaper, never hear a concert, never listen to a lecture. To them radio will be an awakening, if this Japanese policy is followed. For the first time any Asiatic country will be able to express its own age-old traditions, its ideology, its folklore, its chromatic individuality upon a medium for mass appeal, and be able to adapt a powerful Western method of country-wide ministry to its own intellectual and spiritual needs."

Undoubtedly, a vast field of possibilities for unprecedented development lies before the radio industry in the great overpopulated countries of the Orient. But a deeper meaning to all this is suggested in a prediction made in 1665 by Sir Kenelm Digby, which is quoted by the above writer, as follows: "To confer at the distance of the Indies by sympathetic conveyances may be as usual to future times as to us is literary correspondence." Far-seeing men in modern or even medieval times, by

(Continued on page 27)



JAPAN IN INTERNATIONAL SPORTS

Messrs. Toba and Tawara, Japanese tennis stars named to represent their country in the Davis Cup competition this year in the United States.

Protestantism Imperilled

What England Owes to the Reformation

By A. S. MAXWELL

THERE is a growing disposition upon the part of many to undervalue the Protestant Reformation. More and more boldly it is being stated by Ritualists that the Reformation was a blunder, that it would have been much better for England to have remained in the fold of Rome. Reference is made to the "good old days" before the separation took place, when Roman Catholicism was supreme throughout the land.

Time has a wonderful power of dimming men's eyes and obscuring all the disadvantages of the past, together with the sacrifices of those who made possible the blessings of the present. Three centuries have elapsed since England broke with Rome, and today another generation has arisen which like Israel in Canaan, has forgotten the pains and perils of the Protestant exodus, and the wanderings in the wilderness of persecution.

It is well at this time to recall the conditions which prevailed in England prior to the Reformation, so that we may judge for ourselves whether that great epoch in our history was a blessing or a curse.

Consideration of the history of the last four centuries makes plain the fact that we owe an enormous debt to the Protestant Reformation. England, before and after the great change, was as different as darkness from light, as night from day. The Reformation delivered our country from a reign of ignorance, vice, immorality, and priestcraft such as we can scarcely conceive today, and freed us from all the blighting concomitants of a sensuous and superstitious religious system.

1. Ignorance

The ignorance of the clergy and populace of pre-Reformation days was appalling. Darkness covered the land and gross darkness the people. Except for a few scattered copies of Wycliffe's translation of the Vulgate, there were no English Bibles in the land. Comparatively few people could read at all.

The great majority of the clergy did little more than say masses, repeat Latin prayers and chant Latin hymns. When Hooper was appointed Bishop of Gloucester in 1551, he took a census of the 311 clergy in his diocese and found that out of this number, "168 were unable to repeat the ten commandments; thirty-one could not say in what part of the Scriptures they were to be found; forty could not tell where the Lord's Prayer was written, and thirty-one of the forty did not know who was the author of the Lord's Prayer."

It is not too much to say that the religion of the



Survivors of the ill-fated Gallipoli Campaign marching past the Cenotaph in London on the eleventh anniversary of the historic landing on the Gallipoli peninsula in 1915.

English people before the Reformation was a religion without knowledge and without faith. Instinctive desires for religious satisfaction, coupled with ignorance, led to idolatry, saint-worship, relic-worship, Mary-worship, and the whole Roman system of worshipping God by deputy. It must never be forgotten that from this awful, abysmal ignorance our country was delivered by the Reformation.

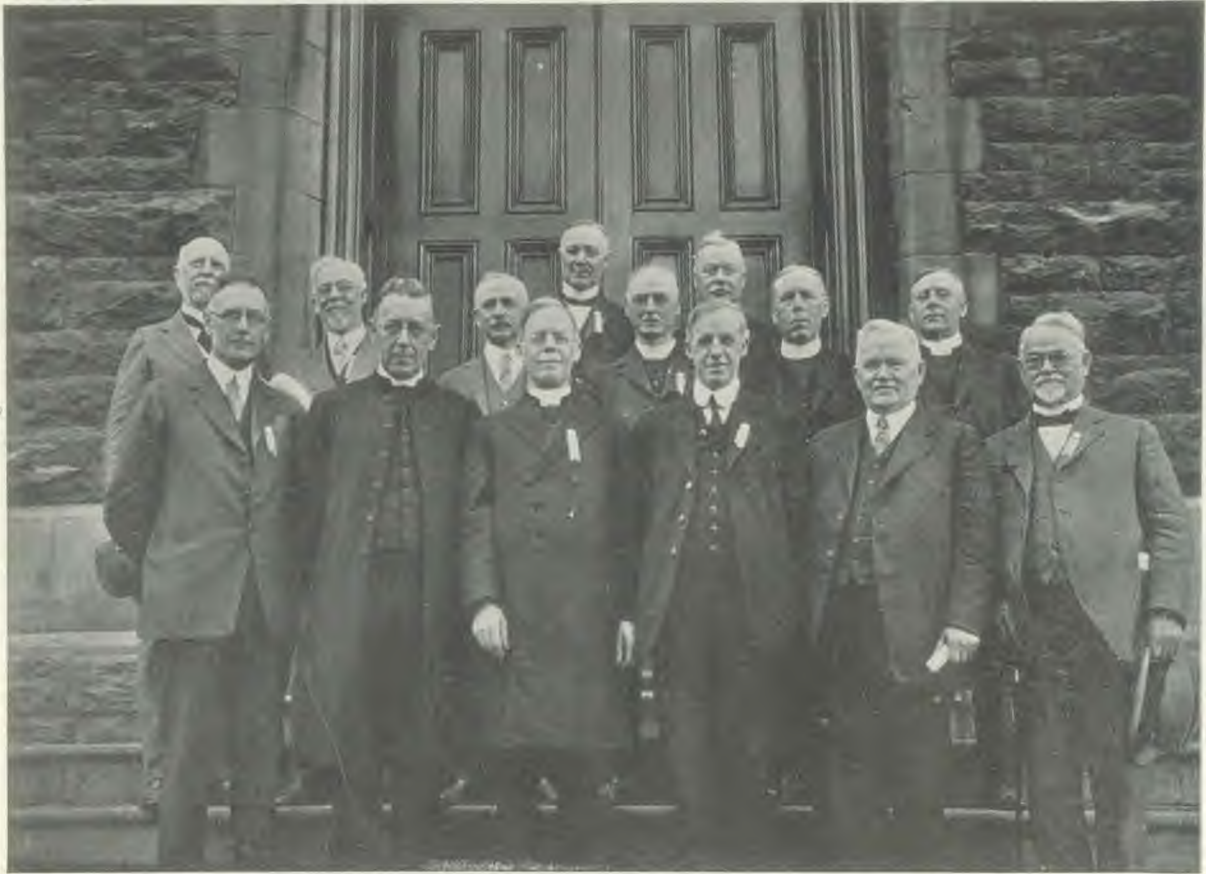
2. Superstition

The superstitious practices carried on in this country prior to the Reformation can scarcely be

foisted upon the people by the dissolute priests:

At the Abbey of Hales, in Gloucestershire, a vial, said to contain the blood of Christ, was on great occasions shown by the priest to those who offered alms. When examined by the Royal Commissioners appointed in the reign of Henry VIII, this notable vial was found to contain the blood of a duck, which was renewed every week.

In the city of Worcester, there was a huge image of the Virgin Mary in one of the churches, held in special reverence. When examined by the same Royal Commissioners and stripped of certain veils



Seven pairs of brothers who were in attendance at the General Council of the United Church at Montreal.

believed. If they had not been recorded by reliable historians no one would credit that such foolishness could have been accepted by the entire British public less than four centuries ago.

The historians Strype, Fuller and Burnet have left on record the sordid story of the relic-worship of those pre-Reformation days. Anyone can read their works in the British Museum or in the other great public libraries of the country.

Gilbert Burnet, Bishop of Salisbury, and one of the most voluminous writers of the seventeenth century, has preserved in his "History of the Reformation of the Church of England," the following authentic examples of the gross impostures

which covered it, it was found to be not even an image of the Virgin, but the statue of an old bishop.

At Bury St. Edmunds, there were exhibited the coals that roasted St. Lawrence, the parings of St. Edmund's toe nails, Thomas à Becket's penknife and boots, and as many pieces of the Saviour's cross as would have made together one whole cross. They had also relics whose help was invoked at times when there was an excessive growth of weeds, or an unusually heavy fall of rain. (*Part I, Book 3, page 242.*)

At Boxley, in Kent, a great crucifix was exhibited, which received peculiar honour, and large offerings, because of a continual miracle which was

said to attend its exhibition. When the worshippers offered copper coin, the face of the figure on the cross looked grave; when they offered silver it relaxed its severity; when they offered gold it openly smiled. When this famous crucifix was examined in the days of Henry VIII, wires were found within it by which the attendant priests could move the face of the image and make it assume any expression they pleased. *Burnet's "Reformation," Part I, Book 3, 243.*

According to these historians, England, from end to end, was full of these spurious relics. Let us never forget that it was from such degrading, mind-fettering slavery as this that our country was delivered by the Protestant Reformation, which led to a wider reading of the Bible.

3. Immorality

Ignorance, superstition and a Bible-less religion brought forth the inevitable fruit of immorality. Those who paint the "good old days" in glowing colours must do so with conscious disregard of the facts of the case. The shameless covetousness and impurity of the priesthood of pre-Reformation times is an ineffaceable blot upon the history of the Roman Catholic Church in England. It is worth remembering that when this church was supreme and had abundant opportunity to utilize its full powers and demonstrate its capacity for good or ill, this was the awful fruit that it bore.

The parochial clergy became notorious for their gluttony, drunkenness, and gambling. "Too often," says Professor Blunt, in his "History of the Reformation," page 66, "they were persons taken from the lowest of the people, with all the gross habits of the class from which they sprang—loiterers on the ale-house bench—dicers, scarce able to read by rote their paternoster, often unable to repeat the ten commandments—mass priests who could just read their breviaries, and no more. . . . In fact, the carnal living and general secularity of ministers of religion were proverbial before the Reformation."

Blessings of the Reformation

To the Reformation we owe the English Bible, and liberty for every man, woman and child in the land to read it, when and where he will. Foxe records that six men and a woman were burned at Coventry in 1519 for teaching their children the Lord's Prayer and the ten commandments. The charge against the accused persons was, not the possession of a Bible, but of an English Bible, or "Book of the New Law in England." Indeed, nothing seems to have alarmed and enraged the Roman priesthood so much as the spread of English Bibles. The hierarchy was shrewd enough to perceive the



The gateway of historic old Fort Garry, Winnipeg.

inevitable result to itself of the circulation of the Word of God. It was this that cost Tyndale his life.

Moreover to the Reformation we owe the reaffirmation of the principle that the Bible is superior to Court or Council—that no Church decree can set aside or override the authority of the Word of God. Enwrapped in this fundamental is the liberty of the individual to worship God according to the dictates of his conscience, provided only that his conscience is in harmony with the Word of God. Consequently, it is to the Reformation that we owe our freedom of thought, speech and worship which we enjoy today.

With the spread of the Bible came the reaffirmation of the apostolic doctrine of justification by faith, of immediate access to the throne of God for every repentant sinner. The way to salvation, so long blocked by creeds, penances, confessions, masses, priests, and saints, was cleared for all people by the Reformation.

The blessings of the Reformation, indeed, reach into every walk of life. We are unconscious of them except as we compare our present privileges with those of pre-Reformation times. In the words of the late Bishop Ryle:

"We have neither an adequate conception of the evils from which the Reformation freed us, nor of the enormous good which it brought in. . . . Whatever England is among the nations of the earth as a Christian country—whatever political liberty we have—whatever light and freedom in religion—whatever purity and happiness there is in our homes—whatever protection and care for the poor—we owe it to the Protestant Reformation.

"The Reformation found Englishmen steeped in ignorance, and left them in possession of knowledge—found them without Bibles, and left them with a Bible in every parish—found them in darkness, and left them in comparative light—found them

(Continued on page 30)



"THE LAST JUDGMENT"

The Last Judgment's dread search and
wrath,
From us keen fears of Death draw forth:
The Almighty clad in anger's pall,
For none know how the tree shall fall.



"Adoration of the Shepherd"

"THE MAN OF THE WORLD"

Who in his wealth and gold doth trust,
And buildeth joys on this world's dust,
Ere he his earthly hopes attain,
With Death for life must fight again.



The two decorative panels
Kerr-Lawson, attracted much
Basilica at the British Em
The panel entitled "The A
by W. H. Cawthra, Esq., a
Art Gallery.

The four triangular painti
series of remarkable "Danc
par Meglinger, which adorn
at Lucerne, Switzerland.
of the inscriptions are given

"THE ENAMORED"

In haste doth Cupid bend her bow,
Forth draweth Death a sharp arrow,
Cupid doth strike, Death doth excell,
And straightway to the ground me fell.



"EXPULSION of ADAM AND EVE FROM PARADISE"

Oh! Father Adam, thy children all
We ever weep and mourn thy fall,
On us poor creatures dost thou lay
Mortality's dread pain to pay.



(right and left) by James
attention as exhibits in the
e Exhibition at Wembley.
"Annunciation" was purchased
presented to the Toronto

s shown are four of the
of Death" frescoes by Kas-
e medieval Spreuer Bridge
e respective translations
also their titles.



"The Annunciation"

The Czar and the Psalm

WHEN Alexander I, emperor of Russia, came to the throne, few Bibles were found in his empire, and great carelessness in reference to religion almost universally prevailed. A high place in the church soon became vacant, and the emperor appointed his favourite prince, Alexander Galitzin, to fill it. Galitzin at first declined the appointment, on the plea of his entire ignorance of religion, but the emperor overruled the objection as of no weight.

Constrained to accept the position, the prince on his first interview with the venerable archbishop Platoff, requested him to point out some book which would give him a concise view of the Christian religion, that he might be better qualified for his official duties. The archbishop, rather surprised at the prince's professed ignorance of religion, recommended the Bible. The prince said he could not think of reading that book. "Well," replied the archbishop, "that is the only book there is, or ever will be, that can give you a correct view of the Christian

religion." "Ye do err not knowing the Scriptures."

"Then I must remain ignorant of it; reading the Bible is out of the question," was his reply.

The words, however, of the venerable Platoff remained upon his mind, and he shortly afterward privately bought and read the Bible. The effects were soon visible.

When Napoleon Entered Moscow

In the year 1812, when information reached St. Petersburg that Napoleon's armies had entered Moscow, a general panic came upon the inhabitants and they packed up their valuables to flee to some place of security, fully expecting that the French would soon march upon the capital. The emperor was also preparing to go out with a body of troops from the city to withstand the invading foe.

During all this time, Prince Galitzin remained calm and unconcerned, and had a large number of men employed in repairing his palace, which he continued to go on with, notwithstanding the pre-



Indian soldiers honour Lord Kitchener's memory. Native officers in His Majesty's Indian Army arriving at the Horse Guards Parade, where the Prince of Wales unveiled a statue to Lord Kitchener.

vailing fear. His companions were astonished at his course, and some envious persons told the emperor what he was doing, and ventured to hint that he might be a traitor, who had some secret understanding with the invading foe. Alexander sought an interview with the prince, who was glad of an opportunity to acquaint the emperor with the foundation upon which his confidence was built.

"Galitzin," said the emperor, "what are you doing? What means all this? every one prepares to flee, and you are building!"

"Oh," said the prince, "I am here in as sure a place of safety as any I could flee to; the Lord is my defence."

"Whence have you such confidence?" replied the emperor. "Who assures you of it?"

"I feel it in my heart, and it is also stated in this divinely inspired volume," answered the prince, drawing from his pocket and holding forth a small Bible—a book which the emperor had never seen before. He put out his hand to receive it, but by some inadvertence it dropped on the floor, opening as it fell. The prince raised the sacred volume, glanced at the open page, and said:—

"Well, permit me to read to you in that very

place at which the Bible lies open before us."

The Secret Place of the Most High

It was that wonderful passage, the ninety-first psalm:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all



Memorial to Lord Kitchener recently unveiled by the Prince of Wales.

thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

"Because He hath set His love upon me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and show him My salvation."

"O that your majesty would seek this retreat!" said the prince, as he read the inspiring words.

That Same Psalm

The emperor stood for a while as a man astonished. His army was at this time marching out of the city, and as was customary, he repaired to the great church for public worship, that being the last place the emperor visits when leaving the capital to be absent for any considerable time. Entering there, the religious services proceeded, and the officiating priest read before the wondering emperor the same ninety-first psalm. After the service, he sent for the priest, and asked if Galitzin had mentioned the circumstances of their interview. The priest replied that he had heard nothing of the matter.

"Who told you to make choice of that particular passage this day?" said the emperor. The priest replied that nobody had done it, but that he had desired in prayer that the Lord would direct him to the portion of the inspired volume he should read, to encourage the emperor, and he apprehended that psalm was the word of the Lord to him.

The emperor proceeded on his way some distance, and late in the evening, feeling a great seriousness of mind, he sent for his chaplain to read the Bible to him in his tent. He came and began to read, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"Hold," said the emperor, "who told you to read that?"

"God," said the chaplain.

"How?" said the emperor. "Has Galitzin told you?"

He replied that he had not seen the prince, nor had anyone told him what to read. "Surprised at your sending for me," continued the chaplain, "I fell upon my knees before God, and besought Him to teach my weak lips what to speak. I felt that part of the Holy Word clearly pointed out to me. Why your majesty interrupted me I know not."

The Astonished Emperor

The emperor felt astonished at this, and paid the greater attention to what was read, believing that

this must be of the Lord's ordering; he was therefore very solemnly and tenderly impressed, and from that time he concluded, morning and evening, to read privately a chapter in the Bible.

The next day he was with the princess Metchersky at Tver. They agreed to begin the Bible together, regularly to read it every day, so that they might both read the same portion on the same day, and be able to communicate to each other the particular impressions or reflections the reading of the day might have produced.

The world knows what was the end of the French invasion of Russia. Moscow was burned by its inhabitants, and of Napoleon's mighty army, 125,000 were slain, 132,000 died of fatigue, hunger, disease, and cold in their disastrous retreat, and 193,000 were made prisoners; and the expedition, undertaken in a haughty contempt of the government and providence of God, ended in the downfall of its leader and the overthrow of his mighty hosts.

As for the emperor, the impressions made upon his mind by that psalm were not transient. He took Galitzin's Bible, and, to use his own language, "I devoured it, finding in it words so suitable to, and descriptive of, the state of my mind. The Lord, by His divine Spirit, was also pleased to give me an understanding of what I read therein; it is to this inward teacher alone that I am indebted; therefore I consider divine inspiration, or the teachings of the Spirit of God, as the sure foundation of saving knowledge."

Such was his testimony to Stephen Grellet and William Allen, who visited him in 1819.

Most of the circumstances in this account are recorded by Grellet in his journal, as received from the lips of Prince Galitzin himself the day before they left St. Petersburg to pursue their journey to the regions beyond, whither they went to carry tidings of Him who came to bring peace on earth and good will toward men.—*The Guiding Hand*.



GUARDIANS OF THE COASTLINE
The Three Sisters, near Advocate, Nova Scotia.

Mission Work Is Worth While

Some True Stories of the Faithfulness of Converted Natives

By F. E. THOMPSON

IS there such a thing? Does the savage really change and become a genuine Christian? Does his conversion last? To all of the foregoing questions I can truthfully answer, "Yes." There are many things, many evidences, that prove to the missionary that his time is not wasted, nor the money put into missions lost. This is interesting evidence, and draws from the missionary a strong, tender love for his developing children. It is the abundance of evidence of the power of the gospel to change and to save that makes one love mission work, that holds one in unhealthy climates, that fills the lack of friendship, that takes the place of earthly

companionship, that comforts when the forces of heathenism seem to press in on every side like black mist. It is this evidence that helps the missionary to forget home comforts, and to give himself willingly, continually day by day, to the work against tremendous odds. There is nothing that cheers and encourages, that gives hope and strengthens faith in God and His plan to save, like the evidence of the power of the gospel as demonstrated in the lives of converted savage heathen. Listen while I tell some true stories.

Jeremiah is a black boy. He came from a heathen kraal. At the last camp-meeting he pledged six-



MISSIONARIES RETURNING TO THE ORIENT

This photograph shows a group of Seventh-day Adventist missionaries sailing June 24 from Vancouver on the "Empress of Russia." They had been in America to attend the World Conference at Milwaukee, Wisconsin, May 27 to June 14.

pence to missions. Three times he has asked permission to leave to sell green mealies. Last week he came with threepence tithe, and then paid his pledge. He must have walked fifty miles in all; but he came smilingly, and said, "Here, teacher, I can pay tithe and my offering."

Camp-meeting was just over. Solomon, a converted medicine man, stood up and said, "I have been well fed. Now my soul is fat. My heart is full of pleasant love. Yes, I am well fed. But my trouble to you is who will feed me and my people now that you are to go. Shall we remember and eat those words many times? Pray that we may not forget; also we must have a teacher, for we cannot read."

If you will study this little speech, you will discover a deep understanding of the work of the Spirit, the power of the Word, the strength and influence of heathen surroundings, and his only source of help. This village is still waiting for a teacher, and has been waiting for three years. May God reward their patience and faithfulness.

Jack was my house boy. He went home, home to a heathen kraal. I came along about six miles from his village, and several old men came over to see me. "We would learn what you have done to our son," they said.

"Your son! did I ever know your son?"

They replied that I did, and that I must come to the village and explain. The next morning I went over, and there was Jack. I asked him what he had been telling these folks that I had done to him.

"Don't you know how you changed me at the

school? I can't take part in the village customs now, and many of the people have given them up."

Then I understood that he spoke of conversion, though he made no profession at school. My eyes were dim with tears as I thanked my Father for another evidence of the changing, cleansing, keeping power of the gospel of Jesus.

Mr. and Mrs. W. W. Walker, who spent three years here at the Rusangu Mission, in Northern Rhodesia, were forced to leave because of failing health. It was a sad parting; for they loved the work almost as much as life itself. As we took them in the wagon to the train, more than a hundred students followed, singing the "Missionary's Farewell" and "Onward Christian Soldiers." The next morning Paul Hanaluba came to me with tears in his eyes, and said, "Mfundesi Walker is the sixteenth mfundesi that I have told good-bye to here. I don't understand."

So the native who stays by the work, does it for some reason other than the love for a European who has helped him. And they do stay by it. Paul is one of Pastor W. H. Anderson's boys. He is a teacher now. Henry Mobona was one of the first boys sent out by the Solusi Mission. He has spent twenty-five years in the schoolroom. Shoni is a brick-mason. As such, he can get about six pounds a month. He was sent up from Zululand, and has been with the mission for sixteen years. He is paid one-fifth a mason's wage.

I might make the list long. Just last year some of the student teachers were offered five and six

(Continued on page 30)



The Coldstream Guards Band, one of the attractions at the Canadian National Exhibition this year. The photograph was taken at Euston Station, London, as the band was starting for its tour of Canada.

The Beer Bubble Punctured

By D. H. KRESS, M.D.

WE do not want the return of the saloon. It is beer we want." This is the appeal of the anti-Prohibitionists. To make an appeal for the return of the saloon, they well know, would be useless.

A saloon formerly, was a place where beer was sold. If the sale of beer is again legalized it must be dispensed by someone, somewhere. This would mean a return of many of the evils formerly connected with the saloon. We would again witness men staggering along the streets. We would have the old saloon with a new name, that is all.

Mr. William E. Raney of Toronto, Ontario's former Attorney General, in testifying before the committee appointed to investigate the claims of the anti-Prohibitionists at Washington, D. C. said: "Your labour representatives here ask for beer, but not the return of the saloons. That was our situation, and the beer gardens became saloons by another name. Light beer," he said, "failed to satisfy either beer drinkers or whisky drinkers. Those who wished beer protested that there wasn't enough kick in the light beer," although it contained 4.4 per cent of alcohol. He also said that "those who took out the licenses to sell this beer were using their places as shields to sell stronger liquors."

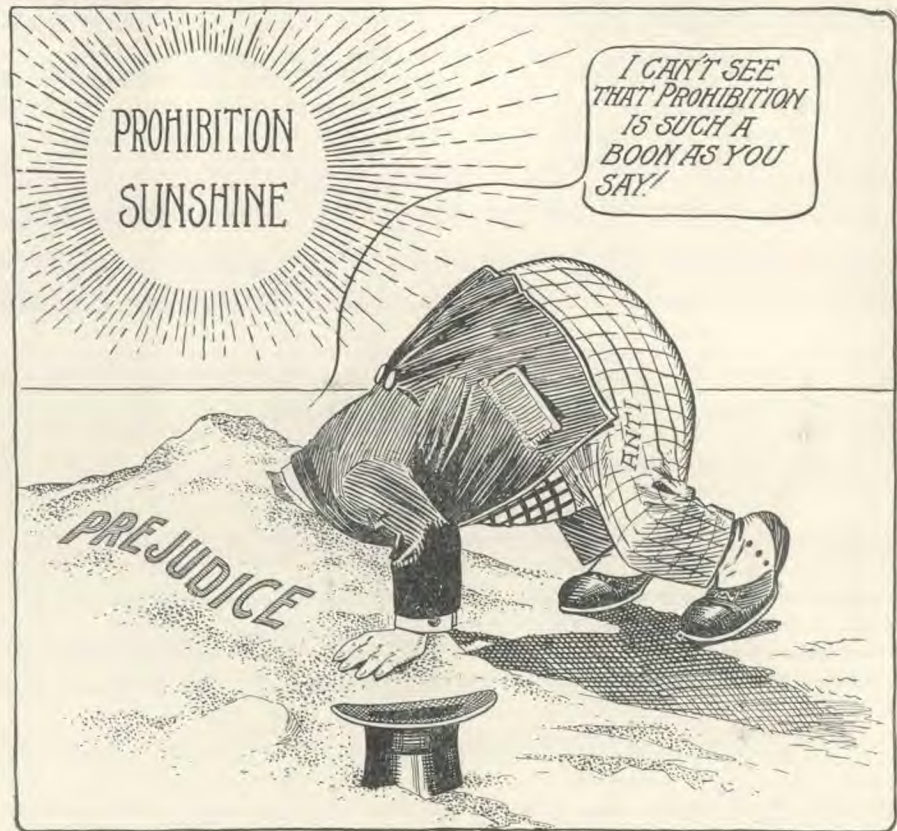
We would naturally expect this. Those who violate the Prohibition law now, would certainly not hesitate to violate any restriction placed on the sale of alcohol. The claim would be made then, as it is now, that it is an interference with personal freedom for the government to determine the amount of alcohol a drink must contain. It would be found ten times as difficult to regulate the amount of alcohol in beer, as it is now to prohibit its sale altogether.

"The suggestion is made," said Mr. Raney, "that law enforcement in the United States would be made

easier by the legalized sale of beer. Well, we are trying that experiment in Ontario right now. But," he said, "the whole thing has fallen flat. The beer drinkers said there wasn't enough kick in the government's beer. The permits" he said, "were in fact useful to the holders chiefly as disguises for sale of something stronger."

This is Ontario's problem now by legalizing the sale of 4.4 per cent beer. This would become the problem in the United States, should the sale of beer become legalized again.

The sale of beer or wine has never lessened the sale of the stronger alcoholic drinks. Wherever this



has been tried it has proved a failure. The milder alcoholic beverages have always created, and always will create, a craving for alcohol and for more of it. Thus the sale of beer paves the way for whisky.

European Lessons

Italy has in the past encouraged the use of wine. This created the demand for stronger alcoholic drinks. The Italians have of late years turned to the use of the stronger drinks to such an extent



The Amundsen expedition, in its flight over the top of the world from Spitzbergen to Teller, Alaska, passed over Point Barrow, and over the spot, near that place, where this snapshot was taken. Evidence that civilization is making an impress on the life of the Eskimo is given in this scene, showing the interior of a modern Eskimo dwelling of logs.

that recently it was found necessary to pass an act restricting their sale.

France had a very similar experience. For years wine was the national drink of France. Wine was encouraged under the supposition that it would lessen the use of spirituous liquors. It has not worked out that way—France has become the largest per capita consumer of spirituous liquors of any country in the world. Wine paved the way for whisky and whisky paved the way for absinthe.

For many years beer was England's national drink. But the time came when beer failed to satisfy England's beer drinkers. A special taxation was kept on the sale of spirituous liquors, but the demand for them became so great, that when the taxation was reduced in the year 1825 from twelve shillings to seven shillings per gallon, we are informed that "the thirst for the new liquid spread with the rapidity of lightning." Then later to counteract the growing use of whisky, an act was passed in 1830, allowing beer to be sold without license. They still reasoned that to check the sale of strong drinks, it would be necessary to encourage the use of the milder alcoholic beverages. The Duke of Wellington affirmed he was sure the measure would be attended with the most beneficial consequences. He proclaimed it "a greater achievement than any of his military victories." The results were, however, disappointing. It still further increased drunkenness and debauchery. The English press, which had favoured the bill, changed its attitude by condemning it. The London *Globe* declared:

"The injury done by the beer act to the peace and order of the rural neighbourhood, not to mention domestic unhappiness, industry, and economy, has been proved by witnesses from every class of society to have exceeded the evils of any single act of internal administration passed within the memory of man."

The *Liverpool Mail* said:

"A more pernicious concession to popular opinion, and so prejudicial to public morals in the rural districts, in villages, hamlets, and roadsides of England, never was made by the blind senators of a bad government in the worst times."

Ontario is meeting with a similar experience now. Beer is not an innocent and harmless beverage as

the uninformed are led to believe. Professor Von Bunge, who for years had the opportunity of observing the effect of beer upon the German nation says: "Of all alcoholic drinks, *beer is the most injurious.*" The fact that beer produces body weight is no evidence that it is a food; morphine and phosphorus do the same. They interfere with normal cell activity and cause retention of waste material, and produce fatty degeneration of the tissues. This increase in weight is a pathological rather than a physiological process. While in appearance the beer drinker may be the picture of health, in reality he is incapable of recovering from even mild disorders. Surgeons do not care to operate on beer drinkers because of the degenerate state of the tissue. Blood poisoning is apt to occur. Insurance companies recognize the beer drinker as a poor risk.

In speaking of the value of beer as a nutrient, Baron Liebig, a thoroughly scientific authority, says:

"If a man drinks daily from eight to ten quarts of the best Bavarian beer, in the course of twelve months he will have taken into his system the nutritive constituents contained in a five-pound loaf of bread." It is desired not because it is a "liquid food," as claimed, but because, like other habit-forming drugs, it is a poison. It is always taken because of its alcohol content. Take alcohol out of beer and its sale is at an end.

While beer produces a species of degeneration of all the organs of the body, it chiefly affects the heart, the liver, and the kidneys. Dr. Bollinger, of the city of Munich, is responsible for the statement that it is rare to find a normal heart and a

normal kidney in an adult resident of that city, "owing to the beer consumption of the people." The most pernicious thing observed, however, is its demoralizing and brutalizing influence on those who habitually use it. In speaking of the influence on the German nation, Professor Edward von Hartman says:

"Although of all nations the German has the greatest capacity for culture, the general culture of its higher classes is undergoing frightful retrogression because of the beer consumption of its students."

Dr. A. Forel, of the University of Zurich, says:

"To be convinced of its moral effect, one only needs to study in Germany the beer jokes, the beer conversation, and the beer literature. Among the academic youth of Germany the drinking of beer has truly killed their ideals and their ethics, and has produced an indescribable vulgarity."

The words of former President and Chief Justice of the United States, Hon. Howard Taft, should come with great force and authority to the people of America at this time. Mr. Taft is not in the habit of making one-sided and superficial investigation. These are his words:

"I am not in favour of amending the Volstead Act in respect to the amount of permissible alcohol in beverages. I am not in favour of allowing light wines and beers to be sold under the Eighteenth Amendment. *No such distinction as that between wine and beer on the one hand, and spirituous liquors on the other, is practicable as a police measure. Any such loophole would make the amendment a laughing-stock.*"

Joseph P. Howe, a prominent New York lawyer, took the position which every true citizen of any country should take. He said:

"I feel it a patriotic duty to subject my own desires in order that the greatest good to the greatest number may be served. As Prohibition is a law, I really have no other choice, as I attempt to be a law-abiding citizen. A law is a law and we must obey it even if we do not like it. We cannot set aside some laws and say we will not regard them because they do not suit us.

"Some people say Prohibition curtails their liberty. Of course it does. So does every other law. Not being permitted to drive seventy miles an hour, also cur-

tails their liberty. Liberty is a much misunderstood word. Liberty means lawlessness to some. The man who says no one has a right to tell him what to do, and that he is going to do what he wants is simply talking childishly. He has not grown up. He is the same boy who drew pictures on his slate just because the teacher said he must not. He pets his infantile inclinations and says no one is his boss. The people banded together, working for the country's best interests, are his boss. No man who is a patriot will drink nowadays. He swears he will live by the Constitution and let him do so or be punished with other law-breakers."

Dependable physicians generally find no further use for alcohol in their practice. A few may still prescribe whisky, but beer, *never*. In my practice of 30 years, I have never once found it necessary to resort to beer or whisky as a medicine. It is safe to say that the number of physicians to be found who prescribe beer for patients is negligible. Those who do have no standing in the medical profession.



Two German statesmen, General VonHindenburg, President of the German Republic, and Dr. Luther, Ex Premier, on their way to the Reichstag, which corresponds to our Parliament.

The Best Solution of Doubt

The Experience of a Noted Author

IN the last work of Merle d'Aubigné, the eloquent author of the "History of the Reformation," there is an account of his final conviction of the truth of divine revelation. Let me give you the substance of it.

After d'Aubigné's conversion to God, he was so assailed and perplexed, on going into Germany, by the "sophistry of rationalism" that he was plunged into unutterable distress, and passed whole nights without sleeping, crying earnestly to God, or endeavouring, by arguments and syllogisms without end, to repel the attack of the adversary.

In his perplexity, he visited Kleuker, a godly minister at Kiel who for forty years had been defending Christianity against the attacks of infidel theologians and philosophers. Before this admirable man, d'Aubigné laid his doubts and difficulties for solution. Instead of solving them, Kleuker replied: "Were I to succeed in ridding you of these, others would soon rise up. There is a shorter, deeper, and more complete way of annihilating them. Let Christ be really to you the Son of God, the Saviour, the Author of eternal life. Only be firmly settled in this grace, and then these difficulties of detail will never stop you; the light which proceeds from Christ will dispel all darkness."

This advice, followed as it was by studying the apostle's expression, "Now unto Him that is able to do exceeding abundantly above all that we ask or think," relieved d'Aubigné of all his difficulties.

After reading this passage, he prayed over it. "When I arose from my knees in that inn room at Kiel," says this illustrious man, "I felt as if my wings were renewed as the wings of eagles. From that time forward, I comprehended that my own syllogisms and arguments were of no avail! that Christ was able to do all by His power that worketh in me, and the habitual attitude of my soul was to be at the foot of the cross. . . I was not disappointed. All my doubts were soon dispelled, and not only was I delivered from that inward anguish, which, in the end, would have destroyed me had not God been faithful; but the Lord extended unto me peace like a river. If I relate these things, it is not my own history alone, but that of many earnest young men, who in Germany and elsewhere have been assailed by the raging waves of rationalism. Many, alas, have made shipwreck of their faith, and some have even violently put an end to their lives."

This interesting and instructive narrative certainly teaches that the defence of the Christian against the attacks of infidelity and false philosophy is to be sought rather in the grace of the heart than in the strength of the intellect; that prayer and true humility will often be more powerful to establish us in the truth than logic. "He who is strengthened with all might by the Spirit in the inner man, and also is rooted and grounded in love, though less skillful in argument, is in a far better condition to resist the subtleties of false doctrine than he who is

stronger in logic. While the strength of sound reasoning and the conclusion of a just logic, when employed in elaborate defences of the truth, are of inestimable worth, yet, after all, it is to the blessing of God on the internal vigour of his own spiritual experience that the tempted believer is indebted for his stability more than to those outworks which are cast up from time to time by the ablest defenders of Christianity."

Beware of the many philosophical snares. The cultivation of spiritual-mindedness, through the thoughtful and loving study of God's Word and the prayer habit, will preserve us from the seductions of false philosophy. Let us not be ashamed before the mockers, nor afraid before the reasoners. Let them see in the life how beautiful and powerful goodness is. There is no logic so convincing as the power of a Christlike character. Thus may our lives witness for God and truth.—*Ernest Lloyd.*

Dr. Talmage and the Stranger

DR. TALMAGE, the celebrated Brooklyn clergyman, was riding one day in a railway carriage, soon after the decease of a favourite son. His grief was constant and acute, and he could not feel that anyone had ever suffered so acutely as he.

In a seat near him sat a gentleman, who, Dr. Talmage thought, possessed one of the most cheerful faces he had ever seen. "How happy that man is compared with me!" he mused. "I will get into conversation with him; perhaps he may console me, or cheer me up a little."

The dialogue ran upon general subjects for a little while, and then turned upon Dr. Talmage's great loss.

"I cannot help envying you," said the preacher. "You seem, from your appearance, as if you had not a trouble in the world."

The other gentleman looked grave, and a spasm of grief went over his countenance. "I never saw a sadder face, for the moment," said Talmage, in relating this incident.

"My dear sir," he enquired, "will you tell me where you are going?"

"Why," replied Talmage, "home, to Brooklyn, New York. I get there this evening, if all goes well."

"I suppose to a wife—perhaps a mother—a live son—a daughter or two?"

"O yes! I have all those awaiting me."

"Now I will tell you where I am going. All my family are dead but one, and that one is my wife; and I am making my regular weekly visit to her, at an asylum. She is hopelessly insane. But God has left me my life, my honour, and my faculties; and I am trying to keep patient and cheerful, with the hope of meeting them all again in a better world, by and by."

Talmage rose, and took the stranger by both hands. "I surrender!" he exclaimed. "My sorrow

is as nothing compared with yours. I have learned a lesson, and I hope God will aid me to profit by it."

Instead of grieving God with our complaining spirit, which generally is the spirit of selfishness, we should daily recount our blessings. Many pray daily and ask God for many blessings, and never thank Him for the rich blessings He bestows upon them.

The apostle exhorts, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." 1 Cor. 10:10. What a lot of God-dishonouring murmuring is indulged in by professed Christians! The most trivial thing is sufficient to start a stream of murmuring from many who profess to have great faith in God. A slight thirst, food not to their liking, a gloomy report by the spies sent to look over the Land of Promise set the children of Israel murmuring, and filled their souls with darkness.

Instead of continual grumbling, praise and thanksgiving should flow from our hearts when we contrast our condition with that of those in lands not so highly favoured. Murmuring concerning the high cost of food or complaining of the condition of the weather, seem very ungrateful in the light of other conditions that exist.

Have you been discontented, thinking you were having a hard time when you had food, raiment, health, and every comfort? When you pray mingle the spirit of thanksgiving with your petition.

"Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Ps. 103:2-5. — G. B. Thompson.

Earl Balfour on the Increase of Knowledge

THE Earl Balfour, Chancellor of the University of Cambridge, speaking at the fiftieth anniversary of the University of Leeds—which commenced its career after he had entered public life, said:

"It is inevitable that with the growth of knowledge, with the enormous augmentation, especially in the region of science, you cannot avoid the curse of specialization. I remember reading that the great Bentley, who flourished at the beginning of the eighteenth century, expressed the hope that he would live until he was eighty years old, for, he said, 'by the time I am eighty I shall have read every book in every language which is worth reading.' Well, now, that was a fine boast in the mouth of that most distinguished scholar. I know not, but I do not think it was impossible, but it is obviously not merely impossible but ludicrous at the present day, so *enormously has knowledge increased*. There is no man, whatever his acquirements, who can suggest that he

can conquer more than small fragments of it."

"A modern university cannot but be in some respects at a great disadvantage compared with its medieval predecessor. Their subjects of study were limited in number. The books worth reading were even more limited, and it was quite possible—I had almost said it was quite easy—for the man of adequate industry to master almost in detail all that was taught at that period. It is not only not possible now, but you are not within the remotest conceivable possibility—the possibility is so remote as to be not worthy even discussing."

Now Read Daniel

"Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

This was written twenty-five centuries ago.

Was Daniel a true prophet?

Japan Awakes

(Continued from page 12)

noting the beginnings of inventive progress and science, have been able to make certain vague, though remarkable, correct prognostications such as the above. Today, the waves of ether are acting in obedience to the will of man as "sympathetic conveyances" to waft his messages to the ends of the earth.

But a far more striking prophecy of present-day wonders is that of the Judean captive in Babylon, Daniel. Speaking under the influence of the spirit of prophecy, he said that in "the time of the end" "many shall run to and fro, and knowledge shall abound." Daniel 12:4, Rotherham's translation. Seeing the wonderful fulfilment of this prophecy in Japan in these momentous days, it is interesting to reflect that Daniel wrote his book about the time of Jimmu Tenno, the first Japanese emperor. To his illustrious descendant, the late Emperor Meiji Tenno, is due the credit for giving an impetus to the movement which has resulted in the present phenomenal advancement of the empire's civilization.

The thrill of wonderment at such a spectacle as an awakened nation and the fulfilment of ancient prophecy, does not give us the full benefit that may be ours from this investigation. If we stop here, we have lost all. But he who takes a step farther and grasps the real significance of it all, recognizing that "the time of the end," of which Daniel spoke, in which knowledge should abound, is already far spent,—he who from his heart realizes this,—is in truth "not far from the kingdom." If he sees in prophecy fulfilled and fulfilling a dawning light and walks therein, preparing his heart by true contrition and confession of sin to meet the coming Saviour and King, if he surrenders his soul to the Author of life and the Giver of life eternal, then and not until then is he a man disillusioned and undeceived, and worthy to be led step by step onward into an everlasting home of light and life and love.

Seen Through Others' Eyes

Do It Today

JOHN FRANCIS OLMSTEAD

Should you desire a kindness shown
To friend or passer-by,
Do not forget nor long delay,
For swift the moments fly;
The opportunity may pass
To show some kindness true,
When just a word might help revive
A drooping heart anew.

Yet oft we fail, too many times,
To do the things we ought;
We leave undone what we should do,
And grope the way for naught;
But this reveals a serious fault
In slighting things today.
Procrastination robs us all,
And turns the tide away.

Do not delay to do thy part,
Though small it may appear;
We all should do a great deal more
To bring real friendship near.
Sometimes we mourn a passing friend,
And hide the grave with flowers,
But better far some kindness show
While he possessed his powers.

Too late, too late to help the dead,
Yet we so oft forget
To help the living as we ought
And thus invite regret.
Look on the good that others do
But leave their faults alone;
For we shall surely, surely reap
What we ourselves have sown.

What's the Rush?

The Owen Sound *Sun-Times* thinks that the automobile speed mania is part of a general disease. Every day in a restaurant, or cafeteria, may be seen people who will not take time to eat. Some snatch a look at a newspaper between mouthfuls of food.

"The whole thing is a mistake, it's a delusion, it's a bondage. The only way of escape from it is in the determined will to take time to live, and to live life at its best—the will to leave out all that needs to be, and can be, left out, so that there'll be time for the rest; and to take time to live as the days pass, whether you get everything done you planned to do or not."

It is said that we live in a strenuous age, and that this habit of rushing arises out of necessity. But does it? Some of our modern inventions really give us more leisure. A Toronto man who has a day's business in Montreal need not lose an hour's time in the journey. He sleeps on the train as he would at home. He thus saves two days or more, which he might have for leisure. But the swift motion of the train conveys to his mind a suggestion of hurry, and he cannot get rid of it. The telephone and the typewriter are wonderful savers of time, but they seem only to create a desire for more and more hurried work. Machinery has enormously increased powers of production, but the factory heads are continually trying to speed up. Because the machine works fast it is supposed that the human being must do the same.

The evening comes with opportunities for leisure greater than those of earlier days. But still the nervous desire for some kind of strenuous life continues, and the rush for amusements is as wild as the rush for business. If all this energy were used in a systematic effort for improvement of the individual and the human race, the achievement would fulfil the golden dreams of reformers. But a good deal of it is frittered away.—*Toronto Globe*.

Prohibition's Achievements

When you are told that the American people are drinking more than ever, you should resent the insult to your intelligence," says Federal Prohibition Commissioner R. A. Haynes, of the United States. Then he continues:—

"Prior to Prohibition there were 507 distilleries, producing 268,000,000 gallons of distilled spirits, and 1,300 breweries, producing 2,000,000,000 gallons of beer in a single year. Our annual consumption of whisky alone prior to Prohibition was 130,000,000 gallons. Could it be within the realm of possibility that as much liquor could be consumed surreptitiously as when long train loads of liquor left distillery centres daily, and was dispensed in 177,000 saloons and numerous "speak easies"? A drunken man on the streets today is a curiosity. Compare the streets of your own city today with pre-Prohibition days, and you will need no further evidence of the efficacy of the law."

Another testimony concerning the beneficial effects of Prohibition comes from Dr. Haven Emerson, formerly Commissioner of Health of New York City, and now at the School of Medicine of Columbia University. The following words were spoken

by him to Mr. Mandeville, who has written a series of articles on Prohibition in the *Outlook*:—

"The general mass of disease has been markedly reduced since 1919, and I am quite sure it was largely due to Prohibition. We used to have at least 600 deaths from alcoholism every year in New York. The year after Prohibition it fell to one-tenth of that number.

"From 5 to 10 per cent of the income of wage-earners getting 1,200 dollars a year or less used to go for the purchase of alcoholic beverages. Cutting off this expenditure certainly means that this money now goes for women and children's clothing and food, which means better health for them."

Such statements from men who are in a position to know the facts should commend Prohibition to every person who desires to see his country more prosperous, workers in all lines more efficient, women and children better fed and clothed, and immorality and disease greatly reduced.—*Australian Signs, June 22, 1925.*

What the Submarine Did Not Sink

Rev. Charles A. McAlpine tells a new war story that relates to Nigeria on the West Coast of Africa. Archbishop Dennis, a missionary to that land, felt the need of a Bible for his natives, so he devoted years of laborious effort to translating the Bible into the dialect of the people for whom he was working. At last his task was finished, and he started for England with the precious manuscript to oversee the last stage of his life-work, the printing of the manuscript. The missionary's boat was torpedoed by a submarine, and Mr. Dennis lost his life; but his manuscript floated free, and was "borne onward by wind and waves until it found its haven in a crevice in the rocks of Wales. Not to a savage or pagan or uninhabited soil it drifted, but to a Christian land, where the seacoast was small enough to be well visited, and the people intelligent enough to realize the possible value of sheet after sheet of words that conveyed no meaning to them, and where, through this combination of circumstances, the precious manuscript was retrieved, to become a Bible that will carry light to still another people of the Dark Continent."

Surely the Lord who said, "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it," watched over the ill-fated manuscript, and will yet cause it to win souls for His kingdom.—*Selected.*

The Birth of Spiritism

When the tiny rap at Hydesville electrified the world seventy-six years ago, it aroused the thinking faculties of mankind more than did two thousand years of Christianity. The message it brought was so stupendous that it could not be ignored. Life

took on a new aspect because of the knowledge it brought of a continued life. The grave had lost its victory. Death's sting had been taken away.

Over the land flashed the message that was to emancipate the world from the fear of death. The veil between the two worlds had been rent asunder. The wonderful message rapped forth from that little home was this: "There are no dead; we live and love you; though invisible, we still are with you." . . .

Every religion has some place sacred to its adherents—Christians journey in thought to Bethlehem, and each year consecrate themselves anew to the service of their religion.

Spiritualists have their sacred shrine. The House of Hydesville, where, through the mediumship of the little Fox girls there came the glad tidings of great joy that proved to a waiting world fast passing into materialism that death did not end all—that the tomb was only a covered bridge, and that our loved ones, radiant with the light of a life immortal, not only were waiting our coming, but indeed that they could communicate with those left behind, assuring them of a continued personal existence beyond the grave.—*M. E. Cadwallader, in "Progressive Thinker," Mar. 29, 1924.*

The Choir and Divorce

A minister who was haranguing against divorce recently made an unfortunate mistake, we are told, for in his choir were no fewer than seven persons who had been through the divorce court. The conductor of the choir, says the *Dallas News*, was a divorced man and was then the husband of a woman who herself had been divorced. Another singer had had three divorces and was potentially eligible for a fourth, at least to the extent that he was then living with his fourth wife. It is not alleged, we are told, that any of these legal separations had been obtained by collusion or been negotiated in any manner legally improper. "But under the circumstances the hymn hoisters back of that minister were naturally ill at ease during the sermon." Nor is it surprising, it is said, that they didn't come back right away. But when the preacher found out the composition of his choir, he apologized. "If you like," remarks the *Dallas paper*, sensing the moral in the episode, "you may say that he was a coward for that. Or you may decide that it only made matters worse to back down from a position well supported by the church and the gospel to which the church owes allegiance."—*The Literary Digest, March 22, 1924.*

The largest orange orchard in the world is located in South Africa. In that land orange cultivation has reached such proportions that it is predicted South Africa will have 7,000,000 boxes of oranges available for export in 1930.—*The New York Times.*

NEWS NOTES

—European banks are using airplanes for long-distance transfers of their gold.

—No British town had a population of 40,000 five hundred years ago.

—Before the days of the newspaper in England, the king's herald and the town crier gave the news deemed essential for the people to know.

—The famous old Roman Road, Via Appia, is 2,000 years old, and is still in a marvellously good state of repair.

—Nearly 900 international treaties have been registered with the League of Nations since the beginning of 1920.

—The adoption of the Declaration of Independence was first recorded in a Philadelphia paper ten days afterward, and in a Boston paper twenty-two days afterward.

—Canada leads the world in the per capita consumption of electric energy, says the Dominion Bureau of Statistics. Each inhabitant uses 820 kilowatt hours a year from 454 horse power per thousand of population.

—James Henry Springthorpe, the veteran express driver of the Great Western Railway, England, who retired after fifty-two years' service with the company, never met with a mishap in his long career.

—A new industry for Greece, the manufacture of artificial silk, was started in Athens last summer, with the expectation of providing employment for thousands of refugees. The initial factories, erected by Greek bankers at the suggestion of the Near East Relief, will provide for the production of about 1,500 pounds of rayon per day. Sixty orphans from the Near East Relief's industrial school in Syria were the first employees. They received an intensive course of instruction in their new work, which will make them completely self-supporting within a few months.

—Across the scenes of early Jewish and Babylonian history, the Syrian desert between Bagdad and the Mesopotamian valley, the traveller of today is carried in an American motor-car. Regular motor service has been established by a New Zealander who was in the British air service in the Near East during the war, and a large fleet of American-made machines is in operation. The trip across the desert requires only twenty-four hours of actual travel, or sixty hours when an over-night stop is made at the famous old city of Damascus. The cars travel at a high rate of speed, and usually go by convoys, as a protection against the bandits who

infest the Arabian desert country. Comparison with the old-time methods of crossing the same territory is interesting. The sea route around Arabia takes twenty days, while a camel caravan, traversing the same route as the motor-cars—a distance of some six hundred miles—required seven to eight weeks for the journey.

Mission Work Is Worth While

(Continued from page 21)

pounds a month if they would go elsewhere. With us they receive ten shillings. A visiting European told our students that when they had finished school they would not get a man's wage from the mission. Not a boy left!

When we stop to think of the little help we can give the native in the village, and the tremendous power of Spiritism and superstition over the uneducated, we marvel at the stability of the native converts. They are human. They do make mistakes, and some of them fall out by the way, and a few are again swallowed up in heathen darkness. But more are corrupted by some European, who takes advantage of the native's confidence and the lack of pastoral supervision.

The gospel is going. It is going faster than it has for generations. In its powerful onward sweep people from all races, tribes, tongues, and cults are gathered, cleaned, changed into Christian soldiers and they help to swell the grand, glorious, triumphant cry, "Jesus saves!"

Protestantism Imperilled

(Continued from page 15)

which Christ bestows—found them strangers to the blood of atonement, to faith, and grace, and holiness, and left them with the key to those things in their hands—found them blind and left them seeing—found them slaves and left them free. For ever let us thank God for the Reformation. It lighted the candle which ought never to be extinguished or allowed to grow dim."

Using language equally forceful, the late Dr. Dale, of Birmingham, has left on record this solemn warning:

"Let Protestantism loose its hold on this country, and the life of the nation which for three centuries has manifested itself in such energetic and noble forms, has created the virtue which constitutes the strength and stability of the English character, has inspired our intellectual triumphs, has built up our material prosperity, has made our reverence for the authority law a principle and a habit, and our love for political freedom a passion, . . . this life, so rich, so deep, so robust, will pass for ever away. Let the nations cease to be Protestant, and England which notwithstanding her faults, we have so passionately admired, will cease to exist."

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Table of Contents

	<i>Page</i>
Editorial Comment —	
The Prophet and the Auto Civilization Is a Fragile Thing - - -	3-5
Is Faith in an Inspired Book in Harmony with Reason?—	
<i>William Jennings Bryan</i> - - - -	6
Wholesale Salvation —	
<i>C. F. McVagh</i> - - - - -	9
Japan Awakes —	
<i>Alfonso N. Anderson</i> - - - - -	11
Protestantism Imperilled —	
<i>A. S. Maxwell</i> - - - - -	13
The Czar and the Psalm —	
<i>Selected</i> - - - - -	18
Mission Work Is Worth While —	
<i>F. E. Thompson</i> - - - - -	21
The Beer Bubble Punctured —	
<i>D. H. Kress, M.D.</i> - - - - -	23
The Best Solution of Doubt —	
<i>Ernest Lloyd</i> - - - - -	26
Dr. Talmage and the Stranger —	
<i>George B. Thompson</i> - - - - -	26
Earl Balfour on the Increase of Knowledge —	
<i>Selected</i> - - - - -	27
Seen Through Others' Eyes - - - - -	28
News Notes - - - - -	30

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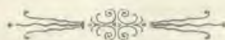
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Handsome Yachts

THIS photograph was taken during Yachting Week at Southend and shows Lord Waring's "White Heather", on the left, and Sir Thomas Lipton's "Shamrock".

To almost everyone there is something attractive about a ship under sail, but the sight brings a special thrill to those who in childhood lived near the water. The sailorman of "ye olden days" is now only a tradition, for the world no longer depends upon canvas spread to the wind to carry its commerce; but as long as winds blow and waters roll the sailing yacht will be to man an instrument of recreation.



The Set of the Sail

One ship goes east, another west,
By the selfsame winds that blow.
'Tis the set of the sail, and not the gale,
That determines the way they go.

Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the set of the soul that decides the goal,
And not the calm or the strife.