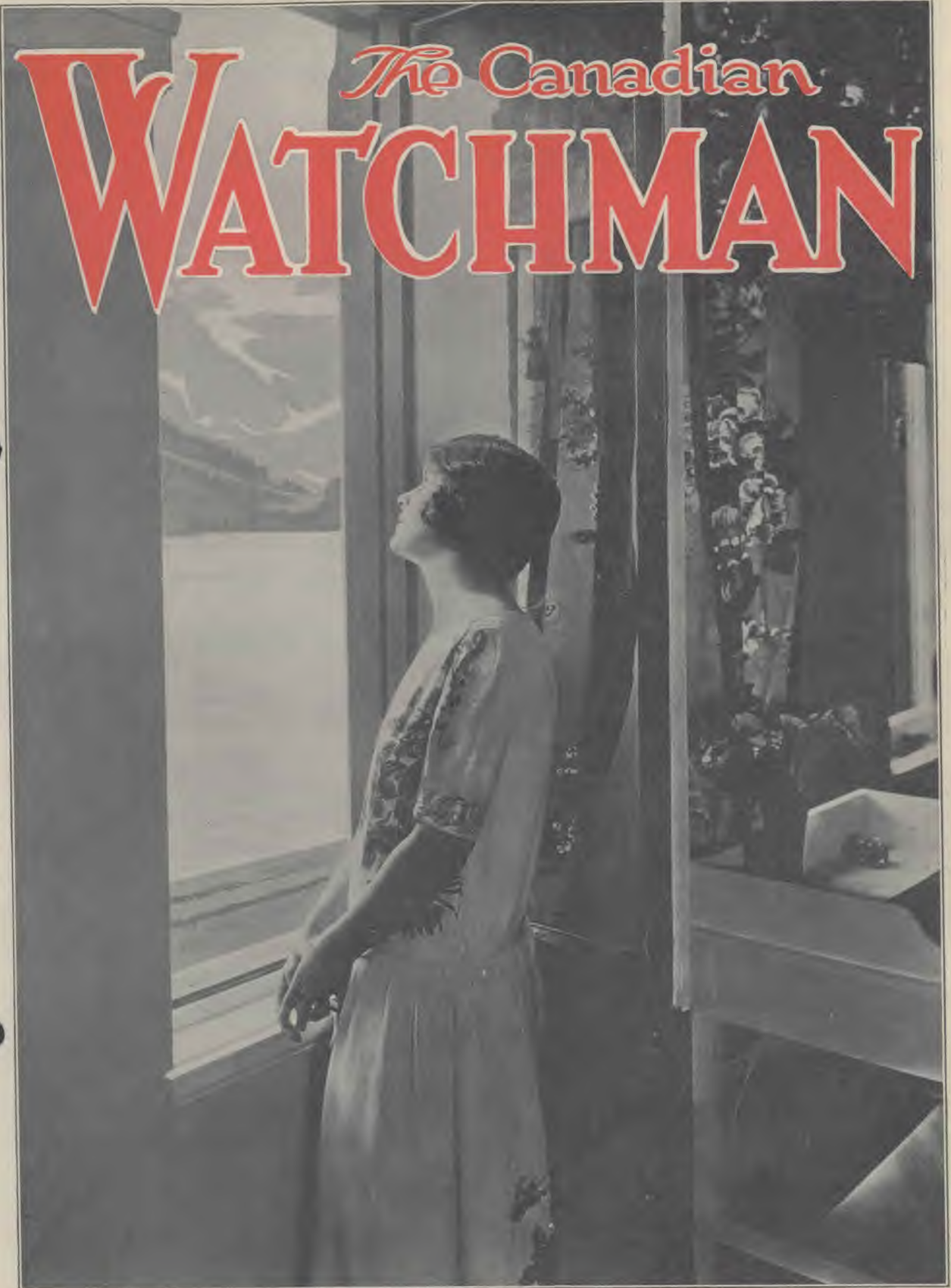


# The Canadian WATCHMAN



(Courtesy of Canadian Pacific Railway)

## “TRUE CANADIANISM”

*As Stable and Abiding as Canada's Mountains—See Page 3*

Oshawa, Ontario ~ June, 25cts

## A Man's Prayer

---



**T**EACH me that 60 minutes make an hour, 16 ounces one pound, and 100 cents one dollar. Help me so live that I can lie down at night with a clear conscience, without a gun under my pillow and unhaunted by the faces of those to whom I have brought pain.

Grant that I may earn my meal ticket on the square, and that in earning it I may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money, and to the rustle of unholy skirts. Blind me to the faults of the other fellow, but reveal to me my own.

Guide me so that each night when I look across the table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with little children and sympathetic enough to be considerate of old age.

And when comes the day of darkened shades and the smell of flowers, the tread of footsteps and crunching of wheels in the yard—make the ceremony short, and the epitaph short—Here lies a man.—*Selected.*



# True Canadianism

By THEO. G. WEIS

DO you foster true Canadianism? Then, listen to what Hon. R. B. Bennett, speaking to the Montreal Press Club, said, "I do hope that we in this country, recognizing our difficulties, filled with an earnest and sincere desire to do something for the unity of Canada, to make possible the continuance of the ever increasing influence of our country among the nations of the world, that we see to it that we direct our minds to issues not to emotions, that we make appeals not to animosities and hatreds but to love of our fellow men. That appeal I do not think is too much."

The Honourable Leader of His Majesty's Opposition, in the course of his speech that led to the above significant statement, referred to the misuse of catch phrases. He cited numerous examples, sad

examples. "Did you ever think," he insisted, "how by leaving just a single word out of a phrase it may have its effect in some remote section of the country, there to germinate and bring forth fruit of hatred, animosities, passions and prejudices?"

Hon. Bennett has touched the deep foundation of true Canadianism. "Love to our fellowmen" is a secure and everlasting pillar; it is the foundation stone of the kingdom of God itself. The sordid appeals to animosities and passions should have no place in Canadian politics, or any other type of public endeavour. The race that builds its structure of national greatness upon unity and love, builds upon a force and justice more powerful than the arms of war. Those who climb to prominence by the sword's keen edge must always defend their ground



RECENT PORTRAITS OF THE KING AND QUEEN

The true Canadian will be true to both God and his country.



upon the bloody field of gore in order to retain it.

To harmoniously develop the resources within its borders, to correct the grievous errors of internal lawlessness and ruin, to prove worthy of honour and dignity among an association of nations, these are the privileges of all independent races. These are the duties of true Canadians. To become foolishly absorbed in trade and trade only, adds very little to real betterment or national unity. To think continually in terms of stocks and bonds, railways and irrigations, foreign trade and seaports, Peace river schemes and panhandles, and to neglect honour to God, better home relations and more consideration of child education is to be building on gross materialism with little manifestation of the fine insight into noble and lasting greatness, so essential in a true patriot.

### God Taken out of the Family

God is the centre of family unity. The altar of family worship is the shrine upon which all grievances and sorrows may be burned. Belief in God gives power to moral convictions. Faith in God's guidance is fundamental to wholesome Christian living. Throw belief in God to "the moles and to the bats" and dependent humanity has no power above its own to guide it through disappointments and despondency. Remorse follows remorse, crime engenders crime until life drinks, what seems the only relief, the bitter hemlock of self destruction.

An Ontario editor briefly summarizes his opinion in these words: "This country is paying the price for taking down the homely old motto that used to be worked in coloured yarn—'God Bless our Home'—and putting up in its place that modernism 'Let's go.'" Some, today, are paying very dearly for their neglect of God. Many hard and bitter things have been said against those persons who are responsible through neglect, or otherwise, for the criminality of their offspring. Yet the outcry of pulpit and press against the failures of parenthood will not remedy the situation. Nor can the sure arm of the law, into whose network of constant vigilance fall offenders of all types, take the stained and degraded product of the community and better it. Very few of those who have served behind penitentiary walls have become life-long honourable citizens. Barred doors and striped suits cannot bring back to the heart a faith wilfully despised, stamped and spit upon. Many a lad who has been made an infidel by the daily lives of his parents, has had no other confession to make just before the black helmet was placed and the trap door sprung. Sad is the death which knows no hope, desires no hope, in the hereafter.

"I never saw a man who looked  
With such a wistful eye  
Upon the little tent of blue  
The prisoners call the sky,  
And at every drifting cloud that went  
With sails of silver by.

"I walked with other souls in pain,  
Within another ring,  
And was wondering if the man had done  
A great or little thing,  
When a soul behind me whispered low,  
'That fellow's got to swing.'

\* \* \* \* \*

"I only know what hunted thought  
Quicked his steps and why  
He looked upon the garnish day  
With such a wistful eye;  
The man had killed the thing he loved  
And so he had to die."

—Wilde.

Mr. Justice Dysart of Winnipeg, says, "I am convinced that it is not society but the homes that are in fault. . . . The criminals who create our chief problem and principal concern, are not the mature men of the world, nor the underworld for that matter, but are rather the youth of our land—the youth who have not yet left the parental roof, (Italics ours) who, if they have left, have done so recently. Their age and condition, as shown on all police statistics and records, bear this out. Quite true the home may be so infected by general conditions of society as to be demoralized and slack, but for this condition the parents, I submit, are surely responsible and primarily to blame."

Chief McDonald of Sydney, Nova Scotia, adds to this: "Home is the place where moral principles and religious duties can be taught most effectively, and in a manner as to produce rules of conduct that will endure through life. . . . If parents are abandoning their sacred trust and high privilege of teaching children morality, which alone can produce actual responsibility in their nature and to their God it seems to me pure hypocrisy to pretend to be amazed at the situation." *MacLean's Magazine*, August 15, 1927.

Fewer individuals would look wistfully into the dim, uncertain skies of eternity, had they been taught at home by word and example the great love of the All Father. Parents imperil the child they love, when they shirk the responsibility of kneeling at the altar with that child, and, informing it there of the sacrifice of Christ the Righteous. These things are so essential to true Canadianism. No man is truly blessed, nor does he fully understand love for country or fellowmen, who throws away his confidence in his God and Creator. The psalmist of Israel, in one of his pilgrim hymns, sings:

"Blessed is every one that feareth the Lord;  
That walketh in His ways.  
For thou shalt eat the labour of thine hands:  
Happy shalt thou be, and it shall be well with thee.  
Thy wife shall be a fruitful vine  
In the innermost parts of thine house;  
Thy children like olive plants,  
Round about thy table."

—Psalms 128.



The "filthy lucre" accumulated by satisfying the passions of youth is the reddest of gold. It is similar to the thirty pieces of silver which were the cash coin for the body of "Him who was valued." Those same despised coins were paid for the potters' field. Too many amusements today are buying their acres of blood with the spotless lives of the innocent. Within these acres of blood they bury the victims of their own creation—the mislead youth of Canada.

We again have the words of Justice Dysart: "A large percentage of the movie pictures are nothing but schools of vice, and instruction in ways of vice and crime. The so-called moral, when there is one, is a mere sham, a sort of license under which the lowest forms of life and activities are put out in repulsive detail before the public. In the same line is the salacious literature in which is depicted in the most revolting detail, and with the most alluring suggestiveness, things which might be left to nature to teach children." *MacLean's Magazine, August 15, 1927.*

These words need no support. Coming from the lips of so authoritative and influential a Canadian, they ought to be weighted with meaning to those upon whose shoulders fall the responsibility of training Canada's future citizens. Most youths inherit

the movie and night club habit from their elders.

We would not go back to the days of the MacDonalds, the Browns and the Tuppers. We believe Canada has just as many great men today as it had in the few brief years of the past. Yet it also remains a fact that none of these eminent-of-yesterday dropped out of the skies in evening dress. Nor will young men of today who spend night after night to the early morning hours at giddy-girl dance parties with never an attempt to do serious and constructive thinking of their own, ever take home to their graves much of the applause of their fellow citizens. Greatness is not born night clubs nor does it feed its soul with movie scenes. The fact remains that far too many of the commercialized amusements of Canada are so much mud thrown into the face of the true citizen. We stain our Canadianism with the underworld crimes of other nations, how dare we call it pure and true?

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. . . ."  
 "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them.



BRITAIN'S GREATEST FLOATING AERODROME

While we talk peace the nations prepare for war.



# What Is the Unpardonable Sin?

By W. C. MOFFETT

**W**HEREFORE I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31, 32.

These words from the lips of Him who was about to lay down His life to save sinners, set forth the solemn truth that there is a sin, that of blasphemy against the Holy Ghost, for which there is no hope of forgiveness to all eternity.

It should be understood first of all that such a condition is not due to any unwillingness on the part of our Heavenly Father to forgive the sinner. The offer of pardon and salvation is extended to every soul. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

No matter how dark the stains of sin, there is cleansing power in the fountain that flows from Calvary's cross. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. No matter how low the sinner has fallen, Christ "is able to save them to the uttermost that come unto God by Him." Heb. 7: 25.

The poor degraded outcast of a Samaritan woman living with her fifth man, disillusioned of her youthful visions of worldly pleasure, drank of the satisfying water of life to thirst no more and the amazing transformation in her life turned a city to Christ.

The fallen Magdalene possessed of seven devils found deliverance in Christ and because of her deep devotion was the first to whom the risen Lord appeared, the first to bear the joyful news of the resurrection.

John Bunyan, a blasphemous, vile tinker saved by the abounding grace of God, became a mighty preacher, whose testimony rung out from Bedford's cell to point the way to the celestial city.

Down through the centuries millions of sin-sick souls have found true those words of the world's Redeemer, "Him that cometh to me I will in no wise cast out." John 6: 37.

## *Grieving the Spirit*

Plainly, since our Lord assures all who truly come to Him of pardon and salvation and as indicated in the parable of the prodigal son meets the sinner more than half way, the unpardonable sin

must be due to the sinner's unwillingness to come to God.

In this connection there must be a reason why men may obtain forgiveness for speaking against the Son of God but not for blaspheming against the Holy Ghost. This cannot be because the Holy Spirit is superior to Christ. It must be due to the part that the Spirit of God acts in our salvation.

The Spirit of God is the appointed agency to bring conviction of sin and repentance to the sinner and to bear witness of acceptance. "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16: 8. When a man reaches the place where the Spirit can no longer touch his heart nor appeal to his conscience, there is no other means of bringing him to repentance, and without repentance, there can be no forgiveness nor salvation.

## *Spiritual Blindness*

And that is precisely the thing against which Christ warned the bigoted self-righteous Pharisees and church leaders of His day.

They had beheld His mighty miracles, they had listened to the words of Him who spake as never man spake. Convinced, as Nicodemus expressed it, that here was a Man sent from God, convicted of their secret sins, they resisted the Spirit of God. Closing their eyes to the truths that He proclaimed they clung to errors that were hoary with age, and exalted the opinions of men and the creed of the church above the authority of the word of God proclaimed by its Author.

As they stilled the voice of conscience and set themselves in opposition to the truth of God, they tried to justify themselves before the people and to explain away the mighty miracles of Jesus by attributing the miracle-working power of the Holy Spirit to Beelzebub, the prince of devils. When men become so blinded to truth that they regard the work of God's Spirit as the work of the devil, it becomes impossible for the Holy Ghost to reach their hearts and bring them to repentance. The unpardonable sin then is not some single overt act but the gradual hardening of the heart to the point where it is beyond the reach of the Spirit of God.

By the rejection of light, by trifling with the appeals of the spirit, by putting off the day of salvation, the heart becomes hardened, the fibres of character become fixed, and the character determines the eternal destiny.

It is recorded of Esau that "he found no place of repentance (margin, no way to change his mind)

(Continued on page 30)





(Courtesy C. N. R. Magazine)

THE RETURN OF THE FISHING SCHOONER

An evening scene of peace and beauty on the Nova Scotia coast.

## Ships of Yesterday

THEO. G. WEIS

They don't come back across the tide  
 Those ships of yesterday,  
 In distance black their mock masts glide  
 Then sink beyond the bay.  
 In painted mists their passing forms  
 Forever sail the spray,  
 And someone's missed when rising storms  
 Bring thoughts of yesterday.

They don't come back across the years  
 Those dreams of yesterday,  
 No bivouac their rainbow tiers,  
 No gems for passive clay;  
 No guiding stars of soul desires  
 Rise in their sombre gray,  
 And through their bars of evening fires  
 Gleam tints of yesterday.

They don't come back in spite of tears  
 Those deeds of yesterday,  
 Some good they lack'd oft reappears  
 In shadow form today,  
 Though roses strewn may withered lie  
 Far back upon the way,  
 The soul's great boon—today's clear sky—  
 Smiles on life's yesterday.



# The Maladies of Post-War Europe

By LOUIS H. CHRISTIAN,

our correspondent in Switzerland

WE who live in Europe realize that we are in the midst of the problems, dangers, and opportunities of post-war times; post-war times after the greatest war of history.

There are several outstanding problems confronting us just now. Protestant Europe is obsessed by two dominating ideas. The first is that of uniting all Christendom. The large Greek and Russian Orthodox churches of the East have suffered terribly during the war. During the World War, and especially in the later war between Turkey and Greece, the Greek metropolitan in Constantinople lost 90 per cent of his churches and priests. The Russian church has been disestablished and nearly destroyed. It was God's purpose that these great strongholds of bigotry and oppression should be cast down. The Church of England is drifting rapidly toward Rome, but is at the same time making strong efforts to join the factions of Christendom; and the Protestant churches of Europe take a deep interest in this movement. Recently in Switzerland there was held a large conference of all these religious parties to discuss questions of "faith and order."

Another very prominent idea in Europe is the need of spiritual reconstruction and a religious revival, calling men and women back to God. Atheism is spreading. The multitudes are turning from the church. Some of the most prominent religious men in England, Germany, and other countries, predict the early beginning of an old-time spiritual reformation.

On every hand we see the increase of sin and an appalling state of immorality, uncertainty, and unrest. Dr. Adolf Keller of Switzerland, a prominent leader in Protestant circles, says in his book, "Protestant Europe":

### *Crime and Immorality Rampant*

"A wave of criminality swept over countries hitherto known for high moral standards. Drunken men and prostitutes reeled down the avenues in the night life of capitals which have been the watchwords of culture and beauty in the human spirit. It was a mad, dancing, drunken world, lusting and longing for life in the new freedom, after the years of iron discipline and restraint."

Everywhere in Europe there is a feeling that an overwhelming catastrophe is upon us. There is fear and dread in the hearts of men. People do not discuss whether or not the world is getting better. They discuss the perils of these last days, or, for

instance, the dangers of the latest scientific discoveries of modern life. Professor G. M. Trevelyan of Cambridge in the epilogue to his recent "History of England," says of the first two decades of this century: "Man's physical powers have so far outstripped his mental and moral development that today man's very command over nature, so admirably and marvellously won, has become his greatest peril."

A prominent English bishop recently suggested in a much-discussed sermon, that science could, with profit for the good of mankind, take a holiday of ten years, closing up all laboratories and making no further discoveries. He held that inventions are being made in the arts of war and in other lines which constitute a deadly menace to mankind because men have more knowledge of dangerous weapons and poisons than they, in the present state of morality, can safely be entrusted with. Some are discussing the downfall of modern civilization and even the extinction of the human race.

### *Unparalleled Business Depression*

You can scarcely appreciate in other countries how the war has placed its stamp upon Europe. On every hand we see it. In business there is such a depression as Europe has scarcely known in all its history. Some tell us over here that Germany finds the Dawes Plan very successful, but they forgot that Germany has had to borrow from America the past three years, more than twice as much as was paid in the Dawes Plan payments. They know that they are facing an economic crisis of the worst kind, especially with two million men out of work and with money worth from 8 to 10 per cent. Yet Germany, as all of Europe, is making a herculean effort to recover, and there is a measure of improvement. Some tell us that there is a great agitation on for peace in the world, but they fail to say that Europe today has 3,100,000 men actually under arms, or more than they had in 1914, and that the annual military budget and cost exceeds £400,000,000. One of the strongest statesmen in the world recently declared that another great world or European war would come in about ten years, and called upon his fellow statesmen to prepare. In another great country whose influence for revolution and trouble is seen in all the world, there is an incessant preaching that a great world war is even at the door. The failure of the Geneva Naval Disarmament Conference was indeed a sign of the times. While a few men may talk of peace, the great majority are nerving themselves for another war.



# On the Dissecting Table

By W. C. LOVELESS

**C**HRISTIAN men and women do not wish to dine at a dissecting table where the characters of others are torn to pieces. Strong people will not engage in peddling petty gossip about others, criticizing small mistakes, and magnifying trifling faults and defects. Christians will rise higher, think of nobler things, and loftier aspirations will be the theme of their conversation. The atmosphere around them will be kept pure and fragrant with charity and love to others.

A noted statesman once said, "I shall try to become a man. If I do not succeed in that, I shall be good for nothing." He did not mean he wanted to be big and boisterous and roudy; he desired to be gentle and sympathetic with his fellow men. Can you imagine this kind of a man dealing in the slander and general gossip that goes on in so many communities?

The apostle James has said, "The tongue defileth the whole body." Sometimes we do violence with our tongues but we would not think of doing harm to anyone with our hands. It is a shameful, devilish thing to scar the soul, wound the heart, and rend the whole life by misusing the tongue, the one member of our body that God gave us to bless and praise His holy name.

There is one thing that should burn in the hearts of all who take Christ as their Saviour; that His life and example should be theirs, in word, in deed and action. If this is done, will there be so much retailing of mistakes and faults of others, making small incidents appear big, giving different impressions from what were intended? Perhaps it has not occurred to you that to ridicule or slander an absent man is the most vulgar and cowardly thing you can do.

The apostle also tells us that "The tongue is a fire," and we have learned this to be true. Nothing stabs so deeply as slanderous and bitter words. Friends and loved ones are parted because of hasty and cutting speech; history leaves the sad record of many noble careers crumbled and ruined because of unjust criticism. Avoid suspicion, resentment, subtle and base insinuations and scorn to indulge in unwholesome gossip.

Cardinal Newman is known to have said, "The true Christian has no ears for slander, never takes an unfair advantage and interprets everything for the best." The thing that is needed today is the love born of God and experienced in the hearts of men and women who love Christ. When the

children of God truly have this relation with the Father, the devilish traits of character will be cast off.

The world is waiting for men who are big enough to extend the glad hand to men who are down, and it is only this kind of religion that will help men and women who have fallen amid the tragedies of life. We must treat with love and tenderness the bewildered, misguided, unhappy souls who have blundered and fallen. They are to be loved to Christ.

Criticizing and faultfinding and making the mistakes of others appear greater will not work the peaceful fruits of righteousness. "All brotherliness must begin at the cross. Inspired by the supreme revelation of the Father's love, we shall lose our unworthy pride, our reckless ambitions, and our false notions of respectability and learn the first lesson of Christianity which is to love our brother even as Christ has loved us." When this work has accomplished its purpose in the life talebearing, gossiping, fault finding and criticizing will be an abomination unto the heart.

Talebearers are like the mythical green-eyed dragons of mediaeval times that went about the streets of the hamlets belching out a stream of deadly smoke and fire, and causing the simple town-folk to live in constant fear. Society is in danger today, not because of some imaginary monster seeking some poor victim, but because of the individuals who come into our homes carrying on their tongues the poisonous germs of slander and criticism.

Again the talebearer and slanderer may be likened to the wolves and coyotes that sneak around and





appear to be so good and innocent, then suddenly rush upon their victim. Travelers tell us the wolves of Mexico have a strange way of catching the wild horses. These horses have great speed. It is almost impossible for a single cowboy to catch one. The cowboys, when they wish to run one down, have relays of pursuers. First one set of cowboys will chase the horses, then another and another until at last the horses are caught by a lasso. But it is only when they are completely tired that they are caught. Therefore, it would be impossible for the wolves to catch them unless they used strategy for the wolves' flight is not so swift as the horses. This is the way the wolves kill the wild horses of the Mexican plains. First, two wolves come out of the bush and begin to play together like two kittens. They tumble about each other and run backward and forward. Then the herd of horses lift their startled heads and get ready to stampede. But the wolves seem to be so playful that the horses, after watching them for a while, forget their fear and continue to graze. Then the wolves in their play come nearer and nearer, while other wolves slowly and steadily creep after them. Suddenly the enemies surround the herd and make one plunge and the horses are struggling with the fangs of the relentless foes gripped in their throats.

The work of the sneaking talebearer is like that of the two wolves. First, they appear so cunning and lamb-like, causing no uneasiness and making it appear they are so interested in all your troubles but all the time they are watching every word and leading the conversation in hopes that they might gain your confidence. When this has been accomplished, little by little you are weakened until you find pleasure and enjoyment in criticizing and faultfinding. At first, the spiritual side of life shows a decline, then you are alarmed and attempt to deliver yourself, but find that you are surrounded on all sides by a criticizing mob, waiting to crush the happiness and joy out of the lives of all who refuse to see and engage in the same devilish work and at last you cease to try to save yourself. Your eyes are so darkened with the mistakes of others and your mind has so long been given up to this work of Satan that the calls of God have almost faded from your memory.

In Psalms 19:14 David cries to God for help, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." When this prayer becomes the burden of all who take the name of Christ, there will be less of faultfinding and more love and sympathy shown to those who have erred and fallen into temptation.

Today thousands of dollars are spent to save lost souls in foreign lands, but when a brother or a sister at home fails in some little thing, they find themselves deluged with a flood of criticism which tends to drive them away from Christ. The call is for all who love the Lord to go to the foot of the cross and learn of Him who heals all the soul's diseases.

When tempted to think and feel that some one else is so much more in the wrong than ourselves, we should remember the experience of the Pharisees in the time of Christ, as recorded in John 8:3. The Pharisees had wrapped their self-righteous robes around them so they were not able to see their own sins. In this attitude they found a woman taken in adultery, and brought her before the Master demanding that according to the law of Moses she should be stoned. Jesus, looking into their hearts, stooped down before them and with His finger wrote on the ground the very sins they were committing and guilty of. Then Jesus, rising up, said, "He that is without sin let him cast the first stone." They turned and fled. Not one cast a stone at the woman. Then Jesus with His great heart of love turned to this poor outcast woman and said, "Go and sin no more." Today Jesus is waiting to pronounce this same healing power on all who have the dreadful disease of criticizing and talebearing and peddling petty gossip about friends and neighbours.

Let us all say with renewed determination and firmness of purpose that all of these traits of character: criticism, fault-finding, tale-bearing, and gossiping will be taken out of our lives and that Jesus' sweet peace may rest in our hearts.

"In speaking of a person's faults,  
Pray, don't forget your own,  
Remember those with homes of glass  
Should seldom throw a stone.  
If we have nothing else to do  
Than talk of those who sin,  
'Tis better to commence at home  
And from that point begin.

"We have no right to judge a man  
Until he's fairly tried,  
Should we not like his company,  
We know the world is wide.  
Some may have faults—and who has not,  
The old as well as young,  
Perhaps we may, for aught we know,  
Have fifty to their one.

"I'll tell you of a better plan,  
And find it works full well;  
To try our own defects to cure,  
Ere others faults we tell;  
And though I sometimes hope to be  
No more than some I know,  
My own short comings bid me let  
The faults of others go.

"Then let us all, when we begin  
To slander friend and foe,  
Think of the harm one word may do  
To those we little know.  
Remember, curses, sometimes, like  
Our chickens, 'roost at home';  
Don't speak of others faults until  
We have none of our own."

—Selected.



# "Your Sin Will Find You Out"

By STEMPLE WHITE

IN a certain city in the United States the postmaster had for some time been short in his cash balance, and had not been able to locate the cause. He did not suspicion his clerks, as he thought they were all honest. The government sent a certain plain clothes detective to investigate. While riding on a Pennsylvania train one day, this old detective told me the story of how he ferreted the thing out.

After a conference with the postmaster, the detective made a little saw hole in the ceiling, one night, under which the clerks worked. The detective could barely see down through the opening. He had watched in vain for some time, but one day, after the noon lunch, he saw a clerk fill his lunch box with postage stamps, and also saw him put some new bills in his overshoes. He informed the postmaster that he had found the man. The postmaster was surprised to learn that it was one of his most trusty helpers.

Just before the men and women left work for their homes that night, the postmaster asked this particular clerk to please step into his office for a few minutes. Unsuspecting, he did so, with his overcoat and overshoes on, and his lunch box in his hand. The detective asked him what he had in his lunch box and in his overshoes, and though he affected to be innocent, lo the stamps and the bills were found on his person. Other confessions were made, and that clerk went to prison for several years. All of which emphasizes the truth, that "Your sin will find you out." Num. 32:23.

Rich spoil had been taken at Jericho. It had been reserved for the Lord's work. Achan could not resist the temptation to take that costly Babylonish garment, and some gold and silver. He was not seen by any of his fellows, and secretly hid it in his own tent. But the sin of one man was to cause defeat and suffering to all Israel. The Lord took things in hand. Lots were cast, and the lot fell on Achan. His confession was merely an acknowledgment of fact, for he was caught. They found the spoil in his tent. He was executed. And so again,

"All things are naked and open unto the eyes of Him with whom we have to do." Heb. 4:13.

Two little boys slipped into an orchard on a hill and stole some apples. "Jimmie, there aint no one 'round to see us," said Billy. But away over miles in the distance, a certain astronomer was viewing the setting sun, and in the circle of his vision, there was greatly magnified the forms of two boys in an orchard filling their pockets with apples. We are always in the circle of God's great X-ray telescope. Thus again, "Your sin will find you out."

The Ananias Club today has a large membership.

A veteran Soo conductor one night stopped his fast and through train at a little station in northern Minnesota, at the earnest solicitation of a young lady who said she was hastening to the bedside of her sick mother. The conductor told me that he was suspicious of her story, but decided to give her sick mother the benefit of the doubt. So the bell rope was pulled, the brakes bit the wheels, and the long train came to a stand still.

Getting off without his lantern, he courteously assisted the lady off the car steps, and then stepped back in the dark. He heard her say to her lover, "I put one over on him. I fooled him that time." Snapping his flash light in

their faces, the conductor said, "Yes, lady you put one over on me that time, but you will never fool me again." Her sin found her out that night.

It was in the tea room of one of Chicago's largest department stores. An elderly flapper, sparkling with jewels, and conspicuous because of drug store colour, enters and takes a seat at a lunch table beside a modest, retiring, but beautiful girl. Two other pairs of eyes were suspicious at once that the elderly lady was a 'white slave' agent, and tactfully kept their eyes on her. She manifested over-familiarity and as she dropped her glove, the modest girl courteously stooped to pick it up for her. Just then the elderly lady was seen to drop something in the girl's cup of coffee.

Shortly the girl took sick and started for the elevator, followed by the elderly woman. The two

## Hour by Hour

*God broke our years to hours and days,  
That hour by hour, and day by day,  
Just going on a little way,  
We might be able all along  
To keep quite strong.  
Should all the weight of life  
Be laid across our shoulders, and the  
future, rife  
With woe and struggle, meet us face  
to face  
At just one place, we could not go.  
Our feet would stop, and so  
God lays a little on us every day,  
And never, I believe, in all the way,  
Will burdens bear so deep,  
Or pathways lie so steep,  
But we can go, if, by God's power,  
We only bear the burden of the hour.*

—George Kringle.



other watchers pressed into the crowded elevator with the sick girl, and the elderly woman had to wait for the next elevator. The watchers had already rung for a stretcher, and they were carrying the fainting girl to a private room. As the elderly woman stepped from the elevator and saw the stretcher moving off, she cried out, "O its my daughter, please take her to my car." That girl was barely rescued from a brothel.

Even if men could successfully hide for a time their sins from people in this world, the day is surely coming when every thing that has been covered up will be uncovered in all its enormity. No one can successfully hide sin. The wages of sin is death. But if we confess our sins, forsake them, and are covered with the robe of Christ's righteousness, those confessed sins will never again be remembered by the Lord. What amazing love and mercy, that Jesus died for me, and forgives and saves me from sin and death!

"A young man who was working in a bank had an experience like this. The man he was working for gave him a dollar too much when he paid him his wages. A voice told him to give it back, and another one told him to spend it for himself and have a good time. He listened to the tempter and spent the dollar. He didn't have a good time for his conscience really bothered him. He could hardly sleep that night.

"Not long after that he needed some more money and the tempter told him to take a dollar out of the money drawer. His conscience still talked to him, asking him not to do it, but it didn't talk quite so loud this time and he didn't pay much attention to it. Not long after this the man he was working for missed a large sum of money, and an officer was



Adam and Eve learned that it is impossible to hide our sins from God.

sent to this boy's house to take him to jail.

"Every boy and girl is tempted to do wrong. You will be tempted, and in many ways, but if you will always listen to your conscience it will tell you what is wrong and what is right. You may be tempted to take things that are not yours. The tempter may ask you to deceive your father or your mother, or to tell a falsehood. But whenever the tempter talks to you, your conscience will speak to you, too, if you will only listen. And if you don't listen to the tempter when he tempts you to do wrong, the next time he comes the voice will be a little weaker. It won't be so hard to say 'No,' when he comes with this temptation again."



# Origin of Our Sacred Hymns

By W. O. EDWARDS

"Jesus was born in Bethlehem of Judea in the days of Herod the king." Matt. 2: 1.

"O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight."

"And . . . (Mary) wrapped Him in swaddling clothes, and laid Him in a manger." Luke 2: 7.

"Away in a manger,  
No crib for His bed,  
The little Lord Jesus  
Lay down His wee head.  
The stars in the heavens  
Looked down where He lay —  
The little Lord Jesus  
Asleep in the hay."

"And there were in the same country shepherds, abiding in the field, keeping watch over their flock by night." Luke 2: 8.

"While shepherds watched their flocks by night,  
All seated on the ground."

"Lo, the angel of the Lord came upon them."  
"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 9, 13, 14.

"Hark! the herald angels sing,  
'Glory to the new-born King;  
Peace on earth, and mercy mild,  
God and sinners reconciled.'"

"And when they (the wise men) had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." Matt. 2: 11.

"They brought their gifts to Jesus,  
And laid them at His feet,  
And love for this dear Saviour  
Made every offering sweet."

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night." John 3: 1, 2.

"A ruler once came to Jesus by night,  
To ask Him the way of salvation and light;  
The Master made answer in words true and plain,  
'Ye must be born again.'"

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil." Luke 4: 1, 2.

"Forty days and forty nights  
Thou wast fasting in the wild;  
Forty days and forty nights  
Tempted, and yet undefiled."

"And . . . there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage." John 2: 1, 2.

"How welcome was the call,  
And sweet the festal lay,  
When Jesus deigned in Cana's hall  
To bless the marriage day."

"In the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." Matt. 2: 1, 2.

"A beautiful star arose one night,  
Divinely it shone with purest light;  
Its wonderful rays the wise men led  
To find the Saviour's lowly bed."

"Now it came to pass on a certain day, that He went into a ship with His disciples." "But as they sailed, He fell asleep; and there came down a storm of wind on the lake; and they were filled with water and were in jeopardy." Luke 8: 22, 23.

"Master, the tempest is raging!  
The billows are tossing high!  
The sky is o'ershadowed with blackness;  
No shelter or help is nigh;  
Carest Thou not that we perish?  
How can'st Thou lie asleep,  
When each moment so madly is threat'ning  
A grave in the angry deep?"  
'The winds and the waves shall obey My will,  
Peace, be still!'"

"And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude." Matt. 14. 19.

"Break Thou the Bread of Life,  
Dear Lord, to me,  
As Thou didst break the loaves  
Beside the sea."





# Editorial

## Learning To Be Unselfish

One of the most powerful factors in the world today is unselfishness. The life that is lived in unselfishness—lived to help others and to bless others, is the happiest and most successful life.

Unselfishness centres in the Godhead; selfishness centres in the human being. Reviling the Saviour while He was hanging upon the cross, the chief priests mockingly said, "He saved others, Himself he cannot save." Mark 15:31. Those self-centred leaders of that day did not fully comprehend the deeper meaning of the words that they employed in making that statement. They were mocking the Saviour, jeering Him, and little realized the truthfulness of the statement, that having saved others, He could not save Himself. Had the Saviour chosen to save Himself, it would have been impossible for Him to have saved others. He must of necessity give Himself, in order to be a ransom for many. He must die to let others live. He must give to us His life of righteousness in order to take from us our life of sin. He must take the death that was ours, in order to give us the life that was His. He came to live for others, and He died for others in order that He might save—not Himself—but others.

As a rule, men are able to be of real service and benefit to others in proportion to their ability to be unselfish. There is an interesting statement introduced in connection with the trying experience that Job passed through. It is found in the forty-second chapter of Job, and the tenth verse. There we read, "And the Lord turned the captivity of Job, when he prayed for his friends." It would seem that if any man would be justified in thinking of himself and all of his afflictions, it would be Job. But Job happily forgot himself, and prayed for his friends; and it was while he was praying for others that the Lord turned his captivity. The best way to get ourselves out of our difficulties, is to try to help others to get out of their difficulties.

A beautiful example of unselfishness shines forth from the life of John the Baptist. At a critical moment in his ministry when he stood face to face with a pressing question urged upon his attention by his disciples, he said, speaking of Jesus, "He must increase, but I must decrease." John the Baptist never said anything that gave greater evidence of his genuine and whole-hearted conversion and loyalty to the cause of God than expressed in this simple statement. The essentials of a real Christian experience finds its expression in unselfishness. Jesus revealed His unselfishness upon many, many occasions.

It was He who forgot His hunger and His thirst, because of His anxiety to help the poor woman of Samaria. It was He who overlooked His own suffering and deep agony while hanging upon the cross while He provided a home for His mother.

In this age of selfishness and self-seeking it is a great relief to come in contact with Christians who give unfailing evidence of being genuine Christians, by living lives that are really unselfish. What higher ideal could any man or woman aim at, than to cultivate the beautiful characteristics of unselfishness?  
R.

## What Is Religion?

One reason that religion and things Christian are looked upon with disfavour by many today is because they have not seen enough of the genuine article; because the layman, and too often the minister is not living what is being preached from the pulpits.

To the masses today religion is a theory and not a reality; something to be put on for a few hours on Sabbath morning and to be laid off immediately on getting home from church. And some of these nominal Christians who sing in the choir perhaps or put \$10.00 in the collection plate, put through some pretty crooked deals through the week and try to ease their conscience by a liberal donation to help the preacher. And, of course, such a church member will want his minister to pat him on the back and tell him he is a good fellow and that he will get into heaven somehow.

To some, Christianity means the wearing of a long, mournful face; to be solemn, gloomy, sad, and morose.

To many, religion is a gateway into the better class of society and their church is a club where they may meet now and then.

The real true type of Christianity remains unchanged by passing of time or by changing of environments or customs. It is the same on week days as on Sabbath. Pure religion will help an individual to be kind and affectionate and tender to his family seven days in the week; to be a Christian at home as well as in church. Real honest-to-goodness religion will cause us to apply the golden rule in all our dealings with our fellow men. Religion should function in the office and shop or on the farm as well as at church.

Christians should be the happiest individuals in all the world and that happiness will be seen in their



countenances. The Saviour left us a definition of religion in James the first chapter and the twenty-seventh verse: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," and when we want a sample of real Christianity, the true pattern, we find that never man lived as Jesus lived. The trouble today is that too many are following man who is at best an imperfect pattern.

We may be able to go with the world six days in a week here, do as the world does, and then put on our cloak of assumed righteousness and wear it to church once a week and pass as Christians, ease our conscience and deceive our fellow men. But all such religion is vain. A religion that doesn't work seven days a week is counterfeit and a detriment to the cause of Christianity.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. P.

## Rejecting the Supernatural

### *The Critic Steals the Infidel's Thunder*

Considerable discussion has arisen recently over remarks on the subject of "The Miracles of Jesus" credited to Dr. Salem G. Bland whose notes on the Sunday School lessons are being widely read throughout Canada. Dr. Bland is quoted as follows:

"I feel quite sure He (Jesus) can still retain His throne in our hearts if every miracle be doubted or denied."

"Only a fool will think he is qualified without study to decide offhand what is to be received and what to be rejected, as only superstition will demand that everything must be accepted whether it seems credible or not."

"It is quite beyond question that the knowledge of Jesus was limited, He grew in wisdom. He did not know when the end of the world or the age would be. He was mistaken about the fig tree. He was often surprised and asked questions that showed He did not know something he wished to know."

These statements represent the modern attitude towards the teachings of the Bible which is cleaving the Protestant churches into two irreconcilable groups. For the origin of the controversy it is necessary to go back nearly a century to the time when the hypothesis of evolution began to creep into the church with a show of scholarship, undermining faith in the creation of the world in six days by a Supreme Being of infinite power, and striking at the very foundation of His authority and man's accountability to His law.

Higher criticism joining hands with evolution, has completed the work of dissection, so that a full-fledged modernist rejects the divine inspiration and

infallibility of the Bible, the Bible record of creation, the fall of man, the destruction of the earth by a flood of waters in Noah's day, the virgin birth of Jesus, His physical resurrection, His miracles—in fact every supernatural element—leaving only such portions as the twenty-third Psalm (without being too positive as to its authorship), the beatitudes, and the covers.

Speaking of the higher criticism on the floor of the Baptist Congress some time ago at Detroit, Professor Osgood read off what he conceived to be the positions taken by the critics. "Now gentlemen," he said, "is that a fair statement of your position?" "Yes," they answered. "Well, gentlemen, he replied, "I have been reading verbatim from Tom Paine's 'Age of Reason.'" The truth is the critics have stolen the infidel's thunder, and the Bible is wounded in the house of its friends.

### *Modernism Gaining the Upper Hand*

I do not wish to be understood as representing that all modernists go so far in rejecting all the fundamental teachings of the Scriptures. Some are much more radical than others. They do not always agree among themselves. For instance, some think that in the process of evolution the earth reached its present condition in a few thousands of years, corresponding to the days of the creation week, while other scientists assign it as many millions or hundreds of millions of years. But what matters to these scientific gentlemen a slight variation of a few hundred million years more or less?

Evolution and higher criticism have gradually gained the upper hand in theological seminaries, so that today they are being dispensed from seats of learning, textbooks, pulpits, and press, everywhere.

The late Professor James of Harvard, in his lecture at Oxford University in 1909 published in a volume entitled, "A Pluralistic Universe," remarked that he had been told by Hindus that "the great obstacle to the spread of Christianity in their country was the puerility of their dogma of creation. Assuredly," he added, "most members of this audience are ready to side with Hinduism in this matter. . . The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, sounds as odd to most of us as if it were some outlandish savage religion."

The fact that ministerial students in seats of learning generally are imbibing modernist doctrines is most significant as to the influences that today are moulding religious thought. Voltaire's seed sowing of infidelity found its harvest in the French Revolution and the Reign of Terror. As the simple faith of our fathers gives place in the very institutions of their planting to a subtle philosophy that destroys faith in divine standards and authority, the results are already beginning to appear in the

(Continued on page 31)



# Seen Through the Camera Eye



Above. Shipping buffaloes from Buffalo Park, Wainwright, Alberta, to the northern reaches of the Athabaska.

In the circle. Cattalo, a cross between the buffalo and the domestic farm animal.

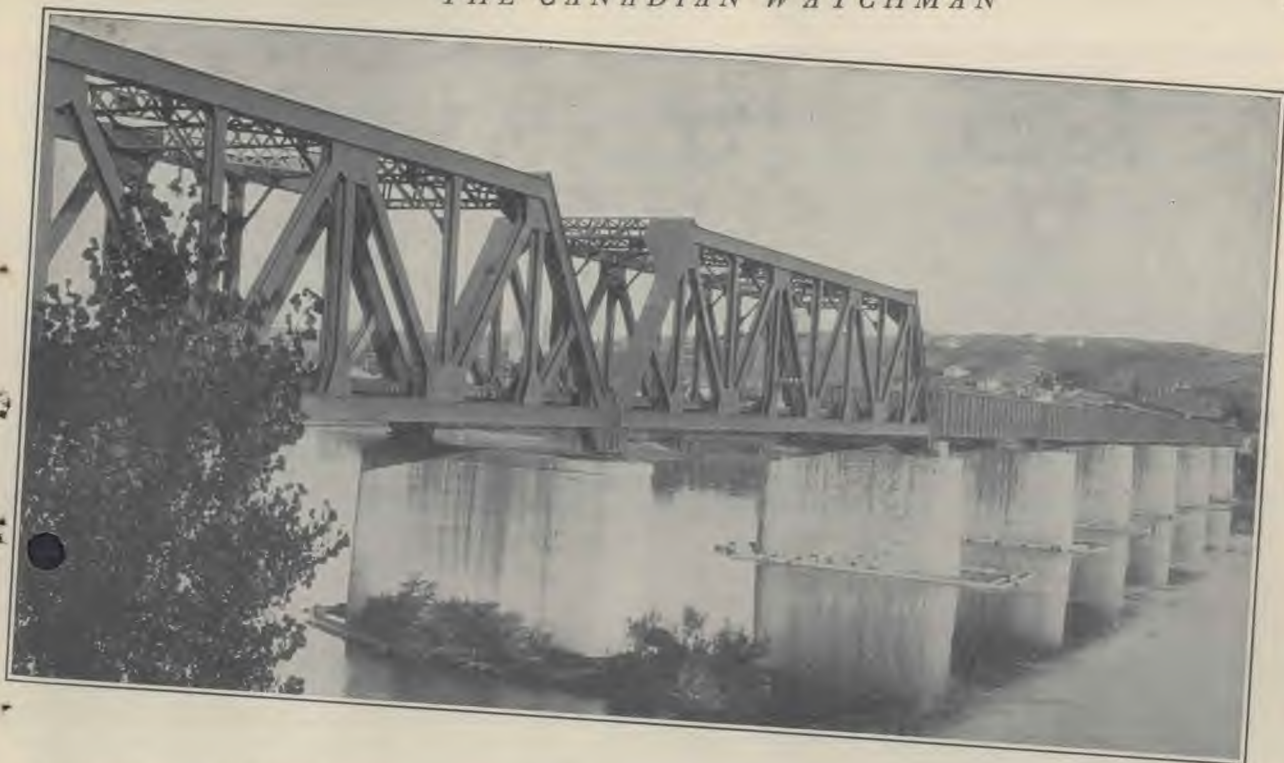
(Courtesy C. N. R. Magazine)

Below. Statue of St. Patrick, near Tara, Ireland.

(Courtesy C. P. R.)







Upper right. Canadian Pacific bridge across south Saskatchewan river at Medicine Hat, Alberta.

(Courtesy C. P. R.)

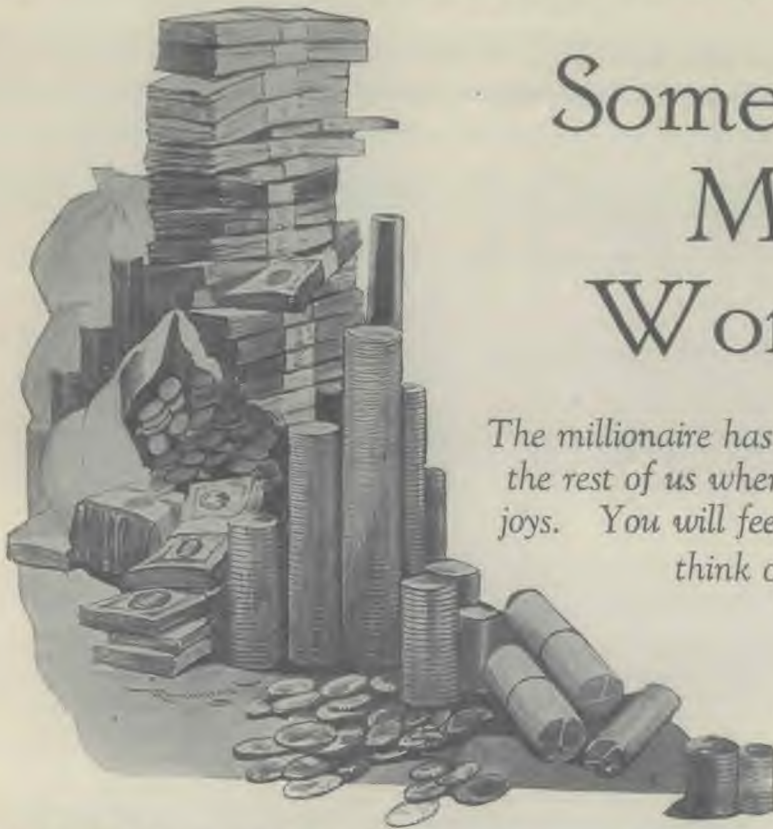
Right. One of the many ways in which the railways of Canada are assisting youthful Canadians is by providing portable schools in the outlying districts of Ontario. In co-operation with the Ontario Department of Education, the Canadian National and the Canadian Pacific systems have put the "little red schoolhouse," on wheels, which visits the smaller communities on the divisions. This form of tuition has proved to be most satisfactory and the photograph shows the school car on the Capreol Division, with a number of scholars waiting for the proverbial bell to ring.

(Courtesy C. N. R. Magazine)

Captain Hubert Broad (in flying kit), after breaking the world's speed and height records for light planes in a "Tiger Moth" machine. He attained a speed of 186.5 miles per hour and reached a height of over four miles in seventeen minutes.







# Some Things Money Won't Buy

*The millionaire has no advantage over some of the rest of us when it comes to life's sweetest joys. You will feel better when you stop and think of the many things money won't buy.*

By C. L. PADDOCK

**W**E have all added and multiplied and magnified the things which we feel money might secure for us, but have you ever thought of the many, many things that money won't buy?

If you are a normal human being you have wished more than once that you had been blessed with more of this world's goods. There have been times, perhaps, when you wanted things you could not have, yes, a good many times. And most of us have spent a good bit of time dreaming of the joys and pleasures that might be ours if we just had as much money as Mr. So and So.

If we only had a million dollars! We would be satisfied with a million of course. But I doubt if there is one millionaire living today who is satisfied and contented with his million. He feels he will be happy when he gets another million. But if we had one million we would build an up-to-the-minute modern house with a steam heated garage in connection. Our tables would groan with food, and our wardrobes would bulge with clothes. With the rich young ruler of the Scriptures we would say, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

And then in our day dreaming we are always magnanimous and philanthropic. We feed and clothe the poor, make homes for the orphans, and

help the widows in their troubles and afflictions.

Money talks today. And it often talks so loud that it drowns the voice of conscience. It "makes the wheels go round," we say, and it makes them go so rapidly at times that we forget we are eternity bound and that we have a duty to God and to our fellow men.

### *Friends Can't Be Bought*

Money unlocks the door to fashionable society. It puts its owner in the elite class. The prodigal son had friends aplenty as long as his money lasted, but when it was gone the supposed friends left him. Money won't buy friends. Friends bought with gold are not our friends, but friends of our money, and when the money is gone they are gone.

"When we are counting up the mercies that our gracious Father sends,  
Is there any other mercy quite so great  
as faithful friends?"

Who can place a value on the friend who stands by us in time of trial, trouble and affliction? How much would you take for your friends, the ones who "know all about you and love you just the same?" Money will buy you associates, but it will not purchase friends, for friends will not be bought,—they are not for sale. So while you may be poor in dollars and cents or in houses and lands, or stocks and bonds, you may be rich, yes, abundantly rich, in true, loyal, faithful friends.



### Happiness

Money won't buy happiness. People are spending millions of dollars every day the sun rises and sets trying to buy happiness. We build fine homes, buy expensive cars, thinking they will bring this happy state. We spend our money for trips abroad, thinking in some foreign clime we will find joy and satisfaction. We send to Paris and New York for expensive clothes, thinking to add to our happiness. The food markets of the world are searched to satisfy our pampered appetites, and still we are not satisfied. If there were a market where happiness could be bought it would be a busy place.

There is only one way to get happiness with gold, and that is to spend it to help and bless others.

But happiness is within the reach of all, both rich and poor. There are many happy homes in our land, but they have not been made so with gold. How thankful we should be that even though we may be poor we may still be contented and happy.

### You Don't Have To Be Rich To Be Well

Money won't buy health. As one of life's richest blessings, it comes to those who live the simple life in accordance with nature's laws. Many a millionaire who has lost his health through riotous living and disregard of nature's laws would gladly give all he owns for the ability to sleep soundly at nights and to eat heartily. Fortunately the life of the poor man tends more to health than that of the idle rich. The rich man's money buys for him the very things which undermine and destroy his health.

You can buy pills and remedies of all kinds at the corner drug store, but you can't go there and buy health. Our hospitals and sanitariums are overflowing. Sickness and suffering are everywhere. Strict obedience to nature's laws will bring health and its blessings, but dollars and cents will not buy them.

Money won't buy love. We read of many who marry for money these days. A girl of sixteen may marry a man of sixty, not because she loves him, but because he has money. Most of us have been in love and I hope have not lost that first love. The pure affection of a pure and beautiful woman cannot be bought with silver and gold. The true love of a noble man cannot be purchased with money. The love, affections, the embraces and smiles of a pure sweet little child are never for sale. Regardless of our station or position in life we have all been given the power to love, and the longing to be loved.

God is the author and embodiment of true love.

You can't buy character. Men spend millions of dollars to build up a name, or a reputation. We can buy a name or a reputation, but we can't buy character, but we can all possess a character unspotted and unsullied. Character is within the reach of all.

### We Can't Buy a Ticket to Heaven

We cannot buy forgiveness for our sins. We have all made mistakes; we have all sinned, but if we had all the money in the world we could not buy forgiveness for one single sin. The rich man has no advantage over the poorest man of earth. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Money won't admit us to heaven. If we have enough money here we can buy our way into society, or travel to earth's remotest corners. Money will take us most any place we want to go here on earth, but will never help us get into heaven. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Money if rightly used is a blessing and we would not condemn the rich man in any way. But the poor man has just as good a chance to get into heaven as the man of wealth. The Scriptures teach

that it will be more difficult for the rich man to enter heaven than for the poor man, for his money may lead him into more temptation and sin.

If we do have money, may the Lord give us wisdom to use it aright, and if we do not, let us be happy in the thought that the things which are really worth while, happiness, health, friends, love, character, and a home in the earth made new, are within the reach of each and every one of us. Only a wise unerring God could have planned it so.

Faith is letting down our nets into the untransparent deeps, at the Divine command, not knowing what we shall take.

Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy.

—Alexander Maclaren.

One out of  
every  
Ten Deaths  
Is Due  
To Cancer

In the July  
number, Dr.  
Leiske will  
discuss fully

The Cancer  
MENACE



# The Amazing Story of George Muller

By EARLE A. ROWELL

**T**HERE was born in Kroppenstadt, Prussia, in 1805, one who, had he died at the age of twenty, would have merited the reputation of being one of the most degraded young men of history.

His father was wealthy. By the time the boy was ten years old he was a habitual thief, adept at cheating, lying, cursing, and gambling. The night his mother lay dying, this lad, then fourteen, was reeling through the streets; and even her death, hastened by his dissipated course, failed to arrest him in his debauchery or to arouse his conscience. He was so drunk he was unable to attend her funeral. He continued to grow worse.

## *The Boy Criminal*

When he was sixteen, his father sent him to a new school away from his evil companions, hoping he would reform. Here he was allowed to collect his father's rents. He squandered the money in riotous living, concealing the fact that he had received the money. This mere boy was living a vilely licentious life. He was soon caught in a defrauding scheme, and put in jail. This lad of sixteen was an accomplished liar, thief, swindler, drunkard, seducer, a companion of felons, and was himself in a felon's cell.

His father, twelve days later, paid all the costs of his escapade, and had him brought home. But even on the homeward trip, he chose as his companion an avowed criminal.

While at the university, to which his father next sent him, his many vices induced an illness which for thirteen weeks kept him in bed. He nearly died. He rewarded the woman who nursed him and saved his life, by later robbing her home of all he could steal.

He borrowed money with no intent of repaying, forged letters, passports, and other documents to obtain money which, as always, he dissipated. Only the wealth of his father, often spent in getting him out of trouble, saved George Muller from spending his days in the penitentiary.

Bear in mind that for fourteen years George had spent his life in active, continuous, determined, increasing wickedness. By all laws of psychology, by all known laws of nature, his mind and life were now *set*. A crook he had been trained to be. He was old in vice and crime, adept in all forms of degradation. This was his profession; he knew nothing else.

## *Miraculously Transformed*

By accident, or providence, he one day accompanied a former companion in wickedness to the home of a Christian. Here the man read the Bible, and then dropped upon his knees in prayer, and prayed as if he whole-heartedly believed that God actually hears and answers prayer.

George's visits to taverns, brothels, and gambling hells abruptly ceased, and a lying tongue felt strange, new bands about it. His life was literally transformed by the power of one verse—John 3: 16:

*"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life!"*

The love of God in Christ was such a daily reality to George Muller that for seventy-three years more he lived one of the most amazing lives on record anywhere on earth in any age.

When George, his heart now afire with devotion to a cause he had previously despised, wrote his father for consent to connect himself with a missionary enterprise, the father, whose heart had been so wrung and his name so disgraced by the sins of his son's dissolute life, replied in a fit of rage, *disowning him as a son*. For ten years this state of things continued. Finally George was holding some meetings in his own home town, and the father was so impressed by the words and life of his former worthless son that he, too, sought the life that had so marvellously transformed the son.

## *To Prove Prayer*

George Muller now went to England where he deliberately set himself as a proof to a sceptical world that God does hear and answer prayer. He determined to open an orphanage, and to maintain it as an avowed object lesson to his age that the promises of the Bible are true. For sixty-five years—certainly a long enough time to test any plan—he adhered in the strictest manner to the following provisions, which were at the foundation of the conduct of the orphanage:

1. The orphans must be true orphans, both parents dead, so that no financial aid could come from that source.

2. On no account was any worker allowed to ask a soul for a penny, no matter what the financial straits. *God alone was to be sought for money.*



3. Not a penny was to be borrowed.
4. Not a penny of debt was to be contracted.
5. Extreme care was to be exercised in accepting gifts offered. If the one contributing was known to dishonour lawful debts, so that the money was rightly due others, or if there was any evidence or suspicion that the donation was given grudgingly, or for self-glory, or if it were designated for endowment purposes, or as a provision for Mr. Muller's old age, or for the future of the institution, it was promptly declined and returned. To illustrate: During a season of great financial straits Mr. Muller received a sealed parcel containing considerable money. He knew from whom it came, that the donor was a woman not only involved in debt, but frequently asked by creditors in vain for their lawful dues. Although at that very moment there was not enough on hand to meet the expenses of that day, he returned the money without even opening the wrapper. Money sent as proceeds of a musical entertainment held for the benefit of the orphans, he politely returned.
6. At a time of pressing need, extreme care was to be manifested lest there should be even a careless betrayal of the fact of pressing need.

### *Needs Supplied Thousands of Times*

Literally from the earth's ends, men, women, and children, who had never seen Mr. Muller, and who could have known nothing of the pressure at the time, have been led, at the exact crisis of affairs, to send aid in the *very sum or form most needed*. In countless cases, while he was on his knees asking, the answer has come in such very close correspondence with the request as to shut out *chance* as an explanation.

For instance, when £40 is being prayed for as the amount necessary for that day (Muller never sought more than enough for a day at a time), and a special delivery with the exact amount comes as he arises from his knees, and a letter saying that the sender never heard of George Muller, but in a dream was told to send a certain amount, how can *chance* account for this, especially when it is considered that the sender lives two days away and has sent his money two days previously?

"Not once, or five times, or five hundred times, but thousands of times in these many years, have we had in hand not enough for one more meal, either in food or in funds; but not once has God failed us; not once have we or the orphans gone hungry or lacked any good thing," said George Muller after sixty years of trusting God. And when you consider that he had finally over two thousand orphans to house, keep warm, feed, and clothe, you will confess it was no small undertaking with all those restrictions about the methods of getting money.

### *Never Asked Anyone But God*

Muller spent years in world wide missionary preaching, travelling 200,000 miles in a period of

fifteen years; but not once during that time did he refer to the orphans, nor allow anyone connected with him to mention them.

His extreme precaution went even further. For instance, more than once when there was not a penny in hand nor a loaf of bread in the house, some friend of the institution would come in person to Mr. Muller and say, "How are the orphans getting along today?" Mr Muller, though knowing if he should say they needed money they would get it, would reply, "God is abundantly blessing." While that man would depart, and apparently with him the only chance for a meal for hungry orphans, nevertheless means would come from some source, and in time. Only once in all his life was one of the three daily meals postponed, and then only for half an hour.

Here was a man who, for fourteen years, the most impressionable of his life, had devoted his entire time to practising deceit and theft, now handling huge sums of money, amounting in all to £1,500,000, and refusing to accept money under terms that you and I would consider honourable. He successfully conducted the largest orphanage in the world, and died at the age of ninety-three, worth less than £200. All the science of the mind that is taught in the universities of the world tell us that a man with such a training as George Muller had for so many years at the beginning could not be trusted to handle money, and especially such huge sums as actually came into his hands.

*Only the power of the Christian religion can show such a transformation in life and character as took place in George Muller.* For thirty years I have read history and biographies of men and women, but not once in all history do I know of a man who began life as did Muller ever ending it as a benefactor of humanity, except he became converted to the life of Christ. Without this, culture, education, will power, science have proved inadequate to reform any life. But there are not only hundreds of cases like that of George Muller, but many hundreds of thousands. They are living proofs of the active power of the Christian religion to regenerate the degraded human heart.

## Less and More

Here is a piece of advice that might be cut out and kept for daily reading. Were the advice followed, we would have more happy people in the world:

Drink less, breathe more; eat less, chew more; ride less, walk more; clothe less, bathe more; worry less, work more; waste less, give more; write less, read more; preach less, practise more.

We would also add, for the Christian talk less, hear more; doubt less, trust more; sit less, kneel more; complain less, praise more, grumble less, thank more.—*The Vanguard*.



# The Bible Is Inspired!

By CLIFTON L. TAYLOR

HOW do you know the Bible is inspired?" sneeringly inquired an infidel. Quick came the answer, "Because it inspires me."

Some years ago, when walking along a road, I was suddenly halted at sight of a large wire lying loosely across my path. My first impulse was to pick it up, and throw it out of the way. My second thought was to find out if it carried current. With the aid of a stick I pushed it over to a wire fence, whereupon fire flashed at the contact. I knew then that it was a live wire.

The Bible may look like other books. Like them, the paper and ink and covers are the product of the printer's art. There is this difference, however. Bring other books to men who need help—bring volumes of science, literature, art or philosophy—none have any power to change the heart, but bring the Word of God to men who are enslaved in sin, slaves to evil habits and passions, and a change is at once apparent. A mysterious power flashes out from the word, kindles a flame in the heart of man, lights up the hopeless eye and transforms the character. The shackles of evil fall off, lips once profane now speak or sing the praise of God; and countenances that once bore the marks of dissipation and crime are changed to reflect the image of God.

No other book could do what the Bible has done, were it not inspired by the living God. There are many persons, however, who, believing all this, still wish to know more of that strange, divine influence which has caused men of every walk in life, who have lived many centuries apart to speak and write divine messages. These messages make up the word of God. For the aid of such inquirers, the following study may prove helpful:

1. What is the meaning of the word *inspired*?

It means, literally, "God-breathed." When used of the Holy Scriptures it indicated that God exerted an influence over the authors which made the product of their pens really the Word of God.

2. Is it the Revised Version or our King James Version that is inspired?

The Bible was inspired in the languages in which it was originally written. Most of the Old Testa-

ment was written in Hebrew, the New Testament in Greek.

3. Is it therefore necessary to master Hebrew and Greek in order to read a reliable Bible?

No; the greatest scholars have made faithful translations into many languages.

4. Which is the best version of the Bible that we possess?

That is partly a matter of individual preference. The Authorized or King James Version holds the greatest place in the affections of all the English speaking people. Its eloquent and forceful style has gained for it a popular regard that has never been rivalled by any other translation. The English and American Revised Versions express more closely the shade of meaning of the original text in a few instances. Moffatt's Bible is a very

recent translation which presents the Scriptures in modern language.

5. How much of the Bible is inspired?

"All scripture is given by inspiration of God." 2 Tim. 3:16.

6. What distinction do you make between inspiration, revelation, illumination and verbatim reporting?

Inspiration is a comprehensive word denoting that divine superintendence has controlled the communication of all the Word of God. Revelation is the presentation of new truth to man. Illumination is the aid of the Spirit by which truth is comprehended by the Chris-

tian. Verbatim reporting is mechanical and allows no individuality to the writer.

7. Is all of the Bible inspired in the same manner?

No; Luke was inspired to write the life of Christ, but it was without special revelation. (Luke 1:1-3.) John was inspired to write the visions that came to him by direct revelation. (Rev. 1:1, 11.) Prophets of old often wrote without illumination. (1 Peter 1:10, 11.) Paul wrote with illumination. (1 Cor. 2:12.) The decalogue was given by direct revelation, and was written by the finger of God.

8. Does the Bible exhibit the varied styles of different writers or is all of one style and divine authorship?

It has become the fashion to  
call the police for the  
settlement of all  
the ills of  
life.

**"Call de Cop"**

an in-  
teresting

article by A. W.

Spalding will appear in  
the next CANADIAN WATCHMAN





## Your Health

# WATER A REAL MEDICINE

By L. A. HANSEN

WHO stops to think, when drinking a glass of water, that he is taking a dose of medicine? We use the word "medicine" in its truest sense, as a healing agent. For water is a true remedy, both for disease prevention and for its cure. Common as it is, water is one of nature's most potent factors of health.

The body is two thirds water. Many of the normal functions of the body are wholly dependent upon the body's being supplied with water, that being the principal element in most of the body activities. The blood, lymph, digestive fluids, and other liquids of the body are composed chiefly of water.

Thirst is not confined to the dry mouth and tongue; it is a demand of the whole system for liquid. And water is the only medium for quenching thirst. No matter what may be the beverage used, fruit juices, lemonade, soda water, tea, or coffee, it is the water content of that beverage that quenches thirst. The purer the water the better does it meet the purpose. The addition of other substances does not improve it as a thirst quencher, and often spoils it.

### *The Best Beverage*

Pure fruit flavours, added to water, may make it more desirable, and encourage freer drinking of water; and in that respect they improve the water. Fruit juices are acceptable to the system, and serve important purposes. But many popular soft drinks, soda fountain beverages, together with tea and coffee, do not answer the demand of the system for liquid.

Water is nature's commonest solvent, by which solid substances are dissolved or made into solution. The food we eat is put into solution by the digestive fluids, and is thus, by means of the blood, carried to the remotest parts of the body. The wastes result-

ing from the wear and tear of the body, are brought, in solution, from every part of the body and eliminated in the perspiration, urine, breath moisture, and by the intestines. All the vital processes are dependent upon water.

So we may know that the wholesome water we drink is health to the body. It cleanses the tissues of their poisons, facilitating their removal from the body, thus helping to keep the balance of normal health. The constant eliminating processes of the system require the constant replenishing of its liquid essential. In summer, when perspiration is free, more water is needed. The average adult should drink about eight glasses of water a day in hot weather and six in winter. The use of liquid foods, such as soups, fruit juices, milk, etc., and of watery vegetables, helps to make up the amount of liquid needed by the body.

Some precautions should be observed in water drinking. Too much should not be taken at a time, and it should not be either very hot or very cold. Hot drinks are enervating to the stomach, just as a prolonged hot bath is to the whole body. Very cold water in any considerable amount is injurious. Drinking at meals should be very moderate, and never to wash down food.

### *The Water Cure*

The value of water in the treatment of disease is being recognized more and more. Many large sanitariums are making successful use of hydrotherapy (water cure). In its simpler forms it is a valuable household means of treatment. Results are secured by water treatments that are not easily obtainable, if at all, by any other means. Nature has made a wise provision in giving water as a remedial agent, for it may be found wherever man dwells. It is usable in its various forms. Its largest use is in its liquid form, but it is also used in its



solid form (ice), and as a vapour, as steam in the Russian bath.

Water readily absorbs and communicates heat. It has a large heat storage capacity. Hot water gives off heat quickly, and cold water takes it up. The body may be quickly warmed by water, as in the application of fomentations or by the bath. Cold or cool water will absorb heat from the body,—a valuable result in case of fever. In fact, body temperature changes, which, if done by a drug, might prove fatal, may be effected safely by water.

### *A Two-edged Weapon*

It will be in place to say that while water treatment has decided and definite effects for good when rightly given, it may also do great harm when improperly used. The unskilled should exercise care in its use, especially when it comes to giving treatments in cases that may be complicated or in conditions which may involve danger to the patient. Do not act on the principle that if it does no good, it will at least do no harm, for this may be far from true.

For example, take the ordinary cold bath. It is generally understood that it is a good thing; that it is splendid as a tonic, quickening the circulation, heart action, and respiration, and thus aiding strongly in oxygenating or purifying the blood. It also tones up the skin and the entire system, so that the body can withstand temperature changes without taking cold.

Advocates of the cold bath are enthusiastic in its praise, and not unduly so, perhaps. Some will tell of the morning cold plunge into the full tub bath, others tell of their cold showers, just as cold as the water can be had, and still others tell of breaking the ice to get a cold bath or plunge. That may be all well enough for those who can bear it, but for others it might be very injurious.

Strong recommendations may be given for cold bathing and its benefits. Like much other popular medical advice that may be well meant but too general, it must be taken with discretion and discrimination. A cold bath is more than a bath, it is a powerful stimulant, and may be productive of marked results, favourable or unfavourable. The difference is not in the bath, for one very good



More sunshine externally; less medicine internally.

principle in the use of water is its uniform effect as far as the water is concerned, but individuals differ.

One who has poor circulation and low vitality, while needing the tonic effects of bathing, cannot take the baths that a robust, vigorous person can. There is a difference between one who is trying to get strong and one who is already strong. One must be careful about doing things that the other can do with impunity. Taking cold or even cool baths is one of those things.

The ability of one to react to a cold application must govern in the use of water treatment in general, at least in the use of what is termed tonic treatment. It is generally understood what is meant by a reaction, or warm glow, that follows an application of cold. The reaction is the essential thing in taking the cold treatment; the benefit is



not merely in getting cold, but in the effect of the quickened circulation. Prolonged cold or chilliness is harmful.

### *The Skin System*

The skin is more than a mere covering of the body. It does serve that purpose, protecting the soft, sensitive parts from injury and from heat and cold. But it has several other offices. For one thing, it contains millions of openings from sweat glands, through which waste material must be discharged. It is part of a vast human sewerage system, if we may so put it. These little tubes or pipes, can carry off, in profuse sweating, several pounds of waste an hour. The normal amount of waste thus excreted in twenty-four hours is considerable. And here is a big argument for bathing for cleanliness,—to wash from the skin the waste matter discharged, lest these openings become clogged and the waste matter be retained or even reabsorbed.

The skin also contains innumerable small oil glands, which are constantly giving off an oily or fatty secretion which keeps the skin soft and pliable, and helps to protect the body against absorbing fluids and possibly even gases.

Under the layer of skin is a vast network of minute blood vessels, called capillaries. In the average-sized person, this area of microscopical blood vessels would present a surface of fifteen square feet. When this surface blood circulation is normal, the complexion is one that cannot be bought in any store or beauty shop.

There are millions of nerve endings in the skin, sensitive to outside impressions. Try sticking a needle into your skin without feeling it, and you can tell about how thick these nerve endings are, for you know it is through the nerves that we feel.

### *Reaction*

Now back to the point about reaction. The first effect of cold upon the skin is to contract it, squeezing or driving out, or in, we might say, the blood from the surface circulation. Then there follows, or should follow, a reaction, bringing a larger supply of fresh blood back to the surface. It is this reaction that is desired, and for which the cold bath or treatment should be taken.

If the reaction does not occur, too much cold has been applied, or for too long a time. Even if the reaction does occur, but is followed by a sense of weakness or lassitude, the bath or treatment has been too vigorous.

In the one case the person's vitality was not sufficient to overcome the effect of the cold application; in the other, while the reaction resulted, it drew too heavily on the subject's vitality for his good.

Two factors are to be considered when a person does not properly react or recuperate,—the condition of the patient, and the conditions under which the bath or treatment is given. A cold bath should always be short. It should not be too cold for the patient. It should be given under conditions favourable for reaction.

It is because of the failure to react that many persons find no benefit, and perhaps even harm, in cold bathing. Under more favourable conditions they might receive the desired benefit. Reaction is favoured by the following:

1. A warm room or protection of patient by blanket.
2. Hot treatment preceding the cold application.
3. Very brief applications of cold.
4. Application to a small portion of the body at a time.
5. Vigorous friction while drying, as with a coarse towel.

The wet hand rub or sponge is an excellent measure for those with poor reactive power. It is taken by bathing first an arm and then drying it, then the other arm, the chest, abdomen, each leg, and back. The rest of the body is kept covered while each part is bathed and dried. This kind of tonic treatment can be taken with good results by almost any one.

By increasing the area bathed at a time and by reducing from time to time the temperature of the water, the powers of reaction may be developed. As the patient gains vitality, the cold may be applied to the entire body at the same time. Cold sprays, showers, tub baths, and plunge baths may be used, preceded at first by a hot spray, shower, etc. Later, cold may be used for more vigorous tonic effects.

Every one should give intelligent study to his individual need of tonic treatment, and make use of such measures as are suited to his conditions.

### *Questions and Answers*

Readers of the Watchman are invited to send questions on health topics.  
Consulting physicians  
D. H. Kress, M.D. H. G. Burden, M.D.

**"My girl, seven, is showing signs of goiter. Is there anything that will prevent it?"**

In numerous places in this country goiter is endemic, that is, it is present all the time in the community. The cause seems to be a lack of iodine in the food and the water. The remedy is to give a small quantity of iodine at intervals. The pleasantest way is to administer chocolate-coated tablets but it can be taken in the drinking water or in other ways. It should be taken only under the advice of a physician. Taken in this way it cannot be considered a drug, as it merely makes up for what is lacking in the food. The body needs iodine.

**"Are raw eggs more nutritious than cooked eggs?"**

Raw eggs are no more nutritious than cooked eggs. Some persons consider them digestible, but there is probably nothing more indigestible than raw white of egg. The hardboiled egg is probably digested more quickly after it is thoroughly broken up. Where the raw egg is thoroughly beaten up, the result is probably different.



# The Home

*"It takes a heap 'o  
livin' in a house to  
make it home."*



## What Is Home?

A prize was once offered by a London paper for the best answer to the question, "What is home?" Here are a few of the answers which were received:

"A world of strife shut out, a world of love shut in."

"Home is the blossom of which heaven is the fruit."

"The golden setting, in which the brightest jewel is 'mother'."

"The father's kingdom, the children's paradise, the mother's world."

"The centre of our affections, around which our hearts' best wishes twine."

"The jewel casket, containing the most precious of all jewels—domestic happiness."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."

## Why Parents Lose Their Grip

By ARTHUR W. SPALDING

It is the birthright of parents to be companions of their children, to be at ease with them, to know and participate in their interests, to be their confidants. But like Esau, too many a parent has regarded his birthright so lightly that he has let it slip, and "afterwards found no place for repentance, though he sought it carefully with tears."

When the children have grown to youth, and are beginning to pull away from parental control, to stay out nights, to seek questionable company, to engage in dubious amusements, and to chafe and rebel at restraint, then parents awake to their lost privilege, and come sorrowfully inquiring, "How can I hold my boy? or my girl?" Perhaps, more desparingly, they say to a minister or a teacher, "I can't do anything with John or with Mary. Won't you try to save them?"

It is not God's design that parents should find themselves in this state in relation to their children. He desires that the power given parents with the birth of their babies shall remain with them throughout the children's lives. It is a power exercised in different degrees and in different ways with the development of each child's powers of mind and body, but it is ever to be the same strong, sweet, purposeful influence. And surely there is no time when the confidence and influence of the parent is more needed by the child than in adolescence, when he comes in contact, and often into conflict, with the new impulses of adult life.

Happy are those parents—and there are many—who in the estimation of their adolescent children are the embodiment of necessary knowledge and wisdom, and above all of sympathy and understanding, to whom those children may go, and do go, for instruction, counsel, and sympathy. Why should not all parents keep for themselves this privilege and power? Why have so many parents lost their grip upon the minds and wills of their children?

Because in the earlier life of their children they failed to comprehend what was required of them to keep their parental birthright. Therefore this article is directed especially to the parents of pre-adolescent children, from the age of five or six to twelve. If you would have in the youth of your children the influence and power which you need, both for their happiness and your peace of mind, shape your association with them now to that end.

### *Their Interests Must Be Yours*

With the little baby it is easy for the mother, and to a great degree for the father, to be companionable. The baby's helplessness demands the attention of his parents. All his wants—his food, his clothing, his shelter, his care—must be attended to by them. And especially if he be their first born, he is to them such a new and wonderful creation that they delight to study him, to play with him, to watch for every evidence of his developing powers. The babe knows almost no other friends than his mother and his father. He turns to them in every



hope, every desire, every fear. They are his world.

But in many cases this intimate connection lessens as the child's power to take care of himself grows. The mother's former interests reassert themselves to a great degree, as is right and proper. The father's business cares resume their relatively greater importance. And the little child, while very properly being expected to amuse himself largely and care for himself more fully, is wrongfully neglected in those things in which he needs the parents' oversight, help, instruction, and sympathy.

Four-year-old Bobby comes running into the house of a morning, where his mother and Mrs. Jones are talking about last night's movies, or the new Paris fashions, or the scandalous behaviour of Mrs. Black, or maybe about something really important. But Bobby has found something new, something that interests or puzzles him: a white pebble, maybe, or a black bug, or a little pink worm.

"Mamma, mamma!" he cries.

No answer.

"Mamma, mamma!" And he tugs at her dress, insisting on her attention.

"Hush, child! Don't you see mamma is talking with Mrs. Jones? You mustn't interrupt when older people are talking."

Maybe she doesn't like black bugs or little pink worms. "Oh, take the nasty things away, outdoors, quick now! And don't ever bring such things into the house again."

So she sends him away: it is nothing. If he wants to find such horrid things, or if he can amuse himself with stones and toads and water bugs, all right; that's the child's world; but she has something more important to attend to. She turns him away, and he finds the beginning of that barrier which in later life he will have learned to maintain.

Or father comes home at night, tired and worried with his work or business. He wants rest, quiet, peace of mind. So after supper, silently devoured, father takes the evening paper and sits down with an expansive sigh to bury his sorrows in the misfortunes of others.

But the children, now older grown, and sentenced to school and night study, want information. So Bob and Susie begin to pester him with questions. Susie wants to know how to spell "in-

quisitive" and "supersensitive" and "pachydermous."

Father stirs restlessly, and answers: "I don't know, Susie. Go to the dictionary. Well, if you don't know what the first letter is, you ought to. What's your school for?"

Bob shortly wants to know what you have to do to vote in this city. Teacher has given him the task of original research in civics. That's something in father's province as a voter—he is free, and twenty-one.

But he answers Bob impatiently: "Oh, don't bother me with those things. What do I pay your teacher for, if not to answer your pestiferous questions?"

If the children have the self-assurance, after such repulses, to keep up their line of inquiry, shortly



Copyright, Anne Shriber  
Keep your boy's confidence.



father throws down his paper and shouts, "A man can never get any peace in this house!" and stalks off outdoors, perhaps to his club or to the corner grocery.

These are not exaggerations of scenes in many homes. Parents do not keep up with their children's interests, they cease to be mentally alert, except in certain well-worn ruts of household affairs and business. Their children pass out from their lives gradually, gathering to themselves other interests, other confidants, another world. And parents at last wake up to the fact that they know their own boys and girls less well than they know Mrs. Jones who moved into the house across the way but a month ago, or Sam Cohen who buys his feed at father's store and runs the ward.

### *Eternal Interest the Price of Confidence*

This business of parenthood is no light job. We must wake up to that. It is the greatest work in the world. And however important our trade deals, or our social affairs, or our politics, or our literary interests, or our church duties, and however much attention we must perforce give to them, we must so plan our lives that the business of making the souls of our children shall receive our chief attention. It takes all there is of a good man to be a good father, and it takes all there is of a good woman to be a good mother.

The secret of maintaining the confidence of our children is to be eternally interested in the things that interest them, and to make ourselves intelligent in regard to the things that normal childhood demands. It means to keep up with the boys and girls, to go along with them in their play, their work, their social contacts, and their studies.

It may not be possible for every father and mother to keep abreast of their children in their school studies, though most of us could do a great deal more in this line than we think, if we set ourselves to it. Even if we don't need to know how to extract cube root, and will, like our children, forget it within a year, it would pay us in companionship to learn how with our children. Even though we may not know what bearing the Spanish War has on the high cost of living, it's worth something to be able to discuss San Juan Hill with our child history students.

But whether or not we make ourselves equal to an intelligent discussion of school studies with our children, we certainly can keep abreast of them and lead them in practical interests. We can swing a bat on the ballground, we can row a boat on the lake; we can delve into the mysteries of a gas engine, we can make a dress that Madame would honour; we can show a healthy interest in the picnic, we can read a book aloud. All of us have limitations, but in some direction we can escape those limitations. If we cannot leap on the tennis court, perhaps we can make jim-dandy marmalade. And whatever we cannot do, let us by all means make something we can do which touches and keeps the interests

of our children. Only so shall we maintain our birthright.

I do not mean to say to parents who have somehow or other missed the road until their children are in the difficulties of the adolescent age, that they are in as hopeless state as Esau. Without doubt some parents are, because they have as recklessly and callously flung away their influence as Esau flung away his birthright. But the vast majority of parents who are in difficulties with their adolescent children have sinned unconsciously. And in almost all cases their children still retain for them much of love and respect, embers which may be coaxed and blown again into the flame of loving companionship.

Take up the task, parents, where you find it. Nay, rather, take up the privilege. So long as there is life there is opportunity. We cannot bring back the past, but God can work wonders with our present and future. Let us walk with God, and then let us walk with our children.

## The Boyless Town

A cross old woman of long ago,  
Declared that she hated noise;  
"The town would be so pleasant, you know,  
If only there were no boys."  
She scolded and fretted about it till  
Her eyes grew heavy as lead,  
And then of a sudden, the town grew still  
For all the boys had fled.

And all through the long and dusty street  
There wasn't a boy in view;  
The baseball lot where they used to meet  
Was a sight to make one blue.  
The grass was green on every base  
And the paths that the runners made;  
For there wasn't a soul in all the place  
Who knew how the game was played.

The cherries rotted and went to waste—  
There was no one to climb the trees;  
And nobody had a single taste,  
Save only the birds and bees.  
There wasn't a messenger boy—not one—  
To speed as such messengers can;  
If people wanted their errands done  
They sent for a messenger man.

There was little, I ween, of frolic and fun;  
There was little of mischief and mirth;  
The sad town since it lacked its boys,  
Was the dreariest place on earth.  
The poor old woman began to weep,  
Then she awoke with a sudden scream.  
"Dear me," she cried, "I have been asleep.  
And, oh, what a horrid dream!"

—*Word and Way.*



## As Others See It

### A Seaman's Tribute to Missions

Admiral Boyle Somerville of the British Navy has been conducting hydrographic surveys in the South Seas and describes certain results of his observations in a recent Blackwood's. Incidentally he pays tribute to Christian missions among the Polynesians. Wherever missionaries had been working he was not only not interfered with by the natives but received their valuable co-operation. Thus at Tongariki in the Shepherd Islands, fifty miles off the New Hebrides, a letter from the missionary brought to his assistance bands of natives who served as guides and carriers over the precipitous cliffs. In all respects the admiral found this to be "a tremendously Christian land."

But in the unevangelized island of Malekula his experiences were quite the reverse. "The distance between the two islands is only sixty miles, but if they had been separated by half the globe the contrast between the conditions of life in each could not have been more strongly marked. We found ourselves suddenly thrust out of what almost might have been called civilization and certainly out of peace into the darkest savagery and incessant war. If Christianity produces mutual trust and friendliness between whites and blacks, as in these islands is emphatically the case, the hydrographic surveyor to whom such conditions are essential to the carrying through of his work must as emphatically throw in his lot with the missionary who has brought them into existence. In Malekula we began our work with the landing of armed parties instead of surveying parties and with the manipulation of rifles instead of theodolites." — *The Sunday School Times*.

### The Fourth Commandment Not Repealed

The fourth commandment, however, has not been repealed, and will not be repealed until the ten commandments give way to something better. We have little patience with the loose talk about the passing of the ten commandments. They were given for all time, not merely to the ancient Jews. They rest on eternal principles of truth and righteousness, and are as much or more needed today than they were thousands of years ago. They are not arbitrary commands imposed by the Creator upon a reluctant "chosen people" but are in accord with the highest needs and demands of human society. The fourth commandment lies at the very centre of these ten words.

"*The Defender*," published by the Lord's Day League of New England.

### Moses No Longer Ridiculed

"Sir James Cantlie, the British authority on tropical diseases . . . asserts with no touch of poetry in his speech that 'medicine rests on the law of Moses,' and that never yet has he been able 'to upset a single one of the Mosaic laws in regard to sanitation, hygiene, or medical teachings.'

"In these days when one hears a certain class of 'intellectuals' apologizing for the old-fashioned 'folklore' assembled under the name of Moses there is something of a shock in the brutal directness of Sir James Cantlie when he says:

"All that the scientists of today with their microscopes and test tubes have done is to prove that the ancient lawgiver was right. The British Ministry of Health has hitherto been trying to cure disease instead of trying to prevent it, as Moses did. Unless the Ministry of Health takes counsel with Moses, the department will come to grief.'

"Tracing his ever-increasing respect for Moses, Sir James says it began thirty-three years ago, when he was facing an epidemic of bubonic plague in Hong Kong. Practically he and his fellow physicians searched the "Encyclopedia Britannica" for the information. Finding nothing in the medical literature on the subject and facing the kind of hysteria that usually accompanies a plague, he and his companions were disposed to restrain their laughter when a minister of the gospel, who had made a special study of the Bible urged the scientific men to read the fourth, fifth, and sixth chapters of the book of Samuel where five forms of swellings and five golden images of rats were described as being offered to the God of Israel.'

"Those rats are the cause of your plague,' said the clergyman. 'On that basis,' confesses Sir James Cantlie, 'the medical authorities went to work.'" — *Alfred W. McCann in the "Globe and Commercial Advertiser."*

### Aircraft Advances

Reid Aircraft Company, Limited, is an enterprise recently incorporated for the purpose of producing and selling aeroplanes especially adapted to Canadian flying conditions. It is expected that the sale of aircraft in this country will be vastly increased in the next few years, the position of the aircraft industry being compared to that of the automobile industry twenty years ago.



## Current Comment

—The establishment of regular passenger service by air between Baker and Paklevi completes direct air communications between London and Teheran, Persia via Paris, Berlin, and Moscow. The short route to the Indies is getting shorter.

—There are twenty-three million automobiles in use in the United States or one for every five inhabitants. To relieve congestion some states are requiring a minimum speed of thirty-five miles an hour on the trunk highways between cities. Over twenty-four hundred years ago the prophet Daniel predicted that in the "time of the end many shall run to and fro and knowledge shall be increased."

—Announcement is made of a merger of the Mackay companies and the International Telephone and Telegraph Company, bringing together a system of communication reaching to all parts of the Americas and to European and Asiatic countries. A wireless service will supplement the cable and wire systems.

—The changes which are being made in the Revised Prayer Book fail to meet the objections voiced in the House of Commons according to a statement issued by the League of Loyal Churchmen and the Protestant Alliance which specifies that "It is even more revolutionary than the rejected book, and the Reservation on the Sacrament changes the whole aspect of parish churches. Furthermore, it restores mass with its accompanying ritual, and the ceremonial provides for teaching which establishes the doctrine of purgatory, undermines the authority of the Holy Scripture, and contains an abridgement of morning prayer, and thereby provides for mass with no communicants as the chief Sunday service." The bishops of Bennington Exeter, Ipswich, Norwich, Truro, and Worcester have come out publicly against the book.

—According to the Dominion Bureau of Statistics the average production of wheat over the five years 1922-26 in Manitoba was 17.5 bushels to the acre, in Saskatchewan 17.3 bushels to the acre and in Alberta 17.2 bushels to the acre.

—The famous old oak at Winchelsea, England, under whose branches John Wesley preached in his early days, was blown down recently by a storm which raged along the Channel. The tree stood near the chapel erected to Wesley's memory.

—The first radio telephone conversation between Vancouver and Great Britain took place on Thursday, March 8, when a member of a local business firm talked to a representative of the firm in London. Each could hear the other distinctly, they said. The call lasted four minutes and cost \$76.

This conversation was said to be the longest ever made in the British Empire, spanning a distance of 7,000 miles.

—The provincial railway department is conducting drilling operations in quest of commercial salt deposits at McMurray in Northern Alberta. Geologists have reported the presence of salt in large bodies.

—All seven of the names of the week received their names from gods and goddesses of ancient mythology. Sunday was named for or consecrated to the sun god. Monday was sacred to the moon god. Tuesday was the day of Tiw, a Norse war god. Wednesday and Thursday were named for Woden and Thor, the Norse gods of supremacy and thunder respectively. Friday comes from Freya, the Scandinavian goddess of marriage, while Saturday was the day sacred to Saturn.

## THE BIBLE IS INSPIRED

(Continued from page 22)

"The Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. . . . Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. . . . The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God, and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth."

## THE UNPARDONABLE SIN

(Continued from page 6)

though he sought it carefully with tears." By resisting the Spirit of God and giving himself over to a life of sinful indulgence, Esau's evil habits became fixed, spiritual values held no attraction for him, his mind was beyond change, closed to the influence of God's Spirit. His tears sprang from no abhorrence of the evil to which he was wedded, but only from a vain regret for the inevitable consequences impending.

Like the rich man in the parable, an impassable gulf—the gulf of character fixed—eternally separated him from the kingdom of God.

Jacob, though defective in character, prized the spiritual birthright and through the discipline of the years attained to holiness of life. Day by day these twin brothers grew further and further apart—an eternity apart. Just so husband and wife, parent and child, brother and sister, playmate and work-fellow grow apart, one setting his affections on



things of earth, the other on things above, until that fateful moment when "there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." Luke 17: 34-36.

Reader, by the course of your own choosing you are deciding your eternal destiny, to be irrevocably affirmed by the Great Judge. What will it be?

**REJECTING THE SUPERNATURAL**

(Continued from page 15)

restless disregard for all standards and authority, divine or human, and the increasing lawlessness and resort to brute strength that harmonize so fittingly with the evolutionary conception of a brute ancestry.

Declares the "Presbyterian," "Rationalism and Evangelicism are antagonists that can never be reconciled; it is vain to try to plaster up a union between them."

*The Movement Foretold in Scripture*

The fact is, the modernist movement and its outcome are clearly predicted in Holy Writ, and the critics of the Bible are proving the truth of the book they seek to destroy.

More than eighteen centuries ago the inspired Paul predicted: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4.

Peter likewise specifically foretold the rise of the modernist movement and the very line of argument that would be followed:

"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."

Note the evolutionary basis of the scoffer, "all things continue as they were from the beginning." Note also the wilful ignorance that passes by every evidence of the creation and that ignores the catastrophe of a universal deluge, as attested by such indisputable evidence as the remains of marine animals in the tops of mountains in various quarters of the globe, the burial of fossils and of vast forests that now supply our coal and oil, and the broken surface of the earth.

How strikingly have the words of Jesus come to pass:

The Canadian  
**WATCHMAN**

Vol. VIII June, 1928 No. 6

Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS  
Oshawa, Ontario, Canada

W. C. Moffett, Editor

C. L. Paddock, Associate Editor  
S. A. Ruskjer, Contributing Editor

Entered as second-class matter at the post office, Oshawa, Ontario, January, 1921.

Subscription Rates: Single yearly subscription, \$2.00; six-months' trial subscription, \$1.00; single copy, 25 cents.

Change of Address: Please give both old and new addresses.

Expiration: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper.

No magazines are sent except on paid subscriptions, so persons receiving the "Watchman" without having subscribed may feel perfectly free to accept it.

**IN THIS ISSUE**

	Page
True Canadianism—	
Theo. G. Weis .....	3
What Is the Unpardonable Sin?—	
W. C. Moffett .....	6
Ships of Yesterday—	
Theo. G. Weis .....	7
The Maladies of Post-War Europe—	
Louis H. Christian .....	8
On the Dissecting Table—	
W. C. Loveless .....	9
Your Sin Will Find You Out—	
Stemple White .....	11
Origin of Our Sacred Hymns—	
W. O. Edwards .....	13
Editorial Comment—	14, 15
Learning To Be Unselfish	
What Is Religion?	
Rejecting the Supernatural	
Some Things Money Won't Buy—	
C. L. Paddock .....	18
The Amazing Story of George Muller—	
Earle A. Rowell .....	20
The Bible Is Inspired!—	
Clifton L. Taylor .....	22
Your Health .....	23
The Home .....	26
As Others See It .....	29
Current Comment .....	30

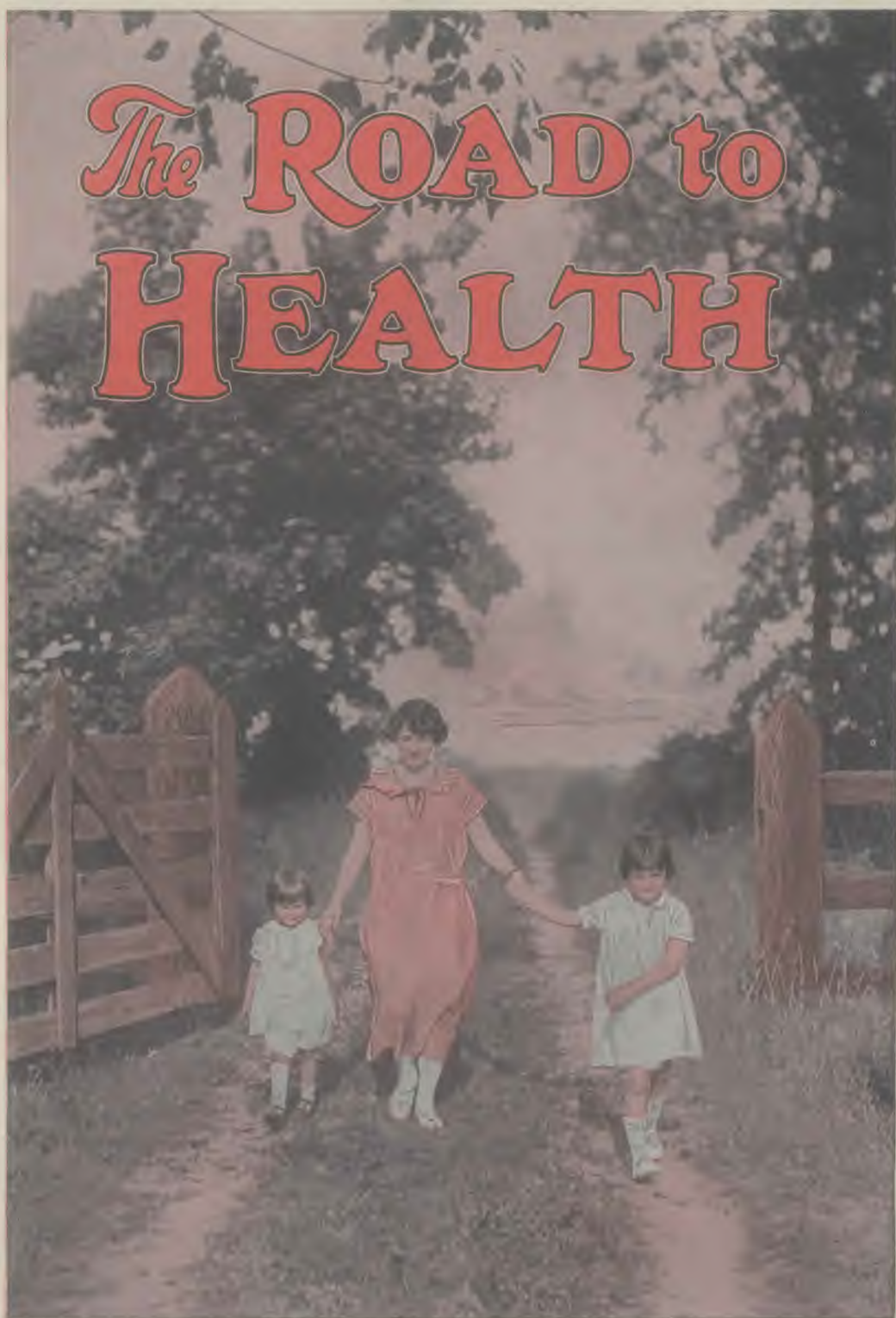
"For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 46, 47.

Rejecting the inspired account of the creation of the world by divine fiat the critics follow their denial of the supernatural element in the Old Testament by rejecting the supernatural element in the New Testament rejecting such words of Christ as they see fit, and discounting His mighty miracles.

In such times as this it is well to heed the admonition "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. M.



# A TICKET TO WELLVILLE



There is plenty of room for real health information, based on accepted medical instruction of today, and yet written in such simple language that it can be readily understood by the average reader.

"THE ROAD TO HEALTH," meets just such a need, and it not only tells in simple language how to keep well, and how

to treat common ailments in the home, but it shows, by a large number of illustrations, just how these simple treatments can be given in the home.

To keep the price within the reach of all, we have bound the book in paper binding.

Price ONLY 35 CENTS postpaid

CANADIAN WATCHMAN PRESS, Oshawa, Ontario and Winnipeg, Manitoba