

The Canadian

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Watchman Magazine



Read "POISONING DEMOCRACY" - - Page 6

One's Biggest Asset

CHARACTER is the biggest asset which any man can possess. A great thinker once said, "There are no pockets in a shroud."

Character is made up of the warp and woof of the soul itself. We take it with us when we go into eternity—our money, our lands, our business, our social position, we leave behind.

And yet, how many give life and opportunity for that which cannot remain.

Character is the backbone of happiness, of life satisfactions, of business success, and of ultimate reward.

The man with character plus a reasonable amount of initiative will never have any trouble getting financial backing adequate for his needs and abilities.

Character, be it remembered, is what we really are; while reputation is what people think we are. Only the individual who is genuine through and through possesses character.

Only a man whose word is as good as his bond, whose integrity is unpurchasable, and whose honour is beyond reproach, can qualify for a passing mark in the 100-per-cent character class.

Character includes what we are at home and at business; what we are to our inferiors and to our superiors; what we do in the face of temptation and adversity and success.

Success often tries a man's character more than adversity. Character tells people how much they can trust us and how far.

Therefore, consider that time and effort spent in the building up of character, in the cutting out the weakening habits, in the establishment of a worthy routine of life, are worth all they cost.

Character will give the public confidence in you. It will give you confidence in yourself. It will give you courage to do, and to hope, and to smile, and to achieve. The strong character is never a grouch, because life for that individual holds so much joy and victory.

Cultivate character and you will have riches beyond the price of rubies.—*Specialty Salesman.*

The Canadian Watchman

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Editorial Comment

Evolution and Character Development

WE feel like directing special attention to the article on page 6, the second in a series entitled "Poisoning Democracy," by Prof. George McCready Price. These articles consist of adapted extracts, used by permission, from Professor Price's book advertised on the inside back cover of this issue of the WATCHMAN. Now that the controversy has been revived, the evolution theory should not be permitted to claim unchallenged more than the known facts will reasonably warrant. When it comes to that which must be received by faith, we do not purpose to give up faith in the Scriptures until something more helpful and reasonable is offered in its stead. No one has a right to knock even a cripple's crutches from under him unless he is at the same time able to give him a new leg to stand on. Belief in evolution cannot be classed as a minor matter. It must necessarily influence the faith, and, in a measure, the conduct, of any one it touches.

What a man thinks is bound to influence his actions, habits, and character development. The world is sadly in need of the leaven of the steady influence of good religion,—the kind

that will make a man meet his just obligations without compulsion of an external nature and regardless of what other people do, the kind that will cause him to weigh the present advantage or disadvantage in the light of certain future accountability at the judgment bar of God. God, who created a full-grown man and surrounded him with ideal conditions, and when man marred it all through inexcusable sin, provided a plan of salvation through the sacrifice of His only-begotten Son, has a

right to call man to account and to follow His judgment with just punishment or with reward as the case may be. This conception of God is likely to be much more real than is that of a mere impersonal influence that works so slowly as never to accomplish anything noticeable during the span of a single lifetime. It is the fear that such a conception of God will not have any very decided restraining influence upon human selfishness and human passion that impels us to give prominence to the argument against the popular theory of evolution. "Prove all things; hold fast that which is good."

Nothing is scientific that cannot be demonstrated. The evolution theory is on trial.



Prince George, the King's fourth son, in his uniform as a midshipman in the British Navy, aboard his vessel at Southsea, Portsmouth. He is to be trained for a naval career.

Turkey Again at Europe's Gates

MANY devout students of Bible prophecy have long been convinced that the Near East will be the scene of the last great military event of the present age—the battle of Armageddon—and that in some way Turkey and the Mohammedan world will play a leading role in the struggle. The fanatical zeal of the followers of the false prophet may account, in a measure, for the success of Mohammedanism as a religious movement, but that falls far short of accounting for the continuance of Turkish political power in Europe. It was European jealousy, we read in the *Army and Navy Journal*, that helped the Turks to place the “banner of the Crescent on the towers of St. Sophia; it was European jealousy that kept it floating there for half a thousand years; and it is the same European jealousy that has created the situation today.”

No one knows this better than the wily Turkish leaders, and it is this knowledge that has caused the “sick man of Europe,” as the sultan has been called, to treat with absolute indifference world opinion with reference to his murderous methods and the threats of Western civilization to dislodge him from his

misruled European territory. It is said that once upon a time, after a defeat at the hands of allied Christian armies, a Turkish sultan ordered this prayer to be recited at sunset in every mosque in the Ottoman Empire: “May the Angel of Discord, who has always been our ally, come again to our aid and confound our enemies.” Nowhere in either Europe, Asia, or Africa, outside of Central Anatolia, do the Turks form the majority of the population in any province. In Constantinople, Thrace, and Macedonia the Turks are in a hopeless minority. And yet, in spite of the fact that no European nation loves the Asiatic intruder on the soil of Europe, Britain, in the present crisis stood practically alone in willingness to bar the way of his return to Constantinople. When Turkey entered the war on the side of the Central Powers, the Allies boldly proclaimed that Turkey in Europe had committed suicide.

“Turkey in 1914 was little more than a highway (or a railroad bed) for an expanding German Empire. She made possible the Berlin-to-Bagdad dream. She did not want war, but Germany bade her fight, and she did. In 1918 she seemed to count for even less. Germany and Austria were beaten; Turkey was crushed. Egypt, Armenia, Arabia, Mesopotamia, Palestine, Thrace, Smyrna, Constantinople,—they were hewn from her like the limbs from a body. Her 36,000,000 subjects were to melt to 8,000,000.



The Present Building of the Bank of England

"But Turkey in 1922 is startlingly different. Austria is a political and social remnant; Germany labours reluctantly under the Allied yoke, but Turkey has shown a virility and a consequence which no observer had dreamed two years ago. It is partly the accident of her situation. Conflicting interests have drawn the Allies from an extreme friendliness toward Greece, and divided them among themselves. But it is partly, too, a spark of almost inexplicable vitality in the Turks themselves. They have pushed back the troops of France and wrecked the army of the new Greek Empire. They have shown the diplomatic capacity to take advantage of the political differences of their opponents. Less territorially than they were, they threaten to be greater nationally and internationally. They have sucked energy from disaster; supposedly blotted out of the Near East, they have become the most important factor and—for Europe—the greatest menace there."—*New York Globe*.

The real reason for the success of Turkish diplomacy lies in the fact that not less than ten nations bordering on the Black Sea and the Danube are vitally interested in the freedom of the Dardanelles, and no one of them will rest easy while the straits are in the possession of any one of the others. And so ever since 1840, especially, every time some power seemed to be on the point of driving the Turk out of Europe, some other one has interfered and helped him to retain his hold on Constantinople. But some day, just this side of the second coming of Christ, Turkish political supremacy will come to an end, because no one will help him. And

this long-prophesied removal of the centre of Mohammedan power and sentiment from the Golden Horn will bring on the crisis to Christendom that nothing can pacify except the coming of the King of kings in His glory.

The prophet Daniel speaks of a power which he calls the "king of the north" and which would occupy in the last days Constantinople and Thrace, or the territory embraced in the northern part of Alexander the Great's world empire, on this wise:

"He shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 11: 45 to 12: 2.

The coming of Michael (Christ) brings God's great day of accounting, when even the grave cannot hide or protect the oppressor, when every cruel act and every unpardoned sin will receive its just punishment, and when every good deed will be remembered. "Shall not the Judge of all the earth do right?"



The Proposed Building of the Bank of England

It Might Have Been

ON one occasion Jesus said to two of His disciples, "O fools, and slow of heart to believe all that the prophets have spoken." And as we contemplate the imperial aspirations of some of the

"The deposed King Constantine of Greece is a first cousin of King George the Fifth. His wife is also a first cousin of King George. What benefit has the double relationship brought to Great Britain? Both Constantine and his wife betrayed the Allies during the war. British royalty has frequently married Continental royalty for reasons of state which seemed plausible at the time, but it would be difficult to point to any of these



The Plain of Esdraelon and Mt. Megiddo (Armageddon)

mightiest of European statesmen in their futile efforts to bind the countries of Europe together under one head, we cannot help thinking how different and how much brighter the history of the last thousand years might have been if professed Christians had heeded the prophecy of Daniel, which history has so fully justified. There is general agreement among Bible expositors that in Nebuchadnezzar's dream of the great image the kingdoms of Western Europe are symbolized by the toes of the image that were part of iron and part of clay:

"As the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 42, 43.

The following editorial, on royal marriages, from the *Globe* of September 29, correctly tells the story of the failure to unite country with country by "mingling themselves with the seed of men:"

matches that has permanently served British interests. Queen Victoria's eldest daughter married the heir apparent to the throne of Prussia, and their son became Great Britain's most formidable enemy. Queen Victoria's third son, the Duke of Edinburgh, became the Duke of Saxe-Coburg and Gotha through family ties with Germany, and the succession to his throne passed to a son of Leopold (seventh child of Queen Victoria), the first Duke of Albany. Today there is the anomaly of the British Court in mourning for the widow of Leopold, whose son, a cousin of King George, would not be permitted on British soil. He has been a venomous enemy of his father's country, and fought with the Germans in the war. It is true that some of the unions of British royalties with Continental families have been personally happy—as examples, those of Queen Victoria, King Edward, and the Duke of Connaught—but there is nothing in the history of the past half century to show that any political advantage has accrued to Great Britain from international royal marriages. On the contrary, the intermarriage of British and Germans has been a source of acute embarrassment to the House of Windsor for years, as the change in its official name bears witness."

Charlemagne, Napoleon, and the Kaiser are witnesses that military prowess is also a failure in binding Europe together. Is it not reasonable to expect that the forty-fourth verse of the

same prophecy will be as literally fulfilled as the forty-third has been?

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." Dan. 2:44.

The patriarch Abraham, separated from home, was promised as an eternal possession for the righteous a new earth unmarred by selfishness, and a city whose builder and maker is God. And to the apostle John, exiled on lonely Patmos, the vision was repeated.



Jerusalem, the Golden

(Translation of an old Latin hymn)

JERUSALEM, the golden,
I languish for one gleam
Of all thy glory folden
In distance and in dream.
My thoughts like palms in exile
Climb up to look and pray
For a glimpse of that dear country
That lies so far away.

Jerusalem, the golden,
When suns set in the west,
It seems the gate of glory,
Thou city of the blest!
And midnight's starry torches,
Through intermediate gloom,
Are waving with their welcome
To thy eternal home.

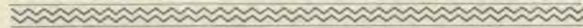
Jerusalem, the golden,
When loftily they sing
O'er pain and sorrow olden
Forever triumphing;

Lowly may be the portal
And dark may be the door,
The mansion is immortal—
God's palace for His poor.

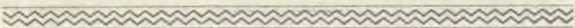
Jerusalem, the golden,
There all our birds that flew,
Our flowers but half unfolden,
Our pearls that turned to dew,
And all the glad life music
Now heard no longer here
Shall come again to greet us
As we are drawing near.

Jerusalem, the golden,
I toil on day by day,
Heartsore each night with longing,
I stretch my hands and pray
That midst thy leaves of healing
My soul shall find her nest,
Where the wicked cease from troubling,
And the weary are at rest.

—Selected.



Morris Hillquit, prominent American Socialist leader, of New York City, and his wife. This photograph was taken just before he sailed for Europe to attend the International Socialist Conference at Frankfurt, Germany.



WE do not need to be told that we are living in strange times. A sickened, war-weary world sees with horror the eastern sky all lit with a sinister glare; and as it realizes that red anarchy is already plying its torch over nearly one third of the world, and that this grim spectre is steadily working its way westward and is loudly boasting of the time when it will have the rest of the world also under its control, the thinking people of Europe and America are casting about in their minds for some last help in this desperate situation.

In the light of what has been taking place among the wrangling and snarling nations of Central and Eastern Europe since the close of the great European War, the words of President Wilson, on his first arrival in America from Europe, are seen to have been almost prophetic. In this memorable speech, he pictured America as the hope of the tired and sickened nations, and portrayed the consternation with

Poisoning Democracy

(Second Article)

Painting the World Red

George McCready Price

which they would view the failure of their efforts at bringing about a world-wide peace. If the well-meant efforts of the Peace Council were to fail, he said, "men will be thrown back upon the bitterness of disappointment not only, but the bitterness of despair." . . . True, they did secure the signing of the Peace Treaty; and yet, in spite of it all, there is the general feeling among all peoples that they have nevertheless failed in their real purpose and mission. . . .

Christianity the Cure for the World's Unrest

We have so long been fed on a materialistic philosophy that we have grown accustomed to thinking that the causes of all our troubles are social and economic evils. But on the contrary, the vexing problems confronting our nation and the nations of the Old World are not economic or social merely, they are at bottom moral and religious. There is no national difficulty or danger which would not disappear if the rank and file of the people should become truly religious and should obey the moral precepts of Christianity. And there is no national difficulty or danger which will not be accentuated and strengthened just in proportion as the rank and file of the people of America and Europe forget those blessed lessons of that evangelical religion which has been the foundation not only of the prosperity but of all those rights and liberties which the people of the Western World have been struggling eight hundred years to attain.

But in contrast with all this, we see that the world as a whole has completely lost its bearings

regarding the fundamentals of morals and ethics. A pagan philosophy has all but universally been adopted throughout the educational systems of the two continents, a philosophy which teaches that there are no fixed and unalterable standards of right and wrong, but only such conventional standards as have been worked out by the dubious experience of the race, an experiment which originated in the jungle and the cave, and which inspired the cynical doubt of Darwin himself as to what trust can be put in any of the conclusions arrived at by an ape's brain.

When these ideas were first discussed a generation or so ago, they were thought to be merely of academic interest, the harmless speculative amusements of spectacled pedants in our colleges and universities. But with the recent phenomenon of one of the great nations of the world running amuck, a nation which had long been regarded as the chief exemplar of these new teachings in science and sociology, and with the rest of the nations under the necessity of combining to disarm and subdue this maniac, it has become evident that the ruthless ethics of Darwinism are not conducive to the peace and happiness of the world, when one member of the world family undertakes to put these teachings into actual practice.

We have had the war of nation against nation: there still remains confronting us the struggle of class against class. And in this

struggle which is even now upon us, we see the same principles at work; for the doctrine of the class war has always been taught under the sanction of the evolution doctrine; and this doctrine has constantly been invoked to inspire the followers of Karl Marx in Chicago and Seattle, in New York and London and Berlin, as well as in Petrograd and Moscow. The World War of the recent past was a struggle which was more or less confined to limited areas in a part of one continent. The world war of the immediate future will have its far-flung battle line spread throughout the streets and squares of every city on earth. The world has come out of the former war all scarred and weary with the conflict. What will be the outcome of the next world war upon which we are just entering?

Disbelief in the Divine Book the Real Cause of Anarchy

In the recent round-up of radicals and agitators here in America for obstructing the military efforts of the United States, it was widely stated that these agitators were mostly ignorant foreigners. But while there is no doubt that these teachings have found more followers among our ignorant foreign population, yet we must not lose sight of the fact that we have in some of our educational institutions real propagating beds for the culture of just such ideas and teachings. And it is a great



Irish Rebels at Limerick

mistake to suppose that our native Americans all belong to so superior a grade of manhood that they will not listen to appeals which play upon all those feelings of injustice at modern social conditions, and which keep telling the disappointed and discontented that our political institutions will never secure them justice. How indeed can we expect to quarantine the rank and file of the American people against this propaganda of class hatred, when for two generations the intellectual and religious leaders of both England and America have vied with one another in breaking down confidence in that divine Book which is the only moral guide alike of nations and of individuals?

Some three months before the outbreak of the great European War, Mr. Bouck White, the well-known radical writer and agitator, gave to the New York *Sun* an interview which is quite illuminating in the light which it throws upon the connection between this radical propaganda and the teachings given at some of our higher institutions of learning. His remarks indicate that there is a very logical and natural connection between the radical criticism of the Bible and the radical social and political propaganda which has so long been carried on by the followers of Marx, and Bebel, and Lenine. I have omitted the specific names which were given in full by Mr. White; for I do not wish to cause any unnecessary annoyance to the persons whom he mentions. The lesson will be just as obvious if the names are left blank. Said Mr. White:

"I am a graduate of — Theological Seminary, and I wish to speak a word for that institution. Some of my comrades of the revolution look coldly on the seminary up there shouldering — University; they regard the men engaged in modern Biblical scholarship as a set of academic owls, quite blind to and unconcerned with the economic upheaval of our times. Vastly in error. The professors at —, and whosoever teaches the 'higher criticism,' are doing more than perhaps any other one group to advance the Social Revolution.

"Christendom reposes upon a book, the Bible. So long as that Bible was supposed to teach peace and quietness, Christendom had peace and quietness. But now comes Biblical scholarship, and shows by cool, masterly science that the Bible is one long cry for human and popular rights, against the arrogance of the monied mighty. Professors —, and —, and —, and —, at —, —yes, and President — himself,—are deserting of a place alongside of Karl Marx; for in their discoveries as to the real, the social meanings of the Biblical writings, they are planting mines of social dynamite underneath the civilization of massive property rights, to blow up the whole apparatus.

"— Seminary, and all other institutions committed to the 'higher criticism' are under suspicion by the orthodox wing of Christianity. And with reason. The heresy trials were to have been expected. Scientific Biblical scholarship is going to prove the most upheaving thing ever introduced in the world. . . . I am but popularizing the results of Biblical scholarship. The fact that my

books are so charged with high explosive, is but to say that the 'higher criticism,' upon which my work is based, is a direct and magnificent coadjutor of social revolution."

We may omit Mr. White's summary of the teachings of that kind of "scholarship" which he had been taught at — Theological Seminary, for we are more or less familiar with these teachings. In this summary he goes on to say that Moses was simply a "labour leader, commissioned by the Most High to organize the brick makers of the Goshen plant," and further declares that "the book of Exodus is the story of a labour walkout." His summary of the teachings of Jesus in the New Testament is equally blasphemous and absurd; but he proceeds as follows:

"And where got I these dynamic results? From — Seminary and the superb scholars of her faculty. They are men who deserve no longer to be despised and boycotted by the proletarian workers. Rather, they merit high place in our ranks. And I am making a plea with my red-flag comrades to give these men an enthusiastic recognition. . . . Let it be known to every forward looker: The schools and pulpits where the 'higher criticism' of the Scriptures is taught, are seminaries of social revolution."

"Know Them by Their Fruits"

Of course, in the light of more recent developments, the teachers of the kind of Biblical "scholarship" spoken of above are no longer very proud of their "red-flag comrades," such as this Mr. Bouck White, and most of them would doubtless repudiate with much vigour any suggestion that their teachings are planting "mines of social dynamite" underneath our American institutions of legal guarantees and private property rights. They no longer find it fashionable to be regarded as furnishing the spiritual inspiration for the "Social Revolution" as they did before the World War. And although "parlour Bolsheviki" are still not subject to all the pains and penalties which they naturally invite, they have quite generally taken the hint given by the widespread agitation of this subject, and no longer pose as the spiritual leaders of radical social propaganda.

Nevertheless, the words from the gentleman just quoted about the intimate and logical connection between the radical criticism of the Bible, and the radicalism of social and economic life, are just as true now as ever before. "Ye shall know them by their fruits," said the Master. And the fact that the doctrines of the "sab cat" and the "wooden shoe," the doctrines of Anarchism, and Syndicalism, and Bolshevism are traced by their own leaders to the theological teachings of the "liberal" seminaries, ought to be enough to open the eyes

of every one who has the good of his country at heart. Some of us have known for a long time the connections between these different groups of radicals, and have watched how the one group has played into the hands of the other; but it helps to clear up the atmosphere when we now have such an open and honest confession as this which we have just given from Mr. White.

We can now understand why the I. W. W. in some of their formal resolutions have registered their hearty approval of the writings of some of the radical theological teachers; and why some of the latter, as Professor — in

propriate figure to speak of the human family as on a melting piece of iron floating on a mass of liquid metal. Not a mere cold ducking, but an ordeal of fire, is what awaits the world, if the social revolutionists are to have their way. And in accord with this same figure, we might speak of the Socialists and the teachers of the "New" Theology as industriously engaged in stoking the fires that keep up the melting process. For these two groups are only different aspects of the same movement, and the work that they are doing makes them both alike the most deadly enemies of liberty and of Christian civilization.



Fort Edward, at Windsor-on-Avon, Nova Scotia. A Block House Built in 1750

one of his recent books, take pains to commend their "red-flag comrades;" and why they quote with such evident pride the indorsement of their works by some of the leaders of the I. W. W. The fact is, radical Socialism and the "New" Theology are but different aspects of the same movement; and while each plays into the hands of the other, both alike are fighting with all their powers the historic form of Christianity not only, but also every form of civilized political and social life that stands between us and social chaos and anarchy. Carlyle once spoke of humanity as floating on a thawing ice-floe; but it would be a more ap-

And yet, as we shall see later, the underlying cause of these teachings must be sought still farther back than in the theological seminaries. We shall see that the teachings emanating from the science departments have been almost equally responsible for the popularity of these ideas. We shall have occasion to follow back this stream of radical and anti-Biblical teachings to its various sources in the philosophy of the German universities and in the teachings of biological and geological science. And if we arise from this study with a painful sense of the widespread popularity of these teachings, we shall at least have the satisfaction of looking

the matter squarely in the face, even if we feel dazed at the comparative hopelessness of the situation.

Sow the Wind and Reap the Whirlwind

But what is to be done about it? This propaganda of anti-Biblical criticism and the insinuations of a pagan philosophy, which had full sway in this country for nearly a generation preceding the World War, is now showing its legitimate results. Those who sow the wind must not complain if they reap the whirlwind. And those who have devoted a lifetime to showing, from well-salaried pulpits and from well-endowed theological chairs, that the Bible is only the record of what well-meaning men in the little country of Judea thought about God, but full of errors of fact and even of errors of ethics and morals, should not be surprised if their followers now declare that the old laws, "Thou shalt not steal," and "Thou shalt not kill," are only a system of "capitalist morality," after all, and ought to be revised in our day by having the "not" omitted from them, so as to sanction that social revolution which they consider the next stage in the upward evolution of mankind.

In all ages since the coming of Christ, the religion of the New Testament has been the chief influence for securing social peace and justice. Embodied, even though partially, in the policy of the rich and powerful, it has softened their rule and humanized their treatment of their subordinates and of the more unfortunate members of society. We see the proof of this when we compare even the worst despotism of modern times with that of ancient Egypt, or Assyria, or Babylon. Embodied in the hearts and lives of the oppressed and downtrodden, the religion of Christ has lifted them above their environment, so far as industry and thrift and intelligence could effect such a change; and when they were confronted with economic or social conditions beyond their own control, it has inspired them with a sublime heroism to endure, and to thank God devoutly for those blessings which they did enjoy.

Frederick Engels, in his "Socialism, Utopian and Scientific," a book which is regarded as one of the classics of Socialism second only to the famous "Communist Manifesto," pictures the French and German ruling classes of the early nineteenth century as saying, "*Die Religion muss dem Volk erhalten werden*,"—"Religion must be kept alive for the people,"—because this is the only way to save society from going to pieces, although, as Engels says, they

had by their philosophy and critical theories "done their level best to break up religion forever." And he pictures the British ruling classes as taunting the Germans and French with the remark, "Why, you fools, we could have told you that two hundred years ago." But it seems that we Americans, here at the beginning of the third decade of the twentieth century, have forgotten this great principle almost completely.

If the blind Samson called Labour, who has grown so strong under our guarantees of civil and religious liberty, could be assured that he is not really a captive, futilely grinding for his masters in the house of their god Dagon, it might not be so dangerous for the lords of the Philistines to keep up the music and the dancing within his hearing. And it might not be so perilous for his religious advisers to destroy his faith in the joys of the future life as a full compensation for his present hardship and woes. But when all his educational and economic advisers for a generation have told him that he is an exploited slave, and when priests and Levites combine to ridicule the accounts of supernatural deliverance in the past as only a set of beautiful myths and stories suited for the infancy of the race, and when finally these religious and educational instructors all volunteer to guide his trembling, agitated hands to the pillars on which the temple rests, what wonder if presently these modern lords of Philistia hear the whole temple of civilization tumbling upon their heads?

Cheering Some One On

Don't you mind about the triumphs,
Don't you worry after fame,
Don't you grieve about succeeding,
Let the future guard your name.
All the best in life's the simplest,
Love will last when wealth is gone;
Just be glad that you are living,
And keep cheering some one on.

Let your neighbours have the blossoms,
Let your comrades wear the crown,
Never mind the little setbacks
Nor the blows that knock you down;
You'll be there when they're forgotten,
You'll be glad with youth and dawn,
If you just forget your troubles
And keep cheering some one on.

There's a lot of sorrow round you,
Lots of lonesomeness and tears,
Lots of heartaches and of worry
Through the shadows of the years.
And the world needs more than triumphs—
More than all the swords we've drawn;
It is hungering for the fellow
Who keeps cheering others on.

—Baltimore Sun.

Did It Just Happen So?



OME years since, a discussion was held during the winter months between Christians and unbelievers in a hall in Saint Luke's,

London. At the last meeting of the season, it was resolved that on that occasion any question should be in order which had been discussed during any previous meeting.

Among other unbelievers who came forward was a young man who had often spoken there on various subjects, and who, as reported by one present, spoke thus:

"Mr. Chairman, Ladies, and Gentlemen: I have determined to show you tonight what the Bible really is; and in order to be fair, I will not take selected passages, but will allow the book to open where it will, and read you the first verse on which my eye lights. You will then see in what kind of book the Christians believe."

He allowed the Bible to fall open in his hand, and read aloud: "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." James 1:27.

Somewhat abashed, and amid the joy of the Christians and the confusion of his own party, he opened the Bible again, and read: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isa. 58:6.

Still more abashed, he read again as the book opened: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa 1:16, 17.

He made one last attempt and read: "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.

Disappointed and chagrined, the sceptic left the platform, overwhelmed by the sneers of his companions, and the tumultuous joy of the Christians.

No Christian could desire a more



favourable test than this. The Scriptures will bear to be taken at random, and read in the presence of their bitterest foes, for "every word of God is pure, as silver refined in a furnace of earth."

The Bible is a good book for random reading. Most who despise it have never carefully read it. It is especially the book for the poor. David says: "Blessed is he that considereth the poor." Ps. 41:1. "O God, Thou hast prepared of Thy goodness for the poor." Ps. 68:10. "The Lord heareth the poor." Ps. 69:33. "Yet setteth He the poor on high." Ps. 107:41. "He shall stand at the right hand of the poor." Ps. 109:31. "I know that the Lord will maintain the cause of the afflicted and the right of the poor." Ps. 140:12. Solomon says, "He that oppresseth the poor reproacheth his Maker;" "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." When Zaccheus was converted, he said, "The half of my goods I give to the poor;" and James says, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?" The whole book is full of blessings on the poor and the needy; and the best thing a poor man can do is to read it and think how much better off he would be than he is now if he lived in a country ruled by the law of God.

And what can induce men to make war on such a book? what but the wickedness of their own hearts, and their desire to live a life of sin and escape the condemnation that the Scriptures declare upon all ungodliness? Why not believe and live? "Believe on the Lord Jesus Christ, and thou shalt be saved."

A book which needs to be exposed, demolished, and refuted so many times must have strange characteristics. If the Bible contained only dreams and fancies, it could not have survived the ordeal of criticism through which it has passed. Man after man has assailed this book with arguments, with insinuations, and with misrepresentations, but it still stands firm, its walls buttressed with the broken and demolished theories of men who have butted against it, as night birds dash themselves against a lighthouse.—*Selected.*



WHAT MUST A MAN DO



"The Haystack Monument," erected to commemorate the early endeavours that led to the founding of the American Bible Society, in 1817.



Pentecost, when convicted men cried out, "What shall we do?" Peter at once said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. But the statement, "With many other words did he testify and exhort," again suggests that he must have explained to them the way to salvation and what they must do, as they had earnestly inquired.

How Man May Stay Saved

While the sinner must first truly believe in the Lord Jesus, repent and forsake sin, in order to be saved, the Spirit-filled believer must cease from disobeying the law of God in order to stay saved. It is so written in the word: "Wilt thou know, O vain man, that faith without works is dead?" James 2:20. Since the gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16); since the repentant sinner is to be saved from sin (Matt. 1:21); and since "sin is the transgression of the law" (1 John 3:4), it is perfectly plain that the purpose of the gospel of the Son of God is to save, through divine mercy, repentant sinners from disobedience and death and give them spiritual power to keep the commandments of God, that they may, as warranted subjects of the kingdom of God, in time to come, pass through the gates of the holy city, to partake of the tree of life. This was the very purpose of the mission of Jesus. Rom. 8:3, 4; Rev. 14:12; 22:14.

At the fall of man the sentence of death passed upon all. Rom. 5:12. We are naturally born in sin, and "the heart is deceitful above all things, and desperately wicked." Jer. 17:9. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. So the "old man" must die and be "buried." The natural man's portrait is painted in Isaiah 1:5, 6, thus: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Such sin-sick souls as these, with such anarchistic minds, and such wicked hearts, cannot be subjects of the kingdom of eternal peace. Such persons must be born again, converted, made "new creatures," and be tested as to obedience to the government of God, even in this revolted world, before they can be pronounced warranted sub-

THE most vitally important question that any soul in all the world can consider, is that one which in the night hour came from the trembling lips of the Philippian jailer: "Sirs, what must I do to be saved?" Acts 16:30.

Far more important than any question pertaining to the "League of Nations," "national peace," "social uplift," "the tariff," or any question that can be named, is that which concerns individual salvation from sin and death: this, too, for the simple reason that where individuals are really converted, regenerated, born again, and live the Christ life, by the power of the Holy Ghost, all other questions are then so much more easily solved.

How Man May Be Saved

To that jailer, Paul and Silas properly said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Yet the words, "and they spake unto him the word of the Lord, and to all that were in his house," clearly suggest that they further explained just what it means to believe on the Lord Jesus. At

TO BE SAVED? — *Stemple White*

jects for the earth renewed, to be crowned with immortality. With Holy Spirit power, the converted person will walk in all the light and keep the commandments of God—not to *be* saved, but because he *is* saved.

Paul's experience, as related in Romans 7: 7-25, is common to all. God's law is "holy, and just, and good;" it "is spiritual;" but "I am carnal, sold under sin." I *want* to do good. I resolve; I try; yet I sink deeper and deeper in the sand; and why?—"Sin is in my members." The terrible leprosy is in my very blood and bones. In awful condemnation I cry out, "O wretched man that I am! who shall deliver me from the body of this death?" I am utterly helpless, and have not the power to do right. I must first *be* good, before I can *do* good.

Justified by Faith

There is only one name under heaven given among men whereby we must be saved. Acts 4:12. In my hopeless condition, the dense darkness is pierced by rays from Calvary as I hear the story of the cross—of how "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "When we were yet without strength,

in due time Christ died for the ungodly." Rom. 5:6. I read how Jesus was born in sinful flesh like mine, was tempted in all points just as I am, and far more, never failing where I have always failed. I see my sins laid upon Him in Gethsemane; and like a "lamb to the slaughter," I see Him carry His cross to Golgotha, there to be nailed upon it, lifted up before the mocking rabble, to die in my stead. I read how nature itself witnessed during the dying agonies of my Lord: the sun refused to shine, and the old earth trembled. I see Him laid away in Joseph's tomb; I see Him triumphantly arise from the tomb and gloriously ascend to the right hand of the Father to be my High Priest; and I read that He is personally coming again as King of kings.

I need a Saviour. As I behold the lifted-up Lamb of God, I feel cords of love tugging away at my heart. A still small voice says to me, "This is the way, walk ye in it." Being so sinful and so unworthy, I wonder, "Will He forgive *me*?" Then come the words—the tender, gracious words: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

"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. But



is this meant for *me*? Then the Spirit lovingly presses home to my own heart these assuring words: "Behold, I stand at the door, and knock; if *any* man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. I make the surrender; I open my heart. I repent with godly sorrow, confess my sins to Him, and right wrongs done to my fellow-men. Through loving mercy the Lord forgives me, and I claim

Thy law!" He has written it in my heart, under new covenant conditions of obedience, and the commands, "Thou shalt not," once as stern legal demands which I could not fulfil, have become to me bidding promises of assurance that I shall not kill, steal, work on the Sabbath day, etc., because Jesus has saved from disobedience, and will help me to obey. Old things have passed away. I am a new creature in Christ. Since I have "put on" Christ, the world has a right to expect to see Christ in my daily life. Having enthroned Jesus, my family and the neighbours will see Christ in my conversation and dealings.

I know this by experience. The old life takes pleasure in sin—in-temperance, profanity, dances, card parties, questionable amusements, Sabbath breaking, and the general vanities of the world; but the new man takes no pleasure in such things. His pleasure, first of all, is to please God. He will own his own Bible and will often read it, daily feeding on the bread of life. Daily communion with Jesus will not be considered as a duty, but as a precious privilege. The converted man will be a regular attendant at divine services, taking an active part, rendering to the Lord tithes and offerings to support the world-wide gospel work. Like his Lord and Master, he will cease from his secular work on the Sabbath day, even as God ceased from His work on the seventh day of the week. Thus, by the Spirit's help, will he walk with God. Forgetting the things that are behind, he presses on to the goal, living by faith, and staying justified by faith

which works obedience.

The Converted Man Will Obey

I cannot earn salvation. I was freely justified by faith, and I remain justified by that same faith of Jesus which works obedience. Faith always comes first, but if works of obedience do not follow, it is plainly evident that I have not the faith of Jesus. In other words, no matter how loudly I may shout "Hallelujah" and clap my hands in an ecstasy of happy



Sir Auckland Geddes, British Ambassador to Washington, and Col. George Harvey, United States Ambassador to the Court of St. James

and rejoice in the promise of forgiven sins. I stand justified by faith in Jesus Christ. By public baptism I witness to the world that in my experience the "old man" is crucified and buried, and that I have risen from the watery grave with Christ and with resurrection power to walk in the footsteps of my Saviour.

Converted Man Is a "New Creature"

Whereas I once was in rebellion to God's law, I now say with the psalmist, "O how love I

feeling, saying, "I am saved!" if I still refuse to follow in the footsteps of Jesus and will not do what He has commanded, and if I treat lightly any part of God's holy law, under the specious plea that "I am not under the law, but under grace," it all plainly shows that I am not at all converted, that my religion is a sham, and that I do not know what it really means to be saved. In the light of Proverbs 28:9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination," how could such a one pray? To be a Christian, one must *do*. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. I must have Jesus in my life to enable me to *do*. Then "whatsoever we ask, we receive of Him, because we keep His commandments, and *do* those things that are pleasing in His sight." 1 John 3:22.

Jesus the Way, the Truth, and the Life

The faith of Jesus is a living faith. The law tells me what it is right to do, and what I must obey in the kingdom of God, and what I must be tested by in my preparation for that kingdom. The gospel gives me power to *obey*. Only such—those who patiently continue in well-doing (Rom. 2:7, 8)—shall hear from the Master the words, "Well done, thou good and faithful servant." Matt. 25:21. Says Jesus, "If ye love Me, *keep* My commandments." John 14:15. And again, "Blessed is that servant, whom his Lord when He cometh shall find so *doing*." Luke 12:43. Of such will He say, "Here are they that keep the commandments of God, and the faith of Jesus."

A little boy, on being asked how he learned to skate, replied, "By getting up every time I fell down." Even so we must "learn to do well." Isa. 1:17. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Our advocate is righteous, "yet learned He obedience by the things which He suffered." Heb. 5:8, 9. In this way only could He become the author of eternal salvation unto all them that *obey* Him.

Having been tempted like as we are, yet without sin, He knows just how to help us, and can be "touched with the feeling of our infirmities." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

Many seem to think that the way to heaven is a sort of slide on which Old Man Self may tuck himself into a flowery bed of ease and then just glide into heaven. Instead, heaven is reached



Princess Louise, Duchess of Argyll

by the upward climb, and there can never be any improvement over the "Jacob's ladder" route. We must climb; but angels help us. We must bear our cross; but as we touch it to carry it, a divine power, which I cannot explain but do experience, comes into our lives and helps us to do what is right.

Just in proportion as we submit ourselves to the Lord will we experience the truth of these words, "Her ways are ways of pleasantness, and all her paths are peace."

Winnipeg, Man.



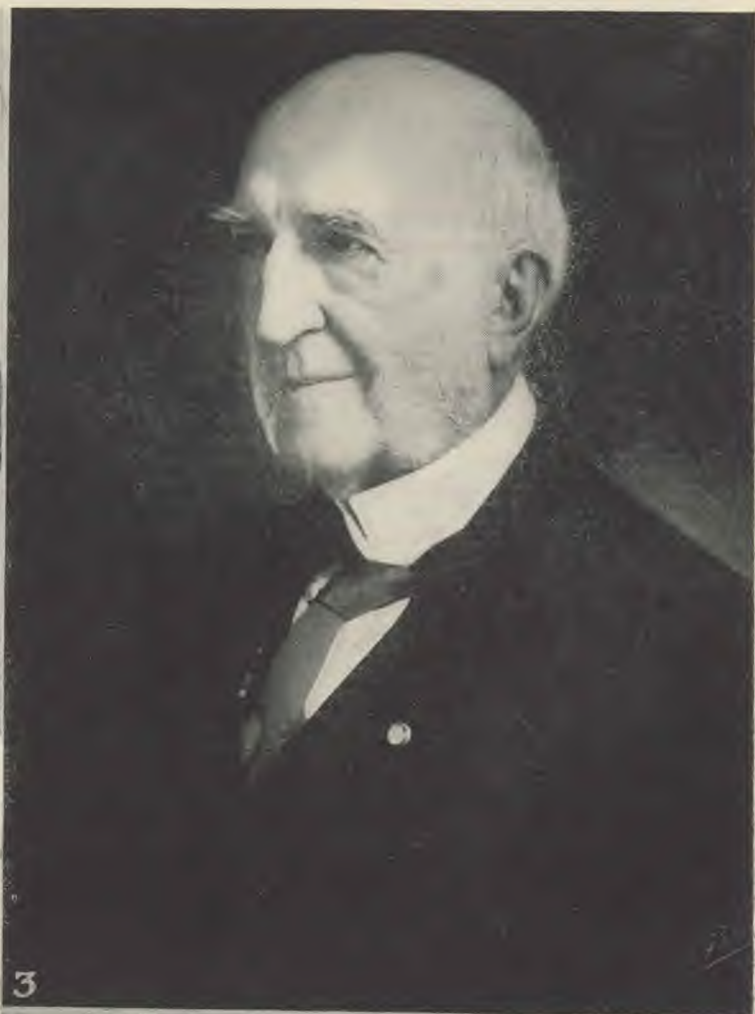
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Around the Wo

1. Chief Skak-ish-tin, aged one hundred
The bit of carved ivory in his pie
2. Windsor Castle, One of England's R
3. Chauncey M. Depew at the Age of
4. This sign at Ypres requests tourist
famous cathedral
5. National Temple of Music and Art
6. An Oddly-balanced Observation Tow
forty people at one time. What ho



5



3

with the Camera

and ten years; lives in Wrangell, Alaska.
 It is a mark of royal distinction
 Palaces
 twenty-eight Years
 leave untouched the holy ground of the

Erected in New York City
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 up?



The Continent of Opportunity

George S. Belleau



O more should South America be looked upon merely as the Neglected Continent, but rather as a continent of opportunity. No other country offers such opportunities to both the religious and the business world as does South America.

It was on the morning of October 30, last year, that we first sighted the rocky shore of Brazil as we passed Cape Frio. All the Brazilian coast line is rocky, and it looked good to us after being "rocked in the cradle of the deep" for fourteen days without seeing land.

The Bay of Rio de Janeiro is a landlocked gulf entered from the south. We passed into this bay through a channel that is less than a mile wide. On our left was the famous "Sugar Loaf" rock, and on the right was the city of Nictheroy, the capital of the state of Rio.

The city of Rio de Janeiro lies on the south side of the gulf. It is built between the mountains and the water, and extends about seven miles along the shore. It was the red clay and the tile roofs that caught our eye from the bay. The coloured tiles give the city an artistic touch. The Rio harbour is one of the most beautiful harbours in the world. The scene in the background is very much like our Canadian Rockies viewed from the shores of the numerous mountain lakes.

No Large Middle Class

Rio itself is a very clean and attractive city. It has all the modern conveniences, and its street-car service is excellent. One can perceive the Latin desire for the beautiful as expressed in its many lovely parks. On walking

Page eighteen.

up the Avenida, Rio's main street, one receives the impression that there are only two classes in Brazil,—the extremely rich, dressed in silks; and the extremely poor, in rags. There is indeed a small middle class, constituting, perhaps, 10 per cent of the population; while 80 per cent are poor. Luxury and misery move side by side; one bent on its race for pleasure, the other battling for existence as it goes. In the business section, one who speaks French can easily buy what he wants, without any difficulty. Of late there is an awakening desire to learn English.

At the transfer points it is not so much the newsboys, as the beggars, that attract attention. Everywhere the latter range in age from ten to ninety years. If a family has a deformed child, his lot is to beg for the family; and one may be very sure that the beggar will make his affliction appear as distressing as possible, in order to work on the public sympathies. The Brazilian is very generous to them, and if he has small change he is willing to give.

Brazil has half the area and half the population of South America. It is about the size of Canada; and if populated per square mile as thickly as Belgium, would more than hold the present population of the world.

The best statistics give 85 per cent of the population of Brazil as afflicted with venereal disease. Last week I visited a section of the interior where leprosy is gaining a strong foothold. The doctors cast the blame for the leprosy upon the pork raising and pork eating. No doubt this is the cause, as everything on the Brazilian table is well seasoned with lard.

Smoking is the fashion. In the interior the

people make their own pipes. If they smoke cigarettes, they roll their tobacco in corn husks. If the smoking women in North America could see some of these Indian women going along the street with their pipes in their mouths, as men do, I am sure that, if they have any shame in them, they would quit their Indian habit.

Last week, in a Brazilian magazine, I read about a Protestant church in New York that had introduced dancing into its church service. The eyes of these infidel editors are open to catch all such flaws in the religion of Jesus Christ, in order to make stumbling-blocks of them. When will supposed Christians in the homeland realize that their example is noted by these multitudes who have not shaken off paganism? But the missionary has to admit that such acts in the homeland are no better than paganism. If time should last, I am

afraid that some of these converted pagans will have to go to North America as missionaries.

In the north of Brazil there are seven states, the population ranging from that of Maine to that of New Jersey, with not a foreign missionary. In fact, in all South America there is one Protestant minister to every 195,835 persons. When one realizes the work that must be done in this generation in this large territory, with its few workers and its primitive modes of travel, by horse- and mule-back in many places, he is led to pray more earnestly that the Lord of the harvest will send forth reapers. We earnestly invite the friends in the homeland to increase their offerings for foreign missions this year, to speed forth the glad tidings, not only to South America but to all the world.

Juiz de Fora, Brazil.

The Protestant World Rings the Papal Chimes

L. G. OXFORD

WHEN God in six short literal days
This world of ours created,
He rested on the seventh day,
As in His word related.
He blessed and sanctified that day;
For on it He had rested
From all the works which He had made:
His works were tried and tested.

Thus was the Sabbath day ordained—
A mighty execution—
This wise and systematic way
Is proof 'gainst evolution.
'Twas made a rest-day for mankind
Right from that very hour—
A "sign," a "mark," to all the world,
Of God's creative power.

When Moses out of bondage led
The chosen men of God,
The waters were asunder riven
At the lifting of the rod.
A passage safe was then made sure.
All thanks to God belong!
Their tents they pitched in the wilderness—
This mighty rescued throng.

Now the Lord spake unto Moses
In thunders long and loud,
And the man of God stood trembling
At that voice from out the cloud.
"Sanctify My chosen people,
For My glory they shall see;
I will manifest My power
That they may obedient be."

Then the mighty God descended,
Clothed in wondrous majesty,
In the sight of all the people,
That they might His glory see.
And Mount Sinai quaked greatly;
Clouds of smoke ascended high.
Fearful was the sight that met them:
All who touched the mount should die.

Then the Lord, the great Jehovah,
On two tables made of stone
Wrote the law, the Ten Commandments;
And He claimed them as His own.
In the bosom of those precepts
Placed He with uncommon care
His great seal—the Fourth Commandment—
To remain forever there.

Years pass by; and then a prophet
Of the tribe of Judah, he,
In the days of Babylon's kingdom,
Sees a mighty mystery.
He is shown a beast-like power
Coming up from out the sea,
That should stamp the earth beneath him,
And opposed to God should be.

"This great power," said the angel,
"Shall attempt—without a cause—
To destroy God's saintly people,
And think to change the times and laws."
In accordance with this saying,
The great and mighty power arose,
And set up his Papal standard
Where the river Tiber flows.

He has boasted of his power
To command an holy day,
Or a feast day—if he chooses—
And o'er nations to hold sway.
He has changed God's holy Sabbath,
Making difference in the times:
"I have changed it! yes, I've changed it!"
Ringeth out the Papal chimes.

And that great and mighty nation
Which protested 'gainst his power,
Hears the chimes ring out so loudly,
From the mighty Papal tower.
And in keeping with the music,
She steps in and beats the time.
By her word and very action,
Lo! she rings the Papal chime.

Fredericton, N. B.



A New Religion in

*No man e'er felt
the halter draw,
With good opinion
of the law.*

—John Trumbull.

EVANGELICAL CHRISTIANITY was built upon a sure foundation by the early Reformers, which was later confirmed by such able men as the Wesleys, Spurgeon, and others. This foundation was set forth as "the Bible, and the Bible only;" that is to say, the writings of the Fathers and church tradition were rejected as having no authority in the message of evangelical Protestantism.

The Plan of Salvation

The plan of salvation as understood and preached was that fallen man of his own nature is unable to render obedience to the commandments of God; that Jesus Christ lived a life in perfect harmony with the law of God, and then died for our sins; that through faith in Him, which includes acceptance of the sacrifice made, regeneration is wrought in man, so that the power of sin is broken; and that through grace he has power to live in harmony with the divine precepts.

All the evangelical churches which have since grown great, taught with great clearness that the ten commandments constitute the moral law, which condemns the sinner, and from which condemnation faith in the grace that is in Christ Jesus frees him; that once free from this condemnation, he is to be kept from further transgression by watchfulness and prayer, lest he come again under the condemnation of the law. Thus the Christian was to live in harmony with the ten commandments. The Christian would not knowingly be an idolater; or profane; or a Sabbath breaker; or dishonour his parents; or kill; or commit adultery; or steal; or lie; or covet.

It was taught that in a sinful world the ten commandments were necessary to define sin,—that man without this law would not know that image worship and Sabbath breaking were classed with stealing and lying. "By the law is the knowledge of sin." Rom. 3:20. "I had not known lust except the law had said, Thou

shalt not covet." Rom. 7:7. The law could not justify; it could only reveal sin; but that would bring conviction and condemnation, causing the man to flee to Christ for pardon and cleansing. "Sinai must strike with its lightning before Calvary will glow with its light; the sharp needle of the law must pierce the soul before it will receive the silken thread of the gospel."

This, in short, is the old evangelical Protestant faith of our fathers. This is why the ten commandments are in our prayer books, hymn books, catechisms, and Sunday school lessons; are painted on the walls of our churches, and, next to the Lord's Prayer, are memorized in early childhood.

"Our Old Man" or the Decalogue?

Now it is actually preached in many churches, and published in books and tracts, that the ten commandments are no longer in force. The writer recently heard a sermon in which it was stated, "Paul affirms that the law has no more claims on the Christian than the dead husband upon his wife," and this was applied to the ten commandments by the minister. This is not an isolated case; many sermons nowadays teach that the ten commandments were abolished at the cross; and as a result many members of the older evangelical churches make this most radical and revolutionary change of faith—from the old belief to the new—without changing their church membership.

This doctrine is based upon a superficial interpretation of certain statements in the epistles of Paul. The sermon already mentioned, in which the law referred to in Romans 7:2, 3 was interpreted as the dead first husband of the woman, is a case in point. Reading the context in Romans 6, it is clear that the first husband, who had died, is "our old man" (verse 6), the "body of sin." By nature we are married to self. This old man is crucified in redemption, but to claim Christ as our husband, and to continue to live with the old man of sin, is spiritual fornication. The teaching of Romans 7 is not that the law has died, but that our first husband, the old man of sin, is dead, and that the law will not condemn us if we marry another, even Christ. This is a grand spiritual lesson of truth; but to debase it at the whim of some theological acrobat who attempts to teach that the law of ten com-

Canada—FREDERICK W. STRAY



mandments is dead, instead of the old man of sin, is to prostrate all its strength and beauty in the dust.

It seems that Paul foresaw the danger point in the construction which some might place upon what he had written, and so he hastened to safeguard it, by saying, "We know that the law is spiritual; but I am carnal, sold under sin;" and again, "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12-14. And he uses one of the ten commandments to indicate what law he is talking about. Nearly thirty years after Christ's death on the cross Paul wrote of the ten commandments in the present tense, "The law is;" and yet men will attempt to prove from the same chapter that at that time the law of ten commandments had been dead for nearly thirty years. No wonder Peter wrote: "Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:15, 16.

Origin of Antinomianism

Disrespect for the ten commandments has been rampant in many colleges and universities for years. The following appeared in the *Cosmopolitan Magazine* of May, 1909, in an article on the investigation of college teaching, by Harold Bolce, entitled "Blasting at the Rock of Ages!"

"In hundreds of classrooms it is being taught daily that the decalogue is no more sacred than a syllabus." —Page 665.

"Do you not believe, Professor," I asked, "that Moses got the ten commandments in the way the Scriptures tell?"

"The professor smiled. 'I do not,' said he. 'It is unscientific and absurd to imagine that God ever turned stone mason and chiselled commandments on a rock.'

"What gives piquant emphasis to Professor Earp's scholastic denial of the divine origin of the decalogue is that even now, in addition to his busy and successful labours in

Syracuse University among many classes of young men and young women, he frequently speaks from the orthodox pulpit."—Page 670.

The antagonism of the carnal mind to the law of God found theological expression in the days of the Reformers and the founders of our Protestant churches. The heresy originated with John Agricola, in Germany, in 1535, according to Mosheim. It was named "antinomianism," and is defined as maintaining that the moral law is of no use or obligation under the gospel dispensation.

The Reformers investigated and rejected the doctrine, with the result that evangelical Christianity, as established and advocated by such men as Luther, John Knox, the Wesleys, Charles Spurgeon, D. L. Moody, and a host of others, stands upon the rejection of this heresy, and upon the firm platform of the duty of the Christian church to do and to teach the decalogue.

John Wesley warned that the favourable consideration of this heresy was to place one's hand in the hole of a cockatrice's den. Hear Charles Spurgeon on the perpetuity of the law:

"By removing the law, you have done away with sin; for sin is the transgression of the law, and where there is no law, there is no transgression. When you have done away with sin, you may as well have done away with the Saviour and with salvation; for they are by no means needful. When you have reduced sin to a minimum, what need is there of that great and glorious salvation which Jesus Christ has come to bring into the world? Brethren, we must have none of this; it is evidently a way of mischief. . . . It [the law] is the looking-glass which shows us our spots, and that is a most useful thing, though nothing but the gospel can wash them away."

The Best Barrier Against Bolshevism

Wm. T. Ellis, war correspondent, with General Allenby in Palestine, sat upon the summit of Mt. Sinai one day, and later published his thoughts to the world. We quote from the *Washington Post* of July 15, 1919:



A Section of Quebec City, Viewed from the St. Lawrence

"What portends this turbulence of our time, which has swept around the earth like a seismic current? With so much that was for ages accepted going now into the scrap-heap, are we to discard also the teaching of our mothers and of the Book they taught us to revere? Is a new philosophy of life, a new creed of religion to be forged in the day's superheated furnace of unrest? . . . I find myself led straight up to the mount of the law. Here is the answer to every question. Things have gone wrong because peoples and nations have departed from this law. They will never get right until nations and people have the clarity of vision and the courage to turn to the keeping of the ten words spoken on Sinai. . . . A universal acceptance of the ten commandments, together with the summary of the law given by Jesus, would straightway, overnight, relax the tension of the times, settle revolutions, and bring in that better day toward which the world is blindly and violently groping. . . . Is it not a timely and proper and practicable suggestion that, as a stabilizing influence in a troubled day, all ministers of religion, all leaders of thought, should lay emphasis upon the ten commandments, having every person in the land commit them to memory, and every instructor of the people expound them in their present-day application? They are the best barrier against Bolshevism. They are the surest remedy for class and caste injustices. They are, so far as I can see from this height of solitude and contemplation, the only way out."

Let us beware of every man who preaches the heresy of antinomianism. And let us listen with profound respect to every man who, like the apostle Paul, preaches that "by the law is the knowledge of sin;" and, like the apostle John, that "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:4, 5. He, Jesus, was not manifested to take away the law, but to take away our transgression of the law.

In the words of Paul: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

Oshawa, Ont.

The Englishman and the Cannibal

A STORY is told of an old Fijian chief and an English earl—an infidel—who visited the Fiji Islands. The Englishman said to the chief: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays believes any more in that old book which is called the Bible; neither do men listen to that story about Jesus Christ. People know better now, and I am sorry for you that you are so foolish."

When he had said that, the old chief's eyes flashed, and he answered: "Do you see that

great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! you!—if it had not been for these good missionaries, for that old Book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! you would never leave this spot! You have to thank God for the gospel, as otherwise you would be killed and roasted in yonder oven, and we should feast on your body in no time!"

The gospel will make even a cannibal peaceful and harmless; but without the gospel, civilized men may become as fierce and as brutal as the cannibals ever were. Think of the French infidels of a century ago, clad in human skins from their tannery at Meudon, and wearing for wigs the scalps of their decapitated victims. Think of the anarchists, nihilists, and dynamiters of today; and then think what humanity is without God, and what the world would be if the gospel and the Bible were banished from it.—*H. L. Hastings.*

An Evening Prayer

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own wilful way—
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Good Lord, forgive!

If I have been perverse or hard or cold,
If I have longed for shelter in the fold
When Thou hast given me some part to hold—
Good Lord, forgive!

Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see,
That which I know not, Father, teach Thou me—
Help me to live.

—*C. Maude Battersby.*

You have seen a ship out on the bay swinging with the tide, and seeming as if it would follow it, and yet cannot, for down beneath the water it is anchored. So many a soul sways toward heaven, but cannot ascend thither because it is anchored to some secret sin.—*Henry Ward Beecher.*



BATTLE-FIELD REUNION OF THE MEN OF YPRES

The Earl of Ypres (Field-Marshal Lord French), ex-soldiers, and relatives of the fallen, in the ruined Cloth Hall.

DO DRUGS CURE?

Arthur W. Herr, M.D.

IN the *New York Medical Journal* of Oct. 12, 1918, page 640, it is stated that a Red Cross surgeon admitted that he was responsible for producing a drug habit in ten thousand soldiers, and that every physician at the front had done the same. There are some things more terrible than war.

From infancy to old age (rarely attained), drugs, from castoria to antipyrine, are used to antidote wrong habits of life. Let there be a reformation in habits of living, and drugging will become quite unnecessary and obsolete. "Drugs don't cure, they merely camouflage." Medicines are not charms; they do not cure disease; they merely modify symptoms. Not the doctor, nor his remedies, nor his drugs,—beneficent nature cures; to her we must look for the boon of health. In this instance na-

ture is the *vis medicatrix naturæ*, the recuperative power that resides in the system, the self-healing energy of the human body. Nerve force and blood stream, if you please, are the curative powers that make the sick man well and that keep in health those who are well.

"Because there exists seemingly an affinity on the part of certain drugs for particular organs in the body, it cannot be denied that drugs may very properly be classified into diuretics, cathartics, expectorants, emetics, etc., but the general impression is that drugs in themselves possess virtue to remove pathological conditions, in that some have an affinity for the heart, others for the liver, others for the intestines, etc. The truth is, when a train of phenomena follows the administration of a drug it represents a reaction against the introduction of a poison. Nature sets up her power of resistance, the resistance being in proportion to her vitality; in other words, the action produced by the drug represents resistance on the part of nature; she protests against the introduction of the poison, and the extent of nature's resistance is shown by the increased functional activity, as seen by increased functioning of the

heart, stomach, kidneys, intestines, skin, etc., all trying to eliminate the offending substance. Nature suddenly becomes conscious of the abuse that the body is subjected to because of the introduction of a drug, or drugs, and desiring to eliminate such poisons as speedily as possible, she opens up every avenue of elimination—the liver, intestines, kidneys, skin and respiratory surfaces. . . .

"It is possible to neutralize acidity of the stomach by the use of an alkali, bicarbonate of soda for instance, but its effect is purely palliative, and the excess of alkali promotes the formation of the urate of soda, found within the synovial cavities of the joints, resulting in rheumatoid arthritis. For years the use of alkalies was exceedingly popular in the treatment of rheumatism. Imagine if you can, a system, or method of cure, having any pretense to scientific procedure, employing drugs at one time that enjoy popularity, to go out of fashion at another, as a woman changes her moods—a system or method forever changing, as unstable as the sands of the sea."

Referring to the present state of medicine, Dr. Sajous refers to pharmacotherapy as follows:

"A generation ago therapeutics was an art promising to develop into a science. . . . At present it cannot be classed as an art nor as a science; it can only be classed as a confusion."

The author quotes Professor Osler's public declaration:

"Of the action of drugs we know little, though we put them into the bodies the action of which we know less."

Dr. Sir Almroth Wright says:

"The previously erected edifice of medicine has broken down and a new one has to be erected from the foundations. We must cast aside all our old beliefs and admit—we have been practising quackery. The new medicine may not be perfected, but the old one is no good."

Sir John Forbes, M.D., F.R.S., writes:

"No systematic or theoretical classification of disease or of therapeutic agents, ever yet promulgated, is true, or anything like the truth, and none can be adopted as a safe guidance in practice."

Dr. Magendie boldly asserted that medicine is a "humbug," and attempted to prove it by relating some of his experiences as head physician at the Hotel Dieu. He told his story to his learned audience thus:

"Some three or four hundred patients passed through my hands every year. I divided the patients into two classes. With one I followed the dispensary practice and gave them the usual medicines, without having the least idea why or wherefore; to the other I gave bread pills and coloured water, without, of course, letting them know anything about it, and occasionally, gentlemen, I would create a third division, to whom I gave nothing whatever. These last would fret a great deal; they would feel they were neglected unless they were well drugged, and they would irritate themselves until they got really sick. But nature invariably came to the rescue, and all the persons in this class got well. There was a little mortality among those who received but bread pills and coloured water, and the mortality was greatest among those who were carefully drugged according to the dispensary."

Drugs naturally fall into two classes,—stim-

ulants and depressants. As king of stimulants, let us take nux vomica, or strychnine. This poison produces heat by acting upon the heat centres. Not only does it act upon the spinal column, but it affects the entire system. One sixty-fourth of a grain is sufficient to produce a decided result—an amount so small, so tiny, that a pinhead would hold it. Is there any strength in such a diminutive amount? Is there a particle of nourishment for the system? About as much strength and nourishment is imparted to the system as is imparted by the application of a whip to the back of a horse. True, the whip causes the horse to start up and go faster, but when the horse gets to the next hill he has less strength to pull the load than if no whip had been applied to his back. In fact, the application of the whip to the horse has not added to his sum total of energy; rather, it has subtracted from it. It has caused a greater expenditure of nerve force, and has weakened him for the final uphill pull. Just so strychnine, caffeine, and all other stimulants act—by subtracting from the sum total of energy. Just as far as strychnine and all other stimulants lift you above par, just so far your strength and power will fall below par when the immediate effect of the drug has passed off. Furthermore, for strychnia there is no antidote. Even in the smallest quantities it has its influence, which nothing can counteract. If taken in immoderate doses, convulsions, paralysis, insanity, and death often occur. Not one grain of strychnine should be introduced into the system.

When in need of stimulants, make use of physiological stimulants. But what are they?—Cool fresh air, sunshine, nourishing diet, cold baths, electricity, massage, and mechanical movements.

Next, take the sedatives, or depressants, of which morphine and opium,—the juice of the innocent-looking white poppy,—are most marked examples. Opium, the king of sedatives, or its alkaloid, morphine, when taken in small quantities, is a slow poison; in large doses it produces lethargy and death. It does not cure pain; it merely benumbs the carriers of pain, so that the brain cell is unable to discern or discover the condition which is the cause of pain. If the trouble be a case of appendicitis, and opiates be administered, the cessation of pain in the part will so deceive, delude, and mask the symptoms that the case may be rapidly progressing toward gangrene, rupture, and fatality, and both physician and patient be completely oblivious of the true situation.

When patients use this drug until they have formed a habit, it is almost impossible to discontinue the use of it, because they feel so prostrated and nervous without it. The morphine slave must continually be under the benumbing, stupefying influence of the drug, or he is miserable.

What is true of opium and morphine is true to a degree of every other sedative and depressant drug. If in need of a sedative or pain killer, use hot fomentations, cold compresses, ice, and rest.

Next we come to the discussion of the universally used drug, mercury, or calomel. "Preparations of mercury and calomel taken into the system, ever retain their poisonous strength as long as there is a particle of it left in the system." It loosens the teeth, rots the bones, and deposits in the liver cell and interferes with the future activity of the cell. After exhaustive study of the subject, Dr. Lauder Brunton says that calomel does not increase the flow of bile; it merely washes out the bile contained in the cell, deposits there, and remains there for months, and as long as it is there interferes with the function of the cell. Calomel does not act upon the liver, the liver acts upon the calomel. It finds there a foreign substance, inimical to its best interests, and is aroused to throw it off. Calomel would have no action upon a dead liver. Calomel does not act upon the bowel, the bowel acts upon the calomel. It finds a substance injurious to life, and to protect itself against its corrosion, calls to its aid water, and washes it out into the draught. The calomel does not purge the bowel, the bowel purges the calomel.

"In the treatment of constipation we come to the use of drugs, at once the most disastrous and inefficient of all methods. Cathartics are to be avoided as much as possible in constipation. The treatment of constipation does not consist in searching after and administering drugs, but rather in the avoidance of their use."—Byron Robinson, M.D., in "The Abdominal Brain."

"The drug treatment of constipation always requires caution. Purgatives are almost never indicated."—C. F. Witherington, instructor at Harvard University.

Cathartics irritate the mucous membranes and wash away the natural protective secretions, leaving the tissue open to germ invasion, —a tissue, the surface of which is always swarming with bacteria. All laxatives, pills, and salts act by irritation, and tend to produce a thickening of the mucous lining of the bowel, resulting in decreased function or catarrh. To stimulate a torpid liver, or to regulate the bowel, do not administer calomel, but give

fruit—ripe fruits. Make an entire meal of fruits; such as the fig, prune, apple, raisin, berries, and pineapple.

How about hydrochloric acid, and pepsin, and other digestants? We feel that it is not best to depend upon these for a cure; for the glands, finding a sufficiency, settle back and say, "What is the use? no more is required;" and the continued use of any digestant will, in the course of time, weaken the digestive function. What is needed is to stimulate by appropriate treatment, by natural and physiological methods, the secretory function of these glands. Not the doctor, nor his remedies, but Dame Nature cures.

But let the medical profession, who are wedded to drugs, speak for themselves.

Professor Paine, of the New York Medical College, asserts that—

"Drug medicines do but cure one disease by producing another."

Dr. H. W. Wiley, chemist, Washington, D. C., says of antipyrine and the coal-tar drugs:

"They reduce temperature by changing the hæmoglobin of the red blood corpuscles and by interfering with normal oxidation."

Dr. Gilman, New York Medical College, says:

"A mild mercurial course and mildly cutting a man's throat are synonymous terms."

Dr. Oliver Wendell Holmes has asserted that mankind would be infinitely better off if all drugs were cast into the sea, but adds that "such a procedure would be bad for the fishes."

Professor Armour, of Long Island Hospital, says:

"Drugs are administered, patients recover, and we suppose we have cured them, whereas our remedies have had little or nothing to do with recovery. Very likely it took place in spite of our drugs."

"In spite of allopathetic medicine, all the chronic diseases of the last hundred years are with us."—Eli G. Jones, M.D.

"It is the best physician who gives the least medicine. Drug physicians are quacks."—Benjamin Franklin.

"I sincerely believe that the unbiased opinion of most medical men of sound mind and long medical experience is that the amount of death and disaster in the world would be less than it now is if all disease were left to itself."—J. Bigelow, M.D., in "Rational Medicine."

"Back of disease lies a cause, and the cause no drug can reach."—S. Weir Mitchell, M.D.

Medicines as they should be used today are emergency measures only. They have their proper place when handled by the broad-minded physicians who know the value of correct living and possess a knowledge of hygienic measures in treatment.

Christianity Challenged

HORACE G. FRANKS

The accompanying photograph shows the Mohammedan mosque at Highland Park, a suburb of Detroit. It is the first of many similar places of worship which the Mohammedan missionaries, now actively at work in this country, hope soon to see established. While America is spending millions to convert the Mohammedans to Christianity, the latter are doing their best to convert America to their faith.



HERE are many persons today, particularly among students of comparative religion, who look upon the various religions of the East as being partial or fragmentary revelations of God to the inhabitants of the Orient centuries ago. On the face of it, there may appear cause for such a conclusion; but a correct understanding of Christianity reveals that ever since the fall of man in Eden, all history has been but the outworking of one great controversy between the Prince of heaven and the prince of evil, between the Restorer and the destroyer, in which the adversary has used many devices to subvert and, if possible, totally to destroy the gospel plan of God.

Moreover, a study of these religions reveals some remarkable similarities to, and differences from, the Christian scheme of salvation, showing that they all are counterfeit gospels aimed at the frustration of the great loving, living plan of Jehovah worked out through the Christ-Redeemer. We grant, of course, that there are many beautiful thoughts to be found in the writings of the Oriental "saints" of old; but to label those writings "inspired" compels us to put the same ticket on the works of Holmes, Longfellow, Lowell, Shakespeare, Tennyson, and Noyes—which latter proposition is admittedly unwarranted. What Dr. Nicol Macnicol says in his preface to his translation of the

"Psalms of Maratha Saints" is, indeed, equally as applicable to the writings of all the heathen religions:

"No one can question the claim that the Hebrews, and far more, of course, the Christians, have from the dark places of their experiences described a more gracious and tender aspect of God, and are far more sure of His love. The god the Hindu aspires to is capricious in his affection; the relation of love between him and his worshipper is not based on a strong assurance of his unwavering righteousness. This marks a profound difference of tone between the religious experience of the saints of India and of Judea, a difference which really denotes the distinction that formerly was made between natural and revealed religion. There is a strength, a depth, an assurance, in the one that is not in the other. The beauty, the pathos, the charm of Hindu piety, as here expressed, consists in the very earthliness and uncertainty of its eager hopes. Hebrew aspiration has its roots in darker depths, but it is met by a revelation of God's moral majesty as well as of His grace, which gives it quietness and strength. This assurance, which rises to rapture and triumph in the New Testament, is already present in the psalmists and prophets of the Old Testament, with a richness far beyond anything within the compass of the music of these Indian singers. . . .

"It follows inevitably from this difference in the ideal of the holy life and in the conception of the character of God that the Indian saints have no vision of a world judged or a world redeemed. Their horizon is very narrow and limited, and their god is their own personal god, not the nation's or the world's."—Pages 28-30.

The only conclusion we can come to, therefore, is that if God were in any of these "partial revelations," He would not have left these people ignorant of His great love, the judgment, and the plan of redemption—the three essen-

tial and fundamental doctrines which are entirely absent from the writings of these heathen "saints."

Challenge from a Historian

"Four years after the death of Justinian, A. D. 569, was born at Mecca, in Arabia, the man who, of all men, has exercised the greatest influence upon the human race—Mohammed." So writes Draper in the first volume (page 329) of his "Intellectual Development of Europe." But therein lies a challenge! We grant that Mohammed was a great man; we acknowledge that he exerted a tremendous influence; we admit that he gathered round him a very numerous following; we agree that he founded a great nation; yet we challenge the historian's declaration that he, of all men, was the world's superman. There was one other who only can justly be given the credit of being the world's greatest historical character—and that man is the God-man, Christ. He is the great rival of Mohammed for the position. Between them there are, admittedly, great similarities—but there are greater differences. Let us, however, draw up a very brief balance sheet of their rival characteristics and claims.

Both were born in humble circumstances; both lived and taught in the world's cradle; both founded a great religion; both have exerted a tremendous influence on the world; both have turned the stream of time out of its course, for while all civilized time is measured backwards or forwards from the cradle of the Christ, millions in the East date their eras from the flight of Mohammed; both were great reformers. Nevertheless, despite these similarities, there is between these two men, and between the religions built upon

their names and lives, an eternal antagonism. Beneath the cloak of the system of Mohammedanism, there lies a hidden purpose of the great adversary; and a careful study of the birth, progress, doctrines, and results of the system reveals the fact that in Mohammedanism we see what is probably the greatest attempt on the part of Satan to defeat the gospel of Jesus Christ. The religion of Mohammed has been, and still is, Christianity's most powerful and (at times) most successful opponent and assailant. It is, indeed, Satan's counterfeit of the heavenly salvation message; and in this article we purpose not only to prove this claim, but also to outline the stupendous character of the conflict that has been in progress for thirteen hundred years between these two gospels, the one born in heaven and taught by the Son of God, and the other born on earth and organized by a rebel against God.

Mohammed was indeed a great man. As Carlyle says in his "Heroes and Hero Worship:" "No emperor with his tiaras was obeyed as this man in a cloak of his own clouting."

For thirteen centuries has his philosophic-religious temple stood, lodging today over two hundred millions of people. The words this man spoke have been the life guidance of countless millions since he went the way of all the earth, and his influence has become so great that today Mohammed's name is called five times daily from minarets standing over the spot where Christ was born, while no Christian dares to intrude on the "hallowed" atmosphere that surrounds the birthplace of the great Mohammed!

Of this far-reaching ethical-political system H. H. Jessup writes:

"Islam,—the mightiest system of monotheism



Mufti Muhammad Sadig, who is directing the work of spreading the Mohammedan faith in America.

the world has ever known, 'shadowing with its wings' the three continents of Europe, Asia, and Africa, having in its progress stamped out of existence tens of thousands of Christian churches and riveted upon 200,000,000 of men its doctrines, polity, ceremonial, and code of laws, and embedded itself in the Arabic language like the nummulate fossils in the ledges of Jebel Mokattam, until it stands today like a towering mountain range whose summits are gilded with the great truths of God's existence and unity, and whose foothills run down into the sloughs of polygamy and oppression and degradation of women."

Undoubtedly, such a mighty world influence needs our study, especially in the matter of causes and effects. It came to this world as the last of the three great attacks on Western faith. The Vandal attack led to the loss of Africa; the Persian attack under Chosroes resulted in the loss of Syria and the capture of Jerusalem; while the Arabian scimitar finally severed what seemed the last bond when Mohammed arose and swept across civilization, bearing away in the bosom of his crescent nine tenths of the territory captured by the Christian faith. It wrested from Christianity—and has almost succeeded in retaining them until this day—the fairest and most interesting lands through which the gospel message had spread, such lands as Palestine, Egypt, Syria, Asia Minor, Africa, and Spain; and where Mohammed's sword went, there also was planted by force the religion of Mohammed.

Mohammed, indeed, claims to have introduced an entirely new dispensation by means of his "divinely revealed" religion, and it is doubtful whether we can rightly deny him the first part of that claim. Islam certainly is the latest of the so-called world religions—and has assuredly been the most successful in point of numbers. But the multiplication table is not the true standard by which to judge spiritual matters. God estimates results not in terms of arithmetic but in those of character; so that, measured in heaven's scale, Christianity is the only true and successful religion. Islam may mean, literally, the resigning of one's self to God; but in reality, in its outworking, it has proved the very opposite.

Thomas Carlyle declares Islam to be but a "confused form of Christianity," asserting that "had Christianity not been, neither had Mohammedanism been." Albert Kinross, a world traveller, repeated the thought in the *Atlantic Monthly* of November, 1920, when he said: "Fundamentally there is not much difference between Islam and the Christian world of the Middle Ages." There is indeed a wonderful—and generally unrecognized—relationship between these two great religions, a relationship, however, which can best be expressed by repeating that Mohammedanism is a counterfeit and dangerous enemy of Christianity.

No stream, it is said, can rise higher than its source; neither, as the Bible puts it, can a "fountain both yield salt water and fresh." Having seen, then, that the source of the surging flood of Islam was corrupt, we should expect that it would leave behind a trail of moral filth and degradation. Even so has it been. Islam in theory is bad enough, but Islam in practice is a sad spectacle. Why?—For the single and simple reason that the religion had no controlling power of morality over its adherents. Says Professor Margoliouth:

"It is not that the religion ever countenanced immorality, but that the control which the religion . . . can exercise upon the conduct of the majority appears to be exceedingly limited."—*Mohammedanism*, p. 147.

When Islam Starts

For nearly a thousand years the Mohammedans threatened all Europe. They were the strongest single people in the world. With fire and sword they conquered Asia Minor, Arabia, Persia, all Northern Africa, Southeastern Europe, and went into Spain itself.

Now there are 250,000,000 Mohammedans in the world—all in contiguous territory. Spurts of flame in these Mohammedan countries, India, Egypt, Tripoli, Asia Minor, indicate to many that the whole Mohammedan structure is over an ominous volcanic fire—that may burst any time into a conflagration. — World's Work.

Islam Means Decay

The practical results of the working of Mohammedanism in all lands form a crushing indictment, written in syllables of suffering and words of degradation, of that great system which is logically not a system. There is no stronger proof anywhere of the utter inadequacy, and we can almost say evil nature and origin, of Islam than is found in the intellectual, social, political, and moral condition of those lands which have been gathered to the bosom of the crescent which rose in Arabia, as certain denunciations from the lips and pens of travellers and students abundantly testify.

Of the condition of Turkey, the modern home

of the Moslem, Cyrus Hamlin has tersely said:

"Instead of wealth, universal poverty; instead of comeliness, rags; instead of commerce, beggary—a failure greater and more absolute than history can elsewhere present."—*Five Hundred Years of Islam in Turkey*."

And of Egypt, another house of ill fame, where religion has been seduced by Islam, Prof. A. Vambéry, writing in the *Nineteenth Century*, October, 1906, said:

"I am the last to wish to blacken the leaders of Mohammedan society, but I beg leave to ask: Does there exist a Mohammedan government where the deep-seated evil of tyranny, misrule, and utter collapse does not offer the most appalling picture of human caducity?"

And it is by a harvest such as this that we can judge the true character of Mohammedanism. God's plan is to uplift man from the mire of degradation into which the machinations of Satan have lead him; and Satan's plan is further to engulf man in the awful morass of transgression. Islamism certainly does not uplift; therefore it is not of God. It certainly does degrade; therefore it is of the evil one. And since the degradation that comes from Mohammedanism is worse than that which results from any other cult, creed, or ism, then surely Islamism is a special agency to defeat, if possible, the saving, uplifting power of the great gospel plan of heaven.



Dr. Ivy Williams, First English Woman Barrister

"You Stay"

"I REMEMBER," said an old minister, "a careless word spoken to me in my boyhood, which has influenced my character through life. Like most sickly, sensitive children, I was ready to give up hope before every trouble. An attack of illness, a long storm, a disagreeable servant or visitor in the family, plunged me in despair.

"'Fred,' said my uncle to me one day, 'the toothache, or the wet weather, or the boys who tease you, are bad things enough; but remember, they go, and you stay.'

"It was new to me: these great evils would pass by, and little, insignificant me—I stayed!

"It was a wholesome idea to put into a boy's mind.

"As I grew older the chance words took a wider meaning to me. The temptation, however fierce, would pass if I stood firm; the grief, no matter how deep, would lighten; the agony of self-sacrifice would be gone some day, and I would remain to finish my work and answer my account.

"Life itself would at last vanish, as when the heavens and earth disappear, and yet my soul—this insignificant me—would stay, face to face with God."

What are these things that we think and talk of all day long? Our neighbour's dress, or house, or bank account, or our own cough, or china, or lucky speculation,—these are the things that go.

The kindness in our hearts, the loving words we speak, the little gasp of a prayer in our soul, where only God sees,—these are the things that stay and enter immortal records.

Which weigh the heavier with us?—*Onward*.

Getting Rid of the Leeches

FALLING asleep on the damp, hot ground, a traveller in Burma was awakened by prickling pains over all the surface of his body. On getting up, he discovered that a swarm of small grey leeches had fastened on his flesh, and were sucking his blood.

His first impulse was to tear them off with his hand, but a native servant, observing his purpose, interposed, with earnest entreaty that he should not touch them.

The native knew that if the creatures were violently torn off, a portion of their bodies would remain, and produce disease through their corruption.

The servant gathered some pungent herb, steeped it in water, with which he bathed his master, and the leeches dropped off harmless.

Besetting sins are like leeches, which will destroy us, unless we overcome them by the help of the Holy Spirit.—*Selected*.

HEARSAY is half lies.—*Arabian Proverb*.

SEEN THROUGH OTHERS' EYES

A Commonplace Life

"A COMMONPLACE life," we say as we sigh.
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings.
But dark were the world and sad our lot
If the flowers failed and the sun shone not.
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.

—Selected.

Bible Agrees with Science

"CAN We Accept the Bible as an Authority Today?" was the subject of an impressive sermon preached by Rev. John McNicol to a large congregation in Knox Presbyterian Church last evening. The fact that such a question could be asked in the church was a striking indication of the change that had come over the thinking of the people in the church with regard to the Bible, Mr. McNicol said.

Taking his text from the words of Isaiah 40:8, "The grass withereth, the flower fadeth: but the word of our God shall stand forever," Mr. McNicol said that there was no question in the life of the church today of equal importance with the authority of the Scriptures. Was the Bible the final authority and the last court of appeal in all matters of faith and doctrine, or was it, as many declare, unreliable and full of errors? Was it in its entirety inspired of God, or did it only contain the truth, leaving it to the human mind and conscience to decide what was to be accepted and what to be rejected? It was this that divided the church today, the preacher said.

Foundation of Church

If the Bible was not the final rule of faith and doctrine, there were many institutions of long standing that would have to go, and the first of these was the Sunday school. The Sunday school was that institution for the producing of church-members, and how long would it stand, Mr. McNicol asked, if the authority of the Scriptures were denied and each teacher taught his pupils just what his conscience indicated?

Theological colleges and Bible schools would have to go if the Bible were not true, as these

were founded on the word of God. The church itself would have to go, as "the church came out of the Bible, not the Bible out of the church."

To the testimony of the Bible to itself Mr. McNicol appealed. It claimed to be an authority, and the apostles testified that "all Scripture is given by inspiration of God." While the prophets of old wrote according to their individual styles, and were free in the exercise of their divers personalities, yet the Holy Spirit took charge and guided in what they wrote.

Universally Read

In the enormous circulation of the Bible throughout the world and in its wondrous adaptability to the tongues of all men of all races and colours, was another proof of its divine origin and authority. It was not the book of man, but of God, and for every man who read the works of Cicero or Plato there were thousands who read the Psalms of David.

In its unfailing accuracy the preacher saw another proof of the divine origin of the Book. It was said by some that there were scientific inaccuracies in the Bible, but while it was never intended to be a text-book of science, it was never unscientific, but simply ahead of the times. "It is true that the Bible contradicts many scientific theories, but it has never yet been proved to contradict a scientific fact." This was all the more remarkable when it was remembered that it came from a day when science was unknown, and could only be accounted for by the fact that the Holy Spirit guided the writers.

To the discoveries of archaeological research Mr. McNicol referred to disprove the question of historical inaccuracies in the Bible. The spade of the archaeologist, he declared, was ever revealing the truth of Bible history, and not one historical inaccuracy had ever been proved.

Will Stand Forever

There was also the predictive element of Scripture, another proof of its authority and divine origin. Then there was the central figure of the Book, which was Jesus Christ. Whether recognized as the Son of God or not, He, it was admitted, was the only hope of the world. All other religions of the world

offered salvation to man on the grounds of his own righteousness, but the distinctive feature of the Bible was that it offered salvation through the sheer grace of God through the merits of the blood of Jesus Christ. It was not the enlightened Christian conscience, the human reason, or the modern mind that declared this, but the word of God, which, despite all attacks on it, would stand and abide forever.—*The Globe (Toronto), Feb. 2, 1922.*

Soviet to Punish Religious Teachers

WASHINGTON, August 14.—Punishment of forced labour up to one year for those giving religious instruction to children or minors in educational institutions, either national or private, will be administered by the Russian Soviet government, according to a Moscow dispatch received today, which stated that such a provision had been inserted in the Soviet's new criminal code.

This is declared to be another step forward in the campaign being waged by the Bolsheviki for the stamping out of the church in Russia. The next step contemplated is said to be the issuance of orders prohibiting the baptism of children.

The theory of the Soviet authorities is that, while it is admittedly impossible completely to eradicate religion from the Russian character in this generation, by forbidding it to be taught to children, the next generation can be made non-religious, or at any rate anti-Christian.—*Toronto Globe.*

Thus the Soviet leaders are seeking to stamp out the fear of God in the on-coming generation.

Being a Queen

A DELIGHTFUL story is told of Queen Wilhelmina of Holland, who, when a little girl, grew very weary of the ceremonies incident to her exalted station. She had a doll which was dressed in the miniature robes of a queen. One day, coming home very tired from the celebration of her own royal birthday, the girl queen took this doll and made her bow over and over again, her veil twisted and her crown lopsided. Then she addressed the doll fiercely: "How do you like being a queen? Doesn't your back ache? Don't you feel horrid?"

Let us think of this little story the next time we are inclined to envy any one. Doubtless there are flaws in his fortune as in all human

lots. Doubtless, if we could change places with him, our backs would ache and we should "feel horrid." "Good luck" is far more easily distributed than most of us are willing to acknowledge.—*Selected.*

His Fears Realized

A NORTHERN man in an optician's shop in Nashville, Tennessee, overheard an amusing conversation between the proprietor of the establishment and an aged darky who was just leaving the place with a pair of new spectacles.

As the old fellow neared the door, his eye lighted upon an extraordinary-looking instrument conspicuously placed upon a counter. The venerable negro paused for several moments to gaze in open-mouthed wonder at this thing, the like of which he had never seen before. After a long struggle with his curiosity he was vanquished. Turning to the optician, he asked:

"What is it, boss?"

"That is an ophthalmometer," replied the optician, in his gravest manner.

"Sho!" muttered the old man to himself, as he backed out of the door, his eyes still fastened upon the curious-looking thing on the counter,—*"Sho! dat's what I was afearred it was!"—Harper's Magazine.*

Who Owns the Alphabet?

SOME time ago the Canadian Pacific Railway Company issued notices to certain hotels, restaurants, shops, etc., protesting against the unauthorized use of its initials.

One Timothy O'Brien, proprietor of the "C. P. R. Barber Shop" in a prairie village, received the warning, and replied as follows:

"DEAR SIR: I got your notis. I don't want no law soot with your company. I no yure company owns most everything—ralerodes, steamers, most of the best land, and the time, but I don't no as you own the hole alphabet. The letters on my shop don't stand for yure ralerode, but for sumthin better. I left a muther in Ireland, she is dead and gawn, but her memories are dear to me. Her maiden name was Christina Patricia Reardon, and what I want to no is what you are going to do about it. I suppose you won't argue that the balance of my sine what refers to cut rates has got anythink to do with yure ralerodes. There ain't been no cut rates round these parts that I nos of.

"(Sgd.) TIMOTHY O'BRIEN."

The company, Mr. George Ham tells us in his delightful book of reminiscences, took no further action in this case.—*Onward.*

NEWS NOTES

—Within a few years the all-rail route from Cairo to the Cape will be completed.

—The shifting sands of the desert of Gobi are gradually burying large portions of the Great Wall of China.

—More persons pass through Times Square, New York City, in a twenty-four-hour day than can be counted in any other similarly sized area on the globe.

—Through the country as a whole, the average life of a United States five-dollar bill is ten months, and but eight months in dense centres of population.

—Two hundred and forty-nine earthquake shocks were recorded in Chile during 1920, according to a report just published by the national seismological service.

—During the ten years' life of the treaty for the limitation of armaments, the United States, the British Empire, and Japan will realize savings of from \$500,000,000 to \$800,000,000 a year.

—Only sixteen out of 142 institutions in the United States formerly known as "drink cures" are now conducting a business similar to that which they pursued before the advent of national prohibition of the liquor traffic.

—Weather forecasts by wireless are sent from the Eiffel Tower in Paris to every part of France each day, permitting farmers to plan the following day's work and to take precautions against impending inclemencies.

—In Jerusalem, within one hundred yards of the grave in the garden where the Saviour of the world lay after His crucifixion, there is a movie showing revolting and sensual pictures of American life, according to a report from a missionary.

—The family Bible of William Burns, father of the Scottish poet, has recently been sold for \$2,250. "The Cottar's Saturday Night" is not Burns' greatest poem, but it is his best known, and that poem has made the family Bible worth its present figure.

"The sire turns o'er wi' patriarchal grace,
The big ha' Bible, ance his father's pride."

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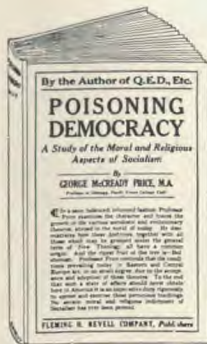
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IMPORTANT

WHEN notifying the CANADIAN WATCHMAN of a change of address, subscribers should give both old and new addresses. This notice should reach us about two weeks before the change is to take effect.



If you have read the extract in this magazine from

“Poisoning Democracy,”

you will want to read the entire book, which is a study of the moral and religious aspects of Socialism.

In a sane, balanced, well-informed way, Professor Price examines the character and traces the growth of the various socialistic and evolutionary theories abroad in the world today. No severer moral and religious indictment of Socialism has ever been penned. Just from the press.

157 pages; bound in cloth. Price, \$1.40.

“It is pointed out with great force that Socialism is merely the economical aspect of a great system of thought which has fastened itself upon the intellectual life of our world. Nothing could be clearer or more impressive in its cogency than the positions here maintained. . . . This is a book to be studied by all, and should be widely circulated, especially among young men and women who have been attracted by the glamour of Socialism.”—*Sunday School Times*, Jan. 21, 1922.

“The Fundamentals of Geology”

“I MUST CONFESS,” said William G. Moorehead, former president of Xenia Theological Seminary, “that I never read anything clearer and more convincing on the subject. It seems to me final, so far as the evolutionary theories and claims go.”

“It seems to me that you have demonstrated the hopelessly unscientific character of the hitherto accepted geological notions.”—*Prof. William Cleaver Wilkinson, University of Chicago*.

The hopes and beliefs of many have been crushed on the rocks of doubt and unbelief, as a result of evolutionary teachings. What they needed was some such stabilizing influence and truly scientific argument as may be found in Professor Price’s “Fundamentals of Geology.”

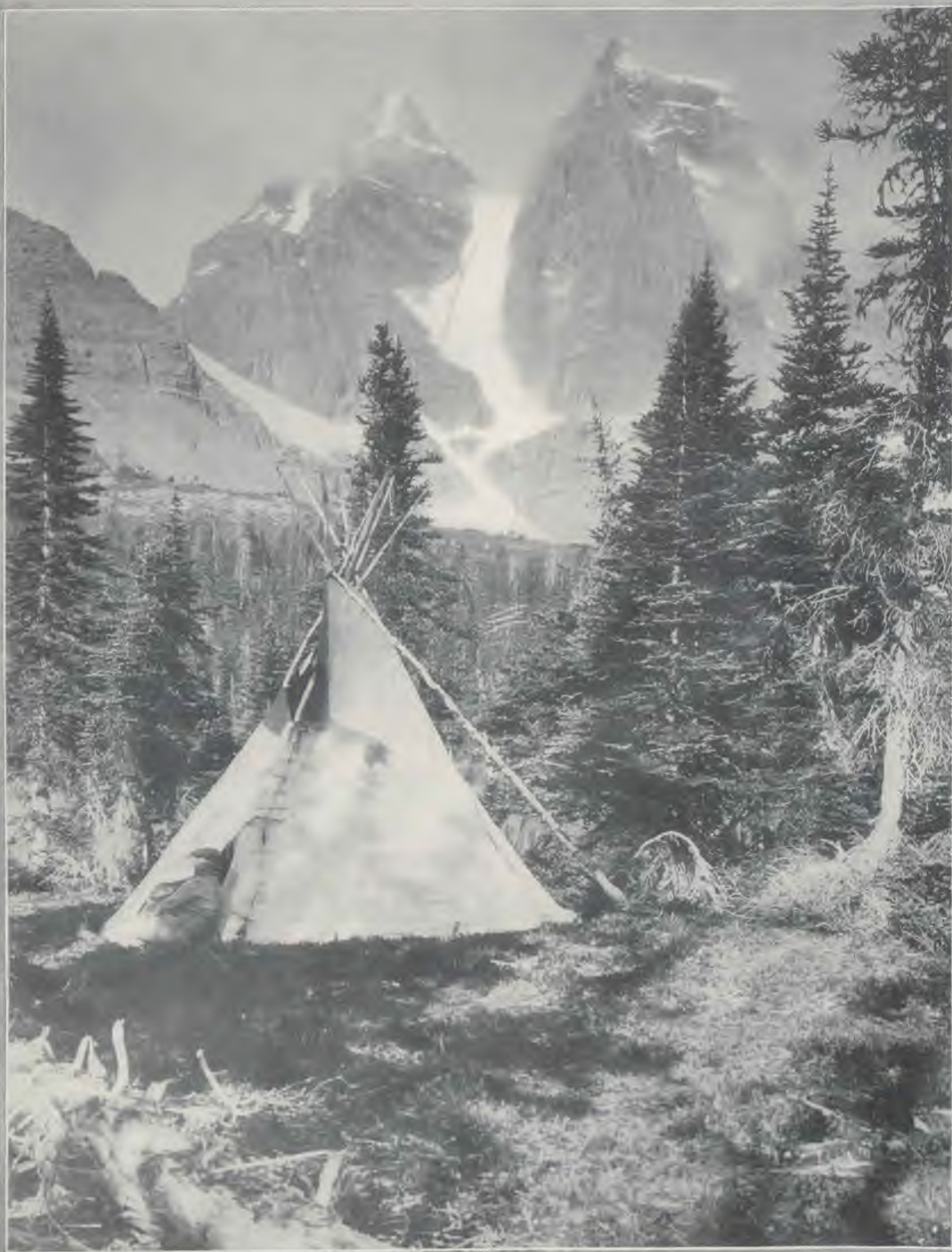
In a scholarly yet simple way, this book shows the reader the absurdity of the evolutionist’s geological theories, and at the same time satisfactorily explains, in the light of the Bible story of creation, heretofore mute evidence of a mighty upheaval and flood. This book helps mightily to restore confidence in God and His word. Engravings, maps, and charts. 270 pages. In cloth, \$1.75, postpaid.

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In One of Canada's National Parks

OUR illustration shows a real wigwam in the shadow of Mt. Erebus, Jasper Park, Alta. No country in the world has more extensive and picturesque national parks than Canada. Among the most interesting to tourists are Banff, Alberta, where the main line of the Canadian Pacific Railway enters the Rockies; and Jasper Park, farther north on the Canadian National Railways. Others are Algonquin Park, in Ontario; and Laurentides Park, in Quebec.