

# The Canadian WATCHMAN



*"The Spirit of Christmas"* Page  
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## On Going Home for Christmas

Edgar A. Guest

*He little knew the sorrow that was in his vacant chair;  
He never guessed they'd miss him, or he'd surely have been there;  
He couldn't see his mother or the lump that filled her throat,  
Or the tears that started falling as she read his hasty note;  
And he couldn't see his father, sitting sorrowful and dumb,  
Or he never would have written that he thought he couldn't come.*

*He little knew the gladness that his presence would have made,  
And the joy it would have given, or he never would have stayed.  
He didn't know how hungry had the little mother grown  
Once again to see her baby and to claim him for her own.  
He didn't guess the meaning of his visit Christmas Day  
Or he never would have written that he couldn't get away.*

*He couldn't see the fading of the cheeks that once were pink,  
And the silver in the tresses; and he didn't stop to think  
How the years are passing swiftly, and next Christmas it might be  
There would be no home to visit and no mother dear to see.  
He didn't think about it — I'll not say he didn't care.  
He was heedless and forgetful or he'd surely have been there.*

*Are you going home for Christmas? Have you written you'll be  
there?  
Going home to kiss the mother and to show her that you care?  
Going home to greet the father in a way to make him glad?  
If you're not I hope there'll never come a time you'll wish you had.  
Just sit down and write a letter — it will make their heart strings  
hum  
With a tune of perfect gladness—if you'll tell them that you'll come.*

# Mirages on Life's Sands

"All Is Not Gold That Glitters"

By Mrs. Edith Beebe-Morrison, Oshawa, Ontario

JUST a few years ago the visitor to the Great Sahara, the land of burning sunshine, blue skies, sand dunes, and trackless wastes, would see far off on the horizon, silhouetted against the sky, long lines of caravans wending their way across the great barren stretches of sand. Today a different scene greets his eye for the evidences of modern invention are quickly discernible as the motor car takes the place of "the ship of the desert," even crossing the entire three thousand miles in a few weeks. No matter whether by car or camel on a trip like this an oasis in the midst of hot, burning sands is a welcome sight indeed.

After hours, and sometimes days of travel without water the whole system of the voyager becomes dry and parched until it seems as if every fibre and tissue calls for even one drop. At the sight of what appears to be a lake in the distance the heart of the traveller rejoices, but indescribable are his thoughts when he reaches the place to find only a mirage—a reflection of light on the intensely hot sand. To stop here would be death so he presses on hoping soon to reach water and doubtless an oasis not far away.

How like life are these mirages which often appear on the pilgrim's way journeying over the sands of life. Sometimes they serve as incentives to push onward in the face of difficulties and discouragements and make of life an oasis instead of a desert.

## *Happiness Without Work*

What are some of these mirages that are so deceptive? Probably one of the greatest of life's mirages is found in the belief that success and happiness in life can be found without work. Success and its ultimate end are referred to by King Solomon in his statement "Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men." True it is today as when those words were first written, the man who holds a place of prominence and authority doubtless attained to it by painstaking, sincere, active, efficient effort in every duty performed by him; not only now but when he held a subordinate position.

The great people of the world who have gained "a place in the sun" were not placed in such positions without much arduous labour and sacrifice. While they were making an opportunity others were sitting idly by waiting for an opportunity to come so they could do something great. "Every one, rich or poor, has a splendid chance to succeed

in proportion to his willingness to pay the cost in unceasingly hard work. There is no golden road to happiness; there are no chair cars and palace trains on the road to success."

"One thing is certain, that, though work itself will not insure happiness, yet, without it happiness is impossible." No price would be too high if only there were a place where happiness could be bought. God has given us work to keep us happy, to help us build characters that will be of service to others, and to fit into His great plan for eternity.

Phillips Brooks has left us a statement which emphasizes what duty really is: "This truth comes to us more and more the longer we live that on what field or in what uniform or with what aims we do our duty matters very little; or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, or somehow, to do it faithfully makes us good, strong,



To have friends we must "show ourselves friendly." Lieutenant Lundberg the Swedish airman who risked his own life and rescued General Nobile.

happy, and useful men and tunes our lives into some feeble echo of the life of God."

As we work, however, let us never forget the golden rule as exemplified in precept and example by Jesus while on earth. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

### *Making Friends*

Another mirage that too often falls on the sands of life and deceives many is: That we can have the best of friends and put forth no effort to make friends or retain them. Again Solomon shewed his wisdom when he said, "A man that hath friends must show himself friendly." The true wealth of a person is in the number and value of his friends. "Out of all the great scarcities in the life of every man the lack of a real friend is perhaps the most lamentable." Webster says, "A friend is one who holds esteem, respect, affection and well wishes for another."

In friendship as in any other worth-while phase of life an obligation accompanies every privilege. One cannot get without giving and the best part of all is the giving. "There is no better way to attain the esteem and well wishes of our associates than to give that very thing, to earn friendship by giving it, and to know no end to our generosity." Shakespeare's philosophy of friendship is most applicable to all:

"This above all things,  
To thine own self be true,  
And it must follow,  
As the night the day,  
Thou canst not then be false to any man."

As we progress another illusion meets our vision. It is this: That God is not a necessity in the life of every man or woman in the world. This is one of the enemy's greatest deceptions. He would, if it were possible, make every person believe that this mirage is a reality; an omen of an oasis just ahead with date palms and wells of water where we can quench our thirsty, parched lives, made so by following his leadership. By his many artful and cunning devices he tries to disguise the deserts of sin to make them appear flowering oases.

It is a precious thought indeed that in life Jesus places no misleading omens in our pathways. No traveller planning to cross the Great Sahara would start with a guide who had not been over the way and who did not know the dangers and pitfalls of the journey. Every day we may have Christ's leadership if we but ask Him for it. He never forgets our needs and fulfills those needs in a way that He sees suits us best.

"We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun.

"Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You can not

burden Him; you can not weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. 'The Lord is very pitiful, and of tender mercy.' His heart of love is touched by our sorrows, and even by our utterance of them.

"Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. 'He healeth the broken in heart, and bindeth up their wounds.' The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son."

### *Why the Desert Way?*

What are the causes for the existence of deserts in our lives? Is it because we follow human rather than divine leadership? We cannot afford to follow any fellowman as a complete and safe guide. Just as no two people have the same characteristics and features neither do two people travel exactly the same route. Well it were for us sometimes if the shifting sands of time could cover the footprints of others and we had to depend solely on our Guide.

The blue and cloudless sky above also has its lesson. All sunshine on the hot desert becomes tiresome, and the appearance of a cloud to shelter from the sun's rays is indeed welcome. Too, often what appear shadows in our lives are really a shelter from the things that would come to us if our wishes for sunshiny weather were always fulfilled.

Even the cool sparkling stream as it emerges from the floor of the desert has a precept for us as it follows its zig-zag course and in its journey quenches the thirst of many a tired sojourner. Soon it fulfills its mission and disappears again in the sand.

Just as the little stream fulfills its mission so God has placed each of us where we may bring joy and sunshine into lives that lack the things which make life worth while. Only trifles they may appear to us but how they change life's outlook for those not so fortunate.

The life of Jesus was the greatest example of a life spent in service to others. His time so often spent between the mountain and the multitude made of His life an oasis, not a desert. In its friendly shade humanity, throughout the centuries, has stopped to rest, and in so doing are ever refreshed in their journey through time into eternity. May the mirages each one encounters be but an inspiration to make of his life not a desert but an oasis.



# The Spirit of Christmas

No one has a corner on happiness and joy this Christmas time

By Charles L. Paddock, Oshawa, Ontario

FROM the land of the Saviour's birth comes the story of two brothers, Ahmed and Omar who wished to perform some worthy deed which might perpetuate their names in the minds of their countrymen. They desired to do something which would live on after they had gone to dust and time's hurrying years had rolled by.

Omar, proud and ambitious, hired many servants and with wedge and chisel and rope built a great obelisk in the desert. He carved its form in beautiful devices and had sculptured on its sides many a strange inscription. As the mammoth obelisk grew from day to day Omar felt certain he had performed a deed whose memory should not fail. His name should live on. There in the midst of the desert it stood to cope with the gales, its sand storms, and its tropical heat; a cold, lifeless mass of stone,—his life's monument.

But Ahmed, with deeper wisdom, nobler purpose, and truer heart, digged a well in the desert and about it he planted date palms. Here the thirsty pilgrim might quench his burning thirst and moisten his parched lips. The palm trees would furnish cool shade in the midst of the sandy waste and provide food for the hungry traveller.

It is only an Oriental story, it is true, but it illustrates the different ways in which you and I may live in this twentieth century. We may worship self and think of worldly success and of fame, living to amass a great fortune or to build a great name. Or like Ahmed we may build a well in the desert, and plant cooling shade trees about it, to cheer on the weary and worn traveller.

We have come to the Christmas season again. The air seems permeated with the holiday atmosphere. Shop windows are displaying gifts galore.

Tables and counters in stores everywhere are groaning under their load of Christmas gifts. The papers forcefully remind us that there are only so many more shopping days left before Christmas, and even the street car signs advise us "to do our Christmas shopping early."

You and I may enter this Christmas season with the selfish spirit of Omar, trying to secure all we can for ourselves, or like Ahmed we may seek to brighten and bless the lives of others. The Saviour said, "It is more blessed to give than to receive." He came "not to be ministered unto, but to minister." With no thought of His own comforts or pleasures His whole life was spent for others.

If our joy this Christmas is to be measured alone by the gifts which we receive, we will not know real joy. But happy will be the souls who give, give for the love of giving, and with the desire to brighten the lives of others. And if we know the satisfaction and joy which comes from being a blessing on Christmas day, may we carry this same spirit with us all through the year.

## First Christmas Carol

We hardly agree that Jesus was born on the twenty-fifth of December, but nevertheless the day is celebrated to commemorate His birth, the giving of the greatest gift ever bestowed upon mankind. God gave us His only son that we might have eternal life. I have often wished that I might have been with the shepherds as they watched their sheep that night and heard the angels sing that first Christmas

carol, "Peace on earth, good will to men."

You and I may spend our whole lives in gathering a fortune, in grabbing all we can for our own selfish pleasures. We may be successful in our quest for fortune, and may amass millions, and when we reach the end of life, if we have only been interested in getting, our lives will go out in darkness,—miserable failures.

"We get a living from what we get, but a life from what we give."

On the other hand we may follow in the footsteps of the Master, giving our lives, our money, our service from day to day, all that we have to bless others, and in the doing we will find real joy; we will live longer, and happier, and in the end, although we may not have amassed wealth and may die poor, we will lay down our burdens with the satisfaction of having done our bit, of having been a blessing, and with the expectation of hearing the words "well done."

### *A Life or a Living*

Some one has said that "We get a living from what we get, but a life from what we give." In the scriptures we read the sad story of the man who said in his selfish heart, "This will I do: I will pull down my barns, and build greater; and there

will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" The brief record of a selfish man.

How different the laconic and inspiring record of the poor widow who put into the treasury two mites, only two-fifths of a cent, the mite being the smallest coin current in Palestine. Around her were the rich casting in grudgingly of their abundance, but the Saviour said she had given "more than they all," for she gave all she had.

### *Christmas May Be Commercialized*

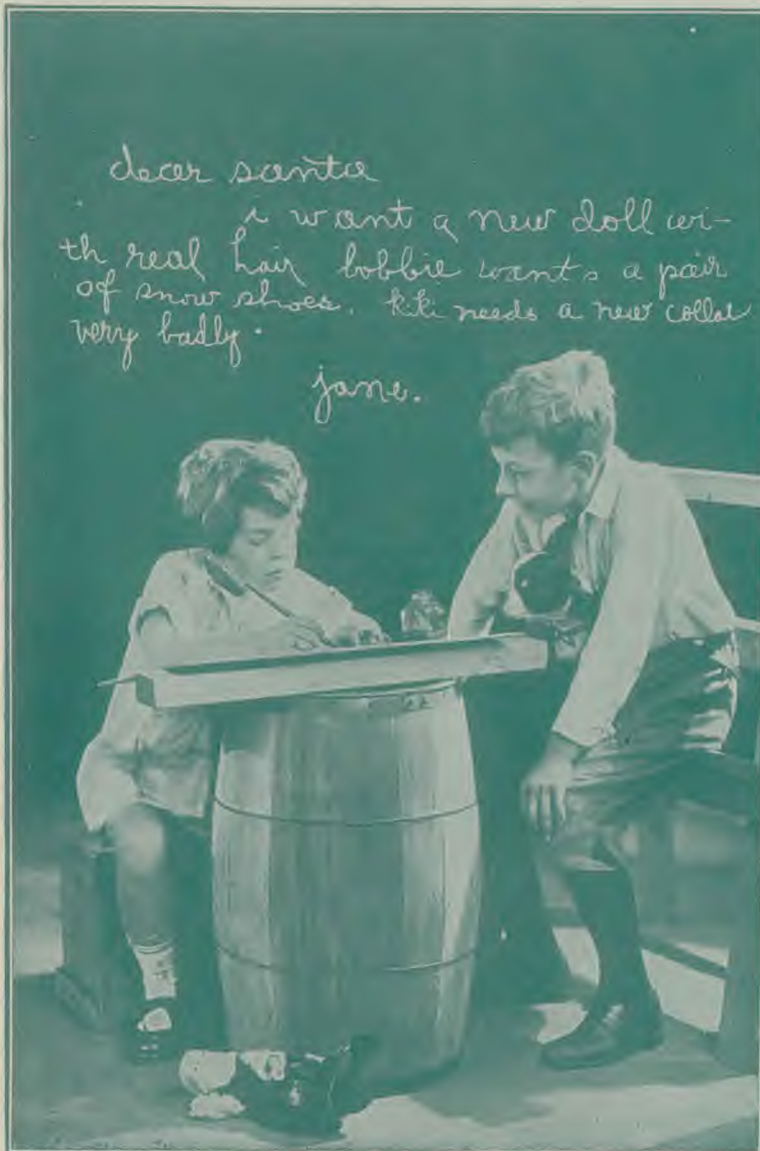
Christmas giving is often a sort of trading proposition. We give to those whom we know will give to us, hoping we will get the best of the bargain in the end. The spirit of Christmas is commendable, but there is a danger of its being commercialized.

There will be many this holiday season who will be in need of clothes, and food and life's necessities. There will be hearts that are lonely and sad. There are sick that need ministering to, orphans and widows who are in dire need. There are friends and loved ones too, for whom we may show our love by useful appropriate gifts.

### *If We Love, We Give*

God loved us so much that He was willing to give His only Son, that we might be delivered from the penalty of sin. True love is always expressed by giving. Judson, Carey, Livingstone, loved the heathen of Burma, India, and Africa and gave their lives in service. Florence Nightingale expressed her love by deeds of loving service on the battlefield and by the sick bed. Of course we need not necessarily give money, or parcels wrapped in holly paper and tied with a pretty ribbon. If we can give these, backed by the spirit of love, well and good, but if not, we can all give a helping hand to those in need, a kind word to those who are broken-hearted, "The Lord loveth a cheerful giver."

True greatness is measured,



She remembers Bobby her brother, and Kiki the dog. No selfishness in her heart.

dear santa  
i want a new doll with  
the real hair lobbie wants a pair  
of snow shoes. kiki needs a new collar  
very badly.  
jane.

not by the amount we have been able to gather in houses and lands and gold, but by what we have been able to give to the world. The Saviour said "He that is greatest among you let him be your servant."

We would not criticize nor condemn any one. We are in a land of freedom and each may celebrate Christmas as he sees best. But there is danger that it get to be a time of getting instead of giving, and that we lose a blessing. We may get a big dinner, and a lot of presents, some will even go so far as to get drunk. We may take and get and grab and still be miserable. On the other hand we may give and give and give and be the richer for the giving.

In spite of the fact that this has been a prosperous year throughout this great land of ours, there will be many in need this Christmas. From some families father and breadwinner has been taken away and the widows and orphans will be in real need. In every community there are those whom circumstances have compelled to live alone. A visit or a few words of encouragement may bring Christmas cheer into their lonely lives. Our hospitals will be full no doubt. We who are well should not forget them on Christmas day. Wherever you live, in the populous city, in a small town, or far in the country, there will be some one near you in need of help or encouragement. And paradoxical though it may seem, he who gives the most this holiday time, will receive most.

We want to take this opportunity to wish our readers a Christmas of real joy and happiness. May this be the best Christmas you have ever spent and may you have many, many more of them.

### *Sacrifices*

"A child will wake on Christmas day  
And find his stocking filled with toys;  
The home will ring with laughter gay —  
That boy be glad as richer boys.  
And there a mother fond will sing  
A song of joy to hear his shout —  
Forgetting every needed thing  
That she will have to do without.



There will be many little hearts to cheer and brighten this Christmas time.

"A heart that's brimming o'er with love  
Will suffer gladly for a friend,  
And take no time in thinking of  
How much it can afford to spend.  
And suddenly on Christmas morn  
Will gladness beam from shining eyes —  
A gladness that alone was born  
Of someone's willing sacrifice.

"Let cynics scoff howe'er they will  
And say but fools such presents give,  
There'll be such sacrifices till  
All human love shall cease to live.  
'Twould be a dreary world of thrift,  
Of barren ways, and sunless skies,  
If no one ever gave a gift  
That was not born of sacrifice."

# "NOT GOOD IF DETACHED"

## A Lesson From a Railroad Ticket

By Theo. G. Weis, Winnipeg, Man.

MELANCHOLY sips a portion of every life. Across the most radiant morning steal the warning clouds of change. And, transient man often writes his "L' allegro" and "Il penseroso" in the course of one day's toil. Each deepening twilight brings beauty, joy, resignation and rest; in its golden hours, serene and calm, come moments of pensive meditation. Twilight is the best time for reflective thinking.

It was evening. Across a strange, far-distant land a spirit of tranquil crept. The panoramic scene was fringed with solitude—home was far behind. The Soo Line, Minneapolis bound train, was winding its caterpillar form across miles and miles of North Dakota prairies. The sun was touching the hills and gold was on the windows. I looked out across the evening-shaded countryside, the fields of young corn and wheat, the trees, the idling herds returning in contentment from the by-paths of the day, the anxious step of teams, the empty plow, the homes, the boys, the girls, the mirthful greetings to us strangers half dozing at open windows. All was so akin to friendship—so spontaneous a welling from merry hearts.

I was tired of reading. While fidgeting for something new my eyes fell upon my railway ticket. It was an awkward thing, a series in length, "Point of departure, Swift Current. Destination, Washington, D.C.," it read. On the first coupon were the words, "Not good if *detached*."

That coupon spoke to me! A startling message from a common thing. In that friendless twilight with only the roar of steam; the click of rails; the shriek of brakes; the half-gleesome, half-anxious faces of kindly strangers looking forward to a meeting, a home-coming, a moment of happiness; its words were the words of a sermon; its voice the echoes of an oration. . . . The train lights came on. . . . There was nothing to do but think and listen. . . . "Not good if *detached*."

### *Life's Relationships*

A vast field of relationships opened its gates for me. I thought of home, the friends that were back in the old country town; my church, its endeavours, injunctions, ideals and failures; my country with all the largeness for which that word "country" stands—the men, the women, the industries, the



valleys and the hills I knew. The perturbations, the curves, the tunnels always so characteristic of the past of life and so unreal to our fondest dreams and loftiest aims. Life has its breaks and sudden changes.

It is a gracious God who denies us the vision to see around the corner of tomorrow. I thought of the golden kingdom *now*. We reign today and today is far richer than any kingdom of tomorrow may ever be. I thought of the future; its percentages of success and failure—success that pleases so immensely, failure that disgusts and fills us with the I'll-leave-everything feeling.

The thought burned like a flame. The uncertainty of tomorrow always lays one challenge at my door: *to be my very best today*. Friends at home expect the best of me, they expect it of all of us. Their hopes are wound about your hopes and mine. "Not good if *detached*," the coupon said.

### *Loyalty to the Faith*

My church expects loyalty of me. It has a right to and I owe it to my church to be loyal. My church has ideals, it has faults. I ought to strive towards its ideals, I ought to be honest with its faults. I have lofty aims and serious faults myself. I am a unit in my church and within the radius of my influence people judge my church by my life.

Jesus once prayed for my church — a sincere prayer it was. Perhaps he did not have the special religious group in mind to which I belong, certainly He was selective in the sense that He prayed for *His* people. My church conscientiously endeavours to be among the chosen children of Christ. He said, "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them." John 17: 9-10.

Many question the benefit of the theological Christ. Modernistic opinions have repeatedly tried the strength of my faith-structure. For the many that question the doctrines of Jesus there are multitudes that testify of His love and power of salvation. To say that Christianity is losing ground and the influence of Jesus is waning from the earth is a mistake. The trouble lies in our own hearts. We misname Christianity and often take our own





The author got the inspiration for this article as he sped along behind one of these great modern engines. The illustration shows the contrast between the locomotive "Samson" the earliest engine to run on the Intercolonial Railway of Canada, and one of the modern locomotives of the Canadian National Railways.

shadow for the power of Jesus. A blossom foreshadows fruit, in the beauty of the rose are a thousand budding flowers, in the heart of an acorn is an oak; but all are valueless if torn from the stem. Apart from Christ Christianity cannot exist.

I can never measure up to the ideals of my church unless I have the love of Jesus in my heart. I cannot glorify the name of Christ on earth by pounding against the pillars of doctrine or tearing the heart out of the Bible. Apart from the Great Source of Life my own path leads to ocean mists and gloom. I dare not be detached.

#### *True Patriotism*

My country has no need of a flag carrier for parade day. There are plenty faithful veterans of many wars who can do that. My country needs working citizens. He who produces is worthy of the parade. If my community is not the better with me, it invariably is the better without me. I am valueless and detached.

I should have an influence for good. There is a law of property. Above all, I ought to respect it. My greatest fault of all lies in the fact that it is so easy to preach to the fellow across the street. I feel I ought to help, invariably I meddle. The

lifting hand is not a meddling hand — I've never fully learned that. I want my rights! There are rights that belong to my neighbour, I ought to respect them.

Just because my neighbour's opinions are different; his hereditary tendencies, his racial traits, his mode of dress, his code of conduct are not akin to mine; should I regard him as inferior or greet him snobbishly? It is a small soul that hates. The variations in others ought to enrich me. How about the stars of the sky, the violets of the field, the asters by the brook, the thousand changes in the rocky summits of the West? Each possesses individuality. Beauty cloaks its form with differences. Sometimes I show less tolerance toward a human being than I do toward a daisy or a bumble-bee.

Life would be empty without friends. The greatest exponent of the doctrine of true friendship was Jesus. I do not know what type of individual I would be had Christ's gospel of love never existed.

I cannot sever myself from society and fulfill my duty toward man. The New Testament says, "No man liveth unto himself."

My musings were interrupted. The brakes  
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# The Coming of the King

By S. A. Ruskjer, Lacombe, Alta.

**T**HERE are two hundred and sixty chapters in the New Testament. There are three hundred and eighty-two passages in the New Testament alone that deal with the subject of the second coming of Christ. If all the scriptures of the New Testament were divided into twenty-five equal parts one of these twenty-five parts would be found to be devoted to the second coming of Christ. There are more than two hundred themes treated in the New Testament. This calls our attention to the fact that no other subject is treated in so voluminous a manner as is the second coming of Christ. As far as the New Testament is concerned, no other subject has so much space given to its consideration as that of the second coming of Jesus Christ.

Looking back to the days before there was sin in this world, we have the record of God having created perfect angels to inhabit His kingdom on high, and among those perfect characters was one called Lucifer. He was more beautiful than his fellows and brighter, and as a result his heart became lifted up and he became exalted and finally declared war against Jesus, having already led one-third of the angels to sympathize with him. As the outcome of the war in heaven we read of how Satan was cast to the earth.

As soon as Satan was cast to the earth he raised up a rebellion against the God of heaven. He led our forefathers into sin. The moment Adam and Eve brought sin into the world they also brought death, the natural result of sin. The world was then without hope as far as the natural consequences of sin were concerned, but immediately after man sinned a promise was given of a Saviour from sin.

## *Christ's First Advent Foretold*

The first coming of Christ was announced. There is hardly a book in the Old Testament that does not recognize His first coming. We read how the wise men from the East journeyed westward to find the Saviour and they declared the reason for their coming was given in the scriptures. Numbers 24:17: "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." In all probability that is the promise that led the wise men to look for a star. The star was composed of a group of angels. The wise men said, "We have come for we beheld the star."

Three thousand years ago the world was looking

forward to the coming of the Saviour in His first advent to the world and when He did come He fulfilled seventy-three prophecies. Out of all these prophecies not one was left unfulfilled.

The prophecies had said where He would be born and how He would be driven out of His native home to Egypt to save His life from Herod. The prophets foretold how He would come back from Egypt and that He would gain favour with man and how He would grow from childhood and enter young manhood and how He would be baptized. They foretold how He would be wounded in the house of His friends and how He would be betrayed by one of His followers, how He would go down to the garden and tread the winepress alone, that His friends would forsake Him.

They told how He would be ushered from judgment hall to judgment hall and at last be taken up to the hill of Golgotha and how He would be nailed on the cross and die, and then how He would be buried in a new tomb wherein never man had lain and that He would be raised again on the third day. They even prophesied what would become of His garments, what would be said at the foot of the cross. The prophets told how he would rise on the third day and then ascend to His Father after spending a little time on earth with His friends.

## *Prophecies of His Second Coming*

In as much as more than seventy distinct statements of prophecy outlining the first coming of Jesus Christ were fulfilled, we have every reason to believe that the prophecies describing His second coming shall meet fulfillment. I desire first of all that we shall understand very definitely, that as far as fixing a time for the second coming of Jesus Christ is concerned, no man has a right to do so for, "Of that day and hour knoweth no man, no, not the angels of heaven." Matt. 24:36. That is a secret that the Father keeps for Himself, that He has not revealed to the world in this day and age. So when we talk of Christ's second coming it is always with that scripture ringing in our ears, "Of that day and hour knoweth no man."

We can not fix a time for Christ's second coming, no man has the right to fix a time, but there are certain things which indicate that His coming is near. He says, "Look up and lift up your heads, behold the time draweth nigh."

Now suppose you have a dear friend coming to see you. You know that friend *will* come. You love that friend. You would certainly not take the

position that it did not matter when that friend came, whether fifty years from now, or twenty-five years from now! The moment you take that position you would immediately betray the confidence that you ought to have in that friend and the confidence that that individual has in you. If you love that individual, it *does* make a difference to you just when that individual comes.

I came across two letters recently that will illustrate the point. We do not often spread love-letters out before the public but sometimes there is an exception. Here is a letter, we will say it was written at Sunnyside, Sask., November 12, 1927, by a young man recently married.

"My dear Mary:

"Since leaving you, I have been very busy, getting everything ready in this wonderful little home where I know we will while many of the hours of life away in a most enjoyable manner. I know you will greatly appreciate being the mistress of so nicely furnished a home.

"I was very successful in securing a wonderful dining room suite. The nine pieces are made of imported walnut. I have the parlour all furnished with pieces of the Victorian period and a grand piano.

"The range is white enamel as are also the kitchen cabinet and the Frigidaire refrigerator. As far as the upstairs is concerned, that will be a grand surprise for you.

"It is so hard for me to wait until the hour comes when I can return for you to bring you to this wonderful little home and I know we will be so happy together. I know it is our intense love for each other that makes it seem almost impossible to wait until I can come to get you, my dear wife, to take you to this little place that will be a real Garden of Eden for us. Kindly write and let me know how soon I can come for you. I must close now, with a fond good night from your loving John."

The reply is from Coal Harbor, Ontario, and is as follows:

"My dear John:

"I was very glad to receive your letter yesterday. I confess I have been too busy to read it all through yet as I have been kept so very busy responding to



"Behold, He cometh with clouds; and every eye shall see Him."

the many social invitations that I have received since you left. Really, John, my head is almost in a whirl, there are so many things to take my time and attention.

"You know, John, I have so many very dear friends back here and really, it seems that I can hardly bear the thought of leaving them all. Everything around here satisfies my taste and I am having such a wonderful time, it does not seem possible that the time is drawing near when you should come to take me to our new home. Just a moment, John,—the door bell is ringing.

"Well, here I am back again, John, just received an invitation to be the guest of honour at a party to be held next Friday evening in another part of the city. Surely these young people know how to show me a good time,—there, the phone is ringing. Well, here I am back again to make another effort to finish this letter. Just received an invitation to another party.

"Really, there are so many things around here to attract me that it seems impossible for me to break loose just at this time to join you in the home you have prepared for me. I hope you won't come too soon for me. How would you like to batch it a little while, John, dear, and then bye and bye I may feel more like leaving these surroundings? I love you, John, I love you dearly, but I hope you won't come for me too soon. Wishing you a fond good night and hoping you won't come too soon for me, I am

Your loving wife,

Mary."

Now, I would not blame John very much if he did not come for her at all, would you?

(Continued on page 30)



## The Babe of Bethlehem

"Thou shalt call His name Jesus." Matt. 1:21.

OVER nineteen centuries ago the angels sang their carol announcing to the humble shepherds the arrival of the long looked for Messiah, as the Babe of Bethlehem's manger.

That was no ordinary occasion and no ordinary child. Only three and a half years of His life were spent in public ministry, the other thirty in the ordinary life of a carpenter's home. He built no churches and wrote no books. He was rejected by the churches and at their instigation crucified by the state,—a combination that has ever stained the pages of history with the blood of the world's best people.

The people who rejected Him are scattered over the earth,—a byword, a hissing, and a proverb,—fulfilling the prophecy of Moses given centuries before, and challenging infidelity. The rulers of church and state who sought to destroy Him have passed into disgraceful oblivion. The mighty empire that set all its power to crush the infant church that He founded has passed into history.

But the influence of the life and teachings of the Carpenter of Nazareth, caught up and passed on by a handful of humble fishermen, has turned the whole course of history and for nineteen centuries has been the dominant force in the world; while the civilized world dates every event from the coming of the Babe of Bethlehem, A. D. Anno Domini, in the year of our Lord.

Through the centuries, great philosophers have sought to explain away the teachings of Christ. Infidels and agnostics have joined the anvil chorus



There was no room in the inns of Bethlehem for Joseph and Mary, so they sought shelter in a humble stable. Here the Saviour of the world was born, in a manger. There is danger today that our hearts should be burdened with pleasures and cares so that we have no room for Jesus.

with their ranting and raving, pseudo scientists with their ever-changing theories and hypotheses have scoured earth and sea and sky for some missing link in their desperate efforts to overthrow the eternal truths of Holy Writ. Mighty empires, civil and ecclesiastical, have marshalled all their forces and shed the blood of countless millions of martyrs.

Modernists with a show of learning denying the fundamental truths of Christianity while retaining its terminology have insidiously sought to scuttle the good ship Zion from within, but the words of the Founder of the church have proved true that "the gates of hell shall not prevail against it."

The Rock of Ages stands majestically forth amid the desert wastes that bury its opposers 'neath the sands of time. The cross of Christ survives as the landmark of the centuries. The Guiding Star of Bethlehem shines with ever increasing lustre as gross moral darkness enshrouds the earth.

### Tributes of Brainy Men

Meditating upon the influence of the life of Christ, Napoleon Bonaparte paid tribute to the Christ in these fitting words:

"I know men, and I tell you Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and other religions the distance of infinity. Alexander, Caesar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon sheer force. Jesus Christ alone founded His empire upon love; and at this hour millions of men will die for Him. In every other existence but that of Christ how many imperfections! From the first day to the last He is the same; majestic and simple; infinitely firm and infinitely gentle. He proposes to our faith a series of mysteries and commands with authority that we should believe them, giving no other reason than those tremendous words, 'I am God.'

"The Bible contains a complete series of acts and of historical men to explain time and eternity, such as no other religion has to offer. If it is not the true religion, one is very excusable in being deceived;

for everything in it is grand and worthy of God. The more I consider the Gospel, the more I am assured that there is nothing there which is not beyond the march of events and above the human mind. Even the impious themselves have never

dared to deny the sublimity of the Gospel, which inspires them with a sort of compulsory veneration. What happiness that Book procures for those who believe it!"

Benjamin Disraeli, himself a Jew, while serving with distinction as Prime Minister of the British Empire, truly said:

"The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, and the time will come, when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee."

And the renowned Orientalist Ernest Renan out of the ripeness of a lifetime of research in the lands that cradled the religions of the race and that serve as the cemetery of the empires of antiquity joined the wise men of the East in doing homage to the Babe of Bethlehem in this beautiful tribute:

"All history is incomprehensible without Him. He created the object and fixed the starting point of the future faith of humanity. He is the incomparable man to whom the universal conscience has decreed the title of Son of God, and that with justice. In the first rank of this grand family of the true sons of God we must place Jesus. The highest consciousness of God which ever existed in the breast of humanity was that of Jesus. Repose now in Thy glory, noble founder! Thy work is finished, Thy divinity established."

W.C.M.



### The Watchman for 1929

**W**E have many good things in store for our readers for 1929. Writers from all parts of the world will contribute for us. Several writers of note have promised us series of articles. Some of them are

**W. W. Prescott**—"The Fundamentals of Christianity,"

**L. H. Christian**, our European correspondent, "Europe after the War,"

**F. W. Stray**,—"The Prophecies of Daniel,"

**Doctors Landis, Burden and Kress** will furnish timely health topics.

**W. E. Bement** will supply some helpful Bible studies.

**A. O. Tait** will contribute a series on "The Authenticity of the Old Testament."

**L. A. King**, will discuss from the Bible viewpoint, "The State of Man in Death."

**O. L. Ice**, has consented to interpret for us the "Signs of the Times."

Questions on health problems or Bible subjects will be answered free of charge, by competent physicians and Bible scholars.

The Home Section will be of real value to parents.

Our aim is to make a better magazine each month of 1929.

# Scientist and the Bible Agree

By J. I. ROBISON

SIR Arthur Keith, one of the foremost scientists of the British Empire, recently made a statement regarding the mind, spirit, and soul of man which is contrary to the popular religious belief regarding man's state after death, but to the careful Bible student his statement is not only logical, but is found to agree fully with the Word of God.

Sir Arthur Keith's statement, as quoted in the "Cape Argus," was: "Every fact known to medical men compels the inference that mind, spirit, and soul are manifestations of the living brain just as the flame is the manifest spirit of the burning candle. At the moment of extinction both flame and spirit cease to have separate existences."

This view expressed by such a prominent scientist as Sir Arthur Keith is no doubt the expression of the best thought among medical men, who have spent years in the study of the mind and its intricate workings. It is their evident conclusion that at death the mind, spirit, and soul of man cease to exist, and with the body perish as far as this life is concerned. They find no evidence of the continued existence of the soul, apart from the body, and conclude that the mind and thoughts of man perish when death intervenes.

This truth, for verily it is the truth, agrees fully with the teachings of the prophets and apostles in the Word of God. The psalmist, speaking of man at death, said "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. With this the statement in Ecclesiastes fully agrees: "For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

Job believed that man was to sleep in the grave until a time of change came, which to him was in the distant future. He said, "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. If a man die shall he live again? All the days of my appointed time will I wait, till my change come." Job. 14: 12-14.

The Master and the apostles frequently compared death to sleep. (John 11: 11-14; 1 Thess. 4: 13; 1 Cor. 15: 18, 20). In sound sleep one is wholly lost to consciousness; time goes by unmeasured; and the mental functions which are active during consciousness are suspended for the time being. Dan-

iel makes the statement that the dead are sleeping "in the dust of the earth" (Dan. 12: 2), and in this state the psalmist tells us there is even "no remembrance of Thee." (Ps. 6: 5.) "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17.

These statements the reader will readily see are in full agreement with the findings of Sir Arthur Keith and his associate scientists, with this one exception: The scientist finds no evidence in our mortal bodies of a life to come, or of a resurrection of both soul and body which is clearly foretold in the Scripture. The Master calling our attention to such a time, said: "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth." John 5: 28, 29. To which the words of the apostle Paul agree: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16.

It could hardly be expected that the great truth of the resurrection would be revealed in the scientific study of man's mind, but by faith we look forward to the time when "in a moment, in the twinkling of an eye, at the last trump, . . . the dead shall be raised incorruptible, . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" We should give thanks to God, who has given us victory over death through faith in the resurrection through our Lord Jesus Christ; and though we may be called upon to rest for a little time in the grave, we, with Job, may "Know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins within me are consumed in earnest desire for that day." Job 19: 25-27. (Margin.)

Just as surely as there is a resurrection so also, "we must all stand before the judgment seat of Christ." Rom. 14: 10.

If Christ is your Friend, then it will not be difficult to stand before the judgment seat; for Christ is to be your Judge.

If Christ is not already your Friend, get acquainted with Him without delay. You will have a case pending before His judgment seat in the near future, and it will be wonderfully comforting to be acquainted with the Judge at that time.

# THE END OF THE ROAD

We are all travellers on life's highway

By R. S. Greaves, Sidney, B. C.

IN travelling life's journey many refuse to consider spiritual things until they are getting near the end of life, and they feel they are about to travel a road that is unknown. They never thought it would be so serious when during health and vigour, religion to them seemed to be a sign of imbecility and weakness. Could it be possible to come now, they would not so readily spurn it; but that which has been rejected all through life does not easily come in the hour of death.

As the end approaches there is a feeling that something is lacking and a craving for that which they do not possess. The journey seems very comfortless, philosophy being powerless to bring any relief.

Death may previously have been faced in the battle field, or in ways when there was excitement, and the strong man may have prided himself that death meant nothing to him; but it is all so different now. It is not only running the risk, but rather feeling the thing itself. There may be no cowardliness felt, but the vision of the tomb simply being very, very cold and uninviting.

Death is an enemy before which mortal is powerless. Even the Christian feels its gloom, and his resignation is only possible because he looks beyond the grave to the glorious resurrection, when he shall arise with immortal bloom to live for eternity. Until then he is ready to sleep, and as he enters the dark valley it is with a peace that Christ only is able to give.

To the one who must die without this hope it is no wonder that the journey seems cheerless and comfortless.

There is some fault or mistake somewhere, only charge it not to God, for He has made every provision for this portion of life's journey and invites all to accept it. He knows our difficulties and trials, and in spite of all afflictions has made it possible for us to be happy and of good courage. He knows the windings in the road, and all the rough and dangerous places, and offers Himself as our Guide and Shepherd.

His watchcare and love extend even to the minutest things, to "the birds of the heaven," "the lilies of the field," "the grass of the field." Matt. 6: 26, 28-30. God knows our every thought and action. "O Jehovah, Thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; Thou understandest my thought afar off . . . and art acquaint-

ed with all my ways." Psalm 139: 1-3.

The child of God who has found Him a Father of love will safely reach the end of the road.

## A Choice of Roads

"The easy roads are crowded  
And the level roads are jammed:  
The pleasant little rivers  
With the drifting folks are crammed.  
But off yonder where it's rocky,  
Where you get a better view,  
You will find the ranks are thinning  
And the travellers are few.

"Where the going's smooth and pleasant  
You will always find the throng,  
For the many—more's the pity—  
Seem to like to drift along.  
But the steepes that call for courage,  
And the task that's hard to do,  
In the end result in glory  
For the never-wavering few."



Some day each of us will come to the end of the road.

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(Courtesy Canadian National Railways.)  
Top—Rt. Hon. W. L. Mackenzie King, Prime Minister of Canada, standing inside the gates of Prince Albert National Park, which he officially opened on August 10.  
Lower Left—The Prime Minister turns the key in the gates at the opening ceremony.  
Lower Right—The cottage which was presented to the Premier by the constituency of Prince Albert.





Above—These real "dogs of war," are trained to use the gas mask. We talk peace and plan for war.



Right—A two-seater bombing plane firing a bomb at a target at sea. This monster hardly sings "Peace on earth, good will to men."



Rt. Hon. Ramsay MacDonald and his three daughters, who recently toured Canada.

# IS THE SOUL IMMORTAL?

The doctor answers this interesting question using the Bible freely

By DANIEL H. KRESS, M.D.

IN some respects, a pleasing and yet a most deceptive and dangerous doctrine, is the one handed down from heathenism, and now almost universally believed by Christian people, that man by nature is immortal and cannot die, that he must live on forever whether he chooses to or not. Out of it, in an effort to reconcile and harmonize some of the complications it presents, has come the belief in eternal torment in a burning hell, purgatory, a second probation after death, transmigration of the soul, and that most alluring of all beliefs — *spiritualism*, or communion with departed spirits.

If man possesses a nature which is immortal, and he must live on forever, it follows that if he fails to avail himself while here on earth of the plan of salvation, and there is no second probation, his punishment must continue forever, and if a burning hell is the abode of the wicked, it means eternal torture in a burning hell. Since it is impossible to reconcile this with the thought of a God of love, the conclusion is that there must be a probationary period hereafter, and that eventually all will be saved, or that there exists an intermediate place somewhere, where the souls of men are temporarily detained and made fit for paradise through mass by the priest when aided by the alms and prayers of the living.

The most alluring of all the beliefs that has grown out of the doctrine of natural immortality is that of *spiritualism*. All, both good and bad, go to heaven at death, is their belief. The conclusion follows, if our departed friends are alive and are conscious, and are interested still in their friends, and the events taking place on earth, they must be able to communicate with them. This too is a pleasing doctrine and incites a desire which is natural. This is *spiritualism*, and the one who really believes in natural immortality cannot well avoid being led away by this doctrine.

## The Devil's First Lie

This belief in natural immortality dates back beyond heathenism to the father of lies—the *devil*. God said to the happy pair in their Eden home, if ye disobey and sin "ye shall surely die." Satan said to them, "Ye shall not surely die. . . . Ye shall be as gods." What was termed death by God, Satan affirmed was really the entrance into a larger, a more exalted, and a more desirable existence. He intimated that there was no such thing as death. This was the first lesson given to the human family

on the immortality of the soul, which is now being voiced from Christian pulpits and especially at funeral services everywhere.

Immortality and eternal life are not possessed naturally for God *only* has immortality. (I Tim. 6: 15, 16). We are admonished to *seek for immortality*, by patient continuance in well doing, in the following words: "God will render to every man according to his deeds: To them who by patient continuance in well doing *seek for . . . immortality*, eternal life." Rom. 2: 6, 7. Why should we be admonished to seek for immortality if we already possess it? Here it is clearly stated that eternal life is a gift conferred only upon those who *seek for immortality*. Expressed in another way, "the gift of God is eternal life through Jesus Christ our Lord." This gift comes through Jesus Christ to believers only. "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. Paul in referring to the second coming of Christ as the Christian's hope of a resurrection says at that time "This mortal must put on immortality." I Cor. 15: 53.

Disobedience at the beginning shut mankind away from the only tree that was capable of perpetuating life. Death was therefore inevitable and unavoidable. "In Adam all die." "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This death would have been eternal, had not a plan been instituted to release man from it. Christ came to seek and to save that which was lost through the sin of Adam. The assurance comes, "As in Adam all die, even so in Christ shall all be made alive."

## The Hope of the Resurrection

It was impossible for death, or the grave, to hold a sinless being, hence Christ came forth from the grave a conqueror. By so doing, He, as man's representative, unlocked man's prison house, and declares, "I am He that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death." Rev. 1: 18.

Through the resurrection of Christ the grave has been unlocked for every human being. The hope of living again is dependent upon, and centres in Christ's resurrection. Paul said: "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by

man came also the resurrection of the dead." He added: "If Christ hath not been raised, . . . then they also that are fallen asleep in Christ have perished." The resurrection is the only hope of a future existence.

Paul preached the resurrection of Christ as the only hope of the resurrection of mankind. He said: "Of the hope and resurrection of the dead I am called in question." Acts 23:6-9. When brought before Agrippa, he said, "Now I stand and am judged for the *hope* of the promise made of God unto our fathers. . . . *Why should it be thought a thing incredible with you, that God should raise the dead?*" Acts 26:6-8.

While through the resurrection of Christ all are released from the death for which they were not responsible, only the dead in Christ, whose lives are worthy of perpetuation will be granted the gift of eternal life. While Adam's sin shut the human family away from the tree of life, through Christ the righteous will again be permitted to have access to the tree which is capable of perpetuating life. So we read: "Blessed are they that do His commandments, that they may have right to the tree of life." To the rich young ruler who came to Jesus and said: "Good Master, what good thing shall I do that I may have eternal life?" Jesus replied: "If thou wilt enter into life, keep the commandments."

While all will be released from the grave, there

will be two separate and distinct resurrections. Paul said: "There shall be a resurrection of *the just* and of *the unjust*," and Jesus said, "Marvel not at this: for the hour is coming, in the which *all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*" "Every man in his own order: Christ the firstfruits; *afterward they that are Christ's at His coming.*"

Referring to the resurrection of those who are Christ's at His coming, Paul said: "The dead in Christ shall rise first." This is the first resurrection. John said: "Blessed and holy is he that hath part in *the first resurrection*: on such the second death hath no power." The righteous alone are raised at the second advent of Christ, and of the others it is said, "the rest of the dead lived not again until the thousand years were finished." Rev. 20:5, 6.

It is stated very clearly here that there is an interval of one thousand years between the resurrection of the just and the resurrection of the unjust. The righteous are raised at Christ's coming, and reign in heaven with Him during this interval of a thousand years. At the end of the thousand years the wicked are raised. To the entire universe and to themselves, it will be clear that their lives are not worthy of perpetuation.

They will then reap the wages of *their own sins*,



(Courtesy of Canadian National Railways.)

#### EDITH CAVELL SLEEPS BUT HER NAME LIVES ON.

The Governor-General at the Edith Cavell memorial service in Jasper Park, within sight of the peak named for this heroine.

which is death. This death is eternal. For this death they alone will be responsible. From this death, known as the second death, there is held out no hope of a resurrection. Those who die in their sins, will die for their sins. He that "committeth iniquity and dieth in them; for his iniquity that he hath done shall he die." Eze. 18: 26. "Sin when it is finished bringeth forth death." While "the wages of sin is death, the gift of God is eternal life, through Jesus Christ our Lord."

### Sinners Destroyed by Fire

The time is coming when all traces of sin and its results will be forever removed from the universe of God. The world itself,—the one lost sheep—will be restored and inhabited by the redeemed. God's original purpose in the creation of this world will be carried out. Man, made at the beginning in God's own image and after His likeness, will with the restored image dwell upon this earth forever.

The psalmist said: "Evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Referring to the wicked, he says, "The wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." Again he says, "The wicked shall perish, and the enemies of the Lord . . . shall consume; into smoke shall they consume away." Ps. 37: 20.

Stronger language could not be employed than this to show the end of the wicked: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1, 2. If there is left neither root nor branch, it will be impossible for sin with its misery and suffering to rise the second time. Again we read, "The seed of the wicked shall be cut off." No root, no branch, no seed will be left to perpetuate sin. "The righteous shall inherit the land and dwell therein forever." Ps. 37: 28, 29.

Referring to this same time, Peter said: "The heavens and the earth, which are now, . . . are reserved unto fire against the day of judgment and perdition of ungodly men." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness," or wherein the righteous dwell. Then the admonition follows: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3: 5-14.

### Death a Sleep

The interval between death and the resurrection is spoken of in God's Word as a sleep, as a period of complete unconsciousness.

In speaking of Lazarus, who was dead and in

his grave, Jesus said: "Our friend Lazarus *sleepeth*; but I go, that I may awake him out of sleep. . . howbeit Jesus spake of his death." John 11: 11-13. To Martha, Jesus said: "Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." Had not a special miracle been wrought, so that all might recognize Jesus as the resurrection and the life, Lazarus would have remained in that grave until the resurrection.

Referring to the mental state of the dead, we are told, "The living know that they shall die: but the dead know not anything," and further it is stated, that "their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccl. 9: 5, 6. If they know not anything and they have no portion in anything that is done under the sun there can exist no foundation for the doctrine of spiritualism.

Referring to man's state in death, the psalmist said: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. Job in referring to this said: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

### When Jesus Comes

Job himself looked forward to the resurrection as the only hope of living again. He said: "O that thou wouldest hide me in the grave. . . If a man die, shall he live again? . . . Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14: 12-15.

Isaiah also referring to his hope of a resurrection said: "Thy dead men shall live, together with my dead body shall they arise." Isa. 26: 19. Job and Isaiah possessed the same hope that was possessed by Paul. They looked forward to the time when "the Lord shall descend from heaven and the dead in Christ shall rise," when His people will be called forth from their musty graves and will be taken to the mansions prepared for them, in fulfillment of His promise; "I will come again, to receive you unto Myself."

A future life is dependent upon the resurrection. Without a resurrection there can be no future life. Paul said: "I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope. . . for the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4: 13-18.

Referring to the ultimate complete eradication of sin, and its results, the revelator in referring to the second resurrection and the fate of the wicked,

(Continued on page 22)

# Where and When Did EVIL Originate?

*A Bible Study by W. E. Bement*

## *I. Rebellion of Satan in Heaven*

1. How extensive is God's kingdom?

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Ps. 103: 19.

2. What is said about equality with God?

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40: 25, 26.

3. Who aspired to be equal with God?

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 12-14.

Note: That this is Satan is quite evident from Luke 10: 18.

4. Where did Satan originate, and what were his qualifications, standing, and character?

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."  
"Thou sealest up the sum, full of wisdom, and perfect in beauty. . . Thou art the anointed cherub that covereth . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." Eze. 28: 15, 12, 14, 17.

Note: Satan is the only one to whom this passage could apply. (Read verses 11-19.) The king of Tyrus, to whom this lamentation was addressed was never the anointed cherub in heaven and was never in the garden of Eden. God spoke *through* the king of Tyrus to Satan as Christ did through Peter (Matt. 16: 23).

5. What was the result of Satan's attempt to realize his hope?

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

## *II. Rulership of Man on the Earth Passes to Satan*

6. To whom was the earth first given?

"The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men." Ps. 115: 16.

7. Over what was man to exercise authority?

"For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." Ps. 8: 5, 6.

8. Upon what condition would this authority be retained?

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:



Eve's temptation in Eden.

but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17. Obedience was the condition.

9. How were Adam and Eve led to disobey God's command?

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:1-6. Satan here uses the serpent as a medium of communication.

10. As the result of man obeying Satan rather than God what change took place in world rulership?

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" Rom. 6:16. See also 2 Peter 2:19; John 14:30.

### III. Reign of Sin on the Earth

11. What is sin declared to be?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

12. What law is here alluded to?

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

13. Was this law in operation at the time Adam and Eve disobeyed?

"Because the law worketh wrath: for where no law is, there is no transgression." Rom. 4:15. See also Rom. 5:13, 14.

14. Could it then be said that our first parents transgressed the law of God?

"And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14.

Note: Over half of the commands of the decalogue were transgressed in the fall. Compare Exodus 20:1-17. According to James 2:10, 11, our first parents were guilty of breaking all the commandments. Taken in this light, Eve's act was no trifling matter.

15. By their act what condemnation came to the human race?

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "For all have sinned, and come short of the glory of God." Rom. 5:19; 3:23.

### IV. Remedy for Sin

16. What happens to all who remain under this condemnation?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

17. What provision is made for man to escape this sentence?

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

18. Just how did Christ accomplish our redemption?

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. See also Gal. 3:13; 2 Cor. 5:21, etc.

19. Is there any other means of salvation?

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Also John 14:6; compare Titus 3:5; Eph. 2:8, 9; etc.

20. What, then, must we do to be saved?

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31.

### IS THE SOUL IMMORTAL?

(Continued from page 20)

said: "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were . . . cast into the lake of fire. . . And whosoever was not found written in the book of life was cast into the lake of fire." "This is the second death." Rev. 20:13-15. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Verse 6. The fire here referred to, which results in the destruction of those whose lives had been a curse and would have continued to be a curse, and therefore could not be perpetuated, because misery and suffering can not be perpetuated, is the same as the fire referred to by Peter in the words, "The heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The fire which cleanses and purifies the earth, also consumes the wicked, "but we," he said, "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."



## The HOME

*"Home is where there're  
other hearts longing just  
for you."*

# BAD COPY

Our children are following in our footsteps

By M. J. SANDERS

YES, it was a muddle—altogether too much of a mess for the type-room to decipher; I had to type it out again. Otherwise, our galley proofs would have been full of mistakes. Only little commas omitted, perhaps, but nevertheless, even such small things mean the resetting of whole lines of type.

As I typed it out, however — eight or nine closely typed pages of copy—the monotony was illumined by one beautiful thought.

"O Israel," cries Jehovah, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."

What is that but a great editing, the work of a divine Editor upon a human soul? And He leaves no trace of the mistakes, no sign that they were there. The man who follows the copy sees nothing of the errors that have been obliterated—not even the obliterations—the manuscript is perfect.

Neither does he know where the additions have been made. For again — "the Lord hath glorified Himself in Israel." So carefully have the commas and finer expressions been inserted as to seem part of a perfect whole.

What a pity that we do not always leave our copy with Him long enough to have that final touching up. How like to this piece of bad copy some of us are; how like to it are some mothers and fathers! In their hearts they do have a great ideal for their children. As in a badly expressed article, their thought, their motive, is good. But as they have submitted their copy and it has been set up, it has been found faulty. Maybe there have only been a few commas missing—just little things—but pregnant with such great influences for good or evil. We can take as our example a

number of the heroes of the Bible, men who, in their public ministry, did so much, Samuel for instance. How great a life he lived! And yet, when his sons came into their day of honour, when there should have come into Samuel's life that crowning glory of old age—the seeing of his children rise to honour and positions of trust—he was faced with a group of irate Israelitish elders crying out for a king instead of these wicked judges.

"Thy sons walk not in thy ways," they said. "Make us a king to judge us."

The narrative states wherein they failed. We are told that they "turned aside after lucre and took bribes," and we are constrained to wonder how it was that Samuel's sons should have been guilty of just such a sin as this.

Maybe it was here that Samuel's "copy needed the pen of the great Editor. He seems to have made exactly the opposite mistake of Eli, his forerunner. Eli had been too indulgent a father; Samuel was probably too severe and repressive. A Nazarite himself from his birth, he may have sought to impose his own austerity on his sons. The poverty in their father's household may most likely have tempted Joel and Abiah to covet the wealth and luxury that befitted their station in life.

And then again, there is Aaron—the very mouth-piece of God himself. What little thing should have been added or taken away from his life to save his sons from so vile a desecration of the temple?

Only a comma maybe, yet how significant.

How often we hear a mother bemoaning her children's increasing disobedience, and yet it may be through no fault of theirs. A very pretty story comes to my mind of one father's method of securing obedience. It might be helpful to relate it here.

He was absorbed in his paper one morning when suddenly little Mary climbed on to his knee, pushed aside his paper, and begged of him to come and gather "ittle stones" with her. "Papa," she said, "won't you p'ease come outdoors with me and help me find some 'ittle stones? Mamma wants them to plant Tinese bulbs in, and she won't 'et me go after them down to the river alone. Dere isn't any round the house but dreat big ones. Come."

And Daddy put down his paper and went. True, it was with a smothered sigh of regret, but to all but the keenest of onlookers it would have appeared that the collecting of "ittle stones" was just then the most important business in the world, and certainly he did not let his wee daughter see that he had any preference in the matter.

"Why," a visitor asked when he returned, "did you leave the newspaper you had been waiting for so eagerly to take Mary to the river?"

"I'll tell you," he said. "That is our method of teaching obedience. If I ask my children to do any small duty, I expect to have it done without a word of demur. To teach obedience the parent must exercise courtesy as well as the child. When Mary asked me to take her to the river, it was a weighty matter to her. I might have told her I was reading my paper and could not stop. That was what I wanted to do. But it would not have been a good lesson. A four-year-

old child would have remembered if I had turned her away and told her I could not lay down my paper. Perhaps tonight I may find her building a block house, and tell her it is bedtime. It is dis-



(Courtesy Canadian National Railways.)

**Pals, listening in on a Canadian National Railway train. Our children are always "listening in" on our conversations, and watching our every act. They are looking to us for "copy."**

agreeable work to put the blocks away and toddle upstairs before the eyelids begin to grow drowsy, but Mary will do it without a murmur, simply because papa is courteous to her.



"It is the way we have brought up all our children," he continued. "Our big boys and girls use judgment, as I do with them. If a task can wait half an hour, till an interesting book is finished or a game of tennis is played, I do not ask it done sooner. The children treat me in the same fashion. They know that when father or mother can possibly do what they wish, if it is reasonable and not selfish, their requests will be granted, and our time given them. There is mutual courtesy that makes home a place free from selfishness and jars.

"It is harder to make little children understand the more convenient season. If Mary had been ten years older, she would have waited for me to finish the paper before she suggested going to the river bank. You see it is discipline on both sides of the house."

Or maybe it is another fault. Many and many a time we have heard stories of children who could never be trusted to speak the truth, and it could all be traced back to mother or father trying to take them on the train or bus for a half-fare when they were well over age. Somehow the fault can usually be traced back to the "copy." We may well ask ourselves, when we are faced with such problems as these, that same question that David cried out in his despair, "Is there not a cause?"

And then, having sought and found that cause, remedy it within ourselves.

Luther Burbank, the plant wizard, holds that most lawlessness begins with the early life of a child, when purely and simply, he "follows copy." He says:

"Be dishonest with a child in word, or look, or deed, and you have started a grafter. Grafting, or stealing — for that is the better word — will never be taken up by a man whose formative years have been spent in an atmosphere of absolute honesty. A child knows instinctively whether you are true or dishonest in thought as well as in deed; you cannot escape. It may not always show its knowledge, but its judgment is unerring. Its life is stainless, open to receive all impressions, just as

is the life of a plant, only far more pliant and responsive to influences."

Shall we not, then, always strive to present good "copy" — good every way. Let not our example be too harsh, nor too easy, but let it be tempered with the wisdom and the love of God. Neither let it be loose in any way. Let it always be true and loyal and, as Luther Burbank says, "absolutely honest." Let us always mean what we say and keep our promises, and in every detail, so far as the grace of God is given to us, strive to represent Him who is the Father of us all.

"The prevalence of juvenile crime has come to be one of the most pressing problems affecting every city on this continent. Attempts to find a solution for it, and to keep the feet of the young in the right paths, have caused a variety of agencies and institutions to be established.

"In an address delivered the other day, Brig-Gen. D. C. Draper, chief of police of the City of Toronto, placed the influence of the home as of paramount importance in the development of character and directing the tendencies and desires of the child along right lines. His advice can bear reiteration. 'Do not let the child's mind be idle,' he said. 'An active mind well employed has no time for mischief. The school and Sunday-school each has its place and duty in the

training of the young, but young people who find their way to the Juvenile Court have in almost every case not had the proper home training.'

"There may be nothing very new in advice of this kind, but it is eternally true, and needs to be sounded forth today. The crux of the crime problem lies in the home, and as home life and home training deteriorate, more criminals are made. The responsibility for much of the juvenile crime that afflicts the country rests with parents. A father who has no time to be a companion to his son, nor seeks by wise and kindly counsel to develop the boy's character along right lines, need not be surprised to find his offspring becoming a potential criminal. General Draper has placed the emphasis for juvenile crime where it rightly belongs."—*Toronto Globe*.

### "DO" LIST

1. Pray with the children before punishing them.
2. Always speak kindly to the children.
3. Be patient.
4. Request the children rather than command.
5. Request only reasonable things.
6. Gratify the children's wants when consistent.
7. Remember children have a sense of honour.
8. Recognize the children as partners or part of the firm in the home.
9. Be companions with your children.
10. Encourage the children while young to give their hearts to God.
11. Encourage the children to think, act, and decide questions for themselves.
12. Remember every impatient, fretful word is recorded in heaven.

### "DON'T" LIST

1. Don't whip unless other means fail.
2. Don't rule by fear, but by love.
3. Don't scold or censure the children.
4. Don't speak in a loud voice to the children.
5. Don't command, but request the children.
6. Don't "clash" with the children if possible to avoid it.
7. Don't coax or bribe children to obey.
8. Don't make many rules, but enforce those you make.



## Your Health

# Why I Choose a Non-Flesh Diet

By W. A. RUBLE, M.D.

**N**UTRITION is the most important health measure before civilized people today. Science has made great progress during the last century in teaching health principles and causing them to be adopted as far as combating infectious diseases and the mortality of infants is concerned. By these means the average span of life has been more than doubled.

Great light has shone from science on the matter of food, but comparatively few have taken it seriously. People are living so high, and their vitality is getting so low, that many kinds of degenerative diseases are reaping increasingly larger harvests each year.

Unfortunately, reform diet has suffered at the hands of its friends. There are so many fads like barnacles clustering about the fetish "vegetarianism" that sensible scientific people hesitate to be considered under its banner. What are needed today are sane reasons for discarding flesh meat and sensible reasons for adopting a non-flesh diet, and there are many.

This subject may be considered under the following five headings:

1. Physiologic or scientific.
2. Economic.
3. Sentimental or "humanitarian."
4. Religious.
5. Scriptural.

1. *Scientific.* — It is recognized that the growth and maintenance and the heat and vigour of the body come from the food, water, air, and sunlight absorbed and utilized. The part for which we are personally most responsible is food. This consists of seven principal constituents: (1) Sugar, (2) fat, (3) protein, (4) mineral salts, (5) vitamins, (6) water, and (7) roughage. These in proper kinds

and amounts, under the influence of sunlight, pure air, and exercise, will keep one in perfect health. The great question is which is the best source of these seven essentials, as they might be called, and in what proportion should they be taken?

It is a well recognized fact that the body requires carbohydrate (sugar) and fat for the production of heat and energy, and that protein and mineral salts are the building materials of the body. It is further known that there is need for a far greater amount of the heat and energy-producing elements than of the building elements, especially in adult life. Ten to fifteen per cent of building material (protein and mineral matter) is required, whereas 85 to 90 per cent of our food is required in fuel form (carbohydrate and fat).

One of the first things to determine and regulate is the proportion of energy-producing foods and building material, respectively, required. People today are taking far too much protein. Thirty, forty, or fifty per cent of the food is protein in the case of many people, and with what result? That an excess of waste material from protein combustion is retained in the body.

Here are the facts concerning protein and carbohydrate or fat-combustion in the body, or elsewhere, as far as that is concerned. Sugars and fats are entirely disintegrated into their primary elements—carbon, oxygen, and hydrogen—in the body. These elements re-form into carbonic acid gas and water and pass out of the body, *leaving no waste*. The carbonic acid gas is exhaled through the lungs and the water through the kidneys and skin. Protein, in addition to carbon, hydrogen, and oxygen, contains nitrogen, sulphur, and other substances, *which do not completely burn up, but remain as waste materials in the blood*. These waste materials are

urea, uric acid, and a dozen other poisonous substances. An ordinary amount of these toxic substances, say an amount representing ten to fifteen per cent of the food required in the form of protein, will be removed through the kidneys, skin, etc., without injury. An excess of protein throws an excess of waste into the blood which must be disposed of by overworking the eliminative organs. Otherwise it will remain to block and clog the system and harden the tissues.

A meat diet is a high protein diet always, and leaves an excess of waste material in the blood. And in addition to producing an excess of waste substances from its own disintegration in the body, the flesh itself contains preformed toxins from the animal itself. Consequently, protein from an animal source contains a double amount of waste material as compared with protein from other sources.

Flesh-food is deficient in mineral salts which go to make up the haemoglobin of the blood (iron), the bones (calcium, phosphorus, etc.), and the teeth. When the animal takes food from the vegetable kingdom (the primary source of all food-elements) it distributes those elements to the various tissues of the body as needed. Fat goes to produce energy and to make the fat of the body. Carbohydrate, or sugar, is stored in the body to produce heat and energy. Protein goes to build up the cells of the body. Lime and other salts go to make the bones, teeth, etc. Iron goes to make up the blood. When the flesh of the body of an animal is eaten, what the eater gets is mostly protein. There is very little fat and no iron, lime, or other salts, or very little at most; hence a lack of these essentials in the diet.

The part of meat usually eaten has very little vitamins. These important substances

are found almost entirely around and in the vital organs — the liver, kidneys, spleen, and glands; hence, a flesh diet is lacking in vitamins.

Flesh meat is deficient, if not entirely lacking, in normal roughage that stimulates intestinal movement or peristalsis; hence, meat is a constipating diet. The cellulose of coarse vegetables and the natural covering of grains and most fruits are stimulants of intestinal movement. Then, too, vitamin B, which is found most abundantly in the bran and germ of grains, is almost entirely lacking in meat. Vitamin B has two important functions. It is a stimulant to peristaltic movement of the intestines, thus preventing constipation, and it is also a promoter of appetite. People who are constipated are generally lacking in appetite. Why? Vitamin B is lacking.

Just here we come to a very important observa-

tion regarding the diet of man. Anatomically man's digestive organs, especially the colon, are most like those of the animals which subsist upon a vegetable diet. The colon of the flesh-eating animals is short and small. It retains but a small amount of refuse matter from the food, and hence has only a small absorbing area from which toxins and poisons can be absorbed. It is well known that the excreta from a flesh-eating animal is very offensive, resulting from the putrefying flesh-food with its contained toxins. The small colon offers very little area from which the body can absorb these poisons in carnivorous animals.

On the other hand, a vegetable-eating animal has a large, long colon and large inoffensive stools. The contents of the colon, although bulky, are not toxic; consequently, little poison is absorbed. When, however, man with his large colon, and who is naturally adapted to vegetarian food, adopts a flesh diet, his large, long colon becomes filled with a putrefying mass of toxic material from which the body absorbs vast amounts of poisons—uric acid, urea, and other injurious substances — into the blood. These are the cause of many degenerative diseases — arthritis, rheumatism, neuritis, arteriosclerosis, and many other such diseases, possibly even cancer.

Further on this point, a coarse diet of vegetables and fruit provides bulky contents for the colon and a necessary evacuation once or more times a day — two or three times daily is best. A flesh diet with a small residue often causes an accumulation of several days before the colon is sufficiently distended to inspire defecation. All of that time this great mass of putrefying material is lying in the colon presenting itself to the absorbing area of the intestines, and



Corpulence is no indication of health.

quantities of toxins and poisons are being absorbed into the blood. Little wonder that with this departure from man's natural diet toxic diseases should be increasing at a rapid rate every year.

Still further, the natural stimulant, cellulose, from vegetable, fruit, and grain refuse causes regular and frequent evacuations, thus keeping up the natural rhythm of the body. The concentrated food from animal sources provides little roughage to the intestines, and consequently constipation is encouraged. Constipation is one of the greatest scourges of civilization, and many are the disorders in health extant today that are due to it.

I cannot forbear here to comment upon the physiological bearing of a flesh diet as to its effect upon endurance and fatigue. Glancing again at the animal kingdom we recognize the animals that subsist upon a non-flesh diet as our burden-bearing and

labouring animals—the horse, the ox, the ass, the llama, the camel, and the elephant. It is said that a horse will carry its rider and run down a dozen lions or tigers in a day.

In all human experiments vegetarians have come off victorious in feats of strength and especially of endurance. Squads of men in leading universities have been tried out as to endurance and those who subsisted upon a vegetarian diet have always come out ahead, sometimes showing two, three, and even more times the endurance of meat-eaters. Hundreds of these tests have been performed and without exception, other things being equal, flesh-abstainers manifest far greater endurance than flesh-eaters. But two illustrations of this out of many, can be given. An eminent physiologist of Yale University chose two squads of athletes—one from flesh-eaters, and another from flesh-abstainers, and put them to test. They were to hold their arms extended as long as possible. Few flesh-eaters could hold their arms out more than fifteen minutes, whereas the abstainers averaged an hour, one even succeeding in holding out three hours and twenty minutes.

Another test was deep knee-bending or squatting. Few flesh-eaters could exceed three hundred to four hundred "squats," and then could hardly walk. One abstainer reached eighteen hundred times, after which he could walk with ease for several miles. Another abstaining athlete did twenty-four hundred times after which he went on with his ordinary work. Still another did the amazing number of five thousand times. A report of these tests finishes with this significant statement "One remarkable difference between the two sets of men was the comparative absence of soreness in the muscles of the meat-abstainers after their tests."

Why this difference in endurance, and the increased fatigue in flesh-eaters? With each contraction of a muscle a certain amount of lactic acid is produced. The fluids of the blood, being normally alkaline, immediately neutralize this and the lactic acid is burned up by the oxygen in the blood. In a flesh diet the acidity of the blood is greatly increased and consequently the muscle cells become surrounded by a toxic acid fluid which prevents their resting and becoming prepared for the next contraction. Hence the fatigue. The acidity of the tissues of the body may be judged somewhat by the fact that the amount of uric acid in the urine with a flesh diet is two or three times as great as in a vegetarian diet.

2. *Economic.*—From an economic standpoint a vegetarian diet should appeal to all. It is not only more economical to the individual and to his family, but nationally it is more economical. Reference to the following table of food values will give an idea of the cost of a dietary from either source. Staple articles only are given. Everyone knows the cost of these articles and can judge the value of each. The comparison is given in units of food value per ounce.

	Protein	Fat	Sugar	Total
Bacon .....	12	165		177
Bread .....	10	7	63	80
Beans (dried) .....	25	5	67	97
Beef Steak .....	21	47		68
Cheese .....	33	92		125
Chestnuts .....	7	14	48	69
Eggs .....	13	24		37
Halibut .....	17	11		28
Hominy .....	9	1	90	100
Lentils .....	29	3	67	99
Macaroni .....	15	2	84	101
Mutton .....	14	63		77
Oatmeal .....	18	18	77	113
Oysters .....	10	6	4	20
Peas (dried) .....	27	3	70	100
Peanuts .....	29	98	28	155
Pork Chops .....	15	61		76
Potatoes .....	2		17	19
Rice .....	9	1	89	99
Walnuts .....	6	44	4	54

Food from animal sources is very extravagant. Given a number of people, it takes seven to nine times as many acres of ground to furnish food for them if obtained from meat as it does if obtained directly from the soil. If grain is fed to cattle, and food is obtained from their flesh it would take about nine times as much grain to support a person as it would if he were fed on bread. If Britain should become vegetarian she could feed herself off her own land and have plenty of parkland and playground to spare. Denmark was compelled to do this during the war and while more than half her food supply before the war had to be imported, she found that she could, by going on to a vegetarian diet, feed herself and have abundance to supply others. During that time also she found that the health of her people greatly improved and that the amount of illness and the death rate were the lowest in her history.

3. *Sentimental or "humanitarian."*—It is true that there is a great deal of suffering and possibly cruelty occasioned to animals because of the use of their flesh as food. Probably this is no greater, however, than is avoided when their condition under man's protection is compared with hunger, cold, exposure, and fear experienced by them in the wild state. Greater care should be exercised in preparing animals for market and in their treatment in the abattoirs. Cruelty should be prevented in every way possible, but cruelty to animals cannot be urged as sufficient reason for discarding flesh as an article of food.

4. *Religious Reasons.*—All scientific and other arguments must be in abeyance when it comes to religion. Every person has a heaven-given right to govern himself according to his own belief as long as his practices do not interfere with others' rights. Every man may be a law unto himself as regards diet, but he has no right to bring pressure upon others in an endeavour to bring them to his views on diet from a religious standpoint any more than on any other grounds.

5. *Biblical Reasons.*—It would seem from the record in Genesis that man's original diet, in his sin—  
(Continued on page 30)

## As Others See It

### The Moral Law

The moral code of Moses, by far the most important and universally accepted, rests on the fundamental principles of theology and morality. How lofty, how impressive, how solemn this code! How it appeals at once to the consciousness of all minds in every age and nation, producing convictions that no sophistry can weaken, binding the conscience with irresistible and terrific bonds,—those immortal ten commandments, engraven on the two tables of stone, and preserved in the holy and innermost sanctuary of the Jews, yet reappearing in all their literature, accepted and reaffirmed by Christ, entering into the religious system of every nation that has received them, and forming the cardinal principles of all theological belief! . . .

All Christian nations have accepted these ten commandments, even Mohammedan nations, as appealing to the universal conscience,—not a mere Jewish code, but a primary law, susceptible of boundless obligation, never to be abrogated; a direct injunction of the Almighty to the end of time.—*John Lord*, in *Beacon Lights of History*, Vol. II, pp. 107-110

### Science Needs Humility

We were rather surprised to find these words as the title of a newspaper syndicate article by President Glenn Frank, of the University of Wisconsin. They called for a little courage on the part of a university president in these days and indeed, he himself admitted that they might be indiscreet, nevertheless he gave it as his opinion that twentieth century teachers of science were "at heart as dogmatic as thirteenth century teachers of theology."

But what is more remarkable, he quoted a declaration which he considered of "crucial importance," from Charles Richet, a distinguished French physiologist, to the effect that "the evolution of the sciences is nothing but a long tissue of superstitions," and more to the same purport.

These words of President Frank and Professor Richet are being corroborated today by many another voice of equal competency to speak, and they should quicken our testimony to the faith of the Bible and quiet our hearts in the possession of it.

The *Monthly* is not averse to science, far from it. We covet all the knowledge we can obtain concerning the universe of which we are a part, but when scientists themselves, like Richet, characterize as "crazy notions" the theories of the greatest of the

great in the past, it is not obscurantism but the opposite, that makes us skeptical of the theories of their successors in the present. It would appear that God is still destroying "the wisdom of the wise" and bringing to naught "the understanding of the prudent," while at the same time, by "the foolishness of preaching" He is saving "them that believe." (1 Cor. 1: 19-21).—*Moody Monthly*.

### My Substitute

There is a story told of a Frenchman who was drafted, during the Napoleonic wars, into the French army. He claimed that he was exempt from service, and when asked what was the ground of his exemption he said, "I'm dead. I was drafted before, and I procured a substitute, and my substitute went to battle and was killed; he died in my place, and hence I'm a dead man as far as conscription goes." The officer to whom he applied for relief from conscription would not listen. The man appealed to the emperor, and the emperor acknowledged the plea, saying, "Yes, judicially you are dead, and you can go to your home; you are perfectly free." He obtained that freedom because he claimed it through the work of another.

We can do the same thing; we can claim redemption from the power of sin through the work of Jesus Christ, who died to redeem us from sin. What is His name, and what does it imply? "Thou shalt call His name Jesus." Why? "Because He shall save His people from their sins"; as it was so well pointed out by one of the speakers a day or two ago, *not to save sinners merely but saints from their sins; and He will do it if we will only look to Him and trust Him and possess our possessions which we have in Him.*—F. E. Howitt, in *The Keswick Week*.

### Is Conscience a Safe Guide?

A man once asked me, "Is not conscience a safer guide than the Holy Spirit?" I just took out my watch and said, "Is not my watch better than the sun?" Suppose that I said to you, "I will tell you the hour by my watch, and you must always take the time from me." That is conscience. It is the sun that is to rule the time. Conscience is fallen and corrupt. If we had an unfallen conscience, like holy Adam, it would be as if my watch were always to agree with the sun. But now it is a most unsafe guide.

Sometimes we hear men say, "I do not see any harm in this practice; my conscience does not condemn it." It is not your conscience or your consciousness that is the rule of right and wrong; the law is the standard. By the law is the knowledge of sin.

*Sin is the transgression of the law (1 John 3:4), not of conscience.—Andrew A. Bonar.*

### THE COMING OF THE KING

(Continued from page 11)

We say we love the Lord, and we would like to spend eternity with Him and we really believe He is coming, but we hope it will not be in our day. We hope it will not be very soon. I believe when we actually love the Lord and understand what His coming will mean to us that we will long for His coming.

But of the hour we know not. We have the privilege of looking forward to His second coming as the men of old looked forward to His first advent. Just as every prophecy of His first advent was literally fulfilled so the prophecies of His second coming will meet with the same specific fulfillment. In our next article we will deal with some of these prophecies that reveal the manner and purpose of His coming.

(Continued next month)

### WHY I CHOOSE A NON-FLESH DIET

(Continued from page 28)

less state, was grains, fruits, nuts, and seeds of various kinds. After transgression he was commanded to eat coarser vegetables upon which animals were to subsist. Not for a millennium and a half was he permitted to use the flesh of animals as food. At that time it was said to him that by availing himself of the privilege of taking flesh-food as nourishment his life would be shortened. It is very noticeable that man's age from that date began to shorten.

Moses in the wilderness made a distinction between clean and unclean meats. This distinction is observed more or less to the present day. When, however, Jehovah tried to prepare a people for His particular service He denied them flesh-foods.

Daniel too, and his companions, when seeking the highest perfection physically, mentally, and spiritually, abstained from the use of flesh-food.

Another argument against the use of meat is the fact that animals, especially those kept under the regulations imposed by civilization, are very badly diseased. All flesh-food is teeming with ordinary bacteria and much of it with specific germs of disease, whereas an absolutely pure diet can be secured from grains, fruits, nuts, and vegetables.

Studied carefully and practised sensibly it is proved beyond a doubt by scientific experiments and from practical experience that a diet free from flesh-food is a safer, better, and more economical diet than one from animal sources.

## CURRENT COMMENT

At the equinoctial period just a year from the previous Florida hurricane a 100-mile gale swept Porto Rico and Florida. It is reported that 1000 lives were lost in Porto Rico and a large section of the island completely devastated. 1020 school houses were destroyed. In Florida 2,500 lives were lost and the property loss is estimated at \$100,000,000. Again we are reminded of the words of Jesus speaking of the days preceding His coming. "There shall be signs in the sun, moon, and stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear and for looking after those things that are coming on the earth." Luke 21:25.

—The largest passenger locomotive in the British Empire emerged from the Angus Shops of the Canadian Pacific Railway the other day—a triumph of Canadian design and engineering craftsmanship, a graceful mechanism nearly 100 feet long with a tractive effort of 60,800 pounds, equal to 3,685 horse power.

—The "school car" of the Canadian Pacific, co-operating with the Ontario Department of Education, is operating in the thinly populated region of Ontario lying to the west of Fort William and Port Arthur, while a companion school car is traversing northern Ontario in the neighbourhood of Cartier and Chapleau. Each car has a bright classroom with blackboard, desks, maps, globe and so forth, also snug living quarters for the teacher. The cars are especially constructed for their particular purpose.

—Following closely upon the signing by fifteen nations of the so-called Kellogg peace pact outlawing war, comes the publication by the American press of portions of a secret naval pact between England and France, which has brought a spirited protest by the government of the United States. There is keen criticism by the British press of the handling of the affair by the foreign office. The dove of peace is finding difficulty in securing a spot to rest its feet.

—What is believed to be the biggest and most powerful electric-light bulb ever constructed has just been tested at the Nela Park Laboratories of the General Electric Company in Cleveland, Ohio. The power consumed by this lamp is 50,000 watts—as much as is used in the lighting of fifty average homes. It is to be used in airport lighting.

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**NOT GOOD IF DETACHED**

(Continued from page 9)

creaked, the rails groaned. Above the commotion reechoed the shouts and laughter of human voices. The excitement at this particular station was of quite another type. How the people crowded in. Young folks, they were. The smiles, the wit, the merriment!! For the moment life was a party, life was mirth. Life seemed rosy and good. When the train started a little girl in the next seat whispered distinctly. "Oh look at the rice on the floor, mamma." I looked at my ticket—"Not good if detached."



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Join the triumph of the skies,  
With the angel host proclaim,  
'Christ is born in Bethlehem!'"*

