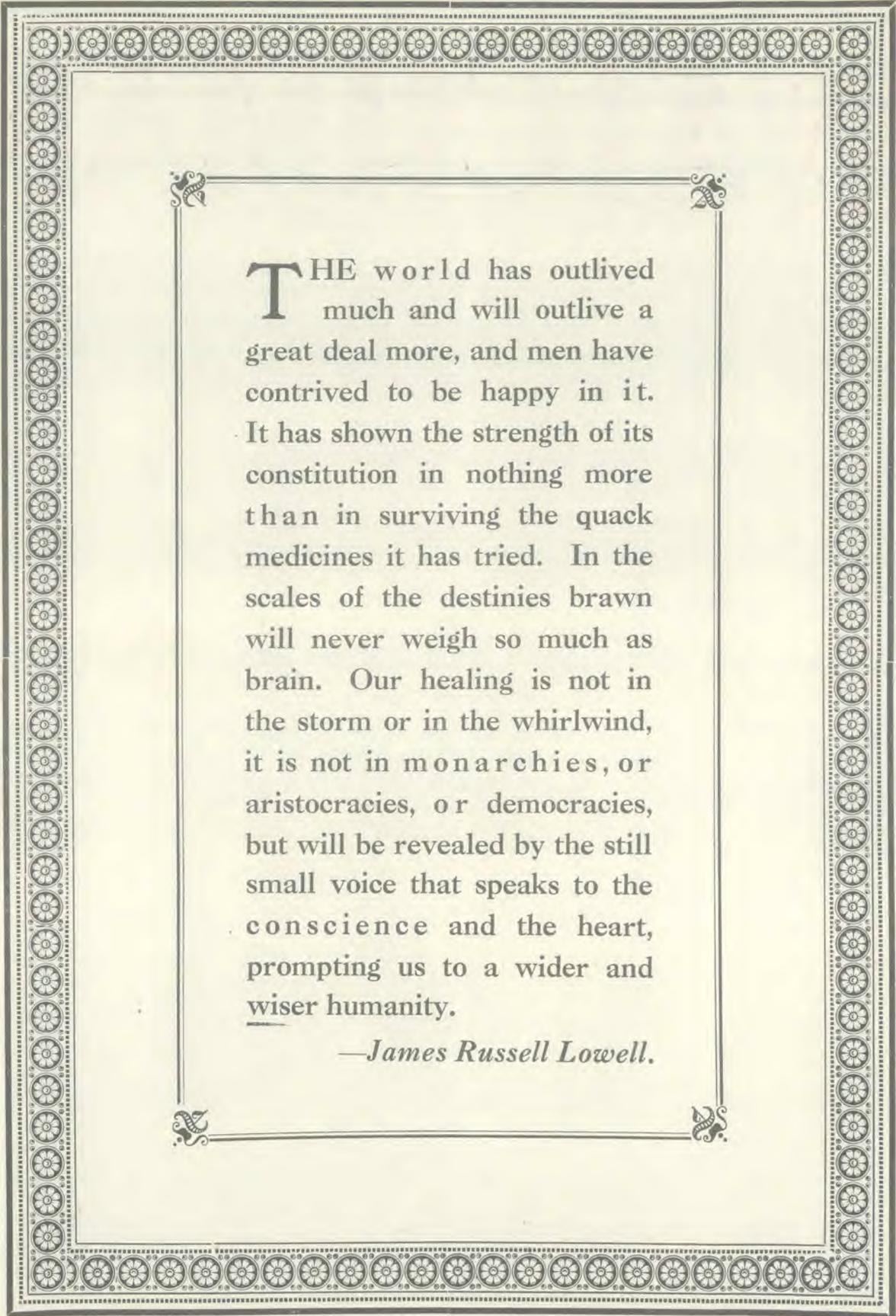


# The Canadian WATCHMAN



The gorgeous throne room of King Memptah, at Memphis, old Egypt.

**Why Did Egypt and Rome Fall ? --- See Pages 3 & 6**



**T**HE world has outlived  
much and will outlive a  
great deal more, and men have  
contrived to be happy in it.  
It has shown the strength of its  
constitution in nothing more  
than in surviving the quack  
medicines it has tried. In the  
scales of the destinies brawn  
will never weigh so much as  
brain. Our healing is not in  
the storm or in the whirlwind,  
it is not in monarchies, or  
aristocracies, or democracies,  
but will be revealed by the still  
small voice that speaks to the  
conscience and the heart,  
prompting us to a wider and  
wiser humanity.

—*James Russell Lowell.*

## EDITORIAL COMMENT

### Why Did Egypt and Rome Fall?

OUR front cover shows a photograph of a model in the museum of the University of Pennsylvania, of the throne room of King Memptah, the original of which was excavated by the museum's Egyptian expedition. It is hardly possible to look at the relics of old and forgotten civilizations in any large museum without wondering why disaster overtook the nations capable of such progress and culture.

Why, for instance, did Babylon, Egypt, Greece, and Rome, after attaining to world power, lose their influence and leadership, until they fell under attacks by barbarians who destroyed their cities and culture and wantonly wrecked luxurious appointments that they were incapable of appreciating or preserving? And why is it that China and India have records of past greatness and achievements so entirely out of harmony with the stagnation that has characterized them for many centuries? What is the poison that arrested progress in these ancient nations, and what are the lessons of history for our own time? Will history keep on repeating itself? Does civilization inevitably finally reach a stage where it destroys itself? Or is our European civilization built upon more enduring foundations than those of Babylon, Egypt, and Rome? These are questions worth careful study if perchance we may discover and avoid the germ of decay that caused their downfall and ruin.

Dean Inge of St. Paul's recently said: "Civilization is a fragile thing," and his rather pessimistic comments on the course of post-war tendencies, especially in Europe, have won for him the title of "the gloomy dean." But he is not the first or only man to reflect upon the possibility of our civilization's failing as others have failed in the past. The learned Lord Macaulay in one of his essays

speaks of the possibility of the time coming when a native of one of the South Sea Islands might sit on the broken arches of London bridge to sketch the ruins of St. Paul's.

One thing is too evident for controversy. The common people of the most civilized countries now enjoy more material conveniences and luxuries than were within the reach of the wealthy a century ago, and yet this is probably the most discontented generation that ever lived upon

the earth. And this worldwide unrest is producing an ever-increasing class of agitators for the destruction by violence, not only of our present forms of government, social customs, and economic foundations, but also of the recognized moral standards of right and wrong. It is at least worthy of note that if European civilization is not definitely based upon the Christian religion, it has developed during the Christian era and flourishes most where the gospel has prepared the way. Human selfishness, indulgence, and greed are at the bottom of all political, social and economic problems. Christianity is the only religion that changes or even professes to change human nature.

There can be no satisfactory morality that is not based on religion and there

can be no enduring civilization that is not based on moral character. Heathen philosophy is the underlying cause of the downfall of every lost civilization and the leaven of the gospel is the only thing that has given European civilization a vitality not possessed by its predecessors. Civilization will not destroy itself until the people turn away from the decalogue and the gospel. Our civilization will go down only after the gospel and the golden rule lose their hold upon the hearts of those who hold the reins of power. Democracy is helpful only as long as the people retain truth and virtue.

### Recessional

RUDYARD KIPLING

God of our fathers, known of old—  
Lord of our far-flung battle-line—  
Beneath whose awful hand we hold  
Dominion over palm and pine—  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget.

The tumult and the shouting dies—  
The captains and the kings depart—  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget.

Far called, our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre.  
Judge of the nations, spare us yet,  
Lest we forget—lest we forget.

If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe—  
Such boasting as the Gentiles use  
Or lesser breeds without the law—  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget.

For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding calls not Thee to guard—  
For frantic boast and foolish word,  
Thy mercy on Thy people, Lord. Amen.

## The First Hundred Years

GALUSHA COLE of Pasadena, California, has passed his 100th birthday and it is said that he looks and acts like a man of seventy. Another modern centenarian on his 102nd birthday said to his children and friends gathered at the birthday feast, "The first hundred years doesn't count." A North of Ireland farmer is reported to have reached the age of 125 years, but his days of labour have long since passed away.

It is written of Moses that at the age of 120 his eye was not dim nor his natural force abated, but comparatively few now retain possession of all their faculties in health to anywhere near the century mark. Uncle Joe Cannon of Illinois served over half a century in the United States Congress. At



Mrs. Clemington Corson, first mother to swim the English Channel, and her two babies for whom she said she performed the feat.

ninety he was asked by a reporter if he would again be a candidate. He replied with characteristic humour, "No, I am now looking for a job with a future."

Natural life is short when compared with the future eternal life into which the righteous will enter when they put on immortality at the second coming of Christ, yet it is during the first 100 years or less that everyone settles his eternal destiny. The apostle Paul said when nearing the end of his earthly pilgrimage: "I have fought a good fight, I

have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

Whether the first 100 years counts or not depends altogether on the use that is made of probationary time. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26. A life, whether long or short, that is spent entirely in selfish accumulation of this world's goods, does not count for much. "For a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. The good sense that helps to make a man a success in business ought to lead him to spend some time thinking of eternity instead of concentrating all his thought and energy upon that which pertains only to this short and uncertain life. Otherwise he will die without hope and the world will go on and not miss him when he is gone.

## Conquering the English Channel

SWIMMING the English Channel may not in itself be a very useful feat, but it is being done with increasing frequency and is a step in human efforts to conquer the forces of nature. The record of 1926, shows that three men and two women have succeeded in swimming from France to England. It is not the impossible thing that it was thought to be fifty years ago. Interest in future efforts to swim the channel may be confined mainly to the time taken in accomplishing it.

In the art of swimming, as in everything else, "increase of knowledge" is leading to greater human accomplishments through conservation of power and concentration of effort. One danger lies in the fact that success tends to make men self-confident, boastful, and forgetful of their dependence upon God. No man or nation has a monopoly of the qualities that make for great achievements. Among those who have so far succeeded in swimming the channel, including two women, are representatives of America, Germany, France, England, and Argentina. This world's prizes are mostly for the strong and healthy, but the greatest prize of all, "eternal life," is within the reach of the poorest and the weakest.

"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.

## The Royal Visit

THE announcement that Queen Marie of Roumania and her daughter the Princess Ileana would visit America this fall has caused widespread interest

and excitement. Royalty and display make a strong appeal to humanity even in democratic America.

There is another announcement of an impending royal visit that is being heralded to every nation, kindred, tongue and people, to earth's remotest bounds that is of much more importance than the visit of Queen Marie. Jesus is soon coming back to earth as King of kings. The signs have appeared in the heavens and upon the earth, where all who are looking may see them. He will be attended by a retinue of all the holy angels. "And there shall be signs in the sun, and in the moon, and in the 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 which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28. The coming is as real as the coming of the queen of Roumania and is as certain as the fact of His first coming and crucifixion; as sure as death



Queen Marie of Roumania and her daughter Princess Ileana, garbed in Roumanian national costumes, are shown in the garden of the royal palace at Bucharest. It is officially announced that when Queen Marie of Roumania visits the United States next month, she will bring with her Princess Ileana, her youngest and only unmarried daughter. Rumour has it that Queen Marie, who has already found kings for husbands for two of her daughters, seeks an "American money king" for Ileana's mate, and the fact that the young princess will be her mother's travelling companion here gives credence to the rumour.



Galusha Cole mowing the lawn of his Pasadena, California home on his 100th birthday.

and the judgment, says an inspired apostle.

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

### Beware of Time-Setters

"TAKE heed that no man deceive you," said Jesus in answer to His disciples' question: "Tell us, what shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 24-27.

The manner of the coming of the Messiah cannot be counterfeited. Signs clearly indicate that His coming is near and when He comes "every eye shall see Him." Rev. 1: 7. But time-setters are all certainly wrong, for He says: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36.

# When Rome Went Down

*Lessons for Today from the World's Last Universal Empire*

By ROBERT HARE

**I**NSPIRATION'S panorama of universal empires ended with the fall of Rome. Rome was the "great city," and the heart of the "Iron Monarchy" of the Caesars.

### *The Cause of Rome's Downfall*

But that great kingdom did not go down all at once. True, it was to be "broken without hand"—a prophecy that met its perfect fulfilment when Augustulus, its six-year-old emperor, took his pen and signed away the government that for eleven centuries had given laws to the world. Weakening forces had long been operating, and when at last Rome went down it was but the result of a decay that had already been at work for ages.

### *Pen-Pictures from Roman Writers*

Conditions in Roman life are vividly pictured by Virgil. When writing his "First Georgic," about 40 B.C., he said:

"Right and wrong are confounded; so many wars the world over, so many forms of wrong; no worthy honour is left to the plough; the husbandmen are

marched away and the fields grow dirty; the hook has its curve straightened into the sword-blade. In the East, Euphrates is stirring up war; in the West, Germany; nay, close neighbouring cities break their mutual league and draw the sword, and the war-god's unnatural fury rages over the whole world."

Later, in A.D. 70, Tacitus, the Roman historian, in his "Annals," supplies a picture no less graphic and dreadful:

"I am entering upon the history of a period rich in disasters, gloomy with wars, rent with seditions; nay, savage in its very hours of peace. Four emperors perished by the sword; there were three civil wars; there were more with foreigners—and some had both characters at once. . . . Rome was wasted by fires, its oldest temples burnt, the very Capitol set in flames by Roman hands. There was defilement of sacred rites; adulteries in high places; the sea crowded with exiles; island rocks drenched with murder."

Political life, as well as social and religious life, had become cankered by deception and selfishness. Speaking further of what he calls the "frenzy of



BELISARIUS ENTERING ROME

Rome," the same writer says:

"Nobility, wealth, the refusal of office, its acceptance — everything was a crime, and virtue the surest ruin. Nor were the rewards of informers less odious than their deeds: one found his spoils in a priesthood or a consulate; another in a provincial governorship; another behind the throne; and all was one delirium of hate and terror; slaves were bribed to betray their masters, freed men their patrons. He who had no foe was destroyed by his friend."

These pictures are dark indeed, but they picture conditions which must always lead to ruin. National life has no power that can withstand such conditions. And under them sooner or later national life must ripen for its harvest of death.

#### *Rome's History Being Repeated*

Here the question might be raised, Is there danger of reaching another empire-finality? With the same forces at work the same result must logically follow. Now, with but a few verbal changes, these pictures might be paraphrased in our morning papers.

All put in present-tense form they are descriptive of present-day conditions.

Right and wrong are again confounded, wealth is in the world's eye, bribery blinds judgment, adultery is seen in high places, the fields are dirty while the hook is straightened for the sword, the Euphrates is still stirring up war, and the war-god rages over the whole world.

Yonder Rome went down under these conditions, but now it is a world that must go down! The forces operating are the same, and the closing scenes will be painted in like colours. In Rome's closing days conscience held no office. It was ruled out of court. Personal life had no standard, and public life no restraint. It is even so now, for the great Christian world has set at naught the law of the Eternal.

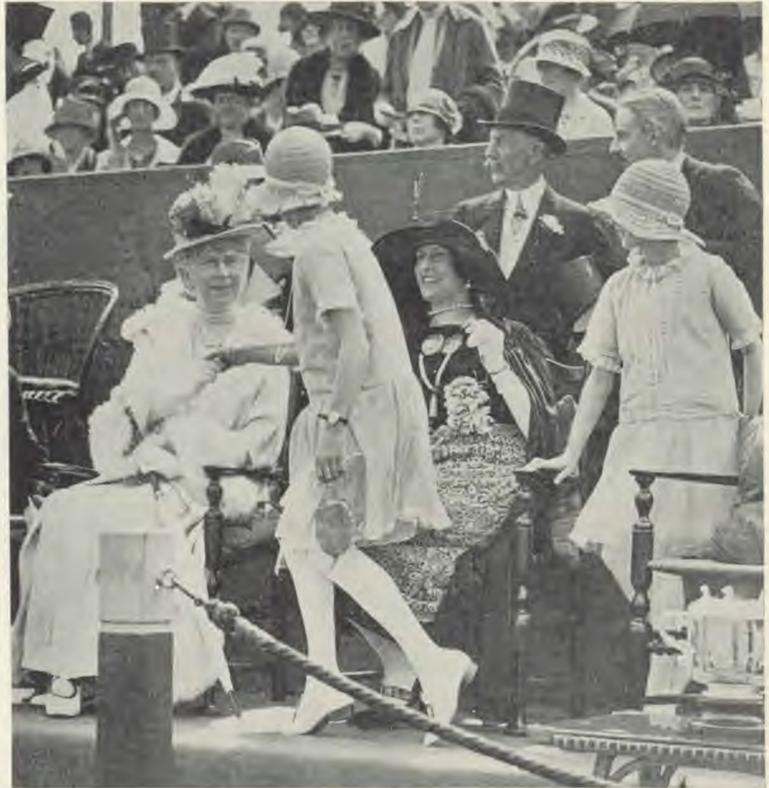
#### *Watchman, What of the Night?*

The following startling words are quoted from a very recent issue of one of America's great daily newspapers:

Unrest, overturnings, changes, uncertainties stalk darkly through many nations. Azrael broods over a world in travail.

Before crushed endeavours and broken ideals the League of Nations falters.

On four continents the dragon's teeth are sprouting sabers and bayonets. The hemispheres are



Queen Mary loves children. The photograph, taken at the polo game at Hurlingham, shows Her Majesty shaking hands with one of the twin daughters of Lady Snagg.

bathed in the red of a setting sun. Civilization halts and shudders in its onward march.

China is disrupted. North opposes south. A Manchurian war-lord sits before the gates of Peking.

The stagnant Orient stirs mutteringly against the encroachments of the advancing Occident.

Convulsions of nature thwart the building of the new Japan. Congested with man-power she frets inside confining walls.

Under the whips of denationalized anarchists, one-sixth of the earth's land surface falls into decadence and disuse. The dark cloud of Russia dims the sky line of many lands.

Earth's oldest city, Damascus, lies in ruins where overlords and underdogs have clashed. France turns from a Pyrrhic victory in Morocco to fresh conflict in Syria.—*Los Angeles Times, Aug. 8, 1926.*

Picturing the last days of a world the prophet writes: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isa. 59:14. Then he declares that the one who departs from evil "is accounted mad."

The doom of earth's last universal empire foreshadowed the doom of a world, and the shading of both historic pictures stands about equal today. But how are we to meet the crisis? Better be accounted mad than lose the kingdom to come!

# We Live in a Shell-Shocked World

*But Here Is the Promise of a Day When the Desert of Despair  
Will Blossom with the Rose of Hope Fulfilled*

By VARNER J. JOHNS

IN the most tragic hour of the long, dark night of sin, when the "sackcloth and ashes" of repentance are essential to its continued existence, the world has decked itself in the scarlet and purple of pleasure and inordinate vanity. In a delirium of lawlessness, pleasure, and greed, the inhabitants of the earth have all but forgotten their Maker. Indubitable proofs of a decaying civilization are found daily in the press. But there is little serious consideration given to the cause, the remedy, or the final outcome of this breakdown of the moral pillars upon which civilization stands. "There is little light" on the world's complex problems "save when dazzling flash on flash writes a great interrogation on the murky background."

## Gross Darkness

Finite man trembles as he contemplates the fearful and certain results of the cataclysm of crime, but his barriers of intangible theories are like playhouses of sand. The prophetic will-o'-the-wisp often flashes its alluring blaze over the bog of hopelessness. False prophets there are, with vain, illusory pictures of a rainbow-coloured future. But only an infinite God can paint the sunlight of hope upon the dark colours of a sin-cursed world.

The light of truth is found in the Word of God. That light is often hidden under the rubbish of false theology or the "bushel" of neglect, but the true light will continue to shine out amid the Stygian darkness, "until the day dawn and the day star arise in your hearts." The only ray of light on the dark picture of decay, demoralization and death is the glad tidings of the second coming of Jesus Christ.

The world needs Christ's coming. Such are the existing conditions that jurist and journalist, priest and premier unite in sounding an alarm. "It is horribly significant," says the *Literary Digest* of September 13, 1924, "that the United States Gov-

ernment has had to contract for the building of 3,000 specially designed, armoured cars for use in the mail service, and put one through a test of its serviceability under actual conditions, with men hired to pose as bandits." The *Digest* then quotes from the words of Judge Alfred J. Talley, of the Court of General Sessions in New York City, in recently inducting into office a new jurist: "You will find that . . . most of the desperate criminals are mere boys. You will be heartbroken at discovering that the vast majority of defendants are under nineteen or twenty years old. That is going to be your most distressing problem."



Among the interesting old pieces of artillery in Fort Anne is this mortar, a French piece of about the time of the final conquest of Acadia. It is of solid brass, platform and all, and weighs 900 pounds. The shield of France with its three fleur-de-lis stands out just above the vent, and near the muzzle is a loop formed by a dolphin, the heraldic device of the Crown Prince in Bourbon times.

"A recent investigator," the *Digest* quotes further from Judge Talley, "writes that if the victims of murders in the United States were buried in a single line, ten feet to a grave, their bodies would cover a trench some twenty miles in length, and if the ratio were preserved for a period of ten years the trench would extend two hundred miles. . . . It is of great significance that the upward trend in the American murder record is assuming such proportions that the principal life insurance companies are becoming concerned over it, just as they would be concerned over an epidemic of smallpox or typhoid fever."

## Crime Weariness

It is little wonder that the *Digest*, in quoting Judge Talley's indictment of modern civilization, speaks of "the crime-weary magistrate . . . witnessing the tragedies of lust and malice, of envy and passion. . . ." But there is One infinite in love and mercy Who also is "weary" of beholding the carnival of sin and iniquity. In olden times, "it repented" Him that He had created the world, when He saw that "every imagination of the thoughts of his [man's] heart was only evil continually." The antediluvian world perished because of its trans-

gression, and a new race was built up from "righteous" Noah. But even then an omniscient God, looking down through the centuries of the future, knew that the seed of sin must bring forth its frightful harvest of degradation. Sin must needs run its course. The tragedy must be played, even unto the last act. Mercy must hold out until the world, lightened with the glory of the Lord, has a saving knowledge of His truth.

### *As It Was in the Days of Noah*

The Lord Jesus clearly drew the parallel between the days just preceding His second coming and the antediluvian times: "As it was in the days of Noe, so shall it be also in the days of the Son of man." Who will dare say that the parallel has not been reached? The crime deluge is only a small part of the story. The divorce mill, grinding out its ever-increasing number of wrecked homes, the mad rush after the follies of pleasure, the insatiable thirst for gold quenched only with the moonshine of dishonest dealings, are all a part of the sordid picture. Even the secular magazine has drawn the sword against the breaking of family ties with its resultant breakdown of civilization itself.

For instance, there is the sober article in the *World's Work*, September, 1924. The writer, Rollin Lynde Hartt, quotes Judge Hull of Cleveland as saying, "There are times when I think it means that civilization itself is breaking down," and another investigator as declaring, "The home has been tobogganing for fifteen years." Then Mr. Hartt continues: "To a large extent, the rising generation has lost its respect for the church. To as large an extent, if not larger, it has ceased to value parental instruction."

### *Living in a Fool's Paradise*

The Modernist, with his pleasing platitudes on the development of the race, would have us believe that just over the horizon is the millennial dawn of righteousness, and that evolutionary development will carry the world into an Elysium of perpetual peace. But he lives in a fool's paradise who mistakes the false light of the evolutionist for the light of truth.

The fact is, the world has been shell-shocked by the enemy. Crazy with sin, the race is jazzing to the precipice. The curtain is about to fall upon the stage of world civilization. Already the Spirit of God is being withdrawn from the inhabitants of

a lawless world. The drop of the curtain marks the close of probation, and when the curtain falls it will cover a hideous picture of a world depraved, degraded, deformed by crime and corruption. This is the Bible description of things as they are.

But the dismal picture is somehow obscured as we view the dazzling hope of a world purged from iniquity and restored to its Edenic beauty. There is but one solution for the world's problems. "Even so, come, Lord Jesus," is the prayer of thousands who are weary of dwelling in a plague-infested atmosphere, weary of viewing the haggard picture of crime and violence, weary of travelling in the endless funeral train.

"In the last days," said the apostle. Some day there will be a time known as "the last days." The world cannot roll along forever in its sin-cursed, dying condition.

There must come an end to sin, an end to death—sometime. An extensive list of Bible prophets, thousands of years ago, gave a panoramic view of conditions that would prevail in the world during that period known as "the time of the end" or "the last days." The train of history has rolled along in its course and things have happened just as the Bible prophecies have declared they would happen.

### *Hope Lightens the Darkness*

We are living in the days spoken of by the prophet of old as "the last days." We may believe the Bible prophecy; we may scoff, as did the antediluvians while Noah was preaching his message of impending destruction by the flood of God's wrath; or we may seek to ignore the Bible testimony altogether, by declaring that the world's perplexity is but the "aftermath" of the war. But whatever our attitude to prophecy may be, still we are living in "the last days." Soon the Lord Jesus will come in the glory of heaven.

The world needs Christ's coming. The dark fog may settle down over the earth, enveloping it with impenetrable darkness. But the sunlight of truth must pierce the dense folds and lighten the darkest corner of the world. Yes, the sunlight rays have even now reached the darkest strongholds of heathenism. Soon Jesus will come. Then there will be another kind of "aftermath." Sin and sinners will be no more. But after a thousand years of chaos, when the righteous are in heaven, and the earth, void, broken down, uninhabited, is the dreary prison of the evil one, who sowed the

(Continued on page 30)

### *When Sin Is Gone*

There is beauty in the morning blush  
Caressing vale and hills,  
'Mong the willow and the stately rush  
That listen to the rills,  
In the feathered songsters warbling forth  
From choir lofts in the tree,  
In the flowers bearing perfume rare  
To nature's harmony.

O, the world is wondrous beautiful  
And fair, on every hand,  
In a marvelous variety,  
For joy throughout the land;  
And I wonder what our earth can be  
When the scourge of sin is o'er,  
What blissful sounds of ecstasy  
That vibrate heaven's shore.

Paint the beauty words depict as rare  
In books of earthly lore,  
Dream of wondrous music passing sweet  
All voices heard before,  
Yet no artist ever visioned scenes  
That wait for you and me  
When amid angelic heavenly hosts  
We join God's symphony.

—Worthie Harris Holden.

# Interesting Facts About Damascus

By C. P. BOLLMAN

**R**EADJUSTMENTS taking place among the Mohammedan peoples of the Near East, serve to keep alive interest in all matters pertaining to the followers of the Arabian prophet. These peoples are made up very largely of Arabians and Turks. Mohammed himself was an Arabian. For many years Turks have been more in the public eye than any other part of the following of Moslemism, but Mohammed's first disciples were Arabs, and today the number of Arabians who adhere to his doctrines must nearly or quite equal the Turkish Mohammedans.

Three centuries before Christ, or nearly eight hundred years before Mohammedanism, certain of the descendants of Ishmael had their capital city, Sabae, on a great dam, built according to tradition by the Queen of Sheba, the same who came to Jerusalem to hear the wisdom of Solomon.

## *An Ancient Capital*

This great dam was destroyed and as a result the people living in the region irrigated from it were scattered. Eight large tribes migrated and settled elsewhere, some in Syria, some in other parts of Arabia. One of these tribes, Ghassan by name, founded a kingdom with three capitals, one of which was Damascus, the chief city of Syria. The two other cities which served as capitals as occasion seemed to require were Bozrah and Palmyra.

These people never came fully under Roman rule, which fact throws light upon two scriptures; namely, Acts 9: 1, 2; and 2 Cor. 11:32.

## *Not Under Roman Rule*

The first of these texts tells us that Saul went to Damascus armed with letters from the chief priests at Jerusalem, authorizing him to bring bound to the latter city any Christians he might find there. These letters would have been of no avail to Saul had Damascus been under Roman rule. But as we learn from 2 Cor. 11: 32, Damascus had at this time its own king, one Hareth, or as it is in the New Testament, Aretas, a descendant of Ishmael, one with whom a letter from the Jewish high priest would have had great influence.

This in turn explains why Saul after his conversion went into Arabia, where he remained three years. (See Gal. 1: 1-7.) As remarked by William Hannah Thomson, in his "Life and Times of the Patriarchs," "If one wishes to escape from one Arab his best course is to go to another Arab." The Romans might have given Paul up to Aretas upon demand, but not to another Arab ruler. The Arab laws of hospitality and of refuge would have forbidden that.

The Arabs of Syria, Arabia, and northern Africa,

inhabiting as they did arid regions, where cities, especially, were dependent upon irrigation, while holding more or less friendly relations with the Romans were never wholly subject to them. Their total subjugation was not considered essential to Roman world-dominance, and owing to the nature of the countries they inhabited and their manner of life their conquest would have been exceedingly difficult. They were not considered a menace to any of the great world empires, and so they were not disturbed. Later when under the fanatical spirit of a war-inspiring religion they poured forth from their deserts like great clouds of locusts, the world was taken by surprise.

## *The Religion of the Sword*

But it was not until after the Hegira or flight of Mahomet, which occurred A.D. 622, that either Arabs or Turks attracted much attention. Soon after the flight of Mahomet, his teaching became preëminently the religion of the sword, and eventually we find its forces, made up principally of Ottoman Turks, at the gates of Vienna, from which they were turned back in defeat on October 14, 1529. Had that capital fallen to Suleiman, Moslems might have ruled western Europe as for a time they ruled Spain, and the history of Europe or even of the world might have been very different from what it has been.

The Bible describes the earlier activities of the Saracen or nomad Arab hordes in Rev. 9: 1-11 under the figure of a great swarm of locusts having the faces of men, etc. The later activities of the Moslems are described in verses 13-19.

## *None Shall Help Him*

Dan. 11:45 tells of the last move of militant Mohammedanism. Pressed by his foes in the West, the Caliph abandoning Constantinople will eventually "plant the tabernacle of his palace between the seas in the glorious holy mountain," but even this movement will not save him or his system, for it is written: "He shall come to his end, and none shall help him." And then it is that "Michael shall stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. This is the "blessed hope" of all ages.

# Another Fine-Spun Theory Exploded

*1925 Passed but the Patriarchs Sleep On*

By S. A. RUSKJER

IT will not be necessary for any one to consider your statements as a guess," wrote Mr. G. C. Driscoll from Santa Monica, California, May 17, 1920, to John F. Rutherford, of Brooklyn, New York, concerning the book, "Millions Now Living Will Never Die."

This little book was written by Mr. Rutherford, as the head of the International Bible Students' Association. Mr. Driscoll is the writer who had charge of syndicating Pastor Russell's sermons in thousands of newspapers in many lands. Writing to Mr. Rutherford concerning the book mentioned above, which had then just been written, Mr. Driscoll adds: "I was naturally anxious to know how you would treat the prophecies so often referred to in Pastor Russell's sermons . . . For one, I am glad that you gathered such an array of evidence to substantiate your claims and to show the people as a basis for a worth-while hope, how they may live forever."

The above statement appears as a part of the preface to the book, "Millions Now Living Will Never Die." The sermon, "Millions Now Living Will Never Die," has perhaps been preached in more countries to more people, than any other sermon recently produced. And yet it contains some of the most outstanding errors ever presented to the public in the name of religion. Keeping in mind that the book was written by the man who was the head of the International Bible Students' Association, one has a right to conclude that the statements contained in the book must represent authentic utterances of that organization.

On pages 87, 88, 89, and 90 of the book referred to, which has had a very large circulation during the past four or five years, we read the following: "An understanding of the jubilee system which Jehovah inaugurated with Israel throws a great light upon the immediate future events. The Scriptures clearly show that Israel, while God dealt with them for more than eighteen centuries, was

a typical people. Their law was typical, foreshadowing greater and better things to come. The Lord commanded Moses to institute the Sabbath system the year that Israel entered the land of Canaan, which was 1575 years before A.D. 1 (Lev. 25:1-12), and that every fiftieth year should be unto them a year of jubilee. This was done on the tenth day of the seventh month, the day of atonement. 'And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.' Other scriptures show that there were to be seventy jubilees kept. (Jer. 25:11; 2 Chron. 36:17-21). A simple calculation of these jubilees brings us to this important fact: 70 jubilees of 50 years each would be a total of 3,500 years. That period of time beginning 1575 years before A.D. 1, of necessity would end in the fall of the year 1925, at which time the type ends and the great anti-type must begin. What, then, should we expect to take place? In the type there must be a full restoration; therefore the great anti-type must mark the be-



Chautauqua summer school, organized by Dr. E. A. Marty, Toronto school inspector, for the study of Canadian literature. The photograph of speakers and students was taken at the Muskoka Assembly, July, 1926.

ginning of restoration of all things. The chief thing to be restored is the human race to life; and since other scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob and other faithful ones of old, and that these will have the first favour, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth. . . . As we have heretofore stated, the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized. The apostle Paul in the 11th chapter of Hebrews names a long list of faithful men who died before the crucifixion of the Lord and before the beginning of the selection of the church. These can never be a part of the heavenly class; they had no heavenly hopes; but God has in store something good for them. They are to be resurrected as perfect men and constitute the princes or rulers in the earth, according to his promise. (Ps. 45:16; Isa. 32:1; Matt. 8:11). Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob and the faithful prophets of old, particularly those named by the apostle in Hebrews chapter 11, to the condition of human perfection."

The writer has quoted at length from the book referred to, so as to place the matter before WATCHMAN readers in a very fair way without leaving any room for the charge of misrepresenting the contents of the book. We are therefore told as definitely as it is possible for plain language to tell it that before the year 1925 should draw to a close, we should see Abraham, Isaac, Jacob and the faithful of old, especially those mentioned in Hebrews 11, raised from the dead, brought to the condition of human perfection, as *visible*, legal representatives of the new order of things. As every intelligent man and woman knows that Abraham, Isaac and Jacob were not raised from the dead during 1925, and did not become the visible, legal

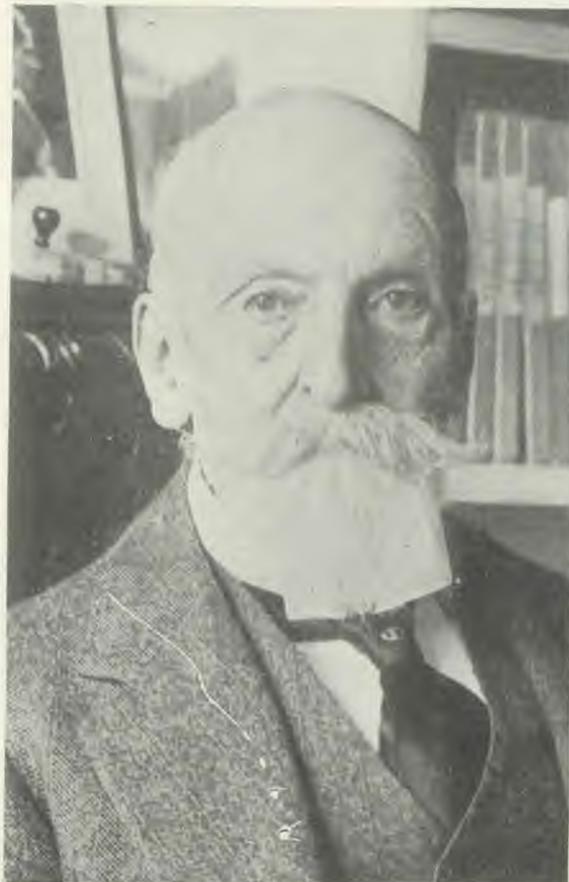
representatives of the new order of things on earth, we have it demonstrated before our eyes once more how that fine-spun theories that are not based on the Word of God, but on a perversion of its teachings, fall among the exploded theories which have been built up by human wisdom, and demonstrated to be cunningly devised fables by the clock of time. Let the reader bear in mind that the book containing all this error was introduced to the public in 1920 with the statement, "It will not be necessary for any one to consider your statements as a guess."

### *Prove All Things; Hold Fast That Which Is Good*

This false doctrine may have looked attractive to the men and women unacquainted with God's Word when it was produced back in 1920. Doubtless, thousands were deceived by so alluring a will-o'-the-wisp. However, no child of God acquainted with the Word of God would permit his faith in the Scriptures to be dimmed by the demonstrated error of such vain philosophizing and wild speculation. Now that 1925 has come and gone, and Abraham, Isaac and Jacob are still slumbering in the dust, the only consistent course open before the disciples of

Pastor Russell is to repudiate Rutherford and Driscoll as spokesmen and either deny their published statements on this matter, or else come right out before the public acknowledging that their teaching on this point is a travesty on the Word of God.

We are living in the time of the end in which many cunningly devised fables will be taught and espoused by thousands of the members of the human race. It behooves the pilgrims journeying to the heavenly Canaan to keep their eyes fixed upon the chart and compass delivered to them by God and turn a deaf ear to vain philosophical schemes. As we see glaring predictions made, and see those same predictions disproved by the onward march of time, it enhances the value of the Bible, which alone is able to safeguard us against the confusion of conflicting voices and give us hope for the future.



During the General Strike in Great Britain, the Earl of Meath acted as a special constable. When being sworn in at Chertsey, he was asked his age and replied in a firm voice, "Eighty-five, sir."

# Thy Dead Men Shall Live

By G. B. THOMPSON

ONE of the greatest errors of the present time is based on the belief that the dead are conscious. It is not an uncommon thing for some minister of righteousness to strengthen this error by saying at a funeral something like this:

"This person is not dead, but has fallen asleep. She is not dead, but knows more now than she ever did before."

Many seem to believe this error. They mourn for the dead, but at the same time pretend they are alive, that they are still conscious and able to know all that is going on. How ridiculous this seems when one stops to think seriously of it. Dead, and we mourn for them and yet somehow we have an idea that they are still living and know fully all that is going on.

The plainest passages of the Holy Bible are read and overlooked. Let us read a few statements of the Book of God:

"For that which befall-eth the sons of men befall-eth beasts; even one thing befall-eth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3: 19, 20.

"For the living know that they shall die: but the dead know not any thing, 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 for ever in any thing that is done under the sun." Eccl. 9: 5, 6.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

"He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. So man lieth down, and riseth not: till the heavens be

no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Job 14: 2, 12, 13, 14.

"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."

John 5: 28, 29.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54.

If the dead are still conscious, how can they have a resurrection? This great theological error comes through a belief that the dead are conscious and there is no death in reality. The great error that is everywhere prevalent is that man in death is not really dead but alive and knows more than he ever

knew before. This does away with the resurrection and makes it unnecessary. It is evident that the theory that the dead are now conscious is a heathen notion and entirely unscriptural. How much more comforting it is to know that our departed loved ones rest until the resurrection, instead of having to feel that they still share the anxiety and pain of our struggles and sufferings, without being able to shield us or bring relief.



The Anti-American War Debt pact parade passing through the Arc de Triomphe and saluting the grave of the Unknown Soldier. Some 20,000 French World War veterans, mutilated and otherwise, took part in the parade in Paris as a protest against the American war debt terms. Their demonstration was silent and orderly.

# The Parable of the Rich Man and Lazarus

By E. HILLIARD

**T**HIS parable, recorded in Luke 16, is often cited to prove that at death the soul of the righteous wings its way to glory and the soul of the sinner passes into perdition. But according to Christ's teachings the righteous do not receive their reward at death, but at the resurrection of the just, and the wicked at the resurrection of the unjust. He instructed the rich to share their super-abundance with the helpless, crippled poor. Listen to His gracious words, which are too little heeded today: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be

In this parable the Saviour seemed to pass over the intervening time between death and the day of rewards. He was addressing the covetous, egotistical Pharisees who were trying to serve both God and mammon. (See Luke 16:13-15.) These proud Pharisees believed that the rich were God's special favourites and the poor were suffering His displeasure. To correct this erroneous idea and to show the final result of the terrible sin of covetousness, He set forth the rich man as a representative of the haughty, penurious rich class, and Lazarus as a representative of the poor of this world who are rich in faith and heirs of the kingdom. The rich man lacked nothing that wealth could procure that would add to his happiness. Clothed in purple and linen, he fared sumptuously every day. He passed in and out of his gate from and to his comfortable mansion without a thought of the suffering poor, and how he could best employ his means in meeting their urgent needs.

One day as he was passing through his gateway, his attention was attracted to a poor beggar lying beside his pathway. The helpless, hungry stranger desired only a few crumbs from the rich man's table to satisfy his intense craving for food; but it was haughtily denied him, and his cry was unheeded. The poor beggar famishing for bread sank down in the stupor of death, while the dogs slyly crept up and licked his sores.

At last death answered the piteous call for relief. He was buried in the potter's field. No weeping wife, mother, sister, brother, or friend was there to pay the last tribute of respect to the departed dead. No priest poured forth words of eulogy over the lifeless form. Silently, unknown and unwept, he was laid away to rest until the resurrection of the just.

Time passes. The rich man dies: the funeral is held in the largest church in the city. A large concourse of people assemble to pay honour to the wealthy dead. The most influential speaker is secured. In eloquent strains he magnifies the deeds of the deceased. He comforts the hearts of the



Popular rustic cabins of Jasper Park Lodge.

blessed; for they cannot recompense thee: for thou shalt be *recompensed* at the resurrection of the just." Luke 14:13,14.

None are rewarded at death. The Bible plainly declares, "The soul that sinneth it shall die" (Eze. 18:4, 20); and Paul adds, "All have sinned, and come short of the glory of God." Rom. 3:23.

Inasmuch as all souls have sinned, we justly conclude that all souls die, and await their reward at the resurrection. This being the case, there can be no measurement of time in the tomb. A thousand years would be to the unconscious sleeper as a second of time.

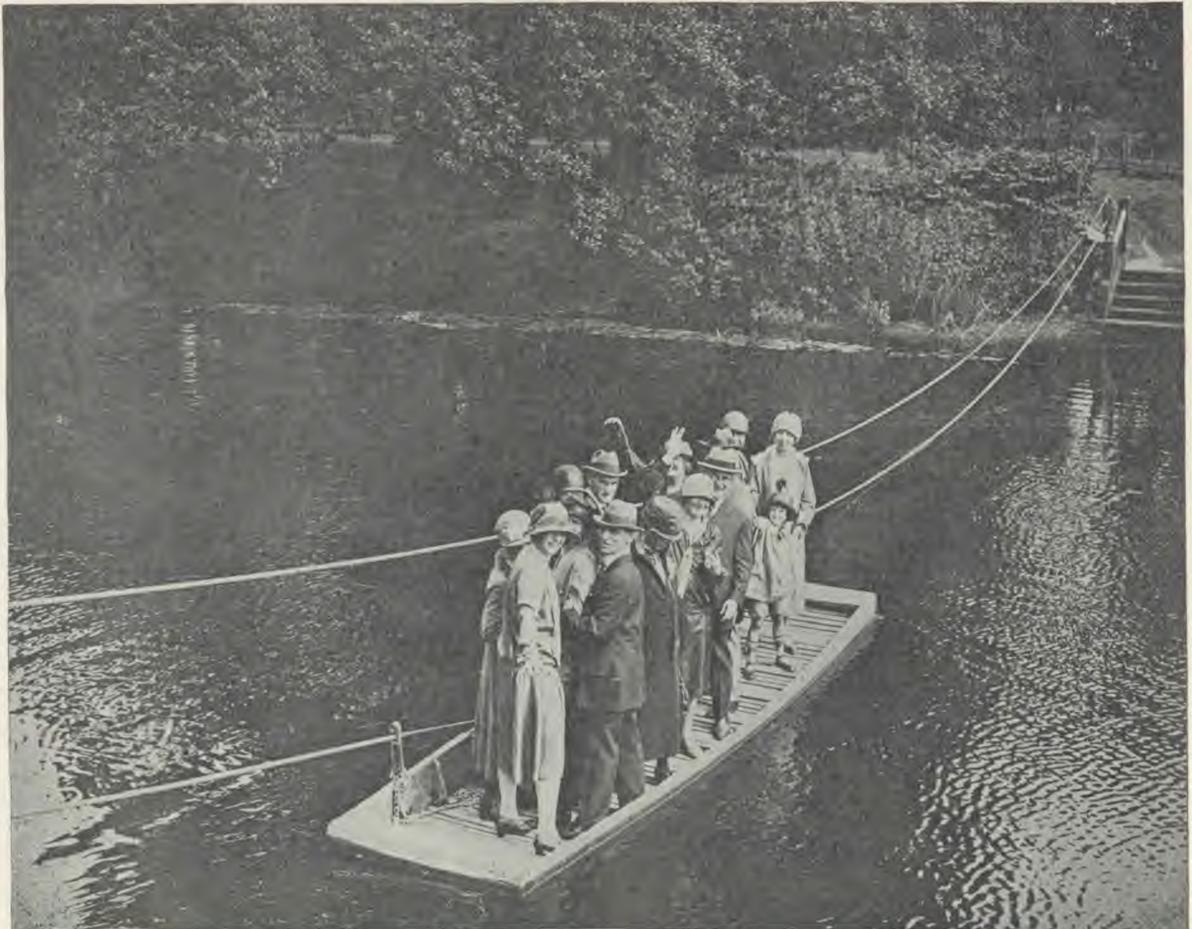
aristocratic mourners by assuring them that he who lies before them was as highly esteemed by heaven as by the people of the earth.

The service closes, and the long procession slowly wends its way to the silent village of the dead. Amid sobs, the remains of the rich man are lowered to their dusty bed. The highly honoured rich and despised poor are both sleeping in death. One is resting in the central part of a beautiful cemetery, with a costly monument of marble reared to his memory; the other in a nameless grave in the potter's field.

After Christ had set forth these two characters until they were inactive in death, he passed over their unconscious state, and again presented them as representatives of the two classes that will appear at the great tribunal of God in the final judgment day. The scene has changed. The hungry beggar has become rich. He sits down at the marriage supper of the Lamb, while Christ, the King of the universe, comes forth to wait upon him. (See Luke 12:37.) The rich man becomes a beggar. He calls for the very man whom he refused a few crumbs at the gate of his mansion: "Send Lazarus,

that he may dip the tip of his finger in water, and cool my tongue." But the answer with justice comes back to the petitioner: "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." And so it will be when the whole world is summoned to appear at the great day of judgment. Many will be forced to look back and remember that they chose their good things in this life. Then the haughty rich will become beggars, while the poor who have borne reproach for Christ's sake, will, like Lazarus, become eternally rich.

What a lesson of sacrifice this parable sets forth to the rich! They can make good use of their possessions if they will, in alleviating the distress of the poor and needy, and thereby secure a heavenly treasure that will be forever a barrier against the inroads of poverty. If the love of Christ dwelt more fully in the hearts of the wealthy, there would not be so much suffering in our world, and the cause of truth would not lack so much for means to be used in the proclamation of the gospel of Christ.



The party of Canadian teachers who have been touring Great Britain as the guests of Lord Beaverbrook, visited Warwick Castle in July, and crossed the Avon River on the old-fashioned ferry there.



Corner Jasper Avenue and 1st Street, Edmonton, Alberta, just 21 years ago.



The modern prairie home homestead in all the older



A We



Solomon Morash at his work bench. A veteran boat-bulder of Lunenburg, Nova Scotia, who amuses himself with creating beautiful objects of craftsmanship. A chair made by him from 5,000 separate pieces of wood was shown at the Canadian National Exhibition.



A Holstein dairy herd on the Canadian Prairies, which is one of the company's West



ch has replaced the original  
ions of the prairie provinces.



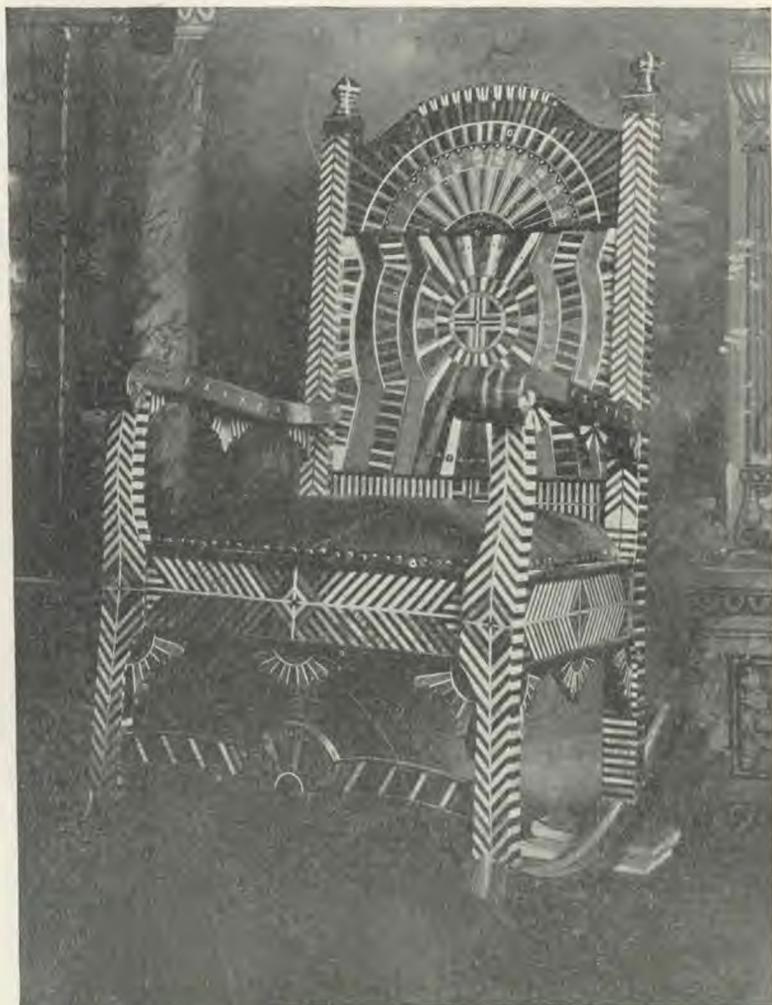
ern grainfield.



the Pacific Railway Farm at Strathmore, Alberta,  
ern supply stations.



Edmonton's business district as it appears today. (A partial view.)



This unique inlaid rocking-chair of 5,000 pieces of wood, embracing fifty varieties of timber, built by Solomon Morash, was shown at the Canadian National Exhibition. Not a drop of stain was used, and the effect is wonderfully decorative.

# The Supernatural Origin and Character of Christianity

**C**HRISTIANITY exists. It is the religion of the Christian church whose history can be traced backward to the age of the first Roman emperors, the period which immediately preceded the fall of Jerusalem. In studying that history we can ascend with certainty from the modern church to the church of the Reformation, and from thence to the church of the Middle Ages; to the martyr church of the second and third centuries, and to the church of apostolic times. The literature and monuments of each of these historic stages largely remain to the present day; the writings of the reformers, the schoolmen, and the fathers, are in our hands; while those of Jewish and heathen historians complete the evidence. . . .

## *Testimony of the Four Undisputed Epistles of Paul*

When we ascend from these to the earliest Christian documents, we find that *four of the epistles of Paul, those addressed to the Romans, the Corinthians, and the Galatians, are admitted by even the most sceptical to be genuine letters of that apostle, written several years before the fall of Jerusalem, which took place in A.D. 70.* These letters are so crowded with local references to current events of the period in question, and so deal with the actual personalities of the time, that it is impossible to attribute to them a later date than the brief interval which lay between the crucifixion of Christ and the destruction of Jerusalem by the Roman arms.

On examining these four unquestioned letters of the apostle Paul, we find that they contain multiplied references to the origin of the Christian religion, and the life of its Founder. In these letters Paul claims to have seen Christ Himself after His resurrection from the dead, and to have received His apostleship directly from Him. He declares that the larger part of five hundred persons who had seen Christ after His resurrection were alive at the time when he wrote; that he had seen and conversed with apostles who were the intimate companions and followers of Christ when

He was on earth; he tells us that Christ was "a minister of the circumcision for the truth of God to confirm the promises made to the fathers, and that the Gentiles might glorify God for His mercy"; that coming in "the fulness of times", He was "of the seed of David after the flesh"; that He was "made of a woman, made under the law, that we might receive the adoption of sons"; that having been "rich yet for our sakes He became poor, that we



Jesus tells His disciples of the destruction of the temple and of His second coming and the end of the world.

through His poverty might become rich"; that He was meek and gentle in character, and a pattern of goodness, not pleasing Himself, but bearing patiently the reproaches of ignorant and wicked men; that in the night of His betrayal He instituted the sacrament of the Lord's Supper to commemorate His death, and show forth the unity of His disciples until His second advent; that betrayed into the hands of sinners He suffered a shameful and agonizing death on the cross; that He was buried, and rose again from the dead on the third day; that He was seen after His resurrection by Peter, then of the twelve, of James, and of all the apostles, and last of all by himself, a man not worthy to be called an apostle because he had persecuted and wasted the church of God; and that since his conversion and call to be an apostle he had fully preached the gospel of Christ "from Jerusalem round about unto Illyricum", and purposed to carry his message to Rome, and even to Spain on the confines of the Atlantic; and that God had sealed His testimony with the abundant gifts of His Spirit, and the most blessed demonstrations of the saving and transforming power of the gospel which he preached.

Paul tells us further that baptism was administered to those who believed in Christ, setting forth their union with Him in His death and resurrection, as dead through Him to sin, and raised up in Him to newness of life; and finally he associates with "the love of God," and "the fellowship of the Spirit," "the grace of our Lord Jesus Christ," in a benediction expressing the fulness of spiritual blessing bestowed on the Christian church.

*The agreement in their account of the supernatural origin of Christianity of the four unquestioned epistles of Paul with the four Gospels and the Acts of the Apostles.*

Let us briefly review the facts.

Paul tells us in these epistles that he received his apostleship directly from Christ; and the book of Acts agrees markedly with this, giving us no fewer than three narratives of the events which took place at the call of the apostle by the vision of the glorified Redeemer. Paul states that the larger part of five hundred persons who had seen Christ after His resurrection were alive when he wrote, and the Gospels tell us that the disciples of Christ went by appointment into Galilee after His resurrection, and assembled on a mountain where they beheld and worshipped Him. Paul declares that he had conversed with apostles who were the intimate companions and followers of Christ when He was on earth, and the book of Acts tells us that Barnabas took Paul after his conversion and brought him to the apostles, and "declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus", and that "he was with them coming in and going out at Jerusalem". It also describes a subsequent reception of Paul and Barnabas by the apostles and first Christian council held in that city. . . .

Paul tells us in Galatians and Romans that Christ came into the world "in the fulness of times," and that He was made "of the seed of David after the flesh"; and "born of a woman" by His birth of Jewish descent, was "made under the law" delivered by Moses to Israel. The Gospels tell us that Christ was born during the reign of Augustus Caesar, the first Roman emperor, and therefore at the opening of the period when the greatest empire of the world reached the zenith of its world-wide dominion; they trace the genealogy of Christ to David, and present us with a detailed narrative of the birth of Christ at Bethlehem as the child of the virgin mother, Mary of Nazareth, and of His circumcision on the eighth day after His birth according to the Jewish law, under which His birth had placed Him. Paul declares that the object of Christ's subjection to the Jewish law was to redeem men from that position, "that we might receive the adoption of sons"; and the Gospels describe His redeeming work, and tell us that "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." . . .

The fact that Christ instituted in the night of His betrayal the commemorative sacrament of the Lord's Supper, giving to His disciples the broken bread and poured-out wine, with words explanatory of their meaning, as showing forth His death as the atoning sacrifice of the new covenant, a feast to be ever kept in remembrance of Him, is declared by the apostle Paul in his epistle to the Corinthians; and the Gospels give a detailed account of the institution of this sacred ordinance by our Lord in the night of His betrayal, at the passover which He kept with His disciples; and record His words on that occasion as to the atoning character of His death, and the command, "this do in remembrance of Me."

Paul dwells much on the shameful and agonizing death of our Lord on the cross, glorying more in that cross than in all beside; while the Gospels devote more space to the narrative of our Lord's passion than to any other event or group of events in His history, and make His death on the cross, and the things which led to it, and those which followed it, their chief and central theme. That the body of our Lord was buried in a grave, and that He rose from the dead on the third day, are facts associated by Paul with His death for our sins, as containing the very essence of the gospel which he preached, which the Corinthians received, and by which they were saved; and the burial of Christ, and His resurrection on the third day following that of His death, are set forth in the Gospels with all the attendant circumstances, the taking down from the cross, the rock-hewn tomb, the wrapping of the lifeless body in pure linen with precious spices, the sealing of the stone which closed the sepulchre, the setting of the watch, and then the triumphant resurrection on the third following day, with its visions

of angels, and revelations of the risen Christ to His disciples.

Paul tells us that Christ, after His resurrection, was "seen of Peter," and in the Gospels we read, "the Lord is risen indeed, and hath appeared unto Peter"; Paul says He was afterwards "seen of the twelve"; and in the Gospels we read the account of His appearance to the assembled apostles on the evening of the day of His resurrection. Paul speaks of His subsequent appearance to James, and then to all the apostles, and last of all to himself as to one born out of due time. In the Gospels we find James associated with Peter and John as specially favoured with divine revelations, and that these disciples were included among those who more than once beheld and conversed with the risen Redeemer; while the conversion of Paul by a vision of Christ in His resurrection glory is the great event set forth in the Acts of the Apostles as leading to the world-wide ministry of the apostle to the Gentiles.

The journeys and labours of Paul, to which he refers in his epistle to the Romans, are described in the Acts of the Apostles; and his visit to Rome, in fulfilment of the intention he expressed in his epistle to the Romans, is narrated. Writing to the Corinthians, Paul says, "by one Spirit ye were all baptized into one body"; and in the Gospels this baptism of the Spirit is emphatically foretold by our Lord, while in the Acts the pentecostal outpouring of the spirit with the resulting unity of believers forms a prominent feature of the narrative. The baptism of those who believed in Christ is referred to by Paul both in Romans and Corinthians, while the Lord's command to baptize those who became His disciples is found at the conclusion of the Gospels, and the administration of the ordinance repeatedly recorded in the Acts.

Were the comparison extended still further, it would be found that the Christ and the Christianity of Paul's four unquestioned epistles are in all their leading features the Christ and the Christianity of the Gospels and the Acts; the morality is the same, the Christian experience the same, the sufferings and conflicts are the same, the opposition of the Jews and Gentiles the same, and the divine interpositions securing the triumph of the gospel are the same. Along with this agreement, the Gospels and Acts present a continuous history of the

life of Christ and the founding of the Christian church, filling up the narrative by incidents and discourses harmonious with those in which their record so strikingly agrees with that in the Pauline epistles.—"On This Rock," by H. Grattan Guinness, D.D., F.R.A.S., F.R.G.S., pp. 46-54. (Fleming H. Revell Company, New York.)

"In all departments of life the lesson of self-dependence should be learned and practised. We must always receive help from others. We cannot live independently. Thousands of people are continually doing things for us, and we cannot get away from the necessity of brotherly help. But there are burdens which we should be ashamed to have others carry for us. We should train ourselves to self-reliance. All true development, whether of body, mind, or spirit, must come through exertion. Only by work can we grow. Every one should do something for the world, to make it happier and more beautiful, should add in some way to the forces of good and blessing in it."



Peace societies parade in London. Contingents from the Peacemakers' Pilgrimage marching along the Thames Embankment to Hyde Park, where they held a meeting to denounce war.

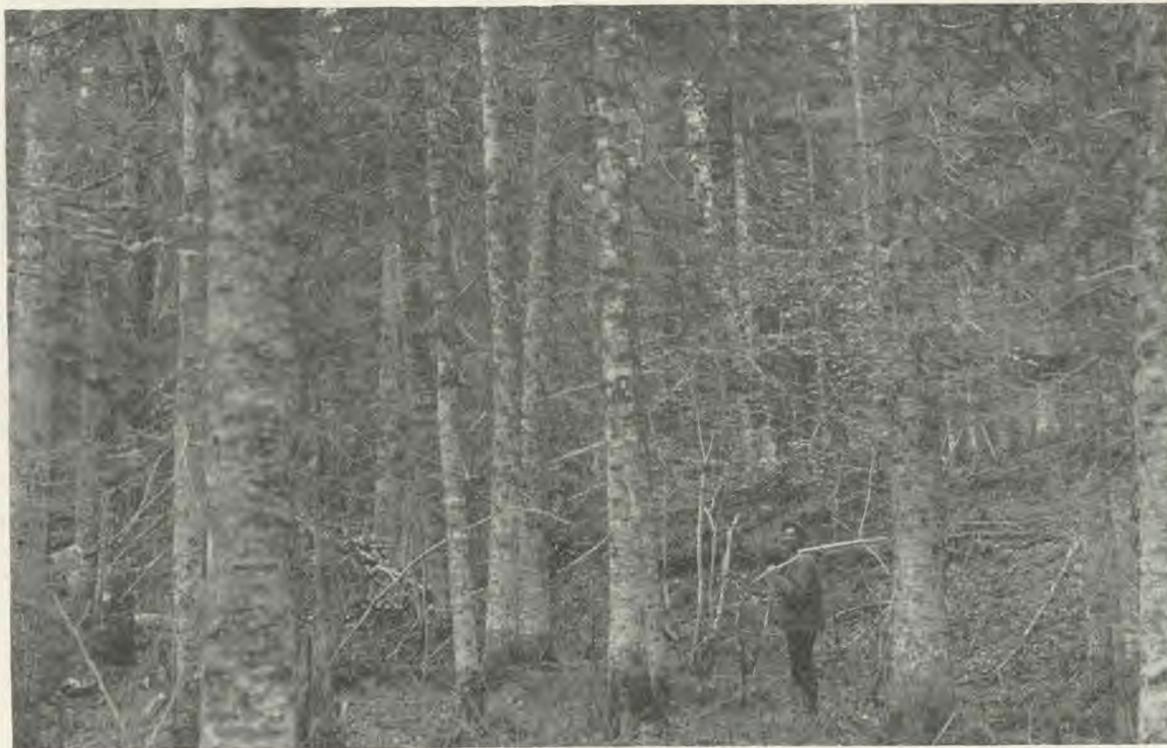
# Some Things That Age Your Arteries

By O. S. PARRETT, M.D.

Superintendent Rest Haven Sanitarium, Sidney, B. C.

**P**ART of the high-pressure living is manifest at the quick-lunch counter, where the man on a high-pressure schedule bolts his food and tastes it afterward. Then he takes Dr. Blank's digestive tablets as a sort of first aid to his abused stomach, and follows with a cathartic to finish the job. "That tired feeling" and drowsiness are relieved by coffee, or by some caffeine "bracer" at the soda fountain; and if there is a consequent wakefulness at night, a dose of veronal or other drug is taken to coax the brain into a drugged rest.

stimulate the adrenal glands. These glands produce a substance which increases blood pressure. If a person unaccustomed to tobacco smokes one cigar, his pressure will be raised ten millimeters. Whatever our personal likes may be, the fact remains that hygienists view with grave concern the rapid increase in tobacco consumption, which keeps pace with the increasing average of blood pressure. I venture that if one who smokes, could see a graphic picture of the effects on his system of the six or more virulent poisons contained in tobacco,—such as nico-



A typical spruce-balsam forest on Anticosti Island in the Gulf of St. Lawrence.

If there is good vitality, such a program will probably run the pressure up; but in case of low vitality, the pressure may drop below normal, and the victim become neurasthenic.

## *Tobacco and High Blood Pressure*

Another important cause of high pressure is the use of tobacco, which contains a poison known to

tine, carbon monoxide, furfural, hydrocyanic acid, pyridine, and others,—he would hesitate to indulge in this favourite pastime.

Recently a scientist, by means of an ingenious device—it would have to be ingenious to accomplish such a purpose—made rabbits smoke tobacco daily for several months. Some of them died. The others, on being killed, showed marked hardening of

the arteries, an effect known to follow the injection of minute quantities of nicotine into an animal.

Cigarette smoking in North America has jumped from sixteen billion in 1914 to about seventy-five billion. This great increase was helped by the World War, when the great American tobacco trust got nearly everybody, even the Y. M. C. A. and other religious organizations, to work for them, so that nearly all the boys returning from France were tobacco addicts.

There are, in North America, thirteen hundred new recruits every twenty-four hours, learning to smoke tobacco, and the average age of beginning the habit is eleven years, or half the age of a generation past.

The book, "How to Live," published by Funk & Wagnalls Co., the most authoritative book on hygiene in the English language, used by the University of California and many other colleges as a text on hygiene, devotes a chapter to a discussion of the tobacco question, by leading scientific and medical authorities of the world. It is well worth reading.

Every schoolboy should know that alcohol is a hardener of tissues, including the walls of the blood vessels, and so it is a potent agent in the increase of blood pressure, and of the aging process.

Let us keep in mind that high blood pressure comes from poisoning the body tissues. It may be from bacterial poisons, such as that of syphilis, or from poisons generated from foods, from drinks, or even from wrong emotions.

### Heart Bracers

It may come as a surprise to many when I say that we are largely a nation of drug addicts. I do not refer to morphine or cocaine, though there are far too many who use these drugs, but to a much more common drug, caffeine. I wish to call your attention to the deleterious effect of this drug, found in tea and coffee, and also in certain soda fountain drinks. One cup of tea or coffee contains perhaps four grains of this drug. Caffeine is not the innocent drug that you may have supposed it to be. It is a near relative to uric acid, and a good cup of tea contains four times as much caffeine as the ordinary secretion of the kidneys. It makes one feel fresh and rested when really tired. The result is that the victim keeps going instead of taking needed rest, and the heart and circulation are whipped up until they are literally worn out, as I have frequently found on examining hearts showing signs of exhaustion.

Remember that nobody who takes a drug, whether from the poppy or the tea leaf or the coffee berry, ever feels any better than a normal healthy being who takes no drug. The difference is that the taker of drugs feels flattened out when he fails to get his accustomed dose, while a healthy person who is not a devotee of any drug, feels good all the time. This is true of all the drugs, from cocaine and morphine to alcohol and caffeine.

We have another word ready for the next edition of the dictionary. It is Americanitis. It is applied to a condition that is taking hold of people everywhere in America. European writers describe Americans as being furiously up-to-date. In the dance, it expresses itself in the form of music known as "jazz."

The Oriental sits blinking at us as he sees some one rushing like mad to get somewhere, and on enquiry learns that the main object is to get to the end of the journey and get a return ticket home again—an effort to fly away from self. No wonder that the Oriental questions some of the blessings of our civilization. We sing, "I don't know where I'm going, but I'm on the way. Slip her into high, and then step on the gas."

This high-tension living is an important factor in many cases of high blood pressure, and may be the sole cause, though it is also an effect, as we have here a vicious circle. Relaxation is an act that we do not cultivate as much as we should. A college friend, who was a very diligent student, had the habit of lying down for fifteen minutes to sleep, at least once during the day, and would have some member of the household waken him promptly at the close of that time.

This nap, he claimed, did him much good by inducing relaxation. Some persons use up more energy

(Continued on page 30)



William Smith, aged 125, is believed to be the oldest man in the world. The photo shows him outside of his cabin home in Dromara, County Down, Ireland. On his 125th birthday, King George presented him with a gift of three pounds and his best wishes.

# The Time of the End

By WILLIAM A. SPICER

**T**HOU, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Thus the words of the angel, spoken nearly twenty-five hundred years ago, announced the opening of a new era of enlightenment when the latter days should come.

## *The Time*

In 1798, at the end of the long period of predicted tribulation of the church—the twelve hundred and sixty years of Daniel's prophecy—the world entered upon this era of "the time of the end."

"They shall fall by the sword, and by flame, by captivity, and by spoil, many days. . . . And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11: 33-35.

In practically every outline of prophecy touching this time, the events of the last days are represented as following the end of the prophetic period of tribulation. Christ's prophecy of Matthew 24 so declares. Our Saviour showed that this period of tribulation would be shortened, "for the elect's sake," and that "immediately after the tribulation of those days" the signs of the end would begin to appear.

## *The Prophecy Unsealed*

The angel's words to Daniel were:—

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

"The words are closed up and sealed till the time of the end." Verse 9.

This means that as the time of the end came, men would be impelled to search diligently for light in the prophetic Word. Events taking place in fulfilment of the prophecy would be recognized, and with the coming of the time there would come the opening up, or unsealing, of the prophetic Scriptures, with their message for men in the last days.

As the time drew near, Bible students were led more and more to search the Word of Prophecy.

True to the word of the angel, the events of the ending of the twelve hundred and sixty years of papal supremacy, amid the scenes of the French Revolution, drew the attention of Bible students everywhere. Great impetus was given to the study of the prophetic Scriptures.

From those times of fulfilling prophecy, there arose a distinct movement, reviving the teaching of the doctrine of Christ's second coming, and directly preparing the way for the advent movement that was to come with the days of 1844, when yet fuller light was to break forth from the unsealed

prophecies of the book of Daniel. Of the angel that symbolizes the special gospel work for these last days, it is written: "He had in his hand a little book open." Rev. 10: 2. The "time of the end" came, and with it has come the opening of the sealed book. The "sure word of prophecy" speaks its message full and clear to the ears of all mankind today.

## *Increase of Knowledge*

"Many shall run to and fro," the prophecy said, "and knowledge shall be increased." It is knowledge of the prophecy and of the things of God that is primarily the topic; but the era that we are discussing has been one of general enlightenment and extension of knowledge and of travel. "The entrance of Thy words giveth light," says the psalmist: and when the Reformation of the sixteenth century broke the bands of age-long superstition and error, and set free the Word of God, the way was preparing for the coming of this wonderful era of the diffusion of general knowledge.

The organization of foreign missionary enterprise was quickly accompanied by the establishment of Bible societies for a systematic work of translation and world-wide distribution of the Scriptures. In 1804 the British and Foreign Bible Society was organized.

Now the Word of God, in whole or in part, is speaking in more than seven hundred languages, and it is estimated that these tongues, at least in their spoken form, can make the divine message comprehensible to more than 95 per cent of the inhabitants of the earth.

## *The Opening of All Lands*

As the time came for knowledge to be increased, it was necessary that all lands should be open to receive the enlightening agencies. Thus, as the time of the end came, we see distinctly the hand of Providence swinging open the doors into all countries. It has been an era of world survey and development. Particularly is this true of the last sixty or seventy years. It was in 1844 that the time referred to in the prophecy came for the special advent movement, bearing the judgment-hour message to the world. The range of the movement is thus described in the prophecy:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6.

This was a declaration that as the time came for the closing gospel work to be done, a great missions movement would stir Christendom, and the doors of access to every nation and tongue and people would be thrown open. That they have been opened, is one of the remarkable facts of this remarkable age.

# Stories of Jesus Literally True

By A. W. ANDERSON

IN the daily press of Australia on August 4, 1924, there was published a cable message reporting that Professor Morgan Jones at a Welsh summer school had made the statement that "every story in the New Testament about Jesus is not literally true," and that the story of Jesus walking on the sea and other stories "had no business to be included in the New Testament." The learned professor also is reported to have said that "Jesus could not do such things," and advised teachers to "confine themselves to the true acts of the story of Jesus."

Truly this is a most amazing statement of unbelief. What authority has been given to Professor Jones to decide which stories should be included in the New Testament and which should be omitted? Surely the evidence of the men who saw the very incidents enacted before their eyes and who reported accurately what they saw, is of more value to the world than that of any person who came on the scene nineteen centuries after the events took place! Professor Jones, or anyone else who disputes the authenticity of the New Testament, is too late in putting in an appearance. Their testimony is of no value to us whatever. No man living today is in a position to dispute the stories of the New Testament. Men may disbelieve them, and those who do will find ultimately that their unbelief has brought about their eternal ruin.

The stories of the New Testament are true rehearsals of facts or they are myths. If they are not true statements of facts then the writers of the New Testament are a most unreliable set of men, for they deliberately affirm that the stories are true.

Take the preface of the book of Luke as an illustration of their affirmation as to the truthfulness of what they record.

"Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the Word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou

wast instructed." Luke 1:1-4, Revised Version.

To impeach the veracity of the New Testament is to attack the fundamentals of the Christian religion—a religion which has done more to develop and mould human character than any other power on earth. Our very language is permeated with Scriptural phraseology, and some of the finest gems of English literature are based upon the inspired stories of Holy Writ. These things which have been taught to us from childhood have had a wonderful effect upon the character of the race; and not the least part of their power and influence has arisen from the fact that they are true stories of actual

fact. Jesus is not a myth like the gods of the pagans. He is the greatest character of all time. He is the divine Son of God, who exercises all power in earth and heaven, in whom we live and move and have our being, and in whom "were all things created, in the heavens and upon the earth, things visible and invisible, . . . all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." This is the declaration of the in-

spired apostle to the Gentiles. Professor Jones says of this majestic Being, "He could not walk upon the sea." "He could not curse the fig tree." "Jesus could not do such things."

It would be interesting to know how much Professor Jones would believe that Jesus could do. There is one thing we do know, and that is that twelve apostles who were the actual witnesses of the acts of Jesus "beginning from the baptism of John, unto the day that He was received up" into heaven (Acts 1:22), went before a world of unbelievers nearly nineteen hundred years ago and in their lifetime succeeded in convincing Jews and pagans that Jesus was no myth, but that He was the Son of God, the Saviour of the world, who would come again as the Judge of all men. The teaching of those unlearned fishermen succeeded in planting Christianity in every part of the then known world, and became the greatest moral and civilizing force that has ever touched men's hearts and minds. When Peter declared before the great assembly of Jews on the day of Pentecost that "Jesus of Nazareth was a man approved of God unto you by mighty works and wonders and signs, which God



did by Him in the midst of you, even as ye yourselves know," why did not those keen, clear-thinking Jews tell Peter that he was talking nonsense, as they assuredly would have done if Jesus had not performed those mighty works which His apostles affirmed that He had done? Peter's sermon was delivered seven weeks after the crucifixion of Jesus, so all the facts of His wonderful life were before the men of Jerusalem. Instead of treating Peter's statements as untrue and foolish they "were pricked in their heart, and said, Brethren, what shall we do?" That very day three thousand persons joined the church of the Christ whom they crucified seven weeks before. The unimpeachable evidence of Peter and the rest of the apostles concerning the resurrection of Jesus and His Deity was beyond dispute. Surely those men who were living at the time when the Christian church began its great mission to the world were in a better position to refute the evidence of the apostles had their statements been untrue than any learned professor today.

#### *Divine Foreknowledge*

That Jesus possessed a wonderful knowledge of the future is evident from His prophetic gift alone. Take His statement concerning the preaching of

His gospel in all the world: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." This remarkable prediction was made at the time when there seemed little likelihood of its realization. He Himself was just about to suffer death as a malefactor; His own disciples He knew were about to forsake Him in fear of their own lives; the Roman empire stood against the promulgation of new religions and was particularly antagonistic to anything which savoured of such teachings as Christianity stood for. Yet in face of these apparently insurmountable obstacles, that obscure Nazarene with no place to lay His head, with a most powerful combination of religious and political opposition threatening His very existence, boldly declared that His message would be preached in all the world. How true are His words! His Book, containing the wonderful stories of His life on earth, is the only book in all the world that is printed in practically every language, and in many languages is the only literature the people possess. Truly, Jesus is no myth and the stories of His life are not myths but facts.

"EVERY life that has God in it has the index to character and the key to the highest attainment."



Warwick Castle, one of the historic castles visited by the Canadian teachers during their tour of Britain as guests of Lord Beaverbrook.

## Discipline

By MARGARET STEELE HARD

NOT long ago I was startled to hear a small neighbour remark to my equally small daughter, "I don't think father and mother are very good parents. Father's too severe and mother's too easy."

The whole matter of discipline seems to have been put in a nutshell by this youthful judge; for as one observes parents, he discovers that they are generally of one of these types.

The severe parent is perhaps less prevalent. His severity is born either of fundamental misconceptions regarding children and their needs, of selfish desire to restrain and curb, so that his own freedom may suffer no annoyance or inconvenience; or most deplorable of all, it is the result of his own ill temper.

Let us illustrate these types of severity. First, the child who is denied some harmless pleasure, for example.

"Mary, don't get water in that teakettle. I can't have you dripping water all over the house. What? Well, pretend there's water in it—it's just as good." But it isn't, as any little girl with a teakettle can tell you.

Contrast this severity, which is caused by lack of imagination and sympathy on the part of the parent, with the severity of the second variety, that which is selfish in its origin.

"Ellen, stop romping, and behave like a lady!" But Ellen is ten and should not be asked to be a lady. In fact, no one would be more distressed than her mother, should the child suddenly arrive at that stage of maturity. It is simply that her mother is disturbed by her activity.

And lastly, consider the exhibition of infuriated parenthood, from which we turn our eyes as from unspeakable shame.

"Come here this instant, or I'll give you such a whipping you'll never forget it! Stop that yelling, do you hear? Stop that yelling!" and the admonishing voice of the irritable parent reaches a scream as he slaps and jerks about the frightened child.

The opposite extreme of the deplorably uncontrolled parent is the "easy parent," who is generally the mother. She suffers from shortsightedness. She seems to forget that in a very short time her boy or girl must live in a world that will not so readily excuse and cajole as she; that Sarah's whims and Richard's petulance will not be looked upon by the general public as odd little outshoots of human nature, but as weeds, pure and simple. Nor does she seem to realize that faults in a little child, steadily nurtured, instead of being outgrown, become ingrowing!

"Sarah, what can mother get for you? Don't you like your dinner, dear?" and mother, weary after preparing the family meal, snatches a bite here and there between trips to and from the pantry as she brings such food as Sarah's whims demand; while

Sarah watches with sly eye, fully aware of her power.

What conclusion does one gain from observing parents with their children? That the indispensable qualities for parenthood are firmness and understanding sympathy. Not uncontrolled demands for obedience, not sudden spasms of discipline, but steadfast reasonableness which creates confidence and love when it goes hand in hand with an eager desire to live understandingly in the child's world.

For after all, discipline is very much like a salad. Its perfection depends upon the proper combination of ingredients, given in right proportion. There must be sufficient oil to assist in soothing too severe a tang of acid, but not enough to neutralize; just a dash of seasoning; and finally the hand which mixes it with the tender green—that is the touch of personality which perfects it!

## "The Fool Hath Said"

By BERTHA UNRUH

THE heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Psalms 19: 1-3. And yet, in the face of the glorious emblazonry of majestic witnesses to His being that the night calls forth, the multiform wonders of His creative hand that the light of day reveals, there are those who presume to deny the existence of God. One,—and he an astronomer,— essayed to assert, "I find in the heavens no trace of a God." Blind indeed,—yea, worse than that,—is he who thus disowns the evidence of his own senses! Another of the same profession, who studies the skies with a different turn of mind, said truly, "The undevout astronomer is mad." And surely "there is no madness so extreme, there is no blindness so dark and terrible and debasing, as that of the man who will not see the witness of God in His wondrous works."

"The fool hath said in his heart, There is no God." Psalms 53: 1. "The wicked, through the pride of his countenance, will not seek after God; all his thoughts are, There is no God." Psalms 10: 4, margin.

It is pride that lies at the base of this denial of God. The sinful, uplifted heart of man does not wish to bow to the mandates of a superior Being. His eyes are blinded by the sophistries of him who sought to exalt his throne above the stars of God—Satan, the originator of sin; and sin stops short of nothing less than the dethronement of God. Whether it is an outright denial of His existence or an effort to impersonalize Him, making Him everything and everywhere (which is but making Him nothing and nowhere), the motive back of it is to shun personal responsibility to a personal God.

But all the thoughts of all the fools can not wipe out the mighty fact of the great I AM. *God is.* The heavens declare it; the earth reveals it; the very

existence of man proves it. Better, infinitely better, to make it "the main concern of life with us to keep ourselves at peace with Him whose unaided hand holds up the heavens with their millions of worlds. Surely it must be the height of madness to oppose the will of Him who preserves the order, the harmony, the everlasting beauty, of this great empire from age to age. Disobedience to Him is the only discord that has ever disturbed the peace or darkened the light of the universe. Disobedience to Him alone has brought misery and desolation upon our suffering world. Disobedience to Him has kindled all the fires that burn, and caused all the tempests that rage in the guilty soul. To sin against God is to set oneself against the power that holds uncounted millions of worlds in their orbits."

### Among the Doukhobors

By Rev. W. B. COOPER, M.A., D.D.

General Secretary of the Canadian Bible Society

THE Valley of Consolation, the Beautiful Valley, God's Valley, the Valley of Refuge, the Fruitful Valley, Christ's Valley: what land is that whose valleys bear names emotional like these? What neighbourhood so rich in the gratitude and admiration of the people delighting in such names? Neither idyll nor romance is here, but the welling up and bubbling over of joy at the land in possession and at what it must mean to them.

The enchantment of distant landscapes is, to be sure, a familiar emotion; but these are landscapes not distant but present to the eyes of the men and women taking delight in them.

The valley names are a reaction from bitter memories, and expressive of the rebound towards the freedom and the tolerance found in a new country. Persecuted, they are pilgrims of hope. People sensitive as these to prospects which their souls foresee are capable, if count be taken of the soul in them and the right approach be made, of being led to the very finest issues of character and conduct.

They have some title to name the valleys so, because fifteen years ago the landscape was unbroken forest. Five thousand industrious workers have turned it into fruitful farms, smiling orchards, and innumerable gardens.

See the community on a week-day, say a Monday. At dawn or earlier, away go the men to the woods for a six days' toil, the women meanwhile as busy in the orchards, in the gardens, or in the homes, weaving and knitting not wool only, but flax and hemp. The hum of the spinningwheel is heard from early morning till late at night.

On Saturday the men return. A steam bath takes away the toil stains of the week and repairs their energy for social intercourse and for the labours of another week.

On Sunday morning, by 5 o'clock, the whole community is astir. At 5:30 the service of prayer begins in the several meeting-houses. All come on

foot, men, women, and children, some of them walking three or four miles, and stand throughout the service of prayer and song, according to an immemorial usage. After worship they return to their homes to breakfast. The rest of the day is spent in social visits.

These are the Doukhobors settled along the basin of the Kootenay, in British Columbia. They do not know the Gospel of Galilee, but let the Gospel of Christ become known to them, then will fellowship with Him emancipate and lighten their lives.

One of the Bible Society's agents, a Russian like themselves, recently spent six weeks among them commending the good news of God. They rejoiced at his visits. One little girl exclaimed to her mother: "The Djedushka [grandfather] is our relative: he speaks our language." Gaining access to a home, he would sing a hymn. All love music. The singing was like the ringing of a bell; and people would come from all directions. After singing another hymn he would open his satchel, well stocked with Scriptures in Russian. Nearly seven hundred volumes were sold during his stay among them. The leaven is among the meal: 79 Bibles; 72 New Testaments; 94 Gospels; 214 Diglots (Russian and English); and in English, 5 New Testaments; 215 Gospels; 679 volumes in all.

Another day he will return, when a wider sowing will be possible. The harvest is with God.—*Bible in the World*, July 26, 1926.

### The Value of a Friend

Give me the hues of sunset skies,  
The changing blue, the sea gull's cries,  
A quiet nook where sleepy sea-waves lap  
Upon the pebbled shore that lies  
Between my patio and the eyes  
Of silver clouds within the golden gap.  
Embalm the breeze with peppermint,  
And deck the grass with every tint  
Of asters, buttercups, and violets;  
And give my ivy gates the glint  
Of restful green when shadows sprint  
And mark upon my walls their silhouettes.

And, give me Youth's eternal years,  
Unending mirth that brings no tears  
To taint my peace with scars of bitterness;  
Let incense from Love's highest tiers  
Be poured on me by Heaven's peers  
To crown my life and home with happiness.  
Increase my joy with wealth of gold  
And diamonds, pearls and silks untold,  
With these to roam the world from end to end  
And with my riches fame enfold.  
Yet, I have naught but dust and mold,  
The scum of wealth, an empty life to mend;  
Have I not prized beyond all power to spend,  
My rarest gem — a true, unbartered friend.

—*Theo. G. Weis.*

# Seen Through Others' Eyes

## We Thank Thee

We thank Thee, O Father, for all that is bright—  
The flowers of our youth and the fruits of our prime,  
The gleam of the day and the stars of the night,  
And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—  
The sob of the tempest, the flow of the tear;  
For never in blindness, and never in vain,  
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father of all, for the power  
Of aiding each other in life's darkest hour;  
The generous heart and the bountiful hand,  
And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be—  
For hopes that our future will call us to Thee;  
That all our eternity form, through Thy love,  
One Thanksgiving Day in the mansions above.

—*Will Carleton.*

## The Ugly Facts

THERE is no doubt about their being the facts, and they are ugly enough in all conscience, but there is no use in our allowing ourselves to become so obsessed with their importance that we begin to imagine that they represent the sole and only reality; and that beauty and goodness and the things which uplift are only a poet's dream. We look into the life about us, the church life, for instance, and we can see some very disagreeable things. We peer into social life or the home life of the people and there are certain deformities which cannot be hidden. We investigate business life and we are sure to come across some sordid story of dishonour and shame. But if we allow ourselves to be persuaded that these ugly facts are the only truth and that the man who sees honour and righteousness and love in human life and relationships is a deluded fanatic, we are making a very serious error indeed.

Yet there is a very common feeling that realism, a genuine facing of the facts, a wide-open investigation into real life, is a great need of our time, and that it will reveal chiefly just the ugly things to which we have been referring, and that any one who pictures life apart from these is untrue to fact. There have been numbers of books written during recent years, sometimes startling, sometimes shocking, sometimes rather disgusting, purporting to depict life as it really is by portraying only its loath-

someness. Again and again we have been challenged with questions as to what we thought of such books and we have had to register the objection that they were not true pictures of life. They profess to describe man faithfully by exaggerating his deformities; they profess to describe a community truthfully and accurately by depicting its diseases.

Cromwell had a right, probably, to insist that his portrait show clearly the unsightly wart, yet Cromwell was vastly more than that disfiguring protuberance. Boswell has not failed to tell us of Samuel Johnson's petty pomposities and personal and social crudities, but he tells us also of the true-hearted scholar who loved great ideas and loved his fellows too. Some of us may have tried to read the biography of the saintly Catharine Booth, but we did not get along very well with it, for her biographer tells us plainly that she had no faults. One of the things we like about the reading of the lives of the two great Johns—John Knox and John Wesley—they were very human, they made plenty of mistakes, they even rather badly played the fool on a few occasions. We do not like to have our heroes made demi-gods; we prefer to keep them human.

Thus we are sure that the world needs to face all the facts, even the ugly facts in church and state, in home and nation. There is no wisdom in crying "Peace! Peace!" when there is no peace; and we honour the prophets, both ancient and modern, who dare to strip the clothes from popular sins and reveal them in their naked ugliness; but we confess we have little sympathy with the merely would-be prophets who insist that there is little in life but its ugliness.

Let us face the ugly facts, of course, but let us also face the heartening and the beautiful facts, the facts of goodness and love and sympathy, of which, after all, the world is filled. If we must make comparisons, beauty is a much greater fact than ugliness, goodness is a greater and more enduring fact than sin, heaven is greater than hell by a long, long way.  
—*The New Outlook, August 4, 1926.*

## Will Disarmament Produce World Peace?

BERNARD M. BARUCH has recently raised a very interesting question. It is a popular belief that disarmament would automatically produce world peace. In substance, Mr. Baruch denies that disarmament would produce even disarmament, which sounds like a paradox but is not. Mr. Baruch said:

"The last war taught us, as, in fact, every war has taught every nation, that a great industrial country which is well mobilized is always prepared to fight. If, by agreement, all the armament in the United States of America were destroyed today, given an effective organization and the designs, dies, jigs, gauges, and fixtures, an industrial dictator could within thirty days begin a steadily increasing flow of all necessary small arms and machine guns, together with their ammunition; within five months he could commence to supply adequate numbers of aeroplanes of the types now known; and within ninety days he could initiate the flow of the necessary big guns and shells, both explosive and gas. Within four months an industrial nation like the United States, under the industrial dictatorship proceeding on the plan already evolved, could be approaching a complete war footing, so far as instruments of destruction are concerned, even including such advanced implements as tanks and gases, with the sole exception of battleships. Within six months the production of war supplies would be as ample as there were trained men available to use them, and the flow of war materials would keep pace with the increasing number of available men, and gradually pass the demands, creating a surplus supply.

"The net result from disarmament discussion might be economy only. But a better understanding of the problem might put us far on the true road to peace. The removal of instruments with which to fight will not remove the incentive to fight. An industrial nation can soon become an armed camp in the state of the highest efficiency known to the art of destruction. To insure peace, there must be a moral disarmament, a removal of the causes of war, and a method and place where causes that lead to war can be settled by reason and by law." —*World's Work*, March, 1926.

### Gambling in Aid of Charitable Purposes

IT is surely a blot upon the church that practices regarded as immoral and prohibited by law for personal gain are permitted to be employed by the church and charitable institutions in aid of deserving objects. The Roman Catholic Church in the province of Quebec is largely responsible for this exemption from a moral law, though some other churches and societies who wish to make money in this way, do not scruple to employ these methods. The province of Nova Scotia is just threshing out such a case in the courts. It originated in the town of Windsor in 1924. An amusement company was employed by the local Hospital Association to conduct a bazaar. As usual the amusement company went too far and got into court. The county court under Judge Barclay Webster found them guilty. The decision of the judge was, that the mayor's permit was powerless to protect violators of the law. The case has gone to the Dominion Supreme Court.

The surprising thing about it all is, that the community should be willing to allow such a company to collect \$3,000 in order to turn over \$900 to the hospital.—*New Outlook*, July 14, 1926.

### Hunting in a Nugget Country

ONE day little Maxine Mudgett was playing in the barnyard of her father's ranch near Mariposa, California. There had been a big rain, and the water had come surging through the barnyard, washing away considerable soil and bringing to light a number of new stones that she had not seen before. One of them attracted her childish attention and interest, and she carried it with her to the house. Her father found it to be a nugget of solid gold weighing twenty-eight ounces and worth five hundred and ten dollars. Ten thousand children in ten thousand barnyards in a score of other states might have searched a day or a year and not found a single nugget, but this little girl was hunting in a nugget country. Many people search for peace and truth about God and man and never find it. But people who search in the childlike spirit in that greatest of all gold fields, the Bible, will not fail to find golden nuggets of priceless value.—*The Expositor*.

### Insanity Increasing

AT rather frequent intervals statistics are published which show on their face an alarming increase in mental disease. A commission on lunacy in one of the Canadian provinces finds so marked an upward trend that unofficial newspaper mathematicians, so to speak, predict that the entire population will be deranged within a hundred years if the rate of increase continues. In 1890 there were 266.6 insane persons to each 100,000 in New York State, while in 1924 there were 411.88.

The menace of mental derangement is serious enough. As a health problem it demands just as earnest attention as tuberculosis, cancer, or any other great scourge. The pressure of modern life, of urban congestion, bears down hard upon man's natural equipment, which after all is rather feeble.—*Saturday Evening Post*, August 21, 1926.

### Recipe for Healthy Children

TAKE one large grassy field, one-half dozen children, two or three small dogs, a pinch of brook, and some pebbles. Mix the children and dogs well together and put them into the field, stirring constantly. Pour the brook over the pebbles; sprinkle the field with flowers; spread over all a deep blue sky, and bake in the hot sun. When brown, remove and set to cool in a bathtub.—*World's Crisis*, April 14, 1926.

## NEWS NOTES

—More than one billion pencils a year are manufactured in America.

—The world's death rate is estimated at 68 a minute, 97,920 a day and 35,740,800 a year.

—Prismatic Lake, in the Yellowstone Park, U. S. A., is the largest body of hot water in the world.

—The price of platinum has risen from 35 cents an ounce in 1880 to \$120 an ounce today.

—Of 2,600 judges on the bench of Soviet Russia, 1,416 are peasants and 882 are workmen.

—Demosthenes, the great orator, in his youth stuttered and stammered.

—Twenty-three of the fifty-six signers of the Declaration of Independence were college-bred men.

—Snoring is due largely to laziness, lack of exercise and overeating, according to a prominent physician.

—A Long Island man gave his son twenty-five cents each week and then had him put it in the gas meter, telling him it was a bank.

—The Sphinx of Egypt represents a man and not a woman, as popularly supposed, according to Professor Bach, German archeologist.

—Spitzenbergen, recently annexed to Norway and re-christened Svalberg, has coal deposits estimated at 8,750,000,000 tons.

—The Soviet government recently published a decree claiming all territory lying north of Siberia, including the North Pole.

—It is estimated that more than one thousand homes a day are being financed in the United States by legitimate building and loan associations.

—The new census of Japan shows that the population has increased about 4,000,000 in the last five years, and now totals 59,736,700.

—A tagged fish released off Port Maitland, Nova Scotia, travelled nearly 1,200 miles in three months before it was caught in the Maisie River, Quebec.

—The condor is not only the world's largest bird but is also the highest flier. It has been found flying at heights of more than four miles. Its young, however, cannot take to the air for twelve months after being hatched.

—Glass that is virtually unbreakable is being made by a factory in Bohemia from a formula

recently discovered. Resisting heat and chemical action, it is adaptable for cooking utensils and laboratory vessels that are subjected to high temperatures and destructive acids.

—For reporting his suspicions that a still was in operation in a neighbour's house, a Kentucky farmer was fined ten dollars under the Anti-Gossip Law when it was discovered that there were no grounds for his suspicions.

—According to statistics which have just been compiled, there are more than 16,000,000 Jews in Europe, Russia, and the United States. The majority are to be found in Russia and Poland, but the United States alone has more than all the rest of Europe combined. The figures compiled are as follows: Russia, 5,253,324; the United States, 3,500,000; the Ukraine, 1,772,449; Poland, 2,828,456; Roumania, 834,344; Germany, 575,000; Hungary, 473,000; Czecho-Slovakia, 354,342; Austria, 300,000; Great Britain, 280,000; France 150,000. Smaller numbers are scattered through Italy, Greece, Spain, Portugal, Switzerland, the Netherlands, and the Scandinavian countries. No exact estimate of the numbers located in Asia Minor and the rest of the world is available.

### We Live in a Shell-Shocked World

(Continued from page 9)

a new earth, a centre of righteousness, a land of never-fading beauty. Then "the mists will roll in splendour from the beauty of the hills," and the desert of despair will blossom with the rose of hope fulfilled.

If you expect to be there you must send your reservation on ahead. Now is the time. The price is separation from sin. The power is in the Word. There is but one antidote for sin—the blood of Christ. The Bible reveals the world's only hope. "Now is the accepted time" for pardon. Tomorrow may be too late.

### Some Things That Age Your Arteries

(Continued from page 22)

hanging to the wheel of their car than they would to get out of the car and walk. One does not keep down his blood pressure by looking for an accident at every corner, and imagining a collision with each car he meets.

The best time to treat high blood pressure is before it begins. However, if the reader has it, and puts in practice some of the suggestions made, he will stand a much better chance of living out his natural life. He should put in practice those things that will prevent high pressure, avoid those that favour high pressure, and especially he should avoid worrying about his pressure, for that is a sure way to increase it.

## THE

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## From Coast to Coast

The CANADIAN WATCHMAN enjoys a wide circulation throughout Canada. Many readers have unreservedly expressed their appreciation of this timely publication.

The editors of the CANADIAN WATCHMAN are planning to make future issues better than ever.

## Wonderful Premium Offers During December

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Circulation Dept.

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