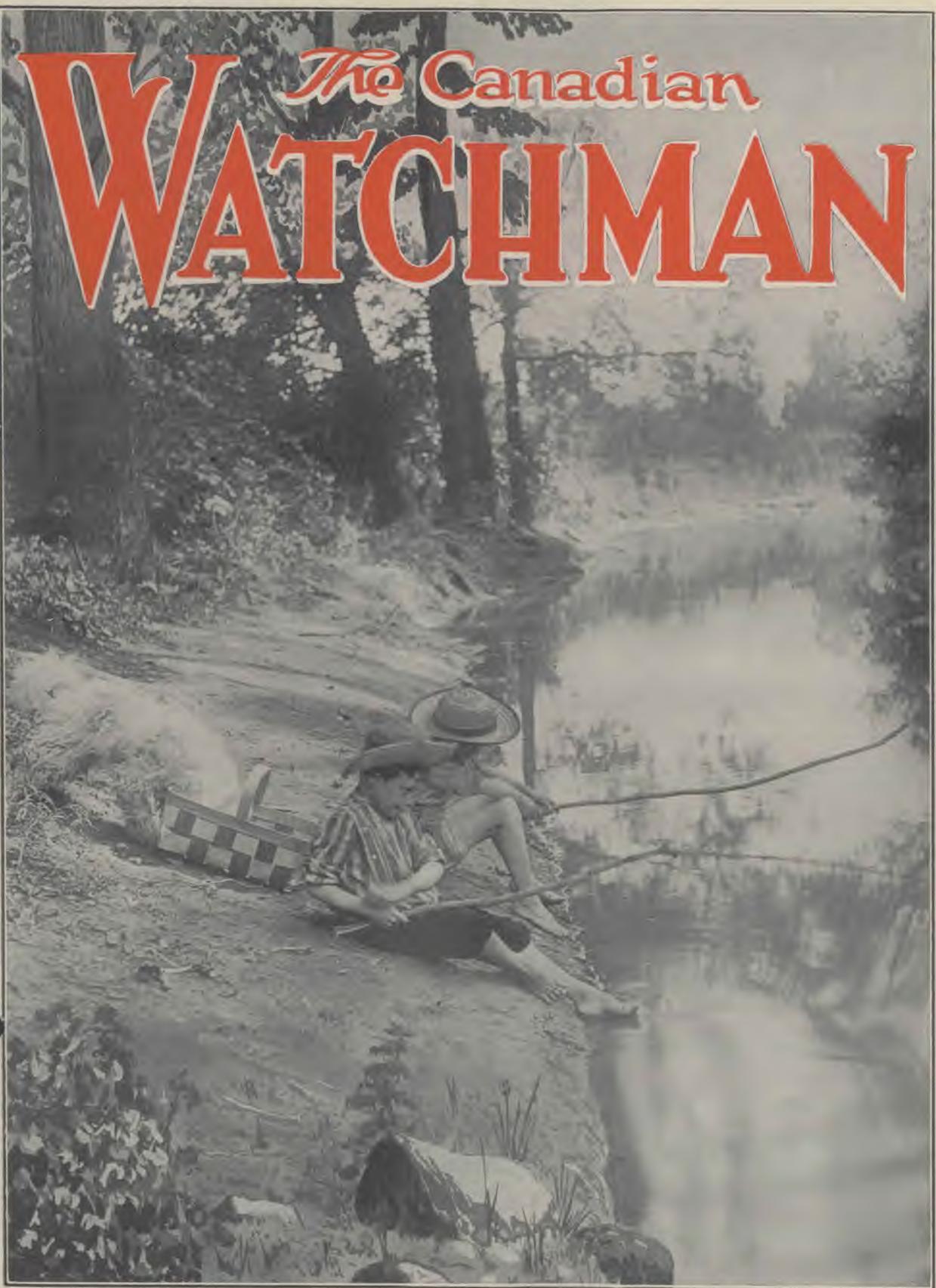


The Canadian WATCHMAN



What Lies Beyond Life's River? Page 3

"Precious Promises"

FAIRLIE THORNTON

"Whereby are given unto us exceeding great
and precious promises, that by these ye
might be partakers of the divine nature."
2 Tim. 1: 4.

PROMISES SO great and precious
God has sent from heaven to us,
That by these He might refresh us,
Nourishing our spirits thus.

"I will be with him in trouble." Ps. 91:15.

When in trouble I am near thee
Ever with My promised aid;
With My presence I will cheer thee;
Never need'st thou be afraid.

"It is I, be not afraid." Mark 6: 50.

When the clouds around us darken,
And the waves are dashing high,
Then if we will only hearken,
We shall hear His "It is I."

"Him that cometh to Me I will in no wise
cast out." John 6: 37.

When temptations sore oppress us,
Fear within and foes without;
With this promise He will bless us—
"Come, and I will not cast out."

"Thine ears shall hear a voice behind thee,
saying, This is the way, walk ye in it."
Isa 30: 23.

When so many turnings blind us,
That the way we do not know,
We shall hear a voice behind us—
"This the way that ye shall go."

"Thy Word is a lamp unto my feet, and a light
unto my path." Ps. 119: 105.

When the fogs of error blind us,
(And our faith will falter thus.)
Some sweet promise will remind us
Of His faithfulness to us.

"Thou wilt make all his bed in his sickness."
Ps. 41: 3. "Who healeth all thy diseases."
Ps. 103: 3.

As the flesh and spirit failing,
All our weaknesses we feel,
Of His promises availing,
He will all our sickness heal.

"I am the resurrection and the life: he that
believeth in Me, though he were dead,
yet shall he live." John 11: 25.

When death comes our loved ones taking,
And our day is changed to night,
Some sweet promise on us breaking
Turns our darkness into light.

"Thy Word have I hid in my heart, that I
might not sin against Thee." Ps. 119: 11.

Whatso'er our earthly station,
We may some glad promise find,
Which shall overcome temptation,
Which shall teach us all God's mind.

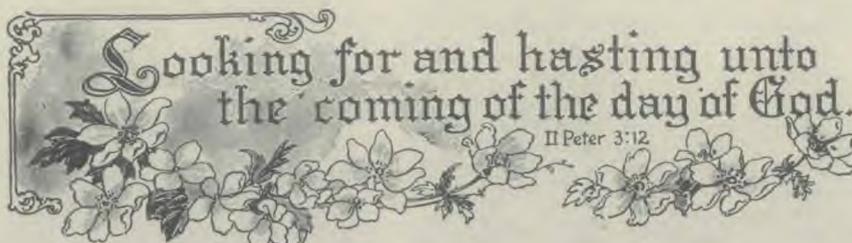
"For if ye do these things, ye shall never
fall; for so an entrance shall be ministered
unto you abundantly into the everlasting
kingdom of our Lord and Saviour Jesus
Christ." 2 Peter 1: 10, 11.

So at last when earth is ended,
Ended all its grief and pain,
By these promises attended,
We the Promised Land shall gain.

"That by these ye might be partakers of the
divine nature, having escaped the corrup-
tion that is in the world through lust."
2 Peter 1: 4.

Thus our natures by His Spirit
Shall of His become a part,
We shall all His joy inherit
By His Word within our heart.

—From "Soul Rest."



What Lies Beyond Life's River?

"If a man die, shall he live again?" Job 14:14. Not only the fact, but the how and the where of future life are answered by the Lord Jesus.

By F. W. STRAY, Moncton, N. B.

IT was in connection with His departure and His long-time-in-the-future return, that He said, "I am the way." John 14:1-6. Now then, we submit that "the way" that Jesus the Son of man, and Son of God, lived after death, and went to heaven is "the way" that other men will live after death, and go to heaven, if they ever reach that celestial sphere. Let us get the sum and substance of it in the words of the apostle Paul.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Cor. 15:3, 4.

Christ died and was buried, and rose again. After His resurrection, He said to Mary in the garden, "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20:17.

Now we ask the question, did Jesus live again by way of the resurrection? We all answer, Yes. Then we submit that as Jesus "the way," lived again, so must other men who die, live again by way of the resurrection, if they live again at all, for that is "the way" to live again according to Jesus.

Furthermore, we ask agreement in this, namely



"The mossy old graves where the Pilgrims sleep,
Shall be opened as wide as before.
And the millions that sleep in the mighty deep
Shall live on this earth once more."

that if "the way" to live again, as demonstrated by the Lord Jesus is the resurrection way, then between the time of death and the resurrection a man is not living. In other words, after a man dies, he does not live until he is resurrected. But someone asks, Was not Jesus alive while He was dead, before His resurrection? Did He not descend into hell? Peter at Pentecost quoted David the prophet thus,—

"He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Acts 2: 31, 32.

Then when Jesus was raised from the dead, He was brought out of hell. This would be ridiculous if interpreted to mean that Jesus was in fire and brimstone and in Joseph's new tomb at one and the same time. But all is perfectly consistent and reasonable when we understand that Joseph's tomb in which Jesus was buried and from which He was resurrected, and the hell of Peter's sermon, are one and the same place. Hell being translated from the word "hades" meaning, the grave.

The prevailing idea that a man is alive when he is dead, is contrary to nature, reason and revelation. If a man is a "never dying soul" then there is no such thing as "living again" for in such a case he has never ceased to live. If a man lives on during death, conscious of pain and remorse, or contrariwise of perfect health and happiness, then a resurrection is unnecessary and a superfluity. The very insistent scripture with emphasis upon the resurrection of the dead is "prima facie" evidence of its necessity, if a dead man is to live.

Therefore, we resubmit that the only way for a dead man to be alive is the Christ Jesus way, of living again by a resurrection from the dead.

How Can We Go to Heaven?

Now then, how can a man saved by grace go to heaven? We ask you again to consider the way that Jesus went to heaven, He who said, "I am the way," when men asked Him the way. First of all, He came out of the grave, before He ascended to heaven.

The women at the tomb were told by angels, "He is not here, He is risen." He was there until His resurrection, and after His resurrection, He was there no longer. Jesus resurrected could be seen by His disciples, and could converse with them, and they with Him. He was a reality. Finally one day while talking with them, this resurrected man, Christ Jesus, abruptly left them, and went away to heaven. Here is the record:

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadily toward heaven as He went up, behold, two men stood by them in white apparel." Acts 1: 9, 10.

Only One Way

Do you not think that the way Jesus went to heaven is "the way" that other men and women will

go? I hope you do, because then your theology in this respect would be in harmony with that of the apostles, whom we believe to have been inspired by the Holy Spirit.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 14-17.

Reader, do you see it? "For if we believe that Jesus died and rose again," "and so, (after this manner) shall we ever be with the Lord." Jesus died, Jesus rose, Jesus ascended. "Even so" will God bring men and women saved by grace to heaven. It will be in the same way that Jesus went, who said, "I am the way."

Really Dead

"He who climbeth up some other way, the same is a thief and a robber." John 10: 2. Man-devised theology too often lends itself to the propagation of the first great deception. "Ye shall be as gods . . . Ye shall not surely die." Blessed be His holy name, the matchless, spotless Son of God did die, to rescue man from sin and the grave.

As God warned, so it is come to pass; disobedient man "surely dies," and when he breathes his last, when the heart ceases to pulsate and the brain functions no longer, the man is dead. He is not buried alive, neither is he partly dead in his grave, and partly alive, or very much alive in hell fire, or in heaven's bliss. He, the man, the ego, himself, is *surely* dead.

But someone may say, what difference does it make whether a man lives on, not dying with the body, not buried in the earth, because he went to heaven or hell at the death instant, or if he is altogether unconscious, and then is resurrected and ascends like the Lord Jesus? What is the difference, if he only gets to heaven some way?

Well granted that the most important thing for us, is, under God, to make sure of heaven, leaving the methods of transportation to Him, will you not agree, that if God in His word has revealed "the way" that there may be danger in planning to go some other way. If all implicitly believed in Jesus' way, that all must await the resurrection, either special, as in the case of Moses, or the general resurrection as David, "For David is not yet ascended into the heavens," Acts 2: 34, many soul destroying delusions would be avoided. Consultation with so-called "departed spirits," Maryolatry, prayers for the dead, purgatory, eternal torture, etc.

On the other hand, heaven by way of the resur-
(Continued on page 30)

The Recent Court Martial in the British Navy

The Point of the Sword

By R. B. THURBER

NOT long ago an unusual scene was enacted at the famous and strategic point of Europe, the Rock of Gibraltar, the details of which attracted the attention of the reading world. The setting was on the deck of a huge airplane carrier at the British naval base. Towering above the scene rose the mountain-sized rock that for centuries has been the symbol of solidity, strength, safety, guardianship, and impregnability. A trial by court-martial on the case of a naval officer had been conducted by judges representing the government of Great Britain—a government with an international reputation for the celerity of its court procedure and the impartial justice of its court decisions.

The commander of a warship stationed at the island of Malta had been reported to have used such language and so misconducted himself that he must be called before the bar of his superior officers. It was alleged that he had shown flagrant insubordination not only unbecoming a naval captain, but also subversive of order and obedience in that crowning example of discipline, His Majesty's naval service.

The trial had proceeded with proper decorum. At its beginning the accused had been divested of his sword, symbol of his honour, and the weapon had been placed on the table in the presence of the judges, indicating that his honour lay in the court's keeping. The witnesses had testified, the defendant had been given opportunity to speak for himself, the advocates had made their pleas, the judges had consulted on the merits of the case. At last the verdict was ready to be announced.

The curtains had been rolled back from overhead, and during the final scene a flood of sunshine filled the improvised court room. All the members of the court stood in full uniform, wearing their cocked hats. Behind were the witnesses. All present stood in solemn awe before the majesty of the law of Britannia. In the centre lay the sword on the table. Then the accused was ushered in.

His eye fell first on his sword. One hard look and he knew the decision of his superiors. *Its point was turned toward him.* He was guilty. If the hilt had been toward him and the point toward the judges, he would have been declared innocent. The Provost Marshal took his stand beside the dis-

honoured commander, with his own sword drawn, while the excellent service record of the man was first read. He had been "zealous, promising, hard-working," as a midshipman, had showed "good organizing ability" as a lieutenant, and had been "a good disciplinarian and loyal executive officer."

Yet all his commendable record in the past could not cover his present guilt. He stood pale and erect while the Judge Advocate read the findings of the court and pronounced the sentence. He was stripped of his command and received a severe reprimand from the judge. With head bowed in disgrace he was led away.

It is not our purpose to comment on the merits



THE "ROYAL OAK" NAVAL COURT MARTIAL

Commander Daniel, who wrote the letter of complaint against Admiral Collard which precipitated the trouble.

of this case, but to ask and answer the question, Where did the British government get that very impressive court procedure? It is surprising, and yet not surprising after all, how men will parallel God's plan when they would impress upon the guilty the seriousness of the crime of disobedience and rebellion, and mete out justice tempered with mercy. Centuries of Bible reading and inculcation have left an indelible stamp on nations, as well as men, in Christendom. The best in governmental methods today is but an imitation of the way of Him who rules in the kingdoms of men. The sad part of it is that we have reached a vaunting age when men actually believe and teach that the Author of the Bible got His great and good governing laws from the record of what evolved men have done spontaneously, instead of a God-created human race following the plans and methods of its Creator. It is fitting that we should turn the figure right side to, and see in the noble and just proceedings of men today a transcript of the divine plan.

You and I stand accused before the government of heaven. We have been insubordinate, disobedient, rebellious—and we know it. It matters not how philosophers may theorize on our inherent goodness and hold that sin is only comparative and but a step on the way upward to perfection, a weakness not deserving of punishment; we are constantly conscious that there is something inherently bad about the springs of our natural actions. It is best to acknowledge it, and deal with it. The way out is not to back out.

Heaven's constitution, its rules of law and order, lay down the principle that he who despises life and its privileges by insulting, disobeying, and rebelling against the One who gave him life, is worthy only to be deprived of that life. There is no one born who has not broken God's law. "All have sinned." We are guilty, and death stares us in the face. *The point of the sword turns toward every one of us.* There can be no escape, no denial, no flight, no further rebellion. What is to be done?

Established on the Rock of Ages, the divine court-martial sits to try our cases. The august government of the universe is absolutely just and unbiased. It could not be otherwise and exist. It is more like a military court-martial than a civil court, for there is no jury, the culprit need not be present, the testimony may be taken in writing. The frown of the court rests upon the sinner's guilt rather than the sinner. But the sunshine of love and mercy floods the room.

The court scene is vividly pictured in Dan. 7: 9-14, and elsewhere throughout the Scriptures of Truth are portrayed episodes in the dramatic scene. The great tribunal is even now in session, according to a remarkably accurate forecast recorded in Dan. 8: 14 and verses following. From all the signs of the time, we are now very near to the end of this world, and the judgment has convened in the heavenly courts.

This is no hasty, battlefield, drumhead affair. Every case is given due and careful consideration,



THE "ROYAL OAK" NAVAL COURT MARTIAL

Rear-Admiral Collard, who has since been retired from the Service, arriving at the Aircraft-Carrier "Eagle" on which the trial was held at Gibraltar.

and it takes time, even for infinite, heavenly intelligences. Ever since the year 1844 the divine assize has been trying humanity. The cases come in the order of time in the world's history, beginning with Adam. When our cases will be reached on the docket, we cannot tell; but we do know that the very last case will be decided soon.

Father, Son, and Holy Spirit are the judges. Millions of angels are the witnesses, both for and against. But dependence for innumerable facts is not placed alone on angelic memories. Strictly accurate, written records have been kept of every thought, word, and act of every human being who ever lived. There is little need of trying to prove the innocence of any prisoner at the bar. It is a foregone conclusion that all are guilty. In every case the hilt of the sword justifies the judges, and its point condemns the sinner. The stark and awful tragedy of this depressing fact makes all the more wonderful and glorious the scene which follows.

No solemn and impressive court of earth can parallel the happy incident in the divine judgment when justice and mercy kiss each other. While it is true that sinner after sinner is condemned by the court to dishonour and death, while angels weep; yet from the people of every age there come cases that are different. And One is watching for them. Jesus stands ready. He is the Advocate as well as the Judge—the Judge Advocate. His double rôle is made possible by the fact that He is both divine

and human—God-man. No long list of good deeds accredited on the books can save the sinner. One evil deed can wreck his prospects of salvation. But Jesus can save His friends.

When the record of a friend of Jesus comes before the court, and he is adjudged guilty like the others, the loving Judge Advocate addresses the Court and offers His own blood, His life that He gave on earth, for the life of His sinner-friend. And that life that He gave is large enough to save all, for it is a divine life, infinite in fullness. The shadow of condemnation flees from the court when Jesus pleads the case of a friend, and mercy sheds a broad ray over the scene. The unexpected and exultingly happy sinner takes his place with the redeemed. No words can picture the transcendent bliss of such a triumph of grace.

"More solemn than any other time is this time of the judgment, when the destiny of souls is being decided. The eternal salvation of every man is being determined. And the Lord Jesus is engaged in this closing work of the gospel. He is preparing rewards for His people. He is about to come the second time.

"A true conception of our Lord's present work

as priest and judge, and a consciousness of His speedy return is well calculated to produce soberness as well as decision of character and conduct. No man is likely to halt between two opinions or to pursue a lukewarm course, who believes his Judge is weighing his case, and is about to make a decision. The whole tenor of such a life is influenced and regulated by such an expectation.

"Especially appropriate just now in this time of judgment is the admonition of the Saviour, Be ye 'like unto men that wait for their Lord.' The believer in the prophecies knows it is the will of his absent Lord that he should be prepared; he knows his Lord may return speedily; he knows how terrible His return will be for those who do not watch; and he is, therefore, on guard."

And what can we do now to be assured of the saving friendship of Jesus when our cases are reached in the judgment of all men? Simply believe in His vicarious sacrifice for us; keep our sins ever before Him in sincere sorrow for them, that they may be forgiven and so indicated in heaven's record; and diligently study His word for guidance into all truth, and the duty that lies before us in preparing the world and ourselves for His soon coming.



BRITISH SHIPS AT PRACTICE
Gunboats alone do not insure peace.

Did Christ Live Before Bethlehem?

By B. E. MANUEL, St. John's, Newfoundland

WITH an ever increasing urgency this question is pressing itself upon the minds of men and women in every walk of life. This question, in substance, Christ asked His disciples, to which Peter answered: "Thou art the Christ, the Son of the living God." Matt. 16: 15, 16. On a later occasion Jesus put the question direct to the Pharisees, "What think ye of Christ?" he said, "Whose son is He?" They say unto Him, "The son of David." Matt. 22: 42.

It is clear that when Christ came to earth, He was not understood by the people of His time. They did not fail to see that He was human. They were quick to point to the fact that His mother and His brethren were with them. They saw Him hungry and thirsty and weary, seeking rest as other men, but they failed to see, or if they saw, to admit, the evidences of His divinity. So repeatedly they asked: "Who art Thou? What sayest Thou of Thyself?"

This question is by no means an obsolete one. Many today are in doubt as to the divinity of Christ, while on earth, while others seem to overlook the fact that He was human as well as divine, and fail to see how He could be tempted while on earth, as we are and overcame that we might overcome.

That Christ while on earth was both human and divine, the Son of God and Son of man, a divine-human being, we shall endeavour to make clear in this article and what shall follow.

The coming of Christ to earth was not the beginning of His existence. He was one with the Father in heaven from the days of eternity. His

preexistence, has its bearing upon His divinity while on earth. That He existed before He was born into the world, is clearly proved in the Scriptures. Thus we read of Him: "In the beginning was the Word and the Word was with God and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made. . . . He was in the world, and the world

was made by Him, and the world knew Him not. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1: 1, 3, 10, 14. This can refer to none other than Christ. "His name is called the Word of God." Rev. 19: 13. He is the one that was "made flesh and dwelt among us," who "came unto His own" but they did not receive Him, but rejected and crucified Him.

While on earth Christ was fully cognizant of His preexistence. In His last prayer with His disciples before His death, He prays, "And now, O Father, glorify Thou Me with Thine own self with the glory which



Behold, a virgin shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us. (Matt. 1: 23.)

I had with Thee *before the world* was. . . . Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: *for Thou lovest Me before the foundation of the world.*" John 17: 5, 24. Again He says: "Before Abraham was, I am." John 8: 58. "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." Again: "I am the living bread which came down from

heaven." "What and if ye shall see the Son of man ascend up where He was before?" John 6:38, 51, 62. The disciples, to whom He made the latter statement, later saw Him ascend to heaven from whence He came.

The apostle Paul bears clear testimony on this point. Writing to the Colossians, referring directly to Christ, he says: "For by Him, were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by Him, and for Him: *and He is before all things, and by Him all things consist.*" Col. 1:16, 17. And in another place God the Father addresses the Son thus: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Heb. 1:10.

The wise man speaking of Christ under the figure of wisdom says: "The Lord possessed me in the beginning of His way before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." Prov. 8:22, 23.

The foregoing scriptures not only teach that Christ was with the Father in the beginning, before the world was, but that He co-operated with the Father in the creation of all things. "All things were made by Him; and without Him was not anything made that was made."

How Christ, "Who being in the form of God" could take upon Him the form of man we do not know. It is the "mystery of godliness." "God was manifest in the flesh." 1 Tim. 3:16. We accept it even though we cannot explain it. With the apostle we exclaim "How unsearchable are His judgments, and His ways past finding out!" Rom. 11:33. There are many things in the natural world that we do not understand, and there are many things understood today that were not fifty years ago.

Hundreds of years before His birth Isaiah prophesied, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7:14.

In coming to this world Christ emptied Himself of the glory that He had with the Father. "Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the *form of a servant*, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:6, 7, 8. In taking the form and nature of man, however, He still retained His divine nature. Instead of yielding up His divine nature He *clothed it* with human nature. He was as much the Son of God when working in the carpenter's shop as when He was commander of the heavenly host. He was just as truly God when washing His disciples' feet as when all the angels worshipped Him before His advent to earth. He was not simply, a perfect human being, one of the human race who had never sinned. He was all

of that but He was more, He was "God with us." Matt. 1:23.

Being God — He was divine — and with His divinity He laid hold upon heaven and with His humanity He laid hold upon humanity, and thus bridged the chasm that had been made by sin. With His divine arm He encircled the throne of God and with His human arm He lifted man from the pit into which he had fallen and thus made him a candidate for heaven.

Next month Pastor Manuel will discuss the question, "Was Christ Human or Divine?"—Editor.

Hold Fast

Hold fast to truth. False gods, false men, false reasons

Are pressing closer on us every day;
And plots, confusions, schemes, intrigues, and treasons

Would lead unwary hearts and souls away.

Hold fast to faith. Doubt deeply multiplying
Would draw the clouds of darkness closer down,
And unbelief, like valley-mists low lying,
Shut out the glow of heaven's starry crown.

Hold fast to love. The earth is filled with hating.
Fierce anger, lust, revenge, all clamour high,
While weary hearts are waiting, waiting, waiting,
For gentle tone and hand and kindly eye.

Hold fast to prayer. When all is gone but praying,
Pray on through lonely watches of the night,
Until there come for prayers your heart is saying
From wildness rest, and out of darkness light.

Hold fast to God. The world is ebbing—gliding
Through your frail grasp its thread of slipping sands;
But God, the one All-constant, All-abiding,
Unchanged of old, unchanging ever stands.

—Eugene Rowell.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbour's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors,— these are little guide-posts on the foot-path to peace.
—Henry van Dyke.

DOMINION DAY

By C. F. McVAGH, a native son

JULY 1, 1928, is Canada's sixty-first birthday. Some of her sons are older than the nation. This is perhaps one of the reasons why the official census reports still list Canadian citizens as having the nationality of the country of origin in the old world. The Dominion of Canada was less than two years old when the writer of this article was born, representing the fourth generation of our family residence in British North America. A nation at sixty years is young but a man sixty years old is past his prime in life. Sixty-one years ago the great future of Canada was but dimly understood, even by such far-seeing statesmen as the Fathers of Confederation. The magnitude of her vast undeveloped resources was far beyond their ken. The western plains were then regarded generally as uninhabitable wastes. Today prosperous farming communities, fine modern cities and rich provinces, whose elected representatives in parliament exercise an ever increasing influence on Canadian national policy, have taken the place in Western Canada of the Indians, the buffalo, and the lonely fur traders of half a century ago. The agricultural possibilities of Canada are better known, but there are still thousands of square miles of fertile vacant land offering golden opportunities to pioneer settlers. And now we are just beginning to realize a little of the mineral wealth stored up in what has heretofore been regarded as the useless, hopeless, frozen north. The resources of the north now vie with those of the west in offering rich reward to both labour and capital.

The Twentieth Century Belongs to Canada

It has been said that the nineteenth century belonged to the United States, but the twentieth century belongs to Canada. The outlook for material growth and prosperity in Canada grows distinctly

brighter. Puny mortals reckon their lives by fleeting years. Nations count history by decades and centuries. Immortality is inherent only in God who inhabits eternity. To our beneficent Creator we are indebted for our boundless natural resources. And to our brave, sturdy fathers we owe a debt of gratitude for a goodly heritage of civil and religious liberty. The pioneers of Canada laid in the new world the foundations of a national political structure of democratic responsible government. With

the co-operation and approval of the mother country we have grown to full national status in partnership with the great family of British nations, each one master in its own house and all united in defense of those tried and enduring principles of progress and liberty that have given the Anglo Saxon people a place of leadership in civilization in spite of mistakes that have at times marred their history. Sometimes friends ask, "When will Canada cut loose entirely from Britain?" To this we reply, "Certainly she will not take such a step until some one can point out the advantage to Canada of such a separation." She could not be freer than she is. The sentiment in Canada for British connection is strong because such of the best British traditions inherited from across the seas as are adapted to new world conditions are enshrined in the heart and mind of

every loyal citizen of Canada.

Recently there has been considerable discussion of the purely academic question of the right of Canada or any other British Dominion to remain neutral if the Mother Country and other parts of the Empire were at war. Premier Hertzog of South Africa, insists on claiming for his country this right. The leader of the opposition party, Ex-Premier Smuts, does not share in this view, and it is quite likely that Premier Hertzog's utterances are

(Continued on page 30)

CANADA

By Octave Cremarie

Translated by Rev. Lawrence Sinclair. M. Cremarie the famous French-Canadian poet was born, in Quebec, in 1827 and died in France in 1879.

Kind Heaven has poured most brilliant gifts
On Canada's much favoured land,
Beneath the sun, her soil unique
Unequalled wealth shall yet command.

In forests vast and lakes immense
Rests mingled beauty all around,
Upon her shores our mother France
Has left her glory to abound.

Saint Lawrence river as of old
Great waters to the ocean send,
Shall bear upon its gentle waves
Newcomers whom we shall defend.

How happy you who here remain
And never seek another clime
Than Canada, where others made
Their happy homes—this land is thine.

The New Industrial Problem

By ARTHUR S. MAXWELL.
our correspondent in England

TO our million unemployed, their wives and children, this is the greatest issue of the age. And not to them alone; for the present situation in industry, with the increasing bitterness of relations between the forces known as Capital and Labour, is a matter of deepest concern to all who have the welfare of the state and the people at heart.

Despite many well-meaning newspaper efforts to maintain optimism, it is a fact that during the past few years the country (Britain) has been passing through a period of trade depression on a scale unknown to the present generation. Many factories and workshops have been compelled to close down altogether, while others have been able to operate only half time or less. Consequently tens of thousands of men and women have been deprived of employment, compelled to walk the streets of our towns and cities looking vainly for work, and eking out a bare existence on the "dole."

That is not all. In the effort to compete with foreign businesses, employers have been compelled to keep wages for manual labour at a comparatively low level, so that thousands of those in employment are little better off than those without it, while the majority have no margin whatever between weekly income and expense. For them life is like an Alpine ascent, with the precipice of sickness on one hand, and the chasm of unemployment on the other. Both ways debt and disaster face them, and there is no course but to continue the climb, hoping for better times above the clouds.

As a direct consequence we find a great section of the population living under conditions which must make the angels weep. The rise of industrialism, nearly a hundred years ago, started the building of thousands of small houses in haphazard fashion, with meagre sanitary conveniences, and jammed together without thought of sunlight or air. The comfort and well-being of the occupants were seemingly the last consideration. Today these stand a menace to health and a cause of discontent. Seldom, if ever, repaired or re-decorated, these tragic hovels have become worse than many a stable.

Yet here children are born and mothers bring up their families.

"Think," says the Rev. William Lax, in his recent remarkable book, "Lax of Poplar," "Think of thousands of families living one family one room! Think of an eight-roomed house with eight adults and thirty-two children—forty in all—living there at one time! Think of the herding together of the sexes among the adolescent boys and girls! Think of the shocking lack of that privacy which decency demands! Think of ten people living and sleeping in one room! Think of the wear and tear on the nervous system of men, women, and children, suffering from lack of light and beauty!"

As to the causes of such conditions and of the present industrial inertia, some are political, and some international, but some come closer home. One such is the relationship existing between the Employers' Federations and the Trade Unions of the country. As everybody knows, the nation is virtually divided against itself, split into two camps. Writhing under real or fancied injustices, workers in all trades have banded themselves together to compel employers, under threat of withdrawal of labour, to grant their demands. Employers, faced with the consequences of such boycott, have united in powerful federations, holding over their workers the threat of lock-out. On both sides sus-

picion is rampant, while rash accusations and the imputation of evil motives are freely hurled back and forth. How near such a situation can bring us to the brink of complete disaster was revealed during the general strike of 1926.

During the past few years hardly a month has passed but what some trade or industry has been disturbed, at least temporarily, through the failure of one or both sides to come to an amicable agreement on some point of difference. In some places industry has been permanently crippled by such disputes. It is doubtful whether the coal trade will ever recover from the results of the last prolonged strike. Other countries seized the opportunity to invade our markets, and these may never be regained. Consequently many collieries have closed down per-

Much is being done
to establish Science
and
Abolish the Bible

Be Sure to Read

The New Atheism

By

A. S. MAXWELL

in the

August Number

manently, and the miners, with no other industry near them, unable to work and unable to flee, have found themselves in a condition that is pitiable indeed.

Statistics of time lost through labour disputes reveal their folly in a striking way. Here are figures showing how many working days were lost between 1912 and 1926:

Year	Disputes	Men Involved	Days Lost
1912	834	1,232,000	40,890,000
1913	1,459	497,000	9,800,000
1914	972	326,000	9,800,000
1915	672	401,000	2,950,000
1916	532	235,000	2,450,000
1917	730	575,000	5,650,000
1918	1,165	923,000	5,880,000
1919	1,352	2,401,000	34,970,000
1920	1,607	1,779,000	26,570,000
1921	763	1,770,000	85,870,000
1922	576	512,000	19,850,000
1923	628	343,000	10,670,000
1924	710	558,000	8,420,000
1925	604	402,000	7,970,000
1926	313	2,721,000	162,780,000

The total working days lost during these fifteen years was 434,520,000. Allowing 10s. per day, this would mean a minimum loss to the workers of the British Isles of £217,260,000.

Is it not a standing disgrace to a supposedly civilized and Christian country that such a wicked waste should continue? What power has bewitched us that we should be guilty of such folly? Cannot we bring ourselves to realize individually, and as a nation, that until the spirit of conflict is exorcised from industry, there can be no revival, no real betterment of workers' conditions, no abolition of slums? The money that is wasted annually in strikes and lock-outs, not only in wages but in loss of output and loss of markets, would provide the very Utopia men fight to win.

Surely there is some better way. Surely it is not essential that we have these continual industrial disturbances, this awful wastage of human effort. We think so.

And who, indeed, can define Capital and Labour today, or differentiate between these fictitious classes? One of my neighbours, a carpenter, has built a small bungalow; whether with or without the aid of a building society I do not know. Another, a retired schoolmaster, who has given the best years of his life to training the children of the poor, owns a six-roomed house and a motor-car. Both are labourers indeed, and yet both, in their little way, are capitalists. Who shall draw the line between, and where? So it is up and down the country. Every new council house, every new workman's cottage, assists in the process. Every new "Austin Seven" on the road is a bulwark against revolution.

But the process of absorption is slow; and meanwhile the industrial dilemma remains unsolved. So serious is it that the government, even at the risk of its own existence, felt it necessary to put the Trades Disputes Act on the Statute Book. Necessity was claimed for it in view of the possibility of

another general strike. Considering the danger to the state of such simulation of civil war, perhaps it was unavoidable; but who would suggest that legislation of this or any kind is the best way to bring peace in industry?

No; there is a better way. The world, in this matter also, has brought its difficulties upon itself by shutting out the only Person who could point the way to peace and brotherhood. But He looks through the barred window and proffers the suggestion of the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12.

Impractical! Not so; for some have adopted it with success. And it is the only way. Laws, edicts, and resolutions which disregard this principle must create more discord than they appease. Conferences and committees which leave it out of their deliberations may travail in birth with great schemes and high-sounding policies, but will bring forth nothing practical. There can be no lasting peace in any nation, any industry, any home, where the golden rule is given second place.

Already, we say, it has been tried. It produces pleasant fruits. In one industry it becomes a profit-sharing scheme; in another it appears in a joint committee of masters and men, not only for settling differences of opinion, but for the laying of plans for the development of business. Invariably it leads to the reduction of excessive hours of labour, to increased wages, to improved working conditions. On the other hand it inspires loyalty, banishes suspicion, improves output, brings love into service.

When employers come to think as much about the comfort of their workers as they do about their own, we shall not hear much more about trouble in industry. If employers could be convinced that it actually pays in hard cash to have workers live in comfortable homes, to have their wives well clothed and their children well fed and well educated—if, in other words, they could appreciate the mystic potency of the gospel of love—there would come such a revolution in industry as the most ardent Socialist has never imagined in his wildest dreams.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23: 37.

The Gospel a Social Force

What was it that Jesus had intended to do? — what was His purpose for Jerusalem? With piercing eye and understanding heart He beheld all its strange anomalies, its poor and rich, its slums and palaces, its traders and toilers, its slaves and soldiers, its little children and busy schemers. And He saw them all gathered to Him! What a vision of the gospel as a social force! He would have saved Jerusalem from all its troubles. He would have purged it of its suicidal strife and rebellious outbreaks. He would have organized it around a great

new ideal. He would have taught its inhabitants the revolutionary power of love. He would have set it at the head of the nations as an example to mankind. He would have given it the world-dominion it craved but could not realize. He would have caused it to conquer the Romans, the Greeks, the barbarians, and to enslave them all with the love of God.

But it "would not." The glorious possibility was spurned. The will of God was resisted. The divine purpose was thwarted. Short-sighted men chose the cheap glory of personal aggrandizement rather than the rich gains of sacrifice for the glory of God. There was no Moses to esteem the reproach of Christ greater riches than the treasures in Egypt, and stubborn hearts preferred the pleasures of sin to salvation. So Israel's last and greatest opportunity was lost.

Shall we substitute London, Glasgow, Melbourne, or Sydney for Jerusalem? May it not be that our living Lord is making the same offer to our populous cities as He did to Israel's capital? Is He not just as willing to work the same transformation in the great centres of population today as He was willing to do then? Do not the crying needs of the poor still touch His compassionate heart and well-nigh compel Him to action against the wills of men?

Surely the time has come for a great forward movement in the social and industrial life of the empire. It is not a matter of politics, but of Christianity. It is for every Christian, employer or workman, to let the Spirit of Christ more fully into his own heart and prove His presence by deeds of kindness, sympathy, and love. Let us banish suspicion from the boardroom and the workshop. Let us plan and work each for the other's welfare. We may not seem to make much progress; minds saturated with prejudice may resist us; but for England's sake and for God's sake let somebody make a start.

If we resist the appeal of the Almighty, if like Jerusalem, we prefer our own obstinate way, we may be sure a similar fate will befall us. If we refuse to adopt the golden rule in industry, if we refuse to face the slum question and remedy it, our very refusal will be our own undoing.

Listen to the words of the prophet. To the rich of these days he says:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5: 1-4.

And to the poor:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience

for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Verses 7, 8.

And in the day of the Lord's coming the man who has clung to his riches while poor men have starved around him will be sorry indeed.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2: 20, 21.

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25: 41-46.



H.R.H. Prince George who visited Canada last summer.

Editorial

Days of Speed

These are days of speed. Each day brings some new record on land or sea or in the sky. The prophet Daniel was evidently speaking of our day when he uttered the prophecy of Daniel 12:4: "But thou, 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."

Surely knowledge has been increased and men are running to and fro. How we have quickened our pace in the past few decades!

Just recently the world has been thrilled by the accomplishment of the Bremen and her brave crew, Captain Koehl, Major Fitzmaurice and Baron von Heuenefeld. Through trackless skies, with death above and below, they flew the 2125 miles between Dublin and Greenley Island, the first men to fly across the Atlantic from East to West. When Columbus made the trip it took him two months

and nine days. Brother airmen flew to the aid of the marooned Bremen's crew. Floyd Bennett, one of the courageous airmen, contracted pneumonia and Colonel Charles Lindbergh jumped into his plane at Curtiss Field, New York, and flew 500 miles in four hours to Quebec City carrying serum to be used in an attempt to save the life of Bennett. But Bennett laid down his life in his efforts to help his brothers in need.

Only a few months ago, February in fact, Captain Malcolm Campbell, a British driver in his racing car at Daytona Beach, Florida, set a new world's record by driving at the rate of 206.95 miles per hour. On April 22, Ray Keech made an average of 207.5 miles per hour on the same beach. And I suppose while you read this some one is preparing to beat that record. In fact Frank Lockhart was killed at Daytona Beach while attempting to beat Keech's record only two

days later. While travelling at more than 200 miles an hour he lost control of his car and gave his life, another victim of the speed mania.

This hectic rush has crept into our everyday life. We are forced into it by circumstances beyond our control.

"Step lively, please!" the conductor shouted as the passengers boarded the car for the city. We all have heard that many, many times, and have almost come to expect it. At any rate, we have learned that we shall be left if we don't step lively. So, to some extent, we have become accustomed to this hurry-scurry, hustle-bustle of the present day.

But even in this mad rush of the twentieth century there are times when it rather irritates us, and we long to slow down a bit. For instance, not long ago I attended the funeral of a friend who had been suddenly called in death. The minister had spoken fitting words of comfort, and the undertaker had announced that the friends might take a last look

at the remains. So we were passing slowly along, with faltering feet and heavy hearts. A dear old lady, with silvered hair, just ahead of me leaned over the casket, and gazed into the face of the one whom she had so dearly loved. Tears trickled down the wrinkled cheeks as she paused to look into that face which must soon be hidden from her view. "Move on, please," the undertaker said rather unfeelingly, as he took hold of this elderly woman's arm. What a pity we can't even have time to take a last farewell look at our loved ones!

A few months ago I attended a funeral in a large city. How different that funeral procession from some I followed twenty years ago! We were in a Ford car, and that little engine had to work hard to keep in sight of the hearse and the larger cars which carried the relatives and near friends. It would have shocked us two decades ago;



SIGNATURES BY RADIO

Unable to return to America in time to file papers for the pre-convention primary, Mr. R. B. Strassburger, of Pennsylvania, signed the necessary document on the last day allowed by law, rushed it to London by air mail whence it was relayed by photo-radio to his lawyer in New York, Mr. Warren Jones; and yet there are people who question the possibility of getting messages across to heaven.

in fact, we wouldn't have recognized it as a funeral then, but would have thought it to be a race on some speedway. Of course the automobile was an experiment then. Well I remember how we used to walk to the cemetery, and get there before the funeral procession. To have had the horses go faster than a walk would have been a sacrilege.

Some of us remember the time when father and mother had time to call the children around them morning and evening and read the Bible. But we are too busy now. Every one used to say grace at the table, but not now; we haven't time.

Father and mother took time to chew their food and to enjoy it. Now we sleep till the last minute, catch the back end of a suburban train, and in the restaurant near the office, eat a couple of doughnuts, helped down by a cup of something hot. There may be a reason why our ancestors had better stomachs.

We used to take time to visit our neighbours. The whole family would go and spend the day or the evening; but we don't know our neighbours now, — too busy.

Our forefathers took time to pray, time to cease their labours and to observe the Sabbath day, — but we haven't time now, and we suffer spiritually.

Only a few generations back they objected to the railway train as a menace to civilization. It would be unsafe to travel at fifteen miles an hour, so they would not even allow it a right of way through their farms. But now we say, "Travel as fast as you can; we will take all the risk." And if they won't run their trains at sixty miles an hour and take water on the run, we will ride on the road that will do it.

This hectic rush to keep up with the crowd or to break the speed record of yesterday is telling on us physically, mentally and spiritually. We are paying the price. We neither "Stop! Look!! Listen!!!" nor "Go Slow!" but take a chance and hurry by; as a result, we see in almost every paper the story of some accident at a railroad crossing. The signs along the highway telling of dangerous curves have lost their meaning. Conscience puts up the warning signal; but we ignore it and speed on. A headache or pain tells us to slow down our mad pace; but we heed



Even the children have the speed mania.

not the warning, till our health has been wrecked.

But there comes a time when we must all slow down. Health will take wings and fly away. Those whom we love will be snatched from us. Youth will be gone, and we must face death and its realities.

The life of speed may bring its thrills, but many of the beauties along our pathway are unnoticed, and the risks are too great. Why not take time to guard our health, and to enjoy and appreciate our friends and loved ones? Why neglect our spiritual life until we stand face to face with death?

The tendency on a downhill road is to travel fast, but not so on the upgrade. Which road are we traveling?

Surely Daniel's prophecy has been fulfilled. We are in the "time of the end." P.



Left—Col. George J. Boyce who recently sailed for London, where he will assist in Canada's scheme of examining immigrants before they leave Great Britain.



Centre Above — Grain boats loading grain at the head of the Great Lakes.





Right—New Zealand's Minister of Justice. The Hon. and Mrs. T. M. Wilford recently visited Canada.

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Centre Bottom—Loading a plane with express and mail. Canada's first regular express and mail service by air was recently established, the planes flying between Rimouski, Montreal, and Toronto. Thus, Rimouski, the Gulf station is brought within about six and one-half hours of Toronto. Express on this route is handled by Canadian Pacific Express.

The Voice of Canada

Sixty-two Years of Progress

By THEO. G. WEIS, Kelowna, B. C.

LORD Willingdon, in a speech at Vancouver during a recent tour, said, "The British Empire stands in the world for freedom, fairness and justice. Canada as a daughter of the Empire, is anxious to assist her. When the Empire's full strength is produced she will extend her authority for peace." His Excellency, very eloquently and amid prolonged applause, recited instance after instance of progress and achievement which stamp the spirit of Canadian nationhood with true nobleness. Referring to the vast, unfortified borderline and the friendly relations between the United States and this country he affirmed, "Canada is the greatest example of what the League of Nations is trying to do, that has ever existed."

Over and over again the country of the gold-and-scarlet maples, sky-high mountains, and unvisioned prairie expanses, has championed the cause of peace.

Her statesmen and orators glowingly painted the ideal, her soldiers and sailors bled in defense of that ideal of peace and freedom. The Dominion has taken under its motherly wing thousands of earth's dejected, maltreated, defenseless, weaker children. Yet, as Frederick Philip Grove, author of "A Search for America" points out in "Canadians Old and New" (*MacLean's Magazine*, March 15, 1928), Canada does not profess to be the "melting pot of the world." It offers freedom, brotherhood, friendship, equality, opportunity; in return for obedience, co-operation, individuality, mentality, industry and thrift. These are the feathers in our nest of national happiness.

And yet, with all this so often repeated by press and platform; we wonder whether true,

honest, religiously minded Canadians as a whole really take to heart the meaning of those three fundamental words — love, peace, freedom — upon which this Daughter-Empire is built. We do not speak in the spirit of criticism. We have no faults to find, no political axes to sharpen. We have faith—faith in the strength of God, faith in our country's integrity. Repeatedly there flashes across our ever brightening dawn the true light of our ideals, personified in lives of loyalty, sacrifice and devotion. Let us follow the rays of those finer and better things, even though riff-raff be everywhere.

Love that Forgets Self

Jesus gave us an unparalleled example of love, when He lived here on earth a perfect life of self-forgetfulness and crowned that unselfishness by the supreme sacrifice on the wretched hill of Golgotha.

In as great a measure as possible, we desire to love like that: be the recipient a Hindu from sorrowful "Mother India," a peasant from Czecho-Slovakia, a miner from Poland, a fisher from Iceland, or a lumberman from Norway. It is this love that forgets self in a deep desire for the betterment of the whole which His Excellency alluded to. Freedom goes hand in hand with love. The two are inseparable. The nation, community or church that forgets to love, forgets to be free.

Freedom and Peace

When that club of unquenchable hatred in the hands of Cain, crushed the skull of independence and individual loyalty so typical in Abel; peace and freedom bled together for the first time. They have bled together ever since. To snuff out that little spark of in-



Speaker's chair made for our Canadian House of Commons by the Parliamentary Association.

dividualism, in no matter what form it expresses itself, has been hate's eternal cause. The individual and not the army has always paid the dearest price for freedom. When freedom sinks in chains, and oppression dons the helmet and unsheaths the sword, peace is lost. "No man liveth to himself," Jesus said. Like individuals, like nations; to be at peace we must respect the rights and freedom of others.

A nation acts the principles of "love, freedom and peace" to the extent that the individual members of that nation *live* the injunction of the *golden rule*. True freedom leads to true peace. Humanly this is impossible, for it means complete dominance over hate, jealousy, pride and sin itself; all of which are so unerringly human. Through Jesus this is possible. Through Him *all things* are possible.

"Verily, verily, I say unto you, everyone that committeth sin is the bondservant of sin. And the bondservant abideth not in the house forever: the Son abideth forever. If therefore the Son shall make you free, ye shall be free indeed." (John 8: 34-36). Again the same authority says: "Ye shall know the truth and the truth shall make you free." (John 8: 32). Jesus lived a sin-free life on this earth. He

is that truth which has freeing qualities. "I am the way, the truth, and the life." (John 14: 6).

The apostle Paul, looking into his own impetuous, fault-filled heart said: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." (Romans 8: 2).

Herein lies true peace and freedom—conquest of every sinful passion through the power of Jesus. Until life can present itself without "spot or wrinkle" of sin before the mercy seat of God, we have not the liberty that our Saviour wishes us to have. Until then, we can expect rivalry in the world — commercial, territorial, political, and militaristic rivalry—from rivalry hate; from hate war, bloodshed, sorrow and misery.

The voice of Canada speaks with human frailty to the civilized nations, the words of a thousand tongues, "Peace, peace, and no war." The voice of Jesus speaks to every human soul to lay the all-oppressive burdens of sin and sorrow on Him there to find true peace and rest. Not until, in the words of His Excellency, "the Empire's full strength" has grown into this individual perfectness, can we expect never to be disappointed by the sudden roll of the drums of war.



An unusually fine view of Vancouver's harbour (Burrard Inlet) to which interest has been drawn once more because of its new record for grain export. The growing popularity of the western grain route is indicated by the fact that this season's export to date totals 46,564,492 bushels. This, with the 8,000,000 bushels in elevators or en route, will exceed the previous best mark by more than 2,000,000 bushels. This aerial photograph shows Stanley Park in the foreground with North Vancouver's booming grounds and docks on the left and Vancouver's great piers on the right.

Majorities

Do Not Make Wrong Right

We like to travel with the crowd but we can't always be in the right and be in the majority

By S. A. RUSKJER, Lacombe, Alberta

SOMETIMES people will tell us that the Sabbath is a Jewish institution, and that it was only the Jews that God intended should keep the Sabbath. But Mark 2:27, 28 says that the Sabbath was made for man, that is, for mankind. The Lord certainly could not say that the Sabbath was made for man, if He intended it for the Jews only. He made the Sabbath for all classes of the human race. Gen. 2:18, 22 says that the Lord made the woman for man, that is, for the good of mankind. Sometimes the writer calls attention to the fact that the Sabbath was made for man, and the woman was made for man; and that if the Sabbath belongs to the Jews only, then all the women belong to the Jews only. There is not one place in the whole Bible where the Seventh-day Sabbath is spoken of as being Jewish or as belonging to the Jews.

In the New Testament the ceremonial or annual Sabbath is mentioned once. The first day of the week is mentioned eight times; the weekly seventh-day Sabbath is mentioned fifty times.

In the first place the question would naturally arise, when does the Sabbath begin and end? Why do the Seventh-day Christians keep the Sabbath from sunset Friday to sunset Saturday? Lev. 23:32, Deut. 16:6, Mark 1:32, and Luke 4:40 will make it very plain that the Sabbath begins and ends at sunset. So the true Sabbath must be kept from sunset until sunset. That is why the Lord in naming the days of creation says, "And the evening and the morning were the first day," "And the evening and the morning were the second day," etc.

Sabbath Made by Christ

Now referring once more to Mark 2:27, 28 notice that it says that the Sabbath was *made*. If the Sabbath was made, by *whom* was it made? In John 1:3 it says that "All things were made by Him and without Him was not anything made that was made." God used Christ in creating and making all things, and John 1:3 says that everything was made by Christ. Mark 2:27 says that the Sabbath was made. Putting the two texts together proves that the Sabbath was made by Christ, therefore it is that He is said to be "The Lord of the Sabbath," and therefore the Sabbath is the Lord's day. Sometimes people refer to Sunday as the Lord's day,

but there is not one bit of evidence anywhere in the Bible that Sunday is the Lord's Day, but there is abundant proof that the seventh-day Sabbath is the Lord's day. Among the texts that prove it plainly, is Mark 2:28, and I might also mention Isa. 58:12-14, where the Sabbath is said to be the holy day of the Lord; or in other words, the Lord's holy day.

Now turning to Gen. 2:2 we are told from what God through Christ made the Sabbath. He made the Sabbath out of the seventh day. He made the Sabbath by resting on that day. The third verse says He blessed the seventh day and sanctified it. So it was a special day, namely the seventh day, that was made into a Sabbath, and that was sanctified, or set apart for holy use. Not a seventh day, but the seventh day. Six days of work had preceded the seventh day, and the seventh day is said to be a rest day, a blessed day, and a sanctified day, a holy day.

Law Existed Before Sinai

Now, some people have an idea that the Sabbath was not kept until the law was given in the written form at Sinai; but turning to Gen. 26:5 we have the statement that Abraham obeyed and kept the commandments and laws of God, proving that God did reveal His law and His commandments to His children long before the Israelites ever reached Mount Sinai. The statement in Gen. 26:5 telling us that Abraham was a law-abiding Christian describes his experience 347 to 349 years before the law was given in the written form at Sinai. In Ex. 15:26 we have a definite reference made to the fact that God's law had already been given to His children and He was testing them whether they would keep it or not. That was three months before the children of Israel reached Mt. Sinai. In the sixteenth chapter and first verse we are told that it was the fifteenth day of the second month after their departing out of the land of Egypt, which was three months before they reached Mt. Sinai. The fourth verse shows that God was testing them whether they would keep His law, and the fifth verse proves that keeping His law involved working on six days and not working on the seventh day. The fifteenth verse tells how He tested them with the manna. The twenty-third verse quotes God

as saying, "Tomorrow is the rest of the holy Sabbath unto the Lord." Therefore they kept the Sabbath three months before the law was given at Mt. Sinai.

Now which day did they keep as the Sabbath? Verses 28, 29 and 30 prove that God's children worked the first six days of the week and then rested on the seventh day, and this is before the children of Israel ever reached Mt. Sinai or ever heard the voice of God giving the law of God, or ever saw the two tables of stone containing the ten commandments.

The eighteenth chapter of Exodus and twentieth verse shows that the leaders of God's people taught the people to keep the commandments of God and to obey Him. The same is proved by the nineteenth chapter and fifth verse. And then in the twentieth chapter the children of Israel have reached Sinai, and there God gives them His law, even the ten commandments in the written form, written by His own finger on tables of stone. Now the texts we have already cited prove that God's people did keep the seventh-day Sabbath between the creation week and Sinai. The fourth commandment of course makes it plain that it is the seventh day and not the first day that God's people are to keep. Isa. 58:12-14 proves that in the last days there will be a reformation in the matter of Sabbath keeping, and that the Sabbath which was lost sight of during the Dark Ages will again come into prominence, and will be kept by the children of God that are ready to meet Him at His coming. So much for the Old Testament.

Is Any Change Recorded in New Testament?

Now the question is, Was the day changed in the New Testament? Whatever changes Jesus intended to make in the New Testament, had to be made before He died on the cross, because when He died on the cross, He sealed His testament and after it was sealed or ratified, no power could change it, take from it, or add to it. This statement is proved

by reading Heb. 9:16, 17, and also Gal. 3:15. Now therefore if the Lord intended to change the Sabbath, He must introduce the change before He died on the cross. We read of many changes that He did make, but there is not one hint that He ever changed the Sabbath; moreover, there is abundant proof that He never intended to change the Sabbath.

In Matt. 28:1 we have the statement that it was after the Sabbath came to its close, and it began to dawn towards the first day of the week, that Jesus rose from the dead. In Mark 16:1, 2 we are told that the resurrection took place on the first day of the week, which was after the Sabbath had come to a close. Therefore the Sabbath day and the first day of the week are not one and the same according to the New Testament. In Luke 23 beginning with the fifty-second verse, and reading through to the close of the chapter, and also reading the first verse of the twenty-fourth chapter, we find three days are brought to view. The one on which Christ died, is called the preparation day, followed by the Sabbath which was kept in harmony with the commandment which says the seventh day is the Sabbath, and that the Sabbath was followed by the first day of the following week; and it was on that day that Christ rose from the dead. He died on Friday, rested in the grave on Sabbath, began His active work again on the first day of the week. The twentieth chapter of John and the first verse tells us that it was the first day of the week when Jesus rose from the grave. Acts 13:14, 27, 43, and 44 emphasize the fact that the Christians remembered the Sabbath day and still called it the Sabbath day long after the resurrection, and after Jesus had gone back to heaven. The fifteenth chapter and the twenty-first verse also calls the Sabbath day by its right name, "the Sabbath day." The sixteenth chapter, verses 13 and 14 show that the children of God worshiped by the riverside out in the open country on the Sabbath day, and that they practised Christian baptism which proves that they were Christian people. Baptism is a Christian institution and the fact that it was practised by the followers



of Christ, shows that they were Christians, and yet they were Sabbath keepers, which proves that Christians should keep the Sabbath after Christ had returned to heaven. The seventeenth chapter and the second verse, the eighteenth chapter and the forty-fourth and eleventh verses all continue to speak of the Sabbath even as the Lord speaks of it, namely that it is the Sabbath day. So all the way through the New Testament the Sabbath day, or the Lord's day is the day that is pointed out by the fourth commandment, which says, "remember the seventh day to keep it holy."

First Day Texts

Now what about these eight texts that mention the first day of the week? We have already read four of them, Matt. 28: 1, 2, Mark 16: 1, 2, Luke 24: 1, John 20: 1. Now the fifth time that the first day of the week is mentioned is John 20: 19, which simply tells us that the disciples were together in that upper room, and that they had the door fastened, and it tells us the disciples were there because they were afraid of the Jews. The Jews had killed Jesus, and they did not know but that the Jews might kill them also. They were not celebrating the Lord's resurrection as some people say, for they did not believe at this time that the Lord had been raised from the dead, but they thought that the Jews had stolen the body of Christ. Verses 26 and 19 show that it took a long time before they learned to believe that Jesus had actually been raised from the dead.

The sixth place where the first day of the week is mentioned is Mark 16: 9 which says when Jesus was risen early on the first day of the week He appeared first to Mary Magdalene out of whom He had cast seven devils. It says that she went and told the disciples, but they did not believe even then. On the evening of the first day of the week when Jesus revealed Himself to two of the seventy disciples at Emmaus, eight miles out of Jerusalem, these two came and found His eleven disciples and told them that Jesus was raised from the dead and that they had seen Him. The thirteenth verse says, "Neither believed they them." Then it was late that same evening that He appeared unto the eleven as they sat at meat, and He scolded them for their unbelief and hardness of heart because they had refused to believe that He had risen from the dead, even though they had been told by Mary and the two other disciples that He had been raised from the dead.

Now we have noticed six of the eight texts that mention the first day of the week. All of these mention the same first day, namely the day on which Christ rose from the dead, but not once is it mentioned as a Sabbath or as the Lord's day, or as a Christian institution,—no, not once. In Acts 20 we have the seventh place where the first day of the week is mentioned, simply telling us that Paul preached on the first day of the week, that is on the dark part of the day, namely the night between Saturday and Sunday. He preached until midnight

and then he preached again until morning. In the morning he started again to walk on foot to catch up with the other disciples that during the night and during the day of Sunday had rowed their boats some 38 miles; and then when Paul had walked across the country some 19 miles on Sunday he joined the others at Assos. Certainly no indication there that the first day of the week had become a Sabbath.

Some people have suggested that because they broke bread on the first day of the week, that that made it the Lord's Sabbath; but Acts 2: 46 says that they broke bread daily; in other words they broke bread every day, and it simply has reference to breaking bread at their meal time. They did not cut bread in those days as we do. I Cor. 16: 1, 2, is the only other place where the first day of the week is mentioned. And it simply says that upon the first day of the week every one should lay aside that part of the earning which belongs to the Lord. No suggestion that the first day of the week is a Sabbath or a Lord's day.

Now in addition to the fact that the seventh day Sabbath was kept before Sinai, it was kept after Sinai; it was kept all through the Old Testament and then it was kept by Jesus himself, and by His disciples and by all of the saints spoken of in the New Testament, there is still another fact to be kept in mind; and that is when Jesus foretold the destruction of Jerusalem which He knew would not take place until nearly 40 years after He had gone back to heaven, He states plainly in Matt. 24: 20, "Pray ye that your flight be not in the winter, neither on the Sabbath day." The Lord asked His followers to pray during nearly 40 years that they should not be driven out in the winter because it was the chilly rainy season, and also that they should not be driven out on the Sabbath day, so He still intended His Christian followers to remember the Sabbath day; He still calls it the Sabbath day, and surely God calls it what it is. And if it is what God calls it, then it is the "Sabbath day."

Then in Isa. 66: 23 we are plainly told that when all of the saints at last get home to the new earth, to Eden restored, they will come from all parts of the new earth to worship Jesus in the New Jerusalem from one Sabbath to another, showing that the Sabbath will be kept in the new earth.

Now the question, "Why do then some people keep Sunday?" The only reason why so many are keeping Sunday is because during the Dark Ages when it was unlawful to circulate or to read the Bible, men and women drifted away from the Bible truths, and the ways of the Lord, and then when the work of the Reformation was begun, men did not at once come back to all the points of truth, but little by little they have been coming back to the Bible truth, travelling the road that grows brighter and brighter even unto the perfect day. Sabbath reform is only the finishing touch of the work of the Reformation, which is leading the followers of Christ back to all of the truths that were lost sight of during the Dark Ages.



The HOME

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

"Call de Cop!"

By A. W. SPALDING

OUTSIDE a barber shop a worried-looking man was wheeling a baby in its carriage. Inside, seated in the barber's chair, was the young mother, getting a bob. The father had good reason to look worried; for in addition to the bill, and the bob, and the publicity attendant upon his significant promenade, the baby was beginning to discover that something was wrong with his world; and a discontented baby is one of man's worst problems.

At first the baby merely fretted, but shortly he emitted an experimental howl or two. The father extracted him from the cab with an amateurish expertness, and jostled him up and down pseudo-scientifically while increasing his stride in his turns to and fro before the plate glass of the barber shop; but the baby, after a truculent chuckle or two, settled down to earnest vociferation.

A sporting audience soon appeared, both within and without the shop. Courtesy—and discretion—urged most wayfarers along their path, after a tardy passage, with sympathetic and possibly reminiscent grins. But a grubby little newsboy, whose station was but a few feet away, and who consequently felt that business kept him in the vicinity, became more and more concerned in the affair, especially as it was running rivalry to his own lung power. Finally he shouted to the harassed man: "Say, mister! why doncha call de cop?"

Might as well! It's become the increasing fashion to call on the police for settlement of all the ills of life, till the poor things have quite broken down. We start with legitimate offenses, and end with unimaginable fancies. Murder! Call the police. Robbers! Call the police. Assault! Call the police. Drunkenness! Call the police. Sabbath-breaking! Call the police. Jazz orchestra! Call the police. Georgette costume! Call the police. Baby

crying! — Well, why not?

When the public mind gets into the condition of depending upon the law to maintain order and decency and righteousness, it is a sign that the situation has gotten beyond the power of law.

Law, indeed, has no power in itself. Law is simply the expression of a life and a will already existent and operating. When a tyrant makes a law, it is the expression of his will, and he then has the task of making others bend to his will. When a people make a law, it is the expression of their collective will; and their combined will must be in sufficient force to compel the minority to submit.

And much more important than the registering of such a decision at the polls and in the legislative hall, the will to do what the law says must reside in each and every mind and heart of the people who have made the law. The thing the law directs cannot be done unless the makers of the law have the will to do it. To appoint guardians of the law with the idea that they, and not ourselves, shall compel us to keep the law, is to insure the failure of the law. True, there must be such guardians of the law, and they must compel the recalcitrant minority to submit to the law; but mark this: the larger that minority of law-evaders becomes, the more impossible does the maintenance of the law become. No police can give to the people the will to obey; that will must come from each and every individual for himself.

When, therefore, we see wickedness increasing in the land, when we see crime mounting to fearful proportions, it is a call primarily, not to the making of more laws, not to the increase of the police force, not to greater dependence upon the power of the state, but first of all, to the teaching of righteousness, to the inculcation of right-doing in individual lives, to greater dependence upon the power of God.

There are many, of course, who are impatient with such a program. "What!" they exclaim, "shall we let go unchecked the holdups, and the bank robberies, and the assaults, and the kidnappings, and the drinking, and the smuggling, while we get down on our knees and pray!" Well, friends, take your way. Stop the robberies and the murders and the licentiousness and the drunkenness with your police force if you can. You may enroll the whole nation in the ranks of the police, but until you have enlisted consciences and wills you have but made a ghastly travesty of the law.

A police force indeed there must be, and the greatest diligence must be exercised to see that it is made efficient and kept pure. But so long as the public mind turns toward the police as the answer to the problem, so long the problem will increase until it becomes incapable of solution.

No! The crime and the wickedness of our world are a call to a reformation of the life of the world. It is a call to the leaders of the nation, great and small, a call to the ministers, to the teachers, to the orators, to the writers, and most of all a call to the parents, to bring in righteousness into the hearts of children and youth and adults. Crime is increasing in the mass because morality has been lost out of the individual soul. And morality has been lost out because parents and leaders of the people have failed in their work. They have trusted more and more to the police, to the making of law, to the power of the state, and they have trusted less and less to the power of a right education and a right discipline and a right attitude of mind and heart. They have not equipped themselves for their work of child-training, and in consequence the children and youth have gotten away from them. At their wits' end now, it is nevertheless too late to "call de cop."

The case is not hopeless. As bad conditions in past times have been met and conquered by the devotion and determination of leaders and people. But it does require personal, individual action. Ministers, teachers, and parents have a work to do in co-operation to reverse the tide that is flowing toward hell and make it flow toward heaven.

We say our public has lost its morality. Well, how shall it regain it? By right education? Yes, but what does that involve? Does it mean simply the presentation of a code of morals, the holding up to admiration of moral principles? It means that, but it means much more than that. No law, however admirable, has in itself the power of conversion, of capturing the will. Morality is nothing without religion. The power of righteous-



ness comes from God. Without a personal belief in God, a personal acceptance of God, a personal friendship with God, no man has power to do right.

The teaching of a religion that has power to make righteousness in individual lives means something more than the teaching of religious doctrines. It means the experience of the love of God in the heart of the teacher, radiated in deed and word and spirit to those whom he would teach. The religion of Jesus Christ in the home means more than the memorizing of the Ten Commandments and the Sermon on the Mount. It means that parents shall study and practise the principles of dealing with the precious minds and souls of their children which have been given into their keeping, that they shall be intelligent in regard to all the principles and methods of Christian education, and that they shall diligently use them in the lives of their children. No excuse for neglect of this duty can ever be entertained by the God of righteousness.

The teaching of the religion of Jesus Christ means to ministers and teachers and writers more than the recital or the arguing of theological points. It means that they must become wise in the problems of the home, that they may lead their people in the training of their children. No degree of eloquence, no reputation for power in debate, can ever supply the lack of a practical wisdom and skill in leading their followers along the path of practical, every-day, home religion. A theological and a forensic training are not sufficient equipment for the religious leader who would rise to the urgent need of the day

in reforming the state of public morals. He must study to be a teacher of such truth as is pertinent to the day's need. The individual, not the mass; the home, not the state, must be his objective in teaching.

Let every man search his heart to know what is the thing upon which he is placing his dependence. Is it law, or is it love? Will he depend upon the force of the state to insure righteousness, or will he become the teacher of his own children, and thus by the success of his household insure the success of the state?

The question is before parents, teachers, ministers, and leaders of every kind: Will you call in the police, or will you call in God?

O Ye Fathers!

By MRS. G. M. PRICE

There are mothers' clubs, mothers' guilds, mothers' meetings and mothers' days, but I hear very little about fathers' meetings and fathers' days. Perhaps fathers are so busy that they cannot spare time for these luxuries.

Fathers shut up in offices all day sometimes become narrow and "mind-tired" and they think if everyone in their household does not meet them with good cheer and pleasant greetings as they enter the home after the day's work that they are not receiving the attention they should receive, or that their position as head of the house demands. True, the family should meet the father with pleasant words and happy greetings as he enters the home after his day's work but we are told by an authority on the subject that father also should enter his home with smiles and pleasant words. "Whatever his perplexities they should not be permitted to overshadow his family."

Fathers sometimes forget that the mother who has been shut up in the home all day is hungry for a bit of news from the outside world and expects to get it when the father returns from business. She, if a true wife and mother, has been with the children planning all day something good for father's tea or some nice surprise. But if he comes in with a frown on his face and a mute response to his welcome, as I have seen happen more than once, how is she going to enjoy with him and

the children the planned surprise? Her heart sinks and she will soon give up the entertainment. The cold, stiff, dignified head of the home drives his family from him. "Unbend from your iron dignity and make your family love you," is an admonition many men need. Men can boast of what they have achieved throughout the day, but the mother's work amounts to little. To him her cares appear trifling. She has only to cook the meals, keep the house in order, and look after the children. She cannot boast of what she has done for it seems to her as if she has done nothing, even though she has tried to keep the domestic machinery running smoothly.

And now when the husband and father returns from work she wants something different, wants to hear something from the outside world. She, too, needs a word of cheer, and a little commendation for her painstaking efforts in trying to do the cooking, washing, sewing, making and mending, and lovingly caring for the temporal, yes, and spiritual, needs of the family.

I have known a mother to take great care and pains to have everything in readiness for the husband and father, expecting some little word of appreciation or approval by the father when he came in from his work, and I have known that dear woman's heart to be chilled like an icicle by the cold, silent, dignified attitude of the father as he entered the home, all for fear his dignity as head of the family should be disturbed if he dropped a word of praise to his tired wife.

Such fathers lose much out of their own lives when they thus treat the one whom they have promised to love and cherish as Christ does the church, but it is a chance if they ever see it. When husbands treat their wives with indifference, they are working directly against their own happiness and are blinded to their own best interests. The father should never come home with a clouded brow but should bring sunshine to his family, no matter what his office cares may have been.

On the other hand, when the husband comes home from his labour weary and perplexed, he should not meet a clouded brow from his wife but cheerful and encouraging words.

A man must make his wife his equal, and respect her voice in the government of the family. Tender words are not a sign of softness and weakness, as some men think, but of strength and power.

The Heart of a Queen

Queen Victoria was once visiting one of the large cities of England, where a choir of three or four thousand boys and girls was gathered on a great wooden platform to sing a song of welcome. The next morning after the queen had returned to her palace, she ordered a telegram sent to the mayor of the city. It had no reference to the civic formalities or public functions of her visit, but read:

"The queen wishes to know, Did the children all get home safely?"

No more momentous question can be asked by monarch, by nation, or by parents: Will the children reach home safely?—W. N. Hartshorn.



Your Health

The Cancer Menace

By SAMUEL W. LEISKE, M.D., Sidney, B. C.

REALIZING that there is disseminated among the laity a fear of cancer, I am prompted to give this subject a thorough study, and give you the latest and fundamental knowledge of this much talked about malady.

Every once in a while this remark is made, probably you have made it yourself, "I don't want to go to a doctor to get a physical examination, for I am afraid he will tell me I have cancer." This sounds foolish, and it is foolish. Nevertheless, it is a real thing with the individual concerned.

There is no disease that has received more study and research for its cause than cancer, and yet most writers agree that no definite cause can with certainty be assigned to this dreaded condition. Quoting from the *International Digest*: "Cancer is the most hideous disease with which humans are confronted, and the solution of its cause is the greatest problem before the medical profession today. The colossal importance of the subject is apparent to every informed individual whether he be a physician or layman."

Cancer is a disease that affects all classes of people and races. It is found in every country in the world, particularly among the middle aged and older people, but may be found at any age. An important factor in regard to age is the observation that the earlier cancer occurs in an individual the more malignant it apparently is.

It is interesting to note that cancer occurs with the greatest rarity among the uncivilized races, and relatively less common among Jews living in conformity to the orthodox principles of their faith. Under normal conditions of life the Jews are less liable to the disease than gentiles of corresponding social and economic status possibly because of their simple mode of living.

Cancer is on the increase since 1850. Year by year the toll has become heavier, until the past year

the figures show that out of every nine men one dies of cancer, and out of every eleven women one dies of cancer, which gives us a death rate of nearly ten per cent. With this high mortality rate it has been estimated that there is an increase in the death rate due to this mighty monster, of from three to five per cent annually. There are only two other conditions that give us a higher mortality rate and these are heart disease and tuberculosis.

Cancer at its inception is always localized. It is for this reason that we are entitled to say that cancer is a curable disease, if it is diagnosed and removed in its early stage. It is made up of the descendants of a few cells which have acquired the power of growth. It is a lawless, aimless growth which does not observe the physiological needs of the body. By this irresistible impulse to grow, these cancer cells destroy the tissues and organs and eventually the organism in which they grow.

It is not so very long ago — only twenty-five years — when it was believed that cancer was a disease peculiar to man. Now we know that the disease may develop spontaneously in fishes, amphibians, reptiles, birds and mammals. In all these classes of animals the disease exhibits the same fundamental features, a lawless, infiltrating destructive growth, having a local origin. But while the cells of probably all vertebrata are capable of undergoing the cancerous changes, we cannot transmit the disease from one species to another, taking for example the cancer cells of a mouse and inoculating them into a rabbit or the more closely allied rat. Attempts have frequently been made to transmit the disease from man to animals by inoculating human cancer material into mice, rats, rabbits, guinea pigs, dogs and monkeys. All such experiments have been uniformly negative.

As to the cause of cancer we are quite in the dark. We have considerable knowledge about

things that lead up to the formation of cancer cells but not to its existing cause.

Dr. Bloodgood says, "Cancer never begins in a healthy spot."

Dr. W. J. Mayo says, "No one has yet seen a cancer of the skin or visible mucous membrane of the body which was not preceded by some form of chronic irritation. Investigation of the inner surface of the body reveals the same condition always preceding cancer."

In the formation of cancer cells, we usually have something like this: First, injury; next, inflammation and attempt at repair, and finally cancer starts at the old unrepaired site of injury.

I would like to have you take particular notice of the symptoms of the disease, as, in recognizing them early lies the secret of success in the treatment of the malady.

Let us mention the list of symptoms associated with cancer outside of the abdominal cavity.

1. Swelling or tumor mass
 - (a) hard
 - (b) not attached, that is, it is freely movable.
 - (c) not painful

Remember that a tumor should not be looked upon as something complete and endowed with permanent attributes, but rather as something at every moment in process of development. Tumor growth is from the start in opposition to the surrounding tissue and to the whole organism.

2. Enlargement of lymph glands.
3. Pain—is not an early symptom.

After this tumor mass has grown over a period of time, it becomes large, cuts off its own blood supply by pressure on normal tissue and death of the mass ensues. It is not a death of the entire mass but of the centre which breaks down, giving you a mushy looking ulcer which bleeds easily and has a hard reddened border and a bad odour.

We shall next speak of the symptoms of the internal viscera.

1. History of ulcer or other gastrointestinal upset
2. Loss of appetite
3. Loss of weight
4. Lemon yellow complexion.
5. Pain

So often the individual tries to comfort himself after having discovered a growth or lump in the breast or abdomen by the fact that no pain is associated with tumor mass. That is the deceiving part of cancer. Remember pain is a late symptom, and is only realized when the cancer cells encroach upon and destroy normal tissue. When pain sets in, the future is dark and little can be held out which will promise a permanent cure. Ninety per cent of patients afflicted with cancer die from it whether operated on or not. The main reason

for this high mortality rate, regardless of treatment, is due to the fact that the patients do not come for help until at least eight months after first noticing any symptoms.

As far as treatment for cancer goes, it can be summed up as follows:

First, preventative measures, under which we wish to include immediate attention to all superficial sores, cracks, fissures and lumps or swellings. A simple, wholesome diet, free from spices, few varieties, fruits and vegetables, especially the greens from vegetables, as they contain salts and vitamins which are regarded by some authors as the heart of the future preventative treatment of cancer.

Second, we wish to speak of the radical removal of the cancerous tissue.

It is the knowledge that the disease can be cured by radical treatment in its earliest stages that must be disseminated.

Cancer is not a disease that runs its course like pneumonia or typhoid. It is an actual entity, as much a part of the individual as is his finger or his nose, and it will either remain a part and grow to a fatal termination or it must be removed entirely in order that he or she may be cured.

Guarding the Baby's Health

The vital statistics that show the death rates of babies in various countries are a good index of the degree of the health intelligence or health ignorance prevailing in those countries. For example: In large sections of China, where there is little or no knowledge of health or hygiene, the baby death rate is 525 per thousand; while in New Zealand, where the Plunkett system provides nurse instruction to



Guard well those tender years.

expectant mothers and good care during confinement and after, the infantile death rate is only about sixty per thousand. These figures apply to the death rate of babies before reaching one year of age.

One great danger to baby life seems to be the diseases peculiar to summer, particularly bowel troubles, to which a large part of baby deaths is attributed.

Summer diarrhea, like most other diseases, is preventable. Ignorance and neglect on the part of mothers, of the simple laws of health, are, in the majority of cases, responsible for these deaths.

As a direct cause of summer diarrhea, two things are prominent,—germs, or their poisonous product in baby's food; and baby's weakened condition or inability to resist the action of the germs. Hot weather is favourable to the growth of germs, and is unfavourable to the baby's resistive powers.

Well-ventilated rooms, day and night, with outdoor naps whenever practicable, should be provided. Daily tub baths, supplemented by a sponge bath or two, especially when baby is feverish, are important. A napkin and a thin slip, and sometimes not even these, are sufficient clothing on hot days.

Allow plenty of drinking water, first boiled and then cooled, for quenching thirst and to aid the elimination of body wastes. No better medicine can be given.

Regularity of feeding should be observed, whether baby is breast-fed or bottle-fed. Except under unusual conditions, he should even be awakened from sleep to be fed at the regular feeding time. Better sleep and normal habits will result. The mother who can feed her baby at her own breast has a long start in winning the race against summer diseases. Bottle-fed babies are far more liable to bowel trouble any time of the year, but especially in summer, when heat and flies make it more dangerous. Proper care on the mother's part before the baby is born will usually enable her to nurse him.

The breast-fed baby gets milk that is never sour, being made and used as needed, and that is of uniform temperature throughout the feeding. This milk is made especially for him, and is adapted to his needs.

To have good milk and sufficient, the mother must eat only wholesome food, and plenty of it, avoiding coarse vegetables, highly seasoned and greasy foods, tea, coffee, and stimulants. Good milk cannot be made from bad food. And good food may be spoiled by bad cooking. Indigestion in the mother means trouble for baby.

The nursing mother must guard her own condition of health, observing regularity of habits, eating

proper food, getting sufficient sleep, and taking outdoor walks. (To be continued next month)

Questions and Answers

Readers of the Watchman are invited to send questions on health topics.

Consulting physicians
D. H. Kress, M.D. H. G. Burden, M.D.

Dandruff

"I have a severe case of dandruff. At first it was oily. Now if I do not wash it for a week the hair starts coming out and dandruff is matted on the scalp. The soaps I have tried have done no good."

Your letter contained return postage, but no address, else I would have answered you at once by mail.

I think you would better put yourself under the care of a good dermatologist (specialist in diseases of the skin). Sorry I cannot recommend a beauty parlor, for many of these do more harm than good.

There are many dandruff remedies. The following, from the American Druggist, is perhaps as good as any. Castor oil I dr., Resorcin 2 dr., 2 scruples., Cologne 3 oz., Alcohol 9 oz.

This mixes to form a clear solution of pleasant odour. It may be used once or twice a week or only after shampooing, and is

best applied to the scalp by means of a medicine dropper, afterward rubbing it in vigorously with the tips of the fingers.

Diet for Anemia

"Please suggest a diet for a person suffering with anemia. The patient does not like milk, and is relying entirely on medicine for his condition."

Anemia may or may not be due to a fault in the diet. If there is some disturbance in the blood-making organs, or some internal hemorrhage, or some other cause of blood destruction, simply dieting without some medical supervision of the causes of the anemia, would be a waste of precious time, during which the patient might go from bad to worse. The fact that the patient does not use milk would not signify so very much, for milk is not a blood-making food.

The foods that are comparatively rich in iron which is the important blood constituent, are the following: spinach and other leafy plants, eggs, oatmeal, shredded wheat, raisins, prunes, beans, dry and string.

Eat some green food every day, use the whole grains, whole-wheat bread, shredded wheat, etc.



Dr. D. H. KRESS

will tell us in the

AUGUST WATCHMAN

"How To Eat
To Win"

As Others See It

Evolution Admits

"A few years ago a geologist found a peculiar tooth in Nebraska. It was taken to the American Museum of Natural History in New York, that stronghold of the theory of human evolution, presided over by the noted champion of evolution, Henry Fairfield Osborn. It was subjected to every test known to science, and then pronounced to be the molar of a prehistoric man who had lived in Nebraska some millions of years ago. In 1925 the bulletin of the museum said, "Every suggestion made by scientific skeptics was weighed and found wanting." So the tooth was put on display as another great proof of the correctness of the evolution theory.

Much ridicule was heaped on William Jennings Bryan, late anti-evolutionist, because this great "find" came from his home state. It was called the "million-dollar tooth," from an incident of a nervous assistant dropping it on a tiled floor and breaking it to pieces when the professor said it was worth that much and admonished him to be careful with it. It was given a jawbreaking name, "Hesperopithecus Haroldcooki" (its finder was Harold J. Cook), and of course that enhanced its value as a strong link in much-desired evidence. School children by the thousand ogled it with awe and wonder, and intoned, "Great Is Evolution of the Scientists!"

When, lo and behold, all this time it was only the tooth of a wild pig! Professor Gregory of the museum admits it, after finding several similar teeth in the same locality. He has made a retraction of the former claim, but the retraction is getting only a fraction of the publicity of the first discovery. It is only fair that we should help spread the news. The famous tooth, together with the elephant's kneecap that "science" proclaimed to be a prehistoric human skull, now goes into the discard.

But do the cocksure evolutionists subtract one whit from their fond belief in their theory? Not at all.

Another scientist comes forward, according to news reports, and "upsets the atom theory,"

long held inviolate by science, and substitutes a "wave system" for it. Many other shamefaced admissions have been forced on evolutionary science; and the "facts" not yet admitted wrong are just as shaky as those that have gone by the board; yet evolution "goes on forever."

We admire the evolutionist for coming out boldly and proclaiming to the world what he believes to be a fact and what he believes to be a proper conclusion drawn from that fact. We admire him the more for retracting what he discovers to be not fact; and for maintaining that science will ever be changing new theories for old as fresh discoveries are made. But why, oh why, does he insist that we are ignorant yokels if we do not accept as final and absolute truth every theory he advances as he goes along!

Evolution is a theory, just that and nothing more; and, like all theories, it is ever subject to disapproval. We accept it as a theory. But when we find it contrary to revealed truth in the Word of the One who alone knows all the facts, and whose logic is never faulty, we reject it as a basis for our knowledge of scientific truth."—*"The Watchman," Nashville, Tennessee.*

A statement issued by one of the Bible Societies indicates an annual distribution of thirty million copies of the Bible, or eighty thousand a day, in nearly eight hundred tongues.



Scientists digging at Glazel, France. Still searching for the missing link.

Current Comment

—In the crushing defeat in the recent state primaries of the candidates supported by Mayor William Hale Thompson of Chicago the good people of Illinois administered a smashing rebuke to the mayor's anti-British-history textbook propaganda which served as a demagogic smoke screen to cover the political alliance with the bootleggers and gangsters whose machine gun and bomb throwing outrages have made Chicago notorious. The American and London press join in felicitations.

—One of the first liners to reach Montreal this season was the new Laurentic of the White Star Line. She was designed especially to negotiate the St. Lawrence route, and has a length of 600 feet. The arrival of this the largest cabin liner to come up to Montreal, was made the occasion of a special reception by the officials and citizens of that great ocean port.

—By radio and cable news is coming to us of conditions in the Shantung, China, famine area. Ninety per cent of the population in some parts is subsisting on chaff of cotton seed, and reduced to one meal a day and sometimes every other day. Agents from other provinces are buying children at the rate of from two to five dollars each. Surely they are worthy of our sympathy, our prayers and our financial aid.

—Government officials predict that the population of the Peace river country in Northern Alberta will increase by twenty per cent this year. The wheat crop of this area last year was 9,000,000 bushels.

—The air mail service inaugurated between incoming liners in the Gulf of St. Lawrence and Montreal last summer, is extended to Toronto this summer and the first plane-load of air mail reached Toronto on May 6. The machine was piloted by J. H. St. Martin. If this service proves satisfactory it is probable that in another year an extension of it as far west as Winnipeg will be attempted.

Saskatoon is cited as the fastest-growing city in the Prairie Provinces. The percentage growth for the last five-year census of the leading prairie cities is given as follows: Calgary 2.25 per cent; Winnipeg 6.84 per cent; Regina 8.41 per cent; Edmonton 11.39 per cent and Saskatoon 21.35 per cent.

WHAT LIES BEYOND LIFE'S RIVER?

(Continued from page 4)

rection and ascension of resurrected real people, dependent upon, and taking place at the return of our Lord, sets the second advent in its proper place in the plan of salvation. It links up the first coming of Jesus the Saviour, with the same Jesus coming again as judge and king to take His people home with Him. Thus the resurrection and the second advent become bright with hope and promise, and big with immortality.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

DOMINION DAY

(Continued from page 10)

largely political propaganda for home party consumption. Such a theoretical right is scarcely worth talking about as it is not at all likely that Canada would ever choose to remain neutral under such circumstances. And it is not likely either that an enemy of British foreign policy would recognize or respect such a declaration if it were made.

The relation of the dominions to British foreign policy has become a matter for adjustment in Imperial Conferences which are attended by the premiers of all the self governing dominions.

The discussion of such unthinkable problems is like trying to cross the bridge before we come to it. The suggestion of the possibility of another war between the English speaking nations is not only foolish and untimely but it is positively mischievous. It only tends toward ill will and misunderstanding among friends. It is time to talk peace and cooperation rather than war.

Boundary Lines

Canadian shores are now washed by three oceans and there is no particular call for mere enlargement of territory. Boundary lines can sometimes be changed but birthdays never can be changed. For this reason the Sabbath will always remain the birthday of the world in spite of anything that could happen after creation. Birthdays are unchangeable because they are memorials of facts that in the very nature of things can not be changed. The first of July will always be Canada's birthday. And it is to be hoped that as the population of Canada increases that faith in God and loyalty to the ideal of British fair play will continue to mould her national policies and her destiny.

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