

# The ORIENTAL WATCHMAN AND HERALD *of* HEALTH



In Green Pastures And Beside Still Waters.

*The Eucharistic Congress—What to Do for Snake  
Bite—Two Eloquent Events—Weakening of  
Our National Defence.*





## Around the World

THE United States is the only country that has helium in large quantities. Germany is considering a suggestion that helium can be derived from monazite sand, which now is made into gas mantles. From 15,000 to 20,000 cubic feet of the gas, it is estimated, could be recovered from the sand in a year, which is a thousandth as much as was lost in the "Shenandoah" disaster. This amount of helium would suffice for technical purposes, though not for the needs of dirigibles.

How good is your handwriting? Do you have a system all your own, with flourishes, crooks, and dashes that give your friends and business associates brain fever when they try to decipher what you pen? Perhaps a typewriter has come to your rescue. For some time, teachers, business executives, and, in fact, almost every one has realised that the number of really good writers has become exceedingly small. Among those who have suspected that the style of writing has something to do with it is Miss Frances M. Moore, a teacher in New York City, with many years experience as an instructor in penmanship. Not long ago she began introducing a new system imported from England, called "broad-edge pen writing." In appearance, this new penmanship looks like printing—each letter is made distinct and separate from every other. In the old days, monks used this kind of lettering in copying manuscripts by hand. Their beautiful products are admired universally. Through actual tests made with her own pupils, Miss Moore has found that they can write this way as rapidly as when using the ordinary script.

It is well known that cooking destroys much of the value of those curious health-giving chemical compounds in food called the vitamins. So it has been assumed that the process of canning did the same. But Doctor Eddy, of the Teachers' College, in New York, has proved that canning vegetables like spinach and tomatoes does not destroy the valuable vitamin C, which protects against scurvy. Doctor Eddy believes that it is oxidation rather than heat that affects the vitamins, and vegetables or fruits cooked in cans are exposed to oxygen much less than in open cooking.

The Royal Observatory at Greenwich, England, which last summer celebrated its 250th anniversary, owes its origin in part to the whim of a king. Charles II once upon a time held an interesting conversation with several noted astronomers and navigators, who pointed out to him the importance of the stars and heavenly bodies in reckoning time. Thereupon the king decided that his country needed a place where the fixed stars could be observed and the results tabulated for the use of the seamen, and he ordered the observatory built for the advancement of navigation and nautical astronomy. Part of the original building, which was designed by the famous architect, Sir Christopher Wren, is still standing. From the standard clock at the observatory the exact time is telegraphed twice each day by means of electric signals to all parts of the United Kingdom and the world. Geographers in nearly every country calculate their longitude from the meridian at Greenwich. The observatory crowns a high hill overlooking the distant city of London and the Thames River. It is surrounded by an extensive woodland comprising more than a hundred acres and known as Greenwich Park, a favourite holiday resort for Londoners.

As the Prince of Wales was making his way from Africa to South America a few months ago, he stopped at the lonely isle of St. Helena and paid his respects to Napoleon by planting an olive tree in front of Longwood, the house where the great soldier lived from 1816 to the day of his death, in 1821. Longwood is about three miles from Jamestown, the harbour and only town on the island. This famous house was presented by Queen Victoria to the French nation. It was restored to its original condition, and is now a Mecca for tourists. The "lomb" where the emperor's body lay for twenty-one years before being taken to Paris is marked with a white slab and inclosed by an iron railing. It is beautifully situated at the head of a long green valley. St. Helena has more intrinsic value than the island usually gets credit for. It was discovered by the Portuguese in 1502—just a few years after the discovery of America.

Before the digging of the Suez Canal it was quite important, because the ships on the way around Africa to the Indies stopped there. Some forty a year stop there now, all but a few being British. This ten-mile-long island is beautiful. It is really the top of an undersea volcano, long ago burned out, and it is cut by wonderful gorges from 500 to 1,000 feet in height and sloping swiftly down to the sea. St. Helena harbours about 4,000 people. There are eight churches and schools. The flax industry is the only one of importance, but there are 1,000 acres under flax, and there are three mills. Lace making is also getting a start. There were no people on the island when discovered. Present inhabitants are a mixture of European, Asiatic, and African stocks. The Negroes on the island are the descendants of slaves rescued from traders and left there by war-ships.

John McLean Thompson, professor of botany at Liverpool University, the *Daily Mail* says, has discovered a method for fruit preservation which is expected to supersede cold storage and make possible the importation of fruit. Professor Thompson described his method as "sending fruit to sleep." It consists of a simple apparatus by which temperature and humidity are maintained in the storeroom. He has been experimenting for three years, and says he has been especially successful in preserving American apples.

The famous Paganini violin, which for years has been kept in a glass case in Genoa, Italy, was recently removed from that receptacle by the authorities, and utilised at a concert by Bronislaw Gilpel. When Paganini died in 1840, his favourite instrument was carefully laid away. Of late it has been realised that it would have to be used frequently if it were to withstand the ravages of a type of moth which threatens to destroy it.

School boys and girls of the United States have £5,000, 000 in school savings banks, the National Education Association estimates. During the last school year 8,000,000 boys and girls received instruction in thrift, and the total of deposits and withdrawals was £1,690,000. School children in New England are declared to be the most thrifty. "In the last decade," says the association, "remarkable progress has been made toward planting in the minds of America's young a repugnance for waste and a respect for thrift."



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## The Eucharistic Congress In Chicago, U. S. A.

By the Editor

**O**N and including June 20-24, 1926, there was held in Chicago, U. S. A., the Twenty-eighth International Eucharistic Congress of the Roman Catholic Church. This gathering was, without doubt, from the Roman Catholic viewpoint, one of the most meaningful and important gatherings of its kind in the twentieth century. A leading

tion to these were some 400 Bishops, and Archbishops, followed up by a long train of thousands of satellites, such as priests, monks, nuns, friars, and other lesser orders who by the rules of the Church, were permitted to leave their convents and cloisters.

The chief meeting places of the Congress centred at two points—Soldiers' Field, one of



St. Peter's Cathedral and the Vatican Rome.

Catholic weekly characterises the event as "The most impressive religious spectacle the world has witnessed, perhaps since the Saviour was put to death on Calvary."

This Congress brought to the city of Chicago more than a million visitors to take some part in the general or sectional meetings during the four days the Congress was held. To this vast number must be added more than a million Catholics resident in and near the city itself. Chief dignitaries of the Roman Catholic Church came from nearly all parts of the world—Australia, South Africa, South America, Europe, Asia, China, Japan—representing many nations, races, and tongues.

Eleven Cardinals, or Princes of the Church, were in attendance. Cardinal Bonzano, from Rome, was the special Legate of Pope Pius XI, and took the leading role. France, Germany, Spain, Austria, Ireland, and Hungary were represented by one or more Cardinals, and the United States was represented by four. In addition

to these were some 400 Bishops, and Archbishops, followed up by a long train of thousands of satellites, such as priests, monks, nuns, friars, and other lesser orders who by the rules of the Church, were permitted to leave their convents and cloisters. The chief meeting places of the Congress centred at two points—Soldiers' Field, one of Chicago's Lake Front Parks, where a Memorial Stadium has just been completed, and at Mundelein a town forty miles from Chicago, named after the Archbishop Cardinal Mundelein, of the Archdiocese of Chicago, where is located a training college for priests, called St. Mary's-of-the-Lake. At this latter place the closing meeting of the Congress was held. It is estimated that 500,000 people went from Chicago to witness the spectacular procession, headed by Cardinal Bonzano carrying the Host.

### The Purpose of The Congress

Naturally, one cannot help asking the question, "What was the purpose of the Roman Catholic Church in holding this gigantic spectacular Congress in the heart of the American nation?" Was it intended for a June holiday to afford opportunity for her dignitaries to "see America" and enjoy a social good time? Or did they have something more serious and far-reaching



in view? Occasions of this character are not staged by Rome without a very definite purpose in mind; and from the reports in the newspapers, both Catholic and non-Catholic, it is evident that it was intended for more than a prayer meeting or a revival service for the benefit of the members of that communion. Anyone familiar with the traditions of the Roman Church will readily see that this occasion is directly in line with her age-long policy of making Rome supreme, not only in America, but in all the world. How well she is succeeding is left for the candid reader to answer for himself after reading her own published statements, and the admissions of her one-time rivals in faith.

#### Pope and Cardinals State Purpose:

We will permit Rome to state her chief purpose for holding this Congress. In the Papal Brief handed to Cardinal Bonzano by Pope Pius XI, in which the Cardinal was named as the Papal Legate to this Congress, he was charged to keep in mind "the return to the Roman Church of our separated brethren, which must be sought and furthered that all may be one." (*Italics ours*)

True to the purpose of his Church, and the instructions of the Pontiff, we find Cardinal Bonzano, at the opening session of the Congress, in referring to non-Catholics, giving expression to these words:

"These—souls that belong to Christ through their belief in Him, their eagerness to hear His voice and to do His will, their cleanness of heart and their charity abounding in many good works—these, too, must be brought together in His Church and nourished with the Bread of Life, so that in reality and not in name only there may be one Lord, one faith, and one baptism.

"Then shall the reproach of division be taken away from the Christian name, and from those who glory in it, the evil of discord; then, also, with single purpose and mutual spirit inspiring its members, shall a united Christendom, under the standard of Christ the King, go forth to universal conquest and the spreading of His Kingdom to the uttermost parts of the earth." (*Italics ours*)

Later the same day, Cardinal Mundelein, of Chicago, and the chief promoter in bringing the Congress to that city, expressed a similar hope for the work of the Congress, that "the example of our vivid attachment to the Holy Eucharist" might lead "the multitude of earnest, honest souls outside the Church" to "learn for themselves of this marvelous condescension on God's part to us humans."

#### A Layman Editor's Viewpoint

Reporting this Congress in *Current History*, for August, Michael Williams, a Roman Catholic layman, and Editor of *The Commonweal*, has this to say about the chief purpose in holding this Congress:

"For scenes of gorgeous beauty and magnificent ceremonial the Twenty-eighth Eucharistic Congress set a new record. At the opening in the Cathedral of the Holy Name, where Cardinal Bonzano was enthroned as the Papal Legate, and his letter of instructions from the Pope disclosed the very important fact that unity among other Christian bodies with Rome was one of the principal objects the Pope had in mind, Chicago had merely the first act in a dream of pageantry and significance combined such as the New World had never before witnessed." (*Italics ours*)

We are compelled to believe that the purpose of the Congress, as expressed by the Pontiff, his Cardinals, and lay-editor has been correctly stated. There is no ambiguity or fogging of issues in their words. To the church of Rome there is but one Church of Christ—her own—with the Roman Pontiff in the Vatican as its visible head. Those who are not in this church are in no church at all. All Protestants, or those classed under that heading are regarded as "separated brethren" and therefore responsible for the "reproach of division" which must be taken "away from the Christian name," and in her eyes nothing short of their return to the fold of the Roman Church can do this. On this point with Rome there is no compromise, no conciliation, no half-way ground. Either you are in the Catholic Church where you are nourished with the "Bread of Life," and march under the "standard of Christ the King," as interpreted by her teachings, or you are cut off as the branch is separated from the vine, without God and without hope. For this reason she is seeking for the "return to the Roman Catholic Church" of the "separated brethren." As the Papal Legate says, they must "be brought together in His Church," outside of which they exist as a church in "name only." At the present time the church stands divided, and in this is her "reproach." United with the church of Rome the reproach is taken away.

#### Words With Two Meanings

To those familiar with Roman Catholic history, it is quite noticeable that the Papal Brief given to Cardinal Bonzano, and later in the words of the Legate's opening address at the congress, a careful selection of winsome and flattering language is used. "Our separated brethren," "Souls that belong to Christ," "their cleanness of heart and their charity abounding in many good works." We remember some other words we have heard used in referring to those outside the Roman Catholic faith, but they were not spelled like these. They sounded more like "heretics," "schismatics," "bigots," "spawn of the devil," "children of hell," etc., but of course for this occasion, and in view of her schemes, such epithets would prove abortive of her purpose. It is the hand with the silken glove that is being extended. "Vinegar never catches flies!"

#### Rome Covets America

It is an open secret, and has been known by many for years that Rome has cast covetous eyes toward America, knowing that until she was able to exercise a spiritual dominance in that land, her ambitions for world-wide dominion could not be attained. So long as the religious sentiments of the country were largely non-Catholic, and the true principles of Protestantism were watchfully alert, there was little chance of a successful conquest in behalf of Romanism in that quarter. But in the staging of the Eucharistic Congress in June, 1926, the Roman Catholic Church divined that her long years of watchful waiting had come to a close, and her golden opportunity for a defi-



nite drive in the interests of her teachings had come.

#### Dreams Being Realised

That she had surveyed her ground well, and did not err in her judgment in this respect, is painfully and humiliatingly evident to every lover of Bible truth, as witnessed by the reception given this Eucharistic Congress by non-Catholics.

From the moment the Cardinals from abroad set foot on American soil a few days before the opening of the Congress, until their departure, they were treated with royal favours at every turn, and advertised through the newspapers in the most adulatory and worshipful terms. This came from more than Catholic adherents, as we shall presently see.

Witness the governor of New York, the mayor of New York City, and the mayor of Chicago, in their official capacities, doing homage to the Papal representative by bowing and kissing his ring, and extending official welcomes. Twenty-five years ago such an act in America would have released a thunder clap of remonstrance and indignation from all over the land. But not so in 1926. We have come to a new hour in the history of that nation in its relation to the Roman Catholic Church.

Witness the spectacular parade through the streets of New York City by motor car patrols and mounted police, the crowded avenues and parks, and every available window and balcony in her canyon-like streets packed with humanity to catch a glimpse of the passing pageantry.

Witness the elaborate and ultra-extravagant special train placed at their disposal, such as no human ruler has ever had the privilege of using, in which to make their flamboyant ride from New York City to Chicago. This "Cardinal's Special" train was described in advance thus:

"On the head end will be a combined lounge and library car, with a collection of books selected for the distinguished clerical passengers, and following will be three luxurious compartment cars, each having six compartments, and three drawing rooms. Another car in the train has ten finely appointed compartments with de luxe furnishings.

"The dining-car of the train has been equipped with extra fine linens and beautiful silverware, engraved especially with the coat-of-arms of Cardinal Bonzano, the Papal Legate.

"Cardinal Bonzano is to have his own private car, which will represent the finest workmanship of the Pullman shops.

"The Papal Legate's car will have five rooms, furnished with all appointments, bearing the Cardinal's insignia. Fine draperies, not ordinarily in a Pullman car, special wall panels and many unusual features will make this car one of the most beautiful ever designed and turned out of an American car shop."

One cannot read these things without thinking of the contrast in which our Lord moved among men when here on earth. Born in a manger, reared in poverty and obscurity, He had no social standing or reputation except that which was despised. He shunned pride, pomp, display, and vainglorious ceremonials. He was homeless, spurned and rejected by those whom He came to save, betrayed by one whom He had chosen,

condemned by His own race, and crucified. The farthest star of the universe is near to the earth in comparison to the nearness of this Roman pomp and pageantry to that of Whom it is written "But the Son of Man hath not where to lay His head." And yet, this ostentatious show is thought by many to be an evidence of the revival of true religion, and multitudes flock to it.

Then to finish the picture, witness the four hectic days covered by the Congress in Chicago, during which Rome brought into action all her artful devices such as rich, gorgeously-coloured vestments; enchanting music by bands, choirs, and pipe organs; her fascinating coloured-light displays, and lighted-candle ceremonies; her overpowering odours of incense and flowers, and the mystical effects of her services intoned to music in an unknown tongue. These have ever formed part of the weapons of her conquest, and they bulked large in every feature of the Eucharistic Congress.

Michael Williams, Editor of *The Commonwealth*, (Roman Catholic) makes a remarkable, but very significant comparison in his article in *Current History* for August, when he says:

"Four years ago, in Rome, when I reported the election and coronation of Pope Pius XI, I witnessed a scene comparable to the scene in Chicago, except that Chicago's event was enormously greater in point of numbers. Rome has seen Pope after Pope consecrated for some 2,000 years, but this is the first time that the United States has received a Legate of any Pope sent from Rome." (*Italics ours*)

When a Eucharistic Congress, held in the heart of the greatest Protestant country in the world, with only a Legate of the Pontiff present as the master of ceremonies, can draw an audience greater in numbers and enthusiasm than can be duplicated in Rome itself, when the occupant of the Papal chair is coronated, it is time that Protestants began to take stock of its true meaning.

#### Protestants Agree to Rome's Purpose

It is painful, indeed, that we are able to read in Protestant papers adulatory write-ups of this Congress, but they are straws that show which way the wind is blowing. *The Baptist*, published in Chicago, says, in describing the influence of the Congress:

"Multitudes will return to their commonplace tasks with a new sense of religious satisfaction," while the *New York Christian Advocate*, one of the chief organs of the Methodist Church, says that with the spiritual aims of the Congress, "we Protestants may join in prayer with all good Catholics, that through it the Kingdom of Christ in the hearts and lives of all men may be made real." (*Italics ours*)

The Pastor of the South Chicago Presbyterian Church, Grover C. Whimsett, delivered the following statement to his congregation the first Sunday during the Congress:

"All liberal Protestants can heartily concur in the purpose of the Eucharistic Congress as expressed in the official souvenir and programme of the Congress Committee. The chief aims as suggested here, is to bring the Christian world to realisation of the conditions of the civic, industrial, and social life, and to impress upon them that the only sure solution of this myriad of (Continued on page 24)



# What To Do For Snake-Bite

Francis E. Gardner

**T**HE most important apparatus needed in case of snake-bite is a clear, quick-thinking brain. The snake may not have been a poisonous one, and even poisonous snakes do not always inflict a fatal wound. If there are more than two tiny punctures like this you have little to fear, for the wound is not likely to be venomous. Even if you are sure that it is, remember that fear itself is a more fatal poison under the circumstances than the venom itself. To hurry or run heats the blood and speeds circulation, which helps the poison to spread. The one thing necessary is to get rid of the poison before it can enter the blood, which means you have only a few minutes to work. Here are six simple things that you can do to save life when a venomous snake has struck:

1. Stop the poison at the wound. Blood flows towards the heart, and you must stop it by tying something around the limb between the bite and the heart. Anything at all will do for this and



you can make a really scientific application called a tourniquet with a stick, a rag and a pebble, as in the first illustration. Make a loose loop of the material, insert a stick, place a pebble or something thick and solid over

the artery, and twist the loop tightly over the pebble to stop the flow of blood. This must be kept tight for twenty minutes.

2. Open the wound. It is the only way to get the poison out, and means that you must cut the flesh at the place where the fangs entered it, and deeper than the  $\frac{1}{4}$  inch to which they penetrated.



Use anything you have, preferably clean steel, to make a cut like an X through the fang punctures.

3. Bleed out the poisonous blood. Hot water is good to cause bleeding, but you should use every means possible to increase the flow. Squeeze it, milk it; if you have no sores in your mouth, suck it, and spit out the fluid. The fluid will not hurt you if you swallow some of it, but if there are cracks or sores about your mouth, it will get into your blood. There is no use in sucking an un-cut snake bite for the fang-punctures are very tiny, and swell shut.

4. Neutralise the poison that remains by pouring crystals of potassium permanganate into the wound, and rubbing in well. A quicker way, if a doctor happens to be near, is to inject a solution of this antidote through a hypodermic syringe in and around the wound. The crystals are quicker than the solution if you do not have a hypodermic needle at hand.



5. Loosen the tourniquet for a few seconds after the twenty minutes have passed, and tighten it again. That is to relieve the numbness of the limb which comes of being cut off from the blood supply. After another twenty minutes, when you release the band again, if the patient shows no distressing symptoms, take it off entirely; if he becomes faint or dull, or begins to sweat or vomit later on, put the tourniquet on again.

6. Give the patient a stimulant. Not alcoholic liquor, but either black coffee, or aromatic spirits of ammonia. The effect of snake venom is mainly to paralyse the nerves, and everything must be done to counteract this drowsiness. If ammonia is given as a stimulant, give half a tea-spoonful in half a glass of water every half hour. If coffee, half a cupful, strong and black, every hour. It is also a good plan to give the patient much milk to drink. This neutralises the poison in the stomach and causes vomiting. Many housekeepers keep a bottle of plantain juice for the same purpose.



Meanwhile, if there are more people about than are necessary to look after the patient, someone might go and get the snake. It takes sometimes hours, sometimes days, for a snake to refill its poison sac after it has once struck, so that this is not a dangerous undertaking. Besides ridding the neighbourhood of a pest, it would be most satisfying to be able to identify it.

“GOD desires us to make use of every opportunity for securing a preparation for His work. He expects us to put all our energies into its performance, and to keep our hearts alive to its sacredness and its fearful responsibilities.”



# Did Paul Teach Natural Immortality

By P. C. Poley

**I**T was not any love of being out of harmony with the fashion of the world that led the Apostle Paul far from the beaten track of ancient Gentile Philosophers. He could not follow Plato and other thinkers of past ages who taught natural immortality of the soul. Plato taught that in death men do not die. On the other hand, Paul was a teacher of the doctrine that immortality is a gift of God, to be given only to those who fulfill certain conditions, and that it will be bestowed by Christ at the resurrection day. It was not easy to proclaim a truth that struck at popular notions, yet with unflinching honesty he preached Christ's gospel.

## Ancient Philosophy Mistaken

Paul taught that our Saviour Jesus Christ "hath brought life and immortality to light through the gospel."—2 Tim. 1: 10. We conclude then, that the ancient philosophical world, which sought to bring immortality to light by speculation and guess-work, failed altogether, and is forced to yield supremacy to the gospel. Egyptian, Greek and Roman philosophers of the ancient world had not said anything of value on the subject of immortality. It is unthinkable that Paul would have proclaimed that immortality has been brought to light through the gospel if those old-time theorists had made such all-important contributions to the world's knowledge as many have supposed. Here, then, we have one among many proofs that immortality is not the natural inheritance of all men.

## Immortality Only Through the Gospel

When the Apostle Paul stated that it is through the gospel that immortality has been brought to light, we perceive the complete triumph of the gospel over all ancient Gentile systems of philosophy which have attempted to teach the nature of man. And it is, indeed, a great triumph—a sublime victory—that the gospel can rightly claim when it points us to the death, resurrection and ascension of Jesus as the procuring causes of unspeakable boons for those who believe in Him. The gospel offers a new life—not a continuation of the old mortal one. This new life is a supernatural gift of God's grace through Him who died for men. Paul speaks to Timothy of "the promise of life which is in Christ Jesus."—2 Tim. 1: 1. Those who, in this world, die with faith in God's promises will receive this new life at the resurrection.

It was a fatal error to suppose that man is inherently immortal, because those who advocated that doctrine overlooked or disregarded the fearful consequence of sin. They failed to take into account man's fallen condition. Adam was intended for immortality, and was made capable of it, and was placed on probation that he might prove his

worthiness of it. Had he persevered in obedience and holiness he would have reached a day when immortality would have been conferred upon him as his right. This he failed to do when he ate of the forbidden tree. His sinful race—all now infected with sin—are dependent upon the grace of God. In the gospel ample provision is made for man's dire need. So, such of Adam's race as are united to God by faith in Jesus will some day be immortal.

## A Resurrection Necessary.

As to the resurrection, the Apostle Paul insisted so much on it as the foundation of all our hope. Read his testimony,—“If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.”—1 Cor. 15: 13-18.

He makes it clear that Christ's resurrection is the procuring cause and pledge of our own resurrection. “But now is Christ risen from the dead, and become the firstfruits of them that sleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his order: Christ the firstfruits; afterward they that are Christ's at His coming.”—Verses 20-23. In these words he shows the way by which we shall be recovered from the power of death.

What is man's condition, then, between death and resurrection? The intermediate state is, in Holy Scriptures, frequently spoken of as a “sleep.” That term, of course, proves unconsciousness. But we must not suppose that there is still a spark of life remaining in him who “sleeps.” The life that the Christian receives at the Resurrection is a new one. That is to say, it is not a prolongation of the life he lives in this world. Man is not a duplex being, a twofold creature, one part of him mortal and the other immortal. Death destroys the whole man. He does not live in a disembodied state while he is dead. The Bible throughout consistently teaches that death is the cessation of life.

Death cannot mean unending life, for it is an enemy, and the last enemy that will be destroyed. Thus we read,—“The last enemy that shall be destroyed is death.”—Verse 26.

## No Undying Principle in Man

The Apostle Paul did not believe that there was in himself an undying principle that would survive his death. He says,—“If after the manner of men I have fought with (Continued on page 26)



# The Historic Fact of Christ's Resurrection

Another Powerful Article in the Series on "Foundations of the Faith"

By Carlyle B. Haynes



One denies to-day the fact of Jesus. Some question that He was born of a virgin, but not that He was born.

No one denies to-day the fact of the death of Jesus. Some question that it was a substitutionary death, but not that He died.

Such a man as Jesus was born, He lived, He died. That much is admitted.

But that is not enough to explain the existence of the Christian church. The church did not result from His birth, His life, or His death, and none of these great facts can account for it.

The fact that Jesus was born never created the Christian church. He might have been born, even miraculously, and have accomplished all the wonders attributed to Him, and have died in the way recorded in the sacred writings, and if that were all, there would have been no church.

## The Disciples' Hope Destroyed

As a matter of fact His death brought an end to the hope of His followers which had been created by His birth, His life, His miracles. While His death did not change their love for Him, it did practically destroy their belief in His Messiahship. They had looked forward while He lived to His heading a great movement which would develop into the kingdom of God. At His death they abandoned these hopes, and their glowing expectations were buried with Him in Joseph's tomb. Their faith that He was the Deliverer of Israel, the Messiah of God, was dashed to the ground at His death.

They saw Him die on the cross. He had said that He was the Son of God. He had told them He would build a church which even the gates of hell could not prevail against. He had convinced them that He was the long-promised Messiah. And they had believed Him. Now they watch His agonies on the cross. They see Him suffer. They see Him insulted. They hear His despairing cry that even God had forsaken Him. They watch His expiring struggle.

They then follow as His body is taken down from the cross, and born away to Joseph's new tomb, and buried, and the tomb closed with a great stone and sealed. They left their hopes there as they turned back to the city. The great vision had faded. The glorious triumph they had anticipated was impossible. Dejectedly, with hopes utterly crushed, with despair in their hearts, they went back to Jerusalem to endeavour to make their lives over on the basis of a changed faith.

It was a dreary Friday night. It was a hopeless Sabbath. And then on Sunday morning, not to greet a living Christ, but to anoint and weep over a dead Christ, they returned to the tomb, to say a last farewell to hope.

## The Belief That Christ Was Raised

In the morning they were hopeless. By night they were a group of men and women holding a belief that has turned the world upside down, has changed the course of history, has lifted empires off their hinges, and still dominates the minds of men. That belief is the belief that Christ was raised from the dead.

The resurrection of Christ is denied to-day, and by those who claim the name of "Christian." Such need to give an explanation of the existence of the Christian church. It can not be explained on any ground other than the fact of Christ's resurrection. Those early disciples believed they had seen Him. That belief transformed them from a group of discouraged, disheartened, depressed, hopeless men and women, into such a vital, powerful, resistless force that the strongholds of paganism crumbled before their cry of "Jesus and the resurrection." From that day to this, through all the generations intervening, and in all countries and climes, that message has been repeated with tremendous power, winning believers by the million who have clung to this truth so tenaciously that they have been willing to part with life itself before yielding their faith. And to-day this message is being preached more widely than any other truth in the world.

## Christ and His Resurrection

Christianity is in the world. No one will deny that. It has existed for many centuries. That cannot be controverted. It needs explaining. What created it? There can be only one answer, *Christ and His Resurrection*. There would have been no Christian church if the early disciples had not believed that Christ was raised. It was the belief in that resurrection which brought the Christian church into existence, established it among men, and has maintained and increased and enlarged it ever since.

Now, were these men mistaken? Did they believe something that was not true, and which cannot be demonstrated?

It will be said, and very truly, that it does not constitute proof of Christ's resurrection to prove that the church resulted from the belief in that resurrection on the part of the early Christians. They may have been deceived and mistaken. The belief may have created the church. But is the belief itself based upon fact?

It is true that the very fact that the Christian church with its unsurpassed moral teachings and spiritual principles grows out of a belief in the resurrection of Christ is in itself strong evidence of the accuracy of that belief, and testimony to the fact of the resurrection, for delusions do not have power to establish and maintain such a system



of Christianity. But is there other evidence than this to the credibility of this stupendous truth?

#### Matters of Fact, Not Theory

If the resurrection of Christ is a fable and not a fact one question clamours for a solution. How did the apostles, who must certainly have known whether they were telling the truth, persuade such multitudes of Jews and pagans to believe their story of the death, resurrection and ascension of Jesus? The apostles could not possibly be deceived themselves. They knew whether they were telling the truth or lying. They unitedly and solemnly and most earnestly testified that they had seen Christ after He was risen from the dead, that they ate and drank with Him, that their hands had handled His body, that they conversed with Him during forty days, that they saw Him go up to heaven. If these things were not true they knew they were lying when they said them. They told them for the truth.

Here is no matter of doctrine about which men may differ in opinion. They deal with matters of fact—matters about what men say they saw and heard and felt—matters about which no man in his right mind could possibly be mistaken. John writes, "That which we have seen with our eyes, which we have heard, which we have looked upon, and our hands have handled. . . . that which we have seen and heard declare we unto you."

Such is their language. Either it is true, or they lie. They could not have been mistaken about it. Either they did see what they said they saw, or they lied when they said they saw what

they did not see. Their testimony must either be taken as the truth, or rejected as a falsehood. It is utter and complete nonsense to talk about hallucinations and powerful impressions produced upon their minds by a fervent religious experience. Such hallucinations might come to one, but not to a whole group. And we are not referring to impressions produced upon their minds, but impres-

sions produced on their eyes, ears and hands. Either these men did eat and drink and talk with Jesus after His resurrection, or they lied when they said they did.

Now if they lied, and these things were not true, and Jesus did not rise from the dead, then we are compelled to accept a miracle just about as great as His resurrection would be. These few despised Jews, without power or prestige, went into all the provinces of the Roman Empire, to men of other races and heathen religions and other languages, and persuaded them to believe this lie. Not by scores, or hundreds, or thousands, but literally by millions, and of all ranks, of both sexes, young and old, natives of the provinces and Roman citizens, even some in the



*"He is risen from the dead; and behold He goeth before you into Galilee; there shall ye see Him: lo, I have told you."*

entourage of the emperor.

They persuaded Roman citizens to believe this lie when to believe it was to suffer persecution, ridicule and death. The whole power of the empire was against them. Nothing could be more absurd in the eyes of the philosophical Greeks and Romans than to speak of the resurrection of the body. No plan could be devised more certain to arouse the fury (Continued on page 17)



# EDITORIAL COMMENT

IN other articles in this magazine we discuss some phases of the Roman Catholic Church in America as seen in the recent Eucharistic Congress held in Chicago.

We would be happy to find ourselves in agreement with the purpose of that Congress, and also with that part of Protestantism so ready to strike hands with Rome, but to do so we must understand our Bibles differently, and interpret the meaning of history in a new light.

We have many Roman Catholic friends for whom, as individuals, we hold high esteem. Some of the immediate members of our family are members of that communion. We love them and honour them for the sincerity of their convictions, and devotion to what they feel to be right. But we differ widely in our religious viewpoint, and these differences, instead of being the outgrowth of temperamental or insignificant causes, spring out of principles that are fundamental to the endurance of Christian teaching. We believe our Roman Catholic friends are fundamentally wrong, and what we say or teach in disagreement with them is in no spirit of malice or ill-will.

We join fervently in the prayer of our Lord, uttered shortly before His crucifixion, that all His followers might be bound together in the bonds of unity and love. This is our sole purpose as Christians, but this unity cannot be attained by setting aside the plain teachings of Scripture. The unity for which Christ prayed is founded upon the teachings of His word. "And why call ye me, Lord, Lord, and do not the things which I say." Luke 6: 46.

We have no apology for being Protestants, which title we claim in the truest sense of that term. We believe that the Protestant Reformation of the 16th century was as truly ordered of God as the birth of His own Son; that it came at the spiritual midnight of the world, at the time set forth by the prophecies; that the men who led out in that great work were raised up of God to uncover the precious truths of the Bible, which had been obscured and perverted by the teachings and traditions of the Roman Church for centuries past. The Reformation stood for the pure teachings of the Gospel. It was actuated by the true Spirit of Christ as set forth in the principles of salvation by faith in Him, as opposed to the principle of salvation by works and ceremonies. All that is held precious as evangelical truth in the churches of today is due to the struggles of the reformers in their fight against Romanism.

But this heaven-born movement is now so far in the background of the vision of this generation as to be almost wholly out of sight. The gigantic

struggle waged by men like Martin Luther, Jerome, Calvin, Melancthon, John Huss, Tyndale, the Wesleys and others, has lost its meaning. The church has come into a time of ease, wealth, and popularity. She is being more and more contaminated with materialism, problems of civic importance, and social betterment. She has allowed these to submerge her evangelical doctrines that convert the sinner and save the soul, and cause the hardened in heart to tremble in the presence of God's judgments. She has forgotten the meaning of sin, and that there is such a place as hell. In their stead she has substituted a kind of "goody, goody," "let's be good," "love one another," gospel that reaches out and gathers in everyone without regard to their lives or what they believe. And thus, in the name of unity, a fatal weakness has been incorporated into the body of the church, which manifests itself in a spineless, flabby, milk-and-water spirituality. Protestantism has forgotten the depth and horribleness of the pit from which it was rescued by the blood and toil of thousands who were swallowed up by that awful conflict.

That Protestants should lend their influence to the success of the Eucharistic Congress is one of the most startling and significant signs of the times, and is indicative of the low spiritual tone of that movement whose pure gospel message and heroic spirit in the days of Papal supremacy, brought to naught the dominance of that rule, and turned the face of the world toward the true light. So long as Protestantism held truly to the word of God and her teachings, Romanism could make no headway. But when she turned from her first principles, we at once see the Church of Rome spring back to her former power. This is the secret of Rome's favour and success in the United States, the strongest Protestant country in the world.

This breaking down of Protestantism and the ascendancy of Rome at this time is a fulfillment of the prophetic scriptures. In writing to the Thessalonian Church concerning some of the signs that would indicate the nearness of Christ's coming, and the end of the world, the apostle Paul said, "Let no man deceive you by any means: for that day shall not come, except there come a *falling away first*, and that man of sin be revealed, the son of perdition." Then follows a description of the power that will benefit by this apostasy from the faith. "Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2: 3, 4. The spiritual decline of which Paul speaks, is the same to which Christ refers in His prophecy of the signs that would immediately precede His coming, "And because iniquity shall abound, the love of many



shall wax cold." Matt. 24: 12. Following close on the heels of this spiritual apathy, is the exaltation of that power that places itself above God, and sits in the church showing himself that he is God.

John, in the book of Revelation, chapter 13, gives a very vivid and impressive picture of the rise of the Papacy after it was supposed to have received a "deadly wound" when taken captive in 1798, following the French Revolution. Verses 1-4. From this wound the Papacy recovered to the extent that "all the world wondered" after it. The healing salve is nothing more than the "falling away" of which Paul speaks, and which we see so boldly expressed in many Protestant quarters today. Verses 5, 6, 7, and 8 of this 13th chapter describes the work of the Roman church for 42 months, or 1260 literal years, beginning in 538 A. D., and closing with 1798. Then in verse 11 a new and strange power is introduced, which later works in conjunction with the Papacy, causing the whole world to give homage to the power that had recovered from its "deadly wound."

Truly these are days of solemn significance to every student of the Bible. The whole world is looking toward Rome at this hour more than at any time in her history. Such events are among the closing scenes of earth's history in reaching the final climax.

WITH some it is difficult to see a person apart from his principles, but if we are to Love to All Men fulfill the law of Christ, we must learn to do this. Jesus loved all mankind, and commanded His followers to do likewise, but He distinguished between the persons of men and their principles. He loved those who were committing sin, and gave His life to save them, but He did not love the sins to which they had given themselves.

We have no personal issue with those who differ from us in matters of teaching or faith whether they be Christian, Pagan, or otherwise. Christ is the judge of every soul and to Him that soul must give an account in the day of final reckoning. Our present concern is with principles, right or wrong, as may be determined by the inspired Volume of Truth; and we do not intend to allow our love for all men to be weakened because the testimony of this Word cuts across their or our pathway. We know there are those who differ from us in their viewpoint of truth, but we love them. We know that some are strongly opposed to our viewpoint, and sometimes seek means to repress what we feel is our duty to teach, but we still continue to love them nevertheless. If, through a false zeal, they choose to persecute us and seek our lives, we love them to the last, but we can have no fellowship with the wrong principles which may actuate them.

Two malefactors were placed upon crosses on either side of Jesus to die with Him. He had an equal love for both of them, as He did for those who had placed them there but He could not save them both. Cursing, reviling his only Hope, one clung to his sins—the only object of Divine wrath

—and was lost. The other repented and was saved. Sinners are destroyed at last, not because God is angry with them, but because He has determined to destroy sin from which the sinner will not separate himself. He therefore perishes while still an object of Divine love, as a man would perish in a burning building, not willing to accept the help of friends and loved ones nearby who could save him if he would permit them.

JESUS is called the "Prince of Peace." Isa. 9 : 6. When preparing to leave this world, He said, "Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you." John 14: 27. In this same gospel (John 17: 21-23), Jesus earnestly prays for the unity of His followers.

But here we meet with one of those Divine paradoxes so often found in the Scriptures. He who had prayed for unity had said previously, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division," Luke 12: 51-53. See also Matt. 10: 34-36.

Truth divides as well as unites. The same warm rays of the sun that hardens the ball of clay will soften the ball of wax. The difference is in the nature of the material. The sacrifice of Christ made it possible for all to be saved, provided all would accept the same saving truth which He came to give. But Jesus saw all would not do this. He knew that some in the very presence of truth, would harden their hearts as the clay is hardened in the sun, and turn against it, while others would yield to the claims of truth as the wax yields to the sun's rays.

"THERE is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for to be testified in due time." 1 Tim. 2: 5, 6.

"So Christ was once offered to bear the sins of many." Heb. 9: 28.

"By the which (God's) will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 10.

"But this man (Christ Jesus) after he had offered one sacrifice for sins forever sat down on the right hand of God. . . . For by one offering he hath perfected forever them that are sanctified." Heb. 10: 12-14.

He is now our "merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2: 17.

"We have such a high priest who is set on the right hand of the throne of the Majesty of the heaven; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man." Heb. 8: 1, 2.

There is but One who stands between the sinner and his God—Christ Jesus. It is through Him alone that we have access to the Father. Eph. 2: 18. It is through Him that we draw near to God. Heb. 7: 25. Following our justification by faith, we have peace through Him. Rom. 5: 1.



# TWO "ELOQUENT" EVENTS

"Congress Start of Divine Triumph," Declares Pope

By C. A. Holt

## "SPECIAL RADIO.

"Rome, Italy, June 21. — Pope Pius XI, on the occasion of the consistory for the confirmation of the election of the new Greek patriarch, said:

"Here at this moment while sunrise reddens the skies in Chicago, the great American city, on the first day of the Eucharistic Congress, we are beginning what I have already affirmed is the development of one of the biggest and most magnificent triumphs of the divine Lord. Here at this moment, while in the Far West over continents and seas the people of all countries and all races and classes gather around Jesus in the sacrament, here from the Near West and East the Occidental and Oriental churches will unite around the heart of the vicar of Christ in the unity of the Roman Church. That which is taking place is magnificent, and is a coincidence extremely eloquent and beautiful."—*The Chicago Daily News, issue of June 21.*



IN these words Pope Pius XI expresses his estimate of two of the most significant events in recent church history. The first was the consistory in Rome for the confirmation of the election of the new Greek patriarch. The second was the twenty-eighth Eucharistic Congress, held in Chicago, June 20-24.

To understand the sentiments of the Pope fully, it must be borne in mind that there are three great divisions of the "Christian" world—Roman Catholic, Greek Catholic, and Protestant. The Roman contention is that the other two divisions are schismatical, that Rome has kept on her even true way, and that first the Greek Church and then the Protestants departed. The former would not recognise the Bishop of Rome as superior to their own patriarch, and the latter would acknowledge no human mediator between themselves and Jesus.

When, then, the Pope speaks here of the triumph of Christ, he means resubmission of these two great "Christian" groups to himself as to a very Christ on earth. And in the exultant words quoted at the head of this column he conveys to us his belief that the approach of such submission is indicated on the part of the Greeks by their coming to Rome for the confirmation of their choice of a patriarch, and on the part of Protestants by the extravagant hospitality with which the Eucharistic Congress was welcomed at Chicago. "That which is taking place," he said, "is magnificent, and is a coincidence extremely eloquent and beautiful."

It is not the only coincidence that is extremely eloquent. The Pope's own utterance is likewise eloquent. The fact that he should consider such words to be timely, that his appraisal of the world attitude toward himself is such that he should dare to voice publicly such feelings of triumph, is doubly eloquent because it is typical of the new Catholic confidence the world around. No Gideon who ventured down into the camp

at Chicago heard dreams of any barley loaf. He must have been impressed rather that however deadly may have been its wounds of the past, the papal church to-day is a living organism, vigorous, militant, confident in a sense of growing power, and restraining with difficulty its impulse to begin the celebration of a triumph which it feels is already nearly won.

There would be no eloquence in this if it were not a true judgment. Megalomania is not impressive. But the fact is that the religious situation justifies Catholic confidence; it bristles with elements making for papal success. By all odds the high, outstanding figure of the "Christian" world, in any sense in which the modern mind judges such things, is the Pope of Rome. The great church is the Roman Church. This is true as relates to the East. It has been many many centuries since the Orthodox prelates brought their elections or other official acts to Rome for confirmation, and it is most significant that they should do so now. But it is not surprising, as a moment's reflection will show.

What Rome is to Roman Catholics, Constantinople has been to the Greek. The patriarch of this See has held pre-eminence over those of Alexandria, Antioch, and Jerusalem, and other prelates. But the real citadel of the Orthodox Church has been in Russia, where an independent organisation flourished for three hundred and fifty years under the favour of the czars. When the revolution came, this citadel was broken down.

Coincident with this, or nearly so, a new nationalistic spirit and belligerency seized the Turkish people. The Greek war intensified this into an extreme suspiciousness and antagonism toward all things "Christian," and especially Greek. In Constantinople, as in Russia, the churchmen were distrusted as dangerous political enemies, and their activities were restricted accordingly. War and unrest in other lands increased the difficulties until it may truthfully be said that no Greek Catholic country to-day is sufficiently



settled and friendly to offer the fugitive church the security it needs for the maintenance of a permanent and imposing patriarchate. As a result, the high figures of Greek orthodoxy have been levelled by calamity until there is nowhere a head comparable with the Pope of Rome.

The natural bearing of these circumstances is self-evident. A people trained to follow one visible head are liable to turn to some Aaron to give them gods if their Moses is long out of sight. And in this instance an Aaron in the person of the Roman Pontiff is conveniently and conspicuously near at hand. The very splendour which the people have been taught to expect in their patriarch they see in him. They behold him more composed, confident, and virile, and wielding more quiet power than at any time, perhaps, since the days of the great Gregory. It is not surprising, therefore, that even the prelates of the East should turn to Rome as their predecessors of the early centuries did under similar circumstances. It would be astonishing if they should not.

And what is true of the East is scarcely less true of the West. Protestantism so-called, has degenerated into a weak form of social benevolence. Its high priests are of a mind to make almost any concession and reach over almost any differences to clasp hands with Catholics or any one else. The objective of their religion is to bring all the world into fellowship around the ideal of simply being kind one to another. The longer they have contemplated this superficial sort of unity, the more precious it has grown in their eyes. Consequently the piercing message which made Protestantism a dynamic force has given way to a flabby affability. The evangelical fervour of the founders is turned into stammering and a blush that men should ever have been so excited over "nonessentials." The rugged voice which called men to account for their sins and pleaded for their repentance and regeneration, has sunk into apology and smooth assurances that the church not only loves sinners as they are, but that they are nearly good enough as they are.

This state of Protestantism, it may be said, is what gave the Eucharistic Congress significance. It is not important that we seek there the purposes of Rome. They are well-known. But they are effective only as Protestantism is weak and Rome is strong. The spirit of the Reformers was more than a match for the papal church when Protestantism was young, vigorous, and militant in its faith. Catholicism then was suffering from a sort of senility brought on by long-continuance in power. But to-day the situation is reversed. The papacy is rejuvenated. Its forces are rallying and on the march throughout the world, while Protestantism is rapidly losing its vital power and godliness. The Spirit of the Lord is well-nigh departed from the nominal churches, and they are in a state to offer feeble resistance to that other spirit which once they strove against as the very incarnation of antichrist.

Under these conditions the raising of the great Catholic altar at Chicago and the thronging

of hundreds to it, is certain to have more than passing effects. Three, at least, may be expected to remain:

1. Catholics and nominal Protestants in America have been brought into closer bonds of sympathy. There may be reactions against the Catholic ostentation at Chicago, but in the long run it will be found that as propaganda for Protestants the congress was successful. There are many reasons for this, but the chief is the present-day Protestant tendency toward affiliation with everything religious, at any cost. Churches who carry this attitude with them into foreign lands, and discover affinity between themselves and the philosophy of the heathen may not be expected to fight with much heart against a "spiritual" and "Christian" heathenism at home. Then, too, there has sprung up here an idolatrous worship of big enterprises, of the thing that is done in huge proportions. Business trusts and church federations and great organisations capture the imagination. People are fascinated with the motion of ponderous human machinery. It will be a long day before they forget the display of this sort of thing which Rome marched into the center of this land and staged for their benefit June 20-24.

2. The flagging zeal of Catholic aliens will be stimulated. A survey of the figures of immigration from Catholic lands and of the increase of Catholic membership in the United States will show a significant relationship. The coming of Old World Catholics to this new land presents a difficult problem to the Catholic leaders. These people are uprooted and caught up in a new industrial life, and become absorbed in the pursuit of pleasure or personal fortune. Hundreds of thousands of these, while nominally Catholic, have grown indifferent and neglectful of religion. But these have had their eyes turned again to their church in terms they can best understand, and it is not to be supposed that that church will not continue to be considerably stronger because of this fact.

3. American Catholics have had their enthusiasm and loyalty greatly increased. In recent years it has been the papal programme to cultivate America by arraying the church here with the external brilliance of the Old World. In 1924 two new American cardinals were created. Parades and festivals have been specifically called for by the Pope, that the eye-arresting vestments and ceremonies of the church might not be longer hidden in chapels and sanctuaries.

But by far the most impressive spectacle of this sort yet witnessed in any part of the New World was that presented by the Eucharistic Congress. American Catholics to whom the opulent splendour of their hierarchy has been little more than a legend, here had it displayed before their eyes. Catholicism being so nearly a worship of men and of church, this exhibition of power and glory can hardly fail to stiffen the Catholic ranks in America.

Whatever the Pope had in mind in speaking with such satisfaction of *(Continued on page 17)*



# IF ROME SUCCEEDS

The Ninth Number of "Protestantism Imperilled"

By A. S. Maxwell



NOTWITHSTANDING all the evidence that has been produced concerning the advance of Rome in our land, there will be many who will say, "What does it matter?" Thousands, unacquainted with history or with the power of the forces involved, with seemingly large-hearted tolerance, will say, "One religion is as good as another; what if Rome does succeed in its endeavours? Who cares?"

There are some facts concerning Roman Catholicism which it would be well for all to remember at this time. First, it is her proud boast that she never changes. Secondly, it is one of her fundamental teachings that there is no salvation outside her communion. Thirdly, she believes she possesses the divine right to punish "obstinate heretics."

It has been well said that Rome is "in adversity a lamb, on an equality a fox, and in supremacy a tiger." All history testifies to the accuracy of this apt summary of papal policy, and there is no reason to believe that she has changed. All the evidence goes to prove that her proud motto, *semper eadem* (always the same), is strictly true. Let no one deceive himself as to think that if Rome should regain control in England there would be no unhappy consequences. Because of her very beliefs and principles Rome must ever be intolerant. However lamblike she may appear at times, there is always a tiger within.

Take, for instance, the question of religious liberty. Veillot, a distinguished Roman Catholic, has said regarding Protestants: "When you are masters, we claim perfect liberty for ourselves, as your principles require it: when we are the masters, we refuse it to you, as it is contrary to our principles." It is reasoning such as this which, followed to its logical conclusion, leads to persecution.

Persecution of heretics, although glossed over in this country, is part of the gospel of Catholicism. Thomas Aquinas directs that heretics, after a second admonition, must be handed over to the secular power for extermination—a doctrine which the Roman breviary declares was directly inspired in Aquinas by the Holy Ghost. According to Roman canon law all secular princes are supposed to extirpate every heretic in their dominions, on pain of dethronement and excommunication. Popes Honorious III, Innocent III, Innocent IV, and Clement VII, all issued bulls, presumably "infallible," for the total extirpation of heretics. Never has Rome repudiated them. On the contrary her writers have gloated over the persecutions of the past. And let it not be thought for a moment that such statements as these are out of date or that they belong exclusively to the ignorance and fanaticism of earlier centuries. We

repeat with emphasis that Rome at heart is as anxious to persecute to-day as ever before in her history. Indeed, the evidence is very strong that it was for her advantage and at her instigation that the great World War was waged. (See "*Rome Behind the Great War*," published by the Protestant Truth Society.)

So accustomed have we become to our glorious heritage of liberty that we have come to assign the horrors of the Inquisition and the persecution of "heretics" to an age so remote as to have no connexion with the present. Even many stalwart Protestants have been thus lulled into a false sense of security. The following happenings of the past century are worth calling to remembrance:

1809

In the year 1809, not a century and a quarter ago, when the headquarters of the Holy Office in Madrid were demolished by Colonel Lama-noir, the following report was rendered by Marshall Soulé:

"In the cells we found the remains of some who had died recently, whilst in others we found only skeletons, chained to the floor. In others we found living victims of all ages, and both sexes—young men and young women, and old men up to the age of seventy, but all as naked as the day they were born. . . . In another chamber we found all the instruments of torture that the genius of men or demons could invent."

1901

In the year 1901, there was published in Rome, by papal authority and approval, a work in two volumes entitled, "*Institutes of Public Ecclesiastical Law*." In the second volume it is stated that the Church may, by divine right, "confiscate the property of heretics, imprison their persons, and condemn them to the flames." On page 142 is found the following:



Topical Press

Dr. Barnes, New Lord Bishop of Birmingham in strenuously opposing the revision



"In this our age the right to inflict the severest penalties, even death, belongs to the Church; which possesses the right to adopt any means needful to promote its ends; and that since experience teaches that there is no other remedy, . . . the last resource is the death penalty. For heretics despise excommunication; . . . if you threaten them with a pecuniary fine they neither fear God nor respect men, . . . if you imprison them or send them into exile they corrupt those near them . . . So the only remedy is to send them soon to their own place. There is no graver offence than heresy, . . . and therefore it must be rooted out with fire and sword. The penalty is inflicted by ecclesiastical judges when unrepentant or relapsed heretics are given over to the secular arm, to be punished. So when heretics have been left to the secular arm, the judges must inflict on them a penalty not of death only, but of fire. It is a Catholic tenet which must be faithfully held, that the extreme penalty not only may, but must, be inflicted on obstinate heretics."

1908

On December 24, 1908, there appeared in the "Western Watchman," a prominent Roman Catholic newspaper in the United States, the following statement:



... of his home at Birmingham. Bishop Barnes is ... stitious practices in his diocese.

"Protestant—we would draw and quarter it, We would impale it and hang it up for crows to eat. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell fire."

In the same issue occurred another statement upon the same subject:

"We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy.

When she thinks it good to use physical force she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behaviour."

1909

The following year, 1909, for the first time for five or six centuries, the Pope laid a town (Adria) under interdict, during which all churches were closed, no masses were said, and the town was deprived of all religious services.

1915

On the 24th of November, 1915, Pope Benedict XV, addressing the members of the Society for the Defence

of the Faith in the Vatican, used the following language regarding the activities of Protestants in Rome:

"People would hasten to protect a brother attacked by brigands from the woods, and their brothers in Rome were exposed to attacks from robbers worse than those who came from the woods, for faith was more precious than any material possession. . . . What do these emissaries of Satan do, who, in the midst of the Holy City, raise temples where God is denied true worship, who erect pestilential cathedrals to spread errors among the people, who scatter with liberal hand falsehood and calumny against the Catholic religion and its ministers? These devilish arts are so many assaults against the faith of the sons of Rome—assaults the more dangerous because of their frequency, and the more insidious because too often accompanied by the lure of material advantages." "The Times," November 24, 1915.

1923

Upon the last day of May, 1923, the Bible was publicly burned in the streets of Rome. In the presence of a large concourse of people, presided over by dignitaries of the Catholic Church, a number of immoral books, with which the Bible was included, were set ablaze in front of the Church of St. Maria in Domnica (Navicella). No word of protest came from the Vatican, although it appears that efforts were made to hush up the matter and prevent news of the occurrence leaking out to other countries. However, when in Rome recently we carefully investigated the affair and obtained incontrovertible evidence that the deed was done, Bible burning in the streets of a European capital in 1923!

From the foregoing evidence it must be clear to all that the Papacy at heart has not changed one iota in relation to those not of her communion. Consequently, if Rome succeeds in her mission and once more holds sway over the British Isles, the Protestant minority may expect to pass through deep and bitter waters of oppression such as their forefathers endured in the great fight for the Reformation.

That such a day of conflict is ahead of us is expected by many leading thinkers. Lord Balfour once said: "I am not one of those who think that the difficulties of religious strife are over, or that indifference is likely to spread and continue as enlightenment grows in civilized countries. Roman Catholics have never abandoned the right, when they think it expedient, of forcing their doctrines by every means in their power."

Sir Robert Peel stated on one occasion: "The day is not far distant, and may be very near, when we shall have to fight the battle of the Reformation over again."

The ex-Jesuit, Count von Hoensbroech, in his book entitled "Fourteen Years a Jesuit," makes this statement:

There is something of the inquisitor and heretic-burner in every ultramontane Catholic, especially in the reclusive nobility, and most of all in their female relatives. The words, 'ye blessed flames of the pyre,' are not a mere aberration of a fanatical Romish editor, but a cry of the heart, conscious or unconscious, low or loud, that springs in every ultramontane bosom."—Page 7.

#### The National Destiny

But we have considered only one aspect of the consequences resulting from the supremacy



of Rome in our land. Another of the utmost importance concerns our national destiny and thus the fortunes of every citizen of the realm. Judging by the blighting effects of Romanism upon every country that has placed it in the seat of authority, the papal conquest of England would reduce this country to the status of a third-class power.

"Throughout Christendom," says Lord Macaulay, the great historian and essayist, referring particularly to the Church of Rome, "whatever advance has been made in knowledge, in freedom, in wealth, and the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers, and poets. . . . The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Catholic to a Protestant country, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil."—*History of England from accession of James the Second.* London, 1866, Vol. 1, p. 37.

While it is true that Lord Macaulay wrote this indictment of Catholicism over sixty years ago, it is essentially true to-day. Anyone traveling through modern Europe cannot fail to notice the same distinctions indicated by the historian. The passage from Catholic to Protestant settlements or nations is still marked by an ascent in the scale of civilization.

The certain consequences of papal domination should be carefully weighed by every person in the kingdom. Are we prepared to sacrifice our Protestant heritage, with all that it has meant to us of enlightenment, of freedom of speech, of liberty in religion, of national progress and development—all for the sake of unity with the See of Rome? The price surely is too great.

But the crisis is right upon us. There can be no avoidance of the issue. Every citizen must face it honestly and decide for himself. Are we to return to priestly intolerance and national humiliation, with all the misery that it will mean for each one of us, or shall we stand firmly for our Protestantism, for the truths of the Bible and the blessing of God? To-day the choice is ours; to-morrow may be too late. The destiny of Protestantism, of the Empire and the world hangs upon the decision.

*To be Continued*

"GOD expects great things of you. Take care that you do not disappoint Him. Be ever expecting great things of God. He will not disappoint you. Take heed of expecting too little. You little know how much power God may give you over your besetting sin."

## The Hen and the Egg

IT takes everybody to know everything; and a little questioning reveals a vast amount of ignorance in those who think themselves very wise. A French writer tells the following story:

A young man from the Provinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish, and finally to say, "There is no God; God is only a word." After staying several years at the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, aged respectively twelve and thirteen, were seated in a bay window, reading together. The young man approached them and asked:

"What beautiful romance are you reading so attentively, young ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe, then, that there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir, do you not believe it?"

"Once I believed it; but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

"I, sir, never was in Paris; I have never studied philosophy, nor mathematics, nor any of those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes?"

"A funny question, truly. The egg comes from the hen."

"Which of them existed first, the egg or the hen?"

"I really do not know what you intend with this question and your hen; but yet that which existed first was the hen."

"There is a hen, then, which did not come from the egg?"

"Beg your pardon, miss, I did not take notice that the egg existed first."

"There is, then, an egg that did not come from a hen?"

"Oh, if you—beg pardon—that is—you see—"

"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well, there is a hen which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs come."

"With your hens and your eggs, it seems to me you take me for a poultry dealer."

"By no means, sir; I only ask you to tell me whence the mother of all hens and eggs come?"

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or as you would rather have it, the first egg, is the same who created the world; and this being we call God. You, who cannot explain the existence of a hen or an egg without God, still maintain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and full of shame, departed, if not convinced of his folly, at least confounded by the simple questioning of a child. How many there are who, like him, professing to be wise, seem very foolish, speaking evil of things they know not of, and denying things they have never investigated. How many sceptics can tell why the leaves of an apple-tree are arranged in spirals around the stem, the fifth leaf standing directly above the first? Or why in millions of bushels of ears of corn no ear is ever found with an odd number of rows? Can chance count?

No bank ever closes its business until its balance is found to be absolutely correct. And no Christian should close a single day until his accounts with God for that day have been perfectly adjusted alone with Him.—R. A. Torrey.



## The Historic Fact of Christ's Resurrection

(Continued from page 9)

of the pagan priesthood than to introduce the worship of another God, one Jesus, a Jew. Then, too, the most degraded criminal who dies by the hand of the common hangman could not be more contemptible to us than the crucified malefactor was in the eyes of the Roman people.

### The Conversion of the Heathen

And yet millions of pagans renounced their idolatry, gave up their heathen sacrifices and the rites of the gods, and forsook their temples, to believe this lie. This is in no wise mythological or doubtful. It is an established historical fact.

And these converts from heathenism embraced this new religion at a fearful cost. It did not increase their wealth or obtain for them a higher social or political prestige. On the contrary every one who professed the name of Christ, knew very well that he must suffer for it. They were plainly told the result, and they candidly considered the cost. They were warned of the "fiery trials" they would have to endure. They knew of the torture and public execution of others, both men and women, who had embraced Christianity. Hence the terms of the discipleship were well known to the whole world. Yet in the face of such dangers, "great numbers of persons, of all ages, and of every rank" (Pliny to the Emperor Trajan), accepted this lie, if lie it be.

It would be easy to understand how a mere theory of religion, unconnected with practice, involving no change of life, may be readily received by those who care little for any religion, providing it brings no suffering, or inconvenience, and offers an avenue for the gratification and indulgence of fleshly lusts, passions, appetites, and ambitions. But this is not the case in the acceptance of Christianity. It demanded clean hearts and pure lives. It denounced all indulgence of the flesh. It required the most rigid virtue and morality.

Thus their new worship required of the heathen a great departure from the religion they had been reared in, and demanded a still greater departure from their former mode of life. The moral codes of Socrates, Plato and Aristides permitted lying, thieving, adultery and murder. To those raised under such codes it is scarcely possible even to imagine how unattractive and unpopular would be such teaching as the apostles laid down.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves with the same mind: for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to Him that is ready to judge the living and the dead."

"Lay aside all malice, and guile, and hypocrisies, and envies, and all evil speaking."

"Whosoever abideth in Christ sinneth not. Whosoever sinneth hath not seen Him, neither knoweth Him. Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil."

There is nothing desirable to the fleshly nature, nothing that would have any appeal to the natural ambitions of men, in these sharp, stern, strict virtues which Christianity demanded of its converts. Here is upheld a standard of morality unknown to the ancient world, and repellent to all the natural passions and lusts of men.

### Is There Spiritual Power in a Lie?

Is there, then, such power in a lie that if well told it can transform human lives into the semblance of the divine? Does it seem credible that men without wealth, arms, power, or worldly education, could convert millions of lying, lustful, murdering idolaters, changing them into honest, peaceable, virtuous men by telling them a great lie? Does it appear possible that men could lie so well, while teaching their converts such principles as "lie not one to another, seeing ye have put off the old man with his deeds," and "all liars shall have their portion in the lake that burneth with fire and brimstone," that these men, while so teaching, lied themselves, lied publicly, lied privately, lied repeatedly, lied while life lasted, lied in the very face of death, that the very business of their lives was to propagate a lie, and died with that lie on their lips, that such men as a consequence of such lying turned immense multitudes of wicked men to a life of virtue and purity and honesty and truthfulness?

Can we believe that it was the belief of a lie which produced such blessed results? If so, then there is no such thing as truth in the world, or any use for it. And, besides, those who can believe such a thing reveal a credulity far surpassing that of those who believe in the literal resurrection of Christ's body.

(To be Continued)

## Two "Eloquent" Events

(Continued from page 12)

the Eucharistic Congress and the coming of the Greek prelates to him for confirmation of their official acts, the turning of the East to Rome and the ceremonies at Chicago are events of a character to make us think. If the congress were an isolated incident, it might be passed by; but it is part of a programme of Catholic activity, notice of which has been given by the Pope himself. In a day when the prophecy says all the world will wonder after this great ecclesiastical power, the papal power is posing and parading for admiration, and receiving it. The world is impressed, it is "wondering," and in the words of the prophecy it says, "Who is like unto the beast? who is able to make war with him?" At a time when men are worshipping success and elaborate enterprise, the papacy calls attention to itself as the greatest of them all. And the response of the world, the Pope says, is "eloquent."





WHAT we must not forget is that there is a distinct point of morals in this question of how a woman dresses. A woman is never better than she dresses, or, what is equally important, than she allows those to dress over whom she has a mother's or equally responsible control. In other words, a woman's dress reveals with unfailing accuracy exactly what she is. There is, in fact, no mirror that clearly reveals the character as a woman's dress. It is unerring and absolutely self-revealing.

"When we see young girls, as we saw them in larger numbers last summer than ever before, brazenly or thoughtlessly displaying in their attire their physical rather than their innocent charms, the fault is not so much with the girls as with their mothers who permit them to buy and wear such clothes. The excuse that mothers can not control the attire of their daughters is begging the question; a mother is a pretty poor failure when she has to confess to such an admission. When girls are permitted to buy and wear . . . the waist so thin and transparent as to be absolutely indecent, with sleeves so short and neck so low as to transcend the line of decency, and a skirt so tight that the figure is displayed at every step, with stockings of the thinnest transparent silk—there is question of morals involved that is, to say the least, important.

"Every mother of a young girl is a tremendous factor in this question. She may think that she is only one woman and, as such, powerless, like a drop in the ocean. But she is watched by some other mother; her girl is looked up to by some other mother's daughter; and so the circle widens from one to many, and an influence is set in motion that is impossible to recall.

"It is high time that every mother should think of herself as a powerful moral factor, and, as such, she should get very busy on the question of her girl's clothes. We can not be too careful. Then we shall have no after-regrets—the keenest pains in life!"—*Editorial in Good Dressing.*

"It is deplorable that as the extremists (in dress) jump from extreme to extreme, the presumably decent women follow. They are slower to adopt the full measure of indecency, but each season finds them conservatively following at a respectful distance, so that the modes for decent women to-day were the extremes of indecency a few short seasons back.

"The modern unchastity of women's clothes, the crude, lewd, wholly indefensible appeal to man's lowest instincts, the deliberate trading on the unclean and lustful side of human nature, is, we repeat, a basic cause of that widespread dishonour and crime that are polluting civilisation to-day. Surely there are enough decent, intelligent, noble-minded women left to halt this mad craze for criminal impropriety. Surely they can and will take the lead for purity and decency and honour, rather than be content to follow at a long distance."

I HAVE long wished to put an important question to you, sir," said an old Christian carter to a gentleman, who was employing him at the time.

"Well, what is it?" was the reply.

"O, sir, but I am afraid you may be angry with me."

"No, I assure you. I will not."

"Will you not be displeased, if I do?"

"No, indeed, I will not."

"Pardon me, sir, if it seems rude, but it has been laid upon my heart this long time back, to ask you, *Is your soul saved?*"

"Oh! I thought it would be something of that sort. Well, *I hope so.*"

The old man shook his head, and ventured to say that a hope—a mere vague hope—was not enough. We must believe, and be sure.

But this was really the first step in this man's conversion. The arrow of conviction had reached his conscience. He turned into his office and took up the newspaper, but read it without knowing what it contained. In fact, he might have had it upside down, for all the information he got from it. He laid it down, went home, tried again to read, but could not get his mind engaged. He smoked, he paced the room, conversed with his family; but any one might have seen at a glance that something unusual was upon his mind. The figure of the pious old man was before him; his quiet, pungent question, "*Is your soul saved?*" was ringing in his ears. He knew he was unsaved, even when he said, "*I hope so.*" The awful fact stared him in the face, its terribleness aggravated by the lie he had told to the old man, in saying, "*I hope so,*" when he knew at the time that the true reply to make was, "No."

He saw the old man again, and admitted that he was unsaved; but though he had conversations with him about salvation, he could get no peace.

Weeks passed, and he grew worse and worse. He did not care to tell his minister, but one day he took the train for —, deliberately resolved to call upon a minister there, and see whether he could not find peace for his troubled soul; but although he was in his study with an open Bible for hours, and was directed plainly to passages full of the love of God to sinners and forgiveness through the blood of Christ, he left him still bearing his burden.

This minister had dwelt very much on John 17: 3. "This is eternal life, that they may know Thee the only true God, and Jesus Christ, whom Thou hast sent." But before he reached his home, this "true God" revealed himself in "Jesus Christ," and he *knew Him and rejoiced* in his salvation. It was when sitting in the railway carriage, on his way home, the Lord met him with His mercy; and of him it might be truly said, "He blessed him *there*," and he returned to his house a saved and happy man, and has since been active in the Lord's work. He has been the means of setting others at liberty through the gospel of Christ, and is still devoting himself and his substance to the service of the Lord.

Christian, however lowly in the world, be faithful to God, as was this humble disciple, and do that which He lays upon your heart, and "fruit unto God" will be the certain result. "The Spirit of the Lord said unto Philip, Go near, and join thyself to this chariot; and Philip ran thither," led the Prime Minister of Ethiopia to Christ, "and he went on his way rejoicing."

Reader, "*I hope so*" will not satisfy when the Holy Ghost discovers your sinful and lost condition. There must be a solid foundation for salvation found by you through faith in the precious blood-shedding of Christ; and we must actually *know* the true God and Jesus Christ, believe, and know we have eternal life, before the Spirit-quickened soul can find spiritual rest. True believers can say, from blissful experience, "We know that we are of God. We also joy in God, through our Lord Jesus Christ, by Whom we have received the atonement."

"Is your soul saved?" is the question we ask YOU, dear reader. "*I hope so,*" won't do as answer. As in God's sight, speak the truth and say, YES or NO.—*The Christian, June, 1866, p. 4.*





## How Women May Retain Their Beauty



HAVE a friend who is fighting the years. She hates the thought of leaving youth, and dreads middle age, which she is rapidly approaching. Thinking that the secret of defeating the years lies in making other people believe she is younger than she is, she spends her time and her money and her energy on *masseurs* and beauty specialists, on a quest for clothes with "youthful lines." So she is wearing away the best, the most enjoyable, the most fruitful, and what might be her most attractive years, in a vain and foolish attempt to be something she cannot be.

I wish my friend could have been present a short time ago at a luncheon given to Mme. Curie, the great scientist, to whom an admiring world is now paying homage.

There was a woman, small, gray-haired, with lined face; but when she rose to speak, you could have heard a pin drop. And had a musical comedy chorus of the most beautiful girls obtainable danced into the room then, not a head would have turned to notice them, for a woman was there who could hold as well as attract attention.

We cannot all be famous scientists giving a great boon to the world. Nor is there any reason why we should disregard becoming dress or neglect the slight attentions that go to give us charm. But all of us can make middle age the most enjoyable time of our lives, and ourselves more attractive in those years than in any that have gone before.

Middle age is vacation time—the time when petty, irritating cares and most routine duties have left us, and we are free to do the things and enjoy the pleasures for which we have longed; free to think, to act, and to do along the lines of our own gifts and powers, and of life before us. Many a woman who in her youth has been tied to the cradle and the cookstove, finds in middle age her opportunity to indulge smothered longings for intellectual or artistic pursuits.

Middle age is the richest time—the reaping time for loves as well as other things we have been earning through the years. It is the calmer time when a clearer perspective and a truer sense of values replace the turbulence of youth.—*Jean Newton.*

"So to-day, in many a child whom the parents would pass by, God sees capabilities far above those revealed by others who are thought to possess great promise." It is the grind, with the courage to grind, that develops keen minds. "Let every child, then, receive an education for the highest."

## Obedient Mothers



OH Dr. Parks, how glad I am to see you," exclaimed Mrs. Barker, welcoming a former college teacher who had been an inspiration to her in her work. "I've been so anxious for you to see my home and children ever since I learned you were in town."

The home was indeed cosy with all the touches which indicate a real home in which children may live a happy life. The children, LeRoy and Elnora, both splendid-looking little tots, were shown and complimented. Then the mother and the teacher began a conversation on topics of common interest.

"Mother, come an' get me something to eat!" interrupted Elnora.

"Not now, please; I don't want you to eat yet."

"Mother, I'm hungry," whined the little girl. "That's all right; won't you please run and play?"

"No, I won't; I'm hungry, and I want something to eat."

"Dear me!" And the exasperated mother went to get the child what she wanted.

Soon she returned, and the conversation was resumed only to be broken in a few seconds.

"Mother, come here," demanded LoRoy from without.

"Mother is busy, dear. What do you want?"

"Mother-r-r, come here!" a more urgent command.

Mother went. She had scarcely resumed the talk when both children rushed wildly into the room.

"Oh, mother, give me a sixpence" they commanded in concert.

"What for?"

"We want something."

"You don't need a thing, and I've no sixpence for you."

"Yes, we do; we want some ice cream. Hurry, mother; The ice cream man is coming now."

"You are not hungry. You have just finished eating."

"We are hungry. We want ice cream!" The whines were becoming roars.

"Please go play with your toys, children, mother wants to talk to Professor Parks."

"Give us a sixpence!" Both yelled louder and louder as they stamped and kicked.

"Dear, dear; Do for goodness sake, stop that noise! Anyone would think you were being killed. Here, take this sixpence and do not ask for another for a week."



## Moufflou

The howls ceased at once, and the children scampered away.

The professor, however, was discouraged; and making his excuses, he left, wondering how one of his most brilliant pupils, one who had always seemed so independent, could allow children to order her about in such a manner. Then he felt pity for the children. Finally he shrugged his shoulders and, with a whimsical smile, said to himself, "So often in public addresses I have bemoaned the fact that we are a nation lacking discipline, a land of disobedience. Perhaps I had better recant and say we are a nation of strict discipline, a land noted for obedience—on the part of the mothers, who go promptly at the call of children whom they permit to order them about day after day—a land of obedient mothers, a land where mothers make the requests and children command."

And what of the children so reared? How can mothers expect teachers to deal successfully with them in the schoolroom after such utter lack of discipline in the home?

—MRS W. B. BAILEY.

*National Kindergarten Association.*

## Weaklings or Men?

IT IS as necessary to teach boys and girls to stand up straight and alone in the stress of real life as it is to teach them to talk.

Are we doing it? Surely not well enough, when we consider that more than 200,000 juvenile offenders were brought before the American courts last year. And this does not take into account the great host that did not reach the courts.

Why are so many of our boys and girls found to be moral weaklings? There is something lacking in their training.

They have too few duties at home.

Their school work is often slighted.

They are strangers in the church.

They have too much time to loaf.

They are not obliged to do some real work every day.

They have too much easily obtained money to spend, and too little knowledge of the value of money.

They do not need to practice enough self-denial.

The opposite of all this is what made our fathers sturdy and strong. The trend of the times is toward self-indulgence. The ease for which the fathers had to toil is handed as a gift to their children, who are thus deprived of the joy and benefit of effort.

We need more iron in our lives as well as our blood. Young people do not usually love hard duties; but in after years, they thank the firmness that made them carry burdens.

—

"YOU cannot dream yourself into a character; you must hammer and forge one."

L OLO and Moufflou lived far away from here, in a sunny country called Italy.

Lolo was not as strong as you are, and could never run about and play, for he was lame, poor fellow, and always had to hop along on a little crutch. He was never well enough to go to school, but as his fingers were active and quick he could plait straw matting and make baskets at home, so Moufflou was his very best friend, and they were together all day long.

Moufflou was a snow-white poodle, with such soft, curly wool that he looked just like a lamb; and the man who gave him to Lolo, when he was a little puppy, had called him "Moufflou", which meant sheep in his country.

Lolo's father had died four years before; but he had a mother, who had to work very hard to keep the children clean and get them enough to eat. He had, too, a big brother Tasso, who worked for a gardener, and every Saturday night brought his wages home to help feed and clothe the little children. Tasso was almost a man now, and in that country a soon as you grow to be a man you have to go away and be a soldier; so Lolo's mother was troubled all the time for fear that her Tasso would be taken away. If you have money enough, you can always pay some one to go in your place; but Tasso had no money, and neither had the poor mother, so every day she was anxious lest her boy might have to go to the wars.

One morning Lolo and Moufflou were sitting on the church steps and watching the people, when a gentleman who was passing by stopped to look at the dog.

"That's a very fine poodle," he said.

"Indeed he is," cried Lolo. "But you should see him on Sundays when he is just washed; when he is as white as snow."

"Can he do any tricks?" asked the gentleman.

"I should say so," said Lolo, for he had taught the dog all he knew. "He can stand on his hind legs, he can dance, he can speak, he can make a wheelbarrow of himself, and when I put a biscuit on his nose and count one, two, three, he will snap and catch the biscuit."

The gentleman said he should like to see some of the tricks, and Moufflou was very glad to do them, for no one had ever whipped him or hurt him, and he loved to do what his little master wished. Then the gentleman told Lolo that he had a little boy at home, so weak and so sick that he could not get up from the sofa, and that he would like to have Lolo bring the poodle to show him the next day, so he gave Lolo some money, and told him the name of the hotel where he was staying.

Lolo went hopping home as fast as his little crutch could carry him, and went quickly upstairs to his mother.

"Oh, mamma!" he said. "See the money a gentleman gave me, and all because dear Moufflou did his pretty tricks so nicely." Then he told his mother about the gentleman, and that he had promised to take Moufflou to see him the next day.

So when the morning came, Moufflou was washed as white as snow, and his pretty curls were tied up with blue ribbon, and they both trotted off. Moufflou was so proud of his curls and his ribbon that he hardly liked to put his feet on the ground at all. They were shown to the little boy's room, where he lay on the sofa very pale and unhappy. A bright little look came into his eyes when he saw the dog, and he laughed when Moufflou did his tricks. How he clapped his hands when he saw him make a wheelbarrow, and he tossed them both handfuls of cakes and sweets! Neither the boy nor the dog ever had quite enough to eat, so they nibbled the little cakes with their sharp, white teeth, and were very glad.

When Lolo got up to go, the little boy began to cry, and said, "Oh, I want the dog. Let me have the dog!"

"Oh, indeed I can't," said Lolo, "he is my own Moufflou, and I cannot let you have him."

The little boy was so unhappy and cried so bitterly that Lolo was very sorry to see him, and he went quickly



down the stairs with Moufflou. The gentleman gave him more money this time, and he was so excited and so glad that he went very fast all the way home, swinging himself over the stones on his little crutch. But when he opened the door, there was his mother crying as if her heart would break, and all the children were crying in a corner, and even Tasso was home from his work, looking very unhappy.

"Oh! what is the matter?" cried Lolo. But no one answered him, and Moufflou, seeing them all so sad, sat down and threw up his nose in the air and howled a long, sad howl. By and by one of the children told Lolo that at last Tasso had been chosen to be a soldier, and that he must soon go away to the war. The poor mother said, crying, that she did not know what would become of her little children through the long, cold winter.

Lolo showed her his money, but she was too unhappy even to care for that, and so by and by he went to his bed with Moufflou.

The next morning Lolo and Moufflou went with Tasso to the gardens where he worked, and all the way along the bright river and among the green trees they talked together of what they should do when Tasso had gone. Tasso said that if they could only get some money he would not have to go away to the wars, but he shook his head sadly and knew that no one would lend it to them. At noon Lolo went home with Moufflou to his dinner. When they had finished (it was only bean soup and soon eaten), the mother told Lolo that his aunt wanted him to go and see her that afternoon, and take care of the children while she went out. So Lolo put on his hat, called Moufflou, and was limping to the door, when his mother said:-

"No, don't take the dog to-day, your aunt doesn't like him; leave him here with me."

"Leave Moufflou?" said Lolo, "why, I never leave him; he wouldn't know what to do without me all the afternoon."

"Yes, leave him," said his mother. "I don't want you to take him with you. Don't let me tell you again." So Lolo turned around and went down the stairs, feeling very sad at leaving his dear Moufflou even for a short time. But the hours went by, and when night-time came he hurried back to the little old home. He stood at the bottom of the long, dark stairway and called "Moufflou;" but no doggie came; then he climbed half-way up to the landing and called again, "Moufflou!" but no little white feet came pattering down. Up to the top of the stairs went poor tired Lolo and opened the door.

"Where is my Moufflou?" asked Lolo. "What have you done with my dear Moufflou?"

"He is sold," the mother said at last, "sold to the gentleman who has the little lame boy. He came here to-day, and he likes the dog so much and his little boy was so pleased at the pretty tricks he does, that he told me he would give a great deal of money if I would sell him the dog. Just think, Lolo, he gave me so much money that we can pay somebody now to go to the war for Tasso."

But before she had finished talking, Lolo began to grow white and cold and to waver to and fro, so that his little crutch could hardly support him. When she had done he called out, "My Moufflou—my Moufflou sold!" and he threw his hands up over his head and fell all in a heap on the floor, his poor little crutch clattering down beside him. His mother took him up and laid him on his bed, but all night long he tossed to and fro, calling for his dog. When the morning came, his little hands and his head were very, very hot, and by and by the doctor came and said he had a fever. He asked the mother what it was the little boy was calling for, and she told him that it was his dog, and that he had been sold. The doctor shook his head, and then went away.

Day after day poor Lolo lay on his bed. His hair had been cut short, he did not know his brothers and sisters, nor his mother, and his little aching head went to and fro, to and fro, on the pillow from morning till night. Once Tasso went to the hotel to find the gentleman. He was going to tell him to take the money and give him back the dog; but the gentleman had gone many miles away on the cars and taken Moufflou with him. So every day Lolo grew weaker, until the doctor said that he must die very soon.

One afternoon they were all in the room with him. The windows were wide open. His mother sat by his bed and the children on the floor beside her; even Tasso was at home helping to take care of his little brother. All was so still that you could hear poor Lolo's faint breath, when—suddenly—there was a scampering and a pattering of little feet on the stairs, and a white poodle dashed into the room and jumped on the bed. It was Moufflou! but you would never have known him, for he was so thin that you could count all his bones. His curls were dirty and matted, and full of sticks and straws and burrs; his feet were dusty and bleeding, and you could tell in a moment that he had travelled a great many miles. When he jumped on the bed, Lolo opened his eyes a little. He saw it was Moufflou, and laid one little thin hand on the dog's head; then he turned on his pillow, closed his eyes, and went quietly to sleep. Moufflou would not get off the bed, and would eat nothing unless they brought it to him there. He only lay close by his little master, with his brown eyes wide open, looking straight into his face. By and by the doctor came, and said that Lolo was really a little better, and that perhaps he might get well now. Lolo grew a little stronger every day, and at the end of a week a man came upstairs asking if Moufflou was there. They had taken him a long way off, but he had run away from them one day, and they had never been able to find him. Tasso asked the messenger to let Moufflou stay until he had seen the gentleman, and he took the money and put on his hat and went with him to the hotel. The sick boy was in the room with his father, and Tasso went straight to them and told them all about it; that Lolo nearly died without his dear Moufflou, that day after day he lay in his bed calling for the dog, and that at last one afternoon Moufflou came back to them, thin and hungry and dirty, but so glad to see his little master again. Nobody knew, said Tasso, how he could have found his way so many miles alone, but there he was, and now he begged the gentleman to be so kind as to take back the money. He would go and be a soldier, if he must; but Lolo and his dog must never be parted again.

Sometimes Lolo turns and puts his arms around Moufflou's neck and says,—

"Tell me, my Moufflou, how you ever came back to me, over all the rivers, and all the bridges, and the miles of road?"

Moufflou can never answer him, but I think he must have found his way home because he loved his master so much; and the grown people always say, "Love will find out the way."

---

## The Gospel According to You

*There's a sweet old story translated for man,  
But writ in the long, long ago,—  
The gospel according to Mark, Luke, and John,—  
Of Christ and His mission below.*

*Men read and admire the gospel of Christ,  
With its love so unfailing and true;  
But what do they say, and what do they think,  
Of the gospel "according to you"?*

*'Tis a wonderful story, that gospel of love,  
As it shines in the Christ-life divine;  
And, oh, that its truth might be told again  
In the story of your life and mine!*

*Unselfishness mirrors in every scene;  
Love blossoms on every sod;  
And back from its vision the heart comes to tell  
The wonderful goodness of God.*

*You are writing each day a letter to men;  
Take care that the writing is true.  
'Tis the only gospel that some men will read—  
That gospel according to you.*

—Author Unknown.



## HEALTH NEWS AND VIEWS

From "Hygeia"

### Patent Medicines Give Big Advertising Profits

More than half the money made on patent medicines is made by the newspapers advertising them, states an editorial in *Hygeia*.

A recent example of this is found in the statement of the Lambert Pharmacal Company that £420,000 was spent by that concern on advertising last year, while the net profits were £402,388. Over £600,000 will be spent by the Listerine manufacturers for advertising this year.

### Daily Exercise Advised for Expectant Mother

A woman that expects a baby should have a certain amount of exercise daily, as this will improve the circulation of the blood, the appetite, the digestion and elimination, the sleep and the mental condition, states Dr. J. P. Greenhill in *Hygeia*, the health magazine published by the American Medical Association.

However, the prospective mother should not take any violent exercise. This includes golf, tennis, running, swimming, riding, skating and cycling. Walking is the best for her, but this should not be done to the point of fatigue.

A woman who does much housework may find herself too tired to take daily walks. She should spend some time outdoors, sitting in the sunshine. In bad weather the daily walk may be taken on an open porch or in a room with all the windows open.

The prospective mother should not drive her own car, and any motoring should be done over smooth roads and only for short times. She should avoid travelling, except with the consent of her physician. She should have plenty of sleep and should rest during the day. Lifting must be avoided, and this includes lifting a small child.

### Diet Rules for Aged Persons

THE only way in which a diet for the aged differs from a diet for any other normal adult is in amount. As one passes middle age, the energy requirements and activity decrease, and usually the appetite adjusts itself to this decrease. Sometimes, however, it does not, which results unfortunately, in throwing extra work on the heart. Markedly excess weight shortens life considerably, and for this reason there are few aged persons that are obese, says Esther Nelson in *Hygeia*.

A person beyond 65 years of age will be amply nourished if the day's menu contains the following: 2 servings of vegetables, 2 servings of fruit, 1 moderate serving of meat, 2 glasses of milk,  $\frac{1}{2}$  glass of cream, 1 egg, 4 to 6 slices of bread, 2 to 3 level tablespoons of butter, 2 strips of bacon and 2 to 3 teaspoons of sugar.

### Mentally Ill Persons Need Scientific Aid

To most people the nature of a mental illness is shrouded in mystery and cloaked with horror; the mind's eye conjures up a picture of padded cells, clanking chains and barred windows. However, many persons suffering from mental illness of varying degrees of severity pursue their accustomed tasks and mingle with their fellows day by day, their condition remaining undetected, says Dr. L. D. Hubbard in *Hygeia*.

Some of these unfortunate people do not realize that anything is wrong with them; others do, but the superstitions that surround the mental disease make them ashamed to acknowledge their trouble and seek help. The line between the mentally ill and the mentally well is hazy and indistinct, for the limits of normality cannot be defined.

Many mental disorders are in the beginning only exaggerations of traits that are common to all. Fears, absentmindedness, high tempers and sensitiveness should not be allowed to grow. If the person who has any of these conditions cannot control them, he should have the help of a trained psychiatrist.

## "THE DOCTOR SAYS"

### Chapped Hands

"Can you suggest a good remedy for chapped hands?"

The following prescription will be found useful in this condition:

Bismuth subnitrate,	Drams 3
Zinc oleate,	Drams 3
Lycopodium,	Drams 2

Mix, and apply three times a day to affected parts.

### Cholera Belts

"I have been advised by friends to wear a 'cholera belt' about my abdomen as a preventative of cholera. Is there any real virtue in this means?"

I have had no personal experience in wearing a cholera belt as a preventative of cholera, but its use does not appear to be based upon any demonstrable scientific fact. I have however met people who claim great things for them. If you take cholera germs into your system, you stand a good chance of developing the disease, whether you do or do not wear a cholera belt. What the wearing of a cholera belt probably does is to keep the abdominal wall warm, and thus prevent chilling of that part of the body. Just how this would act as a preventative of cholera is not clear to my mind. A better preventative of cholera than a cholera belt, and one which all can put into practice, is to be sure that everything which enters the mouth is clean. The drinking water and the milk should be boiled; the food should be well-cooked; no raw fruits or vegetables should be eaten unless the peelings are removed, and the ingredients of all salads, such as celery, lettuce, cabbage, etc., should first be dipped into boiling water for ten seconds. This will incidentally destroy the ova and cysts which are frequently present on leafy foods of this character.

### Uric Acid

"What is good for uric acid in the blood? Will uric acid cause the hair to fall out?"

Uric acid is a kind of a bugaboo—a general expression for the fact that the doctor does not know exactly what the matter is. I doubt if uric acid has anything to do with falling hair. Nearly always falling hair is due to a micro-organism working in the scalp, and the best preventive is careful massaging and the use of some dandruff remedy.

### Brassy Taste

"Why, after eating do I have a brassy taste? Have recently had seventeen abscessed teeth extracted. Could it be the poison from the teeth? After eating I have a severe headache, and dull pains on right and left sides, especially the right, near hip bone. I eat only a small amount, as eating causes a rapid heart. Please suggest diet for person without teeth."

If you have a brassy taste in your mouth after eating, you are having some digestive disturbance. I judge from the fact that you have had abscessed teeth removed and that you are having a pain in your side and other pains, that there is a possibility of a low-grade appendicitis, which in itself would explain all your digestive symptoms and the pain in your right side.

The safest method would be to go to a competent diagnostician, perhaps some hospital, and learn for certain whether there is any appendicitis before more trouble arises.

Regarding diet while you have no teeth, this is not difficult, provided you can digest the food. Almost any soft food, bread and milk, soft-boiled or scrambled eggs, vegetables ground up in puree form,—in fact, almost any food that is prepared in a very fine form without any lumps, is permissible so far as the toothless condition is concerned. But of course, as you yourself know, you will have to avoid those foods which cause you the most trouble. I think for the present you would do best on bread and milk, and milk with eggs; but your entire case should be gone over very thoroughly by a physician who has the opportunity to give you a thorough examination, and then he can prescribe intelligently.



# Weakening of Our National Defense

By D. H. KRESS, M. D.



SECRETARY Weeks, a short time ago, referring to the weakening of our national defenses, said, "About one-half of our population is sub-normal." He added, "It may be too late for any construction action on a national-wide scale to eradicate the physical weakness of the present generation, but it is certainly not too late to prevent the oncoming generation from developing similar defects." Referring to its influence on our national defense, he said, "This places the nation in the position of having to defend itself with one arm tied behind its back."

Mr. Lloyd George, when Prime Minister of Great Britain, asked the Minister of National Service, "How many more men could we have put into the fighting if the health of the country had been properly looked after?" The reply was, "At least one million." In a survey made by dividing the population into four grades, Grade No. 1 was made up of men fit for general military service, and Grade No. 4 was made up of men unfit for any of the duties of the soldiers. There should have been seven hundred out of every one thousand men examined in Grade No. 1, and only twenty-five in Grade No. 4, and two hundred twenty-five intermediates. The actual result obtained from a large industrial town showed that out of one thousand examined, only one hundred ninety were placed in Grade No. 1, and four hundred ten in Grade No. 4 as total unfits. The remaining four hundred intermediates were questionable. This is a bad showing for England.

Is America any better? During the war, in America sixty-six per cent of the 1,300,000 volunteers for the army and navy were rejected because of physical unfitness. It was then claimed that at least 5,000,000 of our young men between the ages of twenty-one and thirty-one years were physically unfit for military service, and that sixty per cent of unfitness between thirty-one and forty-five years was a conservative estimate if reasonable standards had been maintained. Of course, reasonable standards could not be maintained and maintain an army and navy; therefore, in every country the standards had to be lowered.

Why do we have so many defectives? There are causes sufficient to explain them all. The weakening begins in the youths who attend our public schools.

A shepherd, upon being asked how he managed to have such a fine flock of sheep, replied, "I look after the lambs." A close relation exists between the public schools and our national health. To develop young men with strong healthy bodies attention must be given to the boys in our public schools during their growing period. The educational system must include medical inspection and supervision. We have a large number of defective children in our schools. There are numerous

causes for the present enfeebled condition of the boys in our public schools. Diet, for instance, is an important factor in the maintenance of health. Suitable exercise is another. But there is no one thing that is doing more to undermine the health and efficiency of our boys than is the cigarette habit. Hon. Herbert Hoover, in a letter to President Coolidge a short time ago, called attention to this. He said, "There is no agency in the world to-day that is so seriously affecting health, efficiency, education, and character of boys and girls as the cigarette habit." Strange, is it not, that more of an effort is not put forth to save these youths from forming this habit?

The average family in America paid out last year £5 for electricity, £10 for ice cream and ice cream sodas, £14 for gasoline, and £19 for tobacco, and much of the tobacco, we know, is consumed by the young in the form of cigarettes.

A combined effort on the part of the various organisations should be made to check this growing evil among the youth of our land. The future of the nation depends upon it, for the boys of to-day will be the men of to-morrow.

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## What the Elderly Should Weigh

Dr. Chester T. Brown, associate medical director of the Prudential Insurance Company, in "What to Eat, a Guide to Good Health," a recent booklet designed for men and women of middle and advanced age says,



MODERATE degree of underweight, say five to fifteen pound below the average, is probably the most healthful weight. On the other hand, extreme degrees of underweight are not advantageous, and in such instances effort should be made to increase the weight and thus improve the disease-resisting powers of the body. Most persons may add to their weight by increasing the amount of food consumed and adding to the diet a generous amount of milk and milk products, such as butter, cream and cheese, vegetable oils, vegetables and fruits. These foods contain substances which either produce fat or, as vitamins, assist in the digestion and utilisation of valuable foods which otherwise are lost to the body.

"The overweights, although frequently of jovial, happy disposition and radiating, apparently, a degree of vigorous health, are to be considered the least fortunate of the various classes of healthy people. Those who are overweight, when considered in large groups, do not live as long as those of lighter weight. They are those who usually enjoy their food the most, and the best method of reducing weight, namely, restriction of food, is often, to them, a great sacrifice.

"The road to reduction is clearly marked, but is often hard to travel. The daily limit of 2,500 calories must be kept continually in sight in order to reduce or even to keep from gaining in many instances. Improvement must come from a reduction in the quantity of daily food and the



substitution in the diet of articles of low calory for those of high value. This means the reduction of meat, butter, and other milk products, sugar, potatoes, bread and pastry, and the substitution of fruits and vegetables. Asparagus, cabbage, cauliflower, spinach, celery, tomatoes, water-cress and lettuce may supply the bulky portion of the meal and are of low calory value. Effort should also be made to increase the bodily activities. A generous amount of physical work, calisthenics and walking are of great value."

## The Eucharistic Congress in Chicago, U. S. A.

(Continued from page 5)

*problems is in the recognised presence of the Son of God, which presence they experience in the communion and in the 'host.'*

*"Protestants can . . . sincerely enter into the spirit of this congress, if not into the letter." (Italics ours)*

Mr. Whimsitt does not say just what he means by "liberal Protestants," but from what he says they can do in supporting the purpose of the Congress, it is evident that there must be some who are ready to move into the Romanist's camp, bag and baggage. Have we come to the place that the leaders of Protestant churches do not know the difference between the idolatrous teachings of Rome concerning the eucharist, and the institution of the Lord's Supper as taught by the evangelical churches to-day? What are we to conclude when a Protestant minister tells his congregation that they can "sincerely enter into the spirit of this Congress, if not into its letter," when the promoters of the Congress, from the Pope down have openly stated again and again that purpose was to bring back "our separated brethren."

But we call attention to one more. John Thompson, pastor of the Chicago Temple (First Methodist Episcopal Church) on the same day delivered the following to his hearers:

"There may be much in the manner of our Roman Catholic friends into which people of the Protestant churches cannot sympathetically enter. But the eucharist is a solemn sacrament in which we both 'show forth Christ's death.' . . . It is also our witness to the 'living story of the presence' of Christ in His church.

"Catholic and Protestant bear that witness differently, but we each bear the same witness. These two great divisions of Christianity have two great meeting points which should be magnified more than they are. . . . We meet in the eucharist and bear our united testimony to our common Lord who died, but who is alive forevermore."

If there is "much in the manner of our Roman Catholic friends into which the people of the Protestant churches cannot sympathetically enter," pray, will these gentlemen tell us what it is, and what it will amount to after they have swallowed the bait that has hook, line and sinker with it. The teachings of the Roman church concerning the eucharist constitutes the pivotal point around which revolves her whole mystical system. How "liberal" and "broadminded" these ministers have been to tell their congregations that the eucharist is a solemn sacrament in which

"We both show forth Christ's death," and that "we bear the same witness," and "here we meet in the eucharist and bear our united testimony to our common Lord."

### Too Liberal For Rome

Here indeed, is a liberality too liberal even for Roman Catholics; for they do not and will not accept or recognise any such identity between the Lord's Supper of the Protestant communion, and the eucharist of the Roman Catholic faith when celebrated as two separate sacraments. There is but one place where Protestants can celebrate the eucharist in the letter and spirit with Roman Catholics, and that is in a Roman Catholic church, of which all parties concerned are members, and where the priest holds in his hands a piece of bread and pronounces those mystical words, which the church teaches, creates his own Creator. Be not deceived. Rome is not being carried away by this superficial talk of so-called Protestant ministers who have lost their bearings, and are talking in empty platitudes of unity with the teachings of that church. Rome stands as a unit. She has one sacrament, one priesthood, one Pontiff; and for these the Eucharistic Congress in Chicago stands unequivocally. Blind indeed are the eyes, and deaf are the ears of the one who cannot interpret its meaning.

### Rome Congratulates Herself

Listen to the comments of Francis Talbot (Jesuit), on Dr. Thompson's sermon referred to above as reported in the July 3, American:

"He (Dr. Thompson) opened his arms to the clergy and his mind to the teaching of the church, for he declared, 'I would be glad to have any priest who would be willing to occupy the pulpit with me.' It is no great surprise that the Episcopalian pulpit should be friendly, but it is a matter of gratification that the actual holding of the Congress should be characterised thus: 'In this event religion is the dominant factor, and Christ is being exalted in Chicago as on no other occasion.' Another preacher, with insight, declared, 'The heart of the Eucharistic Congress lies far beneath its pageantry of colour and procession. It is a very simple and yet wonderful thing. The sacrament which the Congress is honouring is the sacrament of the Christian church.' These and a dozen similar statements are public. But their sincerity is evidenced here on the streets of Chicago in manifold ways by the Protestant and non-Catholic Public." (Italics ours)

These words need no comment. Roman Catholics are surprised at the frankness of Protestant ministers, and the lengths to which they are willing to go.

While the purpose for which this Congress was held is conceded by Catholics and non-Catholics to have been a success, the writer understands full well that Protestantism has not fallen en-masse into the lap of Romanism. In this fact we can take some comfort, in view of what we are obliged to recognise as being true. Notwithstanding the deplorable drift in that direction, which is self-confessed with candour and without shame, there are more than "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." The revelations of the Eucharistic Congress bear in themselves a solemn significance.



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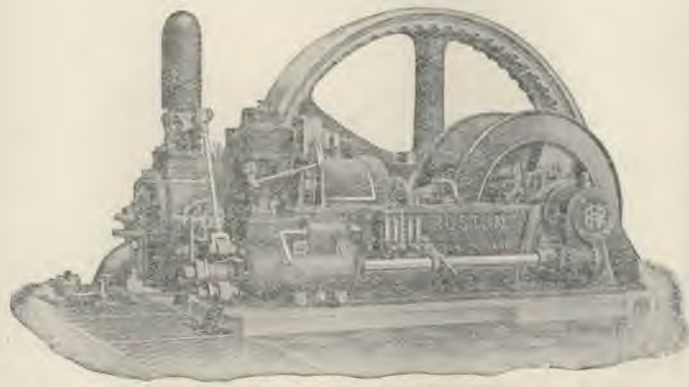
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Two articles in this issue "The Eucharistic Congress in Chicago" and "Two Eloquent Events" will bear more than a hasty reading. These are brimful of facts concerning the greatest spiritual issue before the world to-day. If you are not interested now, the time is rapidly approaching when you will be. Give both articles a prayerful reading.

"KRISHNAMURTHI or Christ" is the question on the lips of thousands to-day. We will discuss the claims of Mrs. Annie Besant in our December issue, wherein she claims that the young Brahmin by the name of Krishnamurthi is to be the vehicle of the reincarnation of the Messiah. Are Mrs. Besant's claims true or false? The event is said to take place at Madras near Christmas time. You should know the truth about this matter. Don't miss the December number of the ORIENTAL WATCHMAN.

IN our advocacy of the principles of vegetarianism, we have often been asked if we could furnish some receipts for making meat substitutes. Those who have been accustomed to a flesh diet find it difficult at times to supply a tasty, nourishing food in its place. In the next two or three issues of the ORIENTAL WATCHMAN, we will publish several receipts for making meat substitutes. These will be very practical and inexpensive as all the food elements are indigenous to this country.

OUR need is that Christ should reproduce in us His character, His grace, His gentleness, His humility, His forbearance, His long-suffering, His prayerfulness, His fidelity, and, in short, His very likeness.—*J. Stuart Holden.*

Page Twenty six

## Did Paul Teach Natural Immortality

(Continued from page 7)

beasts of Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die."—1 Cor. 15: 32. In effect, his argument is this,—“What advantage is there of suffering and cross-bearing, for the sake of Christ, if we are never to rise again? If the dead rise not, we shall fail of a reward. In that case, the glutton and the wine-bibber are as well off in their latter end as he who shuns intemperance. Of what benefit is righteousness if soon we shall die and death ends all?” Manifestly, the Apostle was fully aware that if there be no resurrection, there can be no life for himself and the other believers in the hereafter. Paul frankly acknowledges that everything depends upon a resurrection. Without that there can be no hope. But if death is an instant promotion to glory, Paul was using a very unsound argument in this instance—and a very misleading one. We do not, however, expect false arguments from the greatest writer of the New Testament—a man so fully inspired by the Holy Spirit of God. So the above passage is instructive, as it shows what doctrine of the hereafter the great Apostle believed and taught. We cannot believe that the dead are alive, conscious and active, in the face of this utterance and other weighty pronouncements.

And Paul would leave his readers in no doubt as to his real position. “Let us eat and drink; for to-morrow we die,” was an infidel sentiment that he naturally shrank from. Such language was flippant and grossly irreligious. It is likely that Paul had heard such language used by the pleasure-loving. He himself would not descend to the low level of such utterance. He recoiled with horror from the idea of a life of sin.

He proceeds to show his own true resolve by making the following appeal to his readers,—“Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not.”—1 Cor. 15: 33, 34. He, himself, would act temperately in all things, and exercise self-control. His faith in the life beyond the resurrection stirred him to seek holiness. Desiring to awake in the likeness of Christ on the golden morning when God's saints shall rise, he would strive amidst his earthly toils—surrounded though he was by temptations and persecutions—to obtain that likeness. He would live righteously in view of that glorious awakening. In the advice that he gives to the Corinthian Christians we have a mirror reflecting his own deep convictions. This is how Paul viewed the matter for himself. How genuine was his faith! How solicitous was he, too, for their salvation!

### Death No Gate of Life

In writing to those believers, he does not encourage them to live righteously in view of glory at the moment of death—for of that we have no promise. Death is a ruthless “enemy”—not a friendly gate to higher bliss. Assured that he and



his friends would, if faithful to the end, receive the crown of immortality on Resurrection Day, he makes that assurance the ground of his exhortation. "Awake to righteousness, and sin not," he says. There is indeed great advantage in living a sober, self-denying life; in battling against fierce temptations; and in suffering hardship for Christ's sake. "The dead shall be raised incorruptible," he tells them, "and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—Verses 52, 53. Immortality will be put on at the personal Second Advent of Jesus—when He shall descend from Heaven for His Own.

For, indeed, immortality is to be sought. The Apostle showed the Roman Christians that God "will render to every man according to his deeds, to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life."—Rom. 2: 6, 7. Men ordinarily "seek" such things as they at present lack. Immortality is to be sought by repentance, confession of sin, and faith in the Gospel of God's beloved Son. We cannot evade the conditions to be fulfilled before its bestowal. The conditions are not impossible to be fulfilled, for His Holy Spirit comes as a Helper to all who seek Him. The gift of immortality—unmerited and free, and obtained by the Sacrifice of Christ—men do ill to despise. Let us, then, seek it in God's prescribed way that we may become a part of the kingdom of Glory of the future—the kingdom imperishable and eternal.

Paul's wonderful argument, written for the Christian believers of Corinth, reaches its striking climax in 1 Cor. 15: 58. "Therefore, my beloved brethren, be ye steadfast, unmovable," he says, "always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." This they should do in view of what Paul had been writing them concerning the Resurrection. They would sleep, it was true; and the fruition of their expectations must tarry while they sleep; but there would be joy in the awakening. They must labour faithfully in the Lord's service until their earthly life be finished, Paul would show them.

While the clouds lie heavy on the dust of God's sleeping saints, their deeds of love and ministry are not forgotten. A day of rewards is coming. While it is true that immortality and eternal life are not to be reckoned as rewards, but must always be considered as the gifts of God's grace, yet He has some special blessings and benefits to bestow as rewards for faithful acts of service and for sacrifices made. The nature of the rewards is known, not to us, but to Him Who writes them against the names of the overcomers in the Book of Life.

"In order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most vigorously. In one single silent hour of prayer it will often make more progress than in days of company with others. It is in the desert the dew falls freshest and the air is the purest."

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# Our Theses



**T**HE written Word of God, consisting of the Old and New Testaments according to the Protestant canon, is of divine authority, and as interpreted to the individual by the Holy Spirit, that Word is a sufficient rule of faith apart from tradition or creed.

Justification by faith in the merits and atoning work of Christ, apart from any works of the flesh, is a fundamental truth of the gospel. Such justification may be apprehended directly by the faith of the repentant sinner.

The one true sacrifice for sin was offered on Calvary when "Christ died for our sins." It is sufficient now to accept the sacrifice already made, without the vain attempt to repeat it, as in "the sacrifice of the mass."

Those who depart this life enter into a state of unconscious rest, represented in the Scriptures as a sleep, where they remain until the resurrection. All appeals to them, and all efforts to change their condition by relieving them from the just reward of their deeds, are unscriptural and fruitless.

The merits of Christ are the only and the sufficient ground for the sinner's acceptance with God. The doctrine of "the superabundant satisfactions of the saints," and of the authority of any church over them, is a human invention.

The true Head of the church is Christ. There is no Scriptural authority for teaching that He has appointed any man to take His place as the visible head of His church.

The Scriptural doctrine of "the real presence" is that the Holy Spirit is Christ's representative, and that He dwells in the heart by faith.

Worship is due to God alone, and is rendered to Him acceptably through Jesus Christ without the use of pictures or images.

Since the typical service of the earthly sanctuary was taken away at the first advent, Christ has been "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." The establishing of another sacrificial service, such as the mass, is in effect the taking away of the heavenly ministry and the substituting of an earthly ministry in its place.