

The Canadian

Watchman

Magazine

OSHAWA, ONT

JUNE,
25¢

ROBERT
INGERSOLL
at the Grave of
NAPOLEON

A LITTLE while ago I stood by the grave of the old Napoleon—a magnificent tomb of gilt and gold, fit almost for a deity dead—and gazed upon the sarcophagus of rare and nameless marble, where rest at least the ashes of that restless man. I leaned over the balustrade and thought about the career of the greatest soldier of the modern world.

I saw him walking upon the banks of the Seine, contemplating suicide. I saw him at Toulon—I saw him putting down the mob in the streets of Paris—I saw him at the head of the army of Italy—I saw him crossing the bridge of Lodi with the tricolor in his hand—I saw him in Egypt in the shadow of the pyramids—I saw him conquer the Alps and mingle the eagles of France with the eagles of the crags. I saw him at Marengo—at Ulm and Austerlitz—I saw him in Russia, where the infantry of the snow and the cavalry of the wild blast scattered his legions like winter's withered leaves. I saw him at Leipzig in defeat and disaster—driven with a million bayonets back upon Paris—clutched like a wild beast—banished to Elba. I saw him escape and retake an empire by the force of his genius. I saw him upon the frightful field of Waterloo, where Chance and Fate combined to wreck the fortune of their former king. And I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and solemn sea.

I thought of the orphans and widows he had made—of the tears that had been

shed for his glory, and of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said, I would rather have been a French peasant and worn wooden shoes; I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the amorous kisses of the autumn sun. I would rather have been that poor peasant, with my loving wife by my side, knitting as the day died out of the sky—with my children upon my knees and their arms about me—I would rather have been that man, and gone down to the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder known as Napoleon the Great.

I would rather go to the forest, far away, and build me a little cabin—build it myself—and daub it with clay, and live there with my wife and children; and have a winding path leading down to the spring where the water bubbles out, day and night, whispering a poem to the white pebbles, from the heart of the earth; a little hut with some hollyhocks at the corner, with their bannered blossoms open to the sun, and a thrush in the air like a winged joy,—I would rather live there and have some lattice work across the window so that the sunlight would fall checkered on the babe in the cradle,—I would rather live there, with my soul erect and free, than in a palace of gold and wear a crown of imperial power.
—Robert G. Ingersoll.

The Canadian Watchman

Vol. 111

Oshawa, Ont., June, 1923

No. 6

Editorial Comment

"Bob" Ingersoll

THE man who could feel and utter sentiments like those expressed in the lines on the opposite page was, after all, not far from the kingdom. It was with these words, "Thou art not far from the kingdom of God," that Jesus once silenced a whole multitude of theological debaters. The incident is recorded as follows:

"One of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question." Mark 12: 28-34.

Half a century ago Robert G. Ingersoll was counted by many as a renegade, heretic, and infidel—one of the most blasphemous enemies of Christianity of the times. In his own person as a father, a neighbour, and a citizen, he was clean; and it was this

very morality, coupled with eloquent and sarcastic attacks upon the then popular doctrine of eternal torment of the wicked, that gave force to his infidel lectures. The son of a Congregational minister, Robert Ingersoll early in life saw vividly the inconsistency between the idea of a God of love and the doctrine of eternal torment. Unfortunately, he had been taught that eternal torment was the very essence of Bible teaching, and he was led to attack the Bible for this reason. In reality, he was not fighting the Bible at all in much of his work; but his early training warped his vision, and all his life he set up as an obstacle to the authenticity of the Scriptures that absolutely unscriptural doctrine, and then figuratively demolished

the man of straw which his own brain had formed, not from the Scripture teachings, but from tradition. There are scores of ministers in the pulpits and universities today who are doing infinitely more to undermine confidence in the Bible as the Word of God, than Ingersoll did. Boring from within the church is more dangerous to Christianity than open attack from without.

Robert G. Ingersoll was born in 1833, at Dresden, N. Y., and died in 1899, at Dobbs Ferry, N. Y. He practised law in Illinois and elsewhere in the United States; served as colonel of a cavalry regiment in



King Boris of Bulgaria. He is very popular with his subjects, with whom he mingles freely.

the Civil War; and won a national reputation as a public speaker by his speech in the Republican National Convention, where he nominated James G. Blaine for President. No doubt his well-known views on popular theological teaching were obstacles to his political advancement, and no doubt he knew it, but it can be said to his praise that he refused to surrender his convictions for popular favour. Without regeneration a man may be religious and a respectable citizen, but his Christianity always depends on his personal relationship to Jesus Christ.



Glamis Castle (from an old painting). This ancient Scottish fortress is the property of the Earl of Strathmore, father of the bride of Prince Albert, Duke of York. Glamis Castle was the scene of many episodes in Shakespeare's "Macbeth."



Sarah Bernhardt as She Appeared in Her Later Years

"Ye Must Be Born Again"

THE importance of the new birth, or regeneration, is almost as much neglected in our day as it was in the Jewish church in the days of Christ. When Nicodemus came to Christ by night to talk with Him about doctrine, Jesus emphasized the first essential to all Christian experience by saying, "Ye must be born again." Nicodemus, a member of the church and a teacher of the law, asked, "How can a man be born when he is old?" And Jesus rebuked him, saying, "Art thou a master of Israel, and knowest not these things?" "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3.

An unconverted ministry and membership were the ruination of the Jewish church, and there is a real present danger that the Christian church is stumbling over the same stumbling-

stone. The idea of conversion is being scoffed at or explained away by many teachers today. According to the Saviour's standard of Christianity, "Ye must be born again," it is to be feared that there are more, more-or-less-clean, honest pagans than Christians in the so-called Christian nations. The world is perishing today for lack of twice-born men and fearless teachers who will boldly point out the root of the church's failures by saying, "Ye must be born again."

The human heart is deceitful and desperately wicked,—"because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Decent moral self-restraint does not of itself make of you a Christian. The only thing that can do that is the new birth, and that is accomplished by the creative power of God. "Ye must be born again."

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Ur of the Chaldees

EXCAVATIONS in Ur of the Chaldees, the home of Abraham, under the direction of the British Museum and the University of Pennsylvania, are bringing to light relics and records of a civilization which dates back five thousand years, or two thousand years before Tutankhamen reigned in Egypt. It must be rather disconcerting to the evolutionist to be confronted with the evidence



Egyptian Soldiers Guarding the Tomb of Tutankhamen

that every civilization of the past has finally developed the means of its own destruction. "Professing themselves to be wise, they became fools," is the way the apostle Paul expresses it. Men may seek out many inventions, build cities, and conquer nations, but if they depart from God and ignore His creative power, sin will soon bring to naught all their achievements. For nearly three thousand years heaps of ruins, tenanted only by wild beasts and wandering Bedouins, is all that remains of the triumphs of the mighty empire-builders of the past. Apparently, even five thousand years ago the valley of the Euphrates was dotted with prosperous cities and towns built of brick and inclosed with brick walls. Each city had a tower



The submarine trader "Deutschland," which broke through the blockade during the war and reached America. It was recently sold at public auction in London for \$800.



The entrance to "Las Monjas" Temple. Scientists from the United States are exploring the Maya Ruins in Yucatan, which evidence a high state of civilization, reaching back to before the Christian Era.

as elaborate as it could afford, built of brick, one storey above another. These remind us of the story of the Tower of Babel.

From the clay tablets covered with cuneiform inscriptions we may expect to get valuable information and many sidelights on the life and manners of the people in Ur in the days of Abraham and before.

Our illustration shows the supposed site of the tomb of Abraham as it appears to the tourist of today. It is a marvellous thing that every new discovery from the ruins of old civilization brings some new evidence of the truth of Biblical records. Naturally, too, they raise the query, Will our civilization go the way of all others in the past? That civilization is again on the verge of being destroyed by selfishness and sin, is the conviction of a growing number of thinkers. Prof. George McCreedy Price says, "Our age is trying to Coué itself into the belief that every day, in every way, it is getting better and better. But it is a vain, a childish performance."

Many candid observers of the trend of events are decidedly pessimistic as to the future of civilization, but appearances are not always reliable guides. The advice of the

apostle Peter is timely. He declares that Bible prophecies are more reliable than eyesight:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation." 2 Peter 1:19, 20.

The renewal of interest in the study of the prophetic portions of Scripture is an important and hopeful tendency among Christians.

The World's Oldest Tomb

WHAT is regarded as the oldest tomb in the world is that known as the Cave of Machpelah, near Hebron, in southern Palestine. It marks the resting place of the old

Bible patriarchs and their wives—Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah.

We read in the Bible how Abraham, on the death of Sarah, purchased from the sons of Heth a field and cave for the sum of four hundred shekels of silver as a burial-ground. That was 3,780 years ago, and is the first conveyance of property of which we have any knowledge.

The authenticity of the spot has never been questioned. The Jews kept it as a holy place throughout the ages. Christians inherited this



The Picturesque Entrance Door of Glamis Castle, Forfarshire, Scotland



An Arab Porter in Egypt, Showing the Enormous Loads That These Men Carry

eneration, and when the Mohammedans conquered Palestine, they, in turn, regarded the site as sacred, and converted the castle-like church over the cave into a mosque and forbade Christians to enter it.

It was only the other month that a Christian photographer was permitted to take a view of the tomb of Abraham, shown in our illustration. The six places of sepulchre are marked by monumental tombs, coffin-like structures built up of plastered stone and marble and covered with carpets, each tomb resting in a separate chapel.—*Harold Shepstone.*

Twenty Years from Now

WHAT will you see reflected in your mirror twenty years from now?

Will the happy curve of your mouth still be there, and the hopeful light in your eyes?

Of course, you will see the same face, with its same nose and eyes and chin, but the thoughts and actions of twenty years will have written their story there.

Will worry have ploughed two disfiguring furrows between your eyes?

Will constant fear of misfortunes that never

occurred have drawn a network of lines on your forehead?

Will irregular habits have robbed your cheek of its rounded bloom?

Will discouragement have put out the light in your eyes?

Will nagging and fault-finding have chased away your smile?

And will careless, slipshod habits have passed a disfiguring hand over all?

Or will love have strengthened and deepened the light in your eyes?

And the satisfaction of work well done have brought dignity and honour to your brow?

Will lines and wrinkles show only where smiles have been?

And hope and faith in humanity through the passing years, have carved and moulded your cheeks?

Will the desire to serve others—to spread sunshine wherever you go—have shed a radiant glow over your countenance so that in spite of grey hairs and wrinkles and added years people will say—

“What a lovely face!”—*Kind Words.*



“TODAY is ours; tomorrow God’s.”



The Tomb of Abraham

ANGELS

*Are They Real
Beings?*

*Are They the Spirits
of Dead Saints?*



STEMPLE WHITE



THE words, "Hush, little baby, don't you cry! you'll be an angel by and by," happen to rhyme, but they do not tell the truth. Neither children, the young, nor the old will ever become angels. Some imagine that people who die, go to heaven and become angels. God is not peopling heaven by depopulating the earth. After a person dies, whether saint or sinner, he remains "at rest" in the grave in an unconscious state until future personal resurrection. Eccl. 9:5, 6, 10; John 5:28, 29. Jesus declared that the resurrected saints would in some respects be *as* the angels in heaven; but men will never become real angels.

Who, then, are the angels?

Since men are members of the earthly family, angels must be members of the heavenly family. Eph. 3:15. Since man was made "a little lower than the angels" (Heb. 2:6, 7), it is evident that the members of the heavenly family are a higher order of beings. In the light of Job 38:7 we learn that angels were created before man; for they sang together when the Creator laid the foundations of the earth, even as they also heralded the cheering announcement to the Syrian shepherds of the birth of Jesus at the first advent of the Christ.

John Wesley wrote concerning angels:

"They sang together when the foundations of the earth were laid. . . . All the angels of God were originally of the same nature. Unquestionably they were the highest order of created beings. . . . It lay in them-

selves, either to continue in their allegiance to God, or to rebel against Him. . . . A third part of these stars of heaven the arch-rebel drew after him."—*Sermons*, Vol. II, pp. 76, 77.

Though created pure and holy, the angels had the power of choice as free moral agents. God would not invade a hair-breadth the freedom of choice. Of course this all involved the possibility of a wrong choice. In Isaiah 14:12-14 we learn that one Lucifer, a most highly exalted angel, became disaffected and dissatisfied, and cherished the imperialistic ambition of starting a rebellion in heaven, to exalt himself by force to equality with God. We read in Ezekiel 28:12-19 that the Lord said of this one: "Thou art the anointed cherub. . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty." Through whisperings, murmurings, insinuations, and disloyal agitation, finally one third of the angels became involved. Salvation was offered those angels who sinned, but on conditions of repentance, even as salvation was later offered to a lower order of created intelligences when that same rebellion was transferred to the earth. God bore long, even with Lucifer. Our Father could not in the nature of things *forgive* the sinner, without giving *for*; so the death of the Son of God was involved with divine mercy, eternal justice, and infinite love. None of the angels repented, and as all became definitely and completely con-

firmed in their rebellion, they became "devil" in character and disposition, and so were ejected from heaven. (See Rev. 12:7-9; 2 Peter 2:4.)

But bear this in mind: God did not make the devil. He created Lucifer and all the other angels perfect, and placed them on probation, just as He later created, in more worlds than this earth, man, in the image and likeness of Himself, but on probation as a free moral agent. This world alone, of all the worlds, revolted. God *never* created a devil, a criminal, or a sinner. By abiding not in the truth, and by wilful, bold, determined persistence in transgression of God's law, either angel or man becomes "devil" in disposition. On the other hand, those who earnestly and determinedly persist in keeping all the commandments of God, through the effectual working of the power of Christ in their hearts and lives, become the true "Israel" of God, and will enter in through the gates into the city to partake of the tree of life.

The death of the Son of God on Calvary sealed the eternal doom of all sinners, whether fallen angels or fallen men. Heb. 2:14. "The soul that sinneth, it shall die." Eze. 18:4, 20. The fallen angels are reserved to destruction. Jude 6. Satan knows that his time is short. Rev. 12:12. He is merely *the* devil by way of eminence, being the leader of millions of other devils. These cunning and artful adversaries hate the law of God, and continuously war upon those who resolve to be loyal to the government of heaven. Rev. 12:17. In their work they catch from the hearts of men the sown seed of the word of God (Luke



This enormous bronze statue of Buddha, in Japan, weighs nearly 550 tons. Some idea of its size may be obtained by comparing it with the group of tourists standing in its lap.

8:11), and in its place put that which is not truth (Acts 5:3). They are constantly on the track of all believers. 1 Peter 5:8. In these latter days of pretended communication with the supposed "spirits" of the dead, they are the "spirits of devils" busily engaged as prime impersonators, clever ventriloquists, and cunning forgers, in connection with apparitions, the séance-room, and scotographs.

But I am more interested and concerned with the blessed work of those loyal angels who "do His commandments, hearkening unto the voice of His word." Ps. 103:20. We read in Daniel 7:10 and Revelation 5:11 that there are "ten thousand times ten thousand, and thousands of thousands" of holy angels, and Paul refers to them as "an innumerable company" (Heb. 12:22). Every believer has a special guardian angel. Ps. 34:7; Matt. 18:10. "Are they not all minis-



tering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. In the words of Wesley:

"Which of the petty kings of earth
Can boast a guard like ours;
Encircled from our second birth
By all the heavenly powers?"

That the angels are the Lord's special messengers in the divine plan of human redemption was most beautifully and impressively unfolded to Jacob that lonely night at Bethel. In his dream he beheld the Christ ladder connecting earth and heaven. Our heavenly Father was at the top, and the human sinner at the bottom. The angels were seen "ascending and descending on it." That comforting song, "Bethany," commemorates the scenes of that eventful night.

God's numerous messengers are never hampered by slow means of travel, nor are they ever retarded by storm or tide. Like a streak of lightning, they quickly answer wireless appeals for help as the children of God send their earnest petitions to the throne of God. This is not mere fancy, but proved fact. In his distress Daniel prayed to God, and, lo, an angel was divinely summoned and dispatched to answer that S O S call, and those ferocious beasts were miraculously muzzled. Gabriel, the special messenger, was also dispatched quickly to the premier of Medo-Persia in answer to prayer, with an explanation of the 2300 days prophecy. The church prayed for the deliverance of Peter, sentenced to be executed, and the angel messenger miraculously delivered the apostle from the chains of the inner prison so quickly that the brethren marvelled at the answer. For about two weeks, Paul and two hundred and seventy-five other hungry and distressed shipwrecked men had been tossed by the angry billows and had faced seeming death, when, in answer to prayer, a heavenly messenger stepped on board with a divine telegram bearing the cheering message that all would safely land.

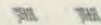
Think of the power of holy angels! Before the shining presence of that special messenger who was divinely commissioned to resurrect Jesus, the armed guards of Rome fell as dead men. On the night of the first Passover, the destroying angel slew the firstborn of man and beast throughout all Egypt. An angel from heaven slew one hundred and eighty-five thousand Syrian soldiers in one night. Then think what must be the combined power of *all* the holy angels, when they shall come "in His

glory," and "in the glory of His Father," at the second personal advent! Matt. 16:27; 25:31.

In 2 Kings 6:13-17 is to be found that interesting account of how Elisha was miraculously protected from an army of men. His servant was not conscious of invisible angel protection until the Lord really opened his eyes to the fact. Then he saw that "the mountain was full of horses and chariots of fire round about Elisha." A certain missionary had a similar experience. The warlike natives planned to kill the man of God and destroy the mission-station home. When the mob reached the house that night, they saw an armed host surrounding the station. They returned the second and the third night also, but saw the place still guarded. They decided then not to kill the missionary, and later asked him where all those men came from whom they had seen on three successive nights. They were amazed to hear him say he had seen no one around the place.

At times, angels have appeared in the form of men. They have lodged under the oaks, and partaken of men's hospitality. They have passed through city gates, knocked at doors, lodged in homes, and are, withal, most intimately conversant with human affairs. In answering Cornelius' prayer for light, the angel told the centurion just what man to send for, his very surname, in what city he would then be found, in what home he lodged, the name of its owner and his occupation, and that the home of this tanner was by the seaside. The night Peter was liberated from the inner prison, the angel told him to bind on his sandals and to cast his garment about him.

Our guardian angels keep a faithful record of our words and deeds. They know all about us. They are anxious to minister to us. Evil angels, as well, are ever alert, sowing seeds of doubt, trying to discourage men in noble aspirations, and are back of every evil work. Holy angels are God's messengers. The fallen angels are the messengers of Satan. Which messengers do we wish to serve us? We have the comforting assurance through inspiration that the holy angels, that do God's commandments, hearkening unto the voice of His word, also excel the evil angels in strength. Ps. 103:20.



"FORCE seems durable and mighty, but it can never build as surely and lastingly as love. What conqueror can stand beside Christ?"

ALL day long you have been toiling, in field or factory, in office or workshop. And the work perhaps has been hard and irksome, and the hours have dragged slowly, wearily by. Before the sun had climbed half way to the meridian, the time no doubt passed swiftly. But ere long the tired arm would lag. The early ambition and ardour would wane. How slowly by midday the moments crawled!

And how often and even more often, through the strain of the long, long afternoon, your hand no doubt has sought your watch, or your languid voice has called out to your neighbour, "What time is it? What time is it? Isn't it almost time to go home?"

The world is tired. The people in it are tired. They are tired of the never-ending toil, the battle for bread, the ceaseless struggle for existence, the rough competition in the stampede for gain. And from many a weary heart tonight, crushed beneath the Juggernauts of care, goes up the cry: "How long, O Lord, how long? Isn't the work almost done? Isn't the day nearly over? Isn't it time to go home and rest?"

And the answer comes back, divinely comforting: "Little children, it is the last hour!"

I remember them yet, as perhaps you do—the pain that no aspirin or hypodermic could assuage, when I tossed in agony from side to side, unable to eat, or drink, or sleep. The days were tolerable, but O the length and the



WHAT TIME IS IT ?

Llewellyn A. Wilcox

loneliness of those nights! I remember them still, as in a nightmare—the dimly-burning light, the white-robed nurse, the moans from an adjoining room. I remember how, when the dear faithful mother who had been with me all day would rise to leave—late in the evening—how I begged her to stay! My case was serious—I knew it, and the pain was intense without let-up, but somehow, boy-like, I felt better when she was there. Yet of course she had to go at last, for she herself

was all worn out, but all through the throbbing solitude of the night, the sleepless night, every hour or two I would call to the nurse, "What time is it? What time is it? Is it almost morning?"

I knew in the morning mother would come.

The world is sick. Its whole head is sick and its whole heart faint, and from the crown of its head to the sole of its foot there is no soundness in it—only wounds and bruises and putrefying sores. Today it languishes in pain and suffering, and the whole creation groaneth and travaileth together until now, waiting in the night of pain for the morning, and the coming, not of mother, but of Him whose love surpasses a mother's. And it calls out in its pain, "Watchman, what of the night?"

Thank God, the watchman who discerns the signs of the times can answer, "The night is far spent! The morning cometh!"

Oshawa, Ontario.

Permanent Peace

By George
H. Skinner

*And a New World Empire
Will Soon Be Established*



HE prophet Daniel, greatly beloved of the Lord, superior in wisdom to all the wise men of Nebuchadnezzar's Babylonian court, sought the God of heaven for the interpretation of a mysterious dream which greatly troubled the king but had passed from his memory. Dan. 2: 1-30.

Heaven granted Daniel's request. The secret, which God alone could reveal, prophetically outlined earth's history of the rise and fall of empires, the last of which, now soon to be established, will bring peace and happiness supreme to all its citizens.

Six hundred years before Christ, God made known how the mighty and proud Babylon would fall from its exalted place in world domain; how the conquering Medes and Persians would leave ruin, devastation, and death in the wake of their march toward world supremacy, which in turn would be quickly wrested from them by Grecia under Alexander; how the massed legions from the West would place the "iron monarchy of Rome" in power, and as mistress of the world she would rule with relentless hand from her Tiber fortress; and how, later, she would be broken up into the various independent nations of Europe, never to be united again. Dan. 2: 31-43.

Since the time of the confusion of tongues, following the building of the tower of Babel, national distrust and suspicion have gendered the feeling of hatred and envy, which has resulted in many bitter controversies and cruel wars. Portion after portion of this fair world has been ravished and wasted by contending forces. Lives have been sacrificed, quiet homes destroyed, and once happy, peaceful communities have been plunged into despair and desolation.

Recent experiences in Asia Minor vividly portray the fearful suffering to which this old world has been heir ever since sin and selfishness entered the human heart. This incident is related by an eye-witness:

"I saw a sight I shall never forget,—a long thin column of people coming toward us, a thousand in

line. Ninety-five per cent were women and children, the remainder old men. It was a march of terror. They had walked in two months' time from Smyrna, five hundred miles distant. What a column of agony! Many of the weaker ones had fallen and died by the roadside. I have never imagined such a ghastly procession. Every face had a death-like pallor. Women carried babies in arms and were stooped from weight of all their earthly possessions on their backs, which they had grasped as they were hastily summoned for exile from 'home, sweet home' to parts unknown. The majority were barefooted. All were unutterably miserable. I noticed some garments by the roadside. No one throws away clothing in this desolate country. Lifting the garments, I uncovered two little girls about twelve years old, white, staring skeletons, so close to death they couldn't move. They had been left for dead by some of the mothers in the passing column of agony."

Why all this? It is the same old story,—torn from home and scenes of childhood, all



Kemal Pasha and His Wife

that was dear and sacred to the human heart, and forced to wander in exile and agony!

Listen, sad world!

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

Just repeat again, thoughtfully, "in the days of these kings;" "the God of heaven set up a kingdom;" "never be destroyed;" "not left to other people;" "it shall stand forever." Were ever spoken more welcome words to a saddened, exiled, war-torn, sin-cursed world? Wonderful revelation! Welcome, thrice welcome truth!

Christ is to be King of this world, and of His rule there shall be no end. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:8, 9.

Seven hundred years before Christ was born it was foretold that He would become heir to the kingship of this world:

"And the sceptre shall not depart from Judah, nor a lawgiver, . . . until Shiloh come; and unto Him shall the gathering of the people be." Gen. 49:10.

The same thing was promised to Abraham:

"I will establish My covenant between Me and thee and thy seed after thee; . . . and I will give unto thee . . . all the land of Canaan, for an everlasting possession; and I will be their God." "And I will make nations of thee, and kings shall come out of thee." Gen. 17:1-8.

This promise that nations and kings should be of the Hebrew people, and that the land of Canaan should be their everlasting possession, involved a world kingdom; "for the promise, that He should be the *heir of the world*, was . . . to Abraham . . . through the righteousness of faith." Rom. 4:13.

The royal line should proceed from the tribe of Judah; of this tribe David was anointed of the Lord as king, inheriting the promises of Israel. The authority vested in the throne of David was finally to extend over the whole earth. Because of the sinfulness of the royal line the promises were delayed, and a gap in the line occurred. Zedekiah, the last king of Judah, was taken captive, carried into exile, and the kingdom suspended, about 588 years before Christ. Of this king, Ezekiel wrote:



Prof. Oswald Flamm, German authority on under-sea craft. He invented the "Deutschland," whose arrival in America in the early months of the war caused a sensation. He is reported to have plans for a super-submarine with a cruising range of 23,000 miles.

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: *Remove the diadem, and take off the crown;* . . . I will overturn, overturn, overturn, it: and it shall be no more, until *He come whose right it is;* and I will *give it Him.*" Eze. 21:25-27.

Three other powers besides Babylon, which had taken King Zedekiah into exile, were yet to deprive Israel of their right of self-government,—Medo-Persia, Grecia, and Rome. This condition was acknowledged by the Jews at the trial of Christ, when they cried, "We have no king but Cæsar." John 19:15.

Christ, as the Son of man, was heir to the throne of David and was of the royal lineage. He declared Himself to be a king, and that to this end He was born. John 18:37. God's Word bears this out in the following prophecies. In substance they say:

"Unto us a Child is born, and the government shall be upon His shoulder; and upon the throne of His father David He shall sit to establish it and order it forever." Isa. 9:6, 7.

"I will raise unto David a righteous Branch, and a King shall reign in the earth, and His name shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:5, 6.

Christ, heir to David's throne, born to that position, could not rule in a wicked, sinful world, and He acknowledged, "My kingdom is not of this world." John 18:36. The dominion had at first been given to man, as a subruler under God. Heb. 2:6-8. Man lost his dominion and rulership to Satan when he fell from his estate of sinlessness and purity through disobedience of God's commands. Luke 4:6, 7. Christ must now purchase, or redeem, it back. Micah 4:8. The purpose of Christ's second coming is to receive His kingdom, which is His by inheritance and by redemption. Dan. 7:13, 14.

Christ, as Son of God, the only begotten of the Father, was heir to the throne of God. Heb. 1:2-8. In Him, then, will be united the throne of David (the kingship of this world), and the throne of God (the kingship of the universe), inasmuch as He is both Son of man and Son of God. In Him will the family of this world and the family of heaven be united under His reign of righteousness. Eph. 1:10, 14.

This world in its present sinful state could never blend with heavenly purity and sinlessness, but must be purified and made new, that it may unite harmoniously with the heavenly kingdom. "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for *new heavens* and a *new earth*, wherein *dwelleth righteousness*." 2 Peter 3:10-14. This is also the fulfilment of the promise made to Abraham. (Read Heb. 11:8-16.)

John, on the Isle of Patmos, was shown things which must shortly come to pass. The united thrones of this world and of the universe were seen by him in the New Jerusalem, which was to descend from heaven, to become the metropolis and capital city of this earth made new. Thus this world, which fell so low, will be exalted and given great honour, as the



Miss Mithan A. Tata, an East Indian Barrister, on the Right; Her Mother on the Left

seat of the government of the universe.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. For fear poor weary hearts in this old world would think that these wonderful blessings were too good to be true, God told John to just add these words, "Write: for these words are true and faithful." Rev. 21:5. Praise God for this blessed assurance! "Behold, I make all things new," declares Christ, and then He comes close to you by His Holy Spirit, and offers to give you a new heart and



The late King Khama, of the Bumangwato nation, one of the most famous of African monarchs. On the left is his son and successor, Sekhome.

life, and prepare you for a place where everything will be new. Happy the responsive heart, both here and hereafter! All that was lost by disobedience, will be restored through willing obedience. Rev. 22: 1-7, 14.

The redeemed will have beautiful mansions in the holy city, besides country homes amidst the ever-vernal flowers and fields, and never-failing streams. They will build houses and plant vineyards. Life will flow on without the blight of death resting upon it, and the bloom of immortality will gladden all nature. These blessings only an infinite God could provide. Isa. 65: 22, 23.

Every Sabbath a great happy concourse of the ransomed will gather before their Redeemer in grateful worship and adoration. From month to month all will meet around the beautiful tree of life, which bears "twelve manner of

fruits," and yields its fruit every month, to partake of its life-giving substance. None will be deprived of these pleasures because of sickness or the feebleness of old age. None will remain away because of unconcern. Distance will be no barrier, but with great joy will these gatherings be attended. The hosts innumerable, subjects of the King of kings and Lord of lords, will possess the whole earth. Isa. 66: 22, 23; Rev. 22: 2.

In this glorious kingdom there will be nothing to defile; for sin and affliction "shall not rise up the second time." Nahum 1: 9, 10. Then, shall we not respond to the invitation of the great gracious King? For the grace of God that bringeth salvation to all men hath appeared, teaching us to live soberly righteously, and godly in this present world, and to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works."

"Crown Him with many crowns, the Lamb upon His throne;

Hark! how the heavenly anthem drowns all music but its own!

Awake, my soul, and sing of Him who died for thee; And hail Him as thy matchless King through all eternity.

"Crown Him the Lord of love! behold His hands and side,

Those wounds, yet visible above, in beauty glorified: No angel in the sky can fully bear that sight, But downward bends His wond'ring eye at mysteries so great.

"Crown Him the Lord of peace! whose hand a sceptre sways

From pole to pole, that wars may cease, and all be prayer and praise; His reign shall know no end, and round His pierced feet

Fair flowers of Paradise extend, their fragrance ever sweet.

"Crown Him the Lord of years, the Potentate of time, Creator of the rolling spheres, ineffably sublime!

All hail! Redeemer, hail! for Thou hast died for me;

Thy praise shall never, never fail throughout eternity."

JUSTIFICATION

BY FAITH
NOT BY WORKS



SELF-JUSTIFICATION cancels the sinner's hope and seals his doom. But justification by faith insures eternal life.

Webster defines the latter as follows:

"Justification by faith, the doctrine that man can be justified only when by faith he accepts the righteousness of Christ which God imputes to him."

The sinner's confessed sins are removed as far from him as the east is from the west. (See Ps. 103:12.) Christ's righteousness is imputed to him. He is justified, counted righteous, and is regarded by heaven as though he had never sinned. He is counted so by his faith in the vicarious atonement for his redemption.

Notwithstanding this heaven-devised plan for man's salvation, many seek justification by works. The natural man seems better satisfied by paying part of the redemption price himself. But this affords opportunity for boasting. Salvation does not come in that way. "By grace [unmerited favour] are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. God does not require self-inflicted acts upon the part of the sinner.

Repentance, pardon, Christ's spotless robe of righteousness, and power to resist evil are free gifts. Acts 5:31; 1 John 1:9; 1 Cor. 10:13.

The penitent one who hardly dares look toward heaven, but in deep humility cries, "God be merciful to me a sinner," goes down to his house justified rather than the one who bruises his body to atone for his sins. Justification by faith without bodily infliction is of inestimable value in the sight of Him who has paid the full price of our redemption with His

By E. HILLIARD



own blood on Calvary's cross.

On one occasion, while Christ was teaching the people, a certain lawyer stood up and tempted Him by asking, "Master, what shall I do to inherit eternal life?" Christ replied, "What is written in the law? how readest thou?" He did not ask the lawyer's opinion or his interpretation of the law, but "how readest thou?" The lawyer was well versed in the Scriptures, and setting aside as worthless the ritualistic precepts of Pharisaical tradition, he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Jesus quickly said, "Thou hast answered right: this do, and thou shalt live."

He, still reluctant to obey the Saviour's instruction, and "willing to justify himself," tried to parry conviction by asking, "Who is my neighbour?" Christ did not answer him immediately. He first related the incident of the man who went down from Jerusalem to Jericho, and fell among thieves. This man lay by the wayside, bruised and dying. The priest and

the Levite passed him by, rendering no aid. But the good Samaritan, who was held in contempt by the Jews, chanced to pass that way and saw the suffering man, bound up his wounds, placed him on his beast, took him to an inn, and on his departure paid the man's bill. When Christ had finished the story, He turned to the lawyer and asked, "Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?" Unwilling to speak the word "Samaritan," he

answered, "He that showed mercy on him."

This simple narrative shows the terrible sin of racial hatred and religious bigotry. If allowed to dominate the life, it will deaden every impulse of love and sympathy for those in dire distress. With the milk of human kindness starved out of the soul, man can look upon his brother man, wounded and dying, render no aid, and justify himself without the least twinge of conscience. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9.

But when the heart is open to receive the love of God, prejudice, hatred, and malice are crucified. Heaven is begun in the soul, and all men of every nation, kindred, tongue, and people are regarded with the tenderest affection. Such are justified and transformed by faith that works by love. They are in constant communion with heaven.

The Churches

A CITY full of churches;
Great preachers, lettered men!
Grand music, choirs, and organs,
If these all fail, what then?
Good workers, eager, earnest,
Who labour hour by hour,
But where, O where, my brother,
Is God's almighty power?
Refinement, education!
They want the very best.
Their plans and schemes are perfect.
They give themselves no rest.
They get the best of talent,
They try their uttermost,
But what they need, my brother,
Is God the Holy Ghost.

You may spend time and money,
And preach from wisdom's lore,
But education only
Will keep God's people poor.
God wants not worldly wisdom;
He seeks no smiles to win;
But what is needed, brother,
Is that we deal with sin!

It is the Holy Spirit
That quickeneth the soul;
God will not take man-worship,
Nor bow to man's control.
No human innovation,
No skill, or worldly art,
Can give a true repentance,
Or break the sinner's heart!

We may have human wisdom,
Grand singing, great success.
There may be fine equipment,
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit,
To speak His message through.

Great God, revive us truly,
And help us every day,

That men may all acknowledge
We live just as we pray!
The Lord's hand is not shortened,
He still delights to bless,
If we depart from evil
And all our sins confess.

Lord, come upon Thy people,
And give us eyes to see.
O send us a revival!
Begin it, Lord, in me!
Send Holy Ghost conviction
Upon us all today,
And let us all ask Jesus
To teach us how to pray.

—Selected.

For Jesus' Sake

KATHLEEN DAVIS

I WOULD lay my pride aside
For Jesus' sake.
Though tempted oft and sorely tried,
I will not take
The mammon of the world that's offered me—
I will renounce if only I may see
My Saviour's face.

I would visit those in need,
For Jesus' sake;
His commands would daily heed
If I can make
My "calling and election sure" to be,
And know that soon my eyes shall truly see
My Saviour's face.

I would lay world's wisdom down
For Jesus' sake,
And receive its scoff and frown;
For its mistake
Would make me more like Him who died for me,
Who led me all the way that I might see
My Saviour's face.

He Never Wearies

BERTHA D. MARTIN

WHAT! does He ne'er weary, my Friend and Confessor,
As daily in want to His footstool I go,
Oft bruised by the lash of the cruel oppressor,
To pour out my story of sadness and woe,—
The sins that beset me; the fond hopes that perish;
The love-links that break with the strain of the years;
My burden of care for the dear ones I cherish;
My sickness, and weakness, my doubtings, and fears?

All these do I tell Him, my King, my Defender;
So often I tell Him He knows them by heart;
And yet He's so patient, so loving and tender,
His voice never chides me nor bids me depart.
Then sometimes I stop in the midst of my asking
To offer Him praise for His bountiful care,
Ashamed that when in His love-light I'm basking,
My thanks are so seldom and few in compare.

And yet He ne'er wearies; His eye watches o'er me,
And ever He knoweth the way that I take;
In mercy He lightens the darkness before me,
And tells me my side He will never forsake.
He makes all the days of my lifetime worth living;
He shareth my burdens and sweetens my pain;
He smiles when He heareth a note of thanksgiving,
And bids me come soon to His footstool again.



AROUND THE THE C

Left

The Princess
Her Marriage-t

Cassiobury P
fordshire, the a
Earl of Essex.
that it might b
Duke of York."

Ambassador
wife, of Wash
represents the g
at the United S

Lady Elizabeth
her father, the
These photogra
fore her marria
York.

Euston Lodge
sex, which the S
Warwick has pl
of the Labour m
House of Comm
recreation home





WORLD WITH CAMERA

Right

Elizabeth — since
the Duke of York.

Watford, Hert-
fordshire, the
ancestral home of the
Duke of York. There
was a rumour
that it had been
purchased for the
Duke of York.

Fred Sze and his
wife, Mrs. Sze, of
Washington, D. C. He
is a member of the
Government of China
and is now in
Beijing capital.

John Bowes-Lyon and
his wife, the
Countess of Strathmore.
They were taken be-
cause they were
to be married to the Duke of
York.

near Dunmow, Es-
sex, the home of the
Countess of Strathmore.
It was at the disposal
of the Duke of York
and his family as a week-end
home.



HIGH LIVING *and*

By DANIEL
H. KRESS, M.D.

LOW THINKING



As he thinketh in his heart, so is he," is the declaration of Scripture. It is not by what a man says or by what he does that character is determined, it is by what he thinks. Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5: 27, 28.

To those who had accused and condemned the poor creature who was caught in the very act of adultery, saying, "Moses in the law commanded us, that such should be stoned," Jesus, after revealing to them their own thoughts, said, "He that is without sin among you, let him first cast a stone at her. . . . And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst." John 8:1-9. He alone could stand in her presence uncondemned, for no impure thought was ever cherished by Him. His heart was full of pity for the poor sinner. "Hath no man condemned thee?" He asked. She replied, "No man, Lord." Then Jesus said to her, "Neither do I condemn thee: go, and sin no more." Verses 10, 11.

What men's thoughts are depends very much upon what their food and drink is. There is a German adage which reads, "As he eateth, so is he." We may say, "As he drinketh, so is he;" for we do not expect a drinking man's thoughts to be on a high plane, even though he should be a man of prayer. Impure thoughts may flash through the minds of the best of men. No man can prevent this, neither is he held accountable for it. It is the cherishing of such thoughts that constitutes sin. "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:15. The wise man's prayer was, "Feed me with food convenient for me: lest I be full, and deny Thee." Jesus said,

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness." The German proverb is right. What men eat and drink helps to make them what they are morally as well as physically. The man under the influence of alcohol or some other poison is lacking in self-control. He throws the reins on the neck of lust and loses control of himself. Thoughts which otherwise would be repulsed are cherished. They conceive and bring forth sin. Poisons formed in the alimentary canal from over-eating or eating unsuitable foods do the same. If we would obtain the mastery, temperance in all things must be practised. "Add . . . to knowledge temperance; and to temperance patience," said Peter, in addressing the church. When the relation existing between the habits of eating and drinking and the acts of men are better understood, much more will be said from Christian pulpits in regard to the need of eating and drinking to the glory of God.

Henry Ward Beecher once said, "I have known of men who prayed for the grace of good temper in vain, until their physician advised them to stop the use of meat." He added, "They were not unwise in praying, but they were wise when to their prayers they added medical advice." Meat, the best of it, has concealed within its fibres uric acid and other acid wastes which stimulate the lower nature. Byron, the poet, evidently recognized this. In a letter to his mother he said, "Meat makes me ferocious. The devil always comes with it, until I starve him out."

Meat eating tends to bring to the surface the animal in man. It makes it more difficult to lead a pure life. Carelessness in the combination of foods which in themselves are wholesome, may produce poisons in the alimentary canal which, when absorbed, will have an effect on the brain similar to that of alcohol. Sodom was a wicked city. The men and women within it gave loose rein to their carnal desires. The prophet attributed this to idleness and wrong habits of eating. He said, "This was the iniq-

uity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters." He called attention to the causes of the immorality so prevalent then.

The condition of the people before the flood was similar to that of the people of Sodom. We read, "The earth also was corrupt before God, and the earth was filled with violence," and "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Gen. 6:11, 2.

Loose rein was given to the appetite and passions. The Spirit of God was no longer able to restrain them, and all that by nature dwells in the human heart came to the surface. The apostle Paul recognized the cause of immorality when he said, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." One or the other controls men. The one who is careless in the selection of his food and drink, is apt to be controlled by the flesh and not by the Spirit. In other words, we can tell what a man is by what and how he eats. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17. When the appetite is controlled, the passions are easier to control.

In referring to the hopeless moral condition existing before the flood, Jesus said, "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39.

Their habits of eating and drinking were largely responsible for the looseness pertaining to the marriage relation that existed and the impurity which was everywhere witnessed. Marriage and divorce was the order of the day. A similar condition Jesus predicted would exist in the world before His second advent. It is witnessed on every hand. Laws are enacted to suppress these evils, but in spite of such laws wickedness is on the increase by leaps and bounds. Marriage has lost its sanctity. Divorce is the order of the day. Not until causes are sought out and removed will much headway be made in the minimizing of evil.

Women are often responsible for the domestic jars. The foods served cause indigestion. A sour stomach and a sweet disposition are seldom associated. A sour stomach sours the disposition, and leads to domestic unhappiness, which frequently ends in divorce. Poisons formed

deaden the perception, hence Jesus said, "Take heed lest at any time your heart be overcharged with surfeiting and drunkenness, and so that day overtake you unawares." One writer says, "Flesh food has a tendency to animalize the nature, . . . and to give the lower passions control over the higher powers of the being," and that because of this "God demands that the appetites be cleansed, and that self-denial be practised in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."

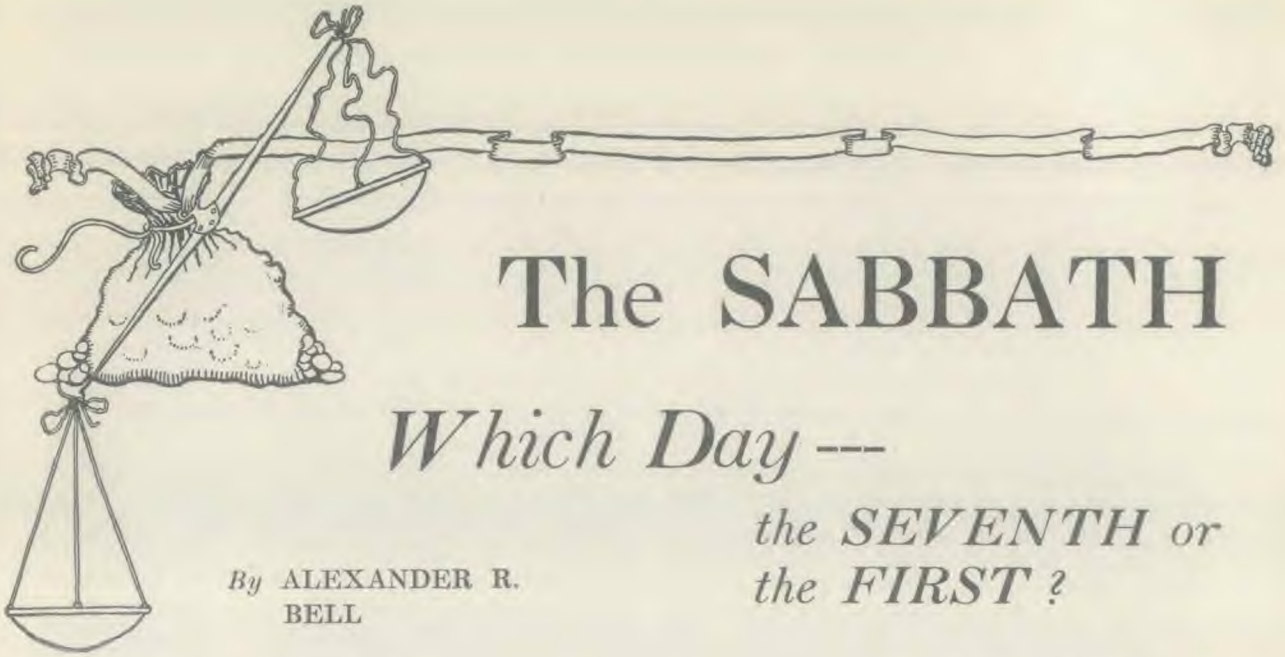
Not in order to become sons of God do we abstain from foods and drinks that are an injury to body and mind. We do it *because* we are His sons and daughters. We recognize this as one of the important aids in the development of a righteous character after we become sons of God. "Having therefore these promises [the promises of being His sons and daughters], . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," urges the apostle.

God promised to make of Israel a kingdom of priests and a holy people, on condition that they co-operate with Him. He could do this only by correcting their physical habits. Accordingly He withheld from them meats and other foods which were a hindrance to the development of character, and instead gave them foods prepared by angel hands. But Israel of old despised the food God gave them and desired their Egyptian bill of fare. God gave them what they lusted for, but it defeated His purpose, for with this diet came "leanness of soul."

These things, says Paul, have been recorded for the benefit of all, and especially for those living in the last days, "to the intent we should not lust after evil things, as they also lusted." In a special sense this is written for those living in the closing work of the gospel, or for those "upon whom the ends of the world are come." 1 Cor. 10:6-11.

These will develop characters like their divine Lord; for they "shall be like Him," we are told. "And every man that hath this hope in him purifies himself, even as He [Christ] is pure." 1 John 3:1-3.

WE must not make the ideas of content and aspiration quarrel, for they are fast friends. A man may aspire, and yet be content till it is time to rise: both flying and resting are but parts of one contentment.—Beecher.



The SABBATH

Which Day ---

*the SEVENTH or
the FIRST ?*

By ALEXANDER R.
BELL

THE seventh-day Sabbath as an institution came from God himself. It was given to man before sin cursed the race. It is one of two institutions (the other institution is marriage) established by God in Eden before man fell. It has come down through the whole reign of sin; it has survived every apostasy; and in spite of every effort on the part of Satan to destroy it, it still stands, "the rest of the holy Sabbath unto the Lord." And when this old earth of ours has been redeemed from the curse, and every stain of sin has been removed, and it has been restored to its Edenic beauty, and that scripture is fulfilled which reads, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5), the Sabbath of Jehovah will still exist. The prophet Isaiah tells us that, in the glorious experience which awaits the children of God; "from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

Some men say they fail to find any warrant in the New Testament for the observance of the seventh-day Sabbath, as commanded in the decalogue. (See Ex. 20:8-11.) This seems strange in the light of the statement of Jesus, "I have kept My Father's commandments." John 15:10. Could He have said that unless He kept the Sabbath? Is there no authority for keeping the seventh-day Sabbath in Christ's example?

Again: As the Saviour was telling His disciples of the coming destruction of Jerusalem, which destruction took place A. D. 70, forty years after Jesus had ascended to heaven, He said, "Pray ye that your flight be not in the

winter, neither on the Sabbath day." Matt. 24:20. Is there no authority for seventh-day Sabbath keeping in that counsel?

Again: There were the women who had been with Jesus. They had listened to His teaching; their lives had been moulded by both His precept and His example; they had come into personal touch with Jesus during all His ministry,—what does the Bible say of them? Let us go to the story of the tragedy of the cross:

"And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:54-56.

Is there no warrant for seventh-day Sabbath keeping in this example?

Did Jesus keep the Sabbath? Where is the person who will say that He did not? Peter, speaking by the Spirit of God, tells us that Christ left "us an example, that ye [we] should follow His steps, who did no sin." 1 Peter 2:21, 22. And sin, the apostle John tells us, "is the transgression of the law." 1 John 3:4.

Again: Where is there a scrap of evidence that John 20:19-26 contains any recognition of the first day of the week as the Sabbath? Some tell us that the disciples were met together for worship in celebration of their Lord's resurrection. Were they? No! They were locked and barred in that upper room "for fear of the Jews," and were eating their evening meal; and when the Lord appeared unto them, He "upbraided them with their unbelief and hardness of heart, because they

believed not them which had seen Him after He was risen." Mark 16:9-14.

And what about Acts 20:6, 7? Is there the slightest proof in this incident that the first day of the week is the Sabbath? That meeting of Paul with the church at Troas was a night meeting. It was the night of the first day of the week; and that was Saturday night. The Sabbath was over at sunset (see Lev. 23:32 and Mark 1:32), and the night following the setting of the sun was the night of the first day of the week, known to us now as Saturday night. This is God's way of reckoning the day (see Gen. 1:5, 8, 13, 19, 23), and it was still the way in the days of the apostles.

In "Life and Epistles of St. Paul," by Conybeare and Howson, themselves first-day keepers, we read of this incident as follows:

"The labours of the early days of the week that was spent at Troas are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the Gospel histories. *It was the evening which succeeded the Jewish Sabbath.* On Sunday morning the vessel was about to sail. . . . But the time came when Paul, too, must depart. . . . And strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon in spring among the oak woods and streams of Ida."—Pages 592-595.

Again: Where is the evidence that 1 Corinthians 16:2 contains any recognition of the first day of the week as the Sabbath? Granted for the sake of the argument, that a collection was taken that day, does the taking of a collection prove that the day the collection is taken is the Sabbath? And if the collection was taken upon the first day of the week, will any man use such an argument to prove that the first day of the week is the Sabbath? The facts are there was no meeting on the first day. The counsel of the apostle was that every one should "lay by himself at home." This translation is recognized and accepted by many eminent authorities in Biblical exegesis.

And now we come to Revelation 1:10: "I was in the Spirit on the Lord's day." Was this Sunday? Who will produce the proof? Where can it be found? Which day is the Lord's day? Let the Lord's Book, the Bible, tell us. Notice: "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day—" Isa. 58:13. "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28. Surely this is proof sufficient that the seventh-day Sabbath is the Lord's day. Not only does the Lord call it "My holy day," but He

also tells us that He is the "Lord" of it.

The Sabbath of Jehovah—the seventh day of the week—is from Jehovah. It was given by Him to stand as long as heaven and earth should last. The commandment from God to remember to keep it holy is part of that law of which Jesus said, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." Matt. 5:18.

The Sabbath commandment is one of those commandments of which Jesus said, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Sunday, the first day of the week, as a Sabbath is not at all from God. It is not from Christ. It is not from the apostles. It is not in the Bible. It has no warrant in the Scriptures. But it is from Rome. It is a child of tradition. It was instituted by man. It is a commandment of man. It is not a holy day. God only can make a day holy; and He never made any other day holy but the seventh day. And no man can keep a day holy that God has not made holy. And neither God, nor Christ, nor any of the apostles have asked or commanded us to keep Sunday holy.

Why will men not see? Why will they cling to tradition and let themselves slip away from the true foundation? A priest of the Roman Catholic Church says:

"The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, No! *By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week.* And, lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church."

The omnipotent God calls from heaven, concerning a people who are yielding to the moulding and fashioning of the Holy Spirit to fit them to stand in the presence of the King of kings: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (See Rev. 14:6-16.) The "obedience of faith is eternal life." "The seventh day is the Sabbath of the Lord thy God." "Remember the Sabbath day, to keep it holy."

ALWAYS say a kind word if you can, if only that it may come in, perhaps, with a singular opportuneness, entering some mournful man's darkened room like a beautiful fire-fly whose happy circumstances he cannot but watch, forgetting his many troubles.—*Sir Arthur Helps.*

Christ Must Return

By Fred C. Gilbert

Tis plainly stated in the Holy Scriptures that Christ will return to this world in person. Jesus himself believed and taught this; all the apostles advocated this truth; the prophets for many centuries declared it; and for nearly two millenniums the Christian church has loved the thought of the appearing of the Master. John 14:1-3; 1 Thess. 4:16, 17; Rev. 22:20.

This coming again of Jesus from heaven to earth is called the second coming of Christ. Here is the Scripture proof:

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

The Second Coming Not a Creed

It is sometimes asserted that the truth concerning the return of our Lord to earth is a creed accepted by a few narrow-minded persons, for which there is really no ground, or basis. This is a mistaken idea. The Bible teaches differently from that. The Scriptures declare that God himself expects the Son to return, and that Jesus is in heaven till the time comes when He shall return, in harmony with the wish and the will of the Father. 1 Thess. 1:8-10.

Jesus believed and taught that He would again appear to this world in person, and He repeated this assurance many times. John 14:3, 18, 28.

All the angels of heaven believe that Christ will return to this world, and they have stated that it will be the identical Christ to return who ascended to the Father. Here is a statement of the angels:

"While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11.

These two shining beings are not the only angels who believe that Jesus will come again. We read that when the Son of man shall come in His glory, all the holy angels will come with Him. Matt. 25:31. If the angelic host did

not believe in His return, surely they would not have confidence in the event. We read, too, that the angels constitute a vast multitude. The scripture declares:

"I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

The Bible states that when Jesus comes all these holy angels will come with Him. Matt. 16:27. It is evident that all heaven believes that Jesus will again come to this earth. Rev. 11:17.

We are told, too, that all the holy prophets believed that Christ would come the second time. Acts 3:19-21. Those divinely appointed leaders of God's church have all down through the ages since the beginning of the world, affirmed their faith in the coming of Christ. The mission of these guardians was to give to the world the truths which God had revealed to them. Says the Sacred Scriptures:

"The prophecy came not in old time by the will of man: but holy men of God spake as they were moved upon by the Holy Ghost." 2 Peter 1:21.

It is evident that the great theme of the entire Bible, from beginning to end, from the first book to the last book, is the glorious truth that Jesus will again be manifest in this world. The doctrine of the second coming of Christ is not a human creed; it is a divine truth, born in heaven, glorified by the angelic hosts, and committed to men; and some day ere long it will be realized in the appearing of the divine Son of the living God.

Christ's Coming a Necessity

But there are reasons why Christ must return to this earth. While it is true that God is under no obligation to give to men a reason for the things He does, Jesus made plain to His disciples that all that the Father had told Him He had made known unto His children. John 15:14, 15. Why is it necessary, therefore, for Jesus to return in person, as the angels said He would—the same Jesus who went away? Acts 1:11. We shall consider three reasons why the Saviour must once more appear to this world:

1. To Vindicate the Righteous.

The great apostle to the Gentiles, in comfort-

ing the saints who were under great trial for their faith in Christ, wrote:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1:7-10.

From this we learn that the children of God in this world are greatly troubled by those who are not Christians. The children of faith are abused, maligned, scoffed at, ridiculed, and persecuted. They are regarded as the butt of ridicule, and are treated as outcasts and evil people. Because of their adherence to the faith of Christ and their loyalty and devotion to their Master, they are punished, branded, and often put to death. They have endured great and cruel suffering, and have been fed to the lions and to the faggots. Heb. 11:36-38. Their appeals ascended to heaven; and at times it has seemed to their persecutors and oppressors that God did not hear the cries of these afflicted saints of His. Rev. 6:10, 11.

2. To Punish the Wicked.

Sin is an intruder. It has no right to an



Ex-Speaker Lowther of the British House of Commons



Bootblacks as well as Statesmen Are Vivaly Interested in Christ's Second Coming

existence. It was never part of the plan of God for this race, nor for any other beings in His universe. It is an innovation; it is entirely out of place in God's economy; no provision has been made for even standing room for it. God warned men of it in the beginning; and when men yielded to it, heaven made ample provision that they might be rescued and delivered from it. The life and the death of Christ are God's proofs to the universe that sin is no part of God's creation or God's work. Sin is a terrible disease, and God provided in the Lord Jesus ample remedy for a perfect and complete cure.

Sin and its originator are to be annihilated. 1 John 3:8. God has pledged His word that sin shall be destroyed. There will be no place for it in eternity. It is to be as if it had never existed. Obadiah 16. Its memory is to be forgotten. It is to be entirely blotted out. However, God wants the sinner to be separated from his sin. He desires to separate the chaff from the wheat. The Holy Spirit has implanted in the human soul the desire for righteousness and holiness. Gen. 3:15. If man will follow the appeals of heaven, he will be led into paths of virtue and righteousness, and to him sin will become exceedingly sinful. Christ is calling upon men and women to renounce sin,

to separate from it, to let it alone, as it is man's worst foe and most-to-be-dreaded enemy. Isa. 59:2. God is a consuming fire to sin. Heb. 10:31; 12:29. He hates it; it is an abomination to Him. If the word of the Lord is obeyed, man will renounce the evil, and the power of Christ will change his life. He will separate from his sin; and the evil in man, by the grace of God will be eradicated.

However, if man will insist on yielding to sin, and prefers to remain evil rather than allow the Lord to make him good, when Christ comes the sinner will have to be punished with the sin. Wickedness must be eliminated. God is willing to forgive, to pardon, and to purge every sinner from all the wrongs he has ever committed, if man will accept the provision made for him. If he will not separate from his evil ways, then the wicked must be punished for the course he has pursued. All the evil which has been done by men, at the appearance of Christ will have to be destroyed; and the people who in all ages have died in their sins without a hope in God and faith in Christ, must meet the just fate of their own course. Those who have lived and have injured the saints of heaven, must answer before God for their wicked course, and receive just judgment at the hands of a righteous Christ who made it possible for them to overcome all the evils in life. The second coming of Christ will be God's answer to the wicked as to whether wickedness shall go unpunished.

3. To Require at the Hands of Men the Life-blood of the Innocent Son of God.

God was under no obligation to man in the beginning. God created man because of His great love, and because He wanted others to share that love with Him. Rev. 4:11. When man was seduced by the enemy of God, Satan, it was then that God showed His matchless love for a rebellious race by the gift of His dearest treasure, His own Son. John 3:16.

How was He received by the inhabitants of this planet? His first resting place was a stable, and His only cradle was a manger. Luke 2:7. Royalty proceeded to put Him out of existence, by passing a law to murder all the infants under two years of age. Matt. 2:16-18. As a lad, He laboured in a carpenter's shop, and was unappreciated by the youths of His day. When He grew to manhood, He was homeless and friendless. He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8:20. His mission was to do

good. Acts 10:38. He healed the sick, raised the dead, opened the eyes of the blind, cured all manner of diseases, and did good to every class of people every opportunity He had. He never spoke an unkind word, nor did He ever do a wrong deed. John 8:46. No one was ever turned aside by Him, and He befriended every class in every place. John 6:37.

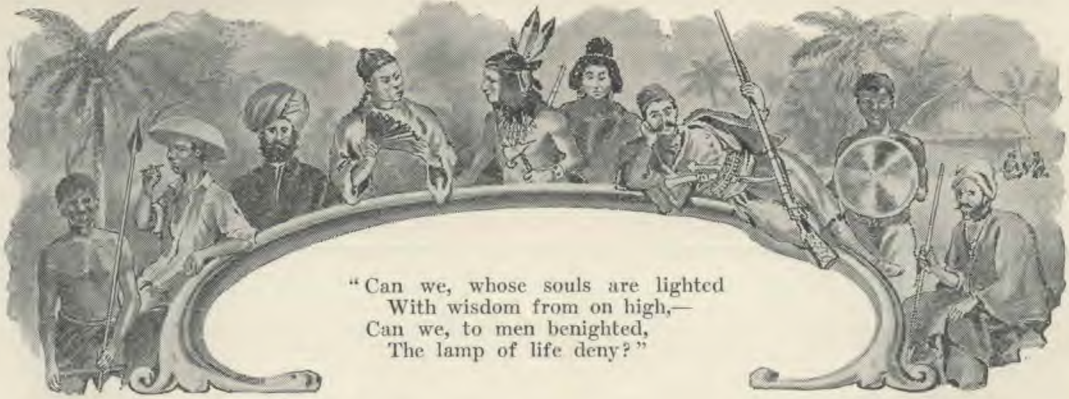
He was finally taken by unkind hands and put to a cruel death. He was judged innocent by the tribunal, yet He was condemned to die; and the death inflicted upon Him was most cruel, unjust, and vicious. The judges acknowledged that He was an innocent man, and there was not a witness who had a charge of any description against Him. Since that death sentence, the masses have united in condemning Him, by refusing to accept Him as the only means of return to God. Thus for centuries He has been trodden under the feet of men, and His blood regarded as an unholy thing. Heb. 10. 29.

A Guilty World

The world must answer before heaven's tribunal for its condemnation of the innocent Son of God. The human race must answer at the bar of God for its rejection of the spotless Christ, the vicarious Saviour, and must give the reason why the world put to death this guiltless Man, the Son of the infinite God? Heaven will send Jesus to this earth the second time, who will then demand in behalf of His Father why He was not accepted, and why He was condemned when He was acknowledged innocent. His life-blood will be required of a guilty world; and as the human race stands before God, it must be brought to see why each person who is lost had a part in rejecting the Son of God.

Reader, how do you expect to stand at that time? Where will you be found then? On which side of the issue will you find yourself?

If you have not received the Christ as your friend and substitute, you will be classed with those who have condemned the Innocent One. You will be held accountable for the blood of the Son of God? You will be classed among the guilty ones who shed the blood of that harmless, innocent Being. You will be held amenable for having had a part in the condemnation of the Lamb of God. Jesus is soon coming; are you preparing to meet your Saviour in peace? Are you anticipating His commendation of your conduct, or are you expecting to listen to His condemnation of your guilt? May God help us all to receive Him with joy, and not with fear and dread.



"Can we, whose souls are lighted
With wisdom from on high,—
Can we, to men benighted,
The lamp of life deny?"

A CHEERING ALARM

ALFRED LEE ROWELL

WHenever a man arises and delivers a message about the self-destruction of the race, or reversion to barbarism, or an impending cataclysm, the burdened, sick, suffering world proclaims him a great statesman, and flocks to his standard. Whenever a man begins to preach about collision with an unknown planet, or of the earth's eventually falling into the sun, or freezing into a seventy-five-thousand-year winter, the dark, benighted world hails him as a great scientist, and looks to him to lead the way out. Whenever a man raises a cry of peace and safety, and gives assurance that "all things continue as they were from the beginning," the smug, self-satisfied world wraps the robes of its satisfaction closer and goes on with its complacency. But whenever a man arises and speaks of the second coming of Christ, the joyful, careless world reels back in horror and shrieks, "Alarmist!"

Why should it be so? There is nothing alarming about the fact that Christ is coming. The thought isn't half so dreadful as the thought of a war that would depopulate the earth, or an ultra-civilization that would lead over the peak of human possibility to achieve, and down into the depths of barbarous degradation again. It isn't half as gruesome as the thought of cooling off into an ice period, or melting into the sun. It's twice as logical, and many times as comforting, as to think of bumping into a runaway world and being knocked into smithereens and asteroids.

Consider some of the purposes of His coming. For one thing, He is coming to destroy sin; to take away the evil that embitters life and poisons society. Surely there is nothing alarming about that. There isn't a rational being on

the globe who wouldn't rejoice at having the evil cleared away and the good left, whether it be in one's own life, or in his community, or in his nation, or in the whole race.

His coming will do away with sorrow and suffering and sickness, the by-products and the allies and the aftermath of sin and evil. Everybody, from the criminal in the jail to the justice on the bench, would hail with delight the day when these things perished forever. His coming will mark the end of the reign of death; and who will sigh at the passing of the grim reaper? No more famine, no more pestilence, no more disasters, no more orphans, no more widows! This is no alarm; it is a cry of hope!

It is infinitely more cheering than a gloomy hypothesis about a wholesale future passage into oblivion, and it lets a flood of light into an otherwise dark and hopeless present. It is small wonder that so many of the prophecies of it are clothed in such cheering, hopeful language. "Let not your heart be troubled," said Christ, in speaking of His return. "I would . . . that ye sorrow not," wrote Paul in connection with the same theme. "Wherefore comfort one another with these words."

Instead of looking after those things which are coming upon the earth, and having our hearts fail us for fear, let us rather "look up," and "lift up our heads," knowing that our "redemption draweth nigh." Instead of viewing His coming with alarm, let us hail it with joy. Instead of putting our trust in a prosperous present or a roseate future; instead of looking to worldly wisdom to lead us out of the maze; let us look to Him who said, "Surely I come quickly." And why should not we, too, respond, "Even so, come, Lord Jesus"?

Can Imagination Make

Arthur W. Herr, M.D.

PSYCHOLOGY is the science of the mind. Psychology has had a marvelous development and growth in recent years. While there are many teachers of psychology, each one claims to be expounding the only true method. I will confine my treatise to but one method, that of mental suggestion, or, to be more accurate, auto-suggestion.

The few examples which I have selected to illustrate the subject may be multiplied by any practitioner who will give thought and take time to collect the illustrations, and perhaps such will prove more to the point than any I am able to furnish.

I recall the case of a Miss C—, of Cleveland, Ohio, whose parents had so often suggested that she was suffering from a weak heart that she finally became sufficiently impressed by the thought to actually develop the symptoms and become bedridden. Two physicians had been summoned in consultation, and had pronounced it a case of leakage of the heart with mitral insufficiency. I was called and made a thorough general examination, and discovered that her symptoms were due, not to heart affection, but rather to the pressure of gas upon the stomach, the gas pressing against the diaphragm and in this way disturbing the heart's action. When I informed her parents of the findings of the examination and suggested that she come to my office to be treated, they were alarmed and protested; yet, with misgivings on their part, she came to the office the very next day. Through a carefully regulated diet and with proper treatment for a dilated stomach, in a reasonably short period of time she completely recovered health. She showed no further symptoms of heart trouble and resumed her daily avocation.

A patient from a neighbouring state came under my supervision who was possessed of the belief that she had swallowed a live frog; that she felt it crawling in her stomach; that she remembered having swallowed it while drinking water after nightfall. It took a long process of reasoning to convince her,—for she was not easily convinced,—that her symptoms were due to a pulsation of the abdominal aorta and not to the crawling of a live frog. We suggested the possibility of the acid of the gastric juice

acting upon the frog and digesting it just as it would dissolve a piece of meat. Although partially convinced, for a number of weeks she still reported the sensations of a crawling frog in the stomach. In time she saw the fallacy of her belief. By a proper course of treatment she yielded to improved digestion, and her symptoms eventually disappeared.

Concentration of thought affects any part of the body. For example, concentrate your mind on the upper portion of the bowel for a period of a few seconds' time, and let your mind travel at length along the thirty feet or more of intestine, a portion at a time, until the mind passes by degrees along the entire length of the bowel, from duodenum, through illium, cæcum, ascending, transverse, and descending colon, through sigmoid to rectum. In your mind imagine an increased vermiform movement inch by inch, and you will be surprised to feel the immediate need of an evacuation of the bowel or the passing of flatus. This illustrates a purely mental conception of treating constipation.

A patient came to me with a malady which he supposed to be cancer of the rectum. We discovered that he was suffering from a fissure in ano and an ulcerated hæmorrhoid. Considerable argument was necessary to convince him that he had no symptoms of cancer. He was an intelligent attorney, yet he had allowed his imagination to run riot and thought he possessed all the symptoms of the fatal disease. After proper treatment the trouble wholly disappeared.

Doctors too often suggest disease, and their suggestion is taken by the patient at 100 per cent, which often results disastrously. The doctor should provoke in the mind of the patient an auto-suggestion, tell him that he is suffering thus and thus, that his illness is a serious one, it is true, but if he will place himself wholly in the physician's hands and cease to worry about himself, but will carry out fully the doctor's directions for treatment, he will, in time, recover health. At the same time, if the doctor will emphasize the importance of establishing right habits of living, results will surprise all parties concerned, and nature herself will come to the rescue and aid in a complete recovery of health.

People Ill?

THE very latest and most scientific way of testing the digestibility of certain foods determined by a new device. An "artificial stomach" is used, in which the acids of the human body are mixed with foods. Startling facts will soon be learned through this process. Scientists are experimenting in the Protein Investigation Laboratory of Dr. D. Breese Jones, Bureau of Chemistry, United States Department of Agriculture, Washington, D. C. This photograph shows the device at work; Mr. S. Phillips (front) is preparing the material, and Mr. H. C. Waterman (back) is operating the contrivance.



If a physician, after examination of a patient, does nothing but write a prescription and give it to the patient without any comment, the remedy will not have much chance of success. If, on the other hand, the physician takes the time to explain to his patient that certain doses of the medicine are to be taken at timed intervals for his condition, and also prescribes hygienic rules, and advises him of results to be expected, he will effect a cure.

Dr. Magendie, head physician of the Hotel Dieu, told of his experience as follows:

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

We recognize within us a conscious and an unconscious self. This unconscious self governs the forces of somatic life. It governs the flow of blood, regulates digestion and respiration, revealing itself in the reflexes of the body. It regulates the sympathetic nervous system, presiding over all unconscious or subconscious actions of whatever nature.

Often a somnambulist will get out of bed, dress himself, walk downstairs, and perform a certain piece of work which during the day had puzzled him. He will then retire, and next morning, to his surprise, will find his work ac-

complished. His sleeping self—the subconscious self—had been at work and accomplished the task. "In his somnambulistic feats he may often walk along dangerous corridors that he would not dare to undertake during waking hours, but he receives no injury. During these feats the will lies dormant, imagination is awake, and often aids despite or even against our wills." A further example of the influence of the subconscious mind is that of walking a narrow plank. It will be quite easy for you to walk the plank on the ground, but elevate this plank thirty feet in the air, and then, despite the greatest effort of your will, you will begin to tremble, and likely fall. Why did you not fall when the plank was laid on the ground? The difference lies in the power of imagination. There was no imagination while the plank was on the ground; but should it be elevated, imagination would control you and you would see yourself falling through thirty feet of space.

Imagination seems to possess more power than the will. "Try in a case of insomnia to apply the power of the will to force sleep, and you will become wider awake than ever. The same is true of learning to ride a bicycle; you try to avoid an obstacle, and the more you exert your will, the greater the effort you make to direct the wheel, the more apt you will be to hit the obstacle." Your will is the obstacle.

It is imagination that sways the crowd, that heads the mob, that leads us to follow on like sheep.

Some people can predict a headache on a certain day, even at a certain hour of the day, and that hour is usually Sabbath morning

about church time. Then their head, when they think about getting ready to go, begins at once to throb. They really have a headache that is caused by imagination. It clearly illustrates the power of auto-suggestion.

I remember, when a boy, of nearly severing my big toe with a corn cutter. I was invalidated for several days; but the night of my birthday a party of friends came in to surprise me, and in the lively time that followed I completely forgot the toe. The company carried my thoughts away. Imagination began to play, and I forgot the toe. But next day I began to limp as usual. That afternoon our house caught afire and completely burned to the ground. In the excitement I forgot all about the toe, and aided in carrying out the furniture as rapidly as any one.

Many patients are mentally ill—imagine themselves ill—until some cheery soul causes them to forget themselves. Others are physically ill; yes, may even suffer from a paralysis without having a lesion; then Christian Science comes along, and by changing the attitude of the mind, lo, a miracle is performed, and the patient for a time seems to enjoy the best of health. In fact, in the majority of diseases about 10 per cent are physical and 90 per cent largely mental. Let a physician, radiating cheerfulness, enter the sickroom and say to his patient, "Your case is serious, but in no way fatal;" immediately the patient conducts an introspection and decides that his case is not a hopeless one.

We can think of but one thing at a time; any thought completely dominating our mind transforms itself into action. A doctor will tell his patient that his case is incurable; thus he will provoke in the patient's mind an auto-suggestion which may have the most disastrous results. If, however, the physician tells him that his case is a serious one, but that with patience and faithful work he can be cured, the effect in results is surprising to both patient and physician. If the doctor adds medicine and tells the patient what results are to be expected, the patient will be better; for patients usually pin their faith to some drug, although hygiene and regimen are the real agencies of cure.

Parents often suggest to their children that they will catch cold, always warning them of the danger and bundling them up with clothing. They catch cold as usual; and in winter time their auto-suggestion rules, and colds have the upper-hand.

The subconscious is a servant of the conscious mind. We suggest through the conscious to the unconscious mind, and the unconscious mind accepts the suggestion and transforms it into fact; the suggestion becomes a reality; we are cured by means of auto-suggestion. Through the unconscious get the idea of health instilled into your very being, and if there be no lesion, health is yours.

"Doctors tell us there is such a thing as auto-infection. That means a man can poison himself, catch disease from himself, as well as from others," says Dr. Frank Crane. People seem to have the fear germs literally



swarming in their blood. These people need to encourage and develop the antiseptic idea, to crowd out the deadly thoughts. Their minds need a disinfectant. They need a change of polarity. They should learn to live in harmony with themselves. Health, not disease, is catching. It is harder,—we work much harder to get sick than to get well. We will toil for years to break down health, while all the time nature is pulling us up hill; yes, we must work hard in toiling to get sick when all the time she is pulling upward—the other way—with all her might.

During sound sleep the central nervous sys-

tem is partially off duty and off guard. Then another, the extra subconscious nervous system, steps in and takes control. Its work is to superintend the vital organs of repair and waste, to regulate the functions of the heart, to control the circulation of the blood and the breathing. It governs the processes of digestion and elimination. The sympathetic system lies in two chains of ganglia along the spine, outside the vertebræ, reaching from cervical to lumbar region, and sends branches to the eye, heart, stomach, etc., and supplies all the arteries, all the glands of the body, gathering finally into a great plexus of nerves along the spine just back of the stomach. This plexus is to be considered the brain of this extra system, the unconscious system,—call it the subconscious brain which rules over these centres as the cerebral brain rules over the central nervous system.

Referring again to our subject in hand: suggestion or auto-suggestion may aid those whose maladies are only functional; but where there exists a pathological state, it is safe to assume that the patient was suffering from a simulation of the disease.

All are familiar with the fact that mental depression lowers the body forces, while cheerfulness will elevate and enliven the body cell. Hopeful suggestion may arrest serious organic troubles for the time being, and therefore pass as a cure for the disease, but in time a relapse is likely to occur.

The greatest healing force is the mentality of the patient when rightly aroused. Relics and shrines of the Catholic Church, Christian Science, New Thought, and many cults work along this line. They aim to arouse the mentality of the subject. No doubt the mental healer, by arousing hope in a patient, will relieve a congested organ or tissue. A pleasant thought, words of cheer, even the receipt of good news, will also do this. But if a patient actually has a serious disease, if he has an appendix about to burst into the abdominal cavity, he had better be in the hands of a healer who is acquainted with the anatomy and pathology of the body and with the serious danger that confronts the patient.

It is true that the attitude of the mind, the mental state of the patient, possesses a tendency to make or break health. Worry, fear, a cankering home care, will lay the foundation for disease by producing a congestion of the tissues, and if dwelt upon will open the door for the entrance of inflammatory diseases.

I propound this question: May a child of

six, one brought up under hygienic surroundings, raised in an atmosphere of health, cheer, and optimism, a child exuberant with well-being and radiating joy and health,—I say, allow this child to continue to live in this pleasing mental atmosphere, in a family where health principles prevail and where nature's laws are recognized and obeyed; allow this harmonious state to continue throughout life, barring accidents, there should be no interruption to health and efficiency, no cause ever to suffer disease. To this person when life has ripened into old age, should come the passing away as ripe fruit falls from the tree, without remorse and without pain. Such a manner of life is possible and fully probable.

Mental forces profoundly affect the body through the sympathetic system. The sympathetic forces governing the involuntary muscles, dominate and control the peristaltic action of the muscles in the entire body; all functions of the body, all forms of bodily activity, are subject to this system. Any lowering of life's forces can usually be traced in the smallest degree to waste of the forces of the sympathetic nerves. An impingement or an irritation of a nerve-fibre ending will profoundly exhaust nerve force by expending the vitality of the sympathetic nervous system, and in a most reckless and prodigal manner; for instance, an ulcer of the rectum, a fissure or inflamed uterus where irritating acids develop, will exhaust the supply of nerve force of the entire body through sympathetic nerve waste and rapidly develop neurasthenia. To stop this waste, at once secure freedom from the undue impingement and irritation of nerve endings.

We have not studied the sympathetic nervous system which controls the subconscious mind as we should. It does not possess as large a place in medical literature as its importance deserves.

Doing Our Best

I do the best I know; the very best I can; and I mean to keep right on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—*Selected.*

“REGARDING SUCCESS—some men grow, while others only swell.”

Seen Through Others' Eyes

Canada in June

BERTHA D. MARTIN

THERE is a land that's far away,
And rocks and hills divide us,
The memory of whose sunny skies
And babbling brooks deride us;
There Nature's hand more skilful is
The earth with heaven to tune;
The place is rare that can compare
With Canada in June.

We've wandered east and wandered west,
Where skies with heat were hazy,
Where flowers bloomed on every hand,
From daffodil to daisy.
But let us see a maple tree,
To rest beneath at noon,
And scent the apple blossoms fair
Of Canada in June.

Ah, yes! the heart may dwell apart
From those we love who love us;
And, strangers on a foreign strand,
Strange skies may smile above us;
But sacred memories afflict,
And who can be immune;
We would go back the golden track
To Canada in June.

State Ownership of Industry

MR. PHILIP SNOWDEN'S recent motion in the British House of Commons, to the effect that the capitalist system be done away with and communism, Socialism, or state ownership, whatever one has a mind to call it, set up in its stead, has, according to the London newspapers, created a wave of protest quite unusual in easy-going old Britain.

In normal times a motion such as emanated from Mr. Snowden would have been drowned in laughter, but in times like these there are plenty of silly fish to rise to any bait, no matter how unworkable or fantastic. Mr. Snowden would in his scheme of things take over all industry; that is, all industry worth while. Mr. Snowden repudiated confiscation. He would take everything, but he would pay for it with state securities. Then he would appoint a host of people to supervise the operations, creating possibly a dozen supervisors where there is now one. Everybody would be card indexed. Everybody would become part of a great machine; the wings of enterprise clipped, and the spur of private incentive gone. And presumably all would be dressed alike, for the state would fashion and make the clothes.

There would be state plays, which would be dull; for who would bestir himself to write a good play for the state, any more than he would do any other task for the state, except under compulsion. When one works under the lash it is work badly done.

Whoever heard of or saw a public enterprise that could not have been more proficiently operated in private hands? Has there ever been a civilized state based on public ownership? Of course there is Russia, but Russia is not a civilized state, nor is it successful.

Mr. Snowden would have us believe that transferring industry from private to public hands would create work. Let us see what would take place. Great Britain lives by her trade. To trade she must create things at prices at which they will sell,—in other words, as cheaply as they are produced in other countries,—else competition would strangle the British market. Has anything in human experience ever been done by the states so efficiently as to allow us to presume that the state can compete with private enterprise? When private enterprises are improperly operated, failure is inevitable. They go down and out in competition with their more efficient competitors. Natural laws pertain to business as they do to beasts and humans; it is the survival of the fittest.

Let us take a few specific instances. Germany operated coal mines in the Saar with little or no profit, though lower wages were paid than in the Ruhr, which was privately operated, and made much money. France nationalized her railways, and the deficits have been huge. So did Italy, but the losses were so heavy that it was considered good business to place them back under private management. Government operation of railways in the United States was another disaster, for which the taxpayers are still paying; while our own Government-owned railway situation is not as yet such as to call for bouquets and illuminated addresses.

A curious paralyzing influence seems to come over every one as soon as he begins to work for the state. There is no profit and loss account. Nobody cares how much money is being spent, and not much as to how it is being spent.

Government ownership means more soft jobs

for more people; more supervisors and more supervision.

When the doctor was asked what the child died of, his reply was, "Too many aunts." That is one of the things that kills public operation of industry. Too many supervisors; too many aunts. The case is bad enough as it is. Why make it worse?—*Saturday Night, April 21, 1923.*

The Perils of Bathing

THE bathtub was once condemned by medical authority in the United States. The good doctors averred that so luxurious a form of bathing would lead to phthisis, rheumatic fevers, and many other diseases. The Philadelphia Common Council came within two votes of passing a measure making bathing illegal between November 1 and March 15, while Boston made bathing unlawful except on the advice of a physician. All this is from an article in *Gas Logic*, which also says that the first bathtub to be built and used in the United States was "perpetrated" by one Adam Thompson, of Cincinnati, in 1842.

"Perpetrated" was the word used by the press and the doctors, to whom it seemed a serious misdemeanour, if not a high crime. President Fillmore had the courage to have a bathtub installed in the White House in 1851, and his example did much to remove the prejudice against them, so that by 1860 every hotel in New York had a bathtub.—*Onward.*

Money

THOREAU is authority for the statement that money is not required to buy one necessity of the soul. On consideration of this remark made by a very wise man, we shall be forced to admit its truthfulness. The soul feeds on viands that money cannot buy. We have, however, many other needs which money can help us to meet. Most of these needs are connected with our bodies.

Our body requires food and clothing, and money enables us to supply these demands. We need light to scatter the darkness, and water and soap to minister to cleanliness. If we travel from place to place we must form an alliance with automobiles, the railroad train, or the steamboat. All this requires money. It is consequently a great accomplishment to be able to know how to use money. There is a happy art in being able to make it without its injuring us.

We should be the masters of our incomes and not allow ourselves to be the slaves of our possessions. There is also a fine distinction between economy and extravagance, which we must learn to recognize. Too much economy will make a man a miser. Too little, and he may become a spendthrift.

It is worth remembering that generosity serves as a safety valve to prevent a prosperous person from becoming miserly. A life which is all inflow and no outflow will soon become as sluggish as the Dead Sea. Money is for use, and the more it can be kept in circulation the better for every one. Money is something like snow: it makes trouble when it forms drifts.—*Onward.*

Some "Safety Week" Campaign Mottoes

"JAY-WALKING is a short-cut to the hospital."

"An elephant lives a hundred years, but he's careful all the time."

"The A B C of safety is—Always Be Careful."

"A cat can risk eight lives—a boy can't risk one."

"A rash minute—a human wreck."

"Better be alert than a cripple."

"A moment of caution or a month of pain."

"Better belated than mutilated."

"Don't dash in front of a trolley—it may hide an auto."

"A word to the wise—use your eyes."

"More headwork at crossings—less surgical work at hospitals."—*Literary Digest.*

He Was Done, But---

A LONG-WINDED member of the Massachusetts Legislature was delivering an address in the town hall of a village near Boston. An old Scotchman, after listening for some time, arose and left the hall. One of his countrymen, who was waiting at the door with a hack to drive the speaker to the station, asked, "Is he done yet, Sandy?"

"Ay," Sandy replied, "he's done lang ago, but he will no stop."

One of the great faults of many people is that they talk too much and think too little. They fear that if they do not talk they will be thought foolish or ill-mannered, so they keep jabbering away whether they say anything or not.—*Selected.*

NEWS NOTES

—No point in Scotland is more than forty miles from sea water.

—The Soviet Government has revived exile to Siberia as a method of meting out punishment.

—Out of 2,608 prisoners at the Federal Penitentiary, Leavenworth, Kansas, more than 900 are narcotic cases.

—One hundred and twenty Congregational churches in 27 states, use motion picture machines as an aid to the Sunday evening service.

—Only 18,500,000 of the more than 313,000,000 inhabitants of India can read and write, and even these few are disproportionately of the higher castes.

—A London news vendor claims the world's record for selling a single newspaper, with a total of 113,000,000 copies of the *Evening Star*. He has been selling papers since January, 1888, when the *Star* was first published. On August 4, 1914, he sold 29,000 copies to crowds clamouring for war news.

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The CANADIAN WATCHMAN Magazine

Vol. III Oshawa, Ont., June, 1923 No. 6

Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS

Oshawa, Ontario, Canada

C. F. McVagh, Editor

Entered as second-class matter at the post-office, Oshawa, Ont., January, 1921.

Subscription Rates: Single yearly subscription, \$2.00; six-months trial subscription, \$1.00; single copy, 25 cents.

Change of Address: Please give both old and new addresses.

Expiration: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper.

No magazines are sent except on paid subscriptions, so persons receiving the WATCHMAN without having subscribed may feel perfectly free to accept it.

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THE picture on our front cover this month is from a photograph taken on the grounds of Rest Haven Sanitarium, Sidney, near Victoria, B. C. The southern part of Vancouver Island is famed for its beautiful scenery and mild, even climate. Rest Haven is an especially lovely, quiet spot.

? Is One Right and Four Thousand Wrong ?

PERHAPS one in 4,000 of the world's population observes Saturday as the Sabbath. Is the one right, the others wrong? And does it make much if any difference which day we keep? Did Jesus even hint that there might be a change in the day? Did Christ's followers, like Mary and the other women, rest "according to the commandment," or did they seek to honour Him by doing away with the seventh-day Sabbath and substituting the first day instead?



RELIGIOUS GATHERINGS EVERYWHERE ARE DISCUSSING THIS QUESTION. IT IS BECOMING MORE AND MORE A POLITICAL ISSUE. THIS MAKES IT ALL THE MORE IMPORTANT THAT YOU HAVE A TRUE UNDERSTANDING OF IT.

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A REMARKABLE PORTRAIT OF "BULL BEAR" BY MR. JAMES HENDERSON

THE Women's Canadian Club of Calgary have formed the nucleus of an art gallery for their city in the purchase of the painting "Bull Bear," the study of the head of an Indian of the Blackfoot reservation at Gleichen, Alta. It is the work of a Scotch artist, Mr. James Henderson, who resides in the Qu'Appelle Valley. There will always be a touch of romance, legend, story, lingering around pictures of the old braves who once were monarchs of all they surveyed as they roamed our prairies, a happy, contented people. They carry us back to a type that is fast passing. "Bull Bear," residing on the southern portion of the reservation, is portrayed in simple, every-day dress. His jet-black braids hang about his seamed, bronzed face, while coloured beads decorate the *chignon*, and light feathers and large earrings give the aboriginal touch. Over his shoulders is the blanket, in soft red and brown colourings. The strong face, with its grim mouth, sloping at the corners, is truly typical of his race.—*Saturday Night*.