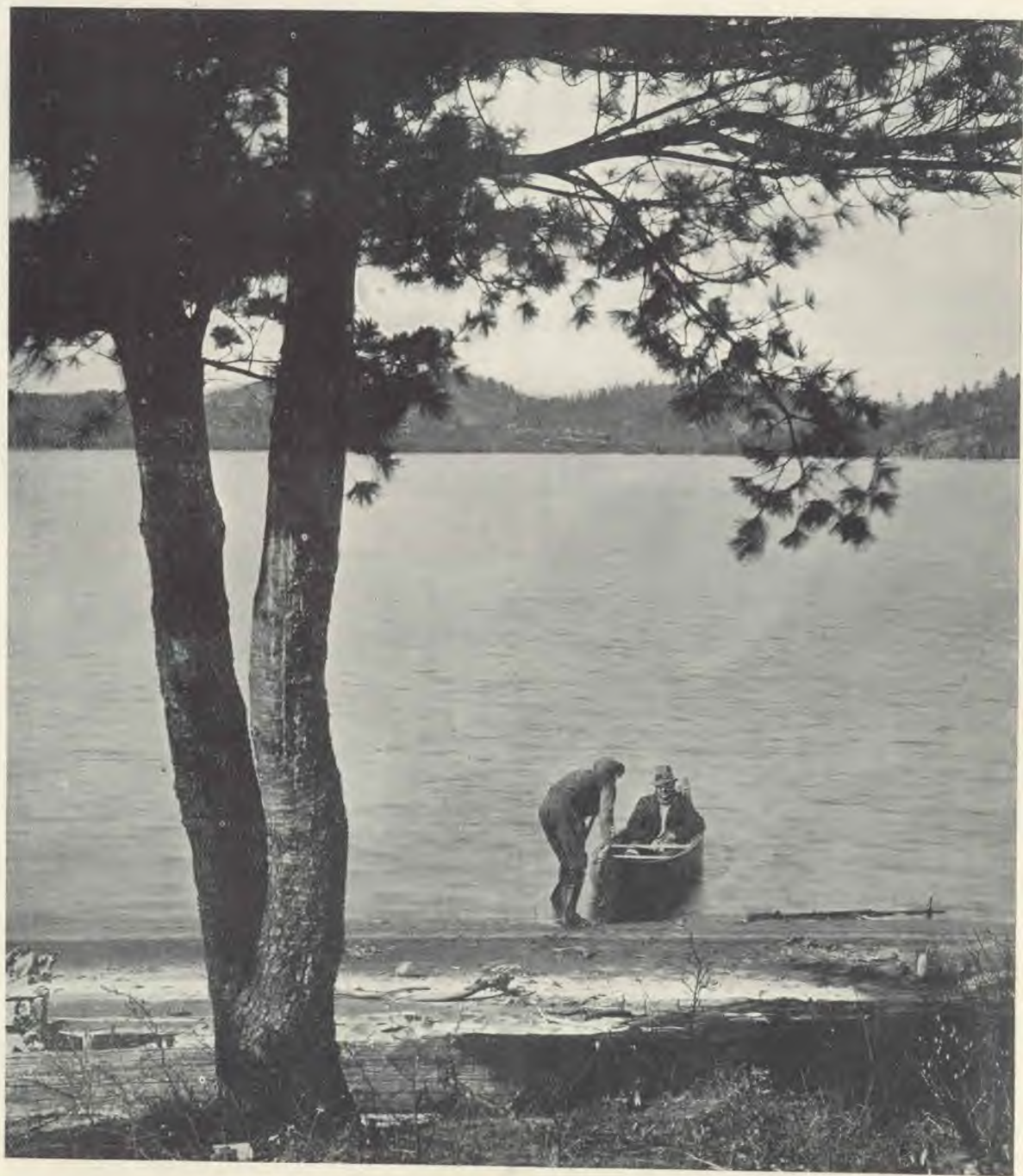


The Canadian **WATCHMAN**



What Is Your Blood Pressure? See Page 23

No Wisdom in Communism

*The fear of the Lord is the beginning of knowledge:
but fools despise wisdom and instruction.*

*My son, hear the instruction of thy father, and
forsake not the law of thy mother:*

*For they shall be an ornament of grace unto thy
head, and chains about thy neck.*

My son, if sinners entice thee, consent thou not.

*If they say, Come with us, let us lay wait for blood,
let us lurk privily for the innocent without cause:*

*Let us swallow them up alive as the grave; and
whole, as those that go down into the pit:*

*We shall find all precious substance, we shall fill
our houses with spoil:*

Cast in thy lot among us; let us all have one purse:

*My son, walk not thou in the way with them; re-
frain thy foot from their path:*

*For their feet run to evil, and make haste to shed
blood.*

*Surely in vain the net is spread in the sight of any
bird.*

*And they lay wait for their own blood; they lurk
privily for their own lives.*

*So are the ways of every one that is greedy of gain;
which taketh away the life of the owners thereof.*

—Proverbs 1:7-19.

EDITORIAL COMMENT

The Communist Delusion

WE are firmly convinced that legally enforced communism could never remedy the social or the political ills of the world. It is not possible that its adoption could even tend to the enlargement of the happiness or contentment of the majority of the people in any country. The theory is based upon an entire misconception of truth, and the causes that have brought about the unequal distribution of this world's goods, with the resulting widespread misery and discontent.

No doubt many of the advocates of communism are sincere, but even the most sincere idealists among them are deluded rainbow chasers, deceiving and being deceived. Sometimes, indeed, they appeal to the teachings of the New Testament, and cite the example of the early Christians in selling their property and laying the proceeds at the apostles' feet for distribution by them to those of their brethren who were in need. There is a vast difference between a voluntary sacrifice for service and the enforced distribution that political agitators talk about. What is meant by social democracy, is not yet sufficiently clear. Unless human nature were changed at the same time, the rich would not give up their property willingly, and the poor would not be permanently benefited.

Opportunity for self-expression or self-indulgence cannot of itself increase happiness and contentment. "A man's life consisteth not in the abundance of the things which he possesseth." The highway man may secure some temporary indulgence by murdering and robbing a wayfarer, but his lawless course is justly condemned and brings no lasting happi-

ness to himself nor benefit to the community. But revolutionary mass murder and robbing of the rich are just as much violations of the moral law, and their adoption must inevitably result in such insecurity of life itself as to stagger and appall the sense of justice of a Christian or even of a moral heathen.

On the opposite page is a quotation from a very old writing, the proverbs of Solomon. He comments with more than human wisdom upon communism, one of our many modern will-o'-the-wisps. It presents a word-picture of the communist philosophy, and unerringly describes the working out of the theory. It is a warning to Christians that no matter how lamblike or idealistic the profession of the political communist may be in practice, it is an enemy to civilization.

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Capital and Labour

THE short-lived British general strike following strikes in the coal-mining regions of the United States and England, has aroused public sentiment and set people on both sides of the water to moralizing anew about proper relationships in the economic world. The problem is not a new one, but its present acute form is an outgrowth of the extraordinary industrial development during the last century. What may properly be called the industrial age has fostered new evils that press more insistently every year for a remedy.

It would appear that the balance of power, resulting from the organization of capital on one side and the organization of labour unions on the other side, is rapidly reaching the danger line. The great unorganized public is daily becoming more impatient and re-



Miss Sylvia Pankhurst, erstwhile militant suffragist of England, and now one of the leading Communists of that country. Her sister has turned to gospel evangelism.



Britain's general strike. Photo shows a crowd of volunteers for the maintenance of public services and other strike duties awaiting registration in the forecourt of the Foreign Office, London.

sentful of frequent interference by strikes and lock-outs with the distribution of the necessities of life. Artificial efforts to regulate prices without proper reference to the law of supply and demand must always be disappointing.

Modern transportation facilities tend to bring the market price of commodities in every country to a level with world prices, and a fair wage should always bear a definite relationship to the purchasing power of money.

As far back as 1897, Rev. T. DeWitt Talmadge said of the capital and labour conflict: "You may pooh! hooh! it—but it is the mightiest, the darkest, the most terrible threat of this century. All attempts at pacification have been dead failures. The monopoly is more arrogant and the trade unions more bitter."

About the same time another writer said in a book entitled *Capital and Labour*, "From a human viewpoint the prospect is dark. It looks like war, universal war."

Not many people twenty-five years ago took these statements very seriously, but in the light of developments they seem almost prophetic in the clearness of their vision. Since then we have had the Bolshevik revolution in Russia, the disappointing results of which have not sufficed to prevent radical agitators

and demagogues in many countries, including our own, from getting followers who are willing to cast aside at one step all the guarantees of constitutional government, so laboriously won by our forefathers step by step, from the days of Magna Charta.

Fortunately, the stability and good sense of the British people rebuked whatever revolutionary threat may have been in the minds of any of the leaders responsible for the calling of the general strike. But the solution of the problem has not yet been found. The leaven of unrest, distrust, and fear remains, and every appeal to class solidarity and force as a means of settling economic relationships has in it the destructive germ of revolution. This is the danger, and it is foolish to shut our eyes to it. Human selfishness is at the bottom of the trouble, and selfishness is not confined to any nation, group, or class. It is this phase of human nature that makes the outlook from the human viewpoint as dark today as it was a quarter of a century ago. However, what is impossible with men is possible with God, and in the fifth chapter of James, the apostle not only analyzes the situation in our day but also points to the only remedy. We commend the reading of this chapter to our readers.

For ourselves we confess that we are not so much interested in making the world a more comfortable

place to sin in as we are in getting rid of sin. As our confidence in human solutions of the problem wanes, our hope in the second coming of Christ to destroy sin and incorrigible sinners, and to establish a new heaven and a new earth wherein dwelleth righteousness, grows stronger. And the blessed promise that when that occurs there shall be no more curse, no more death, no more sorrow, no more crying, and no more pain, is bright and helps us to bear our own burdens more patiently, and gives greater strength and sympathy in helping others. This generation is not the only one in which men have suffered injustice. Any plan that ignores this great fact is narrow and selfish in its scope.



Seven Women Taking Hold of One Man

In the early chapters of the book of Isaiah we have a vivid prophetic description of the "last days," and in chapter four occurs the following interesting, but generally misunderstood, statement:

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and

wear our own apparel: only let us be called by thy name, to take away our reproach."

We are convinced that this does not refer to the preponderance of women in war-torn countries, nor yet to the divorce evil. In fact, we do not know that women are particularly to blame for the widespread deplorably lax sentiment with reference to the sanctity of marriage vows. We are satisfied that this scripture is a symbolic picture of the state of popular Christianity in the last days. In symbolic prophecy a woman is a symbol of a church, and the number seven indicates a complete series. Consequently the seven women would include the whole professed Christian world, and the one man referred to is Christ.

It is significant that the scripture points out only two men, the first man Adam, and the second man Adam, the Lord from heaven. All the rest of humanity are either the children of wrath or the children of God, with possibilities in the gospel of growing up into the men and women in Christ Jesus. The man Christ Jesus, risen from the dead, occupies the central place in Christianity. Every

(Continued on page 30)



Miners' wives and daughters who opposed the general strike. In the middle of April twenty thousand of them went to London and staged a great demonstration of protest against strikes and lock-outs. This shows a typical group of Welsh women in national costume.

The Message of the Second Coming

By CARLYLE B. HAYNES

THE greatest sign of all, the most certain sign of the second coming of Christ in the immediate future, is the announcement, the proclamation of His coming to all the world, and in every part of the globe, to warn and prepare the inhabitants of the earth for His return.

Such an announcement is a subject of prophecy. Such a proclamation will fulfill prophecy. Such a message will constitute the surest sign of the nearness of the return of our Lord.

In describing to His disciples on the Mount of Olives the signs of His second coming, Jesus said:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Weymouth translates this passage:

"And this Good News of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the End will come."

—*The Modern Speech New Testament.*

Agreeing with this is the prophecy found in the fourteenth chapter of Revelation. Here is found a great threefold message. This message is the closing proclamation of the gospel, delivered to the world just before the return of Jesus, for just as soon as it is given the prophet saw the Lord's second coming, and describes it as follows:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap: . . . for the harvest of the earth is ripe."

The Last Message of the Gospel

This last message of the gospel is to be preached in and to all the earth. The prophet thus speaks of it:

"And I saw another angel fly in the midst of

heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

Before the Lord comes the second time, then, there will be an announcement made to all the earth regarding His coming. Summed up in this announcement there will be the very fulness of the gospel of Christ. It will be the "everlasting gospel." At the same time it will be the "gospel of the kingdom."

During the centuries immediately following the

establishment of the Christian church by Christ and His apostles, an apostasy developed in the church and grew with such rapidity that before long it had taken the place, in the minds of many people, of the true gospel of Christ. This false and spurious system claimed to be the gospel itself, while it was nothing more or less than a counterfeit of the gospel in every detail.

When the Christians of the church at Thessalonica were labouring under the impression that the second coming

of Christ would take place in their day, Paul wrote to them as follows:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:3, 4.

Speaking of this same apostasy, Daniel describes its works as follows:

"And it cast down the truth to the ground; and it practised, and prospered." Dan. 8:12.

But through the protecting care of God over His truth and His people, and through the loyalty of those who preferred to give up their lives rather than the truth, the knowledge of the principles of the gospel was preserved through the Dark Ages of persecution and martyrdom. And at the beginning of the sixteenth century this light began to increase



St. Paul's Church, Halifax, Nova Scotia.

in power and strength, and truth which had been long hidden under the darkness of error began once more to be preached and accepted by the people.

All Truths to Be Restored

It was the purpose of God that the light which began to shine with such clear rays at the beginning of the great Reformation should increase in volume until all the truths which had been perverted had been set before the world again in their fulness. It was not His purpose to reveal only a part of the truth and then have that part made into a creed for the formation of some denomination. "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. As a Christian walks in the light which he has, more light is given him. His knowledge of the truth increases and grows as he practises that which he already knows. And God designed by beginning the Reformation that the light of His truth should break over the world just as quickly as men should make themselves ready for it, until the very fulness of the gospel should again be proclaimed to the people of the earth. The light of truth was meant to advance until the truths regarding the true God, the true Saviour, the true redemption, the true mediation between God and man, the true priesthood, the true sanctuary, the true forgiveness, the true sacrifice, the true baptism, the true communion, and the true ordinances of God, all of which had been hidden for so many centuries by the great system of counterfeits, should be known and preached in all the world for a witness unto all nations, and then the end of all things was to come. (Matt. 24:14.)

Advancement of Truth Retarded

This glorious consummation has been delayed by the formation of creeds and denominations upon only a part of what the Bible teaches. Thus the advancement of the truth has been retarded by those who have been content to follow great leaders to whom God had given only a partial revelation of truth. They have shut themselves out from all the advanced light which God had still to break forth from the Bible.

Today the creed-power is the greatest menace to the progress and growth of Christianity. It is true that we are constantly informed that this is an age of great liberality and breadth of mind in intellectual and religious matters, but it is also true that the people permit their preachers to do their thinking for them,

resulting in the inability of thousands of people to give an intelligent reason for the things that they believe other than that they were so taught by their preacher. Thousands are thus becoming fastened in the chains of error because they are reluctant to investigate for themselves.

Creed Above Bible

Thus some have departed so far from the teachings of the Bible that it is considered unsafe to follow what the Bible teaches. The creed of the church is placed above the Bible. If Peter and James and John were to return today, poverty-stricken, cold, and hungry as they once were when they wandered over the hills of Galilee, it is doubtful if they would be permitted to preach the gospel of their Master until they had submitted to being questioned as to whether they were in good and regular standing in this or that church, and had given their assent to creeds which they had never heard before.

The Doctrine of Christ's Second Coming

One of the most solemn and yet most glorious truths in the Scriptures is that of the second coming of Christ to this world to complete the great work of human redemption. This wonderful truth is the keynote of the Bible, and this glorious event is the consummation of all the hopes of the church of Christ. The time for its proclamation has fully come.

It was the purpose of God to reveal this great doctrine to, and have it preached by, those whom he had called to be leaders in the work of reformation. But by their course in making creeds, they had shut themselves away from this new truth. Therefore, when the time came to have the message of the second coming of Christ preached to all the world, He found it necessary to go outside the established religious bodies and raise up another movement which would take this message to the very ends of the earth.

And, connected with the message of His coming, God designed that all the truths which had been perverted and hidden during previous centuries should again be made clear to the human family, so that at His coming the fulness of His truth might be revealed to the world. This was to be the last message of the gospel, and it was to contain all the truth of the gospel. In it was to be taught every truth that had been lost or perverted. Every form and ceremony and error of the spurious church was to be rejected in this last message, and the



St. Paul's Anglican Church, Halifax, Nova Scotia, as it appeared in its early days.

truth of God in its fulness and in its purity was to be presented again to the human race.

While the spread of the gospel into all the world has a decided bearing on the fulfilment of this predicted sign, it does not cover the entire story. The sign predicted does not point to the world-wide dissemination of a partial gospel, or to some special phase of the gospel, but to the whole gospel, the restored gospel, in a particular setting, a setting governed by the special time of its presentation, the time when the long-anticipated kingdom is about to appear. The gospel then becomes "this gospel of the kingdom." It is the good news about the kingdom, the coming kingdom. It is, indeed,



A group of girl guides in England.

the good news about the coming of the King in His kingdom.

Hence, the fulfilment of this prophecy which constitutes it a sign of the Lord's return is the extension into all the world of the gospel of Christ in the particular setting of the announcement of Christ's return. The gospel will then be a world-wide warning and proclamation of His coming. And it is this proclamation and warning, "this gospel of the kingdom," which is to be "preached in all the world as a witness unto all nations," just before the end.

This is consistent with all the former dealings of

God with the people of this world. Before the destruction of the flood He sent Noah to give the message of the coming destruction and point out the way of escape. Before the fall of Sodom and Gomorrah He sent His angels to warn the inhabitants and guide Lot to safety. Before the impending destruction of Nineveh He sent Jonah to sound the proclamation of approaching doom. Before Jerusalem fell the first time, Isaiah, Jeremiah, Ezekiel and others announced its fate. Before it fell the second time, Jesus and His disciples foretold its destruction.

Always in connection with these visitations of judgment, the way of escape was pointed out as well as the impending destruction announced. These, therefore, were messages of salvation, which if heeded and followed, would have brought deliverance. Always there were a few, a handful, a remnant, who heeded the message, and were saved because of heeding it. Always the great mass of those who heard it turned away from it, refused to follow it, rejected it, and were overwhelmed in the ensuing destruction.

Like this is "this gospel of the kingdom." It is a warning of coming judgment. At the same time it is the announcement of the coming of the kingdom. It is the truth for this time. In it is not only information regarding the "time of the end," but salvation from the destruction which is coming. It is a saving message as well as a warning message.

And it is this message which is to be "preached in all the world as a witness unto all nations," the announcement of the coming of the Lord.

This great sign is now being displayed before our eyes. This message of the Lord's second coming is being taken to all the world.

When God's people have completed the task of warning the world, have given it the truth, and the world has rejected the message, "then shall the end come."



"You scarce can tread a track so sadly dark in life,
But, if your heart be right,
Some kindly hope, benignly beaming o'er your strife,
Illuminates the night.

—Selected.

In the Land of King Tut

By 'A. S. MAXWELL

EGYPT is not only the land of King Tut, but the land of Abraham's temporary sojourn, of Joseph's triumphs, of Israel's persecution and deliverance, of Moses' daring deeds, and the place whither Mary and Joseph fled with the infant Jesus. There may be few, if any, authentic relics of those Bible incidents remaining today, but the country is the same, the habits of some of the people are the same, and one can gather a great deal from such general impressions.

Palestine, as we all know, is intimately associated with the story of Israel. Almost every hilltop and every village brings to mind some incident recorded in the Bible. Nothing is more illuminating to a Bible student than a visit to the Holy Land.

Rome is connected with the Bible by both history and prophecy. Not only is it the place where Paul laboured, but on every hand in the city

one sees evidences of the fulfilment of prophecies recorded in the books of Daniel and Revelation.

An uneventful journey from London brought us to Marseilles, where we boarded the P. & O. steamer *Mantua*, bound for Port Said. For five days we plough through the ocean, the monotony of the trip being broken by the glory of the gorgeous sunsets.

The rattling of anchor chains and the shouts of Arabs tell us that at last we have reached Port Said. Pastor George Keough, superintendent of the Seventh-day Adventist missions in Egypt, is there to meet us, and right glad we are to see him again. His intimate knowledge of the Arabic, and indeed, of the whole country, gained during his fifteen years of mission service there, proved of invaluable assistance during our brief stay.

Though but seven o'clock in the morning, we are



Fifty-four members of the "Empress of Scotland" World Cruise, 1925-26, camped on the desert south of the Pyramids, returning to Cairo by caravan New Year's morning.

soon forcibly reminded of the wave of nationalism which is sweeping over Egypt at the present time by the appearance of a small motor launch bearing a number of excited Egyptians. They had come to welcome a leading State dignitary who was upon the *Mantua*. In the well-known "college yell" fashion, they shouted, "Long live King Fuad," "Long live Zaghlul Pasha," and "Egypt for the Egyptians." Later we were to hear similar demonstrations all through the land, usually made more emphatic by the addition of, "Down with the English."

It is about four hours' journey from Port Said to Cairo, the railway running for a good part of the distance alongside the Suez Canal. From the train window one can watch the great steamers slowly traversing the famous waterway. When at last the track leaves the canal and turns south it passes through what was once the land of Goshen, given by Pharaoh to Jacob and his sons at the request of

Joseph. To this day it is still reckoned among the richest and most fertile sections of Egypt. It has no scenery as we usually understand the term, being merely one broad, flat plain, dotted here and there with a few palm trees and the humble mud dwellings of the people. Ploughing operations were largely in progress as we passed, camels, oxen, mules, and a species of buffalo, all being requisitioned to draw the strange, antiquated, wooden ploughs which do little more than tickle the surface of the soil. One could well imagine the Israelites using them in the long ago.

Cairo is a modern city of the first class. It can boast a fine railway station, broad main streets, a tramway system, large department stores, beautiful private homes, and expensive hotels. All its hotels indeed, seem to be expensive. It is a city of many interests. The visitor is immediately impressed with the remarkable intermingling of the East and the

West. Cairo is an Eastern city and yet it is equally true to say it is a Western city. It depends upon the point of view. In the streets, tailor-made suits from Bond Street mingle with the flowing robes of the Arabs. Feet are bare, or enclosed in sandals or box-calf boots, according to the nationality. On one occasion we saw a Mohammedan woman, heavily veiled in black, wearing white stockings and high-heeled Paris shoes.

The Cairo Museum is the centre of much interest at the present time, it being there that the treasures from the tomb of King Tut are being shown to the public. The most prominent objects are the king's throne and footstool, an ebony bedstead with string mesh, a cedar chair, a cedar and ebony box and some tall alabaster vases. After one has seen the gorgeous illustrations of the tomb furniture as reproduced in a certain London journal, the real articles are decidedly disappointing. To the archaeologist and the Egyptologist they doubtless present features of special interest, but to the ordinary "man in the street," the collection resembles those familiar assortments of articles one can see almost any time in the antique furniture dealer's shop down town. There are none of the "dazzling gold" effects about which we have all read so much in recent dispatches from Egypt. Nevertheless, the workmanship is excellent, and the whole display gains in interest as



A beverage peddler in Cairo, Egypt.

(Photographed by the C. P. R. World Cruise photographer.)

one remembers that it was all made nearly four millenniums ago and has been stored up, hidden from the eyes of man, during all these years.

Rivalling in drawing-power the furniture of King Tut is the mummy of Rameses II. There is always a crowd of sight-seers around the glass case in which the remains of the great Pharaoh are preserved. Thrilling indeed it is to gaze upon the features of the man who oppressed the Israelites and whose story is

told so graphically in the first of Exodus. What a lesson his mouldering mummy proclaims! Once this man in his selfish pride sought to crush the people of God. With their labour he built his temples and palaces and monuments of himself through all the land of Egypt. Today the temples are in ruins, the monuments are disfigured, his own remains are in a museum, the resort of curious tourists, while the children of God are to be numbered by millions in all the world.

Perhaps the greatest attraction of Cairo is the Pyramids of Gizeh. They stand in their solitary grandeur about an hour's ride by tram-car from the centre of the city. As one approaches them from a distance they appear small, almost insignificant, but it is one's own insignificance which becomes apparent when one stands at the base of one of these huge mausoleums and gazes upwards at the towering mass of rock.

The largest of the three is known as the pyramid of Cheops or Khufu. It was built by one of the earliest of the Pharaohs and has thus lasted throughout the entire history of Egypt. It is one of the few monuments on earth which date back almost to the flood. The enormous size of this monument is emphasized by the fact that if all the mighty rocks were cut up into pieces six inches square and one foot long, they would, if laid end to end, reach entirely round the world at the equator. The original height of the pyramid was over 480 feet, or about 150 feet higher than St. Paul's, London. Its cubic contents is not far short of ninety million cubic feet, and the weight of its mass is nearly seven million tons. Herodotus says its construction required the continuous labour of 100,000 men for the space of twenty years. One can well believe it.

It is possible for the visitor to go inside the pyramid and see the sepulchral chamber of the Pharaoh at its heart. The climb is a long and steep one, up dark, narrow passages, lighted only by the flickering taper of the guide. After ascending a considerable distance, the passage becomes horizontal and is so low that it is almost necessary to crawl on hands and knees. But this is the last stage of the journey, for one is immediately ushered into a large room thirty-four feet long by seventeen feet



At the Pyramids.
(By C. P. R. World Cruise photographer.)

wide, nineteen feet in height.

The chamber is constructed of granite blocks of great size, well polished and fitted. At one end is the granite sarcophagus of the Pharaoh, empty, of course, and showing signs of rough usage at some time in its history. This chamber is ventilated, by two air-shafts which run in straight lines to the outer wall. The longer one is 233 feet in length. Although they are both only six inches square, they still perform their appointed task after

all these centuries. It is a wonderful testimony to the skill of those early builders that there has been no observable subsidence of the huge mass to block the shafts or otherwise injure the interior chamber.

The ascent of the exterior of the Great Pyramid is both strenuous and exciting. The government regulations insist that each visitor must provide himself with two Arab guides. At first we thought the provision quite unnecessary, but we had not ascended more than three of the great blocks of stone before we felt more than thankful for the kindly assistance of the guides. One of these goes ahead and pulls you up by the hands, the other follows behind to catch you should you fall and also exert a little extra pressure when necessary.

The view from the top, after you have recovered sufficiently from the exertion to look at anything, is grand indeed. In one direction you look out over the rolling sand dunes which stretch far away towards the great Sahara. In another you look back on Cairo, over the fields and villages between. Close by the base is the Sphinx. Further off is the second pyramid, with the third pyramid of Menkaura beyond. About a mile away are the tents of an army camp with an aeroplane circling above. Not far from here was fought that famous battle before which Napoleon sought to encourage his troops with the words, "Soldiers, forty centuries look down upon you from the top of the Pyramids."

WHEN we tumble out of the right side of the bed,
How bright the sun shines overhead!
How good our breakfast tastes—and, oh!
How happily to school we go!
And o'er the day what peace is shed,
When we tumble out of the right side of the bed!

When we tumble out of the wrong side of the bed,
How dusky the sky frowns overhead!
How dull our lessons, how cross our mothers,
How perfectly horrid our sisters and brothers
(And they all say, too, it is our fault instead),
When we tumble out of the wrong side of the bed!

—Selected.

Bank Notes For You

By J. L. SHULER

HOLD a piece of paper in each hand. They are both alike in size and weight. One has some printing on it, the other is blank. When we enquire concerning their value, the reply is that one is worth ten dollars, while the other is not worth a cent. What makes the difference? It is all in a promise.

Look at that ten-dollar bill in your purse. Strictly speaking, it is not ten dollars. It is only a piece of paper. Well, what makes this piece of paper worth ten dollars? It is because it contains a promise from a reliable party. It tells us that such and such a National Bank *will pay* to the bearer ten dollars on demand. It is merely a promise to pay the amount printed in the corner. But the very fact that this bank stands back of this promise, and is able to make it good, makes this piece of paper worth ten dollars.

At the United States Treasury Building at Washington, one can see a ten thousand-dollar bill if one desires, but the paper in that ten thousand-dollar note is worth no more than the paper in a ten-dollar bill. The difference in value is all in the extent of the promise.

So it is with the promises of God's Word. The paper on which the Bible is printed is worth no more than that of other books. What is it that gives the Bible its inestimable value above all other books? It is because the Word of God is powerful. Back of every promise in the Bible is the mighty power of God, pledged to a sure fulfilment to every soul who accepts of them. The value of a bank note is determined by the number of dollars called for in the promise. But God's promises of grace and power, forgiveness and eternal life, are Scriptural bank notes, whose value is above the largest sum of dollars that can be named. And we can

count on it, that what His promises call for will surely be fulfilled in our lives when our faith lays hold on His Word.

God's promises are bank notes on the bank of heaven. Look at this: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. See how this promise corresponds to a bank note. "My God" — the banker's name — "shall supply" — the promise to pay — "all your need" — the amount (and, friend, isn't the amount enough?) — "according to His riches" — the capital is inexhaustible — "in glory" — the location of the bank — "by Christ Jesus" — the cashier's signature.

Jesus is the cashier of the bank of heaven. His promise is, "Whatsoever ye shall ask the Father in my name, He will give it you." We all know that it is the cashier's signature that makes a draft good for the amount specified. When the cashier puts his signature to the draft, the bank is obliged to pay the amount.

Friend, do you know that your Saviour, Jesus Christ, has signed up every promise in the Bible in your favour? The Word says:

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." 2 Cor. 1:20. Jesus has put his "Yes" and "Amen" to every promise in behalf of every believing soul. It is as though He had given us a cheque book on the bank of heaven, with every cheque signed by His name as Cashier. Now it is for us to fill in the amounts as per our needs, and to accept them personally, filling in our name as the payee. Then we can pass them in for payment and receive according to our needs. Why, then, do we not make more use of these signed cheques?

A poor, old widow living in the Scottish Highlands was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and remarked that her son was in Australia and doing well. "But does he do nothing to help you?" enquired the visitor. "No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter." The gentleman asked to see one of the pictures she had received, and found each one of them to be a draft for ten pounds (fifty dollars).

That is the condition of many of God's children. He has given



The case for an Address presented to King Edward when Prince of Wales, at Queenston Heights, 1860.

us many "exceeding great and precious promises," which we either are ignorant of or fail to appropriate. Many of them seem to be pretty pictures of an ideal peace and rest, but are not appropriated as practical helps in daily life.

There are many who, though striving to obey God's commandments, have little peace or joy. They walk, as it were, in a salt land, a parched wilderness. Their souls are barren. They are frequently and easily discouraged. This lack in their experience is the result of a failure to personally appropriate the promises of God. They are weak when they might be strong. They enjoy only

(margin). The strong spiritual leaders in days gone by were men who knew how to plead God's promises in prayer. The following Scriptures plainly reveal how David, Solomon, Nehemiah, Moses, Jacob, and Abraham plead God's promises in prayer: 2 Sam. 7: 28, 29, 25; Ps. 119: 49; 1 Kings 8: 25, 26; Neh. 1: 8-11; Ex. 32: 11-14; Gen. 32: 6-12; Rom. 4: 18-22. These great men were the Lord's remembrancers. And this is a society to which every one of us should belong.

Let us begin to use these signed cheques He has put in our hands, remembering, of course, that we must always fulfil the conditions He has ordained.



Parliament Buildings, Toronto.

a little when they might have much; for there is no limit to the promises of God. By making use of these heavenly bank notes our every need will be supplied, and we will never lack a blessing, but will always be peaceful and happy. Shall we not begin then to pass in these bank notes and have them paid in our favour, according to all our needs?

The Lord does not need to have us call His attention to His promises, as though He was unmindful of them, because He cannot forget His Word. The Lord does not fulfil His promise merely because of our pleadings; nevertheless He loves to have us remind Him of His promises. And those who receive the benefits of their fulfilment are they who personally appropriate His promises to their need by earnest prayer to God.

Those who remind Him of His promises are called "the Lord's remembrancers." Isa. 62: 6;

"If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the conditions that would make it payable to us. We present to God His promises, and ask Him to fulfil them, when by so doing He would dishonour His own name."—*Christ's Object Lessons*, pages 140, 144.

"I will say 'Yes' to Jesus, His promises I'll claim,
And in ev'ry cheque He endorses, I'll dare to write
my name;

I will put my 'Amen,' wherever My God has
put His 'Yea'!

And ever boldly answer, 'Yes,' whatever He
may say."

There is really no such thing as bad weather,—
only different kinds of good weather.—*Ruskin*.

The Human Automobile

By D. H. KRESS, M.D.

DO not run this car at a greater speed than twenty miles an hour during the first 500 miles" is a notice I saw pasted on the wind shield of a new automobile recently. Great injury may result, the makers tell us, by failure to heed these directions, and the service and life of the car will be shortened thereby. Many a car, undoubtedly, has gone to the scrap heap prematurely, simply because some unwise driver failed to see the need of being so particular.

In many respects the human body may be compared to a splendid automobile. There is this difference, however: when an automobile begins to go to pieces, we can trade it in for a new car. This we cannot do with the human automobile. We cannot exchange it for another, and when it is worn out we have to make the best of it. This being so, special care should be taken of it.

When men die suddenly of heart failure at the age of forty or fifty years, it is not some thing of yesterday or today, merely, that is responsible for it.

Very frequently it is due to the sins committed in youth. Probably during the first eighteen or twenty years the human car had been driven at too high a speed. Many a man has a broken down machine that he would gladly exchange for another, but he cannot. He has to make the best of the one he has. I have known many who at the age of fifty or sixty years were made painfully conscious of the sins of youth.

Not long ago I was called to the bedside of a man who had been failing rapidly. I knew from his symptoms that he could live but a short time. Naturally he was anxious to regain his health, and promised the Lord that if He should raise him up, he would devote the remaining days granted him in His service. He meant all this. He requested that the instruction given in James 5 should be carried out and that the elders of the church be sent for. I was sorry that I could not gain the consent of my mind to take part in carrying out his desire. I knew what his life had been in his youth, and early



Lord Carson with his grandson. The once famous Ulster leader, now one of the law lords of the Privy Council, recently celebrated his seventy-second birthday, and is seen showing letters of congratulation to his six-year-old grandson, Edward.

manhood, and that his body was really a broken down machine as a consequence. He had a machine that had been abused and run too fast during the first 500 miles of his life.

My advice to young men is, Keep your foot off the accelerator. Run your human machine with reference to its future usefulness. It is true that the days of miracles are not past, but neither are the days of presumption. Do not expect God in some way to counteract the results of the sins of your youth. He forgives our sins, but the physical results of our sins are not brushed aside, wholly. If at the age of fifty you have an old dilapidated machine, you probably have no one to blame for it but yourself. Then graciously make the best of it. Keep it in as good repair as you can, and while you may no longer be able to speed or keep up with other machines, be comforted with the thought that you may still be of some service. Instead of finding fault with the Maker of the machine and blaming Him for the condition it is in, place the blame where it belongs—on yourself.

Shall We Believe It?

BELIEVE what? That the law of ten commandments was done away with at the cross. Would such a belief bring us into favour with the Author of the law? The Scriptures and personal experience teach me that it could not. After carefully reading the ten commandments from the first, "Thou shalt have no other gods before Me," to the last, "Thou shalt not covet," I found myself a gross transgressor of the divine law. For a number of years I regarded the god of gold above the living God, and worshiped at the shrine of mammon, selfishly forgetting that the Author of the law was with tenderest love providing for my daily needs. Like the nine cleansed lepers, I did not even thank Him. Instead of rendering thanksgiving and reverence, I often profaned His name, thereby violating the third commandment of the decalogue. I was shamefully guilty in the sight of Him who was pierced for my pardon.

I did not appreciate the gift of the cross nor give heed to the injunction, "Love your enemies." I harboured bitter hatred against some of my associates for things they had said and done against me. The Scriptures declare, "Whosoever hateth his brother is a murderer." 1 John 3:15. Hatred is the first step toward the overt act. In the sight of God I was guilty of transgressing the commandment, "Thou shalt not kill."

In deal I sometimes unlawfully got the better of my fellow men and came into possession of that which did not belong to me, thereby disregarding the eighth commandment, "Thou shalt not steal."

I also transgressed the ninth commandment in bearing false witness against my neighbours when brought into straight places.

And still I had a pretty good opinion of myself,

not realizing that I was "wretched, and miserable, and poor, and blind, and naked." My deceitful, desperately wicked heart blinded me, and I stood before God a monstrous violator of His moral law.

Would belief in its abolition clear me from guilt, release me from condemnation of soul, and give "the peace of God, which passeth all understanding"? Never.

I found myself under the law with a load of guilt too heavy to bear. Through the agency of the Holy Spirit the law was driven home to my inmost soul, and by the commandments sin became exceeding sinful. John 16:7-11; Rom. 7:13. By the Scriptures I saw that the law could not justify me. Gal. 5:4. But it became my instructor, gave me a knowledge of my sins, and led me to Christ to be justified by faith in His atoning sacrifice.

With fear and trembling I bowed at the foot of the cross, pleading the promises, "Him that cometh to Me I will in no wise cast out;" "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John 6:37; 1 John 1:9. I did not plead in vain. I was abundantly pardoned, received grace, and was free from the condemnation of the law.

This did not give me liberty to obey and teach that the law was done away with at the cross, or to transgress its divine precepts. Every forgiven sinner is not under the law, but under grace. The grace that he receives through faith in Christ enables him to obey the entire law. It is the guilty man, the lawbreaker, who is under the law. Rom. 3:19. He who is under grace receives strength from Christ to do the law. "Not the hearers of the law are just before God, but the doers of the law shall be justified." "I can do all things through Christ which strengtheneth me." Rom. 2:13; Phil. 4:13. —*E. Hilliard.*

Famous Last Words

"I WONDER if it's loaded. I'll just look down the barrel and see."

"O, listen! That's the train whistle. Step on the accelerator, and we'll try to get across before it comes."

"They say these things can't possibly explode, no matter how much you throw them around."

"I guess this rope will hold my weight."

"It's no fun swimming around in here. Let's go out beyond the life lines."

"These traffic cops can't stop me."

"What a funny noise that snake makes! I think I'll step on him."

"What's wrong with you? You can't see the scenery unless you lean out."

"It smells like gas, but I guess it's all right. Lend me a match."

"I took some medicine in the dark, and I must have got hold of the wrong kind."

—*James Waldo Fawcett.*



of the excavations of the buried Roman town of Thuesis, seeing the light after two thousand years.



Courtesy C.P.R.

Rod and net in Northern Ontario.



the Science Museum, Kensington, re-attaches the "H. M. S. Prince," built in small-trade scale reproduction of the galleon at Yarmouth thirty years ago.



Marion Talley, the young middle-western song bird, singing in competition with her canary. The picture makes Miss Talley look much older than her years, which are only nineteen.

An Infidel-Producing Doctrine

By S. A. RUSKJER

THE doctrine of eternal torment for the lost in an ever-burning hell fire, has perhaps produced more infidels than any and all of the doctrines combined. That doctrine of a horrible place of torment, lasting throughout all eternity, has led thousands of men to turn away from the church in disgust.

Now, the question is raised: Is that doctrine a true one? Is it Biblical? As an illustration of what has been taught as the punishment of the wicked, and what today is being taught on this subject, I cite the following from a publication, especially addressed to children and young persons, under the title, "The Sight of Hell."

"Look into this little prison. In the middle of it there is a boy, a young man. He is silent. Despair is on him. He stands upright. His eyes are burning like two burning coals. Two long flames come out of his eyes. His breath is difficult. Sometimes he opens his mouth,—a breath of blazing fire rolls out of it. But listen,—there is a sound just like that of a kettle boiling. Is it really a kettle, that is boiling? Then what is it? Hear what it is. The blood is boiling in the scalded veins of that boy; the brains are bubbling in his head; the marrow is boiling in his bones. . . . Perhaps at this moment—seven o'clock in the evening, a child is going to hell. Tomorrow evening at seven o'clock go and knock at the gates of hell, and ask what the child is doing. The devils will go and look. Then they will come back again and say the child is burning. Go in a week, and ask what the child is doing. You will get the same answer—it is burning. Go in a year and ask; the same answer comes—it is burning. Go in a million years and ask the same question; the answer is just the same—it is burning. So if you go forever and ever, you will always get the same answer—it is burning in the fire.

"But listen now—listen to the tremendous, the horrible uproar of millions and millions of tormented creatures, mad with the fury of hell. Oh, the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair from millions upon millions. There you hear them roaring like lions, hissing like serpents, howling like dogs, wailing like dragons. . . . On the earth, hungry man looks for bread, and at last he gets it. A sick man looks for his pain to be less; at last it gets less. The man in hell looks for the burning to stop, but it does not stop. Then he begins to think, How long will the horrible burning go on? His thoughts go through millions and millions of years that cannot be counted. Will the burning stop then? His understanding tells him, No, never, never, never."

Perfect Love Casteth Out Fear

Even the poets have dipped their pen in the ink of wild imagination, and have produced lines of rhythm endeavouring to describe hell in such horrible terms as to frighten men, "so that they will be good." The following is a sample:

"Infinite years in torment shall
I spend,
And never, never have an end.
Ah, must I live in torture and
despair
As many years as atoms in the
air?
When these are past,
As many millions more
As grains of sand that bound the
ebbing shore.
When these run out, as many
more behind
As leaves of the forest shaken by
the wind.
When these run out as many on
more to flow
As blades of grass on hills and
dales that grow.
When these run out as many on
the march,
As starry lamps that gild the
starry arch.



The Duke of Buccleuch at a levee at St. James Palace. It is rumoured that the duke may be the father-in-law of Prince Henry, third son of King George.

When these are gone, as many millions more
As every moment in the age before.
When all these doleful years are spent in pain,
And multiplied by myriads yet again,
I must in that fierce gulf
In misery lie, and madly writhe to all eternity."

The above quotations will suffice to show that such doctrines regarding the punishment of the wicked can hardly be harmonized with the idea of a God of love, as a supreme being, overruling all. It is such teachings as quoted above, that lead many men and women of thought to turn their backs upon the church, and seek refuge in the mists of scepticism and infidelity. God is not responsible for the teachings of so horrible a doctrine. He has given us the Bible, in which is revealed not only the future reward of the righteous, but also the punishment of the wicked. He has made very plain to us that the wicked will not be punished until in the end of the world, and that the judgment precedes the time of punishment, which would only be logical. (2 Pet. 2: 9; Job 21: 30; Matt. 13: 40). In Proverbs 11: 31 we are also told that the wicked will be recompensed in the earth, where their sins have been committed.

Furthermore, He has in His Word explained to us some of those terms used in connection with the punishment of the wicked, so that we need not misunderstand it. Terms such as "forever and ever," "unquenchable fire," (Matt. 25: 46; Mark 9: 43-46; Rev. 14: 11) are made very plain by reading Ex. 21: 6; I Sam. 1: 22-28, and Jer. 17: 27. In reading these texts we find that the expression "forever" refers to the lifetime of the individual, or in other words, as long as the individual lives; and "unquenchable" simply means that it cannot be quenched. And if it burns as long as there is combustible material to devour, it is not quenched; it dies a natural death when it has done its work. Ps. 37: 6, 20, and 38, prove conclusively that the wicked shall consume away, that the wicked shall be destroyed together,—that the wicked shall be brought to an end.

Destroyed Root and Branch

Mal. 4: 1-4 tells us plainly that the wicked will be turned into ashes,—that the wicked shall be left neither root nor branch. Jude 7 and 2 Pet. 2: 6



Lady Cynthia Mosley, daughter of the late Lord Curzon of Kedleston. She and her husband, Oswald Mosley, have espoused the Socialist cause in England.

prove that even as the ancient cities of Sodom and Gomorrah were turned into ashes, so shall all the wicked men and women of this world be turned into ashes. Eze. 28: 17-19 brings to view the fact that even the devil shall be reduced to ashes by that fire that shall purify the earth, and burn up all the works of iniquity. When that fire has done its work, God will recreate the earth and restore Eden, which will be the home of the saved throughout the ceaseless ages of eternity. At that time all the wicked shall be no more, and they shall not come into mind any more, having received punishment according to their works, some being blotted out by the fire of the last day almost instantaneously, while others are consumed by that fire more slowly; but all being reduced to ashes, as soon as the amount of punishment meted out to them has been endured by them. And at last the devil himself, after having suffered for all of the sin and misery that he has brought into the world, will be reduced to ashes, and we will have the glorious promise that never shall he be any more.

Nature and Nature's God

By H. L. HASTINGS

IS there a God? Who knows, and who can tell? We know that we exist, but what do we know besides? No man hath seen God, and what evidence have we of the existence of an unseen Deity?

Every man sees things done around him which neither he nor any other man can do. There are energies at work which he can neither control nor comprehend. He stands in the midst of a universe, every portion of which is in orderly, majestic, and unceasing motion. He tries in vain to find its source; he is baffled at every point. No matter what path he takes or what clue he follows, he comes at last to a boundary which he cannot pass, and beyond which he can pursue his researches no farther.

No mortal can explain the existence of matter, or the constitution of its primary elements. No person can unfold the origin of force, or learn the source of motion. No one can explain the origin of life, whether vegetable or animal. No one can explain the evidences of design and contrivance in the natural world. No one can unfold the methods of perception, the processes of thought, the origin of human speech and language, or the mysteries of the human will.

Learning and intelligence, literary investigation and scientific research, are all futile in such fields as these; and men must either confess their ignorance, or invent big words to conceal it from other people who are confounded by high-sounding talk and who reverence men whose speech they cannot understand.

But obscurity is not a certain indication of depth, for it is easier to see bottom through twenty fathoms of clear water, than in a wayside mud puddle six inches deep. Learned verbiage conceals a vast amount of scientific ignorance.

Evidence of Wisdom and Beneficence

Notwithstanding the apparent discordance and disorder which appears in the world, a moment's consideration will indicate that this universe in its normal condition is ordered and controlled by wisdom and beneficence. Health is the natural condition of man; disease usually comes through needless and sinful interference with the established order of things. There is more of health than of sickness; there is more of happiness than of misery; there is more of enjoyment than of suffering; and, moreover, pain has its beneficent uses, in guarding against excess, and protecting what would otherwise be destroyed.

The human machine, run as it was made to run, runs smoothly; it is only when men carelessly or wilfully throw it out of gear that it goes wrong.

The operations of the human mind, in the vast majority of instances, minister pleasure and blessing; it is only those who have deranged, perverted, and misused their powers, who are at war with their environment, and who regard life as a curse.

Sickness, pain, suffering, are regarded as indisputable proofs of disorder; but if this world were controlled by cold, unsympathizing force, pain and disorder might be as natural and as constant as pleasure and order are now. And if some malevolent intelligence ruled over and controlled the world, we should then find that the normal condition of things would be one of pain and discomfort; eyes would ache when well, simply because they were maliciously made to ache, and every nerve and organ of the body might be expected to become an instrument of pain and torture. This is never the case; suffering comes only through wrongdoing, and usually through wilful transgression of known laws.

The Golden Age

Those who see disorder in this world, and hence deny



Reversing Falls, St. John, New Brunswick.

the existence of creative wisdom and benevolence, should remember that this world is by no means in its primeval or normal condition. Every heathen nation has vague traditions of a golden age that is past and the most ancient records in existence explicitly declare that this world, which was once very good, has, for wise purposes and in consequence of human sin and rebellion, fallen beneath the curse of God, and become involved in calamity and distress. Hence the present disorder which the world exhibits must be recognized, not as its normal and permanent condition, but as the temporary result of the intrusion of evil into a realm otherwise harmonious and well ordered. But who is the great Ruler under whose dominion this world exists? Who has seen Him? Who can know Him? Who can find Him out?

There are multitudes who have no greater fear than that they will sometime in their history stand unveiled in the presence of an Almighty God, more holy than the purest instincts of their being which they have disregarded, and more clear-sighted than their highest intuitions which have ever disquieted them in their evil ways.

Guilt ever seeks concealment. The first act of a sinner, conscious of wrong-doing, is to hide from offended Purity and Justice. The ancient record relates that the first sinners covered themselves with fig leaves, and then hid amid the trees of the garden. So sinful man still shrinks from the eye of the Unseen One, but he cannot avoid His glance, nor escape His notice; for while the sinful one hides, the Sinless One seeks him out, and in a voice of pity, compassion, and reproof says, "Where art thou?" Man trembles at that voice, and as the ostrich hides its head to shut out the sight of its pursuers, so men bury their heads in "nature" and "science" and "law," and say, "There is no God: all is chance; everything is governed by law, and nature is supreme."

The Laws of Nature

But what is this "nature," of which people speak so fluently? What are the laws of nature? Who gave these laws, and who enforces and executes them? These are questions which scepticism never will answer, but goes its way and leaves us sitting in the darkness, under the shadow of an everlasting "somehow," without joy or hope.

Athens erected her altar, and inscribed upon it, "*Agnosto Theo*," to the "Unknown God." But modern sceptics, too blind to discern the tokens of a Creator in a world which He has made, and too irreverent to adore that unseen Power which the ancients dimly recognized, pride themselves on their



"The heavens declare the glory of God; and the firmament sheweth His handywork." Ps. 19: 1.

ignorance and agnosticism, and then keep up a ceaseless babblement of big words which they cannot define, but which they use to discuss matters which they do not understand, confusing others with mere sound, and wrapping about themselves the shadows of doubt and uncertainty, which shroud the present with the "mist of darkness," and robe the future in impenetrable gloom.

Though the world by wisdom knows not God, yet the invisible things, since the creation of the world, are clearly seen, being perceived through the things that are made, even His everlasting power and divinity, so that men are left without excuse.

Nature, in all its length and breadth, teems with manifestations of some incomprehensible and almighty force, which exhibits itself in every department of the universe. Thus we may recognize the physical force which upholds all things, which marshals the stars, and binds the planets, and holds them in their course; the vegetative force, which throbs in every swelling seed, and changes the face of nature, and carries on the unceasing processes of vegetative growth; the vital force, which pervades the animate creation, and exhibits itself in the growth and perpetuation of the myriad forms of animated existence: and over and above all these, there may be also discerned an *intellectual force*, which orders, ordains, and plans the whole scheme and system of the visible creation.

The Universe an Invention

No stream can rise higher than its fountain; from nothing, nothing comes. Dead parents cannot produce living children. A man born blind could not invent an eye, nor could a man who had never heard a sound produce or contrive a musical instru-

ment. A man who had never seen a ray of light could not paint a rainbow, nor could a man ignorant of simple addition construct a machine that would solve the most abstruse problems in mathematics. The mind must contrive before the hand can combine. The idea of a thing must precede its existence; the plan must be conceived before the edifice can be erected.

The universe around us is in itself an invention, and it is also filled with inventions, contrivances, and adaptations, and complicated yet orderly arrangements, which are not only beyond the constructive power of blind, unreasoning force and changeless law, but are fraught with such mysterious evidences of intelligent design and purpose that man himself studies them for ages before he can comprehend their utility.

A Great and Wonderful Machine

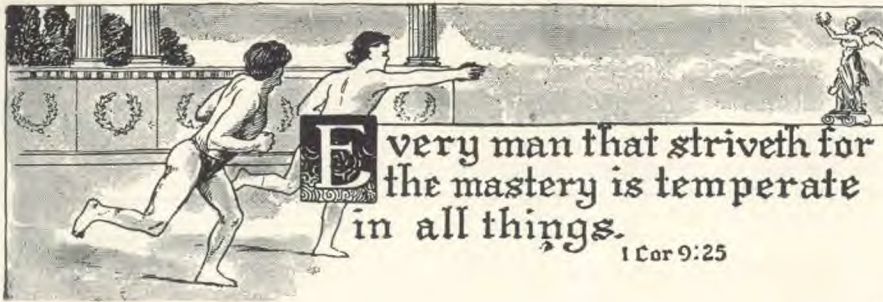
The visible framework of Creation may be viewed as a great and wonderful machine. Whether with the telescope man explores the mighty depths of the blue abyss of heaven, or with a microscope discovers a mimic universe in a water drop, in all things great and small he sees the tokens of creative power and wisdom—the handiwork of an omnipotent Creator. Who invented such a world? Who planned it, constructed it, established it, adorned it, and still sustains it, and guides it in its wondrous course? Who is this great inventor, this unseen one, the producer and controller of the universe? There can be but one such Being, for the matchless harmonies of universal nature disclose the orderly arrangements of a single mind, without the endless contradictions and collisions which must result from opposing wills.

The universe is the wondrous workshop where He displays His wisdom and manifests His might. Without His perpetual support, all things would sink into confusion and dissolution. He clothes the grass of the field; He paints the lilies of the valley; He feeds the ravens, watches the falling sparrows, numbers the hairs of our heads, and manifests through all His vast Creation tokens of supreme wisdom, almighty power, and everlasting love.

The wisdom which invents, and plans, and calculates, and contrives, and constructs, must be greater than the wisdom which merely perceives and comprehends the utility of the work when it is accomplished and exhibited. Man in his threescore years and ten slowly spells out a few sentences in the great book of nature, but God has written all its ample pages with His own right hand. And if in looking closely at the world around us, we discern countless tokens of the wisdom and ingenuity of One who has wrought unnoticed and whose wondrous skill we have been too blind to discern and too careless to comprehend; if we find in the very plants and trees, and in the whole natural world, indications of a marvellous sagacity, working upon the highest *mathematical principles* by methods which we have hitherto failed to notice, and which only the most careful observers have perceived and pointed out; and if we thus see throughout the realm of nature marks of a hidden wisdom superior to all the wisdom of this world, shall we not thus learn to recognize the power and might of an unseen Creator, the vastness of whose works gives some faint indication of His eternal power and majesty, and the abundance of whose beauties testifies to us of His kindness, tenderness, and love for the creatures He has made?



An enchanting spot on the Trans-Canada, "Red Line" Highway, situated at Lundbreck Falls, Alberta.



Every man that striveth for
the mastery is temperate
in all things.

1 Cor 9:25

A
Word in Time
for the
Care of the
Body Machine

What Is Your Blood Pressure?

By ARTHUR N. DONALDSON, A.B., M.D.

WHEN a physician begins to talk to a patient about heart disease or high blood pressure, his diagnosis is usually discredited, because the average individual dislikes the alarm it brings to his mind. He seeks to allay his fears by complaining that perhaps the doctor has not gone about it in the right way. Perhaps he has not given forth his decision in a manner that will cultivate the confidence of the patient, but on the contrary he may have issued his statements in a way that made them sound like a sentence of death.

This is conceivable. But most physicians today are interested in the prevention of disease; and what is said on these subjects is said for the purpose of instruction and warning, to enable a patient to live and conduct his future existence along lines that are compatible with length of days and happiness. It is like offering a suggestion to a man who is abusing his automobile through faulty lubrication or careless handling in the traffic. Some damage, it is true, has probably already been done, but if the man will receive the counsel, further loss from that damage may be stopped, and the use of the machine continued for weeks, months, or even years beyond what would have been its allotted time under the old program.

So it is with the body; if we can but understand a little better the mechanism of the human machine and can know something of the ways by which it is injured, we can stop to a large degree the process of decay that may have already set in, and can preserve our bodies in a fair state of health for our allotted time of life. Warning, reproof, and counsel from a physician should therefore be read with an interest born of a desire to live and live well, rather than be read in fear and trembling, developing a hypochondriac state of mind, which is typical of medical-almanac readers.

"As Old as His Arteries"

One of the most important medical questions of today, and a problem which is enlarging right along, is that of blood pressure. It demands our at-

ention because the incidence of blood-vessel disease is growing larger every year.

It is with blood pressure very much as it is with decayed teeth; if we can know early that our teeth are beginning a process of destruction, we can have them cared for with relatively little trouble and expense, and we can, furthermore, receive instruction from our dentist as to the best way to care for our teeth so as to prevent decay and the development of bad mouth hygiene. If we can but know what normal blood pressure is and be convinced that we owe it to ourselves to see a physician at regular intervals in order to check that blood pressure, and if we know what we ought to use and what we ought to eschew in diet and in our various activities to maintain the normal pressure, we will go a long way toward helping to lower the already bad record for heart, blood-vessel, and kidney disease.

Years ago a wise physician, Osler, said, "A man is as old as his arteries." By this he meant that the physical and mental vigour of the individual is dependent on good nutrition. Poor tubing means poor nutrition of the tissues. Thus any alteration in the condition of an individual's blood vessels may mean physical and mental decay. This change is called arteriosclerosis, or hardening of the arteries, and may be found in various stages of development in different individuals and in different localities of the same individual.

The Causes of Blood-Vessel Diseases

Thus the arteries in the wrist of one person may be tortuous and have the feeling of slate pencils under the fingers. In others the arterial wall may be thickened in varying degrees, depending on the advancement of the disease. Certain parts of the body may be comparatively free from trouble; thus one may complain of indigestion from involvement of the blood vessels of the stomach and bowels; another of leg ache from insufficient circulation in the muscles of the lower extremities; another of forgetfulness and loss of the power of concentration, when the vessels of the brain become small and the

brain cells are deprived of the proper nutrition.

Almost invariably these changes are preceded, and the development accompanied, by a spasm of the blood vessel produced by some irritant in the blood or by some unnatural stimulation of the nerves controlling the size of the blood vessels, with the result that the blood pressure is abnormally high. Instead of the pressure remaining inside of the normal upper limit of 140 millimeters of mercury for a woman and 150 millimeters of mercury for a man, it may range upwards to 180, or 200, or even press close to the 300 mark; and with the low or diastolic pressure (while heart is resting) well over 100, when it ought to be 70 to 90.

A long-sustained high pressure means two things: (1) the inevitable degeneration of blood vessels, and (2) the weakening of the heart muscle and its ultimate failure under its load. High pressure will bring headaches and dizziness, while a failing heart will bring indigestion, gas, shortness of breath, and swollen ankles.

The cause and prevention of arterial degeneration and its attendant evils is the object of this article. Let us list our causes and then discuss them briefly one by one.

1. Poisoning by excessive acid-ash diet.
2. Poisoning by excessive meat diet.
3. Poisoning by excessive mental strain.
4. Poisoning by upset of change of life, in women.
5. Poisoning by infection.
6. Overeating.
7. Heredity.

(1) *Poisoning by Acid-Ash Diet*

The food that we eat may be divided into three classes, according to the chemical reaction that may be obtained from the residue (the ash). Thus meat, eggs, and cereals have an acid ash, while fruits, vegetables, nuts, and milk have an alkaline ash. Sugar and potatoes are neutral. This so-called ash results from the utilization of these foods by the body cells, and therefore the blood that bathes the cell may present a reaction that mirrors the diet in a very definite way.

It has been found that an overwhelmingly acid-ash diet — meat, bread, cereals, eggs — is accompanied by high blood pressure. Some very interesting experiments on rabbits prove the point. A series of thirty-six rabbits were studied for two years. One set of twelve were fed grain (acid ash). All had kidney disease, all had high blood pressure, and all had arteriosclerosis. Seven died within the period of observation. Another set of twelve were fed grain and meat (acid diet). Eleven died while under observation, and all had well-advanced kidney disease and arteriosclerosis, with very high blood pressure. Still another set of 12 were fed grain and alfalfa (alkaline ash predominating). There were no deaths; there was no evidence of kidney disease, blood-vessel degeneration, or high blood pressure.

If we would avoid blood-vessel disease we must partake of a properly balanced dietary, and see to it that fruits and vegetables are eaten in such quantities as to overbalance the acid from acid-producing foods.

(2) *Poisoning by Meat Diet*

Aside from the alteration in body alkalinity produced by flesh foods, there is still further alteration in body chemistry by their use, and of such a nature as to prove injurious. There are certain substances present in flesh meats called extractives—chemical substances somewhat related to caffeine, and responsible agents in the flavour and stimulation derived therefrom. Through this agency certain glands of the body are over-stimulated, thus causing to be poured into the blood stream a substance that in normal amount maintains the proper tone of heart and blood vessels, but in abnormal amounts is insidiously destructive to them. The average blood pressure for vegetarians between the ages of eighteen and twenty-four is 113 millimeters of mercury, while 126 millimeters of mercury is the average for non-vegetarians of the same age period. A group of students were fed for three weeks on a non-vegetarian diet, with an average constant pressure of 120 millimeters of mercury. They were fed on a milk, egg, and vegetarian diet for a similar period, having just as much protein as before, and with an average constant pressure of 109 millimeters of mercury. As the years pile up, tissues constantly exposed to this kind of intoxication will slowly but surely receive an imprint that physicians and change in habits cannot erase.

(3) *Poisoning by Mental Strain*

Mental work is accompanied by an increase in blood pressure that is maintained throughout the entire period of concentration. Worry, emotions, excitement of any kind whip up the heart, contract the blood vessels, alter the activity of the glands of the body, and all of these factors combine to push up the blood pressure and to maintain it at a high level. It is, all in all, another form of intoxication, and the fact demands recognition of the need of relaxation, physical exercise, and the elimination of worry. Worry alone will make a difference of from twenty to sixty millimeters of mercury, and the man who spends the day wrestling with problems at his desk and seeks recreation at a poker party is going a pace that will bring the early decay of his heart and circulation. The woman who is constantly chasing pleasure is intoxicated. She is suffering from a glandular unbalance, and is sowing for a harvest of hardened arteries, a weak heart, and bad kidneys.

(4) *Upset in Change of Life*

Again during the change of life we have a glandular unbalance. The ovary supplies an internal secretion that is part and parcel of the general contribution of our glands to the body chemistry, and

when this activity begins to slow up the whole glandular system is thrown off-centre and trouble follows. The nervous system is upset, and the blood pressure goes up. If it is allowed to go uncorrected, it often results in a degree of damage that cannot be repaired even after glandular equilibrium is again established. Through this period of life the patient can be helped by the administration of glandular extracts.

(5) *Poisoning by Infection*

Pus and poisons from bad tonsils and infected sinuses, as well as subtle poisoning from a chronically inflamed appendix, gall-bladder or other organ may be a cause of blood-vessel changes. Such a condition means constant irritation, and thus the nervous system as well as the body chemistry is upset with destructive results. Centres of infection should always be cleaned up.

(6) *Overeating*

A man may display the best of judgment in the care of his body in all else but appetite. What he eats may be of the best, and it may be properly balanced as to carbohydrates, fats, and proteins, yet he may be killing himself by overeating. If we surcharge the blood stream with products of digestion, we bring into operation certain physical laws that make an elevation of the blood pressure a mechanical necessity. For example, in a study of this matter it was found that the average blood pressure in a group of individuals on a 1,200-calory diet was 112; on a 2,000-calory diet it rose to 120; and on a 3,000-calory diet it mounted to 126. Eating too much at one time or eating between meals — exceeding the requirements of the body for food — is wrong, and if indulged in month in and month out will result in trouble. Many a vegetarian has fallen a victim to a ruptured blood vessel, because he indulged too heartily in good food.

(7) *Heredity*

What we are physically and mentally is determined largely by the quality of the stuff given us by our parents. Some of us have inherited poor tubing, flabby hearts, weak lungs, and a generally lowered resistance. If that is the case, we will have to be much more careful in our habits than the hale and hearty individual properly endowed at birth. Our tissues will tolerate less abuse, and oftentimes in spite of the most careful handling, degenerative changes develop that will cut short a life that might have enjoyed length of days but for poor heritage. Not long ago a sixteen-year-old girl was seen with hardened arteries and a blood pressure of 210. We owe it to our children so to live that they may be endowed with normal bodies, capable of a growth and development that will enable them to carry their share of the world's work. Diseases fairly common three decades ago in elderly people are fast entering the younger age periods, because of the bad habits of the parents.

Prevention Better Than Cure

This brief recital of the causes underlying the development of high blood pressure and arteriosclerosis should emphasize two points:

1. The necessity of right living and the inculcation of knowledge requisite to a normal biologic existence.

2. Frequent examination by a competent physician to check a developing difficulty before it has advanced beyond the hope of permanent relief.

When we consider that heart, kidney, and blood-vessel disease has advanced to first place as the cause of death in the United States—far and away ahead of tuberculosis—and that every year hundreds of thousands are killed by it because they were ignorant of its advance upon them, and when discovered, helpless before it, we can understand the need of propaganda in this field of medicine. Preventive medicine is modern, and if we will but watch our eating, our drinking, our habits of work and play, our hygiene, we may save ourselves to many happy years of useful existence.

Insured

SOME time ago a number of gentlemen entered a railway train for a long journey. As they took their seats, and friends were bidding them goodby and wishing them a safe and prosperous journey, one gentleman said to his friend who was departing, "By the way, have you an insurance ticket?" He replied in the affirmative.

A man sitting in front of him turned and quietly asked, "Are you insured forever?"

He replied, "No, only insured for a year at a time."

"But I," said the gentleman, "am insured forever."

Not seeing his point, the man said, "I suppose one can insure that way, but it costs a great deal."

"Yes," replied the other man, "it is indeed very expensive, but mine cost me nothing. It was done at one payment, and cost God His Son. 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life!'"

The premium of this insurance truly cost an infinite sum. Those who believe, are insured, not for time, but for eternity,—

Insured against the curse of sin—"There shall be no more curse."

Insured against the power and the fury of the enemy—"Nothing shall by any means hurt you."

Insured against defeat in the Christian race—"He always causeth us to triumph in Christ."

Insured against the triumph of death—"I will ransom them from the power of the grave;" "There shall be no more death."

Insured against the continuance of weeping and sorrow—"God shall wipe away all tears from their eyes."

Insured against the permanency of pain—"Neither shall there be any more pain."

Insured against the plagues of God's final indignation against sin—"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Insured against the pestilence that walks in darkness—"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Insured against terror and the convulsions of the last day—"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Insured against the awful second death, in the fixed embrace of which the finally incorrigible will be found—"He that overcometh shall not be hurt of the second death."

Insured against destruction when the earth succumbs to the disorder of sin, and is wrapped in eternal fire at the last great day—"Nevertheless we, according to His promise look for new heavens and a new earth, wherein dwelleth righteousness."

This great assurance is vouchsafed to all who stumble along the dark, bleak pathway of sin, where no assurance, stability, or hope is found. And it is free for all who by faith will lay hold upon it.

Such a priceless boon, purchased at such an infinite cost, should be eagerly laid hold upon by all who walk amid the gathering gloom.—*George B. Thompson.*



Evolution Unreasonable and Unprovable

EVOOLUTION has disturbed the world ever since Darwin, Haeckel, Wallace, and others promulgated their new theories of the creation and descent of man. It is my intention to show that the accepted contentions are based on an erroneous method of working backwards on the ladder of history. The trouble is that the "proofs" advanced do not go back very far and in fact really point against the theory of our descent from a common form of monkey ancestor. Further, the accepted ideas of evolution are largely based on the antiquity of the earth, the "proofs" when carefully examined are really the theories of zoologists and geologists, and when it comes down to absolute facts much is wanting—these so-called facts melt into scientific hypotheses, which are quoted as proofs. First of all, my researches go to show that though the earth itself may show, from a geological standpoint, great antiquity, I say "may," as I am not prepared to accept laboratory reasonings to satisfy me in the creation of the earth, the only power who really knows is the Creator. The finite can never analyze or judge the infinite, and that is where the reasonings of many fail.

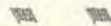
The theory of strata formation may or may not be true. Let us now examine the "proofs" of the descent of man and what do we find? (1) That

the discovered skulls of early man are not of great antiquity. (2) That their brain capacity is not much less than that of modern man. What power of reasoning these early brains had is another question. I, of course, know that natural progression or growth is the only link in the whole chain of research that can be proved, and is apparently a more or less rapid process.

When we look back only a hundred years, the world, that is, mankind, was very young; in fact it was more like the spring of creation than its winter; and why should this be so, if the scientific contention that man is such an ancient animal be true? It simply goes to show that the present creation has only been on this planet a comparatively short time; if not, then the brain up to a hundred years ago must have been in a very undeveloped state, as it is only during that period that the simplest forms of scientific thought (associated with travel of any great distances) have been recognized. But one must always keep in mind that conditions of thought are constantly changing—that which is known today may be lost tomorrow. On these findings my contention is that the brain of man has not altered a great deal. Personally, I believe in a distinct and well-thought out creation.

Because we find in man an anatomical resemblance to the anthropoid or modern ape or other animal, it is no proof whatever of descent. If we examine the work of an architect we will always find the same characteristics in all his works and so we find the same formations in the works of the Supreme Architect of the universe.

If we now examine the mental and spiritual differences between man, ape, or animal we will find there the great barrier against the theory of animal descent. In man we find the Spirit of God, the supreme gift to man, which lifts him above all animals, and even the formation of his flesh is spiritual compared with any other form of life. We further find proof of this in his reasoning and life, something entirely absent in monkey animal—whether he lives in the forest or in the castle, he is man; when a person denies this reasoning I am pleased, as the very denial only strengthens my belief, because if they were ordinary or even extraordinary animals they would not be able to enter into the discussion. Biologically, man is a distinct creation, as he cannot mate or multiply with any other animal, and further, he knows that he is man. With all our time, researches, and knowledge, have we reached anywhere in the history of man beyond what Paul teaches in 1 Corinthians 15? Personally I think not.—*A. Reginald McLeod, K.H., M.D., C.M., in Australian Christian World.*



Tender-handed stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.

—*A. Hill*

Proper Living Wards off Old Age

IN a recent issue of the *Southern Medical Journal* may be found an interesting discussion of the causes of old age. Medical men are coming to think that premature old age is due largely to wrong habits of thinking. Worry, undue anxiety, and fretting tend to destroy life, while optimism, expressed in words of courage, good cheer, hopefulness and faith, encourage long life and happiness.

Moderate exercise is good for the health, but frequently people of forty or fifty, who are beginning to break in health, are advised to take strenuous exercise. This may not be the wise thing to do, especially if heretofore they have been accustomed to a sedentary life. The strenuous exercise may affect the heart and cause death prematurely. Such work should begin gently and the exercise should increase gradually. The person who is constantly tired after exertion, either mental or physical, is shortening his life by his exercise.

The use of alcohol, tobacco, condiments, tea and coffee, all have a deleterious effect on the health and tend to shorten the span of life. It is well for people who are growing old to do something that is of intense interest to them, to have some hobby, if need be, to occupy the mind, for diversion keeps the mind young and active, and a young mind means a correspondingly young body.

Over-weight after the age of fifty is not a sign of good health. It is well for every one to submit to a thorough physical examination about once a year in order to detect the beginnings of disease. Often if disease is taken in its incipency, it may be easily overcome. Delay is dangerous. One of the vital factors in good health, and delayed old age, is to keep the elimination good. Waste products of digestion retained in the body have a serious effect upon the cells, tissues and blood vessels. The toxins thus absorbed may result in a multitude of aches and pains, and may seriously undermine the health.

In this discussion, the medical men agree that the greatest factor in premature old age is an incorrect diet. Centuries ago Seneca said, "Man does not die, but kills himself." It has been said that "men dig their graves with their teeth." The wise man said, "Put a knife to thy throat, if thou be a man given to appetite."

Dr. Seale Harris of Birmingham, Alabama, expresses his ideas concerning the cause of old age in these words: "It is largely wrong living that brings on the condition of senility, but I believe the question of diet has more to do with it than any other thing. I am inclined to believe that eliminating vitamins, eating white flour and meal, polished rice, oleomargarine, and increased amount of sugar, potatoes, carbohydrates, and foods in which there are no vitamins, and getting away from rural life and the rural habits of eating of our ancestors, is contributing to early old age."

There is a physical as well as a moral reason for getting the family on the farm, away from the city,

and cultivating the habit of wholesome eating. It means longer life, and more health while life lasts. —*The Madison Survey.*



Why?

WHY must I do it, mother?" whined Joe.

"Josephus never yet was heard
To say but just one single word;
When mother said to go to bed,
Then 'W-h-y?' was all Josephus said,"

Joe's sister Mary quoted teasingly.

"Oh Joe, if you would only obey without always asking why!" sighed his mother.

Here grandfather put down his paper and looked at Joe over his spectacles.

"Unless you do, my boy, you'll never be like your Uncle Joe," he said.

"Wh—" Joe started to say, but managed to change it into, "What do you mean, grandfather?"

"I'll tell you a story about him," his grandfather said. "It happened the first summer we spent down at the island. Uncle Joe was about your age then, and was just learning to swim. He learned to float before he could swim more than a few strokes by himself; still he could get along pretty well with my hand under his chin. Well, one day, to give him confidence, I took him out into deep water. I was a strong swimmer, and I thought there was no danger, but just when we'd got well out, I happened to look back to shore. Well, I hope I shall never be in such a tight place again! There was nothing for it but to leave Joe floating right there. To take him back with me would have taken too long, and he couldn't swim back by himself. Everything depended on his obeying me without question.

"Joe," I said, 'I've got to leave you; don't ask why. I'll come back just as fast as I can. Don't struggle; don't lose your nerve; just float until I come back. Can you do it, old man?' I said. He didn't ask why. He didn't struggle or ask questions. He gave a little frightened gulp at first, but then he stiffened right up. 'I think so, father,' he said. And so I left him and swam away—well, faster than I shall ever swim again, certainly."

"O grandfather, what had happened?" Joe gasped.

"Your mother, who was only a little thing, had run away from her nurse and tumbled into deep water. I got to her just in time; but it was thanks to your Uncle Joe that I did."

"O grandfather! What did he say when you got to him again?" Mary cried.

"He just gave another of those funny little gulps of his, and said, 'Hello, father!' He didn't know, of course, why I had left him. I gave him his gold watch the next day. If he hadn't obeyed me absolutely, if he had struggled, or clung to me and asked why, either your mother or he would have been drowned." Joe started for bed without any more Why's.—*Selected.*

Seen Through Others' Eyes

The Price of Success

If you haven't the patience to work and wait,
To build with precision and lay your brick straight;
If you haven't the courage to grin now and then
When the structure falls down, and to start in
again,

Just remain where you are, and be satisfied, too,
For the hazards out there will be too much for you.
If you can't stand alone in the thick of the fight
And persist in your course when you know you are
right;

If you can't keep your faith when it's greeted with
sneers,

And still go for the goal which but dimly appears,
Don't leave the broad highway to carve out a new,
For the hardships out there will be too much for
you.

If you can't get along without flattery or praise,
And the comforts and joys of these wonderful
days;

If you tire over quickly, or cringe at a blow,
Or think it no use when your progress is slow;
If you're one who must have everything his own
way,

Then the price of success you're not willing to pay.
But if you will take all the fates have to give,
Stand hardships and setbacks, still glad that you
live;

If you'll cling to your faith and keep plodding
along

When disaster besets you and everything's wrong;
If you're willing to battle and never give in,
Go after your dream, for in time you will win.

—Edgar A. Guest.

The First British Gold Coinage

WHEN Mr. Churchill decided to revert to the gold standard, of which we have heard so much lately, he was following a precedent far older than he, or, indeed, most people, suspected; for the very first coins minted in Britain were struck in gold. This ancient currency is older than the Norman Conquest, older than the Saxon kings of the Heptarchy, older even than the Roman Conquest itself.

For when Julius Caesar invaded Britain in the year 55 B.C. the Britons had so far advanced in civilization that they had a coinage of their own, not of silver or bronze, or of lead or tin, both of which metals have been tried, but of gold. And these gold coins were not copied from any Roman model, nor from the currency of the rich Greek merchant colonies of the Mediterranean, as were the primitive currencies of the South of France and of Spain. The ancient British coinage came by the overland route from distant Macedonia.

Alexander the Great succeeded in the year 323 B.C. to the throne of Macedonia, which had already

been raised to position of power and wealth by his father Philip. Under his rule, Macedonia became strong and wealthy: he established the country on a well-organized basis, and among other things reformed the coinage, and actually tried bimetallism. He struck a very handsome gold coin called the *stater*, with a beautiful head of Ares on one side, and on the other a very elegant prancing horse, ridden by a diminutive cavalier. Philip was rich, and his *staters* spread far and wide. Now, Macedonia was not a maritime State like Greece, and although the *stater* was in free circulation in Athens and elsewhere, it spread also towards the barbarian north, inland, up the trade routes of the Danube and the Elbe—regions unknown to the Greeks—among the white tribes who were then in the Iron Age, and so across Europe down the Rhine into Gaul.

And the Gauls, who were of similar blood and language to the Britons, after their great military raids into the south and east of Europe, brought back with them as loot bagfuls of these *staters*, which passed into circulation in their own country, and soon spread across the Channel into Britain, where the natives set to work to copy them. The first attempts were fairly successful, though the coins were some fifteen or twenty grains less in weight than Philip's originals, but it was not long before the design degenerated; the horse soon lost his sprightly carriage, became broken-backed, and gradually his legs fell apart, and in the later ones a rough horizontal line is all that represents the body.

The Roman Conquest flooded out this slight influence from the East, and soon after Caesar, British coins appear with the names of native kings, but copied on the Roman model, with inscriptions in Latin.—*Saturday Night, November 14, 1925.*

"Movies" and Crime

A SHORT time ago, the county judges in Brooklyn issued an indictment against motion pictures that should chill the heart of every clean-minded citizen in this country.

"Most of the motion pictures glorify crime or depict the rotten trail of sensuality. It is sought to justify their exhibition by the explanation that they point a moral. As sensible would it be to drag a child through flames so that later he might feel the soothing effect of salve. Sear the mind of a child with rottenness, and no moral will ever produce relief, much less a cure.

"At the movies, the young see things they should never be allowed even to hear or think about.

There will be an end to this when clean-minded men and women, mindful of the safeguards that must be thrown around their children, *will actively and effectively organize to stop it.*"

This scorching report concluded with a statement that high crimes of violence committed by youths between the ages of sixteen and twenty-five are greatly on the increase, and that 33 per cent of all convictions were persons under twenty-one years of age.

Listening in at their invisible, conscience-stricken audience, the county judges might have heard a sigh breathed from coast to coast: "What can we do about it? . . . It costs so much to fight a great monopoly, and the motion picture interests are so rich!"

A stream of pollution is being poured by predatory picture interests into our private lives and is corrupting public decency in every hamlet in the United States.

On the very day that the Brooklyn judges issued their terrible indictment against motion pictures, the state commissioner of prisons at Albany published a statement that: "Gunmen, thugs, and bootleggers are not made in a day. They are the product of homes where laxity and indifference reign. . . . Talks with thousands of boys in prisons and reformatories bring out, almost without exception, that they are without religious training, and the work of the churches among the young boys of today should surely be one of their greatest fields of endeavour."

Great as is the responsibility of the motion pictures for the spread of lax, perverted, and salacious ideas, the real guilt is at the door of Christian parents, who long ago shifted the training of their children to the public school and the street, and have now left the motion-picture theatre to finish the job.—*The Christian Advocate*, July 16, 1925.

Nothing New Under the Sun

THE Royal Geographical Society of England, the American Geographical Society of New York, and the Museum of the Indian Heye Foundation have combined in the dispatch of an expedition to explore a hidden ancient city in the heart of Brazil. Colonel P. H. Fawcett is the leader of the expedition, and believes that in this region there existed an advanced civilization of an unknown white race, perhaps 10,000 years old, antedating that of Egypt. He believes that these people had a good working knowledge of sciences that we are pleased to call "modern," including the secret of a mysterious kind of light possibly derived from knowledge of basic atomic forces.

The discoveries which have already been made in Mexico and in various parts of the United States of vast ruins prove that there at one time existed on this continent a people whose knowledge of archi-

itecture, engineering, astronomy and the fine arts, equaled, if not surpassed, that of the best periods of Egypt or Assyria, the part of the world which is generally regarded as the cradle of the human race.

One of the assumptions of the modern mind is that the world has steadily advanced in wisdom and understanding and in knowledge of all descriptions, from the beginning to the present day. This may be true of some peoples, but it is not true of the world as a whole. Some races lost the civilization they won. The reason seems to have been that moral culture did not keep pace with intellectual. It therefore seems probable that many of the so-called discoveries of the present day are not discoveries at all, but *re-discoveries*.—*Dearborn Independent*, January 24, 1925.

Italy and the Papacy

THERE is no longer any reason for hostility between Italy and the Vatican. The situation is very different from that before the war. The Catholic Hapsburg empire is no more. Italy, now well on the way to becoming an empire, occupies a pre-eminent place in Europe, dominating the European situation side by side with Britain. Everyone desires her friendship and fears her enmity. The papacy cannot but realize that Italy is, among the major powers, the only genuinely Catholic nation. As Paris is the international capital of Freemasonry, Berlin that of socialism and Moscow that of communism, Rome is the international capital of Catholicism, and the Catholic religion is a source of national power to Italy.—*Popolo d'Italia* (Rome).

"Wooden Swearing"

I HOPE, dear children," said a mother, "that you will never let your lips speak profane words. But now I want to tell you of a kind of swearing I heard a good woman speak about not long ago. She called it 'wooden swearing.'

"It's a kind of swearing that many people besides children are given to when they are angry. Instead of venting their feelings in oaths, they slam doors, kick chairs, stamp on the floor, throw the furniture about and make all the noise they possibly can.

"Isn't that just the same as swearing?" she said. "It's just the same kind of feeling exactly, only they do not say those awful words, but they force the furniture to make the noise, and so I call it 'wooden swearing.'"

"I hope, dear children, that you will not do any of this kind of swearing, either. It is better to let alone wooden swearing and all other kinds of swearing."—*Australian Signs of the Times*, May 4, 1925.

"He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven."

NEWS NOTES

—Britain's annual mail bag has increased from 169,000,000 letters carried in 1884 to 3,500,000,000 last year.

—The British Navy today costs £8,950,000 more than in 1914, although there is a decrease of 47,075 in the personnel.

—The biggest crocodile in the London Zoo is about fourteen feet in length, and is said to be nearly ninety years old.

—Gooseberry has no connection with the goose, but should be gorseberry, or rough-berry.

—Japan's first railroad wasn't built until 1872, or forty-two years after the Baltimore and Ohio, the first railroad in the United States, began its service.

—A rich ruler from Himalayan India, after being fêted and shown all the glories of England, was asked what most impressed him. "The green grass," he said.

—The jawbone of a whale of average size measures about seven feet in length.

—The United States Department of Commerce estimates that total American investments abroad amount to £1,900,000,000.

—The United States is now producing 500,000,000 pounds of macaroni a year, whereas fifty years ago the industry was unknown.

—Java has doubled its population during the last forty years but has increased its production five-fold.

—The Cologne Cathedral, started in 1248 and not completed until 1880, carries the legend that the original architect sold his soul to the Evil One and haunted the edifice until it was completed.

—From the good you will learn good; if you mix with the bad you will lose what sense you have. When you undertake great affairs, confide in but few.—*Maxims of Theognis, the Greek poet of the sixth century B.C.*

—Charles Darwin once took from the foot of a wandering bird a small fragment of earth which, when moistened, and planted, produced no less than eighty plants.

—Woods Hutchinson has called the fly "the joy automobile of the germ," for as many as 6,000,000 germs have been found in the body of a single insect.

—New York once received its water supply through a pine log water main, and a log 14 inches in diameter from its first water main of 1799 was dug up in a perfect state of preservation on July 27, 1923.

—The British and Foreign Bible Society recently celebrated the four hundredth anniversary of the printing of the New Testament in English. The earliest copy of William Tyndale's work in the

possession of the Bible House is the first portion of the Old Testament ever printed in the English language.

—An English jury in 1893 compelled an advertiser to make good on his promise to pay 100 pounds if his carbolic smoke balls did not bring relief from colds when used three times daily, an old lady having used them with no relief.

—The inhabitants of the island of Tristan da Cunha, known as the loneliest island of the British Empire, have demanded at least one mail ship a year, under threats of emigrating. A missionary and teacher who has spent three years on the island, declares the 140 inhabitants, half-castes, to be law-abiding and industrious. They fish half the year and farm the other half, and are satisfied, except for the isolation.

—"Sir George E. Foster recently declared that industry in Great Britain is beginning to realize the value of Prohibition in Canada and the United States. He maintained that Prohibition would never be discarded in the United States because the business world realizes that the drink traffic was an enemy of economic efficiency."

—It is not known when and by whom ice cream was first made, according to a bulletin issued by the University of New Hampshire, U.S.A. Its origin is lost in antiquity. "From the information available, however," the bulletin says, "it seems probable that it was introduced into France in the sixteenth century from Italy, and that France in turn introduced it into England, whence it emigrated to the United States, where it has developed commercially to a much greater extent than in any other country."

— —

Seven Women Taking Hold of One Man

(Continued from page 5)

other religion was founded by men now dead. Christianity is unique in that its founder is alive. There can be no Christless Christianity. This truth is, however, being lost sight of.

The figure of seven women and one man fits the situation today. Nominally, Christ is popular, and members of all sects want to be called by his name.

But at the same time, the popular conception of Christianity does not involve any essential dependence upon the person of Christ. People today seem to think they can be Christians without eating of the Bread of Life or wearing Christ's robe of righteousness. In effect they say: "We will feed on what we please and make our own standard of righteousness, regardless of the Scriptures or the law, but we want to be called Christians." In spite of this situation, there can be no Christianity without personal dependence upon Christ and obedience to His word.

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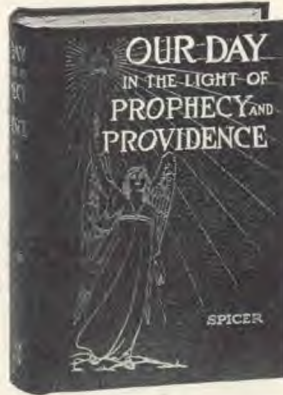
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The Searchlights of Bible Prophecy Are Focused Upon Our Day and Generation

Table of Contents

	<i>Page</i>
Editorial Comment—	
The Communist Delusion	
Capital and Labour	
Seven Women Taking Hold of One Man	3-5
The Message of the Second Coming	
<i>Carlyle B. Haynes</i>	6
In the Land of King Tut	
<i>A. S. Maxwell</i>	9
Bank Notes for You	
<i>J. L. Shuler</i>	12
The Human Automobile	
<i>D. H. Kress, M.D.</i>	14
Shall We Believe It?	
<i>E. Hilliard</i>	15
An Infidel-Producing Doctrine	
<i>S. A. Ruskjer</i>	18
Nature and Nature's God	
<i>H. L. Hastings</i>	20
What Is Your Blood Pressure?	
<i>Arthur N. Donaldson, A.B., M.D.</i>	23
Insured	
<i>G. B. Thompson</i>	25
Evolution Unreasonable and Unprovable	
<i>Selected</i>	26
Proper Living Wards off Old Age	
Why?	27
<i>Selected</i>	27
Seen Through Others' Eyes	28
News Notes	30

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