

The Canadian **WATCHMAN**



Mt. Robson from the Canadian National Railway.

Read "Gene Stratton Porter on Home Life" page 6

OSHAWA, ONTARIO AUGUST, 25c.

A Kind Voice

THERE is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing love so much needs as a sweet voice, to tell what it means and feels; and it is hard to get and keep the right tone. One must start in youth, and be on the watch night and day, at work and at play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone that is sharp, and it sticks to him through life, and stirs up ill will and grief, and falls like a drop of gall upon the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines.

—Elihu Burritt.

EDITORIAL COMMENT

The New Governor-General

VISCOUNT WILLINGDON, who comes to Rideau Hall, Ottawa, as the successor to Baron Byng, is here shown as he appears in a recent portrait. Prior to his appointment as Governor-General, he has had a distinguished record of service for the Empire. Early this year he passed through Canada on his way to the Far East on a mission of investigation into the situation regarding the Boxer indemnities in China. His experience as Governor of Bombay and Madras which kept him in India during the trying times from 1913-24 and his reputation as a fair-minded diplomat are a fitting prelude to his appointment to the high position of representative of the Crown in Canada. The official announcement of the appointment called forth very general expressions of satisfaction from all parties indicative of an assured welcome.

Although the political powers of the Governor-General are very limited, he nevertheless acts an important part in our system of representative, responsible government. The nonpartisan representative of the Crown is one of the most useful guarantees of British democracy, giving to the political contests incident to party government a poise and dignity, and permanency that is not found in the same degree in any other form of popular government.

Freeman Thomas was born in 1866, son of Frederick Freeman Thomas and of a daughter of Viscount Hampden, a former speaker of the British House of Commons. During his school days at Eton and Cambridge, he distinguished himself as a captain of cricket elevens. He sat as a member in the House of Commons from 1900 to 1916, when he

was created Baron. Lord Willingdon is the thirteenth Governor-General since Confederation. The others in order are:

Lord Monck, 1867-68.

Sir John Young, afterward Baron Lisgar, 1868-72.

Lord Dufferin (Frederick Temple Hamilton-Temple-Blackwood), 1872-78.

Marquis of Lorne, afterward Duke of Argyll (John Douglas Sutherland Campbell), 1878-83.

Marquis of Lansdowne (Henry Charles Keith Petty Fitzmaurice), 1883-88.

Baron Stanley of Preston, afterward Earl Derby (Frederick Arthur Stanley), 1888-93.

Earl Aberdeen (John Campbell Gordon), 1893-98.

Earl Minto (Gilbert John Elliot-Murray-Kynynmond), 1898-1904.

Earl Grey (Albert Henry George Grey), 1904-11.

H.R.H. Duke of Connaught (Arthur William Patrick Albert, third son and seventh child of Queen Victoria), 1911-16.

Duke of Devonshire (Victor Christian Cavendish), 1916-21.

Lord Byng of Vimy (Julian Hedworth George Byng), 1921-26.

The Prime Ministers for the same period are:

Sir John A. Macdonald (Conservative), 1867-73.

Hon. Alexander Mackenzie (Liberal), 1873-78.

Sir John A. Macdonald (Conservative), 1878-91.

Sir John Abbot (Conservative), 1891-92.

Sir John Thompson (Conservative), 1892-94.

Sir Mackenzie Bowell (Conservative), 1894-96.

Sir Charles Tupper (Conservative), 1896.

Sir Wilfred Laurier (Liberal), 1896-1911.

Sir Robert Borden (Conservative and Union



Canada's new Governor-General.

government), 1911-20.

Hon. Arthur Meighen (Union government), 1920-21.

Hon. W. L. M. King (Liberal), 1921-26.

Hon. Arthur Meighen (Conservative), June 29, 1926—

The Lord's Day

ONE of the problems of our complex modern civilization relates to the proper adjustment of changed and changing conditions to the observance of the Sabbath. The weekly rest day is in danger from two strong influences. Industrial pressure is constant in its encroachments, but even this would not avail much if it were not for the growing indifference of church members toward Bible standards in religion. We cannot go back to the quiet Sunday of our childhood days if we would, but there never was a time when the blessings of the Sabbath were needed more than in this age of intensity and nerve strain.

A growing recognition among Christians of definite dangers has led to the development of two prominent interdenominational organizations. The Lord's Day Alliance is endeavouring to preserve the outward form at least, of Sunday observance, through the enforcement and strengthening of Sunday laws; but one difficulty in this program is that the majority of the people do not regard Sunday as they did half a century ago, and in a democracy it is hard to enforce a civil law that is not in harmony with popular ideas of right.

Unquestionably, the growth of Modernism in the Protestant churches is responsible for much of the alarming indifference toward Christian doctrine and the drifting away from Bible standards. Where the law of God is received and regarded, no civil laws are needed to preserve the weekly rest day; and where religious conviction is lacking, civil Sunday laws are generally a dead letter.

As a reaction against Modernism, we now have the Fundamentalist Association contending valiantly for the verbal inspiration of the Holy Scriptures, and for the literal story of creation in Genesis as opposed to the theory of Evolution. In order to be consistent, this would require that Fundamentalists return to the observance of the decalogue. The thing that mars the efforts of both the Lord's Day Alliance

and of the Fundamentalists is the fact that they ignore the time element in God's law and at the same time insist on their own time element in civil laws, the only proper sphere of which is to guarantee to everyone one full day's rest in every week. The Dominion Lord's Day Act specifies the time from 12 o'clock Saturday night until 12 o'clock Sunday night. Where this is rigidly enforced, it would make criminals of all those who follow the example of Jesus and obey the fourth commandment. The Scriptures call the Sabbath the Lord's day, but if we ignore the fourth commandment and the example of Jesus, there is no Bible instruction regarding a weekly rest day, and all that the Scriptures say about it applies to the seventh day of the week.



Another interesting picture of the new Governor-General, accompanied by Lady Willingdon.

We have the highest regard for the conscientious integrity of Dr. Rochester and his associates in the Lord's Day Alliance, and for Drs. Riley, Shields, Norris, and other Fundamentalists, but in spite of their best efforts, world problems are getting more and more out of control of governmental and other human efforts. The increasing lawlessness in the most civilized countries is an indication of the failure of man to advance beyond a certain point without divine help. The prophet says: "I know that the way of man is not in himself: it is not in man that

walketh to direct his steps." Jer. 10:23. And Paul warns us of last day perils and their cause. (2 Tim. 3: 1-4, 13.) Have we not surely reached the time of world-wide national perplexity spoken of by Jesus as a sign that His second coming to this earth is near?

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

The Jews

THE history of all that has happened to the Jews only serves to confirm the divine inspiration and infallibility of the Holy Scriptures. Many efforts have been made to destroy the Jews and they have all been as unsuccessful as the efforts to destroy the Scriptures. But while all this is true, it is not true that God is a respecter of persons or that God loves or ever loved the Jews more than anyone else in the world. God's love for the world of sinners, irrespective of pedigree, race, colour or language, is manifested in giving His only begotten Son to die in order that all who believe His promises and indicate their faith by walking in all the light they have, may be saved. The Scriptures say nothing of salvation that can be inherited. Each one receives the blessings of the gospel on the same terms and on conditions that are within his reach. No one is lost because of his father's sins unless he chooses to follow in his father's wicked course.

Abraham believed God and it was counted to him for righteousness, and to anyone in any age the way is open to enter into the promises to Abraham on the same conditions. "If ye be Christ's, then are ye Abraham's seed, and

heirs according to the promise." Galatians 3:29.

The theory that some day the Jews will accept Jesus en masse or that they are to return to Palestine and there accept Jesus at His second coming is based on a failure to understand human nature and also on an entire misconception of what the Scriptures say. There is nothing except a rebellious heart of unbelief to prevent a Jew from becoming a child of Abraham and a child of God on the same terms that Abraham did, for righteousness was imputed to Abraham because he believed God and the blessing came to him before he was circumcised, and while his people were living in idolatry. The promise to Abraham was not that some mortal generations of his fleshly descendants would occupy Palestine for their natural lifetime, but that after the resurrection from the dead at the second coming of Christ, Abraham in person and all his children by faith from every nation and generation would live in the new earth eternally. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

The Jews, as natural descendants of righteous Abraham, had the advantage of having committed unto them the inspired law and the privilege of being the messengers of light to the world, just as the children of godly parents today have an advantage and a responsibility greater than those who have been brought up under less favourable environment. When the favoured ones fail to live up to their opportunities God's work does not fail, but He uses other and more willing instruments who may have less natural ability and advantage, but who have honest hearts and walk in all the light they have. This is the principle on which God accepts Jew or Gentile, Roman Catholic or Protestant, male or female, bond or free.

Those who are waiting for the Jews to accept Christ before they will believe that the second coming of Christ is near, are on dangerous ground, and doomed to serious disappointment.



General Sir Ian Hamilton. The above picture of the famous British veteran, was snapped while he was taking the salute of his old troops in front of the London Cenotaph on Gallipoli Day. It is now known that the failure of the Gallipoli Expedition was due to no fault of his.

Gene Stratton Porter on Home Life

By CHARLES M. SNOW

GENE STRATTON PORTER is recognized as one of the great writers of the present age, though not now living. Millions have read her books on nature study and learned to think more kindly of the dumb creatures whose life she pictures. She was brought up on a farm and had abundance of time to spend with the denizens of field and forest. But while studying these creatures, she was not blind to the change in life conditions among the human family, and has left us among the last of her writings the following striking statement in reference to the tendency to decay and deterioration which she has observed among the rising generation. Listen to her statement:—

"The only time I realize I am past twenty is when I recall the picture of my childhood home, and think of the abounding joy we got from life in keeping a clean house, in entertaining our friends and relations, in making a picture on the landscape with our dooryard and garden.

"I recall the pride we took in our orchard—a great square of apple trees facing the spring sky like a big, delicate, white blanket, around which the peachblow border of pink was an exquisite sight.

"Father took justifiable pride in pruning, trimming, and grafting; in having magnificent, big, juicy apples, fine plums, amber cherries, cling- and free-stone peaches, white and yellow, and beet-red, many varieties of grapes, and beautiful vines and flowers and bushes in the dooryard, all contributing to make his home a lovely picture, his family luxuriously fed.

"In this setting we spent our lives, seeing how much we could learn, how happy we could be, and to what extent we could help our neighbours.

"The greatest pride we took was not in how beautifully we could be dressed, nor to how many different places we could go; it was in seeing how much we could crowd into our brains and how many of our friends we could attract to our home by making it a delightful place.

"But today country youngsters hate their environment because they feel that they are being defrauded of the lights and the music and the things that look to them like joy. They finish their day's work in the quickest way in order to jump into an automobile and reach picture shows and the dance in the nearest village.

"In the cities, home, in too many cases, is merely a convenience where one goes to sleep, or finds shelter if one is ill, although frequently nobody at home has

time to bother with the sick, so one is bundled up and sent off to the hospital.

"In the matter of finding entertainment in the dance halls, picture shows, hostels, cafés, and resorts, we have gone, as a nation, to the limit.

"Our boys, especially the boys of the city are beginning to show in their physique, in their faces, in the apparent nerve strain, above all in brain power, that they are in no way fitted physically or mentally to cope with life as were their fathers.

"Too big a percentage of the girls of both city and country prove by their size, their physique, and their mentality that they are not the equal of their mothers even.

Parents Should Wake Up

"This hour and this minute is the time for parents to do the deepest thinking they have ever done in their lives.

"It lies with the fathers and the mothers of the city to take the children who are young enough to be malleable and once again begin the practice of teaching them that home is the best place on earth in which to entertain their friends and to have a good time; that father is the finest man in the world, a person to be respected and to be instantly obeyed; that mother is a precious possession, to be taken good care of in order that she may get joy from life for herself, and give to her children the deep pleasure that can be found in the wonderful things that can be done in a home."

We have been, from time to time, calling the attention of our readers to these same alarming facts. The drift away from the standards of true homemaking, of true morality, of true happiness, is decided and decidedly dangerous. With the motor-car and the "movies" and the jazz parties, and the drinking and smoking that go with them, the younger generation seem to have shunted themselves straight off the main line. That main line is the line that holds true to the things that are worth while. But today the evanescent, flitting, temporary, and oftentimes lascivious are the things that are gripping the growing boy and girl, and putting a stamp of decadence upon the generation. What does it mean that there should have been these sudden developments in this our day? The Scriptures have warned us of it, lo, these nineteen hundred years, and told us plainly that when we should see such conditions as we are seeing today, the time of the coming of the Master was drawing near. The inspired apostle

has given us a list of conditions, every one of which has met its fulfilment in these days in which we live. Notice this formidable list, and note also that it is declared that these conditions would be found in the last days:—

A Word Picture of Our Times

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.” 2 Tim. 3:1-5.

All these conditions have existed to some degree in times past; but this is the generation in which we find them all, and find them in superabundance. No previous age ever experienced such a wave of these unholy influences, unless it was the age that was drowned in the flood. As that age persisted in its iniquity though duly warned, so persists this age in this more abounding iniquity. The attitude

of a very large proportion of the young toward their parents in the matter of obedience stands out as a very dark blotch upon the lighter background of the past.

It is true that at the present moment the curse of God is hanging over a disobedient world. We are assured of this by the last two verses of the last book in the Old Testament. They read: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Mal. 4:5, 6.

Now the Elijah message is going to the world today, seeking to do that very thing. Some are hearing and heeding, and that message does have a drawing influence upon parents and children.

Therefore as we see this condition increasing in the world, it should be a warning to us to bring our lives into harmony with the requirements of our Father, that He may see in us the same spirit of obedience which we wish to see in our children. The great day draws on; let us not be found wanting.



Picturesque Nova Scotia. A view near Chester, Nova Scotia, a popular summer resort on the south shore of the province. (Courtesy Dept. of National Resources, N. S.)

Our Lord's Estimate of the Old Testament

By W. C. MOFFETT

THE present controversy between the Modernists and the Fundamentalists in the Christian church goes back to the bed-rock question as to whether the Bible in its entirety is the inspired Word of God or whether it is merely a human product, now out of date. The Volume itself very specifically claims God as its Author. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

Next to Jesus Christ Himself, the great apostle to the Gentiles, who penned these words, exerted the greatest influence in moulding Christianity. Believing that the Scripture is the very Word of God to lost souls, this man went from city to city, from country to country; and wherever he went, some heathen temples lost their devotees, idol makers lost their jobs, and strong Christian churches sprang up. This is the type of faith and preaching for which the world is suffering today.

Whenever Jesus and the apostles quoted from the Old Testament Scriptures, they invariably referred to them as the Word of the Lord. We cannot accept the teachings of Jesus Himself without accepting the Bible as the infallible Word of God.

Testify of Jesus

Speaking to a vast assembly on the feast day, Jesus affirmed His faith in Holy Writ. "Search the Scriptures," He said, "for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39. The Scriptures which were then extant were the Old Testament Scriptures.

Just as the cordage of the British navy once carried a scarlet thread in every inch of rope, so that no matter into how small parts the rope was cut the scarlet strand pointed out its identity, so a distinguishing strand runs through every portion of the Scriptures, pointing to Jesus as the Seed of the woman, who was to crush the head of the serpent; the Seed of Abraham, in whom all nations are to be blessed; the Seed of David, who was to sit upon his throne and reign for ever; the Lamb of God, who takes away the sin of the world; the coming King of kings and Lord of lords. Continuing, Jesus says: "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 46, 47. This statement was verified, not only in the ex-



Funeral of the late King of Siam. The magnificent diamond-studded urn containing the ashes of the late king was placed on the funeral car drawn by hundreds of men. The cost of the ceremony was about £75,000.

perience of the Jews who rejected those portions of Moses' writings which so clearly foreshadowed the coming of the Messiah, but also in the experience of men who today reject the Mosaic record of creation in six literal days, the destruction of the antediluvian world by the flood, and the fall of man. These doubters have not stopped there; they reject also the divinity of Christ, His virgin birth, His resurrection, and the supernatural and miraculous in all His life and works.

Fools and Slow of Heart

The kindly rebuke administered to two of His disciples on the day of His resurrection places the Lord strongly on record as stressing the importance of receiving every portion of the scripture. "He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: . . . And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24: 25-27.

Going further, Jesus placed the stamp of divine approval on the three sections into which the Old Testament was divided; namely, the writings of Moses; the prophetic section; and the poetic, or psalms. "He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24: 44.

The hopeless condition of any man or woman who rejects the writings of Moses and the prophets is unequivocally set forth in the closing words of the parable of the rich man and Lazarus. "He said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 31.

The Bible is really a collection of sixty-six books, written over a period of fifteen hundred years, by some thirty or forty writers, taken from every walk of life. Yet when these sixty-six books are brought together, there is a beautiful harmony; not a single contradiction. The beauty of it all is this: the deeper we dig, the more clearly the unity of the Scriptures stands out, setting forth, as they do, the eternal purpose of the infinite God in the plan of salvation.

When Solomon's temple was constructed, we are told that sound of hammer or chisel was not heard



The Beaconsfield Statue in Parliament Square, London. The primrose was the great statesman's favourite flower. The picture shows the floral tribute placed there on Primrose Day.

upon the ground, all the work having been done by those who laboured in the various quarries from which the stones were brought. Yet when these stones were put together, there arose a most beautiful edifice, without a single gap or flaw from its lowest foundation stones to its lofty dome. Back of the human hands that wrought in the quarries was the mind of the great Master Architect who planned the whole structure and gave to each workman specifications which were faithfully followed. Thus it is with this great temple of truth which we call the Bible. Back of the human fingers that penned the words of Holy Writ at times and places so remote, was the mind of the great Master Architect.

A most convincing evidence that the Bible is the Word of God is the fulfilment of specific prophecies, written in some instances centuries and even millenniums before their fulfilment.

Long before the rise of nations, the work that they would do and the manner of their downfall

were placed upon the sacred scroll, and unconsciously each nation fulfilled its part. It was said of Babylon, in the height of her power, that she would be destroyed, never to be rebuilt. Although Alexander employed 10,000 men, in defiance of the Word of God, to rebuild that city, he suddenly died in a drunken debauch, and today scarcely enough of her ruins is found to mark the location.

Mighty Tyre was bared to the rock, and became a place for the spreading of the fishermen's nets.

Egypt, once the mightiest of nations, resting now under the curse of prophecy, has become the basest of nations and a footstool of kingdoms.

But the strongest evidence that the Bible is the Book of God is its influence upon those who accept its teachings. Take the nations of the world today. It is the nations that have fostered the circulation of the Bible which are far in the lead in civilization and in all that makes for progress. In lands where, until the missionary came, the Bible was unknown, men bowed down to senseless idols of wood and stone, the work of their own hands; girl babies were cast into the ponds; child widows were burned on the funeral pyre of their husbands; men cast themselves in fanatical devotion beneath the crushing wheels of Juggernaut's car; aged parents were put out of the way, to reduce expenses; no provision was made for hospitals for the sick.

Consider those countries which have, for the last four centuries, been under the dominion of Rome, with the Bible withheld from the laity. When Columbus discovered America, Spain and Portugal were leading nations of the world. Today they are trailing far behind as third-rate powers.

The inhabitants of the Philippines have made greater progress during the few years since Admiral Dewey defeated the Spanish there, and the mission-

ary with the Bible followed in his train, than in all the centuries during which they were under the sway of Rome.

A Power Took Hold of Him

We well remember, in our boyhood days, a man who took to drink, taking his first drop in a social way over the bar. He soon dropped his job; he began to drop his friends, or they dropped him; his children dropped out of school to help support the family; and it became necessary for them to live in the shabbiest quarters.

Years passed by. One day, as we were passing up the massive approach leading to one of the public buildings in the city of Washington, a well-dressed stranger called us by name. It proved to be the man who had been kicked from the saloon into the gutter by his friend, the bartender, years before. I asked what had wrought the change. He told me that when everybody but his good wife and mother had turned him down, he staggered into a little chapel one bitter night, and heard a song that the mother used to sing in the days of his boyhood. He heard the story of the One who left the glory and riches of heaven to die for him on Calvary's cross. He thereupon gave his heart to the Lord; and when we visited his home, he pointed with pride to properties which he had acquired in the town where once he could not pay rent. The outcast had become a leading citizen.

The Bible is working this miracle in the lives of thousands of people the world over. It reaches down and lifts the sinner from the mire, cleanses him of the stain of sin, and fits him to associate with the holy and the pure in the kingdom of bliss throughout eternity. That is the work, dear reader, it is waiting to do for you.



A Canadian hamudryad. Picture taken beside one of northern Ontario's enchanted lakes.

Don't Save Your Flowers Till the Funeral

By CHARLES L. PADDOCK

WHEN I came home from a funeral yesterday, I said to my wife, "If you have any flowers for me I hope you will give them to me while I can enjoy them. Don't wait until I am dead."

I had been asked to act as a pallbearer at the funeral of a young woman whom I had known for some time. She came to this country from Europe when but a girl, alone. She had learned the language, and had worked and struggled to make a living. She had been persevering and optimistic. But as I thought back over the years I had known her, I could not think of many bright spots in her life. It seems her path had always been rough and she found many thorns along life's pathway.

As I stood there by her casket looking at the beautiful roses and other flowers, and listening to the many kind things being said, my mind wandered back over the years I had known her.

I contrasted her condition in life and in death. While she was of a kind and sympathetic disposition, little kindness had been shown her. She had struggled along alone without much help or encouragement. But now that life was gone, her bed was surrounded with flowers. What joy these blossoms might have brought to her cheerless life, had they been given while she could enjoy and appreciate them!

If this were an isolated case, we might in some way excuse this weakness of our flesh. But it is repeated over and over again. When some friend or loved one is taken from us, we seem to think instinctively of flowers, and we make our way to the florists and buy an expensive wreath to lay upon the casket of the one who in life may not have known the joy of flowers from our hand.

We can't afford to buy roses while our loved ones are with us, but nothing is too good for them when they are gone. We would not think of spending a little money to take them for a ride while living, but when they are snatched from us we hire a dozen six-cylinder cars and don't ask about the expense.

Father has toiled for us until his hands are calloused and his form is bent. His thoughts all through life have been for his family—his loved

ones. Are we going to tell him now that we appreciate his labour of love, or shall we wait till death has torn him from us, and then, when it is too late, try to make up for our shortcomings? He may not be emotional, and from all appearances he may not seem to be as affectionate as mother, yet his heart is tender, and words of love and appreciation from his own are worth more to him than the gold that perisheth.

Often the mothers who have watched over our beds and kissed our bruises in babyhood, and who have grown gray from the years of cares and burdens, are unappreciated, or if we do appreciate them, we fail to show them that we do. We accept their labours of love with little thought. Some of them have received only unkind words and harsh treatment for their sacrifice. But when mother is gone we buy flowers. There is "only one mother,"

and we never seem to realize it fully until mother has been snatched from us. Put your arms around her neck and tell her you love her. Buy the bouquets now.

Then there are our friends outside the family circle. They, too, have their burdens and their trials, and we often fail to lend the helping hand. We criticize and condemn when we might encourage. They go down in death needing and longing for that which we might have given freely, but have thoughtlessly withheld.

Many a pathway which, during life, has led through a bleak and barren waste, has, at death, entered a veritable garden of flowers. Kind words are not expensive, and flowers don't cost more for the living than for the dead.

To put flowers on the casket or grave of a loved one is a beautiful custom, and we would not wish it changed. But why not say the kind words now as well? Why not buy a bouquet now and then while our dear ones are with us, and get a smaller one for the casket? A little invested in flowers now will do more good than a large amount spent for a massive tombstone to mark their resting place.

"We do a great deal of shirking in this life on the ground of not being geniuses."

*"It is better to buy a small bouquet
To give to our friend this very day,
Than a bushel of roses, white and red,
To lay on his casket when he's dead."*

Our Friends Who Have "Gone Before"

By CHARLES T. EVERSON

THE most appealing question that ever confronts us is the one relating to life after death. There is no end of theories which pretend to give a satisfactory answer, but none of them has any authority for its conjectures. I shall not give you my idea on the subject, because my explanation would be no better than yours; but I will try to explain it from the standpoint of the Bible, the greatest of all authorities.

We hear plenty of talk about the dead sending messages to their living friends on earth. This cannot be so. They do not send messages, for the simple reason that they cannot. When a man is dead, he is truly dead and knows nothing.

Where are the dead? Are they sitting on some billowy cloud, up in heaven, looking down now and then to watch the activities of their beloved ones on earth? What are they doing? I will tell you where they are, and exactly what they are doing.

We read in the Bible, in the book of Job, fourteenth chapter, twelfth verse: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

This quotation answers very fully our question. It says that when a man dies, he sleeps. When a person sleeps, he is unconscious; he knows nothing. The Bible here very plainly tells us that when he dies, he lies down, and rises not until the heavens be no more. In other words, the dead are unconscious; they are asleep in their graves; and there they will remain in the dust until the heavens be no more, until the judgment day. Then the dead will awake and appear before God for judgment.

Reflect on this passage from Scripture, in the book of Daniel, twelfth chapter, last verse: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Nothing is said about the soul's flying to paradise or perdition immediately after death, as so many persons imagine. You will sleep in the dust. You will sleep, means you will rest, and there you will remain, unconscious of everything, until the end of the days.

In the book of Ecclesiastes, ninth chapter, fifth verse, we read: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." "A living dog is better than a dead

lion." Eccl. 9:4. A live man counts death as an enemy. For him that is alive, there is hope. The man who is dead has no further opportunity; he is either condemned to destruction or destined for heaven. His life, while he was alive, has determined his destiny; now, being dead, he sleeps calmly, unconsciously, and his punishment or reward will come in the resurrection morning.

No Remembrance

In the sixth psalm, fifth verse, it says: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Men do not even remember their own people when they are dead. The dead do not know anything about the living; and it is well that such should be the case. Would it not be hell in heaven itself if parents could look down to earth and see some one of

their children going from bad to worse, knowing that, through his bad conduct, he was surely destined for damnation? What parent could be happy in heaven knowing that such a dreadful fate was in store for his dearly beloved one?

The one hundred and forty-sixth psalm, fourth verse, reads: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." If your soul went to heaven or hell immediately after death, then this passage is false. But we know it is not false; it is the Word of God; and He says here plainly, for all to understand, that when you are dead



your thoughts are perished. Your thoughts could not perish if your soul left the body after death and went to its eternal abode.

Unconscious Until the Resurrection

In the book of Acts, second chapter, thirty-fourth verse, we are told: "David is not ascended into the heavens." Here again is the testimony of the Bible that the dead remain dead until the last day. David was beloved by God, yet he did not ascend into heaven, and he has not yet gone there. David is still in his grave, and there he will remain, like everyone else, until the time of resurrection is at hand. If a good man like David, whom God loved to favour, has not yet arrived in heaven, what chance is there for any of us to reach our ultimate destination immediately after death?

In the book of John, fifth chapter, twenty-eighth verse, we are admonished: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice." According to this, the dead are not in heaven or in hell; they are in their graves, and there they will remain until they "hear

His voice," and are resurrected to life.

We have this record in the book of John, eleventh chapter, eleventh verse: "These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

When Jesus said this, Lazarus was dead; and if the soul departed immediately to its place of punishment or reward, then Jesus was wrong in saying that Lazarus was sleeping. Jesus went unto the tomb where the dead man was, and He said: "Lazarus, come forth," and the dead man came to life. Now we must assume that Jesus knew what He was doing, and that He knew that the soul of Lazarus was not in heaven; otherwise He would not have gone to the tomb to say, "Lazarus, come forth." If the soul of Lazarus had gone to heaven, Jesus would have said: "Lazarus, come down."

Christ Can Raise the Dead

The resurrection of Lazarus is a miniature representation of what the great final day of the resurrection will be like.



Interesting ruins of an old Augustinian nunnery founded in the 14th century near Cornworthy Village, England. At the time of the dissolution in the reign of Henry VIII the nunnery was the home of seven nuns and its revenue was estimated at £68 per year.

Some persons imagine that by the time the day of judgment arrives, the dust of the body will be scattered and not a particle of it remain, and they cannot see how it will be possible for the body to be assembled again to stand before the seat of judgment. But Christ showed, in the case of Lazarus, that He can raise the dead.

Lazarus had been dead four days, we are told in John 11:39, and some of the work of corruption had set in. Yet Jesus raised the man, and made him whole again. If He could do it with Lazarus, why should He not be able to do it when the body has been in the grave for thousands of years, or the dust scattered to all corners of the globe? Jesus can take you from the dust, and make you whole again.

Many really sincere and intelligent persons believe that the soul of man is endowed with immortality—an immortality which nothing, not even the decree of God, can dissolve. This is not so. Man is not immortal at present. He will be given immortality on the day of judgment, and not before. God does not scatter the precious gift of immortality in a haphazard sort of way, regardless of merits or demerits. On the last day He will confer immortality on those who merit it. 1 Cor. 15:51-55; Rom. 2:7; 2 Tim. 1:10.

Would Such Punishment Be Just?

Suppose the old idea were true that a man goes right after death to a place of punishment or reward, what would be the result?—It would mean that a man who died thousands of years ago and was sent to hell, would have that much longer to suffer for his sins than a man who died today, equally as deserving of punishment. Would it be fair for God thus to allot punishment? Would not the thousands of years of additional punishment for the man of ancient times be unjust, especially if the sinner of today were equally deserving in the matter of punishment?

Cain slew Abel some 6,000 years ago. Cain, for that crime, was sent to hell, according to the old theory. Some time ago a man was hanged who had murdered his entire family. As we look at it, he was a far more brutal and wretched sinner than Cain; yet Cain, if the theory be correct, has had to suffer 6,000 years; and all through eternity he will have had 6,000 years more punishment than this recent criminal. Would it be just? Would not Cain be justified in arising and saying: "O Lord, you are unjust. Why make me suffer 6,000 years more than this terrible wretch?"

Cain certainly would have good grounds for complaint if the Lord had set him burning 6,000 years ago. But as a matter of fact, Cain has not been set burning; he has not yet entered upon his punishment. He is sleeping in his grave, and will sleep there unconscious until the last day. Then he will be called forth and sent to his punishment along with all other sinners. Their sentence will begin simultaneously.

If the soul of the dead went to heaven or hell after death, there would be no need of a judgment day. It would be absurd, in such a case, to call forth all the inmates of heaven and hell, and put them once more on trial. If they were tried at the time of death and sent to their punishment or reward immediately, there would be no excuse for calling them out for another judgment ages and ages after the first one. But this is not God's plan. God has no such illogical plan or programme as that by which to settle with sin.

When a man dies, he goes to sleep in his grave. He is unconscious, and to him there is no such thing as time. When the day of judgment comes, and he is awakened, the thousands of years he has been sleeping in the grave will seem but as the twinkling of an eye. Then he will arise to take his place among the redeemed or among the damned, according to his merits, as we read in Rom. 14:10, 12: "We shall all stand before the judgment seat of Christ." "Every one of us shall give account of himself to God." And again, in 2 Cor. 5:10: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

It may be that the doctrine of the sleep of the dead is new to you. But do not the scriptures we have quoted teach it? If, too, you have held to the unorthodox belief in eternal torment in an everburning hell, be assured that the Bible teaches no such thing. "The wages of sin is death." Rom. 6:23. The wicked will suffer eternal *punishment*, not eternal *punishing*.

If Christ is your Friend, then it will not be difficult to stand before the judgment seat; for Christ is to be your Judge.

If Christ is not already your Friend, get acquainted with Him without delay. You will have a case pending before His judgment seat in the near future, and it will be wonderfully comforting to be acquainted with the Judge at that time.



A sheep ranch in Alberta.

Jew and Gentile in Jerusalem

By HAL WALKER

NO one can approach the Holy City, I think, be he religious or sceptic, without a feeling of veneration for the ancient city which has been the centre of the Christian world for two thousand years. He may have very indefinite ideas as to what he will find at the Holy Sepulchre, on the Mount of Olives, at Bethlehem, or what the Pool of Bethesda will look like, but the sight of those towering walls which he knows were stormed by the Crusaders to deliver the Holy City from the

hill and drawn up in front of the hospice of Notre Dame de France, which was to be our home for the days we remained in Jerusalem.

Notre Dame de France is run by the Jesuits for pilgrims of all races, and I was told later, is by far the most comfortable hostelry in the city. It is a huge stone building, severely plain like a monastery. There are no carpets or other luxuries on the stone stairways and floors, but the rooms, mere cubicles, are extremely neat and the beds comfortable.



A view of the city of Jerusalem taken from the wall.

"infidel," and which have seen many a conflict, is bound to stir him deeply.

As we were whirled along the glaring bright road from the station, dipping down into a little valley and then climbing again the hill on which Jerusalem rests with her famous gates, I admit I was filled with a curiosity which no other city in the world has aroused, not even Damascus with her age-old traditions and stories. We passed pilgrims plodding along on foot and others plodding only a little faster on the backs of tiny asses, and then, all at once, we were through the gates, climbing another steep

There is no running water, the old-fashioned picher and wash bowl taking the place of the later conveniences to which we of the West are more accustomed, but which are hard to find anywhere in the Near East. The table is excellent with good French cooking, and wine with meals, and the pension rate is only forty francs a day. This is considerably higher than such accommodations would cost in France, but much of the food has to be imported, one of the Fathers telling me that they could get potatoes only by bringing them from Marseilles.

I was extremely fortunate in Jerusalem to be with



This monument, erected at the corner of 72nd Street and Broadway, was erected to the memory of traffic victims for the first half of 1926 in New York City.



Sailors of the British Navy arriving in London by



Mr. Oliver Baldwin, son of the Prime Minister of Great Britain, is a professed Socialist. He is shown addressing a meeting of strikers at Oxford during the British strike.



Sir Harry Brittain, M.P. pointing out places of interest Parliamentary Commercial Conference which was held in States, France, Belgium, Spain, Turkey, Afghanistan, Japan and the Dominions such matters as International



... for strike duty during the recent general strike.



... the Houses of Parliament to members of the International...
... only at the House of Lords. Statesmen from the United...
... and Brazil discussed with representatives of Great Brito-
... nal Company, Bankruptcy, Shipping Laws, etc.



Chief Ratu Meli of Fiji photographed in old native costume at Glendale, California. He and Rev. J. E. Fulton (left) were delegates to the Seventh-day Adventist World Conference at Milwaukee, Wisconsin, in June. The club is a Fijian weapon called a "Wau," pronounced "wow."



Papal influence was greatly increased by the reception given in America to the princes of the Church. The picture shows Sr. Juan Riano, Spanish ambassador to the United States, kissing the ring of Cardinal Casanova of Toledo, Spain.



The Garden of Gethsemane on the side of the Mount of Olives, Jerusalem, showing the fine hard-surface roads and well-kept gardens.

this party of distinguished Frenchmen, for the Franciscans acted as our guides and any one of these priests knows more about the city and its interesting spots than all the professional guides put together. Under this guidance we not only saw all the places to which the ordinary tourist is admitted, but we had entrance to others which are not open to the general public. Further, a few of us were invited, through the courtesy of the French consul, to dinner at Government House, as the guests of Sir Herbert Samuel, at which time we were able to learn much of the British idea of a national home for the Jews as carried out by Sir Herbert on behalf of the British Government.

Naturally, our first pilgrimage was to the Church of the Holy Sepulchre, under the guidance of a white-robed and bearded Franciscan. Winding down innumerable steps and through many crooked streets, we came to this Holy of Holies of the Christian world, the sepulchre from which the stone was rolled away and around which the church is built. Outside the church are scores of Jews selling views, picture post cards, rosaries, and just plain souvenirs of every description, while inside the edifice are evidences of the warring sects (Christian) which are in practically open conflict over the use of the church for their various services. There are Protestants, Catholics, Jews, Armenians and Greeks, all of whom profess to believe they have the sole right

to the church, hence the hours of services have to be arranged by general agreement so there is no conflict. In addition to this general grouping, there are various Protestant sects, Catholic and Greek orders, so that the problem becomes more complicated. It is said that on more than one occasion the warring Christians have come to blows over the occupancy of the church, but for this I shall not vouch.

After visiting the Holy Sepulchre, itself carved out of the solid rock, the surface of whose entrance has been worn smooth by the millions of hands that have passed over it in the centuries gone, we went through other parts of the church and into underground passages, in one of which we were shown three crosses which were purported to be those on which Christ and the robbers were crucified. There were tinsel, candles, and decorations of cheap cloth in nearly every section of the church, and then we came out, through the beggars and peddlers massed at the doorways, into the bright sunlight, and took our way to another part of the city to the Mosque of Omar, richest in all the world outside of Mecca itself.

Jew, Gentile and Mussulman all claim Jerusalem for their own, but I was struck especially with the peace, quiet and dignity of the Mosque of Omar in comparison with the garish display at the Church of the Holy Sepulchre. Set, squatting really, in the

midst of a wide open space, the Mosque is far more quiet than the church. There are no beggars and peddlers near the doors, half-naked Arab boys who tie the sandals on one's feet and then hold out their hands with the universal demand of "baksheesh" really going with the picture rather than spoiling it.

The Mosque of Omar is built on the site of Solomon's Temple and around the Rock of Abraham. Its interior is decorated with more gold than any other building in either the Christian or Mohammedan world and its floors are covered with the most costly of rugs. It is much more impressive, to my mind, than the Church of the Holy Sepulchre. There are only a few attendants and the faithful at their prayers in this remarkable building, while a few hundred yards away a crowd all day draws water from a well by means of empty coal oil cans and then fill goatskins with it to be carried to distant homes, just as has been done for hundreds of years. It is the sight of skins used as water holders that makes one realize the antiquity of the setting.

To the "wailing wall of the Jews" we next went through narrow passages where the sun beat down unmercifully and where we had to pick our way over and around scores of beggars. These beggars were in all sorts of stages of disease and imbecility, and one woman I shall never forget as she sat with her back against a wall of the passage, hand outstretched and mouth open, while scores of flies crawled over her face and into her open mouth without disturbing her in the least. The noise of the lamentations from the crowd leaning against the wall can be heard for some distance—Friday is the day when the place is crowded, but at all times there are a score or more present who make up in noise what they lack in numbers.

That afternoon, late, a few of us walked out to the Mount of Olives and saw the sun set over Jerusalem, with the Dead Sea at our backs in the distance, and then in the dusk walked back and through the Damascus Gate into the city again; in the morning along the Via Dolorosa, to other churches and to the Pool of Bethesda, which is not a pool any longer, but which is visited by tens of thousands yearly. The story of Christ's healing one who could not reach the pool, as related in St. John, is told in eighty-four different languages and dialects in frames around the entrance to the garden in which the pool is located, and where a visitors' book contains names from every country in the world and from all races. The afternoon was finished by a walk to Bethlehem, past British military barracks, on the way, to the spot where the Three Wise Men were drawn by the beckoning star.

That evening I, with a few others in the party, had the good fortune to meet Sir Herbert Samuel and his official family at Government House, the residence of the High Commissioner, which was built just prior to the war by the Germans as an embassy. On opposite walls of the great courtyard in niches high above the ground are two carved

figures, one of the Kaiser and the other of the late Kaiserin, dressed as Crusaders.

Whether the scheme of turning Palestine over to the Jews and making them the overlords of this country is going to work out is not for me to say. Even with British help it would appear to the casual observer that 70,000 Jews have little chance of dominating the 700,000 Arabs in the country, unless with British or other outside aid. I found much resentment among British officers at headquarters over France receiving the mandate for Syria and Lebanon, these officers maintaining that as it was the British and dominion troops which cleared the Turks out of the country, the British should have had the mandate and not the French.

One officer with whom I talked, whose name naturally cannot be mentioned, asked if I had gone to Palmyra, and when I said we could not make the trip, because of the raiding Bedouins, he smiled. He declared he had served there with the British expedition and they never, even in small detachments, had had trouble with the desert tribes, and that he had been to Palmyra with one or two companions on several occasions. "Why, the Bedouins on the desert there used to bring us goats' milk nearly every day," he concluded.

Another day and we started homeward, leaving the Holy City in the morning, back to Ludd, where we changed to the Cairo Express, and then along through rocky and then desert country to the canal at El Kantara.

Two days in Port Said and five days later Notre Dame de la Garde on the heights of Marseilles welcomed us, a French statue at either end of the Mediterranean voyage. — *Dearborn Independent*, August 8, 1925.

Dependence

To keep the lamp alive,
With oil we fill the bowl;
'Tis water makes the willow thrive,
And grace that feeds the soul.

The Lord's unsparing hand
Supplies the living stream;
It is not at our own command,
'Tis all derived from Him.

Man's wisdom is to seek
His strength in God alone;
And e'en an angel would be weak
Who trusted in his own.

Retreat beneath His wings,
And in His grace confide;
This more exalts the King of kings
Than all your works beside.

In Jesus is our store;
Grace issues from His throne;
Whoever says, "I want no more,"
Confesses he has none.

—*William Cowper.*

Under a Pirate Flag

How God Cared for a Servant of His in Bandit-Infested China

By OSWALD J. SMITH

THEY'VE come! They've come!"

"Who? Where?"

"The robbers! There! At last they are here. Oh, what shall we do?"

It was in the heart of Kwang-si, the robber-infested province of China. Nellie Jones, the youngest of the teachers, was hastening to her school of girls in Kweilin. Hers was the leading boat.

"Yes, at last they've come. So many escapes. This must be the time. How can we evade being captured now?"

"Our God in whom we trust; He will deliver us," calmly responded the missionary as she knelt in the boat.

Down they swarmed on every side. Out of defiles and from behind rocks and trees. The mountain slopes became suddenly alive with quickly moving figures. On they came, hundreds upon hundreds of them. Escape seemed out of the question. Panic prevailed in every boat.

Like hungry vultures sweeping down upon their prey, like starving wolves eager to devour, like demon-possessed, bloodthirsty savages they came, straight for the boats.

The Fuh River had witnessed many a tragic scene since the robber bands began their deadly work. It appeared as though another was about to be enacted.

What would they do? What could they do? Nothing, but sit still and trust God. Were they not in His hands? And would He not protect His own?

On came the brigands, their murderous weapons gleaming in the noonday sun. Hard were their faces; cruel their eyes.

But the missionaries were praying, praying as they had seldom prayed in their lives before. Even yet, might not God intervene and save them?

Bullets began flying thick and fast. It was dangerous to remain exposed. Quickly drawing their mattress over them for protection, they settled down to wait and pray.

With their bloodcurdling war cry, the robbers hurled themselves on the boats lower down the river. Men and women were quickly bound and hurried to shore and toward the mountains. A few minutes later the boats were sinking, one by one.

The sun faded behind a cloud as the plundering went on. Something seemed to be taking place in the very atmosphere. But the robbers, intent on their work of destruction, did not notice the boats above.

Nellie Jones watched every move—and prayed.

Presently, call it what you will, a fog, a vapour, a cloud, something came down upon the missionary

boat and a minute later the scene below had faded out of sight.

"Quick!" cried the young woman, "push out."

"I dare not," replied the native boatman, trembling with fear.

"In the name of our God, push out," commanded the girl, her slender body tingling in every nerve.

"But they will hear," whispered the boatman.

"Not a splash! Not a sound! Row quietly. This is the deliverance of our God," replied the missionary, with conviction in her voice.

Slowly, quietly, the oars were dipped in and the poles used. Soon the distance widened between them and the scene of plunder, until in a half hour they were safe once more.

"Thank God! another escape," exclaimed the heroine as she gazed back toward the place of danger.

And even the Chinese boatman seemed impressed as they silently poled along.

Stopping at the next village they rested for the night sleeping as well as their cramped condition in a house-boat would permit. Next morning they were off in company with a score or more of other boats all headed up the river. But at nightfall they were left far behind.

"The rapids! the rapids! Now what?"

The exclamation came from the younger missionary as she saw that all the other boats were out of sight.

"We must get to the next village for the night," answered her companion. "It would never do to stay here. The robbers would find us for sure. These mountains are full of them."

Vainly they tried, but again and again their boat refused to go. The current inevitably carried them back. What could it mean? Finally they were compelled to give up the attempt. They must spend the night in the open.

Nellie Jones was mystified. Then after a moment spent in prayer, her face lighted up with trust.

"Did we not commit the trip to Him?" she said. "Are we not now in His hands? God can protect us from the robbers here as well as in the village."

Oh, the memory of that night! Will they ever forget it? Who could? Silent and ghostlike stood the mountains on either side. Weird and dark was the night. With ears strained to catch every sound, they sat through the lonely hours. But not a robber was heard, nor a sign of danger seen.

Early next morning they reached the village, but what a sight met their eyes! The houses lay in ashes. Not a boat was in sight. Silence like the silence of death surrounded them on every side.

A mile farther up the river they were accosted by a man, weary and fatigued in appearance.

"Fortunate for you," called the man, "that you did not reach the village last night!"

"Why? Tell us what happened," asked the missionary.

"The robbers!" responded the man. "In the night they came and plundered every boat and house. They sank the boats and burned the village. I only escaped. All others, men, women, and children, have been carried off to the mountains."

"The angel of the Lord encampeth round about them that fear Him, and delivereth them," quoted Miss Jones to those in her company.

Once again they had been saved. But the end was not yet.

That night they reached their stopping place in safety before dark, and looked for space to tie up among the boats already there. Finding no room, the boatman suddenly decided to go on.

"Now what? Go on! That would be folly indeed. Were they to fly in the face of Providence? What madness!"

So reasoned the girl missionary as she thought of the robber-infested mountains and the danger of a second night in the open. But the boatmen insisted, and finally realizing that God must be in it, she agreed to let them have their way.

Two miles beyond the village they rested for the night. Hardly had they started next morning, when a group of men came hurrying along the river bank.

"Well for you," cried one as they passed by, "that you went on last night."

"Why well?" shouted one of the boatmen.

"Robber raid! Village burned. All boats sunk! People killed or carried off," explained the man in jerky sentences, breathing hard.

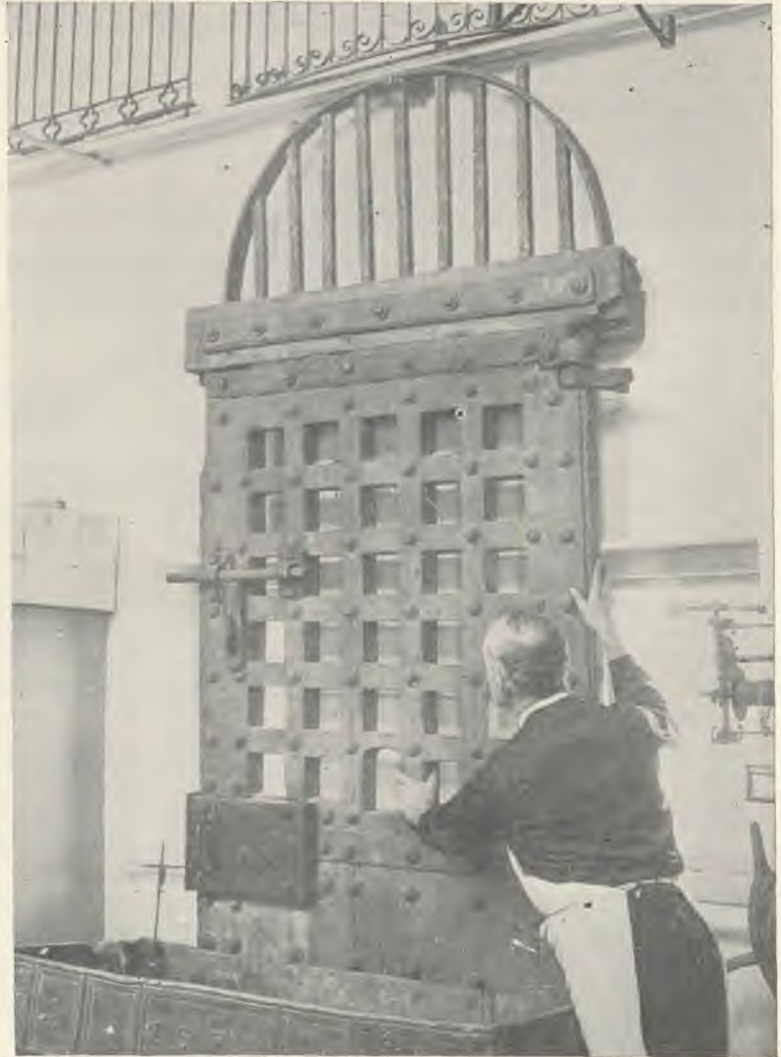
"And had we stayed, we, too, would have shared a like fate," commented the young woman. "Surely we are under God's protection. What a miraculous intervention!"

It was in the mission compound. They had made the river journey in safety, and Nellie Jones was again with her girls. The city of Kweilin had already changed hands several times, according to the strength of the army attacking, and now it was in the hands of the robbers, of whom the missionaries were in hourly danger.

At last one day they came, and Miss Jones met them alone at the door. It was the hour she had dreaded for weeks, but never for a moment did she flinch. Just behind her in the dormitory were her girls, the girls for whom she had toiled and laboured these many months. Oh, what a bond of affection had sprung up within her heart for each one! How could she bear to see them torn from her sheltering care and carried off to a fate worse than death. Never! She would lay down her own life first. She was ready to die if need be.

"We have come for those chairs," stated the leader, while greedy eyes searched the room.

Nellie Jones knew that everything depended on the next few moments. Before her were gathered men who had committed many a murder, and from whom she could expect no mercy. It was their daily habit to enter the homes of the people, make a demand for something, and upon the least sign of resistance, stab the owner to the floor. Many a



A gate of the famous old Newgate Prison, London. The gate is now seen in Geoffrye Museum, Bethnal Green.

poor woman had been picked up as she lay in her blood, with an ugly stab, and nursed back to life.

Straining her conscience, (for she must be polite, according to Chinese etiquette, even to robbers) the young woman replied:—

"Well, most honourable gentlemen, I should give you my chairs, but I need them for tomorrow, and I would be glad if you would leave them with me."

"But we are having a party, and we require the use of them," argued the robber.

"But I, too, am having company, and I will need them," politely responded the brave-hearted girl.

Why they did it will never be known. There is only one explanation. Humanly speaking they should have overpowered the frail woman who blocked their way to the girls beyond, but they did not. Instead, they turned and walked away. God had again delivered those who trusted in Him.

But these were nerve-racking days. Never did the brave teacher know when the robbers would return. Very frequently she caught them looking in the windows and occasionally throwing in stones. One time, seeing a man peering through, she quickly rushed out of the door, and pouncing on him, shook him with both hands, and exclaimed:—

"I'll appreciate it if you will be gone, and never come back again."

Needless to say, he obliged his fair antagonist with alacrity, and was never seen again.

It was in the streets of Kweilin. Our heroine, with another missionary, was attending to some business. The newcomer became alarmed and urged her companion to hasten back.

"Don't return the way you came."

It was the voice of the Lord. Nellie Jones had escaped so often that she had come to know God's voice in her soul.

"Let us go by another route," she said.

"Oh, no. The way we came is shorter, and I want to get in quickly. I'm so afraid," pleaded the other.

"No, let us go another way," insisted Miss Jones. "I feel impressed not to return by the shorter route."

Yielding, they turned down a new street, and

were soon headed for the mission compound. Suddenly there came sounds of conflict, wild, unearthly yells, men in a death struggle, and presently people fleeing in all directions.

With hearts beating wildly, they sought to find out the cause, but it was some time before anyone would stop long enough to explain.

"The jail has been broken open, and all the criminals have escaped. They are fighting and robbing on K—— Street," naming the very one they would have taken had they gone the shorter way. "They are breaking off their irons and chains as fast as possible."

Oh what a mob they would have met had they failed to heed God's voice!

One more scene in this marvellous drama of God's delivering power, and our story is told.

Wrecked and worn with months of nerve-destroying experiences, much overworked, the day at last came when our heroic missionary was pronounced seriously ill, and it became imperative that she reach the coast at once. But how? The robbers were now masters of the country. Thousands of them, living in the mountains, preyed on every boat that attempted to go down the river. In the city of Kweilin the great robber chief himself walked openly on the streets in his rich Oriental robes, with no one to dispute his sway. What could be done?

"I will make a way in the wilderness."

It was God's voice. Once more He had spoken, and the tired worker found rest in His assurance. But "a way in the wilderness"! What did it mean? A way through the robber bands! How could it be?

Suddenly the senior missionary was struck with a new and strange idea. Hastening down to the city, he found the robber chief, and went boldly up to him.

"Do you know of any way by which we could get a sick lady down to the coast?" he enquired, stating the circumstances in a few words.

"Why, yes," responded the chief at once. "Here's my flag. Take it, and I will send an escort of eight of my men."

It seemed almost too good to be true. Protection by robbers; in company with desperadoes; (Continued on page 30)



The flag of Hawaii, which has hung for twenty-five years in the office of Wm. P. Jarrett, Congressional delegate from Hawaii, in the Capitol in Washington, D. C. It was designed by an Englishman, Captain George Beckley, who used the British Jack in the corner, and alternating red, white and blue stripes to represent the principal islands of the group.

The Home Treatment of Tuberculosis

By N. L. BEEBE, M. D.

IN considering the subject of the treatment of tuberculosis, I shall take up only those measures which the average patient can use himself under the observation of his physician. I have in mind, more especially, those people who are not able to pay for sanitarium treatment.

For convenience, let us divide the treatment of tuberculosis into two divisions. First and most important, is preventive treatment; for without question, preventive medicine is the most economical medicine to be obtained.

Just a few simple rules that will help prevent the spread of tuberculosis: First, to the people who do not have tuberculosis: Be careful about allowing your children, especially very young children, to associate with, or play with the toys of other children whom you know, or have reasons to believe, are tuberculous. Do not feed your baby or children on milk from cows that have not been tuberculin tested.

Be careful about renting new rooms. Inquire as to previous occupants. Do not permit the promiscuous fondling of your baby by relatives. This is a good rule to observe, even though they may not be tuberculous.

One of the most unhealthful practices is the taking of young babies out into society. So often, before a baby is a month old, it is taken to public meetings, churches, etc. Sooner or later it has severe colds, often one after another, which lower its vitality and weaken its constitution, so that the diseases of childhood, measles, mumps, whooping-cough, etc., when contracted, as they so often are at this early age, leave the child in such a condition that it becomes an easy victim of tuberculosis. Remember that the place for your baby for the first six months or a year, is at home. If it is given a good constitution the first year, it is far more likely to grow up to be a strong child.



Post office at Red Lake mining camp. Note the background of heavy timber.

Be careful about the use of public drinking cups, towels, etc. You might think that, with as much as there is in print regarding this condition, people would not continue this practice. But many pay no heed, and reap the natural results.

Remember, also, that goat's milk is a much better food for babies than cow's milk; and goats are seldom infected with tuberculosis. Goat's milk should be obtained if possible. If you cannot obtain satisfactory milk, there are preparations of baby food on the market that are preferable to milk obtained under insanitary conditions; and the free use of orange juice, grapefruit juice, tomato juice, etc., will largely supply those salts necessary for the healthful development of children.

If you know that you have tuberculosis, be considerate of your associates. Do not cough and spit promiscuously in buildings or on the sidewalk. Be willing to carry a receptacle, and use it, properly disinfecting or burning it each day. Do not use the same dishes or towels that are used by other people. Do not sleep in the same room with another. Do not use the same living-room that other members of the family must use, even though you must make a special effort and deny yourself certain privileges. Be big enough to do this for the sake of your family and friends. If ever the golden rule needed application, it is when a person is in this condition.



"As ye would that men should do to you, do ye also to them."

Now as to the curative treatment. In the first place, consult a competent physician. Have X-ray and laboratory tests made at intervals if he advises. Do not leave your home or community, where you can have absolute rest and a good diet, for some visionary utopia, where you imagine you will be cured immediately. Disappointment often comes as a result of such changes.

If you are running an afternoon temperature, you should remain in bed, especially if the condition is just beginning. As a general rule, it is safe to re-

main at rest when there is a rise of temperature. This is more important if the pulse is fast and you are underweight. Your room or sleeping-porch, if possible, should be where the sun strikes it, where there is plenty of fresh air without a direct draft. It is not absolutely necessary at the beginning that you put on weight, but it is necessary that the lungs have absolute rest. This is best obtained by your remaining in a reclining position, in bed. Many people think they can get up each day, dress, and lie about the house—that this is rest; but this is an absolute mistake. They should remain undressed and in bed.

Your diet should be nourishing. Not all tuberculous patients can take the same diet. Ordinarily we suggest milk, eggs, cream, etc. It is impossible for many of them to handle this diet at once. Fruits are very easily digested, and can be taken readily by many patients. Olives and olive oil are especially beneficial, as the latter is slightly fattening, and is helpful in relieving the constipation which so often complicates this disease. It is safe to eat ripe olives at each meal, increasing the number to six or a dozen; or if the olives cannot be obtained, the oil may be used. Unless very necessary, because of a marked undernourished condition, it is better not to take food more than three times a day, enabling the stomach as well as the lungs to rest. Water should be taken freely.

Cleanliness is very important. A daily sponge bath is to be recommended. It should be given the patient if he is not able to take it himself.

There is a tendency for all tuberculous patients to feel a chill at the least cold, and to put on much extra clothing. This is not to be advised. By cool sponges and friction the circulation can be so developed that they will not need the added clothing. This treatment should be given just as far as possible to increase the resistance of the patient. The work of Dr. Trudeau demonstrated that tuberculosis can be cured or arrested with the patient in an atmosphere where the thermometer

registers twenty or thirty degrees below zero; and that a patient can become accustomed to this temperature without taking cold or having pneumonia, which tuberculous patients so much fear.

After the patient no longer has a temperature, it is safe to begin exercise, and gradually increase it. It may be increased until the patient can do an ordinary day's work; but even then, strenuous and sudden exercise should be avoided.

Just a word as to climate. It is not to be questioned that, in the average case, an even temperature is most beneficial. Sudden changes do most damage in tuberculosis. A hot, wet climate is very detri-

mental. It is true that if the nose and lungs are very dry and the cough is dry and hacking, the patient can be benefited by a moist atmosphere. On the other hand, where the secretions are excessive, a dry atmosphere is to be recommended.

The immediate weather conditions should be taken into consideration more than the general. A dry, hacking cough may be benefited by living near the sea; one having a cough with considerable secretion may find this locality bad, and may notice beneficial results on going inland, where the air currents are drier and warmer.

The information given regarding the benefits to be derived by living among the pines, has been abundantly confirmed. Especially is this true in ulcerated conditions of the throat.

There is another matter I should mention, and that is the optimistic disposition of many tuberculous patients. One might consider this, at first thought, to be an aid to their recovery. It may prove a hindrance, for many of these patients feel that they are stronger, physically, than they really are, because the mind is usually overactive. They feel and think that they are able to do more than they should do, and frequently resent the advice given by the doctor that they should remain absolutely quiet or on a restrictive program. It is always well to remember that the end justifies the means; that tuberculosis is not cured in a day or a week or a month; and it is only by careful attention to the program of life for months, and even years, that this condition can be handled. Once successfully arrested, with care it can be kept so, and the patient may lead a life helpful to both himself and his community.

I wish to call attention to the proved usefulness of heliotherapy. In the summertime this may be obtained cheaply in the form of sun baths. Let it also be understood that the exposure of the body to air is beneficial. When it is impossible to obtain sun therapy, the quartz light or mercury vapour light has been found to exert very similar results, and can be obtained in almost every town. These baths should, of course, be taken under the supervision of a physician. All treatment administered to a tuberculous patient should be taken under the observation of a competent physician. I should advise also that tuberculous patients read the life history of Dr. Trudeau, and obtain from his determination and the success that followed his constant, persevering effort, hope and courage that will tide them over despondent periods, and give them patience to persevere in the battle of life till they gain the victor's crown.

The Secret of Overcoming

I WAS reading some time ago about a man who fell from a pier into the water. Some women who saw him fall and witnessed his struggles, screamed for help. A sailor who was near came up and stood watching him. He paid no heed to the frantic appeals of the women to plunge in, but stood

with his hands in his pockets, watching the man. But as he was going down for the third and last time, the sailor threw off his coat and plunged in, bringing him to shore. When asked why he did not try to rescue him sooner, he said, "I could do nothing until he quit trying to save himself. Had I tried sooner, in his efforts to save himself he might have drowned me. It was when his efforts ceased that I could rescue him."

This illustrates to some extent how it is in our salvation. So long as we are struggling, seeking by our own efforts to bring victory into our hearts, the Lord cannot save us. We cannot overcome our sins by trying to overcome. Not until we unconditionally and wholly surrender ourselves into His hand, can salvation come into the life.

You say, "I have been struggling with a bad temper, a wicked, unconsecrated tongue, for years, and I do not have the victory."

That is the trouble. *You* have been struggling. What you want to do is to stop seeking to overcome by your own efforts, and by faith hand the work over to Christ, surrender wholly to Him, and allow Him to be patient for you. Remember, He is the "God of patience." Rom. 15: 5. When on earth, He did not become impatient, even when they spat upon Him and scourged Him. And Jesus is "the same yesterday, and today, and forever." Heb. 13: 8. If you will open the heart and let Him in, and let Him be patient in you, He will live in you a life of patience. It is your struggle with self that keeps Him out. Surrender, and thus stop struggling in your own strength. You cannot grow more Christlike by human effort. Self-salvation is an utter impossibility. If saved, we must let Christ do the saving. He must supply the spiritual life. If we will open the heart, He will by His Spirit dwell in us.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

The apostle prays, "That Christ may dwell in your hearts by faith." Eph. 3: 17.

Then when Christ comes in, patience, kindness, pure thoughts, temperance, gentleness, forgiveness, peace, and joy will be ours, not as the result of self-effort, but as the fruits of the Spirit, the life of an indwelling Christ. Then we can truly say, "I also labour, striving according to *His* working, which worketh in me mightily." Col. 1: 29. The life we live is "according to the working of His mighty power." Eph. 1: 19. The key to a victorious experience is surrender. Do you ask how? Listen:

"Many are enquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowl-

edge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice.

"Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart; you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centred upon Him, your thoughts will be in harmony with Him."—*Steps to Christ.*"

When we wholly hand over to Christ the question of living a victorious life, we will have it. This is done by faith. It is righteousness by faith. The apostle says, "The just shall live by faith." Rom. 1:17. Weymouth's translation reads, "The *righteous man* shall live by faith." Live what? The life of victory! The life of victory is a daily work, and it is not lived by works, by anything we do; it is *lived by faith*, moment by moment, hour by hour, and day by day. We can never enjoy this glorious experience until we believe that the Lord can and will keep us. Do you believe this?

Be careful that you do not substitute feeling for faith. Many say, "I do not feel as if God would keep me; I do not feel as if I were growing in grace." We grow by faith, through surrender. Did you ever go out into the field and dig around to see if some corn or beans you had planted were growing, and in digging around, break off the sprout? Do not dig up your experience to see if you are growing. Do not measure your growth in grace by your feeling. Like Paul, exclaim, "I believe God!"

The Lord says, "My grace is sufficient for thee." 2 Cor. 12:9. We are not told that God's grace was or will be sufficient, but it *is* sufficient." Speaking on this, the editor of the *Sunday School Times* says:

"That little two-letter verb 'is' in our Lord's wonderful word to Paul and through him to every member of the body of Christ, 'My grace is sufficient for thee,' is a veritable rock of ages. The writer of this editorial, finding marvelous strength and safety and deliverance in it, was turning it over in his mind one day, and thinking of the sufficiency of Christ. He was clinging to, or rather resting on, that word 'is,'—and then he thought to himself: 'But have I any right to make so prominent that meaningless little verb "is," and depend so much upon it, when it seems as if I ought to think rather of some more important word, like the name of Christ?'"

"Instantly there flashed into his mind what it

seems must have been the reply of the Holy Spirit Himself: 'But the verb "is" is the same verb as that which God says is His own name, "I AM." And if that little word "is" is part of the very name of God Himself, you need not fear to think a great deal of it and rest confidently and wholly upon it.'

"Praise God for His wonderful name! Praise God that He *is*! The man of victorious faith simply believes that God is, and that all that God says is so, *is* so. To believe this, pleases God; for 'without faith it is impossible to be well-pleasing unto Him; for he that cometh to God must believe that He *is*, and that He is a rewarder of them that seek after Him.' Heb. 11:6, R. V."

Here is present salvation, help for us now, sufficient for the mother in the home, for the mechanic, the farmer, the business man, daily, as they face life's temptations and trials. Let us by faith accept of salvation through Christ.—*George B. Thompson.*



The Handicap of Drink

INCREASING attention is being given in Great Britain to an aspect of the temperance question of which far too little is made in our own discussion of the subject—the economic handicap of drink. And one reason for the special consideration of this phase of the question at the present time is the industrial situation in the Old Land. Foreign competition in every line of manufacture and trade has become so keen that only the most competent can possibly hope to attain, or to continue to maintain, pre-eminence and to make progress against accumulating odds.

In the current number of the United Free Church of Scotland *Record*, there appears an editorial article under the striking caption, "Scotland must become sober or—," leaving to the imagination the obvious alternative. The writer says that Scotland spends £30,000,000 (\$150,000,000) annually on liquor, or an expenditure of more than \$30 per head of the population—a sum so stupendous that it is difficult for us to realize its full significance. And the inference which he makes from this fact is that "Scotland will have to give up the drink, for, if it does not, the drink will destroy Scotland. In order to grapple with conditions and problems in these modern days, and with the more complex ones that are assuredly coming, its citizens must possess cool, clear, alert, efficient brains, unblurred by indulgence in intoxicating liquor. If they refuse to relinquish their drink, they will be left behind in the race of the nations. For other peoples are giving it up, even those who are thought to be inferior in attainment, and there is not the slightest doubt that, in the future advances in commerce, science, and art, and the prosperity that ensues, will only come to the races who abstain."

This conclusion must be obvious to those who give the question serious thought, for as the *Record* per-

tinently says, "Alcohol impairs the delicate mental processes and powers which are needed in these days to achieve success in any line of work. Do we trust ourselves to a motor driver who drinks? Can we imagine an aeroplane pilot a habitual drinker or a drinker at all?" As a matter of fact the list of positions of responsibility which are being barred against even moderate or occasional drinkers is constantly growing. The great railways of our land will not employ men who are known tipplers, and few openings of any kind except the most menial and irresponsible are open to excessive drinkers.

A well-known fact in the experience of the Great War should suffice to settle in the minds of all reasonable people the necessity of national sobriety in order to have national efficiency along industrial lines, as well as in the sphere of intellectual attainment. At an early period of the war, it was found impossible to produce munitions, with all the special highly equipped factories in the nation, to supply the armies at the front, until, with a great deal of reluctance and a great deal of opposition, severe restrictions were placed on the drink. With Britain sober the output was enormously increased and the nation saved in the hour of peril.

In view of these facts it is amazing that there should be men in our own land, especially in government circles, who, while striving to promote trade and industry with a view to the greater progress, continue to advocate a relaxing of the laws against the drink traffic and a return to the old days of intemperance and consequent inefficiency. Our people need to be on the alert against these sophists, for assuredly the days are at hand when the principles of the great body of responsible citizens will be put to a severe test, and men will be called upon to exalt moral questions above party politics. It is just as essential to maintain a sober Ontario and to secure a sober Canada as it is that Scotland or any other country should give up drink in order to secure its highest progress.—*New Outlook*, June 2, 1926.

"This Same Jesus"

WHEN the Master told His disciples on that eventful night preceeding His betrayal that He was soon to leave them, great sorrow filled their hearts. He endeavoured to lift the cloud of depression by the blessed promise that He would come again. He declared to them, "Let not your heart be troubled: . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself."

That same spirit of overwhelming depression must have filled their hearts a few days later as they saw the form of their beloved Teacher depart from them, and by the power of the infinite Father, drawn heavenward. As they stood watching His slowly receding form, what a spirit of utter loneliness must

have come into their hearts. They must have sensed most deeply that they were left alone to face a cold and bitter world. But again the assurance of the Master's return came with comforting assurance. Two angels stood by them, and this is the message they bore: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

"This same Jesus." How these words must have thrilled their hearts! It was not another who was to come in His place, but their own blessed Lord, the one with whom they had associated so intimately for three and one-half years, with whom they had traversed the hills and valleys of old Judea, with whom they had lived and laboured, who in their moments of discouragement had spoken to them words of hope and courage, who had quieted their fears in times of danger, who had been the peacemaker in the disputes which had threatened their unity as a band of workers.

They had learned to love their Master for what He was, for His own true worth. He had become their ideal. In the light of His countenance they had found joy and peace. The very atmosphere of His presence had breathed life and hope to their souls. Now they were separated from Him. But to know that He was to come again, that the truest Friend they had ever known was to come back to receive them unto Himself, in this promise they could find hope and inspiration.

And this same Jesus is coming for His children in every age. He is coming for us who read these words. May this hope comfort our hearts, quiet and steady us amid life's conflicts, speak hope and courage to us in hours of depression, and lead us to be faithful even until Jesus comes.—*F. M. Wilcox*.

The Divorce Menace

THE menace that divorce is rapidly becoming to the stability of family and national life throughout the world is well evidenced by figures taken from the "New York World Almanac" for the current year. In 1890 there were in the United States 542,537 marriages and 33,461 divorces, or one divorce for 16.5 marriages; in 1896 there were 613,873 marriages and 42,937 divorces, or one divorce for 14.5 marriages; in 1906 there were 853,290 marriages and 72,602 divorces, or one divorce for 12 marriages; in 1916 there were 1,040,778 marriages and 112,036 divorces, or one divorce for 9.3 marriages. Thus, within a quarter of a century, while the number of marriages has not even doubled, the number of divorces has increased almost fourfold. It does not take a specialist in mathematics to make plain that, at the present rate of increase, the annual divorces will soon equal the marriages in number, thus practically bringing about the free love which is the extremist's dream.—*America*, May 7, 1921.

Seen Through Others' Eyes

Today

MADLINE BRIDGES

Be glad for today through sun or rain,
 Look out with resolve and hope;
 For today can never come back again,
 In all life's lengthening scope;
 Though years be many of toil and of play,
 You never again shall see today!

Make much of today, it is time's best gift,
 The real, the here, and the now;
 Our dreams and our longings idly drift,
 We know not the where or the how,
 Or if ever they may fulfilment meet;
 But today is ours, let today be sweet!

Then honour today! Give it all your best,
 Let your noblest thought and deed
 Win out to the world, for that soul is blest
 That blesses the world's sad need;
 So each today shall a jewel be,
 In the counted days of life's destiny!

How to Pick Out a Modernist

1. His attitude toward the Bible. It is one of distrust. The Modernist rarely betrays this by making a frontal attack upon it. He concedes that it is a great book, in fact, the best of all books, and then proceeds to show that it is unreliable. The Modernist interprets the Bible in the light of rationalism as certainly as the Christian Scientist interprets it by his key to the Scriptures, "Science and Health." Modernists can not trust the Bible, but they can exhibit an undying faith in rationalism.

2. You may spot a Modernist by too exclusive emphasis upon the present world and his cavalier dismissal of the eternities. Modernism supports an age of materialism. It makes subtle appeal to worldly-mindedness, not by denying, but by ignoring the other world.

3. Modernism has no judgment seat. It repudiates the idea of punishment as being incompatible with divine love. If hell exists, it is, at the worst, a sort of comfortable winter quarters.

4. Enthusiasm for the man Jesus, coupled with a denial of His divinity, except in the sense in which all men are divine. He is patronizingly praised and deeply degraded by the same lips.

5. On its ecclesiastical side, Modernism relies upon conferences in board rooms, or, better still, upon a six-course dinner, rather than upon personal

work in the field after the ancient manner of the apostles.

6. It inclines toward latitude in morals, thus striking a popular note and making it acceptable to the sporting tendencies in society. The churches of the Modernists are more likely to love dancing deacons, and tricky trustees, light-hearted ladies, and polished, but seldom pungent, preachers.

7. Modernism displays a strong leaning toward opinions backed by wealth. If it is in the Bible, it is scholarly to doubt it; if it comes from the lips of a John D. Rockefeller, it is almost blasphemy to question it.

8. Tolerance toward all faiths except the orthodox faith, which is more to be dreaded than Mohammedanism.

9. Aversion to all authority as the "historic curse of religion."

10. No distinction between the natural and the supernatural, the sacred and the secular, little difference from pantheism. What an accommodating religion! It outdoes the Mohammedan, who, it is understood, had to die in battle to gain his Paradise. But no such sacrifice is asked by Modernism; its paradise is entered through self-expression.—*Bible Champion*, May, 1926.

The Church and War

A CONFERENCE in which thirty Protestant denominations were represented was held in Washington, D.C., in the first week of December. The purpose of the Conference was to draw up a statement which would represent the common attitude of the Churches towards war. Among the affirmations adopted were the following: "The Church, the Body of Christ, all inclusive and transcending race and national divisions, should henceforth oppose war, as a method of settling disputes between nations and groups, as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a Church sanction war.

"The Church should not only labour for the coming of the Kingdom of God in the hearts of men, but give itself to constructive policies and measures for world justice and peace. It should fearlessly declare its distinctive message of good will. It should proclaim this message regardless of fluctuating opinion and political exigencies.

"The Church should teach patriotic support of the state, but should never become the agent of the government in any activity alien to the spirit of Christ. The Church should look to the responsible

statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

"The Church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war."—*New Outlook*, Dec. 30, 1925.

Personal Faith in the Preacher

The *Presbyterian* reports editorially Dr. J. D. Jones, of England, as declaring that a prominent statesman had recently remarked that the saddest feature of modern religious life is "the absence of personal faith as expressed in preaching." This statement declared that the kind of preaching through which pulsates the mighty faith of a redeemed man died with Spurgeon, though he admitted that a few later preachers have to some degree maintained the great evangelical traditions.

Commenting upon this, *The Presbyterian* notes two evil tendencies in the modern pulpit. The first confines preaching to ethical instruction; the second suppresses the truth that the Spirit of God would lead the speaker to utter. The first is the performance of the Modernist; the second is the method in the peace-at-any-price preacher, who often has personal faith in the supernatural Christ, but is afraid to preach it.—*Western Recorder*.

Farm Population Decreases

A continued decrease in farm population in the United States is reported by the Department of Agriculture, which estimates that there were 479,000 fewer people on farms January 1 this year than on January 1 a year ago. The farm population is estimated at 30,655,000 as compared with 31,134,000 last year—a decrease of 1.5 per cent. These figures include all men, women, and children living on farms. The movement from farms to cities, towns, and villages in 1925 is estimated at 2,036,000, and the movement to farms at 1,135,000, a net loss of 901,000 to the farm population. Births on farms during 1925 are estimated at 710,000, and deaths at 288,000, leaving a natural increase of 422,000, which reduced the loss due to cityward movement to 479,000. All geographic divisions of the country showed net decreases in farm population.—*The Pathfinder*, April 24, 1926.

Binet Test on Brahmins

At Raewind, in the Punjab, India, is a Boys' School and the staff of this school has reported a most interesting application of an adaptation of the Binet Intelligence Test. The Brahmins are the elite of India and they flatter themselves that they are of vastly superior intellectual power to their lower and poorer brethren. To give this theory a modern test the staff of the Raewind School took sixty boys who had been selected at random from some nine hundred

boys in the Methodist Episcopal schools in the Punjab. The lads were from Hindu, Mohammedan, and outcaste families, and most of them were children of parents who had never been to school and could neither read nor write. At the same time sixty boys from Brahmin families were selected, and the two groups were given seventy-two individual tests. Strange to say Dr. Fawell reports that the average intelligence of the first group was just as high as that of the Brahmin group. We presume the Brahmins will be inclined to poo-poo the tests, but the conclusion the tests point to, while not flattering to the Brahmins, yet seems full of promise for India's future. Even the outcaste will probably have his chance, and who knows but from this class may come some who shall help to redeem India?—*Christian Guardian*, April 29, 1925.

The Largest Flower in the World

A party of explorers found in one of the Philippine Islands, on the highest peak of one of the volcanic mountains, the biggest flower in the world. The buds were like great brown cabbage heads. The explorer, Dr. Schadenberg, was still more surprised when he found one of these flowers in bloom. It had five petals, and it was as large across as a carriage wheel. The vine of this flower crept along the ground as does a pumpkin vine. The natives call it the "bo-o." The flower weighed twenty-two pounds. The name by which these explorers knew this flower was *Rafflesia Schadenbergia*. Don't you think that the name the natives had for it would be much easier to remember and pronounce?

Denominational Statistics

DR. HENRY KING CARROLL, the Methodist statistician who formerly tabulated for this paper the annual gains and losses of the churches in the United States, continues to do the same work with unimpaired zeal and accuracy for the *Christian Herald*, through whose courtesy they are made public property. Some of this year's figures are here given. Table I gives the membership gains by groups:

GROUPS	Number of Communicants or Members	Gains in 1925
1. Catholic Western, R. C. and 2 small bodies	16,156,914	203,990
2. Methodist, 15 bodies	8,920,190	220,183
3. Baptist, 14 bodies	8,397,914	104,396
4. Presbyterian, 9 bodies	2,561,986	61,520
5. Lutheran, 17 bodies	2,546,127	42,485
6. Disciples of Christ, 2 bodies	1,759,399	90,493
7. Eastern Orthodox, 9 bodies	729,630	2,980
8. Latter-day Saints, 2 bodies	625,160	1,416
9. Reformed, 3 bodies	540,987	8,319
10. United Brethren in Christ, 2 bodies	411,956	6,853
11. Brethren (Dunkards), 4 bodies	150,160	6,273
12. Adventist, 5 bodies	149,092	4,925
13. Friends, 4 bodies	115,528	*549
14. Mennonites, 12 bodies	85,639	—
15. Scandinavian Evangelical	42,758	—
16. Moravian, 2 bodies	27,804	1,002
17. Pentecostal, 3 bodies	18,641	—
*Decrease.	43,239,885	754,286

—*The Christian Advocate*, April 15, 1926.

NEWS NOTES

—For the first time in 100 years, snow was seen on Mt. Vesuvius this spring.

—The persistent dandelion grows on mountains that rise to a height of 14,500 feet.

—Only 35 per cent of bread is homemade where formerly 70 per cent was homemade.

—According to the latest census, Berlin's population is now only a few short of four millions.

—The House of Orange, the governing family of Holland, is one of the longest reigning dynasties in the world.

—Oscar Saxe, a Belgian, invented the saxophone ninety years ago. The original saxophone is still in existence.

—The British Museum library contains about 3,000,000 volumes; thirty employees are constantly engaged in dusting them.

—The difference in elevation between the deepest known spot in the ocean and the summit of the highest mountain is 11.7 miles.

—The Batangi, a race of Africa, reverse the Darwinian theory of evolution by asserting that monkeys are descended from man.

—A small crockery savings bank containing coins, presumably placed there by a child 2,500 years ago, was recently excavated at Utica, Tunis.

—There being no conductors aboard Japanese trains, stations are not announced, so the traveler must watch for the name of his station.

—Missouri clay, used as a substitute for German clay in glass pot manufacture during the war, has been found quite as good as the German product.

—Though the ex-bandit Cole Younger for many years carried 17 bullets embedded in his body, he died at the age of 72 in bed with his boots off.

—The wheelbarrow in China is a common vehicle for transporting people. As many as eight persons are often seen riding together, being pushed by a single coolie.

—During the past fifteen years in Denmark, votes have been taken in 299 parishes out of a total of 1,400 upon the liquor question, and in only fifty-two places have there been liquor victories.

—The United States could support a population of nearly 300,000,000 with no greater relative dependence on other countries for food and raw material than they have today. A population of that

size would, however, have to go on a very different standard of living.

—It is reported that Russia's total currency circulation has dropped to 45 per cent of the 1913 figure, the present amount being £84,600,000; £46,000,000 is guaranteed by a gold reserve, £25,600,000 is in Soviet Treasury notes, £11,800,000 in silver and copper coins.

Prenatal Letters and Advice

THE system of distribution of prenatal literature recently arranged by the Child Hygiene Section of the Canadian Council on Child Welfare, and the Provincial Health Departments of the various provinces has proved extremely successful. Upon application to the Provincial Departments of Health or to the Canadian Council on Child Welfare at Ottawa, a series of prenatal letters is forwarded regularly, free of charge. Applications have been received from scattered outposts, far in the interior of the provinces, scores of miles from the railways and miles from a post office. Other applications come from the large centres of population with well-established health services, where doctors or nurses have advised their patients to avail themselves of the excellent information available in these letters.

The letters have been prepared by an especially well-qualified committee of medical men, and were distributed only after consultation with the Provincial Departments of Health. They are designed to contribute to the superb effort the Canadian people are making to reduce their infant and maternal mortality rate, and to improve the whole average of infant health across the Dominion by carrying prenatal advice and information to the expectant mother in the home.

A letter to the Provincial Department of Health of your own province or to the Canadian Council on Child Welfare, Plaza Building, Ottawa, will bring the letter service free.

Under a Pirate Flag

(Continued from page 22)

murderers for companions; under the flag of the great chief himself. What a solution!

But lo, and behold, it was done. Nellie Jones found herself in a few hours lying in a Chinese house-boat, and as she gazed into the hardened faces of her robber protectors, she wondered what the outcome would be.

Again and again they were challenged, but pointing to the pirate flag that floated above them, they went on unmolested.

When she arrived at the city of her destination, the amazement of the friend who had just received news of her severe illness was great.

"Well, where ever did you come from, and how?" was his first exclamation.

"Under a pirate flag and by robber escort," responded the teacher.

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Table of Contents

A Kind Voice	Page
<i>Elihu Burritt</i> - - - - -	2
Editorial Comment—	
The New Governor-General	
The Lord's Day	
The Jews - - - - -	3-5
Gene Stratton Porter on Home Life	
<i>Charles M. Snow</i> - - - - -	6
Our Lord's Estimate of the Old Testament	
<i>W. C. Moffett</i> - - - - -	8
Don't Save Your Flowers Till the Funeral	
<i>Charles L. Paddock</i> - - - - -	11
Our Friends Who Have "Gone Before"	
<i>Charles T. Everson</i> - - - - -	12
Jew and Gentile in Jerusalem	
<i>Hal Walker</i> - - - - -	15
Under a Pirate Flag	
<i>Oswald J. Smith</i> - - - - -	20
The Home Treatment of Tuberculosis	
<i>N. L. Beebe, M. D.</i> - - - - -	23
The Secret of Overcoming	
<i>G. B. Thompson</i> - - - - -	25
The Handicap of Drink	
<i>Selected</i> - - - - -	26
"This Same Jesus"	
<i>F. M. Wilcox</i> - - - - -	27
Seen Through Others' Eyes - - - - -	28
News Notes - - - - -	30

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WE HELP STUDENTS

During the summer months many students are making their school expenses by selling the CANADIAN WATCHMAN. They are earnest and capable, ambitious for better equipment in the service of humanity. We bespeak for them your courtesy and help.



Chateau Frontenac, Quebec

Crowning the mighty rock from which Quebec is supposed to take its name stands the famous Chateau Frontenac. As they came in sight of the imposing promontory, legend says that Cartier's mariners exclaimed "quel bec!" The Chateau overlooks the picturesque country, mountain, river and plain and the quaint old world town below.

"It is a structure of rare and appropriate architectural beauty, being to outward appearance a French Chateau of the period when Britain and France disputed possession of the New World, a Chateau magnified in proportion to harmonize with its surroundings and to accommodate the demands of the tourist traffic when Quebec's rare beauty and historical interest commands. It is no stretch of the imagination to say that the enterprise which built the Chateau has been the biggest factor in familiarizing the world with the dramatic historical episodes which were enacted on and about the site the hotel occupies."

The picture shows a glimpse of Chateau Frontenac as it appears since its restoration from the fire which swept through the south wing last January. It is taken from the lower town and shows the main tower and one of the wings. Above the roof of the building in the foreground may be seen a part of Quebec's ancient ramparts and the monument of Cardinal Taschereau.