

The Canadian WATCHMAN



A wonderfully happy picture of Mr. and Mrs. Nottage, of Hertfordshire, England, on the occasion of their diamond wedding. It is their proud boast that they have never had an angry word.

“Saving Marriage from Bankruptcy” See Page 6.

IT is to be regretted that the rich and powerful too often bend the acts of government to their selfish purposes. Distinctions in society will always exist under every just government. Equality of talents, of education, or of wealth cannot be produced by human institutions. In the full enjoyment of the gifts of heaven and the fruits of superior industry, economy, and virtue, every man is equally entitled to protection by law; but when the laws undertake to add to these natural and just advantages artificial distinctions, to grant title, gratuities, and exclusive privileges, to make the rich richer and the potent more powerful, the humble members of society—the farmers, mechanics and labourers—who have neither the time nor the means of securing like favours to themselves, have a right to complain of the injustice of their government. There are no necessary evils in government. Its evils exist only in its abuses. If it would confine itself to equal protection, and, as Heaven does its rains, shower its favours alike on the high and the low, the rich and the poor, it would be an unqualified blessing.

—*Andrew Jackson*

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EDITORIAL COMMENT

Prohibition

WHILE we are writing this, the political pot is boiling in Ontario. Old party lines are badly broken up by a new alignment on the temperance issue involving the fate of the Ontario Temperance Act. The result of the election on December 1 will be watched with keen interest by both "wet" and "dry" advocates on both sides of the international line, and its effects will be far-reaching. A "wet" victory in Ontario will greatly encourage the anti-prohibition forces both in Canada and the United States, and will inevitably lead to a determined fight to legalize a wider and freer sale of whisky.

A freer sale of whisky means, among other things, more public drunkenness and more drunken drivers of automobiles. It is true that prohibition laws cannot change human nature and therefore they are hard to enforce. But because they are disobeyed, abused, and hard to enforce, that is no reason why they should be repealed. It would be just as reasonable to change or repeal laws against theft because they are sometimes broken and are unpopular with those who want to steal as it is to abandon prohibition because of the activities of bootleggers and the protests of those who want whisky to drink and who through the selfish indulgence of appetite would endanger the lives and rights of their neighbours. All proper civil laws are for the protection of the public and the voters have a right and should see to it that the administration of the law is placed in the hands of those who believe in the O.T.A. and who will rigidly enforce the expressed will of the people.

We are not ready to say that the O.T.A. is a failure until those who believe in it have a chance to put their conscientious convictions behind the machinery for its enforcement.

Premier Ferguson's attitude toward the O.T.A. and toward the expressed will of the people of Ontario on the temperance question is not satisfactory to the temperance people, regardless of party. In this election no temperance man can afford to vote for any candidate who does not stand four-square on the O. T. A. and give it a fair trial with the full sympathetic support of the government behind its enforcement.

Mr. Sinclair's pronouncement is satisfactory and he should be returned to power and then held strictly accountable for putting it into practice.

The temperance people, after the sweeping victories of a few years ago, dropped the campaign of education and went to sleep. Now the fight must be won all over again. On the other hand, the "wets" have shown their contempt for the law in every way possible and have kept up an organized effort for the repeal or modification of its restrictions. We are opposed to any policy that will make it easier for a larger number of people to buy intoxicating drink. If life, liberty, and the right to travel on the highway are to be protected, whisky must remain an outlaw. It may be possible that some can sit at a table and drink liquor, and then drive an automobile safely;

but where there is one who can do so, there are scores who cannot, but who will exercise the privilege of trying, if they can do so legally. Those who think they can drink with safety should realize

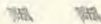


The Marquis of Salisbury, Lord Privy Seal in Premier Stanley Baldwin's government, crossed Canada, in company with Lady Salisbury, on his way to the inter-parliamentary conference in Australia in September.



Eugene V. Debs, strong political leader of the Socialist Party, and several times their presidential candidate, who recently passed away in a sanitorium in Chicago, at the age of seventy-one.

that they are in a minority and should restrain themselves in the interests of public safety. As surely as the automobile has come to stay, so surely whisky must go.



Eugene V. Debs

THE death of Eugene Debs at the ripe age of seventy-one years has removed an interesting character from American political life. It is reported that at his funeral there were gathered not only those who loved him for his socialist theories and ideals, but also many bankers and capitalists who during his lifetime feared him and his radical militant philosophy. He was nominated for the presidency of the United States five times by the Socialist Party, and has the distinction of being the only man who was ever nominated for such a high office while serving a sentence in the penitentiary. He directed his campaign from a prison cell and polled over a million votes. It is unnecessary to question his sincerity, and he certainly had the courage of his convictions, but most people agree that the ideals for which he contended so zealously lacked the balance of practicability. He possessed to a remarkable degree the power to sway his audience and to arouse the passions of the mob. He espoused the cause of the poor and the oppressed, and stirred them to discontent

and to hatred of the rich. In his innermost soul he must have felt bitter disappointment that the efforts of a long and active lifetime produced so little in the way of social betterment of humanity. It is said that Lenin was dismayed as it dawned upon his mind that the Russian state produced by the revolution would differ so little from the one it destroyed.

What the Deb's program lacked in elements of faith in God, he attempted to make up by overestimated confidence in humanity. He attempted to magnify the theory of the brotherhood of man apart from a proper recognition of the fatherhood of God, which is, after all, the only reasonable foundation for a brotherhood of love and justice. His idealism was sublime, but impractical for such a world as we live in. He declared that he never could be happy and contented as long as others were in poverty and misery; that he never could be free while others were in bondage. He failed to improve conditions of life because he failed to take into consideration the power of Satan and the influence of sin upon mankind. He carried on a futile warfare against flesh and blood because he failed to grasp the great truth that the blood of Jesus is the only cure for sin and that sin and liberty cannot continue to exist together. Either one or the other will be destroyed, and that is the reason that sin is the great obstacle in the way of all of Deb's idealism.

The prophet of Israel tells of the futility of such efforts: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." Isa. 59:14, 15. But in verse twenty he foretells victory over sin through the coming Redeemer.

Eugene Debs, like many other would-be reformers, was quick to see the selfishness of the rich; but what he did not recognize in its proper proportion is that the labouring man is just as human and selfish naturally as is the capitalist, and that the main reason why the poor do not manifest so much pride, outward display, and thoughtless selfishness as the rich, is because they lack opportunity. There is much truth in the old adage:

"The devil was sick, the devil a saint would be:
The devil was well, the devil a saint was he."

Happiness depends less on what a man has than on the spirit to make the most of what he has. The habit of pitying ourselves and of complaining about the selfishness of those who have more than we do of this world's goods reacts unfavourably upon our happiness, our success, our health and our looks.

The policy of trying to improve the condition of the poor by forcibly despoiling the rich not only brings disappointment to the hearts of its advocates, but it also warps the judgment and stamps the countenance with a harsh, cunning, cynical expression that is the natural fruit of roots of bitterness cherished and cultivated.

Mankind and Insects War for Supremacy

ACCORDING to L. O. Howard, chief of the Bureau of Entomology in the United States Department of Agriculture, humans and insects face a death grapple for the mastery of the earth; and he fears that unless humans stop warring upon each other and unite their energies in finding ways and means to stay the plague of destructive insects, the insects may win the war. He said in an address at Oakland, California:

"If human beings are to continue to exist, they must first gain mastery over insects. Life may develop into a struggle between man and insects for the mastery of the earth. Insects in this country continually nullify the labour of 1,000,000 men."

Everyone who has tried to cultivate a garden knows that destructive insects are getting to be more and more of a menace. There seems to be a worm or a fly, a bug, a grub or a fungus ready to eat or destroy every tree, vegetable or flower that we plant. It was not always so. I well remember when the potato bug first appeared in Ontario; and every year since, some new pests arrive from Europe or China or some other place, and they all seem to thrive and multiply and keep on spreading over the whole earth.

What is the meaning of this scourge of worms and scales and caterpillars? The prophet Joel



Alan Cobham, the famous British airman who recently flew from England to Australia and back.



Professor Ashton of the University of British Columbia was awarded a medal by the Académie Française for his "Lettres de Mme. de La Fayette et de Gilles Ménage."

declares that such a condition did not exist in his day or in his father's day, but that it would come to pass in some future generation, and when it came it would be a sign that the day of the Lord is near.

"The word of the Lord that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." Joel 1: 1-4.

Now read verse fifteen of the same chapter and we have the explanation: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

Every fulfilled prophecy is an evidence of the inspiration of the Scriptures and is also an encouragement to the Christian believer that every promise will be literally fulfilled. Joel's prophecy is very interesting and sounds quite up-to-date in the light of the scientist's warning that insects are in our day becoming a menace to the existence of the human race.

Saving Marriage *from* Bankruptcy

BANKRUPT marriages are no sudden affair. Back at the founding of the firm, latent causes of disaster were ignored.

First in the chronology of these causes comes mismatching. The happy home is built upon the wedding of the purposes of the husband and wife. They must want to achieve things together, to pool their efforts for common goals. If a man and a woman find their lives opening up into each other; if they find that each releases, stimulates, glorifies, and develops the potentialities of the other; if they find that together they can experience and accomplish splendid things impossible to them separately, then they are on the high road to a beautiful and fruitful relationship.

Little as we know in any scientific way about mating, certain fundamental facts may be at least tentatively accepted. Statistical research has shown that maturity is essential to a wise marriage choice. Young people who marry before the age of twenty are not happy in their marriage unless they are unusually lucky. The most propitious age for marriage is twenty-one to twenty-seven for women, and twenty-five to thirty-three for men. Below these ages the risk of disaster increases rapidly; above these age groups the risk increases slowly. Divergence in religious faith, in economic ideals and standards, in education, in cultural tastes, in nationality, and the like, suggest themselves as other possible indices of imperfect mating.

Child Marriage

The strongest possible advice should be given against very early marriage. "Richmond's Child Marriage" furnishes illustrative cases. Young people should have the facts on this subject before the crisis arises; when the couple are ready to elope, advice is likely to fall on deaf ears.

There should be opportunity for wholesome contacts between unmarried women over twenty-one and unmarried men over twenty-five.

The first principles for success in marriage are gentleness, mutual un-

derstanding, and patience. These are indispensable.

Conflict of purpose in finances is one of the most common shatters of home harmony. The law ordinarily gives the husband the right, within limits, to coerce his wife in financial matters—to thwart her purposes and prevent her activities. He may insist upon making all expenditures himself, or upon forcing on her his ideas as to the ways in which she shall expend the money. She, on the other hand, may exercise force upon him. She may bully him into submission on her entire program of expenditure; she may succeed in securing each pay day his unopened pay envelope; she may disregard entirely his wishes as to how it shall be spent. If the husband goes too far in the financial destruction and obstruction of his wife's activities, she may get a court to assist her to coerce him.

She may use fraud—take money from his pockets while he sleeps, or manipulate her charge accounts, or what not. Fraud is often the rejoinder of the weak to the strong. It is curious that our ethics condemn so roundly any use of fraud, and yet so often condone the use of coercion. Both force and fraud are of the essence of evil.

Real integration of purpose is a far different thing from merely letting each other alone; it is different

from justice; it is even different from recognizing that the wife is useful to the husband, and the husband useful to the wife, and hence co-operating for mutual advantage. Integration of purpose means the merging of activities for a common end; it is the development of united ideals to which both husband and wife are devoted. The building of a home, the education of the children, the development of a common centre of social intercourse where those outside the family may share its joy,—such objectives as these serve not only to unite the husband and wife on a joint financial policy which eliminates the conflict characteristic of a disintegrating marriage, but they also release repressed energies.

This unity or integration of purpose is an ideal



A charming portrait of the Duchess of York and her infant daughter, Princess Elizabeth, either one of whom may some day be Queen of Great Britain.

applicable to all the relationships in the home. How shall the evenings be spent? Who shall be invited to supper? What functions shall be attended? What new clothes shall be purchased? What attitude shall the parents take toward the children? Countless problems such as these find their ideal solution when husband and wife can weave their separate purposes into a common fabric in which each supports and enhances rather than thwarts and distorts the other. But how shall this integration be attained? The achievement will in each case be a unique piece of artistic creation; no hard and fast rules can be set down. The following principles may, however, be suggestive:

Ten Principles of Successful Marriage

1. Fundamental to success in marriage is the honest and active desire to release the wife or the husband from conditions which hamper and thwart. The husband needs to study with sympathetic insight the possible activities of the wife, her desires for self-expression, her artistic cravings, her wish to do things of real value in the world, and he should expend eager thought and energy in the effort to enable her to achieve these desires. The wife should seek to understand her husband's professional or business ambitions, his tastes and likings, his need for recreation, and should discover how she can best promote his wholesome and creative strivings. Both husband and wife should study in this same way the potentialities of their children, and labour to give them the best opportunity possible to unfold and develop naturally.

2. Purposes are most likely to be fully shared when they have been created jointly. Let the family plans in their essentials be worked out together, not dictated by either partner. If undertaken in a frank, open-minded, teachable way, the discussions leading to such plans will stimulate both partners to attainments higher than they could have reached separately.

3. Minor conflicts are apt to arise in almost any home. They are dangerous if antagonism is allowed to crystallize around them. Bitter words are likely to harden the attitudes of conflict. In particular, any expression of contempt, any intimation that the other partner is insincere or inferior, is likely to rattle and provide seed for further antagonism.

4. The one who seeks integration of purpose must abandon coercion and fraud. Since the assets of a family consist in affection, a marriage cannot be saved by force from bankruptcy. Love is a willing dedication; it cannot be coerced. You may force a person to act in a certain way, but you cannot force him to *want* to act in that way. Threats, scoldings, complaining, court orders—such things as these destroy rather than create the emotional assets of the home. To make a marriage not only solvent but prosperously profitable is no sledge-hammer task. It requires discriminating insight and sympathetic understanding.

5. The one who seeks harmony must discover the largest possible area of agreement between the pur-

poses involved. This means finding out what each *really* wants, as distinguished from what he says, or thinks superficially that he wants, and establishing as many points of harmony as possible between these real wishes.

6. Having developed the largest possible area of agreement, the integrator must be ready to sacrifice nonessentials in his own purposes. If the attainment of a common purpose is actually his strong desire, he will be able to give up minor details much more easily than at first appears. He must avoid obsession with his own opinions. In particular, he should be ready to abandon conflicts which are merely verbal in character, mere quarrels about misunderstood terms.

7. Another basic essential is that the various parties should cease to demand their "rights," and should devote their whole-hearted attention to the achievement of a co-operatively successful home. Being touchy about one's dignity—being fearful lest one is not getting the proper deference from others—is fatal to integration. The harbouring of grudges is another variation of this way to ruin one's own family life. The husband whose mind is filled with a sense of injustice over the failure of the wife to give him his rights, or the wife who is concerned primarily to get her rights from her husband, is in no mental condition to nurture that understanding affection which is the indispensable foundation of a solvent marriage. On the other hand, the wife and husband need to be concerned deeply to fulfil each in overflowing measure his own duties.

8. When these steps have all been taken and conflicts of purpose still exist, the necessity arises for the invention of a new course of action which shall satisfy both of the parties who are in conflict.

9. The exhaustion of all the above measures will still leave some conflicts of purpose. If the major purposes of the family have been knit up, the part of wisdom is to accept frankly the minor differences, and to live and let live. Individuality requires that each member of the family shall have certain activities and interests of his own. Only a tyrannous domineering insists upon absorbing all these divergencies.

10. Toward the building up of co-operative purposes it is important that at least one of the parties shall have harmony in the home as a dominant goal. As long as both husband and wife keep as their conscious objectives the mere gaining of more money to spend, or more power over the other members, and pursue these ends, regardless of collective family purposes, the attainment of a solvent marriage will be exceedingly difficult. Community of purpose in the home as an avowed goal for its own sake is an immense step in the right direction.—*Hornell Hart, Professor of Sociology, Bryn Mawr College.*

Whenever Conscience calls a halt, it is no place for Reason to debate the question. The way ahead is no thoroughfare.—*Chas. Egbert Craddock.*

Glories That Pass Away

By CHARLES M. SNOW

IN every nation on earth men may find the faded glories of the past. We have not been in all the nations of earth, but wherever we have gone we have found the tattered emblems of glories that are no more. In some nations it is the ribbons of frayed and tattered battle flags, the armour of kings, emperors, and generals; in others, the tombs of the great, and the empty palaces where rulers used to hold court and dictate their wishes to the world. But how these glories have corroded under the acid touch of discontent and hate! This thought has been impressed while traveling recently in France, Switzerland, Germany, Belgium, and England.

In the Pantheon at Paris, France has gathered many of her illustrious dead, to ensure the perpetuation of their memory. She has entombed them in stone, and on practically every day of the year groups of wondering men and women follow their guides through these passages and crypts to gaze on the last resting place of these whom men count great. But their work is done, and, good or bad, must pass in review before the Judge of all the earth. Men may laud them to the skies and adjudge them among the immortals, but under the test of the touchstone of Omnipotence the glories that men have hung thick upon their pallid brows will wither and perish.

Here we found, among other notables, the grave of the infidel, Voltaire, who contemned the glories of his Creator, dishonoured His name, and would deny Him a foothold in any part of His great universe. Voltaire, who blasphemed the God of heaven, and whose ashes are honoured now by men who will perish tomorrow without hope, still reaches his spectral hand from the tomb to point other souls to perdition. He is glorified by men; but a day will come when even his

memory will be forgotten, and the God whom he derided and insulted will spread the mantle of oblivion over Voltaire and all his ruinous works and over the memory of all who have perished with him.

Napoleon

In the Hotel des Invalides, another whom men called great, whose grave was once on St. Helena, sleeps in a tomb, probably the grandest that civilized man has ever built for mortal ashes to repose in. An artificial golden glory spreads its effulgence over the polished pillars that men have erected behind this wonderful tomb. The tomb is sunken below a beautiful marble balustrade, so that all who look upon the last resting place of the great Napoleon must bow the head to do so. The wonderful sculpture work of this tomb is a demonstration of what the hand of the stone artist can do in bringing beauty out of the cold and unresponsive rock.

Around this tomb hang the tattered battle flags of the nations who opposed his ambitious schemes. They were his crown of glory. They are fading and dropping to pieces, and little more than the staffs remain. So will perish in the great day of God every wreath of human glory based upon the service of self or founded in human ambition and not in the sacrifice of self.

Rue de Wilson

In Geneva we saw a tablet chiseled to the memory of Woodrow Wilson, and walked along the street fronting on beautiful Lake Geneva named for him—all this done to perpetuate the memory of the one chiefly responsible for the creation of the League of Nations, the home of which is in this city and looks out upon this same lake. But his own people have denied him much of the glory these people have bestowed upon him, and



The famous Peacock Throne of Persia, the coronation seat of the ancient kingdom of the Medes and Persians. The intrinsic value of the throne is said to be \$50,000,000. Medo-Persia became the second great universal empire in history when Cyrus the great entered the city of Babylon on that night of Belshazzar's feast. In the midst of revelry, the handwriting of doom appeared on the royal palace wall.

some day the beautiful "Rue de Wilson," the court of the League of Nations, the city in which it is located, and the world over which it was to rule, will be buried in the ashes of sin's overthrow.

We also gazed upon Sans Souci, the gilded palace of kings and emperors. The glory of this place is gone already, and they who were once its honoured occupants are scattered in the dust or living in exile. So fades in every land the glory of the human. So mortality, when it would aspire to be like God through the process of disobedience, trails its perishing honour through the ashes, and sinks into silence and forgetfulness.

Berlin is a city where the old and the new mingle almost inextricably, and yet the art and skill of man have thrown a mantle of beauty over it all. The musician has his "passing note" of discord that enables him to reach a richer tone and more striking harmony; and so has the old in this great city added to the glory and beauty of what stands forth now as the city of Berlin. As we walked its streets and saw the beauty of its architecture, its wonderful monuments, its magnificent buildings, we could understand the readiness of the German leaders to discuss terms of peace when their armies began to crumble. There are priceless treasures in this great

city, in buildings, in art, in sculpture, and in heirlooms of other ages. These facts tell their own story.

Schloss Museum

Probably the most magnificent building in Berlin is what is now known as the Schloss Museum, the former abode of the kaisers. Money has not been spared in building and embellishing this wonderful structure. Marble of more different kinds than we ever supposed existed is here used in profusion. Story after story is filled with statuary and paintings that cannot be excelled, with tapestries that are the astonishment of all beholders, and have parqueted floorings that are pictures in themselves. Here was the emperor's private chapel, a perfect palace in itself; and here are stairways of polished stone that exhaust the skill of the greatest sculptors. Here kings lived and emperors were at home. Here ambassadors were entertained and the courtiers of many nations found a welcome.

But how different it all is today! The exalted occupants are no more—or no more *here*. The common people rule today; and this palace of emperors is a museum, one of the most wonderful in the world—and it belongs to the people. They



NOTTINGHAM NATURAL HISTORY MUSEUM

This magnificent famous hall, which was built in the year of the Spanish Armada, was recently acquired by the city of Nottingham as a permanent home for its Natural History Museum.

walk in throngs through it nearly every day of the week; but no crowned head enters here, no ambassadorial receptions are held here. The glory has faded, royalty has flown, and the shell is in the hands of the peasants. "How are the mighty fallen!" No clanking saber rings along the marble floors of this palace today, and the dreams of conquest and world rulership have vanished like other dreams.

Waterloo

Passing through Belgium, we turned aside to stand upon the battlefield of Waterloo, to see the place where the destiny of Europe was decided in the days of Napoleon. A few miles outside the beautiful and interesting city of Brussels, in the centre of that once blood-soaked field, stands a huge artificial

with yellow sheaves as far as the eye can see, or peaceful animals are pasturing in the green fields. What a contrast! Thousands who fought here perished on the field. The other thousands who did not perish here have perished since. They who conquered and they who were defeated are sleeping together in the cemetery of this old world. Whether they won or lost does not matter to them now. Glory is forgotten, hearts are still, and the hum of busy industry has lulled their battle cries into quietude. Nothing counts for them but their relation to their God, their acceptance of the pardoning grace of Jesus Christ—if they have been so wise as to accept Him and trust in His atoning sacrifice.

We crossed the English Channel and entered the British Museum. Here in broken fragments of weather-beaten stone stands a large portion of the little that is left of the vanished glory of Assyria, Babylon, ancient Greece, Egypt, and Rome. These time-worn stones tell their own stories of skilful hands that shaped the thoughts of unclean minds, to pass on to our day the tale of their own shame. The workers have perished, their glory is forgotten, their depravity is testified to in their own handiwork. The God of heaven and the glory of the Invisible One was not in all their thoughts. Therefore they have passed, and the very stones on which they sculptured the witness of their own unholy thoughts cry out against them.

And so passes all that is built on selfishness and sin. The glory of the human will never endure unless the soul is sanctified in the service of its God and self is forgotten in the service of the Man of sorrows. Lost in Him, we are safe for all eternity. Forgetful of self in the service of others, the consecrated sons and daughters of Adam will shine in the kingdom of God "as the stars forever and ever." If we want glories that will never fade, we shall find them at the foot of the cross of our Master.



NEVER trifle with truth. A lie is bad, not only because it may lead others astray, but also because it is a fault in the character of the one who utters it. Truth is the foundation and substance of character. When a man becomes a liar, his character is gone. His whole life is out of joint. No one can trust him. He cannot trust himself. He is like a bridge with a rotten foundation. He is not safe. He is an unsafe friend, an unsafe neighbour, an unsafe business man. "Buy the truth, and sell it not."—*The Christian Advocate*.



HISTORIC BRITISH HOUSE FOR AMERICA

The Chantry House, Billericay, Essex, the 16th century residence of Christopher Martin, one of the leaders of the Pilgrim Fathers, was sold recently to an American oil magnate for 10,000 pounds. The house is to be removed to Boston, U. S. A.

pyramid, and on top of this pyramid the sculptor has placed the majestic "Lion of Waterloo." His sightless eyes look out over a plain once swept by shot and shell and rifle ball, or trodden under the feet of charging squadrons of cavalry. Right under where we stand, as we mount this pyramid, the wonderful horsemen of Napoleon charged to their destruction in the famous sunken road. Here on the right and left, buildings were taken and retaken with sword and bayonet, batteries were captured and recaptured, and the squares of Wellington were charged with deadly slaughter. We step inside the panorama at the foot of the great pyramid and see it all acted over again, and realize the awfulness of war. Today it is all peace, and the harvest fields around this pyramid are heavy

Is Mussolini Antichrist?

The idea is being advanced in some quarters that the Italian Premier is the Antichrist of Bible prophecy. Is this teaching Scriptural?

By WILLIAM E. VIDETO

WHY do you work with Julius Caesar looking over your shoulder all the time?" was the question recently asked of Mussolini by a newspaper correspondent who was attracted by the sight of a small bust of Caesar looking down on the premier of Italy from its niche in the wall. "He is my ideal, my master," said Mussolini with feeling. "Julius Caesar—the greatest man that ever lived!"

Did this remarkable man expose his inmost soul in his reply? He has been called a man of mystery, an enigma even to his own followers. Others are asking, "Can it be that this modern Sphinx is the Antichrist of prophecy?"

Dr. Lewis S. Bauman, in articles that appeared in the January and February numbers of the *King's Business*, is asking seriously, after searching the Bible for marks of Antichrist, "Will Mussolini fill the bill?"

Dr. Bauman exhibits, on the whole, a keen insight into the meaning of current events, but we cannot agree to call the Italian premier Antichrist. Indeed it is only fair to Dr. Bauman to say that he makes no positive assertion but puts it forward as an hypothesis, a possible explanation of an otherwise mysterious character.

What's in a Name?

Shall we call Mussolini another Julius Caesar? It is evident that he has caught a vision of himself playing the rôle of the great Roman. He gives the name Fascisti to the party that he has built up and that has carried him, its chief, to victory and to almost absolute power in Italy.

The word Fascisti is derived from Fasces, a bundle of sticks tied around an axe, which was the symbol of authority in old Roman days, and was always carried before a magistrate. "What's in a name?" is a familiar phrase, but sometimes the choice of a name throws light on the aims of the one who chooses it. The name Fascisti, chosen by Mussolini, is another arrow pointing in the direction of Julius Caesar, and the

days of power that Italy and Rome once enjoyed.

But such an ambition does not help to prove that he may be Antichrist. Indeed, we should say such evidence should acquit rather than convict him of the suspicion. Christ did not look upon Julius Caesar or his successors as rivals. When He said, "My kingdom is not of this world," He was giving that official to understand that His kingdom and that of the Caesars occupied different spheres. Again, when He said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's," He was teaching that Caesar was something else than a pretender to His throne. It is true that Caesar, in common with other pagan kings and rulers, claimed divine honours, but the Caesars were first civil rulers, and only in a subordinate sense ecclesiastical. The power known as Antichrist was to be first and foremost an ecclesiastical power, for Antichrist means "instead of," or "in the place of," Christ.

The rule of the Caesars had been in existence for a century before the days of the New Testament writers, but they speak of Antichrist as future, and never hint that the Roman emperors were such.



THE GREAT ARTILLERY PLANT AT BOFORS, SWEDEN

While the world is talking peace and disarmament, it is well to keep in mind the fact that "bigger and better" artillery is being turned out by the arsenals in all parts of the world, and that the nations which are talking most and loudest about the idealistic goals of civilization are not permitting their pacific ambitions to dull the edges of their swords.



Jeddu Krishnamurti, the youthful Hindoo who is hailed by the theosophists as the "New Messiah." The photograph was taken with Mrs. Annie Besant, when they arrived in New York for a tour of America. It has since been reported that he has suffered a nervous breakdown. Jesus said, "Many shall come in My name . . . and shall deceive many"; "Behold, I have told you before."

Paul does say that "the mystery of iniquity doth already work" (2 Thess. 2:7), and John asserts (1 John 2:18) that "even now are there many antichrists." But Paul looked forward to a "falling away," an apostasy out of which was to come "the man of sin," and John in the same verse in which he says "even now are there many antichrists," says also "that Antichrist shall come."

So far from being Antichrist, the Roman emperors were hindering the coming of a power that was more to be dreaded than their own—even Antichrist. "And now ye know what withholdeth that he [Antichrist] might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder], until he be taken out of the way." 2 Thess. 2:6, 7. Tertullian, writing about A.D. 200, says of this scripture: "What obstacle is there but the Roman state, the falling away of which, by being scattered into ten kingdoms, shall introduce Antichrist upon (its own ruins)? 'And then shall be revealed the wicked one.'"—*Ante-Nicene Fathers*, Vol. III, page 563.

Nor is Tertullian alone in this view. Chrysostom says that hindrance is the Roman Empire. "When the Roman Empire is taken out of the way, then shall he [the Antichrist] come." Eragrius the

historian, A.D. 420, says, "The Roman emperors are driven from their kingdoms; wars rage; all is commotion. Antichrist must be at hand."

Earmarks of Antichrist

How are we to recognize the real Antichrist? Paul speaks of "that man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:3, 4.

In the Papacy, and the Papacy alone, will we find Paul's picture of Antichrist reproduced. Has the Pope been called God?—Yes: "It is shown with sufficient clearness that by the secular power the Pope cannot in any way be bound or loosed, who it is certain was called God by the pious leader Constantine, and it is clear that God cannot be judged by man." *Decree of Gratian, Part I, Div. 96, Chap. 7.*

Has the Pope ever sought to sit in God's seat? Listen to this description of the inauguration of a pope: "The Pontiff . . . is conducted to the cathedral of Rome, the basilica, or church of St. Peter. He is led to the altar; he first prostrates himself before it, and prays. Thus he declares the sanctity of the altar. He kneels at it and prays before it, as the seat of God."

What a contrast then ensues! We read thus: "The Pope rises, and, wearing his mitre, is lifted up by the cardinals, and is placed by them upon the altar—to sit there."—*Union with Rome*, Wordsworth, pages 52-55.

Either Antichrist or Vicar

But let us hear the testimony of a great Catholic cardinal. Let us call the famous John Henry Newman, who left the Church of England in the middle of the nineteenth century to become a Catholic. Let him answer the question, "Who is Antichrist?"—an answer given almost a year before he left the Church of England. He says: "All the offices, names, honours, powers which it (the church) claims depend upon the determination of the simple question, 'Has Christ, or has He not, left a representative behind Him?' Now, if He has, all is easy and intelligible. . . . But let us suppose for a moment the other side of the alternative to be true; supposing Christ has left no representative behind Him. Well then, here is an association which professes to take His place without warrant. It comes forward instead of Christ, and for Him; it speaks for Him, it develops His words, it suspends His appointments, it grants dispensations in matters of positive duty; it professes to minister grace; it absolves from sin; and all this of its own authority. Is it not forthwith according to the very force of the word 'Antichrist'? He who speaks for Christ must either be His true ambassador or Antichrist; and nothing but Antichrist can he be, if appointed ambassador there is none. Let his acts be the same in both cases, according as he has authority or not, so is he most holy or most guilty. It is not the acts that make the

difference, it is the authority for those acts. The very same acts are Christ's or Antichrist's according to the doer; they are Antichrist's if Christ does them not. There is no medium between a vice-Christ and Antichrist."

This is a fair answer, and it makes necessary a decision by all. Accept the Pope for what he claims to be or call him an impostor. To all Catholics he is Christ's vicar; to all true Protestants he is Antichrist.

Then What Is He?

But if Mussolini is not Antichrist, what is he? He has been pronounced "the most interesting political personality of the age." He craves the limelight, therefore he surrounds himself with mystery. He says, speaking of himself in common with others, "Every man has secrets and shady nooks that are not to be explored."

It is a strange paradox that, if a man would keep in the limelight, he must keep some part of himself in the shade, lest the public fathom his character and lose interest in him when there is no longer mystery to whet its curiosity.

Pugnacity is perhaps the strongest element in the premier's make-up. He shows himself a fighter in his acts, in his utterances, in his blazing eye. His biographer represents him as saying, "I want to make a mark on my era like a lion with its claw."

Is he a blazing meteor destined to flash for a moment and leave Italy in greater darkness, or is he a torch to light her way to great achievement? It must be admitted that he has done some good in checking disorder and crime in Italy, and that he has shown himself a genius in organizing. But he is coming into a place that will require discretion, and constructive statesmanship of a high order. If, like Augustus, he is sobered by the load of power, he may endure; if, on the other hand, he is intoxicated by success, and shows by his boasting that he has lost his bearings, he may well ponder the fate of the late kaiser.

You cannot follow one thing without coming away from something else. . . . If you are moving onward, some things must be left behind. What are "the things which are behind" in your life?

—Frances Ridley Havergal.



WHERE KING JOHN SIGNED MAGNA CHARTA 700 YEARS AGO

The commemoration of the sealing of Magna Charta at Runnymede was attended by the representatives of many political, religious, and scholastic bodies. The photograph shows, left to right: Mr. H. Weller, J.P., chairman of Urban District Council; Mr. L. A. Ashby, secretary of Committee; Mr. A. J. Simmons, secretary of Ground Committee, and Scout Master Mandeville, who was the first secretary of Commemoration Committee

The Second Coming of Christ

How Will He Come and What Effect Will His Coming Have?

By F. M. WILCOX

JESUS is coming again. The pen of nearly every inspired writer proclaims this glorious truth. He is coming to usher in the glad day of final redemption. He is coming to end the reign of sin and death, and set the captives free. He is coming to take His children home unto Himself.

As we contemplate the many important events growing out of His return, the questions naturally present themselves to every thoughtful mind, How are these things to be accomplished? How will Christ return to the earth? What will be the manner of His coming?

Regarding these enquiries there are many diverse views entertained by His professed children today. Is this because the Bible is silent upon this point, and each one is left to uncertain conjecture? No; God has revealed in His Word every essential to salvation, and upon this all-absorbing theme He has not left us in darkness. Hence, upon the authority of the Scriptures of Truth, we are prepared to state that the second coming of Christ to this earth will be —

1. *A Personal Coming*

He says, "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 3.
The second coming of Christ will be —

2. *A Literal Coming*

He will not come through a representative. Since His departure, Christ has been with His people by His Holy Spirit, and thus has more fully supplied their lack than could the personal presence of Christ; but now that their warfare is over, the Lord Jesus Christ comes to receive them unto Himself. Says the apostle Paul (1 Thess. 4: 16), "*The Lord Himself shall descend from heaven with a shout;*" and in the words of the angel, as recorded in the first chapter of Acts, verse 11, "*This same Jesus, which is taken up from you into heaven,*" will come again.

These words must have indeed imparted comfort to the sorrowing hearts of the disciples. It was to be the same Jesus who was to come; not another, but the One with whom they had been associated during His earthly ministry for three and one-half years,—the One who had raised the dead, opened the eyes of the blind, unstopped the ears of the deaf; the One who had broken for the hungry multitude the bread created by His power; the One who had stilled the tempest on the stormy Sea of Galilee

and saved His disciples from a watery grave, and who, when their sorrows and perplexities and discouragements were ready to overwhelm them, had stood as their ready friend and sympathizer. He was coming once again to receive them unto Himself. His Spirit would sustain while He was absent; but His blessed Spirit could not make up or fill the place of His own blessed personal presence.

The second coming of Christ will be —

3. *A Visible Coming*

In the hour of death, Jesus comes near by His blessed Spirit to console and comfort. Many a weary warrior, as he has come down to the end of his pilgrimage, has been given blessed experiences in the Lord as a crowning evidence and assurance of his acceptance by the Saviour. Some have even seen visions of the heavenly land, and their eyes have been opened so that they have seen the angels of God about their bedside; but this, although so blessed and a foretaste of the heavenly glories, was not the coming of Jesus. Says our Saviour, in speaking of that time, "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 26, 27.

The words of the angels at the ascension may again be quoted with special application to this point: "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Then if we are to determine how Christ will come the second time, it is but necessary for us to determine how He went away, and that can readily be done by reading the ninth verse of the first chapter of Acts: "While they beheld, He was taken up; and a cloud received Him out of their sight." He went away in the clouds of heaven; He is to come again in like manner. And this is confirmed by the words of the beloved disciple, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1: 7.

The Object of Christ's Coming

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

He came the first time without sin, so far as His own perfect character was concerned, but He came

as a sin offering. He came to suffer in our stead, that He might bring us unto God. He bore our sins in His own body on the tree, that through faith in His atoning sacrifice the merits of His righteousness might be accounted unto us.

The world was in sin and rebellion against the government of Heaven. It had cast off its allegiance to the banner of Prince Emmanuel, and was under the colours of the great rebel leader. In consequence of this rebellion the whole race of mankind was doomed to utter destruction. Christ in His infinite love proposed to undertake the great mission of reconciliation. He would offer Himself as a substitute to die in man's stead, bridging the gulf between the holiness of God and guilty man, and opening the way whereby lost and fallen humanity

lish His kingdom. Says Paul in his second letter to Timothy (4: 1, 2): "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word." "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25: 31.

What does the kingdom embrace? First, there must be a king. This will be the Lord Jesus Christ, no longer clad in robes of humility, no longer reviled and oppressed of men, but crowned King of kings and Lord of lords.

Secondly, there must be subjects over whom the kingly rule shall extend. These are supplied by the glorified ones who are redeemed from this earth



The wicked crying to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne . . . for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 16,17.

might become reconciled to the government of Heaven.

O the mystery of such unfathomable love! O the breadth, and depth, and height of such mercy! The sacrifice is made, and Christ is offered up; and now through all the ages the work of reconciliation—of reconciling man, not God—is going on. Christ will come to complete the work so well and faithfully begun, to take all those who have availed themselves of His sacrifice and mediation to Himself, and reign over them in righteousness.

When Christ returns to earth, He comes to estab-

lish His kingdom. And these glorified ones will be divided into two classes: (a) Those who are raised from the grave at the appearing of the Lord; and (b) those who are translated at that time without seeing death. Says the apostle: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. Speaking of the same event he says

(Continued on page 30)



Mrs. Shackleton, mother of the famous explorer, Sir Ernest Shackleton, died recently in England. She was one of the splendid mothers of yesterday who gave great men to the world.



Archie Gee, chef on the Canadian Pacific, delivered 50,000 eggs of Canadian brook trout from Japanese lakes and streams. The eggs were kept at a low temperature during the trip.



An up-to-date terminal—the C. P. R. North Toronto station.



The Prince of Wales recently visited Toronto and was artistically decorated in sugar, to the delight of the children.



S. S. "Empress of Asia," successfully
at Kobe, Japan, to be used in stocking
packed in ice and kept at an even
ong voyage.



Lord Byng conversing with Mr. E. W. Beatty, president of the C. P. R., on
the deck of the "Empress of France" just before leaving Quebec City for
his home in England.



med cake weighing 300 pounds,
Victoria Hospital for Children, Chelsea,
and.



Main waiting room of the C. P. R. North Toronto station.

Methodism and Adventism in Hungary

By W. A. SPICER

President General Conference of S. D. A.

RATHER an interesting and informing word from a neutral witness comes to us regarding Protestant work in Hungary. A writer, evidently of the Society of Friends, or Quakers, recently brought out a book in England on "The Future of Protestantism" in southeastern Europe. This writer's testimony is to this effect:

Two Protestant societies are especially aggressive in Hungary—the Methodists and the Adventists. The Methodists get their rest chiefly from among the Lutherans.

The Adventists secure 70 per cent of their converts from Catholicism.

We are interested in this testimony by an impartial observer. Often we are charged with proselytizing, in the bad sense of the term. Our Methodist friends have sometimes made the charge. We are bound to love the Methodist people, not only for their aggressive spirit, but for old John Wesley's sake, that man of God with the heaven-sent message of revival for his day and age. But as we preach what we know to be a special message for our own day and age, we do rejoice as godly Methodists or Baptists or Lutherans see a fuller gospel light in the advent message and join with us in it. But we aim at no special class in our work anywhere on earth. The divine commission that we hear ringing in our ears is the old one that opened the era of gospel evangelism, "Go ye into all the world, and preach the gospel to every creature," and the like commission set for the closing work of the "everlasting gospel" in the vision of Revelation 14, it is to go "to every nation, and kindred, and tongue, and people."

We can pass none by—not a creature whose ears are within reach of the sound of the message. The response brings people to join in the work with us from all churches and from no church at all, from Protestantism, Catholicism, rationalism, scepticism, agnosticism, heathenism, Mohammedanism,—all to take their stand on the New Testament platform of "the commandments of God, and the faith of Jesus."

It is a call that changes our lives and religious practice, not merely a formal change of church relationship. No believer in the sacredness of religious conviction or in the obligation of the soul to render obedience to the command of God as conscience points the way, can say of our work that it is proselytism in the bad sense of the term.

Of special interest to us in this connection, therefore, is this report about Hungary, in the book written by Ambrose Czako, Ph. D., of England, formerly of Budapest, published this year by Allen and Unwin, in London. He says:

"The Methodist congregations are chiefly composed of Lutherans, and I am convinced that the Lutherans will be swallowed up by the Methodists in Hungary. Lutheran ministers are going over into Methodism, and the ministers, of course, are followed by their people."

Of our own work in Hungary he reports:

"The Seventh-day Adventists' movement is similarly worthy of notice. They are most numerous in Budapest and in its environment, but are extending into the provinces also. Their enrolled and baptized members are about one thousand [these are out-of-date statistics], but there are many enquirers.



Because many of the offering boxes in the churches of Chicago have been robbed recently, many churches are now using a specially invented burglar-proof offering safe. Photo shows Ralph E. Busse with his invention.

Their preaching station is always crowded. Very characteristic is their fundamental dogma, which is expressed in every sermon, that Jesus is coming again to annihilate the world and create it again. Industrious Bible reading is also common among them. The faithful bring their Bibles to service with them, and follow the quotations made by the ministers. . . .

"I found another fact to be very important. In this materially troubled country, where the struggle for life must be fought against gigantic difficulties, there are to be found Adventists who consecrate a tenth part of their income in favour of the church. That is the more admirable in that their members are poor, and that 70 per cent of them are drawn from Catholicism. Catholics—at least in Budapest till recent times—have been accustomed to pay nothing to their church. . . .

"The Adventist preacher suffers from swollen head, because he can always justify his dogma from the words of Scripture; but the fact that the minister is not clerical, but only a layman, and is dressed like other laymen and like the Methodist minister, gives the people confidence in him."

May our brethren in Hungary always hold to the way of unclerical simplicity, giving no offense other than that which some may feel is given by their ability to support their teaching by the words of Holy Scripture.—*Review and Herald*.



Mother Shipton's Prophecies Nearly Five Hundred Years Ago

A carriage without horse shall go,
Disaster fill the world with woe;
In London Primrose Hill shall be,
its centre hold a Bishop's See,
Around the world men's thoughts shall fly,
Quick as the twinkling of an eye.

And waters shall great wonders do—
How strange, and yet it shall come true.
Then upside down the world shall be,
And gold found at the root of tree;
Thro' tow'ring hills proud man shall ride,
No horse or ass move by his side.

Beneath the water men shall walk;
Shall ride, shall sleep, and even talk;
And in the air men shall be seen,
In white, in black, as well as green.
A great man then shall come and go,
For prophecy declares it so.

In water iron then shall float
As easy as a wooden boat.
Gold shall be found in stream or stone,
In land that is as yet unknown.
Water and fire shall wonders do,
And England shall admit a Jew.

The Jew that once was held in scorn
Shall of a Christian then be born.
A house of glass shall come to pass

In England—but alas, alas!
A war will follow with the work
Where dwells the pagan and the Turk.

The States will lock in fiercest strife,
And seek to take each other's life;
When North shall thus divide the South
The eagle builds in lion's mouth.
Then tax and blood and cruel war
Shall come to every humble door.

Three times shall sunny, lovely France
Be led to play a bloody dance;
Before the people shall be free,
Three tyrant rulers shall she see:
Three rulers, in succession, be—
Each sprung from diff'rent dynasty.

Then, when the fiercest fight is done,
England and France shall be as one.
The British olive next shall twine
In marriage with the German vine.
Men walk beneath and over streams—
Fulfilled shall be our strangest dreams.

All England's sons that plow the land
Shall oft be seen with Book in hand.
The poor shall now most wisdom know,
And water wind where corn doth grow;
Great houses stand in farfung vale,
All covered o'er with snow and hail.

And now a word in uncouth rhyme,
Of what shall be in future time:
For, in those wondrous, far-off days
The women shall adopt a craze
To dress like men and trousers wear,
And cut off all their locks of hair.

They'll ride astride with brazen brow,
As witches do on broomsticks now.
Then love shall die and marriage cease,
And nations wane as babes decrease.
The wives shall fondle cats and dogs,
And men live much the same as hogs.

In nineteen hundred twenty-six,
Build houses light of straw and sticks.
For then shall mighty wars be planned,
And fire and sword shall sweep the land,
But those who live the century through,
In fear and trembling this will do:

Flee to the mountains and the dens,
To bog and forest and wild fens—
For storms will rage and oceans roar,
When Gabriel stands on sea and shore;
And, as he blows his wondrous horn,
Old worlds shall die and new be born.

—Alliance Weekly.

Taken from *Gospel Banner*, August 12, 1926.



"It is not so much where you are as what you are that makes your heaven. The bright, cheery soul who lives a life of trust, sees only the sunny side of everything, and has learned to endure cheerfully and with a bright face where everything looks dark."

East and West Are Alike

What Is the Meaning of the World-Wide Unrest and Universal Crime Wave?

By FREDERICK LEE

STRIFE, commotion, revolution, deception, robbery, and destruction, are the environment of every man, whether he lives in America, Europe, or behind gray and hoary walls in Central China. In the first instance, one may be strolling quite peacefully along when suddenly he hears footsteps behind, feels the blow of a loaded stick, and then all is black. When he awakens, he finds himself in some hospital; and as he feels anxiously in his coat pocket, he discovers that he has been relieved of the forty pounds salary he had just received.

In the other instance, one may be taking a walk in the country to relieve tense nerves, after being shut up within four walls for several days. He is charmed with the sunset as it casts its slanting rays over the waving fields of grain. Suddenly there is the tread of horses' hoofs from the north, and he sees a band of robbers coming down the road at full pace, with guns leveled at him. Soon he is caught up and carried off with but little slacking of speed, and he is held for £2,000 ransom.

Long for Homeland

As we in China experience the thrill of revolution, the uncertainty of mutiny, the terror of bandits, we sometimes feel that we would like to rest awhile in a quiet bungalow in the good old homeland. But about that time, we receive papers from home, telling how some woman was held up on the street in broad daylight, and relieved of her money; of bold robberies of postal wagons and trains; or a family's going out for a visit and returning in the evening to an empty house, which had been rifled of all its furnishing during their absence.

As we read of the murders and crimes, the disappearance of young girls, and the criminal acts of mere boys, we feel that it is just as well that we are where we are. Apparently, we are running no greater risks living in China than we would be if we were living in New York, London, or Paris.

Viewed in terms of moral and economic conditions, there is really little difference between the East and the West. Industrial strife, as it is known

in Western lands, is very little different from the lawless power exercised by Chinese generals. Automobile bandits in Chicago are no less mediaeval than are the turbaned and mounted bandits in Honan.

Same Lusts Control

Money lust, power lust, blood lust, and sex lust produce the same results the world over, whether they are clothed in the flowing robe of the Turk, the brilliant silks of the Chinese mandarin, or the dignified broadcloth of the Westerner. Wallingford may glide up to a mansion in his limousine and



PLANNING TO COPE WITH THE UNIVERSAL CRIME WAVE

International Police Congress in Berlin, Germany, attended by "cops" from every civilized country in the world.

swindle a widow out of ten thousand; or Lao Shih, the Shensi bandit chief, may rush up on his Mongolian pony, and relieve you, by the wayside, of your ready cash. I cannot feel that one man is more a part of this present civilization than the other, except that one rides in the latest model automobile, dresses in the latest style, and smokes the best cigar. The spirit and morality of each is much the same, being but samples of a downfallen race of men. Both classes, by their lawlessness and disregard of the interests of others, manifest that they are going the way to perdition instead of the way to a new earth.

The present year has no doubt seen more unrest in the world, more crimes committed, more lawlessness in times of peace, than any other year of the world's history. Never before has China been in such a tottering position—politically, financially, and industrially. Cabinets have been tumbling one after another.

But not only in China have cabinets been tumbling. Most of the European governments have been in an unsteady condition. When peoples are oppressed financially, it brings in the same conditions as when they are oppressed politically. While before the Great War, a political giant threatened to crush the European people in its grasp, now a financial monster is staring the people in the face.

Strikes Formerly Unknown

The industrial war now going on in Western nations has not passed by the East. This added trouble has been thrust upon China, together with her other ills. Strikes have spread from Hongkong to Hankow; in fact, the whole country seems to be in the centre of a hurricane of industrial trouble.

A few years ago strikes were unknown in this land of industrial peace. Now hardly a week passes without the papers' announcing a strike on some railway, in some factory or arsenal. This idea of co-operative bargaining has entered the minds of the Chinese workmen, and they are using its power to the full.

In China, where the workmen have ever been a most peace-loving class of people, we find much lawlessness breaking forth. It is true that industrial laws are needed; there should be shorter hours and better pay. But no doubt these ideals might be reached without all this firing of guns and wanton destruction of property.

Contemplating the world situation, we may well enquire as to the reason for this apparently united effort on the part of man to tear away the pillars of peace and justice. How strange it is, when we hear so much of reconstruction, that we should realize so much of destruction. Why is it that man cannot live up to his ideals and construct the universe that he so much desires? All love peace and hate war. Then why do they not walk in the way of peace? There is only one answer to this conundrum: Though men may have ideals, lower emotions are in control.

What are these mysterious influences that are at present wrecking the world structure from west to east? We read that it is none other than "the spirits of devils." Speaking of the end of time, the revelator says that he "saw three unclean spirits like frogs come out of the mouth of the dragon, and



Uniforms of policemen, left to right, of 1614, 1650, 1750, 1830, 1865, 1900. From the time Sir Robert Peel reorganized the police force in 1829, the nickname "Bobby" has clung to the English policeman.

out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13, 14.

Though the forces of evil are at present being greatly reinforced, yet there is no chance of their final victory. Righteousness and peace will reign at last. Then the armies of evil, the leader and all those who have joined themselves to him, will be swept from the earth into a lake of fire, wherein will be their final destruction (Revelation 20:10, 14), and the armies of Prince Emmanuel will prepare to occupy a world cleansed from iniquity and strife.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

"It is an easy thing to let the lips talk. Words are cheap, and are often spoken without much consideration or forethought. But there is another way of talking—through the life. This is usually impressive. One whose life was clean and noble suddenly joined a company of friends. He never said a word of reproof or disapproval, but for some reason the questionable stories were dropped, and the none too kindly gossip just died out, and very soon everybody was thinking of nice things and saying them about the very ones they had been criticising just before he came. What wrought this change? There was goodness in his life, and it spoke more loudly and forcibly to them than any mere words of reproof he might have uttered. Learn the lesson. Live a good life, and then it will speak a convincing and helpful message."

"London Bridge Is Falling Down"

*Story of the Oldest and Most Picturesque of
London's Great Bridges*

JOHN BURNS was once entertaining an American visitor to tea on the terraces of the Houses of Parliament in London. He had been recalling the great pageants of history which had been staged upon the Thames. The visitor grew restive. He began in turn to recount the glories of the Mississippi, its length, its width, and so on. Burns grew indignant at the comparison. Finally his wrath overflowed.

"The Mississippi, sir, what is it? Water! Water! The Thames, what is it? Liquid history, man!"

Most great cities are built on rivers. What would Paris be but for the Seine? Rome but for the Tiber? Petrograd without the Neva? Montreal without the St. Lawrence? Florence without the Arno? London and the Thames are almost synonymous terms, for the great river is the artery of the life-blood that flows through the heart of this, the greatest of cities.

Since so much has always depended upon rivers for transportation, their navigation and their crossing have been fundamental facts in the life of the race. Bridges have become vital to development and progress, and the love of bridges is part of human experience. A bridge fascinates, else why, in great cities as in humble hamlets, are the bridges the gathering places of the idly contemplative and the pensive dreamers? How many of Shakespeare's dreams may have come to him while, dreaming over Clopton Bridge, the river worked its spell?

The most interesting modern instance of this human love of bridges was in the emotion which was demonstrated over the decision to destroy Waterloo Bridge. The cables throbbed with protests from all the world,

and distinguished Americans joined in the plea to England to save the bridge.

Waterloo Bridge, declared by Canova to be the finest bridge in Europe, is one of the fourteen bridges for street traffic over the Thames. There are at least six more for railways. Waterloo Bridge was built in the spacious days when travel rarely exceeded ten miles an hour. Londoners still depended considerably upon boatmen, and there were steps here and there leading down to the river banks where boats could be hired. Omnibuses were not introduced till several years after the bridge was completed. Railways and automobiles were beyond human ken. John Rennie, the builder of the bridge, once served under James Watt, the discoverer of the power of steam. Built during the close of the Napoleonic wars, the bridge was one form of the crystallization of the dream of power which grew

in Britian during the struggles with the French. It was an enormous undertaking for those days with the national treasury so low. It was a private company which undertook to build it and in return they were granted toll rights which were not abolished until 1878. The cost of the bridge, including the approaches and the property which had to be destroyed to make way for it was £1,050,000. It was started in 1811 and opened less than six years later, in June, 1817. It was designed to connect on the north side of London, at the level of the Strand, and was to be known as the Strand Bridge. However, the Battle of Waterloo, with all its significance, intervening, the bridge was named in its honour and became a sort of cenotaph of the Napoleonic struggle.

It consists of nine semi-elliptical arches, each span of 120 feet.



TWILIGHT ON THE THAMES

Big Ben, from his lofty tower on the Parliament buildings furnishes standard time for Great Britain and Ireland and parts of the Continent. The time is broadcast regularly by radio.

Between the arches are great piers, each with two three-quarter Doric columns. Across the bridge runs a fine balustrade and parapet.

There were no embankments when the bridge was built, and the banks were mere muddy flats where the tide came and went and where many of the characters of Dickens' novels played their parts. When the Victoria Embankment was built, one arch of the bridge found itself on dry land and forms an archway beneath which the roadway runs. Not far away stood the blacking factory where Dickens worked as a boy and so we get a great many references to Waterloo Bridge in his stories. Dickens was a boy of nine years when the bridge was started.

Even then there was the plaintive cry of the contractor against the rising wages. This was the first stone bridge across the Thames, and for the dressing of the stones, Scottish workmen had to be imported, the London mason asking wages that made the cost of the finished stone almost twice as much as when done by the Scottish masons. Thousands of tons of Cornish granite, and Aberdeen granite had to be imported, as well as other stone from various parts of Britain.

The bridge is now one hundred and nine years old. Traffic for which it was built multiplied so rapidly, and the weight of vehicles crossing over it has increased so enormously, that the foundations of the structure have finally given away under the strain. The bridge was condemned to destruction early in 1926 upon an engineers' report made to the London County Council. Had it not been for that fact, repairs might have been attempted as soon as its condition was understood. But accepting the report of the committee, the London County Council prepared to destroy the bridge and built a temporary one alongside of it to carry the traffic. When the storm of protest broke, another investigation was made and the new committee reported that underpinning of the bridge could save it and make it useful for long years to come and that incidentally the work could be done for half a million pounds less than the cost of a new bridge to replace it.

There is more at stake than the sentimental associations which surround the bridge. Wrapped up in the controversy which has raged over its fate there is the whole problem of London traffic. London was built for those comfortable days before modern life got her in its grip. Now she finds herself almost unable to cope with the enormous mobs of people.

With the great movement of people out of the city itself to the suburbs for dwelling places, the human tide which flows in and out of the city, morning and evening, has increased in volume. London busses alone carry almost two and a quarter billion passengers yearly, and the tramways more than a billion. Including those travelling to London by railway, the traffic is more than three billion every year. Within two hours, every morning, three million people pour into the heart of London, and they have to be removed from London within another two hours in the evening. London transportation organizations carry nine million passengers

each day. Some idea of the traffic in London can be gained from the fact that 56,000 vehicles pass Hyde Park corner every hour, while Piccadilly Circus has 42,000, Trafalgar Square 41,000, and Marble Arch corner 39,000,900 in the same space of time.

In one quarter there is a firm belief that the only solution for lightening traffic about Waterloo Bridge and the adjacent busy section of London is to remove Charing Cross railway station south of the river. This would cost millions of pounds and probably take years to effect, but it would save Waterloo Bridge, and would open a way for the building of another bridge between Waterloo and Westminster. This plan would add considerably to the beauty, not only of the river but of that section of the city. London must add to its traffic-carrying bridges, and if Waterloo is not considered able to play its part, beautiful, graceful, historic as it is, it will have to give way before the relentless steam roller of modern life.

Bridges came and bridges went, until today Waterloo is the oldest bridge crossing the Thames. No wonder then its mellow voice speaks so clearly, to any who will pause to hear, a pleasant note beneath the rumble of daily traffic. Dickens heard and has put down what it had to say to him of its history.

It is from Waterloo Bridge that one senses one of those moments of the awe-inspiring beauty of London. London's beauty is so unheralded, so unexpected by the average visitor that such scenes as these are all the more impressive. Surely there is nothing in Europe finer than a twilight stroll along the embankment when the murky dusk of the great city is turning slowly to darkness, when the yellow lights first begin to wink along both sides of the river and outline the bridges. Their glistening reflections move like sequins on the uneasy water. Here is a rare beauty, a beauty that has withstood time and the grime of age, and come through serenely and harmoniously. Noiselessly the great river flows beneath its many bridges, bearing with it the memory of a thousand years of history. There to the east, Caesar strung his bridge of boats; yonder is the place where the Canterbury Pilgrims crossed on their way to pray at the shrine of Thomas à Beckett; here, too, drifted Elizabeth with her fawning courtiers on her way from Greenwich to Richmond. And here, when carriages were first introduced, the sullen boatmen muttered their curses while they watched their customers and their money "run away on wheels."—*Blodwen Davies, in "New Outlook," Oct. 6, 1926.*

"WE often chafe over the way in which God thwarts our plans and keeps us from gaining what we most desire. Sometimes we come later to see clearly that this restraint was a proof of His goodness. If we had more wisdom, we might see in all the barriers that shut us in, the walls of a fortress that guard us from danger instead of prison walls that deny us liberty."

Optimism and Health

By DANIEL H. KRESS, M.D.

THE inhabitants of this world in which we live may be divided into just two classes—optimists and pessimists.

An optimist possesses a disposition to look upon the brightest side of life's happenings.

The pessimist, on the other hand, possesses the disposition to look upon the darkest or gloomy side of life.

These two—the pessimist and the optimist—dwell side by side. They are found in every walk of life. Passing through similar experience, the one sees success while the other sees failure. One is capable of converting every designed curse into a blessing. The other converts every intended blessing into a curse. The one walks through life erect, with his head up, and a smiling face, while the other with a downcast countenance makes life miserable for himself and for others. The one, no matter where he is placed, is somehow able in the midst of his surroundings, though forbidding, to appropriate that which proves a blessing. The other, under the most favourable surroundings fails to recognize and appropriate the blessing within his reach. He places a wrong construction on the best motives of others. Everything seems to be against him. "If my surroundings were different," he says, "I could do differently." The fact is, it does not matter much where we are. Surroundings have but little to do with the experience of the soul. Two men may look out of the same prison bars: one will see the mud, the other the stars. Two women may be walking through a garden: the one will admire the beautiful lilies, pinks and roses, while the other will complain of the ugly thorns.

I remember reading of a gentleman and lady strolling through a lumberyard located alongside a foul-smelling stream. She remarked, "Have you noticed the fragrance of those freshly cut pine

boards?"

"Pine boards" he said, "just smell that foul stream."

"No thank you," she replied, "I prefer to smell the pine boards."

It is our privilege to pick the roses along life's pathway, or to be pierced by the thorns; to enjoy the fragrance of the freshly cut pine boards, or to smell the foul stream. Not where we are, but what we are, determines whether we are helped or injured by our surroundings.

To the pure all things are pure. Release a bee, and it will make a bee line for the nearest clover field or garden and literally cover itself with sweetness. It obtains what it is in search of. Release a vulture and it will fly over a score of clover fields and beautiful gardens. It is in search of carrion. It will sit beside a dead foul-smelling carcass and feast upon it. It is the nature of the bee to appreciate the sweets in life, and the nature of the vulture to feast upon foul, decomposing carrion.

Among mankind we have bees and we have vultures. The one class gathers and gives out sweetness, while the other class is taken up with feasting on the faults of others and reporting them. We are living in a world of sin. This we must admit. Never in the world's history has wickedness flourished as now. Crime and immorality are on the increase. Evil men and seducers are waxing worse and worse. We can not help but recognize this. Upon the other hand, we should recognize that never in the history of the world have there been so many good people as now. It is also well to keep in mind that this is the best world in the universe in which to dwell to develop a character that will fit us for usefulness here and a home in the hereafter. If there were a better world that would answer this pur-



OVERCOMING HANDICAPS

Henrietta Eidelshaim, although unable to use her hands, is pursuing a college course at Hunter College, New York, doing all her written exercises with a pencil held in her teeth. She surely deserves success.

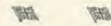
pose, the good Lord would transport us to it.

Isaiah, the prophet of God, was at one time in danger of taking too gloomy and hopeless a view of things in general. When he beheld the existing wickedness in the world he exclaimed, "Woe unto them, woe unto them." This he repeated again and again, as a view of the actual condition of the world was presented before him. He saw clearly the world's condition, and was at the point of despair; but another scene passed before him. He said, "In the year the king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up" and "the whole earth is full of His glory." Not until he "saw also the Lord" was he able to go out and labour for the needy. Not until he recognized that God was the Ruler of this world of sin, and that He had His hand on the lever of circumstances and was ruling and overruling in the events which were transpiring, was he able to be a blessing to others. He saw what we all must see: that God can permit wicked men to plan and execute their plans, and have their way, but that in it all God has His way. God makes the wrath of man to praise Him and the remainder He restrains.

The brothers of Joseph sold him to a band of men

who were on their way to Egypt, where God wanted him. Later as he proved to be their deliverer, he could say, "It was not you that sent me, but the Lord." God works the same today, so that we may boldly say, "I will not fear what man may do to me."

All of this is written that we through comfort of the Scriptures might have hope. The feet of the messengers that bring the good tidings, "Behold thy God reigneth," are "beautiful," and are welcomed today as never before. Only the one who sees mercy in misery, good in the midst of evil, and gain in the loss of all things, is able to bring hope and courage to men and women mentally depressed because of a wrong view of life and a misinterpretation of God's providences. To enjoy health one must cultivate such a faith as this. This faith cometh by the Word of God. Having such a faith, it is possible in everything to give thanks.



IF we do not reach that high position which we desire, we ought not to ascribe it to the obscurity of the place where we were born, but to our own little selves.—Plutarch.



An interesting group of war nurses who attended the unveiling at Ottawa in August of the memorial to Canada's nurses who died in service during the Great War.

The Bible and Religious Liberty Principles

By C. P. BOLLMAN

THE foundation of religious liberty is the Fatherhood of God and the brotherhood of mankind.

Because God is the Father of all, He is entitled to our supreme love and adoration. And because He is the Creator of all, we are all children of one family, "endowed" by our Creator, as expressed in the Declaration of Independence, "with certain inalienable rights," among which "are life, liberty, and the pursuit of happiness."

All this is contained in the moral law of ten commandments, as by our Saviour condensed into two terse sentences:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"Thou shalt love thy neighbour as thyself."

The first of these demands that every individual be left free to render to God His due. The Supreme Being could not hold men responsible to Himself were He to permit any being whatever to come between Him and those whose fealty He claims.

The second, "Thou shalt love thy neighbour as thyself," requires that each man shall concede to his fellows the same liberty he claims for himself. Hence both demand the widest freedom of conscience—of faith and of practice.

Throughout the Scriptures we are taught that God's will is ever to be regarded as supreme, something to be obeyed, regardless of the will of men. It is a Bible principle that servants are to obey their masters and children their parents, but this obedience must be "in the Lord." Eph. 6:1.

Joseph, when a servant in the house of Potiphar, disobeyed his mistress when commanded to transgress a commandment of God. (See Gen. 39:7-9.)

Daniel and his three companions declined the rich food from the king's table, preferring for conscience' sake the more simple foods prescribed by the sanitary laws given by the Lord through Moses. (See Dan. 1:5-20.) And as the sequel shows, they were richly rewarded by the blessing of the God they sought to honour.

Again, as recorded in the third chapter of the book of Daniel, the prophet's three companions, Shadrach, Meshach, and Abednego, refused to bow down to the golden image that the king had set up, and were vindicated by God Himself in a miraculous deliverance from the burning fiery furnace into which they were cast for their disobedience of the royal command.

Some years later, Daniel himself ignored a royal decree that whosoever should ask any petition of any

god or man, save of the king only, should be cast into the den of lions. For this the prophet was cast into the den, but was miraculously delivered from the lions. Daniel's personal testimony to the king on this occasion was:

"My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." Dan. 6:22.

Other prophets also came into direct conflict with royal authority rather than disobey God. Coming over to the New Testament, we find that when Peter and John were by "Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest," "commanded not to speak at all nor teach in the name of Jesus," the apostles answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (See Acts 4.)

And again, as recorded in Acts 5:27-29, when forbidden by the magistrates to teach any more in the name of Jesus, Peter and the other apostles answered, "We ought to obey God rather than men."

And such is the tenor of the whole Bible. God's will is to be obeyed, regardless of what men may say or what they may do, and no man nor set of men have ever had or ever can have any legitimate authority to interpose themselves between any soul and his Creator. Caesar, or human government, has a right to exact only that which is due to man; that which belongs to God is to be rendered directly to Him, without any interference whatever from civil rulers.

Christ Himself, when on earth, set the example of obeying the Father's word at any cost, and His disciples followed in His steps. Indeed, the Master sent forth His chosen messengers commissioned to do something that was forbidden by Roman law under penalty of death or of banishment and confiscation of goods, namely, to preach the gospel of the Son of God, thus introducing a new religion and a new, strange object of worship, not recognized either by the empire or by any of its dependencies. And the same course has been followed by the heralds of the cross from that day to this.

The history of Christian missions has been a history of conflict between the gospel on the one hand, unsupported by civil authority, and on the other hand false systems of religion entrenched in decrees

of kings and acts of legislative bodies. Christ Himself was condemned, though unjustly, as an enemy of Caesar. All His apostles, save John only, suffered death as disturbers of peace and contemners of the gods; a miracle saved John from death in a caldron of boiling oil, but not from banishment.

Only a decadent, spineless, and false Christianity has ever consented for a moment to take orders from civil rulers in things pertaining to God or to His truth and His cause. Millions have yielded up their lives rather than bow the knee to Baal or blaspheme the name of Christ or offer so much as a pinch of incense upon a heathen altar and say, "Pro Jupiter." And all this has been done, and is still being done today, in obedience to the principle announced by Christ: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

The Wonderful Name

By MRS. M. E. STEWARD

"Unto us a child is born, unto us a Son is given: . . . His name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace." Isa. 9:6.

When an object is beyond our power to describe, we exclaim, "Wonderful!" This "wonderful" Child was the revered Commander of all the heavenly hosts; He comes to earth not to command, but as a Counsellor. "I counsel thee to buy of Me gold tried in the fire, . . . white raiment, . . . and eye salve." Rev. 3:18. He is "wonderful in counsel, and excellent in working." Isa. 28:29.

Christ's work is that of the "mighty God", the Creator, for "the world was made by Him." John 1:10. And He is "upholding all things by the word of His power." Heb. 1:3. His power is in His word, to accomplish whatever He declares. The countless worlds on high, in their multiplicity of attractions with each other, while forever changing relative positions as they swiftly "circle the throne of Deity", are all balanced and upheld by His "word."

Moreover, "by Him all things consist." Col. 1:17. ("Hold together," margin.) The ultimate particles—of which all things are composed—do not exactly touch each other, otherwise the object could not be compressed under pressure. Why do they not fall apart, like the fruit in a basket, when the basket is removed? Oh! the fearful ability of this "mighty God" to Whom is "given all power in heaven and in earth." Matt. 28:18.

Wonder of the wonderful! This omnipotent Being is "meek and lowly in heart" (Matt. 11:29), with the tender, yearning solicitude of a worthy parent. The Saviour's love never varies or decreases; He is "the Everlasting Father."

Unlike the work of the abominable adversary, who is unceasingly bent on strife and misery, the work of this God-child is always "quietness and assurance forever." Isa. 32:17. Jesus is the adorable very "Prince of Peace."

Dear reader, is it hard to trust this wonderful

Being? He has a special message for us at this very time. Hear Him: "Cast not away your confidence"—a timely exhortation, for many are rejecting foundation scriptural principles. "Ye have need of patience, that, after ye have done the will of God,"—(what is this but keeping all His commandments?) "Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13. "Yet a little while, and He that shall come will come, and will not tarry"; this is the second advent of Christ, for He had already come the first time. (The people here addressed keep all God's commandments, and are looking for Christ's appearing in the clouds of heaven.)

"Now the just shall live by faith"; faith in the soon-coming of the Saviour and faith in the entire Bible. "If any man draw back, (from these fundamentals) My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:38, 39.

How to Thank

AN old Scotchman was taking his grist to mill in sacks thrown across the back of his horse, when the horse stumbled, and the grain fell to the ground. Being an aged man, he had not strength to raise it; but he saw a horseman riding along, and thought he would appeal to him for help. But the horseman proved to be the nobleman who lived in the castle hard by, and the farmer could not muster courage to ask a favour of him. But the nobleman was a gentleman, and not waiting to be asked, he quickly dismounted, and between them they lifted the grain to the horse's back.

John, for he was a gentleman too, lifted his Kilmarnock bonnet and said, "My lord, how shall I ever thank you for your kindness?"

"Very easily, John," replied the nobleman. "Whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."—*Selected.*

Something You Cannot Afford to Lose

A well-known doctor has been lecturing on health, and saying things every one of us should know to be true and important.

One of his points was that we cannot afford to be ill-tempered, and the reason he gave was not that ill-temper is disagreeable to people around, but that it is altogether bad for us. An ill-temper puts a strain on us, and strain is the cause of a vast amount of bad health.

Even such apparently little strain as screwing up our eyes and making our muscles hard and tense, is bad if kept up. We should let ourselves go limp and loose now and then for a rest.

But the worst form of tightening the nerves is to get into a temper. That is not fine; it is a real silliness, spoiling our faces and our health.—*Southern Cross.*

Seen Through Others' Eyes

Example

We scatter seeds with careless hand,
 And dream we ne'er shall see them more;
 But for a thousand years
 Their fruit appears,
 In weeds that mar the land,
 Or healthful store.
 The deeds we do, the words we say,
 Into still air they seem to fleet,
 We count them ever past;
 But they shall last,—
 In the dread judgment they
 And we shall meet.
 I charge thee by the years gone by,
 For the love's sake of brethren dear,
 Keep thou the one true way,
 In work and play,
 Lest in that world their cry
 Of woe thou hear.

—John Keble.

Prohibition—Success or Failure?

It is a failure for the distiller, who no longer can sell 165,000,000 gallons of whisky every year.

It is a failure for the brewer, who has lost the profit from selling every year 1,885,000,000 gallons of beer, containing 83,000,000 gallons of alcohol.

It is a failure for the saloon keepers and their bartenders, who no longer ring up the working-man's pay cheque on the cash register and send him home penniless; who daily tempted youth and debauched the weak, while they made a lazy living from the vices of their fellowmen:

It is a failure for the loan shark, who preyed upon those pauperized by the saloon, and for over 4,000,000 possible unreformed members of the old army of 25,000,000 drinkers.

It is a failure for 275 "drink cures" that once were filled with patients recovering from alcoholism. Less than a score of those survive today, and most of the remainder have become hospitals or sanitariums, with alcoholic cases as a side issue.

It is a failure for the delirium tremens wards in our hospitals, once crowded, now abandoned. Dr. George O'Hanlon, for sixteen years medical superintendent of Bellevue and Allied Hospitals of New York, has said that in three or four years an alcoholic patient will be practically unheard of. From 12,000 alcoholic patients per year, such cases in these hospitals have dropped to less than 4,000, the average case staying only three days instead of two weeks, indicating that they were not truly alcoholic cases.

It is a failure for the alcoholism death rate, which rarely fell below 5 per 100,000 under license, the minimum being 4.4. Under Prohibition this death rate has averaged 2.3 per 100,000.

Why Prohibition Is a Success

It is a success for the men and women who have had years added to their spans of life by Prohibition's closing the death centre of licensed drink. Men today may expect to live eighteen years longer than their grandfathers, who were handicapped by licensed liquor. The average death rate in the last five "wet" years, 1913 to 1917, was 13.92 per 1,000. The highest mortality under Prohibition was 13.1 per 1,000 in 1920, while the annual average has dropped to 12.2, representing a saving of over a million lives that would have been sacrificed if the ratio of "wet" years had continued.

It is a success for the worker, who has a bigger pay cheque, which he can spend without paying toll to the corner bar. Labour has temples and banks today in place of dingy quarters, and settles its disputes without drink-caused riots. Richard Boeckel, the labour economist, says Prohibition means a saving of a billion dollars a year to the wage earner.

It is a success for laundries, which have succeeded to the task abandoned by the drunkard's wife, who took in washing to support herself and her children.

It is a success for the manufacturer, who finds his output increased 15 to 30 per cent, his production costs lowered, and his markets multiplied by the sobriety of his workers and of the nation.

It is a success for the retailer, who sells luxuries to men who could not afford the bare necessities of life while the liquor leech sapped their incomes.

It is a success for the banker, who watches savings accounts mount to five times the "wet" year number; and for the insurance men, who sell over a billion dollars' worth of policies each month. Many of them are sold to men who would have been desperate risks, even if they could afford the first payment on a policy in the old days.

It is a success for the men who build and buy homes, which now constitute approximately 50 per cent of our building operations. That is why real estate boards and realtors of the nation, led by C.N. Chadbourne of Minneapolis, the man who invented the name "realtor," are pledging themselves to observance of a law which has brought them unexpected and unparalleled business.

It is a success for building and loan associations, which now include some 8,000,000 members, compared with 3,500,000 in the last "wet" year.

It is a success for the manufacturer and for the automobile dealer, who join Henry Ford and R. H.

Scott in declaring that Prohibition and the automobile industry succeed or fail together.

It is a success for the drivers of over 20,000,000 automobiles, who know that the highways would be shambles of death if each crossroad had a licensed saloon inviting chauffeurs to drink.

It is a success for the milk producer, who sells over 13,000,000,000 gallons of milk each year now, while only 7,800,000,000 gallons were used in 1919.

It is a success for the hotel man, whose real prosperity, according to John McF. Howie, a leading hotel manager, did not begin until the Volstead Act became effective. We have more hotels, better and cleaner hotels, since the bar was banished.

It has been a success for investments. One man in every five is a security holder today. Our railways are owned by 777,131 stockholders, while 2,000,000 people own railway securities. Since the American people ceased buying beer, they began to buy bonds, until they own today most of the great utilities and manufacturing corporations of the nation.—*Wayne B. Wheeler, in Current History Magazine, May, 1926.*

Supply and Demand Inexorable

THE law of supply and demand has been operating since the time of Adam and Eve, but it nevertheless is very much underestimated by some people. Indeed a very large percentage of the time and energies of man is devoted to trying to defeat this unconquerable and tireless principle. Plumbers, for instance, raise their prices so as to obtain an advantage over other people, and immediately more people get into the plumbing business. The men who count upon working eight hours at \$1.50 an hour instead of as formerly at \$1.00 per hour, find shortly that there are so many men in the plumbing business that they can only each get work for about five hours, and the net result is that their income is about the same as before. The manufacturer who tries to get large profits likewise invites new competition into the field, just as soon as people observe the motors, servants, and fast horses that the profits provide.

Nearly all the efforts of trade unionism are nullified by the law of supply and demand, and likewise the manufacturers who try to defeat this law almost inevitably get the worst of it. Some people imagine that this law is exclusively international in operation, and that the moment it is locked inside of any one country it immediately goes to sleep. Nothing could be more erroneous than this, for it is at all times and in all places the most vigilant, relentless, tireless, unconquerable foe to profit that could possibly have been supplied to the human race, and no artificial device that so-called consumers can contrive could possibly be as efficient in the work of protecting their interests as "the law of supply and demand." Fighting it probably adds more to the cost of living than any one single element that comes into our economic affairs.—*Saturday Night, July 24, 1926.*

Protestantism in France

WRITING to *The Christian World*, Rev. Charles Merle d'Aubigne gives some interesting information with regard to the present standing of Protestantism in France. "Today," says the writer, "our French Protestantism counts, Alsace and Lorraine included, 1,038 churches. They are divided as follows: Reformed churches, 645; Lutheran churches, 261; Free churches, 49; Baptist churches, 29; Methodist churches, 23; Independent or Mission churches, 31.

"The total number of pastors working in France is 1,092, of which almost one thousand look after the churches, the remainder are employed in administrative mission or professional work.

"We have three theological colleges in Paris, Strasbourg, and Montpellier, one missionary college, two Bible schools for the formation of lay helpers, male and female, one deaconesses', three nurses' and one teachers' training homes.

"Where are Protestants to be found in France? The best answer to this question will be a glance at the recently published map of French Protestantism. It will be seen there that, while the centre of the country is almost devoid of the sixteenth century "heresy," in the east, in Alsace and Montbeliard, there are two important groups, mostly composed of Lutherans, in the southwest a strong sprinkling of descendants of the Huguenots. The stronghold of Protestantism, however, and its working force lies in the extreme south, round Nimes, Montpellier and Valence, and in the extreme north (Lille, Pas-de-Calais), with Paris as the leading and inspiring centre.

"As to the exact number of Protestants in France, it is difficult to give correct figures, as a great many of them are dispersed all through the country, or lost in the large towns. The best authorities put them down at 90,000 'souls' not 'church members,' that is one Protestant for forty French. Their influence, however, on the life of the nation is considerably beyond their proportion in numbers."—*New Outlook, June 2, 1926.*

The Ascending Life

NOT far from the home of my childhood there was a waterfall on a salmon river; and just before the spawning season it was a great sight to watch the salmon going up the river. When they reached the pool at the foot of the fall, they circled round and round for a time; and then one and then another would break water and make a spring for the upper level. Many of us are like the salmon in the pool, held there by custom, company, fear, what not; but there are levels above—levels of glorious life to be achieved by those who have the courage to make a spring out of this imprisoning pool of habit and inertia. "Speak unto the children of Israel, that they go forward"; that is the good word for every living soul.—*Richard Roberts in "The Ascending Life."*

NEWS NOTES

—Only one person in four in Mexico is able to read or write.

—Pushcart markets in New York City sell produce valued at \$45,000,000 annually.

—Approximately one hundred new words are added each year to the English language.

—More than 19,000 persons have been killed and 52,000 injured in grade-crossing accidents in this country during the past year.

—Among the fisherfolk of Brittany, maidens, wives and widows each have their own distinctive colours for their shawls.

—It is reported that there is a stretch of water in the Pacific Ocean off the coast of Chile which the fish refuse to inhabit.

—The floorboards of a jewelry shop in Birmingham, England, when reduced to ashes, yielded enough precious metal dust to pay for the cost of new flooring.

—The Jordan Valley, more than a thousand feet below sea level, is one of the lowest spots on the earth's surface. The fish and vegetation there are characteristic not of Asia but of Africa.

—The Japanese have found a way to mix the fibre of a species of seaweed, of which there is an unlimited supply, with cotton, to form strong and water-resisting twine and cordage.

—An average-size tree with a spread of fifty feet of foliage, under normal conditions throws off five barrels of water a day in the form of vapour. This is attracted to the clouds and returns to the earth as rain.

—The nerve-racking painful drill the dentist uses to bore into a throbbing tooth will cause patients no further worry when a new type of drill recently invented in Germany comes into general use, it is asserted. The new instrument has a cocaine needle combined with a drill. The cocaine, under pressure from the dentist's finger, flows into the hole, deadening the pain. The new drill has received many tests, all said to have been successful.

—The English language, English literature, and English character have probably been more molded, shaped and inspired by the English Bible than by any other influence, literary or educational. Once this fact is grasped, the absurdity of leaving it out of the national system of education for people of English blood and English tradition becomes obvious.—*Sir Harry R. Reichel*, president of the University of North Wales.

—One-sixth of the 5,500,000 persons in the United States who are over sixty-five years of age are dependent upon public charity, according to insurance statistics.

Dr. D. E. Scott, who recently spent some time with the Eskimos in Alaska and Canada, claims that before many years have elapsed the Eskimo will be exterminated by disease brought on by adopting white men's ways of living. Cancer and appendicitis are becoming prevalent, and tuberculosis amounts to a scourge.

—Burglars have carried off many of the crown jewels of Siam from the royal palace at Bangkok. The robbery is regarded by the natives as peculiarly audacious, as the jewels were supposed to be guarded by the ghosts of the dead kings and queens.

—In Lake Magadi, Kenya Colony, Africa, there is a stretch of water fifteen miles long by four miles broad, which appears to be frozen even at the height of summer. Carbonate of soda crystals cover the lake's surface and are so thick in spots that they will bear a man's weight.

—To make a complete copy of the Old and New Testament on a single sheet of paper six feet by two and a half feet, is a feat of skill and patience that few people would undertake. Yet it has been accomplished by a Japanese Christian by the name of Ishizuka. This unique Bible was printed by hand on fine Japanese paper with a writing brush. The letters appear beautifully distinct when viewed under a microscope. According to the artist, four years and three months were required to complete it.

—China, with more than 200 kinds of money in use, has the most amazing, bewildering, and confusing currency system in existence, according to a recent report issued by the United States Department of Commerce. Some of the 200 separate kinds of currency, the report states, are good in all provinces, while some are good in a few, but worthless in others. To add to the burdens of the moneyed Chinese, the value of these currencies, while they pass in various provinces, is not the same in all parts of the country. Various attempts at reform have been made, but so far none have proved successful.

The Second Coming of Christ

(Continued from page 15)

again, in his first epistle to the Thessalonians (4: 16, 17):

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

His kingdom is a kingdom of love, not of force.

He will wield His scepter of peace, and all the ransomed host will render willing and loving obedience to His divine rule. And every heaving breast will be calmed, and every tearful eye will be dried, for God Himself shall wipe away all tears.

To be subjects of the kingdom of glory then, we must be subjects of the kingdom of grace now. Christ is now seeking to set up His kingdom in every heart, and every soul in whose heart Christ is enthroned as Prince in this world, will enjoy the blessed privilege of being a subject of the kingdom of our Lord in the ages to come.

The Sure Word of Prophecy

W. R. CARSWELL

'Tis a sure prophetic Word

That in love to us is given,

'Tis the message of our Lord,

'Tis a holy light from heaven.

Our senses may deceive us,

E'en our sight may lead astray,

But the changeless word of Jesus

Nevermore shall pass away.

He is faithful, this dear Master,

To each promise made to men;

And the days speed fast and faster

Till He comes to earth again.

And the thought is joy inspiring,

His reward with Him He'll bring

To those servants never tiring

Who await their coming King.

Earth and sky shall flee before Him

(For on earth He will not stand):

And while holy ones adore Him,

He'll send forth His angel band.

They will gather from all nations

Trophies of His power and grace;

With eternal gratulations

Gathered all before His face.

Would you join that band united

In the praises of their Lord?

Would you share the promise plighted

Of an endless sure reward?

Then with joy receive your Saviour,

While your faith may pardon bring,

And each day, by your behaviour,

Prove you're waiting for the King.

Jesus loves you: He is calling

For the service of your love,

Ere the rocks and mountains falling

In the last great earthquake, prove

'Tis too late for your repentance,

'Tis too late to seek His grace.

Seek just now abundant entrance,

And with joy behold His face.

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—A Japanese pearl firm, believing that oysters have souls, has built a miniature pagoda as a shrine to placate the spirits of bivalves from which pearls have been taken.

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THIS issue of the Canadian Watchman completes six years of service to its readers. That it has been and is a success is shown by the increasing demand for the magazine as well as by the encouraging letters of comment that have been received.

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