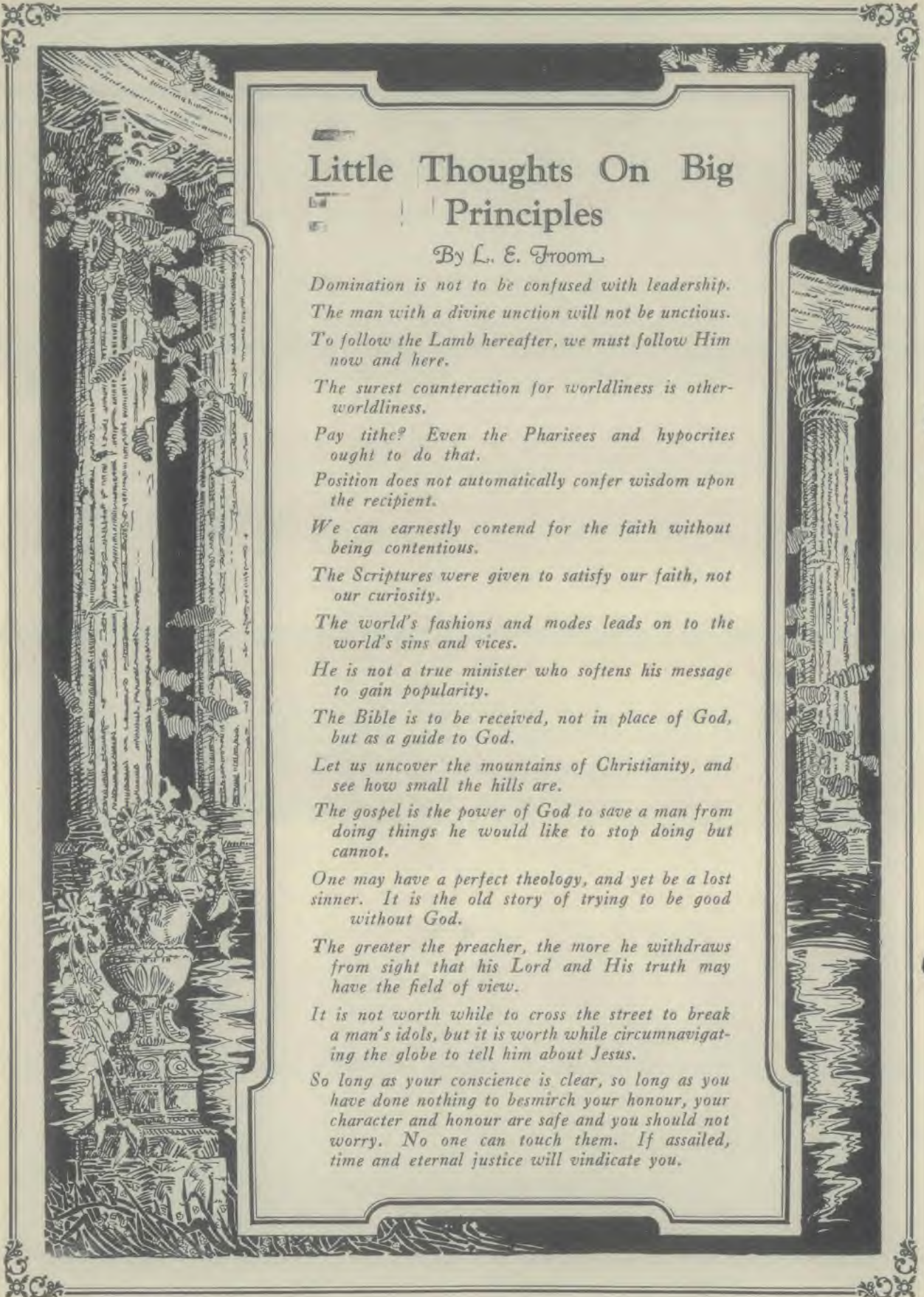


The Canadian WATCHMAN



Why Die Ahead of Time?

*See
page 18*



Little Thoughts On Big Principles

By L. E. Froom

*Domination is not to be confused with leadership.
The man with a divine unction will not be unctious.
To follow the Lamb hereafter, we must follow Him
now and here.*

*The surest counteraction for worldliness is other-
worldliness.*

*Pay tithe? Even the Pharisees and hypocrites
ought to do that.*

*Position does not automatically confer wisdom upon
the recipient.*

*We can earnestly contend for the faith without
being contentious.*

*The Scriptures were given to satisfy our faith, not
our curiosity.*

*The world's fashions and modes leads on to the
world's sins and vices.*

*He is not a true minister who softens his message
to gain popularity.*

*The Bible is to be received, not in place of God,
but as a guide to God.*

*Let us uncover the mountains of Christianity, and
see how small the hills are.*

*The gospel is the power of God to save a man from
doing things he would like to stop doing but
cannot.*

*One may have a perfect theology, and yet be a lost
sinner. It is the old story of trying to be good
without God.*

*The greater the preacher, the more he withdraws
from sight that his Lord and His truth may
have the field of view.*

*It is not worth while to cross the street to break
a man's idols, but it is worth while circumnavigat-
ing the globe to tell him about Jesus.*

*So long as your conscience is clear, so long as you
have done nothing to besmirch your honour, your
character and honour are safe and you should not
worry. No one can touch them. If assailed,
time and eternal justice will vindicate you.*

"On This Rock I Will Build My Church"

By E. A. JONES

THE extent of the acceptance of an idea or theory is not in itself a proof that that idea or theory is actually true. Not so many centuries ago it was commonly believed that this earth was flat. Columbus disagreed with the popular theory and discovered a new world. Today the earth is as generally believed to be a sphere, as it was then supposed to be like a table. What is true of that theory of teachers of an older school may be true of some of the doctrines of the religious teachers both of yesterday and today. At any rate, investigation can do no harm, and may lead us to worlds as new in our Christian experience as Columbus discovered when he sailed westward over uncharted seas to America.

For long years great multitudes of people have believed, not all of them members of the Roman

Catholic communion either, for I have talked with Protestants who seemed honestly to believe that Peter was the foundation of the church. It has long been taught, it has been very widely accepted; but that in itself does not make it true.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," Matt. 16: 18, is the text usually quoted to support this doctrine. From this text it is concluded, and confidently and doubtless honestly, that Peter was the foundation, hence the first pope, and therefore all popes have been his successors.

An impartial study of the Scriptures on this subject, and some history from reliable sources bearing upon it, should be profitable.

Much hinges on the word "rock." Was Peter



A Winter Day in Old Quebec. (Photo by Courtesy of Chateau Frontenac)

the "rock"? Was Christ the "rock"? Who was the "rock"? Looking just beneath the surface of our English translation we find that the Greek word translated "Peter," is *petros*, and that the Greek word translated "Rock" is *petra*. If the Rock was to be Peter, the Greek must have been *petra*, not *Petros*, and the translators would not have used "Peter" in one instance and "Rock" in the other, for there would have been no occasion for so doing. But the words are not alike. As Dr. William Cathcart, D.D., observes: "Petra is a Greek noun in the feminine gender; the pronoun 'This,' in the Greek text, is in the feminine gender, agreeing with the gender of the noun *petra*; *Petros*, or Peter is in the masculine gender. *Petra* then must refer to something different from Peter. . . . Besides *Petros* is a stone, a movable stone, *petra* is a rock, a mass of rocks, a cliff."

The version of the Scriptures authorized by the Roman church, the Vulgate, agrees with the Greek. So likewise does the German and the Italian.

In talking to Simon at his first interview Jesus gave him a name in addition to the name Simon and the name given then is the one by which he is called in the text which we are studying,—"Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone." John 1: 42. Going once more to the Greek we find that the word translated "a stone" is *petros*, not *petra*; and the Latin of the Vulgate agrees.

"When Thou Art Converted, Strengthen Thy Brethren"

It was apparently at a later time when Jesus was talking to Simon He said "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22: 31, 32. If Peter was at the earlier time placed on the spiritual heights where he would not and could not fail, this prayer was useless, and the admonition altogether in vain. That there was still a higher and deeper experience in Christian things in store for Peter is disclosed in the expression—"when thou art converted." Now if Peter was made the first primate at the earlier conversation it must have been premature, and the Lord seriously in

error. On the contrary this scripture would seem to place Peter on a plane not quite so high as the others.

But how did Peter himself understand the statement made to him? Did he assume a leading rôle then and there? In the first letter he wrote he says "The elders which are among you I exhort, who also am an elder," 1 Peter 5: 1, and which does not sound at all as he claimed to be the "spiritual head." If he so understood his relation which was merely that of a shepherd, a feeder of the flock, one on a par with other pastors and shepherds, what logical reason have we for assigning him to the primacy and making of him that which he himself disclaimed?

An experience in the history of the early church will bring still more evidence to show our conclus-



The Little White Sisters of Mary pray always before the altar of the Church of the Perpetual Adoration, Quebec. (Photo by Courtesy of Chateau Frontenac)

ions thus far to be correct. "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Acts 8:14. Here was a case where the first pope was sent on a journey to visit some folks and minister to them, but since that time where is the record of a pope meekly accepting a commission as a messenger and allowing himself to be directed and sent? In this work of ministry Peter was faithfully performing his duties as an "elder," and more than that he never considered himself.

A Traveling Missionary

At another time Peter had been away in his ministry and had administered baptism to Cornelius and some other Gentiles and was taken to task for his action. This story is recorded in Acts 10, and in chapter 11 is the report of his eloquent defense, which defense is in itself evidence that he regarded himself to some extent at least accountable to his brethren. But all this would be entirely out of place and ill-fitting the occupant of the "Chair of St. Peter" and there is no record that I have ever found a people following Peter's example in this respect.

Another experience of the first Christian church will indicate very clearly who was at that time, at least, the chairman, and the one who settled questions and passed on decisions. In Acts 15 is described a general council—the first general council of which there is any record. It was held after Christ had gone away and so after His declaration had been made to Peter, and we may therefore confidently expect to find Peter in the chair passing out decisions *ex cathedra*, if he was the first pope.

Instead of Peter arising in imperious dignity and settling the matter under discussion, the Scripture says that "James answered, saying, Men and brethren, hearken unto me. . . . my sentence is." Acts 15:13, 19. And men were then and there chosen to carry the decision—not of Peter, but of James—to Antioch, Syria and many other distant places.

Peter behaved himself very strangely for a supreme pontiff, because we are informed by Holy Writ that "when Peter was come to Antioch, I (Paul) withstood him to the face, because he was to be blamed." Gal. 2:11. Two particular points in this little narrative are powerful evidence against the doctrine of the primacy of Peter. First, "he was to be blamed," he was at fault, in other words his infallibility was in serious question. Second, he did not excommunicate the intrepid Paul for his daring to address him in such a way, which would have been the most natural thing to expect after reading how many other

pontiffs disposed of those who disagreed with them. As far as the sacred record goes Peter made no defense of his course of action whatever.

Peter Faithfully Built Upon the Rock

There is an instance however where Peter, it seems to me, set a very good example, but in which his successors have not strictly followed him, which they should have done if he was the foundation. As Peter was entering a home "Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man." Acts 10:24, 25, 26. Noble Peter, refusing to be worshipped! But what a gulf between his attitude and that of his self-styled successors whose toes must be kissed by the cardinals by whom he is created Pope!

But whom did Peter accept as the "Rock" or foundation? In his first letter to the Christians in general he quotes from Isaiah, "Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious; but unto them which be disobedient, the stone which the builders disallowed the same is made the head of the corner," and presents clearly his confidence in Christ as founder and foundation of Christianity.

And the erudite Paul, whom we have already observed to be a contemporary of Peter, writes thus on the subject: "Other foundation can no man lay than that is laid, which is Christ Jesus." 1 Cor. 3:11. Also ye "are built up the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20.

Why should we build upon the *Petros* of *Simon*, which Dr. Young says means "a small stone" when we can just as well build on the Everlasting *petra*, Christ the Rock of Ages? Peter failed, he denied his Lord, was repentant and was forgiven and accepted of the Forgiver, but it is not needful for us to place our hope of salvation, our hope in the eternal future, in frail man, when we can have a helper in "the Man, Christ Jesus."



Logging in Ontario forests.

Why We Believe Christ Will Come Back to This Earth Again

By W. A. SPICER



THE question is asked, Why do Seventh-day Adventists believe in the second coming of Christ? Happy are we to answer the question; for we not only believe in the second coming of Christ as a doctrine of Scripture, but we believe in it as a stupendous, overwhelming fact. We believe that Jesus is coming to earth the second time, and that His coming is very near.

Because We Believe the Voice of All Holy Scripture

The apostle Peter, just after the great awakening of Pentecost, declared that the apostolic doctrine of Christ's second coming was based on the scriptures of all the prophets. Speaking of God's purpose at the last, the apostle said: "He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 20, 21.

This day of Christ's appearing the second time is the joyful day toward which the saints of God have been looking through all the ages.

As iniquity began to abound before the flood, God sent a message to the antediluvian world, declaring that Christ's coming in glory would end the reign of sin: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all." Jude 14: 15.

The promise of Christ's coming was the "blessed hope" in the early patriarchal age. In Job's dark hour of trial he was kept from despair as his heart clung to the promise, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19: 25.

The psalmist sang of it: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50: 3.

And the prophets of later times were unceasingly moved to talk of the glory of that coming, of events preceding it, and of the preparation for it: "I have

set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence." "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; Behold, His reward is with Him, and His work before Him." Isa. 62: 6, 11.

Because Jesus Himself Has Promised to Come

Christ is the Yea and Amen of Holy Scripture. In plain words to the disciples who had been associated with Him in His brief ministry on earth, He said: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And 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 14:1-3.

This promise was given just before the crucifixion. Soon those disciples were to see Him taken from them. He was to go back to the Father's house from which He came. But, said He, "I will come again." That promise is sure to be kept. Already He had explained to the disciples that His coming was essential to the resurrection and translation of the believers and the gathering of all the redeemed in heaven at the last day. His words were as follows: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31.

Repeatedly the apostle Paul dwelt upon this glorious appearing, when the trump of God shall sound and the dead in Christ shall rise to immortality and eternal life. We believe in it. The coming of Christ is essential to the eternal life of the believers. It is the "blessed hope" of all the ages. Well may believers rejoice in the doctrine, and so much the more, as they see the day approaching.

We not only believe in the doctrine because all Scripture is full of it, but we are looking for Christ's glorious appearing, not, however, that any man can ever know the day and the hour. Christ specifically taught: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24: 36.

There must be no date setting; but the events of

our time tell us that the day is close at hand. Therefore it is that Seventh-day Adventists have felt the urge of the missionary commission to go into all the world with the message of preparation to meet the Lord when He comes. That is why our forces, small people as we are, are found in every quarter of the earth. That is why every year one hundred or two hundred or more missionaries are going out to the ends of the earth. That is why Seventh-day Adventists have been led forward until they are preaching this message of preparation in more than two hundred and fifty languages. The day is at hand. We cry to all men the awakening message, "Behold, the Bridegroom cometh!"

We hold strongly to the doctrine of the second advent because we love the thought of meeting Jesus. The apostle Paul was assured that at the coming of Christ he was to receive the crown of righteousness to be given "at that day: and not to me only," he added, "but unto all them also that love His appearing." 2 Tim. 4:8. As we love Jesus, we love this doctrine of His appearing.

To know Him is to love Him; and to those who love Him the thought of His coming in glory is a thought that can bring only joy and comfort and longing.

The patriarch Job, in the early morning of world history, rejoiced in this hope: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19:25-27, margin.

It is He himself, and not a stranger! the same Who had been with the patriarch all the way. He is coming at last to gather His own. The apostle repeats it: "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." 1 Thess. 4:16.

"The Lord himself." He

is the One who is coming. It is He himself. No angel could lead man back to the lost paradise and the tree of life. Only the Son of God could do it.

No angel could pay the price of our redemption from sin. Only Jesus himself could do it.

And as He comes, He leaves to no other the leadership of the angelic hosts who are to gather the redeemed of all the ages. "The Lord himself shall descend."

When He went away, at His ascension, leaving the disciples gazing after the form of the Saviour they so well knew and loved, the angels that appeared beside them in white left for them and for us all the promise, "This same Jesus, which is taken



"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Revelation 14:14.

up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

He is coming again, visibly, bodily, the "same Jesus" Who ascended. And the spread of the gospel into all the world is the great sign that His coming is close at hand. As we have found Him a Saviour from sin, a Comforter and Helper who "sticketh closer than a brother," so as we think of that great and truly awful day of His coming, may we recall ever with joy the blessed truth that this King of kings and Lord of lords, Who is coming in indescribable glory and power, is the "same Jesus" who loved us and died to save us.

When He appeared to the eleven, after His resurrection, He showed them the pierced hands and feet, saying, "It is I Myself." Even so, as He comes in glory, most glorious of all will be the light shining from the pierced hands and side, the marks of His undying love for us, as the prophet Habakkuk saw it in vision: "His brightness was as the light; He had bright beams out of His side: and there was the hiding of His power." Hab. 3: 4, margin. Or, in Adam Smith's translation, "Bright rays from each hand of Him."

"I shall know Him,
I shall know Him
By the print of the nails in His hands."

"The Lord himself"— this "same Jesus" it is, who is coming again.

All Holy Scripture bids us watch and be ready. And Christ only can make us ready.

"The Lord Himself"

"The Lord Himself, not Gabriel nor seraphim,
Shall marshal all the mighty ransomed throng;
The Lord Himself shall come to fetch His people,
And bear us back to realms of light and song.

"The Lord Himself, Who once hath dwelt among
us,
And walked earth's dusty roads for many a mile;
Who taught and toiled, and, sinless, lived beside us—
An object lesson of the things worth while.

"The Lord Himself, Who died in substitution,
Impaled upon a dreadful Roman cross —
He comes, He comes, to bring us untold riches.
The purchase of His poverty and loss.

"The Lord Himself, and no seraphic stranger,
Shall raise the reassuring shout of cheer;
With eyes alight to show us wondrous welcome,
And outstretched, nail-pierced hands to draw us
near.

"The Lord Himself, so precious to believers,
With voice of Archangel, and trumpet loud,
Will surely come, and do us this great honour,
To fetch us home in His bright chariot cloud."

As we believe this doctrine, dear to the children of God from the day when Adam lost paradise, we thank God for the evidences multiplying on every hand that Christ Jesus is soon coming to bring the redeemed back to the lost paradise of God.



CANADIAN SOLDIERS TOOK PART IN ARMISTICE DAY CEREMONIES, 1927, AT WASHINGTON, D. C.

The picked contingent from Canada's permanent forces at Toronto, Quebec, Halifax and St. John were mobilized in Toronto and photographed on the Canadian National Exhibition grounds November 7, prior to their friendly invasion of the United States.

Nebuchadnezzar Dreams

By M. L. ANDREASEN

NEBUCHADNEZZAR was but in the second year of his reign when the Lord revealed to him the future in a dream. He was lying on his bed thinking what might "come to pass hereafter" (Daniel 2:29), when he fell asleep, and dreamed a remarkable dream that left a deep impression on his mind. He awoke. He could sleep no more. He was anxious to know the meaning of what he had dreamed.

He immediately calls the wise men and astrologers together to have them tell and interpret the dream. They try to gain time. If the king would but tell them the dream, they would furnish some kind of interpretation. But the king is firm. Perhaps he has some lingering suspicion that these astrologers and wise men are not all they claim to be. He demands that they tell him the dream as well as the interpretation. If they can not do so, dire punishment will come upon them. They declare themselves unable to do what the king requests. "No mighty or powerful king hath ever asked such a thing," they declare. "The matter which the king requireth is difficult, and there is no other, that can tell it before the king except the gods, whose dwelling is not with flesh." Daniel 2:10, 11, Leeser's Translation.

At this the king becomes angry and commands that all the wise men of Babylon be destroyed. The officers are sent to find and to slay these. "And they sought Daniel and his fellows to be slain." Verse 13.

Perhaps, because of his youth, Daniel is not included in the number called before the king to tell and interpret the dream. As he is now approached by Arioch, the king's officer, and told of the doom awaiting him, he immediately appeals to the king for time, which also is granted him. Then he and his three companions repair to the secret chamber, and pour out their hearts before God. And help is sent to them. The secret is revealed to Daniel in a night vision, forever and ever: for wisdom and might are His: . . . He revealeth claims: "Blessed be the name of God and, with overflowing heart, he exeth the deep and secret things: . . . I thank Thee, and praise Thee, O Thou God of my fathers." Verses 20-23.

Daniel Stands Before the King

Early the next morning Daniel is brought before the king. Young and inexperienced, he stands before the

ruler of Babylon, who, in astonishment and perhaps doubt, says: "Art thou able to make known unto me the dream which I have seen, and interpretation thereof?" Verse 26. The wise men, the Chaldeans, and the astrologers have been unable to meet the king's requirements. Can this stripling do what they could not?

With becoming modesty, Daniel disclaims any special wisdom. "This secret is not revealed to me for any wisdom that I have more than any living," he declares. "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verses 30, 28. He then proceeds to tell the dream and the interpretation.

It must be with astonishment and awe that the king now hears the dream told—the dream which he knows no other human being can know only as it has been revealed to him in some supernatural way. Is the God of these despised Israelites superior to his own gods? The wise men have owned defeat. Must he now acknowledge the superiority of the God of heaven? Surely the God of Israel must be a great God, if He can reveal such secrets!

The dream that had troubled the king and that pertained to "the latter days" (verse 28) was briefly this: A large image stood before the king, the image of a man. Its brightness was excellent, and its form fear-inspiring. It had a head of gold, its breast and arms were of silver; the belly and thighs were of brass, the legs of iron, and the feet part of iron and part of clay. As the king looked at this image, suddenly a stone struck the image on the feet and ground them to pieces, the whole image toppled over, and the gold, the silver, the brass, the iron, and the clay were ground up to-



The prophet Daniel before Nebuchadnezzar explaining the king's dream.

gether and became like the chaff of the summer threshing floor; but the stone became a mighty mountain, and filled the whole earth. (See verses 31-35), Leeser's Translation.

The king recognized every part of the dream. It had made a deep impression upon him; and this repetition, being so evidently the work of some higher power, deepened that impression and prepared him for the interpretation that was to follow.

Not one moment did Daniel hesitate. He was sure of his ground. "This is the dream," he declared; and, without waiting for comment or confirmation, he continued, "and we will tell the interpretation thereof before the king." Verse 36. "Thou art this head of gold," he said, without hesitation, addressing the king. "After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." Verses 38-40.

History in Advance

To the student of history these words need no interpretation. Nebuchadnezzar, representing the Babylonian kingdom, was the head of gold. Another kingdom, inferior, should follow, represented by the breast and arms of silver. This was Medo-Persia. The third kingdom which followed was Greece, represented in the image by the belly and thighs of brass. Thus far all commentators agree. On the fourth kingdom there is a difference of opinion, some holding the view that this fourth kingdom is Syria, others that it is Rome. We accept the latter view as being by far the most probable, and, in fact, the only one that will satisfy all the conditions of the prophecy. To speak of one point only, How can Syria ever be held to fulfil the conditions of verse 40, as breaking in pieces and subduing all things, "and as iron that breaketh all these, shall it break in pieces and bruise?" This can find its fulfilment only in Rome, that was strong as iron, so much so that "the iron monarchy of Rome" has become a common appellation.

Accepting this view, how naturally and easily does each part of the specifications of prophecy fit the historical facts! "Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." Rome divided, as the feet and toes were divided! How easy for the student of history! Might the ten toes indicate the ten divisions of the Roman Empire? In the parallel prophecy in the seventh chapter of Daniel, ten divisions are definitely spoken of, (verse 24); so it does not take a great stretch of imagination to believe that the toes here refer to the same thing. And Rome *was* divided into ten kingdoms at the break-up of the empire in the fourth and fifth centuries A.D. As Rome became weaker, barbarian nations asserted their independence, and the result was the establishment of ten independent nations. Most of these yet survive, among whom may be reckoned Great Britain, France, Germany, Italy,

Spain, Portugal. As will be noted, some of these are yet strong as iron, some weak as clay.

"They shall mingle themselves with the seed of men," that is, intermarry. How true that is of the royal families of Europe! "But they shall not cleave one to another." The king of England might be related to the kaiser of Germany; Italy, Austria, Germany, France, and Russia, may be united by blood relationship, but that did not hinder the great war. "They shall not cleave one to another." How true! "A single verse of prophecy is stronger than all their hosts," wrote Newton long ago. And that prophecy still holds. Men may try to overthrow Scripture. Men may talk of "the United States of Europe." There may be alliances and leagues, but there can be no permanent union. "They shall not cleave one to another."

God's Kingdom Established

"In the days of these kings shall the God of heaven set up a kingdom." Verse 44. May that be these days? We believe so. Men have tried again and again to bring peace to a troubled world. In the future other attempts will be made. And any honest attempt should have our support. But we know beforehand that all such attempts are doomed to failure. Were that not the case, this prophecy would have ended otherwise. There would then be no stone cut out of the mountain without hands that smote the image on the feet and ground all earthly kingdoms to powder. Instead of that, a transformation would take place. The image would become all gold. A throne would be forthcoming, a sceptre would be given to the image, and a proclamation would be made that he would reign forever and ever.

But not so. The image is ground to pieces. It ceases to be. It is carried away as the chaff. But the stone becomes a great mountain and fills the earth. "It shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

This, then, speaks of the end of all earthly kingdoms. No glorious millennium as far as earthly kingdoms are concerned. No golden age. Confusion rather, and disunion with destruction.

What a dark picture you say. It would be dark indeed if that were all of the picture. But no, the God of heaven will set up a kingdom. That kingdom will be worth while. It will stand forever. It will "not be left to other people," but the saints will possess it even forever and ever. To that kingdom we are asked to give our allegiance. Of that we are invited to become citizens.

The impression made upon the king by this dream and its interpretation must have been pronounced. Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that an oblation and incense be offered to him. "Of a truth it is," he exclaimed, "that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou

(Continued on page 30)

Pestilences, Earthquakes, and Disasters by Land and Sea

By CARLYLE B. HAYNES

NATURE itself will seem to be turned out of its course and begin a process of breaking-up just before the Lord comes the second time. Not only will there be evidences in the heavens heralding that coming day, such as the wonderful phenomena of the darkness of the sun and moon on May 19, 1780, and the falling of the stars in 1833, and most surprising changes and revolutions of nations and kingdoms, but also strange commotions of the elements, famines, pestilences, earthquakes, "the sea and the waves roaring," whirlwinds driven over the earth. All these will presage nature's final doom.

For among the signs spoken of by our Lord when

predicting His second coming was the following:

"And there shall be . . . pestilences and earthquakes, in divers places." Matt. 24:7.

To this agree the words of Isaiah who was shown in vision the future day when "the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." In connection with the scenes of that day he said:

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:19, 20.



MOUNT SIR JOHN THOMPSON

Rugged ice sentinels guard Mount Sir John Thompson, one of the Premier group of mountains named after Canada's prime ministers and is 11,250 feet high. This group lies south of the Canadian National Railway's line from Mount Robson to Prince Rupert. (Photograph by D. Mundy)



NOVA SCOTIA'S FISHING INDUSTRY

Unloading halibut from a schooner at the Lunenburg Sea Products, Limited, Lunenburg, Nova Scotia. It has the most modern cold storage fresh and smoked fish plant in Canada.

Speaking of the same time Ezekiel writes:

"All the men that are upon the face of the earth shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. . . . And I will plead against him with pestilence and with blood, and I will rain upon him, . . . an overflowing rain, and great hailstones, fire, and brimstone." Eze. 38:20-22.

Joel, also, prophesies similarly of these great signs:

"And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." Joel 2:30.

Luke records the prophecy of Christ thus:

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11.

From these passages it is plain that evidences in the earth itself, which is represented as groaning

and travelling in pain while waiting eagerly for its redemption, will be given of the nearness of the end.

Destructive Geological Convulsions

Earthquakes and pestilences and destructive storms have rapidly increased in number and violence during recent years, "fire, and hail; snow and vapours; stormy wind fulfilling His word." Psa. 148: 8. These are constant reminders of the insecurity and instability of all earthly things. There is nothing quite so much calculated to solemnize the thoughts and compel serious consideration for the eternal things of God, as to have the solid earth tremble under one's feet, and witness the collapse of all the works of human hands. This point is strongly presented by Dr. Samuel Kneeland, M. A., in his "Volcanoes and Earthquakes," p. 207, when he writes:

"There is something preternaturally terrible in the earthquake, when the earth, which we think the emblem of solidity, trembles under our feet, and geological convulsions, the most destructive agents of the past, threaten us in the present. The sensation is so beyond experience, and the feeling of powerlessness so overwhelming, that, amid the crash, man looks hopelessly around, and can simply bow the head in silent, motionless despair, as if expecting every moment to be buried in the

ruins. With cries and groans of the terrified people in the houses and in the streets, are heard the dull sounds of falling buildings, and appalling subterranean rumblings, and the thoughts of all are turned, where they always are instinctively in times of unexpected, inexplicable disaster, Godward. When the earth is thus moved by invisible hands, each moment seems a year, and, as when death appears suddenly imminent, the events of a lifetime pass in an instant before the eyes of the soul. It is a novel and a terrifying sight to behold houses reel like a drunken man, as the earth waves reach them; it is more like the disturbed dreams of fever, or the scenic display of the drama, than any conception of reality."

The Most Destructive Earthquakes

A list of all earthquakes from 577 to the present, not including the most destructive of all, the Japanese earthquake of September 1, 1923, in which about 300,000 lives were lost, is given by the *New*

York Tribune, and shows a list loss in the 31 disasters listed, of 1,408,000 human lives. The list is as follows:

Place	Killed	Year
Constantinople	10,000	577
Catania	15,000	1137
Syria	20,000	1158
Silicia	60,000	1268
Naples	40,000	1456
Lisbon	30,000	1531
Naples	70,000	1626
Vesuvius	18,000	1631
Calabria	10,000	1638
Schumaki	80,000	1667
Sicily	100,000	1693
Yeddo	190,000	1703
Algiers	18,000	1716
Peking	96,000	1731
Lima and Callao	18,000	1746
Cairo	40,000	1754
Kashue (Persia)	40,000	1755
Lisbon	50,000	1755
Syria	20,000	1759
Central America	40,000	1797
Allepo	20,000	1822
Calabria	10,000	1857
San Jose de Cucuta Colombia	14,000	1875
Krakatao (Straights of Sundra)	36,000	1883
Island of Hondo, Japan	10,000	1891
Saunriku, Japan	27,000	1896
Martinique and St. Vincent	40,000	1902
Messina and 54 towns in Italy	164,000	1908
Central Italy	12,000	1914
Central Java	10,000	1919
Persia	20,000	1923

A Most Striking Increase of Earthquakes

Statistics issued by the British Association for the Advancement of Science reveal that there has been, in fulfilment of this prophecy of Christ, a most striking increase, century after century during the Christian era, of destructive earthquakes. Not including small earthquakes, but only those which have caused destruction of life and property, these statistics give the number of destructive earthquakes from the first to the twentieth century. Beginning with fifteen in the first century there is shown a gradual increase to 115 in the thirteenth century. From that time to the present the list is as follows:

14th Century	137
15th "	174
16th "	253
17th "	378
18th "	640
19th "	2119

Certainly these figures bear out the prophecy of our Lord. And they do not include the frightfully destructive earthquakes of this present century, such as San Francisco and Japan.

Precursors of the Great Storm of God's Wrath

Storms of extraordinary destructive power, tempests, hurricanes, tornadoes, cyclones, "the sea and the waves roaring" Luke 21: 25, all these are becoming more common and more severe. They fulfil God's word, and are precursors of the great storm of His wrath which will close human history.

Pestilences, waiting on the footsteps of famine, have also increased, and have become one of the sources of acute distress to great populations. The epidemic of Spanish influenza a few years ago, slew millions of people. Typhus fever and other plagues periodically carry off other millions, sometimes in China, sometimes in Russia, sometimes in other countries. No advance of civilization, no development of science, seems to be able to prevent the occurrence of these terrible epidemics, even in the most highly developed countries.

So the world appears

"To toll the death-bell of its own decease,
And by the voice of all its elements
To preach the general doom. When were the winds

Let slip with such a warrant to destroy?
When did the waves so haughtily o'erleap
Their ancient barriers?—
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies; and the old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rests.
The pillars of our planet seem to fail,
And nature with a dim and sickly eye
To wait the close of all."

And in all of these things we see the fulfilment in our own day of the prophecies of Christ and His word, and we want to learn the lesson from them that they are designed to teach, that lesson spoken of by Jesus when He said:

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 31.

"Who can with curious eyes this globe survey,
And not behold it tottering with decay?"



One of the never-to-be-forgotten views to be obtained during an inside passage from Seattle, Victoria and Vancouver to Prince Rupert along the British Columbia coast. (Courtesy of C. N. R.)

Editorial

Days and Ways of Early Man

Throughout the entire history of the human race two outstanding characteristics persist. First, man is incorrigibly religious. Every nation whether civilized or barbarian has its gods, and the deepest emotions that the soul is capable of are stirred by religion whether that religion is false or true according to accepted orthodox standards. When Paul visited Athens he found the cultured Greeks multiplying gods and altars to worship their gods, and no tribe has ever been found whose people did not practise some religious rites. The avowed atheists are comparatively few and they are often slaves of the most illogical superstitious whims. The second characteristic that marks the race from the days of Cain is the unwillingness of the natural heart to yield obedience to revealed truth. Cain brought the fruit of the ground as his offering instead of the lamb God commanded as a manifestation of faith; and because Abel could not be persuaded to accept his brother's reasoning concerning the human substitute for obedience to God, Cain's wrath was stirred and he slew his brother. And from that day to this the disposition has been strong in man to make his religion conform to his own ideas and sense of need and then to endeavour to force his convictions upon others.

It seems natural for man to stubbornly resist foreign religions while at the same time he keenly appreciates how desirable it would be to have uniformity of religious practice and what a blessing it would be to others if they would only see things as he does. It is this quite human desire to found a new religion suitable for everybody that has in the past ages filled the world with cruel strife and engendered bitter and bloody religious persecutions of minorities.

One of the great illusions today is the idea that the evolutionary theory furnishes a more reasonable explanation of things as they are than the Scrip-

ture record does. We are constantly being told that the descent of man from the lower animals is no longer a subject for discussion. The methods may be discussed but evolution itself is so fully established by scholarship that ordinary people must not question it on pain of being densely ignorant of the discoveries of science. In the *Outline* of December 31, 1927, the book critic reviews a book entitled the "Days and Ways of Early Man" by Dorothy Davison. The book is extolled as a most readable, simple and convincing account of the time when the human race was young. He says: "Miss Davison is to be congratulated on having performed a very difficult task. To tell of man's long ancestry in terms both accurate and homely is what has been done in this book." And the following paragraphs are quoted as samples of the authoress's power of bringing the past vividly before us.

"Now at last we come to the days when the first men lived, days so distant that no one is able to reckon how many years separate them from us. Some people have tried to do so, but their guesses vary from half a million to a million years—which shows how impossible it is to tell the actual date. It helps us to understand the remoteness of those times a little if we remember that few of the animals

we are familiar with today were living then. They have developed since from curious animal ancestors who shared the world with the first men, and, of course, it takes a very long time for races of animals or men to change even slightly. . . .

"How very little we can actually know about Pithecanthropus, and yet what an important person he was! For if he had not reached a higher stage than the manlike ape we talked of in the last chapter, there would never have been any chance for real man to develop. We do not know what happened to this particular race to which Pithecanthropus belonged; probably it died out, while in other parts of the world more progressive ape-men



Banff the beautiful with its glorified winter raiment.
(Courtesy of C. P. R.)

gradually became men."

We cannot refrain from saying that the authoress is delightfully frank in telling us that neither she nor anyone else knows or can know with anything like scientific accuracy what happened millions of years ago. She was not there but she is very sure that nothing exists today as it was then. Why will sensible people wander into the unfathomable mazes of such useless speculation? And if they do, why call their conclusions science? There is no comparison between such statements as we have here quoted and the words of Scripture "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Whatever the source of the record of creation in Genesis it still has the merit of beginning only 6000 years ago at a point where we may verify the statements from the available records of the men who have lived through the ages since the starting point. The most skeptical admit that the record is at least part true. And nothing in the scripture record is so absolutely unbelievable as the theory of billions of years of slow development under conditions so entirely different from anything that the race is known either historically or scientifically to have experienced. The evolutionary theory is if anything a worse blot upon the good name of science than it is upon religion.

Perilous Times

In the first century of the Christian era the apostle Paul wrote: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

Evidently Paul did not expect the age to close in the splendour of a temporal millennium. Nor did he believe that the world would necessarily grow better and better until at some distant point in the future civilization would reach a climax in a golden age of justice and equality. On the contrary he predicted that evil men and seducers would wax worse and worse for he foresaw in the last days spiritual decadence marching side by side with the increase of knowledge spoken of by Daniel the prophet. (See Daniel 12:4.) And just on the eve of our modern age of invention, seventeen hundred years later than Paul's time, Herbert Spencer gave the world a far different prophecy based upon the theory of evolution and its effect upon human progress. "Always toward perfection is the mighty movement" he exclaimed, and because he spoke in the name of science many of the intellectuals swallowed his words whole and either forgot Paul



Semedick, the Eagle, the only Indian who would not give permission to the Canadian Government Totem Pole Preservation Party to work upon his totems in "the Westminster Abbey of the Gitksans," at Kitwanga, British Columbia. He, as head chief, was friendly with all members of the party yet he steadfastly refused to have his two poles touched.

or else relegated his prediction to the oblivion of out-of-date religious myths—product of a crude and unprogressive age. Now after a century of unparalleled material progress some are beginning to see that so-called science also has its myths and superstitions and that these are no less disappointing than the myths of false religion. The sooner we wake up to the fact that evolution has no irresistible power behind it driving on toward perfection the better it will be for society and the more intelligently we will grapple with our personal, social and crime problems. Paul is a safer counsellor than Spencer because he relied upon the scripturally sound doctrine of human perfectability through the gospel rather than the wholly false theory of the certainty of human perfection through evolution. Mental development without moral balance only produces hideously cunning criminals. Leopold, Loeb, Hickman, Ruth Snyder, Judd Gray, and the dark

(Continued on page 30)



(Courtesy of C. N. R.)
A fine specimen of moose, Jasper Park.



(Courtesy of
Weaving at the loom in Old Quebec, reminds
pioneers of C



Vancouver's growing waterfront from an airplane photo. Nothing is more indicative of the volume of sea borne commerce which originated along Canada's west coast than the development of the port of Vancouver rapidly coming into the front rank of ports of the world. Ships from the seven seas call at Vancouver.



R.)
of the experiences of nearly all the early
Canada.



(Courtesy of C. N. R.)
A camera snap of mountain sheep in Jasper Park.



TRENCHES AT VIMY RIDGE RESTORED

A section of the original trenches in connection with the famous battle is to form part of the Canadian memorial and has been restored with sand bags filled with cement. A scaling ladder and duckboards are seen in the communication trench in the foreground.

Why Die Ahead of Time?

By OWEN S. PARRETT, M.D.

STUDENTS of hygiene have demonstrated that whether we shall be sick or well is to a considerable extent a matter of our choosing. This may be a new thought to some. According to accepted conservative authorities, more than half the sickness and deaths of civilized people are easily preventable. What may be accomplished has been demonstrated by health workers in reducing infant mortality 50 per cent during the last two decades. Adult death rates are still excessively high. It seems easier to regulate the health program of babies than adults. It is the first duty of an individual to promote personal health for what it means to oneself, to ones family, to the commonwealth, and to God. A clean living may depend much upon a clean liver, and a sweet temper upon a good digestion. Every one who needlessly becomes incapacitated through illness, throws an unnecessary burden upon society, while losing to society their contribution of productiveness.

We might learn something from the Chinese, who are said to pay their doctors to keep them well. If you begin before you are sick, the results will be more certain. We all think a man a fool who walks in some dangerous place just to see if it will bear his weight. Many do this with their health, by using tobacco, alcohol, tea, and coffee, and neglecting the simple rules of hygienic living until a break begins. It is then too late, oftentimes, to repair the damage.

Modern life with its high-pressure living, is having its effect upon our health. Find out how you can offset and avoid premature breakdown. The following suggestions will point the way, and will increase the strength while decreasing the strain:

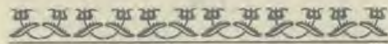
Fresh Air — Open the windows of your livingroom, office, and bedroom. If too drafty, insert a window board. Indoor temperature is best at 66° to

70° F. One third of your time is spent in bed. Sleep on the porch or with the windows open at top and bottom. Fresh air is the cure for tuberculosis, and persons who like fresh air do not so often have colds. Spend some time working, playing, or walking out of doors daily, where fresh air is at its best. Wear porous underwear and clothes that admit air to the skin, where its tonic effects of changing temperature stimulate the circulation as well as removing invisible perspiration. Don't wear your hat too tight, and sometimes go bareheaded. Spend your vacation in the open air on hikes, or driving, or working in the garden.

Sunshine — Nature furnishes its own remedies for disease. Spectroscopic analysis shows the sunlight to contain a variety of rays, including infra-red, light, and ultra-violet rays. Ordinary glass filters out the most valuable of these rays, such as are used for the cure of tuberculosis and rickets.

These rays stimulate metabolism and tissue activity, destroy germs, increase calcium content of the blood, and in many other ways tend to bring about a healthful state. Ingenious methods of manufacturing quartz and other lights enable us to select the rays for treating special conditions. If we remove a plant from the sunlight, it soon becomes puny and pale. Replacement in the sunlight quickly restores its lost colour. The good effect of sunlight has been shown to be due largely to its general effect upon the skin, and the measure of the results to be expected is largely determined by the extent and degree of tanning of the skin.

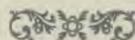
In taking sun baths, the entire body should not be exposed at first. Begin by exposing not more than a quarter of the body's surface, and working from the bottom up, increase gradually the surface exposed and the time of exposure as the parts become tanned. You may



Dr. Parrett
Observes

IT IS HARDLY FAIR to expect the preachers to save our souls or the doctors to save our bodies without giving some attention to the matter ourselves. Death-bed repentance is not to be recommended if one can secure some other kind, and death-bed doctoring is unsatisfactory to everybody, including the doctor. In the case of our bodies, it may be thought impossible for the layman's mind to grasp enough of this knowledge to be of much value, and some may think it even dangerous. Dr. Pusey, the president of the American Medical Association, speaking to this point, recently said that while a little knowledge was dangerous, none at all was infinitely more dangerous.

The best time to begin acquiring such knowledge is during the school years. Instead of spending all the time of our young people in studying the boundaries of Mesopotamia and the location of Bagdad, they might better spend a little of it in bounding their stomachs and locating their hearts, and then find out how so to care for this part of their geography as to keep the pains out of their "tummies," and to prevent the most fatal disease in America,—heart disease,—which today affects considerably more than two millions of our adults and more than half a million of our school children.



not have a quartz light, but you can avail yourselves of ultra-violet rays, the most valuable of which are in the sunlight, provided you take it direct, and not through window glass.

Cleanliness—Germs cause most diseases. Many of these disease organisms are found in the mouth. Brushing the teeth after every meal, will help to reduce the danger of disease. Wash the hands before eating, as you never know what germs may lurk on objects that have been handled. Bathe at least twice weekly. Daily baths of tepid or cool water, followed by vigorous rubbing with a turkish towel, have a decidedly tonic effect upon the system.

Food—Tea and coffee are not foods. They contain stimulating poisons and create drug habits. Don't say, "They don't hurt me." They hurt everybody who uses them. When you are conscious of injury, irreparable damage is done and natural protecting defenses broken. Eat slowly. Use some fruits, green vegetables, and whole-grain cereals daily. Simplicity in variety and seasoning aids digestion. Avoid much sugar, and especially milk and sugar together. Prefer boiled and baked foods to fried foods. Do not eat acid fruits and coarse vegetables at the same meal. Eat nothing between meals and avoid eating hearty and late suppers. When very tired, eat lightly, if at all. Don't talk shop at dinner. Enjoy the dinner hour. Don't wash food down as eaten, but drink freely between meals, from five to seven glasses of water daily.

Work—Idleness breeds sickness and abnormal states of mind. You should enjoy your work. If it bores you, find something interesting about it. Trying to excel at it may add interest. If you cannot change your attitude toward your work, then change your work. Purposeful, interesting, physical work is the best insurance against breakdown. Balanced mental and physical exercise means a balanced nervous system.

Rest and Sleep—"Come aside, and rest awhile." Sleep seven to nine hours each night. If you can't sleep, don't worry and let it upset your nerves. Try to find the cause, and remove it. Take a warm bath, breathe slowly and deeply, then relax and let go. Many persons by simply hanging on to themselves consume enough energy to accomplish all they had ever hoped to do. Work hard while at the job, then quit, and forget it, relax and let go. If



This lovely camera study of sunshine and shadow on a blue spruce tree was taken on the south lawn in the park at "Kilmorie," the Winnipeg residence of Lady Nanton. (Photo by Mr. and Mrs. Cyril Jessop)

you are tired and nervous, rest at least fifteen minutes and if possible go to sleep. Many lecturers find the best inspiration for public speaking in a half hour's rest and forgetting.

Play—"He who works and turns to play, will likely work another day." It has been proved that he who takes time to play, will do more and better work. Diocletian found recreation in raising cabbage heads. A personal friend of mine is a fancier of brown leghorn chickens, and takes great pleasure in winning first prizes by seeing that every feather is in place and their legs polished to look like ivory. His business is real estate, but he is more successful as a real estate man because of his hobby. If you have no hobby, get one before a stroke of apoplexy cuts off your vocation, and you find it too late to learn an avocation. I had a patient die in the madhouse because when he became incapacitated for drilling oil wells he had no other interest to turn to and was of all men most miserable. Hobbies that take one out of doors are best.

(Continued on page 30)

TEN IN ONE

By JESSE C. STEVENS

THE Ten Commandments, comprising the law of God, are a unit,—ten in one. It is one commandment drawn out to ten for the enlightenment of mankind in the darkness of sin. This truth of the unity and oneness of God's law is expressed in those strong words of James: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. The apostle is here speaking of the Ten Commandments, for he uses two commandments, the sixth and the seventh commandments of the Decalogue, to illustrate his thought. He continues: "He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, that art *become* a transgressor of the law." Verse 11.

He refers to a law, two points of which are, "Thou shalt not kill" and "Thou shalt not commit adultery," and that law is a ten-pointed law,—the Ten Commandments. Why is it that he who professes to keep the entire ten and yet offends in one point is guilty of breaking all? Plainly, it is because these Ten Commandments are a unit, because they are inseparable in God's sight. They are, for example, connected like the links in a chain. In a chain of ten links, how many links would have to be broken in order to break the chain? One, of course. So it is with the law of God.

Mr. Moody commented forcefully as follows on these verses in the epistle of James:

"These Ten Commandments are not ten different laws; they are one law. If I am being held up in the air by a chain with ten links and I break one of them, down I come, just as surely as if I break the whole ten. If I am forbidden to go out of an inclosure, it makes no difference at what point I break through the fence. 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' The golden chain of obedience is broken if one link is missing."—*"Weighed and Wanting,"* page 119.

And along the same line are the words of Rev. G. Campbell Morgan: "In the epistle of James is

found a word of deep significance: 'Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.' Chapter 2:10, A.R. V. Herein lies the explanation of the apparent severity of James' utterance. Men are apt to think that if there be ten commandments, of which they obey nine, such obedience will be put to their credit, even though they break the tenth."—*"The Ten Commandments,"* page 11.

Must Stand Together

The plain teaching of the Bible on this question is expressed in the foregoing quotations. The Ten Commandments, then, stand or fall together. If one of them is done away, as some say the fourth is, then all are abrogated. If one of them is binding, then all are. If Christians are amenable to any one of them, then they are under the jurisdiction

of all of them. If the sixth, which says, "Thou shalt not kill," is still in force, then the fourth, which commands the observance of the seventh day of the week as the Sabbath, is still in force. The whole law remains, or the whole law is gone. Which is it? It remains!

Every one of the apostles taught this with reference to the Ten-Commandment law.

In a previous article we have seen that the Ten Commandments constituted a law in and of itself in contrast with that which Moses was

permitted to write in a book. God said to Moses, "I will give thee tables of stone, and a law, and commandments which I have written." Exodus 24:12. In Deuteronomy 10:4, we read that God wrote on the tables the Ten Commandments. These Commandments, then, constituted that law which God wrote, the law of God. Ten commandments made the law. When the apostles speak of the law that gives a knowledge of sin, this is the law meant, as the context always reveals. They speak of *the* law. That means ten commandments, not nine; for nine did not make *the* law. They had no knowledge of any break in its continuity. They saw every commandment of the law in its position as God had placed it, and they are all there still.



Some Things To Forget

By C. L. PADDOCK

MY mother used to tell me I had the best forgetter of any boy she ever knew. When she sent me to the store for a half dozen articles I was sure to come home with only a part of them. It wasn't hard to forget to wash my neck and brush my teeth,—no not hard for a boy to forget these things. I didn't always remember to come home at the time which had been set,—too busy playing. One day I was so busy skating that I forgot to stop for dinner. My feet got cold, and I even forgot that, and froze my toes. Lessons, it seems, just wouldn't stay in my mind. Bible verses seemed hard to memorize.

I had to be reminded to bring in the wood and to fill the water bucket. It wasn't often I remembered to put the chairs up to the table without being told. I forgot to say "please" and "thank you" and to tip my hat. I was often sent out to clean the mud off my shoes, and was told a good many times not to whistle at the table.

In her desperation, mother would tie a string around my finger, to help my faulty memory. But I usually forgot that the string was there.

Our memories are tricky it seems to me, for the things I wanted to remember I would forget and the things I tried so hard to forget seemed to be glued and fastened into my memory. Even now some of those things I learned in boyhood and which I have tried to banish from my thoughts, come stealing back, knocking for entrance.

Most of you men have carried a letter in your pocket for days which your wife gave to you to rush off on the first mail. That makes me think, there is a letter in my pocket this very minute that I should have mailed yesterday,—one my wife had written to her sister.

But just the same it is a virtue to be able to forget with discrimination. A good many things have accumulated in our minds,—mental and spiritual debris,—which we should clean out once and for all.

Let's take the old grudges first, if there be any stored in our hearts. Some one may have spoken harshly about us or mistreated us. We have lugged the old load long enough. It has sapped the joy from our lives. Let's forget the grudges and meet our fellow men with a soul free from hatred and malice. It is too big a load to carry here and if we don't discard it, will keep us out of heaven. You will never be able to squeeze through the gates of the New Jerusalem with a grudge as a burden.

Then there are the mistakes and failings. We have all made mistakes. We think back on the unkind words and deeds. Some of us are brooding over the good we might have done,—opportuni-

ties unimproved. We have sinned, and look back on a blurred and blotted page. There is no use worrying about the water that went over the dam yesterday. It is gone,—gone forever. The devil whispers in our ears that we have made too many mistakes, that our lives are complete failures. Don't believe him, sins can be forgiven. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"Drop the past, as your night garment, and put on the clothing of hope."

Men and women who have accomplished anything worth while have forgotten their defeats. Edison's storage-battery invention was the result of nine thousand experiments. The baby forgets his falls, gets to his feet and tries again.

It is just as important that we forget some of our successes. "Every great achievement is but a camping ground whereat we stop for a moment to refresh ourselves for the next journey ahead." If we are satisfied with present successes we are through growing, we are dead. May we be saved from the sin of self-satisfaction and contentment!

Forget your worries. Worry kills. Someone has truthfully said "The only difference between worry and carbolic acid is just a matter of time." Stop and think of all that has been accomplished by worry since man came into this world; add up all the blessings it has brought to mankind in six thousand years, and you will find it has contributed not one good thing to the world. The expert worriers of the past six millenniums have spent days and months and years worrying, but it did not bring one single blessing to the best worrier of this long period.

Selfishness creeps into our lives and we find most of our thoughts are of our own joys and comforts. We need to forget ourselves now and then and think of others.

Our doubts should be cast aside. In these days of materialism, investigation and discovery, each day brings some new theory to light. It is thought a virtue to doubt. But God is still ruling in the heavens and guiding the worlds in their courses. The Bible has withstood the test of the ages and is still changing the lives of men and women. The life of Jesus still shines forth as the brightest and best of all ages. Cast away your doubts and put your trust in the great God of the universe.

It is good to be often reminded of the inconsistency of human nature, and to learn to look without wonder or disgust on the weaknesses which are found in the strongest minds.—*Macaulay*.

The World's Greatest Book

By E. HILLIARD

THE Bible is the peer of all books. It has erected more buildings, assembled more people and set more printing presses going than any other book ever published. It has held its own against the sharpest criticism, the most ridiculous interpretations, and the strongest condemnation. Atheists and infidels have tried in vain to prove it false and unworthy of reverence or respect, and yet it stands the test and is highly appreciated by respectable, intelligent men and women. If any other book ever had one tenth part of the abuse that the Word of God has had it would have been buried in oblivion long ago with no possible chance of a resurrection.

The Bible is different than all other books inasmuch that it contains intrinsic proof of its divine authorship. It claims to penetrate the future and has successfully established this claim by scores of fulfilled prophecies. Its Author has challenged the world to disprove its divine inspiration. This challenge was recorded by God's inspired prophet in the following words, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen. . . or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41: 21-23.

Man is a failure when he undertakes to penetrate futurity; hence the divine challenge to the world to foretell events. Where man fails God succeeds. He has revealed the future to us to establish our faith in His Word on which our eternal life depends. He wants us to *know* that it is true and that He is anxious to save us from the impending fate that awaits unbelievers. He declares that "The fearful, and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8.

The prophet Daniel foretold centuries before the universal empires of the world arose, Babylon, Medo-Persia, Grecia, Rome, and its division into ten parts, their rise, the part they would act and their downfall. (See Daniel, chapters 2, 7, 8.)

The prophets of the Old Testa-

ment, hundreds of years beforehand foretold the birthplace of Christ, His betrayal, the price of it, the manner of His death, and His triumphal resurrection. (See Micah 5:2; Zech. 11:13; Matt. 27:9, 10; Ps. 22:16; Ps. 16:10; Matt. 28:5, 6.) And yet in the face of this uncontrovertible evidence some men declare the Bible to be no more inspired than Shakespeare or any other poet's words. None of the poets or other men, except the prophets of God, have ever been able to tell what will take place even on the morrow.

The Bible promises life to the dead. Its beacon rays penetrate the darkness of the tomb, and through the promise of the resurrection sheds a halo of celestial light beyond the grave. It imparts the deepest consolation to the broken-hearted mourner. Cruel, indeed, is the one who attempts to destroy the confidence of the grief-stricken soul in the comforting promises of the Holy Book. What can such substitute that will console the mourner?

The Bible is not part true and part false, some of it inspired and other portions not. Too much has been invested in the salvation of the fallen race to give a book mixed with error. It cost heaven too much to compromise with evil. In other words the Author of the Scriptures has not formed a
(Continued on page 30)



A ROAD IN GALWAY

From "England and Ireland, twelve wood cuts" by Richard Bennett.
(University of Washington Chapbooks)

Have We Found a Substitute for Religion?

By FRANCIS D. NICHOL

HERE is much discussion over religion today. That in itself is not extraordinary, for religion has ever been, and doubtless ever will continue to be, a subject of discussion and controversy. The amazing feature is the *kind* of objections brought against religion, and the substitutes offered in its place. Of course by religion we here mean Christianity.

An objection often raised—and its wide vogue was discovered during the war time by the army chaplains—is that Christianity is a selfish affair, that its devotees are interested simply in saving their own selves from future judgment. But the army of missionaries who have left the comforts of home and civilization, traveling to fever-haunted, terror-infested jungles, in order to save others, leaves no doubt of the unselfish nature of Christianity. Thousands of missionaries have given up their lives in such endeavours. Could any gift be greater? But in so doing they are but carrying out to the full the words of the Founder of Christianity, when He said, "It is more blessed to give than to receive."

Again, the objection is raised that religion is rather superfluous, impractical, and that the really important thing in life is simply to help one's fellow man, to make life a little smoother for the fellow traveling along life's road beside you. But that is one of the chief objects of religion. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. Of Christ it is written that He "went about doing good, and healing all that were oppressed," for "the Son of man came not to be ministered unto, but to minister." Acts 10:38; Matthew 20:28. Indeed, so definitely related to good religion is the doing of simple, practical deeds of helpfulness that Christ

elevated to a level of dignity the giving of even a "cup of cold water" to a little child. The world waited for Christianity to glorify so simple an act of kindness. A vivid picture is given in one of the closing chapters of Matthew's record of the standard by which Christ will finally decide men's fitness to partake of eternal reward. Let him who feels that he has no time for Christianity, who wishes simply to help his fellow man, read that description in Matthew 25:31-46. If he is an honest objector, he will close his reading with the declaration: I have no time for anything but Christianity, for it enjoins me to feed the hungry, give shelter to the unfortunate, clothe the naked, and visit the sick.

Again, there is the man who says that he has no time for religion because he can live better by the Golden Rule. Apparently there seems to be a widespread idea that the Golden Rule is quite a recently invented standard for the measurement of our social obligations. We hear much about it today in the business world. The beauty of its sentiments are extolled and its soundness as a working principle of life expatiated on, but virtually no one comments on its source. Did some quite modern writer of business epigrams give birth to it? Whence came it? Nineteen hundred years ago Christ said: "All things whatsoever ye would that men should do to you, do ye even so to them: for

this is the law and the prophets." Matthew 7:12. The Golden Rule is a part of the teachings of Christ, a part of Christianity. And what is more, this Golden Rule is but the epitome of the doctrines and teachings set forth in "the law and the prophets," that is, in the Scriptures. They are but a commentary on, and an application of, that most concise rule, just as the specific cases enumerated in a law book are an application of some legal rule set down. No lawyer would think of trying to make

In the APRIL WATCHMAN

JAMES LAMAR McELHANY

reports his visit to the

Fair of the Iron Horse

*and draws a lesson
from the wonderful
advancement in trans-
portation during the
last century.*



An air picture of the Prince's Gate. The eastern entrance to the Canadian National Exhibition, inaugurated during the visit of Their Highnesses last summer. (Photo by the Jack V. Elliott Air Service, Hamilton, Ontario)

a success of his legal career simply by acquiring knowledge of the brief rules and statutes themselves. He studies volumes of comments on these rules so as to know how to apply them under all occasions. Thus with the man who takes the Golden Rule as a standard of life; he should study carefully the inspired commentary—the Bible—so as to know just how to apply the rule under every condition. But of course when he becomes a thoughtful student of the Scriptures, he automatically ceases to put up the Golden Rule as a substitute for religion. It is not a substitute for, but a symbol of, the Christian religion.

Then again, there is the man who declares that he believes that while religion may be all right, all one needs to do is just to live decently. Yes, but what shall be our standard of decency? Surely any reasonable-minded man will agree that the Ten Commandments form the safest and surest standard known. Now Christ summed up these ten commandments in two, and made a most sweeping statement concerning them. He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40. All the precepts of the Good Book and all of its instruction simply expand and develop these two basic precepts. The two expand into the ten—the Decalogue—and the ten find their application in the whole Scriptures. The situation is parallel to that of the man who would order his life by the Golden Rule. He who believes simply in living decently will find it imperative to study faithfully the Good Book in order

to know how rightly to apply the code of decency—the Ten Commandments.

But the Book reveals not merely how and when to apply each command in the code of morality. The searcher will find there offered to him a power that will enable him to live up to the code. There is many a man who knows how he should live, but who lacks the moral strength so to live. There is many a one who can repeat the Golden Rule by heart, who confesses it should be put into practice under all conditions, but who lacks the moral courage to do it. He will find in the Bible that the Author of this rule offers him power to carry it out. And therein lies the unique value of this Book, which is the Source Book of the Christian religion. It not only points out the way, but gives motive power for the journey. It not only enjoins love to one's fellow

man, but gives a change of heart that makes the manifesting of this love a normal, spontaneous act.

A Story and A Life

I closed the book. 'Twas by a master written,—
One whom we call great amongst the sons of men,
But ere he reached the end, his hand was smitten,
And from his lifeless fingers dropped the pen.

And then another hand took up the story,
A weaker, feebler hand in every way;
And so 'twas finished, shorn of half its glory,
This book which I have read and closed today.

The story of my life lies wrenched and broken,
Snapped all asunder on its golden thread,
I watch in vain for some sign or token,
I walk among the living and am dead.

Is this the end? I ask myself and tremble,
Dreading the solemn, yes, my soul may hear.
Can it be finished? Will the rest resemble
All that first part that I have held so dear?

Then all at once there comes a thought of glory,
Brighter than sunshine from the noonday sun.
God is the Author of my half-told story,
He will finish what He has begun.

He holds its twisted threads, its cords unbroken,
In His dear hands which cannot fail,
And I can wait until the word is spoken,
That finishes for me my half-lived tale.

No mortal man has power to make or plan it;
My life lies written only in God's mind.
And I can trust Him, knowing He began it,
And hope some day the ending I shall find.

What Does Your Bible Say?

By BYRON E. TEFFT

Eternal Life Only in Christ

1. What is the condition of one out of Christ?
"Having the understanding darkened, *being alienated from the life of God.*" Eph. 4:18.

"Except ye eat the flesh of the Son of Man, and drink His blood, ye *have no life in you.*" John 6:53.

2. What life was Jesus speaking about?
"Whoso eateth My flesh, and drinketh My blood, *hath eternal life.*" verse 54.

3. How did Christ explain what was meant by partaking of His body and blood?

"He that eateth My flesh, and drinketh My blood, *dwelleth in Me, and I in Him.*" verse 56.

4. How does Jesus dwell with us?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16.

"Know ye not that *your body is the temple of the Holy Ghost?*" 1 Cor. 6:19.

"That Christ may dwell in your hearts by faith." Eph. 3:17.

5. How does the apostle describe the condition of those out of Christ?

"He that hath not the Son of God *hath not life.*" 1 John 5:12.

6. What does he say of those who have Christ?

"He that hath the Son *hath life.*" Verse 12.

7. What kind of life was John here writing about?

"And this is the record, that God hath given to us *eternal life* and this life is in His Son." Verse 11.

8. The: do those who believe in Christ have eternal life?

"He that believeth on the Son hath everlasting life." John 3:36.

"He that heareth My word, and believeth on Him that sent Me, *hath everlasting life*, and shall not come into condemnation; but is passed from death *to life.*" John 5:24.

9. What did Jesus tell Martha as He was about to raise Lazarus?

"And whosoever liveth and believeth in Me shall never die." John 11:26.

10. Since in "Adam all die," (1 Cor. 15:22) what death only could Christ be referring to?

"And death and hell were cast into the lake of fire. *This is the second death.* And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14, 15.

11. What is the penalty for sin?

"For the wages of sin *is death.*" Rom. 6:23.

"The *soul that sinneth, it shall die.*" Eze. 18:4.

12. Does the sinner possess that which will perpetuate life to all eternity?

"He that believeth not the Son *shall not see life.*" John 3:36.

"Whosoever hateth his brother is a murderer; and ye know that no murderer *hath eternal life abiding in him.*" 1 John 3:15.

The original sentence of death was an utter and eternal extinction of life. God put nothing in Adam that would survive the penalty for sin. Death is the opposite of life. It is not eternal life in misery. Adam was created a living soul; (Gen. 2:7) not an immortal soul. The word immortal is found but once in the Bible (1 Tim. 1:17) and there it is applied to Christ. The idea of the transgressor possessing immortality was originated by the one whom Jesus said was a liar and the father of it. (John 8:44.) When tempting Eve, Satan said "Ye shall not surely die. . . ye shall be as gods." Gen. 3:4, 5.

The death pronounced upon Adam was one to which there would be no resurrection, and therefore, eternal. But "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Through the death of Christ there was a stay of the sentence; man was given a probation, another chance. The reign of death was broken and all who would have the benefit of a resurrection. "As in Adam, all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

The Adamic death is not the wages of sin, for that was eternal death, one in which there would be no resurrection. In the Bible the death we die in Adam is called a sleep. From this sleep all will awake; the righteous will never taste *eternal death*, the wages of sin, therefore, in this sense those who accept of Christ have *everlasting life* even though that life has been interrupted for a short time by sleep in the grave.

13. What did Christ abolish?

"Our Saviour Jesus Christ, *who hath abolished death.*" 2 Tim. 1:10.

14. What did the death of Christ destroy?

"Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy *him that had the power of death*, that is, the devil." Heb. 2:14.

15. Since Jesus has abolished death, and is to destroy him that has its power, why do not all have life?

"And ye *will not come to me*, that ye might have life." John 5:42.

Note. Dear Reader, Jesus has loved you enough to die for you; there is no other help outside of Him. In Him is the priceless treasure of eternal life and glory, the privilege to be with Him forever, your best friend.

Have you accepted Him? If not, why not?



Your Health

Change Your Diet

C. AVERY HANSEN, M.D.

CHANGE of food is relished by almost every one. I have seen people leave a table sumptuously loaded and go to the wood or out by the river and cook a meal in the fire, and seem to relish it as a rare treat. The smoked, half-burned toast, potatoes half baked and unsalted, mixed with ashes and soot, were greatly relished despite the fact that sticks were used for tools, and hands, not too clean, for dishes. It was a change, —a change in flavour and in manner of serving as well as in the food served. Often men and women will return from such a dinner with cheer and gladness, when a meal spread in the usual way would scarcely have been appreciated at all. If variety is the spice of life, a change of food will be very beneficial, as man lives on the food he eats.

That a change of food is often the cause of health being restored is only too well known, and I shall find no trouble in presenting this phase of the subject, as every one very readily accepts this idea.

When you change your food, it is well to consider why you are making the change, whether it is because of sickness, economy, to reduce in weight, to retain health and vigour, or even to gain in weight. You can change your disposition to a great extent; and I have even noticed a change in the wife by changing the food of the husband. This is not so rare as one might believe. Cooking for a man will often very materially affect his disposition and his pocketbook. A million-dollar stomach with a hundred-dollar salary has a very bad effect on relations between a man and his wife, and is quite conducive to separation and divorce. A change of diet is perfectly in place under such circumstances, and is much cheaper than a divorce suit, and will cause much less talk in the neighbourhood.

All men were not made to use the same food in the same manner. As no one can be mind for you, so no man can be stomach for you. The man whose stomach is super-acid finds difficulty in using sour fruits and coarse vegetables. This causes much gas and even pain about one or two hours after eating; hence, change your food. Use cream soups and

well-cooked grains and plain custards for dinner, and plenty of water between meals. Eat a slice of toasted bread each day without butter or water. It may be eaten at breakfast or supper. See that it is hard and is masticated well. After eating it, drink a glass of water. Your teeth will improve, and your digestion will become normal. Remember, when your stomach is overacid, lye hominy will neutralize some of it. Eat it for supper with some fresh nuts and an orange, and you will feel better than you would on cranberry sauce and turkey, or other meats. If you suffer from acid stomach, a glass of water before breakfast, or as soon as you rise in the morning, will be of great benefit.

Breakfast Diet

For your breakfast eat only one, or at most two things. A well-cooked grain with an egg or two and a glass of water will serve you better by far than twice the number of articles and half the amount of each. The grain alone will be better than to take the eggs with it. A full meal of toast with a little cream over it after it has been softened with hot water will digest and cause no trouble when, if a liberal allowance of butter is added, it will sour. The butter retards the digestion, as greased foods do not digest in the stomach. If you feel distress from acidity two or three hours after eating, drink a liberal amount of water, and begin to drink before the distress begins. When your cheerful days are on, eat quite as full meals as possible.

If your stomach is low in acid, remember two meals in twenty-four hours is your allowance. A small amount of liquid and soups will suffice. Avoid oily and greasy foods, butter, and fats. Cream is poorly borne and ice cream is very bad. Use dry foods, corn flakes, and dry toast with poached eggs, discarding the white of the egg, with plenty of grapefruit, oranges, and other fruits. Your dinner should be late, about two or three o'clock, and should consist of thoroughly cooked grains, fresh nuts with fruits, a hot drink if any liquid is desired. This will serve as a sample meal. When you find the articles that agree with your digestion, do not change

too often and do not continue their use indefinitely, but change to something else in the same line. In place of oranges, use some other fruit, and in place of corn flakes some other grain, such as shredded wheat or even homemade zwieback.

FOCAL INFECTION

G. H. HEALD, M.D.

It is a rather formidable name, one must admit, but perhaps most persons who go to doctors know by this time what it means; though to most doctors it meant nothing twelve years ago. Although Dr. Benjamin Rush in 1819 cured an attack of rheumatism by the removal of a tooth; and though others, especially since the seventies, have noted some relation between infected teeth and disease in other parts of the body, it was not until about 1912 that the subject of focal infection began to attract wide attention. Perhaps the subject was given too much attention, for doctors since that time have been ordering teeth pulled for all kinds of conditions, without first determining whether the cause might not be somewhere else, and in not a few instances removal of the teeth made the condition worse rather than better.

Focal infection may be defined as a more or less general infection of the body, proceeding from some infected point, or "focus of infection," as it is called. This focus may be an abscessed tooth, or a diseased tonsil, or infection of some of the sinuses (cavities) about the nose; or it may be located in the gall bladder or the vermiform appendix or elsewhere. That a local infection of this nature may set up disturbances all over the body, causing rheumatism and other pains, heart disease, neuritis, and other nervous symptoms, has been repeatedly shown, when the removal of the offending focus was followed by complete abatement of the symptom.

Unfortunately, many cases of tooth extraction, tonsil removal, and the like are not followed by relief of the general symptoms. It has been shown that this may be due to one of two or more causes. The trouble may not be due to a focal infection. The right focus of infection may not have been discovered. If a tooth is removed, perhaps the worst offender is left, or perhaps the tonsils are more at fault than the teeth; or perhaps the condition has progressed so far that there are several foci of infection; or perhaps — and this is frequently the case — the physician, after removing an offending focus, fails to follow up the treatment of the patient so as to develop his powers of resistance to the germs still remaining in his body.

Before jumping to the conclusion that a certain neuralgia, or headache, or rheumatism is due to focal infection, careful examination should be made in order to exclude any other possibility; and when it is fairly certain that it is a focal infection, every possible effort should be made to ascertain the location of the infection. X-ray plates should be made

of the teeth, cultures of the tonsils, and the like. That is, all facilities for study of the case should be utilized. For in proportion as this is done will the mistakes be minimized. In nearly every case of mistaken diagnosis there is some little point, apparently trivial, which, if looked up, would have thrown light on the subject and resulted in a more accurate diagnosis and more effective treatment.

The usual experience seems to have been that abscessed teeth, more commonly than anything else, furnish the first focus of infection, though perhaps the tonsils are a close second. At any rate, infective mouth conditions are the common cause of many general conditions ranging from a somewhat painful joint trouble to total incapacity and even death.

One who has a neuralgia or a rheumatism or other chronic pain or disability, should not content himself with carrying about a potato in his pocket, or wearing a magnetized ring, or using some nostrum, but should submit to a thorough examination to determine the cause of the trouble; for it not only may cause pain and discomfort, but may set up processes which in the end will terminate life.

Questions and Answers

Readers of the Watchman are invited to send questions on health topics.

Consulting physicians
D. H. Kress, M.D. H. G. Burden, M.D.

"Is sunlight a cure for tuberculosis?"

Properly applied, sunlight cures bone tuberculosis. Wonderful results have been achieved by Rollier in the high Alps by exposing the naked skin of children to the sun's rays. And others have followed his example with excellent results. But sunlight can not be said to cure pulmonary tuberculosis, though all hygienic agencies, including sunlight, help the patient to put up a good fight against the disease.

"Please advise diet on which I can reduce fifteen or twenty pounds."

There are no foods that will counteract the effect of overeating. You must not be like the man who had been given a diet. A friend who knew of the diet, seeing him eating a hearty meal, expressed surprise, to which the man replied, "Oh, I eat the diet after I have finished my dinner."

Reducing is accomplished by cutting down the quantity of the foods that can be turned into fat, — the puddings, pies, and all starchy and fatty foods. Live more largely on green vegetables and fresh fruits. Leave the table with an appetite for more food. Be particular to avoid candies and all "snacks" between meals. Such a program, if your endocrine glands are not out of balance, will reduce your weight.



THE HOME

*"Home the spot of earth supremely blest,
A dearer, sweeter spot than all the rest."*

The Far-Reaching Influence of a Humble Home

By MRS. J. W. MACE

Had it not been for the leading of Providence in bringing a homeless boy from a foreign land in contact with a Christian home, humble and meagre though it was, the cause of God would not have intermingled with its history the long years of valiant service by Elder L. R. Conradi, general field secretary of the General Conference of Seventh-day Adventists, who has for the last thirty-seven years laboured unceasingly in Europe. Here is the story of his boyhood experience, as related by Elder Conradi at an informal experience meeting in the United States on one of his visits to this country:

"As a boy of only sixteen and a half years I came to this country all alone. After six weeks in the East, I went to Iowa, and asked a merchant if he had work I could do for him.

"Sure," said he, "out on my farm."

"While riding out to the farm, he said to me, 'Now, my young man, you will find the renters a peculiar people. Be on your guard, because they keep Saturday for the Sabbath.'

"I had never heard of such people, and I said, 'Do you think that I will ever be a Jew?'

"We came to that lonely farmhouse. It was a small house,—only two rooms, and the kitchen was one of them. And the family—I'll never forget them, the father and mother, the baby, and four other children. I asked them if I could board and room with them.

"They said, 'Where will you find board and room here?' The father, mother, and baby slept in one room, and the older children slept in the other room.

"I left, but went back again, and when I appeared, the man said to me, 'My wife and I have talked the matter over, and if you are satisfied to sleep in that room with the children, you may stay.'

"Toward the end of the week, the man said to me, 'We are a peculiar people. When the Sabbath comes, we all go to church.'

"Evening came, and I went to the house, where I saw a sight that I had never seen before. And what was it? — The father read a short chapter from his Bible, and then they all knelt down, and I knelt with them. The father prayed a short prayer, then the mother, then the children, down to the

smallest; and oh, they prayed for that stranger within their gates! My heart was hard and my mind was stubborn; it was a new experience to my soul.

"There were nights when I was free, and then the good brother gave me the book 'Daniel and the Revelation,' and asked me to read it whenever I had time. And I did read it.

"The Sabbath came again, and the man said to me, 'You may go with us, if you wish; but do just as you think best.'

"I went with them, but did not go into the little church. Instead, I went down town to see what was going on. That arrangement of going to town while they went to church just suited me.

"Another week passed. Again the children prayed, and that hard heart of mine became softer, my mind became more enlightened, and on that Sabbath I dared step into the little church during the Sabbath school.

"The third Sabbath came, and I went to the church again, and stayed to the social meeting. By the time the fourth Sabbath came, I had learned to say, 'Abba, Father; my Father,'—I had found my heavenly Father for the first time in my life."

It is the old, old story of the influence of a quiet Christian home with its family altar! Who can estimate the value and extent of the influence of the Christian home to the cause of God, and what Christian parent will peril the destinies of his family by failure to bind the family circle with the hedge of prayer?

Your Example

"The young mind yields to the authority that believes in itself. That is the reason that consistency of conduct is indispensable to the maintenance of authority. You cannot make the young person do what you do not do yourself. You cannot make him believe what you do not believe yourself. Religion is communicable, I verily believe, aside from the sacred operations of the Holy Spirit, only by example. If you wish your children to be Christians, you must really take the trouble to be Christians yourselves. Those are the only terms upon which the home can work the gracious miracle."
—Woodrow Wilson.

As Others See It

The Road to Success

There is only one road to the town of Success,
The name of the road is Work.
It has room for only honest guests,
Traffic's blocked to those that shirk.

The road is open all hours of today,
It heeds neither time nor date,
And now is the time to start on your way,
For tomorrow will be too late.

Nearly all the way is an uphill road;
It will seem like a tough old fight;
But once on your way just bear up your load
And keep going with all your might.

You will pass through many towns each day,
Such as Failure, Gloom, and Despair;
At each of these stations just keep on your way,
For work does not tarry there.

After you have entered the town of Success,
Though your load may have been hard to bear,
Once inside, you will find both comfort and rest:
Just be thankful you started for there.

—Forbes' Magazine.

Indirect Roman Control

The Roman Catholic diocese of Providence, R. I., is just receiving a lesson in the application of "Indirect Control," by the Vatican as exercised over our civil law and the political rights of the people. Twelve of the churches of that diocese became dissatisfied with the manner in which Bishop Hickey had administered the parish funds. Under the leadership of a Woonsocket member who is an attorney, they asked an accounting which was refused. Under the corporation law of the state, they then asked this accounting through the civil courts. The bishop appealed to Rome and the Papal secretary cabled him authority to excommunicate all those who haled him into court. Whether the bishop has actually carried out this order we are not informed, but the club he holds over the heads of these United States citizens, for the crime of asserting their rights as citizens is, that they shall be shunted from purgatory direct to hell. This is serious, provided they believe that the exercise of this papal authority can direct the hand of the Saviour. But this is the way the political power upon the banks of the Tiber, will attempt to impose itself upon all America, if it can jockey into

position to force its own membership. It is this fact that every patriotic American must take account of and it is this claim that every patriotic Roman Catholic citizen of the United States should repudiate and resist. The church has no disciplinary rights in the sphere of civil government.—*Christian Statesman, December, 1927.*

Good Men Needed

On a hot summer's day, some years ago, I was sailing with a friend in a tiny boat, on a miniature lake, enclosed like a cup within a circle of steep, bare Scottish hills. On the shoulder of the brown sun-burnt mountain, and full in sight, was a well with a crystal stream trickling over its lip, and making its way down towards the lake. Around the well's mouth and along the course of the rivulet, a belt of green stood out in strong contrast with the iron surface of the rocks all around. We soon agreed as to what should be made of it. There it was, a legend clearly printed by the finger of God on the side of those silent hills, teaching the passer-by how needful a good man is, and how useful he may be in a desert world.—*W. Arnot.*

Religion in the Life

One of our party greatly needed some elder-flower water for her face, upon which the sun was working great mischief. It was in the Italian town of Varallo, and not a word of Italian did I know. I entered a chemist's shop and surveyed its drawers and bottles, but the result was nil. Bright thought, I would go down by the river, and walk until I could gather a bunch of elder flowers, for the tree was then in bloom. Happily the search was successful; the flowers were exhibited to the druggist, the extract was procured. When you cannot tell in so many words what true religion is, exhibit it by your actions. Show by your life what grace can do. There is no language in the world so eloquent as a holy life. Men may doubt what you say, but they will believe what you do.—*C. H. Spurgeon.*

I like to think when western skies are bright
With twilight's gold, that far beyond our sight,
Beneath the world's dim verge where day has gone,
Our sunset is—for other lands—a dawn.
And ever does it symbolize to me
The promise sweet of immortality:
Beyond the darkness waits for us alway
The looming glory of a perfect day!

—Arthur Wallace Peach.

News Notes

—Women students at various English universities now number nearly 9,000. In 1877, fifty years ago, there were only 71.

—The wearing of cap and gown by college graduates was comparatively rare in America until the last quarter of the nineteenth century.

—During the past 100 years the population of the world has increased from less than 1,000,000,000 to about 1,700,000,000.

—The imperial family ruling in Japan is one of the richest of the royal families in the world, having a fortune of about £100,000,000.

—During the past five years 439 women have died in England at the age of 100 or over. The number of men centenarians whose deaths have occurred in the same period is only 112.

—More than 300 tons of soot fall every year on each square mile of London. This is enough to build a pyramid four times as high as the famous clock tower over the Houses of Parliament.

—The Blarney stone, the touch of which is supposed to 'create smooth and graceful liars of the first magnitude, with a sweet, persuasive tongue with women, full of guile, blandishment and potent flattery,' has been kissed by more than 27,000 American tourists last year.

—The Children's Bureau in the American Federal Department of Labour declares that of 22,000,000 children in the elementary schools of the United States, 19,000,000 are physically defective in some respect. Of these, 15,000,000 are defective for preventable reasons, and the defects most numerous present develop between the age of two and six years. Chief among the defects are diseased tonsils, adenoids, undernourishment (which as often as not means too much of the wrong food), bad teeth, and deformities definitely resulting from poor food or bad hygiene.

Why Die Ahead of Time?

(Continued from page 19)

Worry—Worry, that functional cancer of civilization,—what failures and ill health it causes! Some one says, "I can't stop worrying." Nonsense! Even the philosophy of heathen Orientals leaves no room for worry. Surely the philosophy of Christianity should make us superior to this blighting curse. Listen to the Prince of philosophers laying down the basic laws of life, "Take no anxious thought for the morrow." Some one has said that one half

of anticipated trouble never reaches us, and the other half we are well able to stand. Probably the greatest factor in many failures is overanxiety to succeed. "Which of you by taking thought can add one cubit unto his stature?" You may, by taking food along with thought, add one pound to your weight. Be satisfied with adding weight, and trust Providence to attend to the height. We cannot always control the things that happen in life, but we can meet them with a spirit that will change their effect upon us. Begin now to rejoice at things as they are, and get a lot more out of life and thus increase its depth and breadth.

Perilous Times

(Continued from page 15)

strangler recently hanged in Winnipeg are irrefutable witnesses of spiritual and moral decadence associated with physical and cultural triumphs and advantages.

We look in vain among the most uncultured savages for crimes more unfeeling, cruel, and sordid than those committed in America, basking in the privileges of twentieth century civilization. Without the gospel the human heart is still "deceitful above all things and desperately wicked."

Nebuchadnezzar Dreams

(Continued from page 10)

couldst reveal this secret." Verse 47. The king also gave Daniel great gifts, and made him ruler of the whole province of Babylon, as well as head over all the wise men.

This ends the second chapter of the book of Daniel. And there are few more important chapters in the Bible. May the lesson of this chapter not be lost upon us: God rules in the affairs of men.

The World's Greatest Book

(Continued from page 22)

partnership with Satan in giving us a book on which our eternal life depends. The sacred book is a savour of death unto death if disregarded and a savour of life unto life if obeyed. All are to be judged by the Word of God at the great judgment day. In view of this no one should take any man's interpretation of scripture, whatever his position. We should go to the Bible and search prayerfully for the truth for ourselves. Too much depends upon our future life to take other men's varied interpretations. We must know the truth for ourselves and cheerfully obey it at whatever the cost. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39.

The CANADIAN WATCHMAN

Vol. VIII March, 1928 No. 3

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

CANADIAN WATCHMAN PRESS
Oshawa, Ontario, Canada

C. F. McVAGH, Editor

Contributing Editors

C. L. PADDOCK S. A. RUSKJER

Entered as second-class matter at the Post Office, Oshawa, Ontario, January, 1921.

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

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

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

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

IN THIS ISSUE

	Page
"On This Rock I Will Build My Church"— E. A. Jones - - - - -	3
Why We Believe Christ Will Come Back to This Earth Again — W. A. Spicer - - - - -	6
Nebuchadnezzar Dreams — L. M. Andreassen - - - - -	9
Pestilences, Earthquakes and Disasters by Land and Sea — Carlyle B. Haynes - - - - -	11
Editorial Comment — Days and Ways of Early Man - - - - -	14
Perilous Times - - - - -	15
Why Die Ahead of Time? — Owen S. Parrett, M.D. - - - - -	18
Ten In One — Jesse C. Stevens - - - - -	20
Some Things To Forget — C. L. Paddock - - - - -	21
The World's Greatest Book — E. Hilliard - - - - -	22
Have We Found A Substitute for Religion? — Francis D. Nichol - - - - -	23
What Does Your Bible Say? — Byron E. Tefft - - - - -	25
Your Health - - - - -	26
The Home - - - - -	28
As Others See It - - - - -	29
News Notes - - - - -	30



**Give Your Children
the Very Best**

PARENTS have high ideals for their boys and girls. You are anxious for them to live clean lives, that they shall be a blessing to the world,—in short, that they shall make a success of life.

You Can Help Them

to reach your ideals by choosing the right reading for them when they are young. The impressions made in childhood are the most lasting.

WHAT ARE YOUR BOYS AND GIRLS READING?

You can read their future by the books they are reading today.

BEST STORIES FROM THE BEST BOOK is full of character-building stories, suited to the youngest reader and also the older children. The first fifty-five pages are filled with simple lessons on the Bible, illustrated with coloured pictures and drawings that will delight the little folks. Then follow short stories from both the Old and New Testaments, told in an interesting style. Bound in red cloth, 194 pages. Our Best Seller.

Price Postpaid . . . \$1.75

CANADIAN WATCHMAN PRESS
WINNIPEG, MAN. - OSHAWA, ONT.

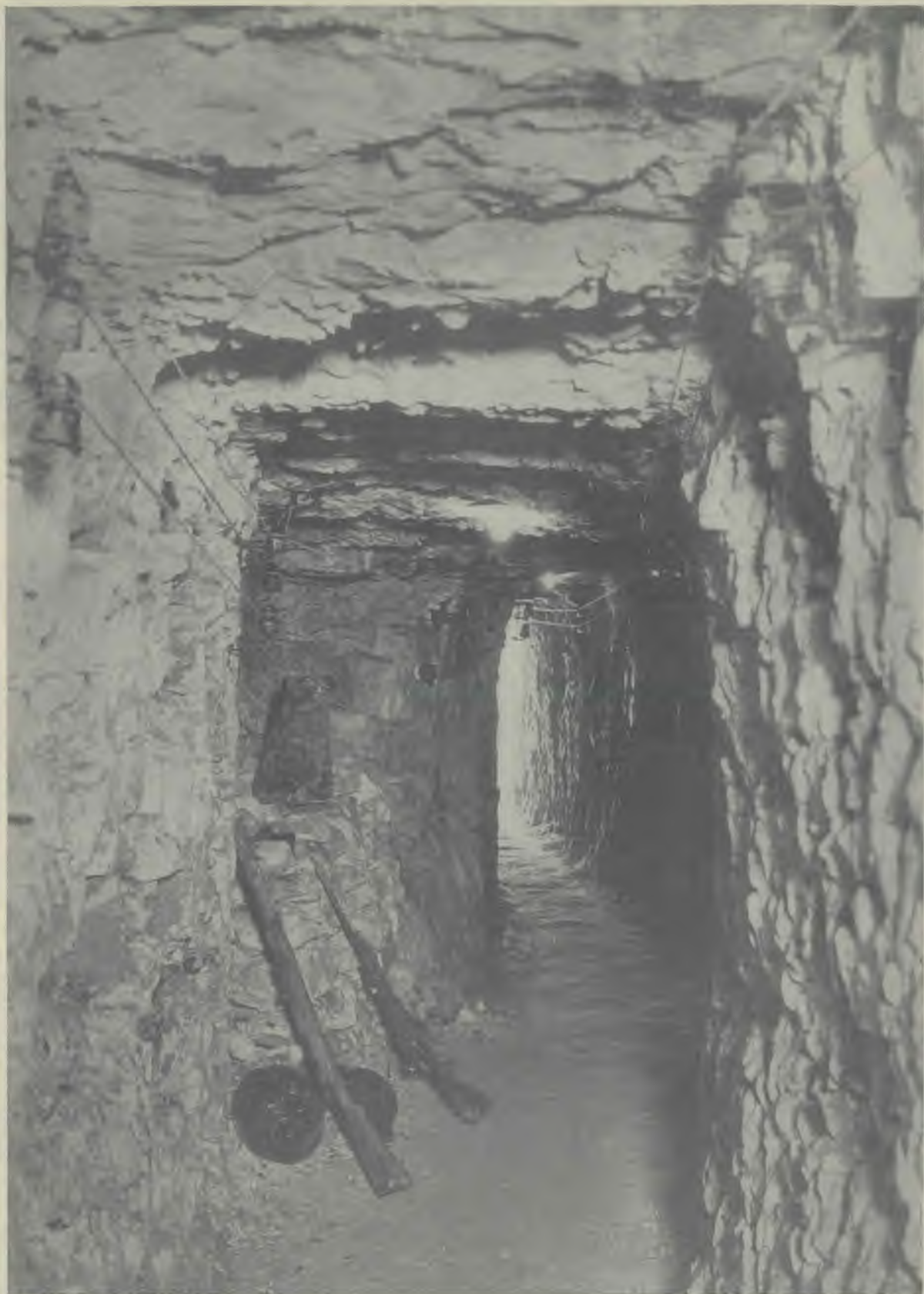
Clip and Mail

CANADIAN WATCHMAN PRESS
OSHAWA, ONTARIO

Enclosed you will find \$1.75 for which please send me postpaid, one copy of "Best Stories From the Best Book."

Name _____

Address _____



SCARS OF WAR COMMEMORATE CANADIAN HEROES

The photograph shows the main Grange Tunnel with its insulated telephone wires intact as they were in 1918, its chalk walls covered with the names of soldiers, and rifles and steel helmets as mute witnesses of its occupation by the Canadians. Grange Tunnel is the underground "fortress" on Vimy Ridge in which the Canadians dumped supplies, concentrated for attacks and treated their wounded, and from which they burrowed under and blew up the German lines.