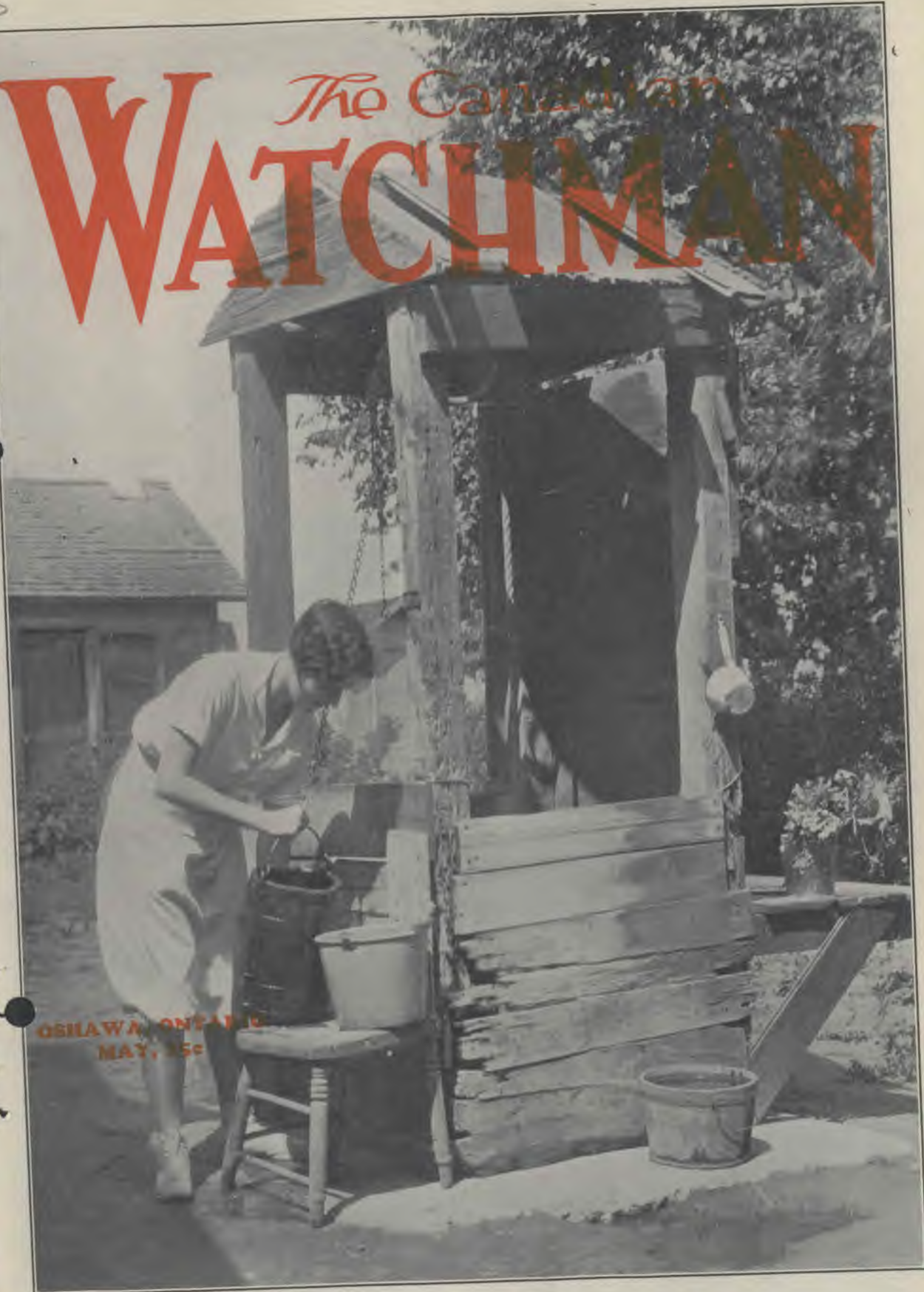


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The Canadian WATCHMAN



OSHAWA, ONTARIO
MAY, 195c

“A Changing World” See page 3



Her Majesty Queen Victoria

THE great fundamental British principle of religious toleration and fair play as expounded by Her Majesty, Queen Victoria, in her famous proclamation of 1858, should forever banish the spirit of intolerance, and guarantee religious liberty in the provinces and dominions of the British Empire for all its citizens of every religious persuasion. This famous proclamation expressly states:

“Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.”



A Changing World

By S. A. RUSKJER, *Lacombe, Alberta*

AN editorial in one of the large American dailies, comments upon the fact that 1928 will witness 23,500 killed in traffic accidents, which accidents will also result in injuring 700,000 men and women.

This statement is made on the strength of the alarming increase in traffic accidents brought on by the speed mania, which seems to influence everybody in this day and age. The editor discusses the various classes of drivers who will be responsible for so many accidents during 1928, among others he makes this pertinent statement, "The slow poke who usually thinks he is a very careful driver will be responsible for quite a few accidents. This driver plods along in the middle of the street at 20 miles an hour, forcing other cars into wrong traffic lanes, when they pass him."

In the judgment of the editor of this large daily the individual who drives his car along the street at the slow rate of 20 miles an hour, is rightly termed a "slow poke." The great majority of drivers will

agree with the editor quoted above. It is consequently safe to state that the American public quite generally would consider the 20-mile-an-hour driver as being a "slow poke." This reminds the writer of a discussion which he read concerning some old records of the school board of Lancaster, Ohio, in 1828—just one hundred years ago. Some interested parties applied for permission to use a school house in which to discuss the question of whether railroads were practical or not. The school board after giving serious consideration to the request, finally rendered the following decision: "You are welcome to use the school house to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. If God had desired that His intelligent creatures should travel at the frightful speed of 15 miles an hour. He would have clearly foretold it through the holy prophets. It is a device of Satan to lead souls down to hell."

Therefore the writer is face to face with the fact



LAUNCH OF GIANT FLYING-BOAT

The first British all-metal flying-boat "Calcutta" was launched from Short's Seaplane Works, Rochester, recently. It is a huge Short-Jupiter flying-boat, built to carry fifteen passengers in a saloon with buffet and kitchen attached. Driven by three engines, the "Calcutta" will be able to develop 1,500 h.p.

that in 1828 fifteen miles per hour was considered a "frightful speed," while in 1928 twenty miles an hour is produced only by the "slow poke." Now why this great difference? The good citizens of America in 1828 could scarcely conceive of the possibility of travelling at such a fast rate as 15 miles an hour, while the good citizens of America in 1928 are very impatient with the "slow poke" who travels at the rate of 20 miles per hour.

A Century of Speeding Up

Surely we have revised our ideas greatly during the past one hundred years! Many things have happened and countless inventions have been made during the last one hundred years that have resulted in speeding up this old world. One hundred years ago the match was unknown; the steam engine was a thing little dreamed of. The reaper and the mower had not yet come into existence. The electric motor, the telegraph, the electrotpe, the stereoscope, the photograph were all unknown. No one had ever seen electric lights, no woman had ever used a sewing machine. The submarine cable was unheard of. The typewriting machine had not yet been built. The bicycle, the telephone, the phonograph were unheard of. The automobile, the aeroplane, the steam or gasoline propelled boat have all come into existence in the very recent past.

Nearly six centuries before the birth of Christ through the prophet Daniel came the prophecy that in the "time of the end many shall run to and fro and knowledge shall be increased." Surely we today are living in the days when the "dreams of poets, seers, and prophets have been translated into realities." The whole human race of today is bent on annihilating time. We are all running to and fro—we are in a great hurry at all times. We murmur and complain at any delay. It is during our own generation that we have exchanged the ox cart for the automobile, the candle for electricity. It is only during the very recent past that we have relegated the goose quill to the past and have chosen the octuple press. The rapidity with which we travel from place to place today is plainly brought to view in the prophecy of Nahum 2:3, 4 "The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

The Frightful Cost of Speed

It is conservatively estimated that during the present year 700,000 men and women and boys and girls will be injured and 23,500 will be killed in one country alone as a result of our "chariots raging in the streets and justling against one another in the broad ways." America boasts possession of enough automobiles to carry the entire population at one time. In other words, every man, woman, and child in the United States can be loaded onto rubber

tires and all go for a jaunt at the same time. Automobiles representing 29 different states have been seen passing a given point during a twelve-hour period. More than 300,000 people enter or leave New York every day. More than 50,000,000 conversations are held every day over the telephone; and what could we do without the telegraph or radio with which we practically annihilate time?

"A hero chieftain, laying down his pen,
Closes his eyes at Washington at ten;
The lightning carrier leaps along the line
And at St. Louis tells the tale at nine;
Halting a thousand miles whence he departed
And getting there an hour before he started."

As a result of modern inventions, a world series baseball game is watched all over the continent at the very moment the game is in progress. Score boards are connected up with the city where the game is being played. The score board gives you the balls, strikes, fouls, hits, runs, errors, and every detail of the game two-fifths of a second after the play is made on the diamond even though you are 3,000 miles away.

A short time ago the "minute lunch" was a very
(Continued on page 30)



WORLD'S FASTEST MOTORIST

Capt. Malcolm Campbell, the British racing motorist, who recently established a new record of 207 miles per hour.



FULFILLED PROPHECY

An Unanswerable Argument

By CARLYLE B. HAYNES

FOLLOWING the presentation to the prophet Daniel of the symbols of the vision recorded in the eighth chapter of the Book of Daniel—the ram (Medo-Persia), the goat (Greece), and the little horn, which represented Rome, both in its pagan and papal phases—the prophet was then given a prophecy relating to time:

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Dan. 8: 13, 14.

The use of time in connection with symbolic prophecy makes it necessary to reckon the time used as symbolic. In prophecies of this character there is a divine rule given for reckoning such time. This will be found in connection with a symbolic prophecy in the book of Ezekiel, and reads, “I have appointed thee each day for a year.” Eze. 4: 6, last clause.

It is therefore plain that every day mentioned in the long time prophecy in Dan. 8: 13, 14 is a symbol of a year, the 2,300 days representing 2,300 years. At the end of this long period of time some work, called the cleansing of the sanctuary, is to be accomplished.

Gabriel Commissioned To Instruct Daniel

After Daniel had been shown the symbols of this chapter, and had heard the statement regarding time, he then continued his narrative:

“And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning,

then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.” Dan. 8: 15, 16.

In obedience to this command, the angel Gabriel came to Daniel and showed him the meaning of the vision. He declared the ram to represent Medo-Persia (verse 20); the goat to represent Greece, and its great horn to represent the first king (verse 21); the four horns to represent the four divisions of Greece (verse 22); and the little horn to represent a great power opposed to God, which we have seen to be Rome (verses 23-25); and then the angel referred to the 2,300 days without explaining them or making Daniel understand them. (Verse 26).

And then this chapter closes (verse 27) with the statement that the vision was not understood.

This last statement is somewhat puzzling to Bible students. The angel Gabriel was told to make Daniel understand the vision, and he made quite an extensive explanation of it. Certainly Daniel understood the meaning of the symbol of the ram, for he had been plainly told that it represented Medo-Persia; he understood the meaning of the goat and its great horn, for the angel told him that this goat represented Greece and the horn its first king; he understood the little horn to represent a great persecuting power, for the angel had fully explained it. What, then, did he mean when he said he did not understand? Plainly it was the prophecy of the 2,300 years. Because Daniel had fainted, the angel could not make plain to him the meaning of this long period of the prophecy, and therefore Daniel did not understand it.

Putting these things together, it is clear that the

commission the angel had been given to make him understand, while partially carried out, was not completely accomplished, and we shall certainly expect the angel to return and accomplish the unfulfilled commission. In obedience to God's command, he will surely make Daniel know the meaning of this long period of time.

Daniel Seeks to Understand

Passing on now to the first four verses of the ninth chapter of Daniel, we find the prophet, by study and prayer, seeking to pierce the veil of this mystery. At this time Jerusalem was in ruins, and the temple of God in ashes. Daniel had been given a prophecy that within 2,300 years the sanctuary would be cleansed. It would be natural for him to connect this prophecy with the temple of Jerusalem, which had been destroyed, and evidently he seemed inclined to believe that he had been given a promise regarding the time when this temple would be built again, and the services of God carried on in it. He made a most careful study of the writings of Jeremiah, to whom, before the captivity of the Jews, God had declared:

"After seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place." Jer. 29: 10.

In spite of this prophecy of Jeremiah, however, the matter was not clear to Daniel, and he therefore set himself to pray for light, setting thus a good example for all the people of God in dealing with these great prophecies. In response to this prayer, the angel Gabriel, who had been commissioned to make him understand the vision, returned to carry out this instruction.

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth

and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Dan. 9: 20-23.

From the words in which Daniel describes the second visit of Gabriel, it is plain that the angel had come to explain that part of the vision in the eighth chapter which Daniel did not understand: "I am now come forth to give thee skill and understanding." Understanding in what? Very clearly it is an understanding of the 2,300 years — that part of the prophecy not before made plain. Notice again: "I am now come to show thee; . . . therefore understand the matter." From this statement it is obvious that there was something which Daniel did not understand and which Gabriel had come to show him; therefore said the angel, "consider the vision"—recall the vision, bring it back to your mind. That thing, then, which Daniel did not understand was part of the vision.

In obedience to the command of the angel, Daniel recalled the vision. In his mind's eye he again saw the ram, which he understood was Medo-Persia; the goat, which he understood was Greece; the great horn between his eyes which he understood to be the first king of Greece; and the four horns which he understood to represent the four divisions of Greece after the death of its first king; and then the little horn, which he understood was a great persecuting power, which would attempt to destroy God's truth and God's people, and God's sanctuary. This was all clear to him. He understood it.

Gabriel Explains the 2,300 Years

There was a part of the vision, however, which he did not understand, and now he recalled the 2,-



Gabriel explains the vision to Daniel.

300 years, at the end of which the sanctuary was to be cleansed. And as he thought of it, Gabriel began there and then to explain it. The heavenly visitor did not again go over the meaning of the entire vision. He had once explained all this to Daniel, and he did not need to repeat it. He began his explanation at the exact point where he left off, with the time, the 2,300 years. And of this great period he said:

"Seventy weeks [of this 2,300 day period] are determined [or cut off] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Dan. 9: 24.

The 2,300 Years Divided

With this explanation, the 2,300-day period is divided into two parts, and there is an explanation of what would take place during the first part of it, but no time given for the beginning of it.

The two parts into which the period was thus divided are, the first part of 70 weeks, or 490 days; the second part, or the whole remainder, which would be 1,810 days. As these days stand for years, we now have two periods, one of 490 years in length, the other 1,810 years, or 2,300 years in all.

The Starting Point of the 2,300 Years

The following verse in the chapter gives us the starting point of the entire period, and at the same time divides the first period of 490 years into three smaller periods:

"Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Dan. 9: 25.

And here at last we have the starting point of the 490 years, and consequently of the 2,300 years. This long prophecy is to begin with some decree, or commandment, to restore Jerusalem, and from the time that that decree went into operation it would be just 2,300 years until the time when the sanctuary would be cleansed.

The 490 Years Divided

Here also the first period of 490 years is divided into three smaller periods, of 7 weeks, or 49 years; of 62 weeks, or 434 years; and 1 week, or 7 years. During the first period of 49 years the city of Jerusalem was to be rebuilt. At the end of the second period of 434 years, the Messiah was to appear to His people; and the full end of the 490 years given to the Jewish people was to be reached at the end of the third period of 7 years. After this there would still remain 1,810 years of the 2,300, and at the end of this last period "then shall the sanctuary be cleansed."

It is plain that before the expiration of any of these periods of time can be determined there must be obtained the date of the whole period when the 2,300 years begin; and this, in the words of the angel is at "the going forth of the commandment to restore and to build Jerusalem." The date of this commandment must now be determined.

The Decree To Restore Jerusalem

Providentially, not only the date of this commandment, but the very commandment itself, has been preserved in the Bible. It will be found in the seventh chapter of Ezra, and the date given in the margin at this place, a date which has been confirmed by exhaustive research, is 457 B.C. The decree itself begins in the 12th verse of the chapter, as follows:

"Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee."

The decree conferred full authority on Ezra to do anything that was found necessary for the temple and the city of Jerusalem.

The date 457 B.C. fixes the starting point of the 2,300 years, the 490 years, the 483 years, and the 49 years of the prophecy. Forty-nine years from 457 B.C. Jerusalem was to be completely rebuilt and restored; 483 years, or "seven weeks, and threescore and two weeks" from 457 B.C. were to reach to the appearance of "Messiah the Prince" to His people; 490 years from 457 B.C. were to reach to the end of the time allotted to the Jewish people; and 2,300 years from 457 B.C. to the time of the cleansing of the sanctuary.

The Date of the Messiah's Appearance

We begin our consideration of this time prophecy with the period of 483 years, reaching to the appearance of the Messiah. The words of the angel are:

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."

In all, this would be 69 weeks, in which period there are 483 years, each day representing a year of actual time, or 483 literal years. It can be stated in this way: four hundred and eighty-three years after 457 B.C. the Messiah will appear to His people, the Jews.

To what year would this point? Four hundred and eighty-three full years from the first day of 457 B.C. would reach to the last day of A.D. 26. Therefore, if the decree to restore Jerusalem did not go into operation until the autumn of 457 B.C.—which is the time it did go into operation—the 483 years would reach to the autumn of A.D. 27. In this way the prophecy points directly to the year

A.D. 27 as the year for the appearance of the Messiah to His people. This does not point to the birth of Christ, as the wording of the prophecy is "unto the Messiah the Prince." What is the meaning of the word "Messiah"? It is the same in the Hebrew as "Christ" in the Greek. "Messiah" means the "anointed one." "Christ" means the "anointed one." John 1:41, margin. Therefore the date of the anointing of Jesus of Nazareth must be sought for.

This anointing took place at His baptism (Matt. 3:13-17,) and the date is given in the margin as A.D. 27. This is verified by Bliss's Sacred Chronology, "The New International Encyclopaedia" (Article "Jesus Christ"), and Weiseler's "Chronological Synopsis of the Four Gospels," page 183.

"The Time Is Fulfilled"

Immediately after this anointing Jesus was in the wilderness of temptation for forty days. After this—

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled*, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15.

The attention of the reader is directed to the significance of this expression of Christ, "the time is fulfilled." It was at this point that the 69 weeks, or 483 years of the prophecy of Daniel ended. It was at this point that the Messiah, the anointed One, was to appear to His people, and it was at this very point that the Messiah did appear, being anointed at His baptism, and then preaching "the time is fulfilled." He directed their attention to the very prophecy which proves His Messiahship.

There is one more week of the 70 which were given to the Jewish people. The sixty-nine weeks ended in A.D. 27. There is now another week of years, and when this is added to the 69 weeks which ended A.D. 27, the year A.D. 34 is arrived at as the ending point of the 70 weeks.

In the Midst of the Week

Now in the midst of this last week something was to take place which is especially noted in the prophecy:

"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:27.

In the "midst" of the final week given to the Jewish people "the sacrifice and the oblation" were to cease, and during the entire week, from A.D. 27 to 34, the covenant was to be confirmed with many; that is, with the Jewish people, for this period was given especially to them.

The "midst" of the week was just three and one-half years from the baptism of Christ. At that precise time Christ was crucified, thus causing the whole system of "sacrifice and oblation" to come to an end. This sacrificial system was all typical of Christ, the great sacrifice, and when Christ died

on the cross type met antitype, and the typical system thus closed. This was shown by the veil of the temple being rent in twain at the time of the death of Christ. (Matt. 27:51.)

The End of the Seventy Weeks

The full period of 70 weeks, or 490 years given to the Jews as the peculiar people of God, terminated in A.D. 34, and at this point the prophecy met its fulfilment by the official rejection of the gospel of Christ by the ruling body of the nation, the Sanhedrin, in its persecution of the disciples and the martyrdom of Stephen, and from this date onward the apostles turned to the Gentiles. It was about this time, too, that the great apostle to the Gentiles, Paul, was converted.

The first division of the 2,300 years, that period given to the Jewish people, which was 490 years long, ended in A.D. 34. Add to this the 1,810 years remaining of the 2,300 and the year A.D. 1844 stands out as the great terminal point of the entire period of the 2,300-year prophecy. And it should be added that the accuracy of this date cannot be successfully challenged, for it is based on the central facts of the gospel of Christ, His baptism, His ministry, and His crucifixion.

In accordance with this prophecy, then, the cleansing of the sanctuary was to begin in 1844. And with this fact determined the way is open to pass on to the consideration of what the sanctuary is, and what is meant by its cleansing.



The Earthly Sacrifices
Pointed to Christ

Why I Am Not An Evolutionist

By JAMES I. ROBISON

E VOLUTION is not science. It is a theory or an hypothesis that gives an explanation of how the various kinds of plants and animals, including man, came into existence. To its advocates, evolution is the most probable explanation of the origin of the world and its life, but it is not proved, and no scientist of any repute has ever yet claimed for it any scientific proof or demonstration that would give it a place with the established facts and laws of science. Not until evolution or its advocates has established at least one of the following facts with proof, am I willing to throw aside the grand old statement that, "In the beginning God created the heaven and the earth."

The Origin of Matter

Can the evolutionist show that matter can be or ever has been made from nothing, or even that it can be synthesized from the electrons of which all matter is composed? The newly developed science of radioactivity has shown that, not its "evolution," but rather the "disintegration" of matter is the law of nature. Some of the heavier elements such as uranium, radium, and thorium, are constantly disintegrating, or breaking down, by the loss of electrons into other elements of lighter weight; but no instance of the reverse process is yet known to science.

The Origin of Energy

One of the principles we learned in high school is that energy in its numerous forms is freely transmuted by us in a thousand ways with constant slight losses, but that it is impossible for the physicist or the chemist to create a single erg or a single calorie. Now energy has a real existence. We use it daily, and its origin must needs be accounted for.

All our energy comes from the sun, and according to the Bible this central heating plant was created to serve our world; and we have the astronomical

fact that the amount of energy we receive from the sun has not varied from century to century. Can the evolutionist give a satisfactory explanation of the origin of this great self-emanating energy plant that serves our world?

Spontaneous Generation

Next we would invite the evolutionist to bridge the gulf between the living and the non-living. It is well known that not a single example of spontaneous generation has ever been witnessed since the dawn of scientific observation. Every discovery of modern science compels us to say that we do not know how life could have originated except by the direct creation of the God of nature. Darwin himself declared that spontaneous generation is "absolutely inconceivable." Huxley admits that there is no evidence of any link between the living and the not living, and other leading evolutionists could be quoted to the same effect.

Inasmuch as even Darwin admits a direct intervention of the Creator in originating the first living forms, is there then anything unscientific in assuming His intervention to create all living species?

Acquired Characteristics

Anyone who has made a study of biology will admit that there is no principle better established than the principle that acquired characteristics are not inherited. Herbert Spencer, however, thought differently, and made the statement many years ago, "Either there has been inheritance of acquired characteristic or there has been no evolution," but have modern biologists found any proof that the species are changing or developing by acquiring new or different characteristics? Just the opposite. Luther Burbank, the plant wizard, spent his life in trying by every conceivable means to develop new species. But notwithstanding some remarkable results in the way of "varieties," it has been found



The link still missing.

that the barrier of species cannot be crossed, and that every "variety" produced artificially, if left to itself for a few generations, reverts to the original type. In a word what we find in each and all the thousands of species of living creatures is perfect obedience to the law of the Creator when He said, "Let the earth bring forth grass and herb yielding seed, and the fruit tree yielding fruit after his kind . . . and the living creature after his kind, . . . and it was so." Gen. 1:11, 24. It was "so" then and, beyond all question, it is "so" now.

The Wings of a Fowl

Prof. Luther T. Townsend has used most effectively the illustration of the wing of a fowl as destroying the possibility of the theory of evolution as pertaining to birds. The wing is a very highly organized structure of the greatest importance to a fowl. Its design and workmanship are perfect in every detail, even down to the smallest feather. More than that, on the back of every bird we see, not one wing, but two, identical in every detail. They are symmetrically placed in the most advantageous position for the purpose of flying. A marked example of the forethought of a Creator.

But according to evolution, some featherless reptile in the dim ages of the past accidentally developed a hump on its back, which for some unaccountable reason, was transmitted to its progeny. Through the successive generations these unnatural protuberances would not be an advantage, but rather an encumbrance, to their possessors. But according to the "law" of natural selection, only useful variations are fostered and passed on to the progeny. Hence natural selection would have destroyed these embryo wings, but the wings of a fowl evidently destroy natural selection.

Evolution cannot account for wings either by natural selection or any other supposed method of working. Many evolutionists have admitted this; yet they cling to evolution, notwithstanding the impossibility of proposing a method by which it will work. It is probably because they know that the only alternative is to recognize the Creator.

Evolution and Christianity Disagree

The foregoing are some of the reasons why I cannot believe in the evolution theory. I have no quarrel with science, but evolution is not science. It is man made, and has developed no reasonable hypothesis for the origin of our world and life on it as we see today. Direct creation of man and all the leading types of life offers to my mind the more reasonable and probable explanation.

In addition, evolution is directly antagonistic to Christianity. In denying creation, the evolutionist denies the fall of man. Sin to him is but inherited animalism. If there were no fall of man, there is no need of the atonement, which is the Bible remedy for the fall. If there is no need for an atonement, there is no need of a Saviour. So the sacrifice of

Christ is made of no effect. Paul, in writing to Timothy, warned him against "vain babblings, and . . . science falsely so called." 1 Tim. 6:20. It would be well to heed this admonition.

The Hen and the Egg

A French writer tells the following story:

A young man from the provinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish, and finally to say, "There is no God; God is only a word." After staying several years at the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, aged respectively twelve and thirteen, were seated in a bay window, reading together. The young man approached them and asked:

"What beautiful romance are you reading so attentively, young ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe, then, that there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir, do you not believe it?"

"Once I believed it; but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

"I, sir, never was in Paris; I have never studied philosophy, nor mathematics, nor any of those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes from?"

"A funny question, truly. The egg comes from the hen."

"Which of them existed first, the egg or the hen?"

"I really do not know what you intend with this question and your hen; but yet that which existed first was the hen."

"There is a hen, then, which did not come from the egg?"

"Beg your pardon, miss, I did not take notice that the egg existed first."

"There is, then, an egg that did not come from a hen?"

"Oh, if you—beg pardon—that is—you see—"

"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well, there is a hen which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs come."

"With your hens and your eggs, it seems to me you take me for a poultry dealer."

"By no means, sir; I only ask you to tell me

(Continued on page 24)

Jack Miner and His Work

By The MINNEAPOLIS JOURNAL

JACK MINER, the naturalist and ornithologist from Kingsville, Ontario, delivered his message and displayed his pictures to some five hundred Minneapolitans the other night. Many who have heard something of the history of Jack Miner and his experiments with wild geese, the establishment of his sanctuary and his ultimate success in luring the wild birds to his haven, conclude that because of his knowledge of their habits and his peculiar understanding of their modes of existence, he has been able to do more with wild birds than anyone else. By reason of this fact he is an outstanding character, just as any other person is who has accomplished something beyond the reach of his fellows.

The superficial facts in the case are that Jack Miner after years of painstaking effort has succeeded in attracting to a small mud hole on his little farm in Ontario, thousands upon thousands of wild geese. He has not only attracted the geese to his refuge but he has tagged them for identification purposes, has studied their habits and learned for a certainty facts about the feathered wild life of the continent which will be of inestimable service to us and posterity.

Uses Much Food

Last spring Jack Miner used in feeding the geese which stopped at his sanctuary on the way north to the limits of the Arctic regions, sixty-five hundred bushels of corn and more than two hundred bushels of barley. That provides rations for a considerable number of geese, particularly when it is remembered that nearly all this food is consumed in a few months in the spring while the geese are resting on their way north.

His pictures showed the pond covered almost to crowding with the wild fowl. In the morning when they come in to feed and at night when they go out to Lake Erie to rest, the air is filled with them. The performance of such a miracle is enough to attract the attention of the people of the continent and to make the author of it a centre of curious interest. Jack Miner intended, perhaps, only to attempt to intercept the flight of the wild geese if possible when he purchased his first little flock of seven geese in 1904, placed them on a mound in his mud hole and started his persevering efforts to lure the wild ones to them.

After three years of complete failure, no geese having stopped at his station, the first flock of eleven dropped into his pond among his geese in the fourth year of his trials. From that time forward they increased, growing to thousands in a few years.

What Jack Miner learned about geese and ducks he has shown to be true of all birds. He has proved that birds love humanity and if shown the safety of the matter will come to human beings for food as readily as any domesticated fowl or animal. Jack showed pictures of little girls and boys in Kingsville feeding young robins from small dishes, giving them the food from spoons. He showed how the robins learn when school is adjourned and fly to meet a little youngster who has made a practice of feeding them.

He has made friends of the birds of all the young boys and girls in the town and has secured the co-operation of his neighbours in this wonderful work. He has experimented in the culture of trees and flowers in this far northern climate and location and has made of his own place a veritable paradise of flowers and trees. He has reforested his acres with evergreen trees, cultivated them, and in a few years has obtained remarkable results. His place is a sanctuary for all kinds of birds. There are more than three hundred nests of mourning doves in the trees of his little place every spring.

As a result of his teaching, bird refuges and sanctuaries will be started in all parts of the American continent. Children will soon learn to protect and cultivate the companionship of birds rather than to nourish a desire to kill them and destroy their nests. The inculcation of such notions in the minds and hearts of the youth of the nation will make for the highest type of citizenship possible.



Birds know their friends.

An Old Trapper Writes About The Burning Question

DOES any person in the world believe in eternal torment for the wicked? In everlasting hell fire? Many will answer yes. I have heard people say that there is nothing that they believe more firmly. I once heard a former evangelist declare that he was as sure of this as of any demonstrated fact. And yet at the same time he was a complete backslider, seeking only temporary pleasure in the way of sin.

But he said that he believed that Christ was the Son of God, the Redeemer, and that this belief had power to save without the keeping of the law. Although openly breaking the law, he called this belief faith. He could quote scripture glibly: "By the deeds of the law shall no flesh be saved;" "the just shall live by faith," and many others sometimes used by those who desire all the worldly pleasures and eternal life as well. But there are many also who acknowledge the binding claims of the law, yet claim to believe that all the wicked will writhe in literal fire eternally. Many of these say that one sin unrepented will bring this soul terrifying doom. Yet they themselves lead careless, stupid, selfish lives. If we apply logic to this condition, use ordinary reasoning, what conclusion will we reach?

Conscience and the Scriptures

Let each person search his own conscience. Use all the intelligent thought of which he is capable. Then when his mind is fully aroused take up his Bible which is his ultimate authority, his last available source of information concerning eternal questions and with an unprejudiced and open mind seek wisdom to understand God's truth as revealed in the scriptures. We are told to search the scriptures. To search for wisdom as for hid treasures. Truth is a treasure. We are now in a kingdom claimed by Satan. He is called by a New Testament writer the prince of this world. He is also called the father of lies. He has been a liar from the beginning. He is a very adroit liar. He mixes truth with lies, quotes largely from the Bible itself. Read the fourth chapter of Matthew, especially verse six. But read and reread the first eleven verses over and over. Then turn back to the account of creation. The first lie of which we have any record was one which not only de-



Some of our readers will remember the old trapper's letter about the Sabbath, which attracted considerable attention. The old man says he is not a member of any church. His letters, however, indicate that he reads the Scriptures carefully and reverently and in spite of his evident lack of scholastic training his bluntly expressed conclusions are thought provoking.—Editor.

ceived the mother of the whole human race, but is yet the most mischievous lie that is in circulation. God had said: "If thou eatest of the tree of knowledge of good and evil, thou shalt surely die."

Now read the fourth verse of the third chapter of Genesis, where the serpent said to Eve: "Ye shall not surely die." The almost universally accepted doctrine of the immortality of the soul is this same lie. God has said of the sinner, "Ye shall surely die." "The soul that sinneth it shall die." Satan twists some scriptures, to make men believe that instead of death, the fate of the sinner will be eternal life in the most acute misery that God could prepare. By planting this belief in men's minds he drives out love and reverence, and instills fear and hatred. Many clergymen to whom their followers look for truth and guidance preach this terrifying and hate-inspiring lie as one of the foremost doctrines in their creed. It is indeed possible to use and magnify the very few perplexing verses that occur in the Bible with the same diabolical skill that Satan has always employed, and persistently ignore or contradict God's many times repeated statement that death, the second death, will be just, and merciful.

Eternal Life or Its Opposite, Eternal Death

Eternal life is the reward of the righteous. The opposite—eternal death—will be the fate of the sinner. Righteousness and sin are opposites; so their reward will be opposite. Thus God will keep His word, and vindicate His justice and mercy before every intelligent being. God is love. The whole foundation of the Christian religion is love.



When the lawyer asked our Saviour: Which is the great commandment in the law? He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself." He said also: "On these two commandments hang all the law and the prophets." The foundation of God's law and of God's character is love. This is the key that will unlock the door of wisdom and His truth for you.

But if like Eve we accept the word of the serpent against the positive and many times repeated declaration of God himself we have chosen a foundation upon which we cannot build a structure of truth. When Eve accepted this lie she placed herself in the power of her murderer. She suffered many years of pain and sorrow. We too must die once because of her folly. But we have truth and error before us too, and upon our choice depends another life or death as our eternal destiny.

Justice That Does Not Exclude Mercy and Love

The truth will place us on a foundation of love where we see clearly and make an intelligent choice. But to accept the lie will be to choose certain death. We cannot love God if we believe Satan, for this would create in our minds an idea of His character that would make it absolutely impossible to love Him. All the cowardly sophistry in the world could not avail us. We could say with our lips through fear that we love Him, but just as certainly as there is a law of cause and effect we would stand in deadly fear and hatred of such an unjust and merciless power. But those who search the Scriptures with an open mind and sincere desire will find God's character of justice, mercy and love so clearly revealed that there is no need for any intelligent mind to be led astray on this subject.

I have heard men compare the Bible to an old fiddle upon which any tune can be played. In a

sense they might be right. For in the hands of a vulgar, low-minded person the most exquisite instrument does not give forth its sweetest tones. And as Satan has used the scriptures in a distorted way in the past, we may expect that with his added experience he will continue to use them in a way to deceive those who are seeking to justify themselves in sinful and selfish pleasures. Seek and ye shall find. It is a great mistake to believe that only the highly learned can understand Bible truths. Christ said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." Matt 11: 25, 26.

His teachings contain the most exquisite combination of wisdom and simplicity to be found in human literature. Even atheists concede this. There is much that can be written concerning the subject that prompted this article. But perhaps this may prompt some seekers for truth to go to the Fountain itself for the beautiful truth that is the character of God.

Groping for Light

I myself am poor, and blind, and naked, groping for light in a dark world that will soon be changed. For certainly such awful conditions as now exist will not be permitted much longer. The earth is full of violence. It seems to be rushing to destruction. The present unrest is world wide. The most prominent and best informed minds in the world are uneasy. "Men's hearts failing them for fear, and for looking for those things that must shortly come to pass." If our minds and consciences are fully alive to see and understand the portents we would be startled by the rapid fulfillment of great Bible prophecies. But in reading them we have eyes that see not; in hearing them we have ears that hear not; and minds that fail to understand. Nothing surprises or startles us now.

The most terrible and destructive war the world has seen leaves us apathetic. The partly concealed but terrific preparation of all nations for future war does not arouse us. But perhaps the vision that John saw nearly nineteen hundred years ago is about to be fulfilled. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of

(Continued on page 30)



Editorial

Appreciation of Jack Miner

We wish to call special attention of the readers of the "Watchman" to the article on page thirteen of this issue, entitled "Jack Miner and His Work." This is the season of the year when thousands if not millions of migrating wild fowl call at Jack Miner's sanctuary at Kingsville, Ontario. It costs a good deal of money to buy food for these visitors. It takes faith on the part of Jack Miner to invite such guests year after year. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Matt. 6: 26.

As the editor of the Minneapolis paper says, the results of Jack Miner's experiments will benefit humanity to the close of time. Surely God has not appointed one man to do all this work alone. True the Government has given substantial recognition to Jack Miner's achievements but the birds keep coming in ever increasing numbers and will continue to increase until many other similar sanctuaries are established and the birds find them. Where does this man get the money to pay the bills for food to satisfy all these birds? Every bird has a bill but they cannot pay cash for their care at Kingsville. Aside from the small appropriation from the Government, Jack receives help from interested individuals. Jack Miner finances his work from the proceeds of his book and his winter lecture tour. Not long ago he gave his lecture and showed his pictures at the Oshawa Missionary College. Old and young were delighted with the lecture and the motion pictures seemed to bring the birds right into the room and gave a close-up view of their activities in the water, on land, and in the air. The lecturer is clear, entertaining and instructive. He has also written an interesting, worth while book "Jack Miner and the Birds" which may be had through any book dealer. C.F.M.

Prayer Book Revision

The rejection of the revised prayer book by the narrow margin of thirty-three in the House of Commons has created a crisis in the Church of England.

Twenty-one years of labour had been bestowed upon the revision. The new version had already been accepted by the two Houses of Convocation, the bishops, the Church Assembly, the Ecclesiastical Committee of Parliament and the House of Lords, and the rejection by the House of Commons came as a crushing blow to the Anglo-Catholic wing of the church.

The chief point at issue was the legalization of the reservation of the sacrament with its suggestion of the doctrine of transubstantiation. It has served to bring to the front the leaning of the High Church party more and more to the Catholic ritual, and to emphasize the irreconcilable differences between the Evangelicals and the Anglo-Catholics in the Church of England.

The situation is stirring up considerable discussion in favour of abolishing the mediaeval system of union of church and state whereby members of parliament of all shades of religious opinion tell the church how to say its prayers, and under which the



Big Ben, the world's most famous clock whose chimes are heard in many lands—and the Houses of Parliament whose halls rang with a prayer-book debate which may split a church.

large Roman Catholic and non-conformist population are taxed to support a state church in which they do not believe. W.C.M.

The Papal Encyclical and Church Unity

The encyclical of Pope Pius XI expressly decreeing that the only basis for Christian unity is the return of all dissenters to the Roman Catholic fold and their full obedience to the authority of the Roman See has brought consternation to the ranks of those who have been labouring to bring about organic unity of all the churches.

The famous "Malines Conversations" of the late Cardinal Mercier and Bishop Gore and Lord Halifax of the Anglo-Catholics, and other distinguished church men seeking a basis for the union of Anglo-Catholics with Rome is virtually repudiated; and the issuance of this general instruction to all the Roman Catholic clergy throughout the world is regarded as a rebuff to the efforts of the World Conference on Faith and Order at Lausanne which endeavoured to lay a foundation for the uniting of all faiths.

Much indignation has been aroused in the Protestant world by the papal assumption that Rome is the only true church, and that there is no salvation for those outside her fold. W.C.M.

Playing With A Serpent

"A noted wild beast tamer gave an exhibition of his pets in one of the leading London theatres. He carried lions, tigers, leopards, through their part of the entertainment, awing the audience by his wonderful nerve and his control over them. As a closing act of the performance he was to introduce an enormous boa-constrictor, thirty-five feet long. He had bought it when only two or three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile into a huge monster.

"The curtain rises upon an Indian woodland scene. The weird strains of an Oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. It raises its head four, five, six feet in the air. Its eyes sparkle. Its whole body seems animated. A man is seen on the other side emerging from the heavy foliage. Their eyes



THE CONSERVATIVE LEADER AND HIS SISTER

Hon. R. B. Bennett is a bachelor and for a number of years Miss Bennett has acted as hostess for him in Calgary. She is now fulfilling the same duty at Ottawa.

meet. The serpent quails before the man—the man is victor.

"Under his direction it goes through a series of frightful feats. At a signal from the man it slowly approaches him, and begins to coil its heavy folds around him. Higher and higher they rise, until man and serpent seem blended into one, and its hideous head is reared aloft high above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes on their lips. The trainer's scream was his wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken crowd heard bone after bone break as those powerful folds tightened around him. Man's plaything had become his master. His slave for twenty-five years had now crushed him."

Just so the young man or woman who takes the social drink, smokes to "be a man," or indulges in social vice is playing with a serpent that crushes its victim in the end.

"The vacant house decays soonest, and the watch or the man that is kept running regularly lasts the longest and is of the most service while he lasts. The watch that works only by fits and starts is never to be trusted. Nor is the man who does his work in the same way ever capable of the highest achievement possible to his station. With men as with watches the test lies in being right and reliable all the time."

IN the accompanying poem the poet has packed a great deal of food for thought. It is an interesting story isn't it? Most of us are following calf-trails every day we live. We like to boast of our enlightenment. We are so highly civilized, so well educated. It seems almost unbelievable that we humans who are so enlightened, socialized, tabulated and card-indexed should be so silly as to "go some full three miles in one, because the trail was such a crooked one." Yet the power of habit and example is so strong that the most of us find ourselves following grandfather or grandmother or some hero of ours. Custom influences a good many of our actions. We do as others do. If the world is wearing pointed shoes we wear them and pinch our feet with the rest. If some slang expression is going the rounds, we are apt to pick it up. And once a habit is formed we have beaten down the calf-path until it has become a highway. We need not look beyond the walls of our own home to find calf-trails.

*Prove All Things Hold Fast to That
Which Is Good*

You don't have to be a mossback either to be guilty of following a calf-trail. You may be right up to the minute and still be guilty.

We do some very foolish things, because our forefathers did them, — no other reason. We nail a horse-shoe over the doorway, to bring good luck. Why? Because for several generations back human beings have been doing it. We refuse to enter a house by one door and leave by another, because it will bring bad luck.

Galileo, the astronomer, spent twelve of the best years of his life in prison because the people of his day did not want to get out of a rut and admit that there were other planets besides our world in the solar system.

Poor Bruno was burned at the stake in Rome in 1620 simply because he tried to make a new trail in his day, teaching that there were other worlds than our own.

It was not longer ago than 1842 that the first bath tub was invented. People were slow to accept this modern convenience. The medical profession were the loudest in their denunciations. They declared it to be dangerous to health. "It will bring on rheumatic fever, inflammation of the lungs and other terrible diseases," they affirmed. And cultured Boston passed a law which was in force from 1845 to 1862 prohibiting bathing unless ordered by a physician.

When George Westinghouse presented his air brake to the world he was told they had "no time for a fool who talked of stopping trains with air." No sir, they would continue to stop their trains with the old hand brakes. No new fangled ideas for them!

It wasn't more than a hundred years ago that our forefathers preferred to follow the old ox-trails and to ride in their vehicles drawn by oxen and horses, rather than to even experiment with the new railroad train.



Calf

By C.

A school board in Ohio even refused to let the railway promoters hold a meeting in the schoolhouse in their community,—“no indeed,” they declared, “not for such a purpose. Providence never intended that human beings should rush through space at the terrible rate of fifteen miles an hour.”

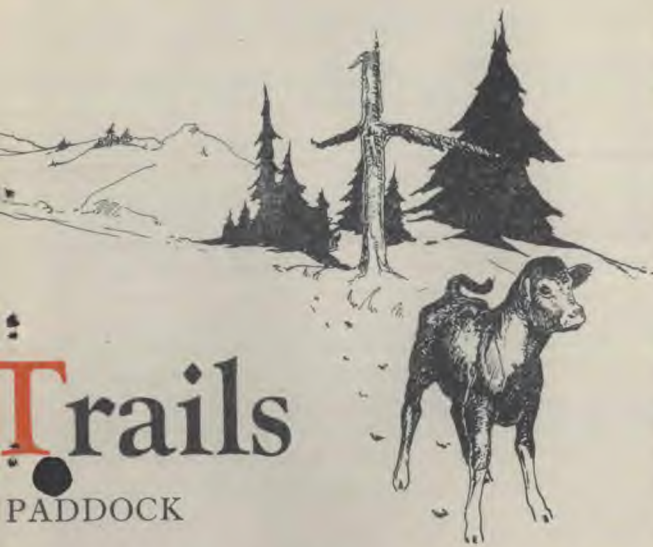
Howe, the inventor of the sewing machine, literally starved to death before the tailors and dressmakers and housewives of his day decided to get out of the old way of sewing by hand and use the new sewing machine.

Faith and Reason Are in Accord

Look at your neighbour today and see how he insists

“One day, through the primeval wood,
A calf walked home, as good calves should,
But left a trail, all bent askew —
A crooked trail as all calves do.
The trail was taken up next day
By a lone dog that passed that way;
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell wethers always do.
And from that day o'er hill and glade,
Through those old woods a path was made.

“And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath,
Because 'twas such a crooked path;
But still they followed — do not laugh —
The first migrations of that calf,



Trails

PADDOCK

on following calf-trails. And perhaps if you and I stop to think about it, we will find the coat comes mighty near fitting right at home.

A few millenniums in the past the heathen concocted the doctrine of a hades burning beneath the earth, where the wicked were banished at death for eternal punishment. In this hades was a lake of fire, and the devil and his attendants were keeping it going, pitching in the new victims as they arrived. There the wicked burned and sizzled through all eternity. The righteous of course, according to the doctrine of these heathen philosophers, went to paradise at death, there to enjoy the bliss of heaven through all the ages.

*And through this winding wood-way stalked,
Because he wobbled when he walked.*

*"This forest path became a lane,
That bent and turned and turned again.
This crooked lane became a road,
Where many a poor horse with his load
Tumbled on beneath the burning sun,
And travelled some three miles in one;
And thus a century and a half
They trod the footsteps of that calf.*

*"Each day a hundred thousand stout
Followed the zig-zag calf about;
And o'er this crooked journey went
The traffic of a continent;
A hundred thousand men were led
By one calf near three centuries dead;
For thus such reverence is lent
To well established precedent."*

Ask a number of professed Christians today as to their belief on this question and you will find perhaps nine out of ten of them still travelling in the well-worn trail of the ancient heathen. Our preachers however, preach most of their parishioners right through the pearly gates into the realms of celestial bliss.

And the man or woman, who even today, ventures to teach the plain Bible truth that the dead sleep in their graves until the time of the resurrection, are about as popular as Noah was when he told the world the flood was coming, or as Martin Luther was when he taught the doctrine of justification by faith.

The same ancient heathen began to worship the sun as their god, and the early Christians compromised with them, and began to worship on the first day of the week or Sun day instead of the Sabbath as God commanded. And now for almost two thousand years, the majority of Christians have been following in the calf-trail of ancient heathenism, worshipping on Sunday, the first day of the week, when the scriptures plainly teach that the seventh day is the Sabbath of the Lord.

And the individual who chooses to get out of the rut and to worship on the day which God originally set apart and blessed, is peculiar, narrow and old-fashioned. And some are so determined that they will follow these old calf-trails of tradition and that no new paths shall be made, that they go so far as to try to make laws, forbidding others to travel any other way.

Everyone Shall Give Account of Himself to God

We are peculiar human beings aren't we? We think it strange that they should burn poor Bruno at the stake because he believed differently than his contemporaries, and yet in 1928, in our enlightened time, with church spires reaching toward heaven in every city, village and hamlet, so-called Christian men and women are ready to hail others to jail who won't walk in the old calf-trails of heathenism and tradition.

We unconsciously follow the crowds in our eating, in our dress, and our modes of worship. When the world eats a certain kind of breakfast food we eat it. When the crowd decrees stiff hats, we men wear stiff hats; if the ladies in Paris say longer dresses the women soon follow their example. We pinch our feet, bind our waists, freeze our ears, or suffer most any way just for the privilege of following the crooked calf-paths of the majority.

The poet gives us one more stanza,—

*"A moral lesson this might teach,
Were I ordained and called to preach.
For men are prone to go it blind
Along the calf paths of the mind;
And work away from sun to sun
To do what other men have done."*

May the Lord help us to live by principle, to do this or that because we believe it to be right, and may we have the courage to stand for the right even though we stand alone.

The Christ — the Need of Christian Civilization

By CHARLES A. BARTLETT

IT is the serious conviction of some writers that Christian civilization received its deathblow in the world war. Others try to reason that our Christian civilization is progressing successfully. Between these two extremes there is a class that feel keenly the necessity of realities and deeper experience.

The skeptic is justified in drawing attention to disturbing manifestations that do not make for the betterment of the world. The Eastern nations look in vain for a nation in Europe or the New World that is an expression of the standards laid down, and the Oriental cannot be blamed if he confuses Christian civilization with Christianity.

Modern civilization has broken down under the test of the strained conditions of our day. Men like Lloyd George, who know what is going on behind the scenes of national affairs, own they do not know where or what we are heading for.

Post-War Developments

Observe nations as units. There are strikes and internal troubles more serious and complicated than ever before and statesmen seem helpless to suggest a remedy. Take for example, the British coal strike of 1926. The Archbishop of Canterbury made a noble effort as a representative of the Church of England to settle the difficulties between worker and employer. This effort merely showed the weakness of the modern political and economical structure.

Pass now to the life of the individual. Do we find anything more hopeful? Sharpness and greed, lust and divorce, hate and murder meet the eye. Opium dens, houses of vice, and corruption in private life tell the sad story of human degeneracy.

The darkest hour is before the dawn. Civilization may be dying but Christ is not dead. Not only do the Scriptures say so, but men's lives hundreds of years after the crucifixion testify to it. Modern times have their examples. George Muller of Bristol, that man of faith, who would not ask mere man for help in his work, but proved Christ a reality, claimed his work could be duplicated by all Christians.

Yes, failure in attempting by social reforms to preserve our civilization, but never failure in Christ. "Your sorrow shall be turned into joy" Christ said to His disciples before His seeming defeat of death on the cross. What happened? That failure became the grandest victory. The apostles went out and preached life from the dead through Jesus with the result that hundreds were converted.

Do not stumble over the divine human Christ. Can you account for His power in the lives of men otherwise? Napoleon could sway and influence men by his presence; but the Christ influenced His followers years after His death, and they followed willingly. In other words Christ unseen was more powerful than Napoleon with his wonderful personality,—shaking hands with his generals as was his custom before a battle.

Is there a place for the divine Christ of the Bible? The modernists say *no!* One well known modernist writer has well said "Christianity is not simply a message to be heard, it is a deed to be done." How is this deed to be done? The gospel is the power of God unto salvation. Modernism claims to be practical, so practical

that Christ, as Son of God, the author and finisher of our faith, is left out. Nothing supernatural finds admittance in popular modern Christianity. To some it is easier to think themselves gods, than

In the June Number

What Is The Unpardonable Sin?

W. C. Moffett
will answer
this interesting
question in the
June number.

Be Sure
To Read It.

to give Christ the position of the Son of God. (1 John 4:3.)

The All-sufficient Christ

Christ's words in John 12:32 are as true today as when first spoken. "And I, if I be lifted up . . . will draw all men unto Me." Just consider Him, Heb. 12:3; Come to Him, Matt. 11:28; Live by Him, Gal. 2:20, and reality and satisfaction can be found. Christ is a living reality. With Paul we must determine to know nothing save Christ. It is this vision of Christ and the knowledge of His presence that makes Christianity superior to other religions.

Nations as a whole are not likely to accept the Christ. Christ never taught that His kingdom was of this world but the contrary. Though He said "Lo, I am with you always, even unto the end of the world" He also gave the warning that the world would not love His followers.

At Christ's first advent the world was expecting something, looking for something, anxious for something. That craving remained unsatisfied when they turned away from the Christ of God. Even the Jews with their knowledge of the prophecies of the coming Messiah failed to recognize Him. This old world today is again - hungering for something; looking for an emancipator who has the key to unlock hope and security. The world, the nations, the individuals want Christ but they don't know it. Is there a higher standard than that which Christ lived and taught? What else will satisfy the individual, nations, and the whole world but Christ, who is above all and may be, the Bible says, in us all.

Followers of Christ need to arise, and stake all on the living Christ. Caesar burnt his ships on landing in England to conquer it; cut adrift from all that has not Christ as its centre. Trust not merely to organization and money but in the living Christ. In this there is power. Stanley, agnostic and skeptic, after living with Livingstone in Africa tells us his soul was directly influenced by the faith and beautiful fidelity of Livingstone. The martyr Stephen's face shone with a hidden glory. Men can become Christ-possessed.

There is no such thing as a Christless Christianity. Practical religion without Christ has been shown



to be unpractical. The world has demanded proof before faith; sight before belief. Kingdoms, cities, rulers, one day all-powerful; the next ruined. Is anything sure? Strange as it may seem we are being forced to admit that the "things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

Is it not practical to turn to the One who has always satisfied in the past? Living or dying, a present Christ is enough. Come what may, with Christ as friend all is well. Sorrow turns to joy, defeat to victory, death to life.

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"No matter how narrow your limits
Go forth and make them broad:
You are every one the daughter or son,
Crown prince or princess of God."

The Employments and Enjoyments of Heaven

By HOWARD J. CAPMAN

ONE thing is distinctly certain, that the strength of citizenship in any empire depends largely on the employment, and consequent contentment and enjoyment, afforded the majority of its people. No healthy person could be satisfied to live in a place of complete idleness. Really, one's happiness depends on congenial employment. In any land where widespread unemployment exists, the nation faces distress, unrest, and revolution.

Heaven is not simply a place where there is nothing to do. "But," says one, "heaven will be a place of eternal rest from toil and drudgery." It is true that in heaven no one will weary of labour; but do not confuse rest with idleness. Rest fits one for larger service, greater responsibilities. The purpose of a vacation is to help regain energy and strength to resume a weightier task, a busier life. Heaven is not a place of holy idleness, but rather of intense activity. The expressions, "His servants shall serve Him" "day and night before the throne," signify an active, employed, working condition rather than a useless, slothful loss of time in sluggish inaction.

Undoubtedly the capabilities developed here will prepare for diligent service yonder. If one delights in loving service for God here, his joy and devotion will be increased in heaven to the full. Our life here is a sort of apprenticeship to fit us for the greater and more useful life beyond. One who has wasted time, opportunities, and talents here, could find little contentment in the joy of service and life in heaven. The wasting of our powers here unfits us for the occupied life above.

If a girl has failed in her mother's house to learn the art of home-making—the most magnificent art in the world!—it becomes a calamity when she, as a bride, enters her new home. If she has no ability in the kitchen, she has little chance to make a home enjoyable for herself and at least one other. It may not take wisdom to appreciate good cooking, but it does take a certain amount of knowledge, and a good deal of real experience, to make even simple dishes palatable. The point is that the things learned in the old home are those retained and developed when she enters her new world. Many things she may learn at home, yet many remain to be learned in the building of the new home. So our life here is the preparatory school to help us when we enter the new life in the new earth.

One glorious employment there, will be the use of our powers of worship. Heaven is not a place of prolonged vacation, nor one where aversion to labour is felt; it is a place of usefulness in the work of our heavenly Master. How glorious to hearken to His lips, to be His servants, to enjoy heaven because we shall be in His employ! Employ and enjoy,—a sort of euphony that is more than sound! Truly, enjoyment grows out of employment. No man who is a man, can be content while unoccupied; for idleness brings misery like that which the man who has been busy in the enjoyment of his life work, feels in solitary confinement.

Our conception of heaven is coloured by our experience here. We ask one who has endured much suffering, who has battled with disease all his life, what he thinks about heaven. "Oh," he says, "heaven will be a place where there'll be no sickness nor pain." And that is true. Heaven will be sweeter for the sorrows of earth. Heaven will be not only a healthful place, but a busy place. The powers of the mind will be continually occupied in ascribing praise and glory to Him; the blessings of health will be perpetuated by access to the fruits from the tree of life; the art of homemaking will be exercised in the keeping of the mansions prepared in our Father's house; the desire for scenery and beauty will be gratified as we promenade the golden streets of the New Jerusalem, and listen to the harmonies and melodies of heaven's choir. In a word, we have this assurance: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64:4. In the beginning our first parents saw in Eden God's plan for mankind. Since sin entered, there has been no Eden in this world. But when men's hearts have been changed and sin is abolished, God's plan will be carried out.

If we are willing to let God choose for us and to accept what He gives, we shall never fail to receive the best; perhaps not what earth calls the best, but always God's best.

No work that God sets a man to do — no work to which God has especially adapted a man's power — can properly be called either menial or mean.

What Is the Earth's Oldest Memorial?

By D. H. KRESS, M.D.

REMEMBER the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; But *the seventh day is the Sabbath of the Lord thy God*: in it thou shalt not do any work." This was the instruction given to Israel's host when on their way from Egypt to the land of promise.

The reason why the "Sabbath of the Lord" was to be observed by them, was not in order that they might enjoy physical rest and spend the day in idleness and inactivity. The day spent in this manner would have proved a curse instead of a blessing, for Satan always finds something for idle hands and idle minds to do.

The reason why this day was to be kept is given as follows, "in it thou shalt not do any work—for, in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore, (for this reason) the Lord blessed the Sabbath day, and hallowed it."

They were commanded to rest on that day from all their works, because God rested from His creative works on that day. Not because He needed rest, but for man's sake. "The Sabbath was made for man." "God blessed the seventh day, and sanctified it: because that in it He had rested from all His works which God created and made." Gen. 2:3. The day was set apart as a memorial of creation.

The Son of God as Creator

In His creative work God the Father had an associate. He said, "Let *Us* make man in *Our* image and after our likeness." Gen. 1:26. The being thus addressed was none other than the Son of God, for He alone was the express image of His Father. (Heb. 1:3.)

In referring to Christ as the Creator of all things Paul says, "God hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, *by whom also He made the worlds.*" Heb. 1:1, 2. By inheritance, as the only begotten Son of God, He obtained the name of His Father. "Be-

ing made so much better than the angels He hath by *inheritance* obtained a more excellent name than they." Heb. 1:4. "Of the angels He saith, who maketh His angels ministering spirits . . . but unto the son He saith, *Thy throne O God, is forever and ever.*" Heb. 1:7, 8.

This explains the familiar scripture "In the beginning was the Word." John 1:1. That this refers to Christ is evident from the fourteenth verse "The Word was made flesh and dwelt among us." "In the beginning was the Word and the Word was with God, and *the Word was God . . . all things were made by Him, and without Him was not anything made that was made—He was in the world and the world was made by Him, and the world knew Him not. He came unto His own, and His own received him not.*" John 1:1-11.

The Lord's Day

As Creator, "the Son of man is Lord of the Sabbath day." It is, in fact, the "Lord's day," the day upon which He rested from His creative works. It is the day He set apart for man to observe to commemorate creation. To man the observance of this day was to be a constant reminder of God's ownership and of their dependence upon Him for life and breath and

all things. It is therefore not a Jewish institution in any sense of the word. It existed before a Jew was heard of. All who worship Christ as Creator and Redeemer should keep holy this day of His rest. When Israel became His people they were commanded to observe His Sabbath. "Remember the Sabbath day to keep it holy." "Moreover also I gave them my Sabbaths, to be a sign between Me and them, *that they might know that I am the Lord that sanctify them.*" Eze. 20:12.

The Sabbath Before Sinai

Even before the ten commandments were delivered to them they kept this day. By a special miracle each week the Lord made known to them which day was meant by the seventh day, and that it



Whether you do or not you will find pleasure and profit in reading the gripping article, "What Money Won't Buy," in the June number.

was not one day in seven, but the definite seventh day of the week that was to be kept holy. Six days each week the manna fell from heaven to supply their needs. Day by day they were to look heavenward for sustenance. Thus acknowledging their dependence as creatures upon their Creator. None of the manna was to be kept over. If it was it spoiled.

On the sixth day, they were commanded to gather a double portion, for on the seventh day or Sabbath none fell. This was the Lord's Sabbath. Some went out to gather on the Sabbath. They found none. No doubt they had failed to provide the double portion on the preparation day. God said, "How long refuse ye to keep My commandments . . . abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the Sabbath day." Ex. 16:28, 29.

Jesus Kept the Seventh Day

It was the seventh day of the week that was to be kept holy. That day, and no other, could commemorate creation. There was no room then for doubt as to which day was the Sabbath of the Lord. The Jews have ever since observed the seventh day of the week as the Sabbath. They kept the seventh day of the week when the "Lord of the Sabbath day" made His appearance. He too observed that day.

There never existed any controversy between Christ and His own people as to which day was the Sabbath day. There was a controversy as to how the day should be kept. The Jews kept it as a day of idleness and forbade all physical toil. With Jesus it was a day of activity. He went about healing the sick and ministering to the needs of mankind. By word and by deed they were taught "it is lawful to do well on the Sabbath day."

Kept by the Disciples

Never did Jesus intimate either by words or deeds that another day was ever to be observed as the Sabbath. All of His disciples were Sabbath keepers. That He taught them to keep the day holy according to the commandment will be seen clearly by what followed—His crucifixion and burial. "The women also which went with Him from Galilee, followed after and beheld the sepulchre and how



His body was laid, and they returned and prepared spices." It was the preparation day. Having done this, "They rested the Sabbath day according to the commandment." In no other way could they better show reverence to Him who was Lord of the Sabbath day. "Now upon the first day of the week, very early in the morning they came to the sepulchre," to anoint the body of their Lord. Clearly, it is here stated, that the "Sabbath day according to the commandment," is the seventh day of the week, and that it comes just before the first day of the week. Any one who knows when the first day of the week appears is left without excuse if he fails to keep the seventh day of the week as the Sabbath.

Luke in recording the events, under the inspiration of the Holy Spirit, wrote, and referred to the seventh day of the week; the day preceding the first day of the week, as the "Sabbath day according to the commandment," which says "remember the Sabbath day to keep it holy." (Continued on page 24)

Our Sins Are Not Our Own

By. E. HILLIARD

SIN is fatal. The sting of sin is death. The deadly virus of evil courses through the veins of man, beast, and bird. All die. There is no remedy, no antidote for the deadly poison save in the blood of the cross. One transgression, one bite of the subtle serpent and death was entailed upon all mankind. Were it not for the plan of salvation the tomb would be a final resting place under the divine sentence, "Dust thou art, and unto dust shalt thou return." Gen. 3:19.

Sin, as terrible as it is, abounds on every side. The most revolting crimes are committed daily, crimes that ought to make even Satan blush with shame, are perpetrated with impunity. But the Creator is in no way responsible for the entrance of sin into the world, nor in any way accountable for the fiendish work done by those He has created. In His infinite love and boundless mercy He has made provision for the destruction of sin and also for the salvation of the penitent sinner. For this purpose He has bought the sins of the entire world at the highest price that heaven could possibly pay. Paul in his salutation to the Galatian church, states the transaction in the following words: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins." Gal. 1:3, 4.

Christ gave Himself for our sins, and in Him "are hid all the treasures of wisdom and knowledge;" and yet He poured them all out in His blood on the cross to save us from the penalty of sin, the second death, in the lake of fire. (See Romans 6:23; Rev. 20:13, 14.)

We are not divinely purchased because of any intrinsic value, but that we may be separated from sin that we be not consumed with it; for it is certain that sin is to be eternally destroyed. Those who refuse to give up their sins through repentance, confession, and faith

in Christ deny the divine purchase and must pay the penalty themselves at the bar of God.

Let us consider the subject in the light of a business transaction and we will readily see that all who fail to meet God's requirements cannot reasonably complain because they have to suffer the penalty for their evil deeds. If one purchases another man's property and pays the required price, is he not the rightful owner? Should the seller hold to that which another has paid for he would be accounted a thief and would receive the penalty of



the law, which all rational men would declare just. Now Christ has purchased the sins of all mankind at an infinite price. Is He not the rightful owner? He certainly is, and He has a right to dispose of sin as He pleases.

Christ's mangled body, broken heart, and bloody sweat purchased the sins and souls of all mankind. (Psalms 22:16; 69:20; Luke 22:44.) The Bible declares "ye are not your own: for ye are bought with a price." And because of this we are to glorify God in our bodies and in our spirits, which are His.

Christ gave Himself for our sins, and the sins of all whether acknowledged or not are His. If the sinner refuses to repent and thereby retains his sins, the Bible sets forth a punishment exactly commensurate with the deserts of the offender. All such must pay for their evil deeds in the lake that burneth with fire and brimstone. (Rev. 21:8.)

But God does not arbitrarily plunge the impenitent sinner into this lake of fire. Far from it. It does not exist at the present time as many believe; but is to be brought into existence by the creative power of God at the close of the plan of redemption when the incorrigibly wicked are destroyed. The prophet, in speaking of the material that is to compose this burning lake says: "The streams thereof shall be turned into pitch and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:9.

The penitent sinner who has surrendered his sins to the divine purchaser and endures to the end has the promise of being taken out of the world, even translated in the arms of angels before the lake of fire is brought into existence. (1 Thess. 4:16-18. Matt. 24:31.) But the wicked who have been faithfully warned of their impending doom, and have stubbornly refused to repent of their evil deeds are to be left in the world to meet the sinner's fate.

There is no release from the fact that every sin, great or small, must be paid for either by the blood of the cross or by the sinner's own blood. God's justice as well as His mercy must be vindicated before the intelligences of His universe. But He does not burn the incorrigibly wicked in a fire that is continually intensifying throughout the ceaseless cycles of eternity; but when they have paid their merited penalty they are to be consumed root and branch,—reduced to ashes and be as though they had never been. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." "They shall be as though they had not been." Mal. 4:1, 3; Obadiah 1:16. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear:" for it is well worth our consideration, as it appertains to our eternal destiny.

What Is The Earth's Oldest Memorial?

(Continued from page 22)

Before Christ comes the second time a Sabbath reform is called for. Peter in speaking of this said, "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 3:21. The Sabbath and true Sabbath keeping, is to be restored. This calls for a message, just before He comes, to go to all the world saying, "Fear God and give glory to Him, for the hour of His judgment is come, and *worship Him that made heaven and earth and the sea and the fountain of waters.*" Rev. 14:6, 7. To worship Christ as the Creator carries with it the restoration of the Sabbath to commemorate creation.

Under this message a people is developed of whom it is said "Here are they that keep the commandments of God, and the faith of Jesus." This is followed by the second coming of Christ in the clouds of heaven. John said, after seeing the people who were keeping God's commandments, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle," and the words were heard "Thrust in thy sickle, and reap; for the harvest of the earth is ripe." Rev. 14:12, 14, 15. "The harvest is the end of the world." Matt. 13:39.

The Sabbath day was instituted at creation before sin entered the world. Had sin not entered it would have been kept by earth's inhabitants throughout eternity as a memorial of creation, and man would have access to the tree of life that bore its fruits each month. Jesus came to restore that which was lost through the fall. When man is redeemed and again placed in the home from which sin banished him, he will have access to the tree of life and so from one new moon to another and from one Sabbath to another all flesh will come to worship and ascribe praise to their Creator and Redeemer. (Isa. 66:21-23.)

The Hen and the Egg

(Continued from page 10)

whence the mother of all hens and eggs come?"

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or as you would rather have it, the first egg, is the same who created the world; and this being we call God. You, who cannot explain the existence of a hen or an egg without God, still maintain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and full of shame, departed, if not convinced of his folly, at least confounded by the simple questioning of a child.

FOUNDATION STONES

Reprinted by permission, from the C. N. R. magazine for February.

IN a certain large city there has been recently an alarming amount of crimes with violence. An act of banditry is of almost daily occurrence. A few days ago, four or five men in their early twenties were taken to Portsmouth Penitentiary to serve long sentences for serious offences. One of them, at least, seemed to show some remorse, and in an outburst of confidence declared that he owed his downfall to idleness, a desire for easy money and one or two other vices that are consequences of these. As a means of combating this tendency one citizen proposed to a certain Board of Education that 100,000 copies of the book of Proverbs be distributed among the pupils attending the public and high schools of the city. The offer was accepted and in due time the suggestion will be carried out. This book of Proverbs is an old book and not widely read, yet one would search literature in vain to find within the same number of pages so much concentrated good sense or sane direction for the ordering of life. It is a book universal in its application and there is not a polemical word in it, nor one that should not commend itself to the judgment of any reader. It aims to inculcate wisdom, not of the speculative but of the practical type. It has sound advice for individuals, especially the young, for men of practical affairs and even for nations. Like the Greeks of old who insisted on four cardinal virtues—Temperance (Self-Control) Courage, Wisdom and Justice, it includes these among a wide category of virtues. A few will suffice to show its relevancy to this or any age, but peculiarly to this.

In it is urged obedience to parental authority, indeed to all legitimate authority—a virtue not overly conspicuous today, and to reinforce its lesson it has something to say of the home, of duties of fathers and mothers, that in these swift and glittering days is golden advice, for the home is one of the chief buttresses of our civilization, one of the pillars of the state, albeit crumbling a little just now. It is a place where lives are nurtured and trained for living. Look at this young fellow committing himself to the currents of the world, is he going forth to success or failure? See this girl beginning life in all the glory of young womanhood, will she lose the charm of simplicity in a frivolous ambition and become a poor soiled butterfly on the dusty ways of life? It depends on what contribution the home has made to mind and heart and ideals. In our reaction against a stern Puritanism the pendulum has swung to the other extreme, and whilst it must be acknowledged that we have fine types of young manhood and womanhood, we see too many who are blasé, dreadfully smart, impudently aggressive, offensively so-

phisticated, and if we take the trouble to trace these unlovely qualities to their source, too frequently we would find it in the home. The book has some pungent things to say against false balances, which is an old world term for fair dealing between man and man, observations on truthfulness, purity and kindred things.

Its recommendation of industry and its condemnation of indolence are worthy of quotation, not only for their basal wisdom but for the quaint form in which they are expressed.

In one terse sentence it gives a wise warning to nations "Where there is no vision the people cast off restraint," vision of something beyond material delights or material achievements. The following striking and apposite excerpt is taken, not from the writings of some unpractical idealist but from an editorial which appeared some time ago in no less a paper than the "Wall Street Journal." "What America needs more than railway extension and western irrigation and a low tariff and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have, a piety that counted it good business to stop for family prayer before breakfast, right in the middle of harvest; that quit field work half an hour earlier Thursday night, so as to get the chores done and go to prayer meeting, that prayed fervently for the salvation of the rich man who looked with scorn on such unbusiness-like behaviour. That's what we need to clean this country of graft and greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we worship but a vain repetition of what decayed nations fell down and worshipped just before the lights went out? Read the history of Rome in decay and you will find luxury that could lay a big dollar over our little doughnuts that look so big to us. Great wealth never makes a nation substantial or honourable. There is nothing on earth that looks good that is so dangerous as for a man or a nation to handle as big, quick, easy money. If you do resist its deadly influences the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthwork in Manchuria.

"But is not this what wise men and moralists have always been saying? Carlyle, speaking of nations disregarding the fundamental things, says, 'No man can depart from the truth without danger to himself, no one million men can. Show me a nation fallen everywhere into this course and I will show you a nation travelling with one assent down the road to ruin. Rhetoric all this? No, my

(Continued on page 30)



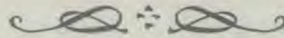
Your Health

It's Spring Again

By Theo. G. Weis

Springtime! Springtime flowers!
How satisfying
Are your sun-lit faces,
How mystifying
Are your hues enchanting,
How beautifying
O'er the prairies widening,
How purifying
To awakening meadows.

Springtime! Springtime showers!
How soft your coming
Kissing shoots and leaflets,
How shy your drumming
On the greening grasses,
How sweet your humming
Blowing, guilely blowing,
How rich your summing
Blossom fragrance sowing,
How fond of chumming
Are the hosts you're bringing.



What To Do for Eczema

By GEORGE H. HEALD, M.D.

This noncontagious, inflammatory affection of the skin is one of the most common, and, because of its persistence, one of the most troublesome of skin diseases. It probably constitutes more than one-third, some authorities say as high as two-thirds, of all skin diseases.

It may begin with small red spots on the skin, with pimples in the centre. These pimples may become water blisters, and then run together. As a result of scratching, they are broken open and give off a watery fluid, which is either absorbed on the clothing, to dry there and stiffen them, or else it dries on the skin, forming crusts. Pus may form on the surface from germ infection. In chronic cases, the skin thickens, becomes stiff, and cracks, forming wounds that are difficult to heal.

So, according to its stage, eczema may present various aspects—mere redness, pimples, blisters, a moist watery surface, crusts, scales, thick, hardened and cracked skin; but always a discoloration, and invariably an intense itching or burning. Eczema

is frequently present about the face or head, the hips, and other parts of the body, usually on the inside of the joints—the flexor surfaces. In the hair it is often mistaken for dandruff.

Undoubtedly, irritation of the skin has much to do with the beginning of eczema. Rough, wiry clothing, irritating chemicals in the colours, occupation dusts, uncleanly habits, and the like, all have a bearing, and certain forms of eczema have a very definite relation to certain occupations. But probably occupation alone does not cause eczema. There seems always to be present a constitutional condition without which there could be no eczema.

Once the condition has got a firm foothold, it is likely to be chronic, to resist treatment, and to return after treatment; for the patient is likely to return to the old habits that brought on the trouble in the first place. In treating eczema, it is important not only to make certain local applications and to avoid certain local irritations, but it is even more important to avoid dietetic and other constitutional favouring causes.

Tests have shown that in quite a large proportion of cases of eczema the patients are sensitive to certain foods; that is, they have an idiosyncrasy for

these foods; and it is probably the use of the offending foods that contributes as much as anything to the patient's susceptibility to eczema, though the nature of the occupation may determine the location of the trouble.

Diet Must Be Simplified

In order to treat eczema successfully, it is important to determine just what causes are operating in the particular case. Idiosyncrasies should be looked for. In some cases the patient may have to be sparing in the use of starchy foods and sweets. In other cases, he will have to restrict his intake of proteins, particularly animal proteins, such as those of meats and eggs. Sometimes a strictly vegetarian diet, excluding even milk, has been found beneficial. Occasionally it is found that salt must be banished from the menu. It is important to determine just what foods or what combinations of foods contribute to the trouble.

In any case, the diet must be simplified. There should be comparatively few dishes at a meal, and simple dishes. Meat, tea, coffee, and condiments should be avoided, also all pastries and other rich foods, until the offending food or foods have been found and eliminated from the diet. And the return to a more liberal diet, even after the relief of the eczema, should be made very slowly, adding one article of food at a time, and watching its effect, and dropping permanently any that seem to increase the skin trouble.

A good daily bowel movement should be secured, by natural means, if possible; that is, by laxative foods, copious water drinking before breakfast, followed by body-bending exercises. Water should be drunk freely during the day, a total of from eight to twelve glasses for the day.

If diet and general hygienic measures, in conjunction with cleanliness and the avoidance of local irritation, do not clear up the eczema, the patient should be examined for the presence of diabetes and kidney trouble, as these conditions may be accompanied by eczema.

Local Treatment

In general, the constitutional, dietetic, and hygienic treatments are more important than the local treatment. But the latter is also important. It should be remembered that in some cases too much washing, too much soap, may be as bad as too little.

Crusts, if present, may be removed by an application of olive oil or mineral oil at night, protected by a bandage. The crusts should come off easily in the morning. Or a borated starch poultice may be applied as long as necessary. To make this poultice, take a rounded teaspoonful of boric acid and a rounded tablespoonful of cornstarch or else of powdered laundry starch. Mix into a paste with a little water, and add two cups of boiling water. The resulting jelly-like mass, when cool enough, should be poured on a double layer of gauze laid

over the eczematous patch, and the gauze folded over to make a poultice. After a period of softening by this poultice, the crusts should come off readily. If they do not, reapply the poultice.

For the relief of itching, use compresses of hot water, which may contain baking soda in the proportion of a heaping teaspoonful to a quart of water.

In acute cases, a dressing of one per cent picric acid in water will sometimes give immediate relief, and tend toward a healing process.

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.

"What are the symptoms of hay fever? Do they come only during haying? Please advise a cure."

Hay fever is usually manifested by irritation of the mucous membrane of the nasal passages, with watery discharge and sneezing. There may be irritated, watery eyes. Some persons say that many of the summer colds are hay fever. Hay fever also has a first cousin, bronchial asthma. These conditions are not caused by germs, but by some irritant protein,—often in the pollen of certain grasses or weeds, or trees. Hay fever is so called because it is supposed to be caused by something connected with hay—a right guess in some cases—but there are spring hay fevers, and fall hay fevers, depending on the kind of plant (usually a weed) that causes it. Some persons are susceptible to one form, some to another, some to several forms, so that they may have hay fever all summer.

Then there is an allied condition caused by an emanation from the skin or feathers or hair of birds or animals. The cure is to avoid the cause. For instance, one correspondent had attacks of hay fever after milking cows. The sensible remedy in this case was to stay away from cows.

Some doctors are now supplied with tests by which they can determine which proteins the patient is sensitized to, and then can give treatment to lessen this sensitiveness. I do not think there is an *absolute* cure for hay fever.

An exposure to a large amount of the irritant might bring on another attack, and with each attack the susceptibility is likely to increase.

"What foods should one eat to get more iron to make red blood?"

Foods rich in iron are egg yolk, whole-grain cereals (not white rice, white bread, and some of the breakfast foods), dried peas and beans, fruits, and green vegetables, especially spinach.

Liver is especially rich in iron, but recent experiment seems to indicate that its use stimulates to a temporary increase in blood building, and that the effect of egg yolk is more lasting.

The Home

*"It takes a heap 'o
livin' in a house to
make it home."*



He Gave Me Mother

W. H. B. MILLER

God filled the world for my delight,
With blessings beautiful and bright,
With songs of birds and blossoms rare,
Sweetness and sunshine everywhere;
And then to crown His love untold,
With diadem of purest gold,
He gave me mother.

When stormy winds my soul dismay,
And gloom enshrouds the cheerful day,
When gath'ring clouds and tempests shrill,
My quivering heart with terror fill,
To show just how His loving will
Can make the fearsome storm be still,
He gave me mother.

In sickness, pain, and grief, and woe,
Where'er I bide, where'er I go,
My mother's gentle hand is there —
A memory sweet beyond compare!
And thus, to let me feel the love
Reserved for me in heaven above,
He gave me mother.

O mother sweet, O mother mine,
Thou art to me the glorious sign
Of Heaven's eternal, shelt'ring care
That guards my footsteps everywhere.
I'll trust the gentle Hand benign,
I cannot doubt the Love Divine
That gave me mother!

And when with wilful steps I roam
An exile from my Father's home,
My mother's love makes me to know
How God forgives and comforts so;
My wandering heart to Him He draws
In perfect trust and peace—because
He gave me mother.

When Mother "Steps Out"

"Good-bye, mamma. Have a good time!" A small, red-headed boy threw both arms around his mother's neck for a farewell kiss.

"Dood-bye, muvver. Take a dood time!" echoed a chubby girl of three.

It was refreshing to witness that sweet, wholesome mother taking such happy leave of her youngsters. There were no tears of regret on the little faces, only smiles and tenderness. Mother was going to an afternoon party at the home of one of her girlhood chums, and the two children, knowing all about it, were only anxious that she should enjoy herself, for as Roger, the six-year-old, confided to his grandmother later, "You know mammas are always so busy they don't get to many parties."

In how many homes, in cases of this kind, the scene is quite different! In how many homes, when mother leaves for an afternoon's or evening's pleasure, the children set up an uproar, no matter how kind and competent the person with whom they are left! How many mothers "sneak away" from their little ones!

Thereupon hangs the secret of it all. Never in the lives of Roger and wee Betty, from the time they were old enough to understand, had their mother ever "sneaked away" from them. Never had they been put to bed for their naps and wakened to find mother gone without their knowledge.

"I've always told them when I was going anywhere," she explained to me. "It's so much better! For," she continued, "children are just like grown people, they don't like to be fooled. They are reasonable, and when made to understand things, can usually be counted on to do the square thing. I tell Roger and Betty where I'm going, and why, and how long I expect to stay. And when I come back, I tell them something of the interesting time I've had. They are interested in my good times, and of course they know I'm always extremely interested in theirs, too."—*Ethel C. Bickel.*

As Others See It

What Is the Matter With the Churches?

Commenting on the statistics recently supplied to the Men's Church League in New York City by Dr. W. R. Patterson of the General Council of the Presbyterian church showing that 32 per cent of all the Presbyterian, Northern Baptist, and Methodist Episcopal churches failed to obtain a single convert, President Frank H. Robson of the Men's Church League ascribes the following reasons for the "Spiritual inertia" of the churches as quoted in the *New York Herald Tribune*.

"Breakdown of the authority of the Bible.

"Failure of the younger generation to accept Christianity as the guiding force of civilization and to adhere to it as a spiritual and moral obligation.

"Modern educational methods that emphasize the potency of science as against spiritual revelation as stressed in the Bible.

"A loosening of the attitude of adults toward the church as an influence in modern life and a symbol of life hereafter.

"A comfortable acceptance of the church by its present membership as an institution that must be supported with money, but withholding from the church the broad Christian faith in its principles necessary to perpetuate its teachings as an integral social and spiritual force in the community.

"Lack of co-operation on the part of laymen with the pastor. Failure of laymen to realize their duty to the community in making their church representative of the spiritual life of the community."

The specific figures inspiring the statement quoted above indicate that in 1927 of 9,299 Presbyterian churches 3,269 had no converts; of 8,765 Baptist churches 3,474 had no converts, while 4,651 out of 16,581 Methodist churches failed to add a single convert.

Prohibition and Efficiency Our able contemporary, the *United Presbyterian*, of Pittsburgh, gives a very telling example of the effect of drink in industrial enterprises which employ numbers of workmen, and the change for the better which prohibition brought about. It says that "Hitchcock and Tinkler, the men who built the celebrated Moffett Tunnel through the Continental Divide in Colorado, declare that the work would have taken six to eight months longer and would have cost at least half a million dollars more had it not been for the eighteenth amendment to the Constitution. They draw a vivid picture of the difference between their great labour

camp before and since prohibition. Before it came into effect many of their workmen became drunk on Saturday and remained so several days, and then were unfitted for work. They testify that camp conditions have absolutely changed since prohibition came into effect and that they are now required to furnish better and cleaner bunk houses and have better sanitary facilities than formerly." In the end it will be the sober nations who will lead in the race for industrial supremacy. — *New Outlook*, March 7, 1928.

Archeology Again Confirms Scripture The question of the historic reality of Belshazzar the King (Dan. 5:1), has been much discussed by critics, but can now be fairly considered as settled, thanks to a tablet found at Babylon and recently published in Mr. Sidney Smith's "Babylonian Historical Texts" (Methuen and Co., 1924).

In 1854, Sir Henry Rawlinson proved from a cylinder found at Ur that the eldest son of Nabonidus, King of Babylon, was named Belshazzar.

This, however, showed him to be crown prince merely, not king. But, in 1880, Dr. Pinches published a translation of the Annalistic Tablet which gives an account of the reign of Nabonidus down to the capture of Babylon by Cyrus. This tablet mentions Belshazzar as commander-in-chief of the army, and hence in a position of high, if not highest, eminence.

In 1915, Dr. Pinches further noted that, on a business tablet from Erech, was to be found an oath registered as sworn in the names of Nabonidus, the king, and of Belshazzar, the king's son. This associated the son with the father in the sovereignty of Babylon.

Now comes the crowning proof in Mr. Sidney Smith's tablet. It definitely states that Nabonidus raised his son to sovereign power on the eve of his own departure on a military expedition to Tema (the north-Arabian oasis of Teyma mentioned in Job 6:19; Isa. 21:14; Jer. 25:23). It reads: A camp he (Nabonidus) entrusted to his eldest-born An army he caused to go forth with himself He loosed his (Belshazzar's) hands he entrusted to him the sovereignty.

While he himself set out on a distant expedition. The forces of Akkad (Babylonia) advanced with him:

Toward the town of Tema in Amurru he set his face

He set out on a distant march, a road not within reach of old. — *Sunday School Times*.

Current Comment

—Crop destruction to the value of \$114,000,000 in Canada during 1926 emphasizes the importance of the Department of Entomology.

—With the signing by the Lieutenant Governor of Nova Scotia of a bill which will end the career of the Legislative Council on May 31, Quebec is the only province which will have an Upper House after that date.

—An epic story of Canadian adventure is that of the fliers Pilot A.A. Lewis and Flying Sergeant N. S. Terry crashing helplessly into an ice hummock in the Arctic when their gas supply failed, led to safety by their one-eyed Eskimo guide after thirteen days' wandering through a wilderness of snow and churned up ice.

—Immigrants coming to Canada during 1927 totalled 158,884, according to a return table by Hon. Robert Forke, Minister of Immigration today. Some 52,000 of these were British and 23,818 from the United States. The other 50 per cent were Europeans, including 2,369 Belgians, 2,066 Dutch, 5,054 Finnish, 11,981 German, 4,440 Italians, 4,744 Jewish, 1,618 Jugoslavs, 7,581 Magyars, 8,248 Polish, 10,836 Ruthenians, 12,000 Scandinavians, 4,242 Slovaks, and 681 Swiss.

The intended occupations given at the time of landing were as follows: farmers, 90,000; labouring class, 9,000; mechanics, 9,500; trading class, 5,200; mining class, 10,000; female domestic servants, 15,380; other classes, 26,500.

—The protest of Dr. Streseman, Germany's foreign minister, against the presence of 60,000 French troops in the occupation area of the Rhineland indicates one of the festering sores in the side of European peace. The treaty of Versailles created a dozen Alsace Lorraines in central and southern Europe.

A Changing World

(Continued from page 4)

popular place. It is almost obsolete today, having given way to the "half-minute lunch." Newspapers are vying with each other in an effort to be first on the street with the latest news, and sometimes it seems that the news is printed almost before it happens. We usually read the Tuesday morning's paper on Monday night before we go to bed. The noon edition is old at 11:00 A.M., and the five o'clock edition is almost considered out of date at

2:00 P.M. We are all hurrying here and there and anxious to make as fast time as possible. And having reached the days when it is possible for human beings to travel at the rate of 400 miles per hour, it is little to be wondered at that the "frightful speeder" of 1828 has become the "slow poke" of 1928.

While we are enjoying the changes and conveniences produced by modern inventions, and while we are travelling like the lightning, hurrying from place to place, let us not forget that we are witnessing the fulfillment of prophecy which proves to us that we are living in the last days—the days just previous to the second coming of Christ.

The Burning Question

(Continued from page 13)

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

Sin, sorrow, and suffering will not exist much longer. The Bible is the only guide we have that permits a vision of the future with any hope. Some of the greatest men in the world have predicted chaos, the ruin of civilization, terrific destruction of life and property in future war by means unknown during past wars. The nations are angry. God's spirit seems to be withdrawing from the earth as predicted. He has said: "My spirit shall not always strive with man." Prophecy seems about fulfilled. And the end of sin very near. The Bible is open for all to read, so go to its pages for light and instruction, and you will find it rich in truth. The closing verses of the Bible read: "He which testifieth these things saith, surely I come quickly, Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

Foundation Stones

(Continued from page 25)

brother, singular to say, it is fact all this. Cocker's arithmetic is not truer." Lord Morley speaking here a few years ago warned his hearers to bear in mind two things: First the difference between right and wrong, and secondly, the law of cause and effect. These are simple statements, but let any man sit down and consider these simple statements for five minutes, and, if he has any historical perspective, he will see how profoundly true and pregnant they are. The book of Proverbs is full of such things, and far from being out of date, it is wonderfully modern and worthy of serious study, unless indeed seriousness is an antiquated mood. Leaving something to the imagination of the reader we may entitle this article "Foundation Stones."

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The publishers regret to announce to the readers of the "Watchman" that Mr. C. F. McVagh who has ably served as editor from the beginning is laying down his responsibilities. Mr. W. C. Moffett takes over the work of editor in chief, with Mr. C. L. Paddock, formerly a contributing editor, as associate editor.

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"Every position must be held to the last man. There must be no retirement. With our backs to the wall, and believing in the justice of our cause, each one of us must fight to the end. The safety of our homes and the freedom of mankind depend alike upon the conduct of each one of us at this critical moment."