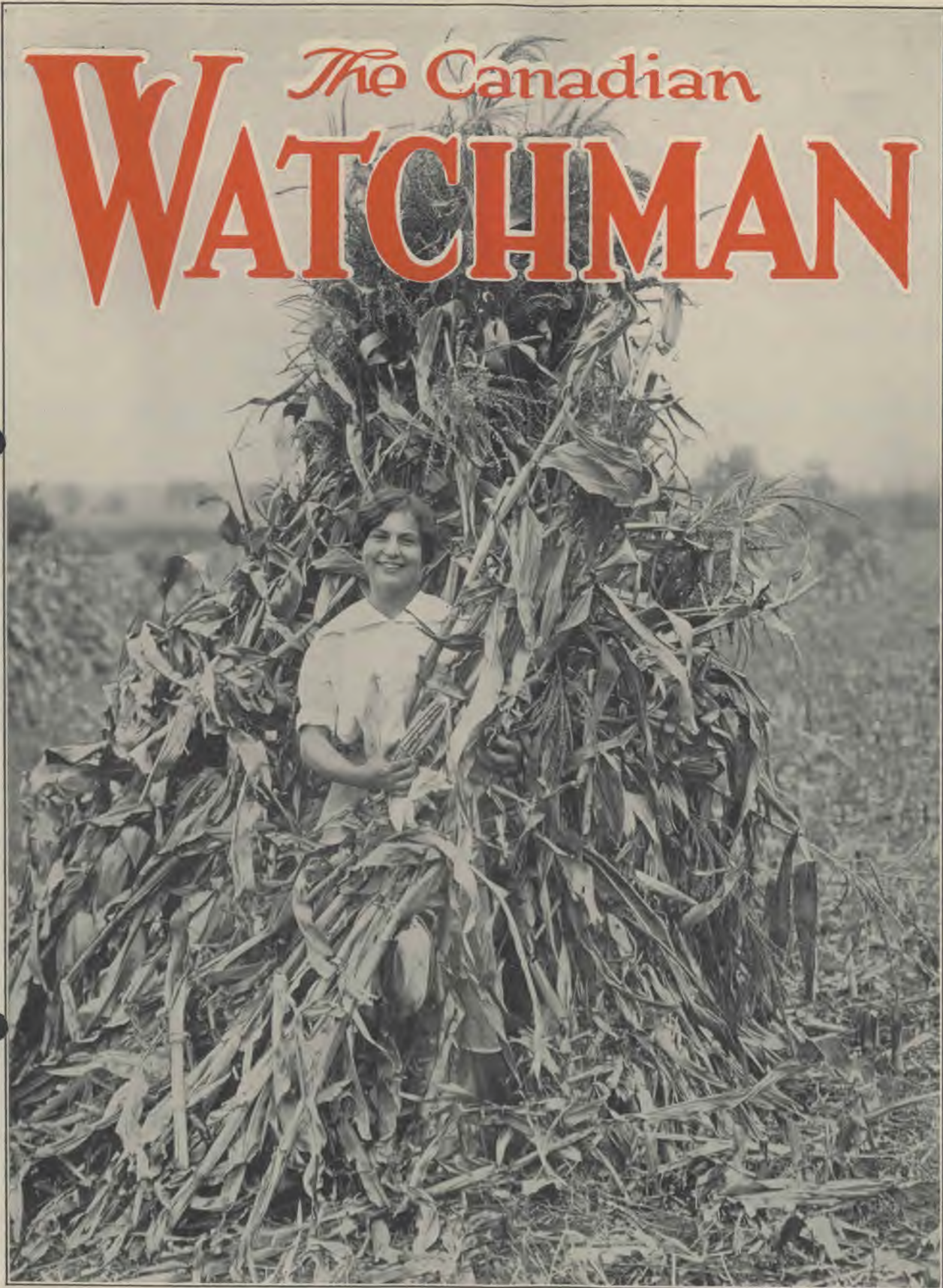


The Canadian **WATCHMAN**



Man and His Great Inventions

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Oshawa, Ont., October, 25c.

Thirteen Mistakes of Life

1. To attempt to set up your own standards of right and wrong.
2. To try to measure the enjoyment of others by your own.
3. To expect uniformity of opinions in this world.
4. To fail to make allowance for inexperience.
5. To endeavour to mould all dispositions alike.
6. Not to yield to unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others about what cannot be remedied.
9. Not to help everybody, wherever, however, and whenever possible.
10. To consider anything impossible that we ourselves cannot perform.
11. To believe only what our finite minds can grasp.
12. Not to make allowance for the weaknesses of others.
13. To estimate by some outside quality, when it is that within which makes the man.

—*Judge McCormick.*

Protestantism Preserved

The Prayer Book Debate --- And After

By ARTHUR S. MAXWELL

EARLY on the morning of June 15 I was looking out of my bedroom window at a certain holiday resort when the milkman arrived at the back door below. His first words to the landlady were significant. "The Prayer Book's rejected, ma'am," he said.

From the tone of his voice I could not tell whether he was pleased or sorry at the event — which was doubtless wisdom on his part — but at least the incident illustrated the enormous public interest which has been taken in this religious controversy during the past few months. When milkmen discuss the Book of Common Prayer at 7:30 A.M. we may take it that something of unusual importance has taken place.

Not for decades, we might even say for centuries, has the whole country been so stirred over matters of religion, and certainly the double rejection by Parliament of the bishops' proposals will be recorded as one of the most important events in the chequered history of the Church of England. It marked the end of another stage in the long controversy between Church and Parliament, with Parliament emerging victorious once more.

Universal sympathy, in which we respectfully join, has gone out to the aged Archbishop of Canterbury, whose life's labours for peace by compromise have thus been frustrated. Many prayers also, with which we gladly unite, have ascended on behalf of the leaders of the church who now face such immense and intricate problems. Nevertheless we cannot but express our gratitude to God that in His providence He has preserved the National Church from taking a step which might conceivably have led it along a path only retraceable amid blood and tears.

Indeed there is much to be thankful for in all that has taken

place. The debates in the Houses of Parliament revealed an innate reverence for sacred matters which hitherto we may not have credited to politicians. They also brought to notice many stalwart Christian men and women in these courts of judgment who were prepared to give up all rather than turn from truth. The words of Sir William Joynson-Hicks, at the opening of his stirring address, deserve to be long remembered: "One does not run the risk of breaking friendships," he said, "or the possibility of misunderstanding, of attack on all



STATUE OF JOHN BUNYAN
A dissenter who refused to cease his preaching. Bunyan was cast into Bedford gaol.

sides, unless one really feels that the matter is one upon which one cannot possibly remain silent. . . . that the issues at stake are vital to the religion of the country . . . No office which I might hold, and no possibility of office, would keep me silent in a matter of this kind."

This steadfast adherence to religious conviction was revealed again and even more definitely in the division lists. They demonstrated for all time that religion is stronger than politics. All party barriers were swept aside and Conservatives, Liberals, Independents and the followers of Labour, were all found side by side voting either for or against the measure.

More gratifying than anything else, however, was the revelation of the strong Protestant feeling that still animates the great majority of the members of Parliament. Not only the opponents, but also many of the supporters of the measure, assured the House of the soundness of their Protestantism and of their abhorrence of the thought of any trafficking with Rome. The Countess of Iveagh, a supporter of the book, ridiculed the suggestion that England might be brought back under the domination of the Bishop of Rome, and asked whether any book would make "an enlightened Anglo-Saxon community in the twentieth century go back to what we, of the Protestant faith, believe to have been the errors and the superstitions of the Middle Ages." Even such a High Churchman as Lord Hugh Cecil said, concerning the suggested departure from the Reformation, that they were "not dreaming of anything of the kind." Sir Robert Horne, another supporter, stated that "he hated the idea of adoration of the elements just as much as the Home Secretary," while Mr. Lansbury, who also voted for the measure, said he was "as sincere an adherent of the principles for which Ridley, Cranmer, and other martyrs went to the stake as any other honourable member."

Others expressed themselves in similar terms and it became an interesting spectacle to see the protagonists in this historic debate, all claiming solemn adherence to the Reformation. It remained for the more ardent Protestants, such as the Home Secretary and Sir Thomas Inskip, to bring the vital issue clearly before the House.

"The question of Reservation is the crux of the whole question," said Sir William Joynson-Hicks. "It was the crux in December, and it is the crux today."

"Take the case of Reservation leading to Adoration. If you allow Reservation and allow a light to be constantly burning before Reserved Sacrament, do you mean to tell me that that does not lead to Adoration? Go to the high churches, go to the ritualist churches themselves and find out whether they are not satisfied that an altar light or a light burning before the Reserved Sacrament leads to people making their prayers before, and subsequently adoring, the Reserved Sacrament."

Sir William then dealt with the position of the large body of Anglo-Catholic clergy and laity who

have publicly declared their adherence to the doctrine of transubstantiation.

"They had been told by Sir Lewis Dibdin, Dean of the Arches," said Sir Thomas, "that this Perpetual Reservation would only be used in a very few cases, where there was a nursing home or a hospital, and in one or two churches here and there. Was it really worth while to risk all this chaos and upheaval because of this small practice, which would not be for the relief of people all over the Kingdom, nor bring the doctrines of the Church of England into accord with the beliefs of the people?"

Other members were still more definite and outspoken in their remarks concerning the tendency of the book. Mr. Rosslyn Mitchell, whose speech in December did so much to defeat the measure, stated:

"The whole tendency was towards Rome; the emphasis was towards Rome. He knew it was not all the way; it was only a milestone, but a milestone denoted a journey from somewhere to somewhere. It denoted a journey, not from Lambeth to Bedford, but from St. Paul's to St. Peter's. There were other milestones. One was covered up. It was the Malines milestone — in which the Papacy was recognized, in which transubstantiation was declared. The book meant a definite change of emphasis in doctrine; a change of the Church of England as a Protestant Church to the Church of England as a Catholic Church."

Supporters of the book pleaded that it would make for unity and peace in the Church, that it would prevent disaster, that it was in harmony with the modern spirit of tolerance, that it would be a crying shame to waste all the years of labour that had been bestowed upon it—but all in vain.

One concession and the measure might have been passed unanimously, but so long as Reservation remained, with all its attendant evils, with all its dark memories of priestcraft and superstition, all the eloquence its supporters could muster was unavailing. Once more the Book was defeated, this time by 266 votes, a majority of 46, as against the majority of 33 in December last. Thus yet again the bishops were compelled to recognize that Great Britain is still intensely Protestant at heart and is not yet ready to give away anything of the Reformation settlement. They and their clergy may have drifted far from the spirit of the Thirty-Nine Articles, but in so doing they have drifted from the people to whom they minister and for whose spiritual benefit they were appointed.

It is idle to suggest that the measure was thrown out by Scottish and Irish votes, and that if Englishmen alone had voted the book would have been approved. We venture to suggest that if the result had been different we should have heard nothing of such a plea and there would have been no elaborate analyses of the voting in the *Times*. Did not Englishmen have something to say in the religious affairs of Scotland, Ireland and Wales? So in this case Parliament was legislating not for England only, but for the Empire, and by its action

Parliament has preserved the Protestantism of the Church of England over the five continents.

What of the Future?

As we write, the bishops are in session at Lambeth Palace discussing the next step to be taken. There are two or three courses open to them. They can repudiate the action of Parliament and authorize the use of the new book on their own, thus throwing down a definite challenge against State control. Or they may at last listen to the plea of the Bishop of Norwich to produce a non-controversial book, omitting Reservation. Or they may decide to let matters drift until the present situation has been forgotten, in the hope that the ardour of the opposition may cool with the passing years.

Already the subject of disestablishment is receiving considerable publicity. In his concluding speech to the House on the last night of the historic debate, the Prime Minister referred to it with much gravity.

"I want, before I finish," he said, "to say a word on the subject of disestablishment, which I think has much more chance of being brought nearer to the political sphere by the rejection of the bill. Under whatever auspices, and under whatever conditions, the Church of England were to be freed from such state control as exists today, I do not believe that she would remain long as an entity, with these two streams of spiritual life, the Catholics and the Evangelicals running together. I believe that this connection with the state, galling as it may be at times, illogical as it seems to many, alone keeps those two streams, unique in their confluence, running in the Church of England. I should regard that loss as irreparable, because if the Church of England as we know her were to disappear, there is nothing that could be set up to take the peculiar place which she holds.

Clearly the Church of England is facing the greatest crisis in its history. If it endeavours to placate the extreme Anglo-Catholics it will lose the Evangelicals, and if it gives in to the Evangelicals, it will lose the extreme Anglo-Catholics. Then again, any suggestion of disestablishment and disendowment may quite easily convulse the three great political parties and make a religious question the supreme issue at the next general election.

One incalculable blessing emerges from all this controversy. In an age which is admittedly materialistic, and in a country whose chief concern is commerce and temporal gain, nothing could be more beneficial than the raising of a nation-wide religious issue which tends to drive men to study anew the foundations of their faith. Without doubt tens of thousands of people, both within and without the Church of England, have of late been driven by sheer curiosity to look up the word "Protestantism" in the dictionary or the encyclopedia — or perhaps the concordance (!) They have felt led also to turn to the old Book to discover for themselves those glorious truths concerning the grace of God and the liberty of the Gospel which inspired the reformers.

Such searching after truth will become more and more necessary as the months roll by and the controversy becomes more intense. Everyone will need to know where he stands. There is a religious conflict ahead which will affect every soul in the Kingdom. We need to refurbish the weapons of our spiritual armoury and make sure of our ground.

And above all, in these days of religious controversy and theological confusion, let us not, as Christians, forget the main purpose which should animate our lives. There is something more than Parliamentary victories, something even greater than Protestantism. In the words of Viscountess Iveagh, who gave one of the most enlightened speeches in the recent debate:

"In these very difficult times the people of this country, like the peoples of old, are looking for a sign, and particularly the young people. They are full of perplexities. They are beginning to look towards religion and to wonder — some of them half-consciously — whether in religion they can find the key to their perplexities. The young people who do not, perhaps, go to church very often are looking towards religion, and I am thinking of what the effect of this controversy will be on them. I appeal to members to look up from the dust of this miserable controversy to where the light is, because we should surely recognize that not one of these arguments is of the slightest importance if in any Way it endangers the only thing which matters, which is the spread of the kingdom of God in the hearts of men."



"If A Man Die, Shall He Live Again?"

Job's Question Answered

By GWYNNE DALRYMPLE

THE words which form our title were spoken three millenniums ago by the patriarch Job. His state was miserable. His earthly prospects had reached the lowest ebb. His fortune of camels and sheep had been suddenly destroyed; his substance had been divided by robbers; his sons and daughters had been taken away in death by the violence of the Arabian sirocco. Disease, possessing his body, had turned it into one huge sore.

In former days he had sat as a comforter of the mourners, and dwelt as a king among the armies of the land (Job 29: 25); now he made his bed on a mound of ashes, and held as a sceptre a broken potsherd with which he scraped his aching boils.

As he sat among the few friends who with touching faithfulness had come to him in his wretchedness, he found "no hope sweeter than the hope of death"; but with that strange desire which impels men to cling to life although all that makes it worth living is gone, he could not resign himself to the prospect of passing away forever; and he cried out to his friends, "If a man die, shall he live again?" Job 14: 14.

The question has perplexed all humanity. Centuries ago the Egyptians embalmed their dead with a perfection of art which has never been equalled; the Parsees still expose their dead upon the mournful "towers of silence" which are seen on the hills of India; in our own land the numerous cemeteries tell the power of death, and witness to its universality, its inexorability, its absoluteness, and its terror. And from the lips of mother and father, of daughter and son, of lover or friend, goes up the cry, "If a man die, shall he live again?"

Science Has No Answer

We do not believe that it is within the ability of the human mind to solve this question. We are aware that wonderful progress has in the last several generations been made in the mechanical sciences; but we can recall no discovery and no achievement which has contributed in the slightest degree to our knowledge of where a man shall go after he has gone from us.

From the great mathematical investigations of Newton our astronomers can predict the wanderings of the planets; from the important and useful re-

searches of Pasteur physicians can outline the course of a disease; who can predict or outline or inform us of the course and end of man when he is called to that far country? And yet we are of the opinion that humanity on the whole is far more anxious to know the real meaning of the hereafter than it is to receive knowledge concerning the orbit of Neptune or information on the habits of the bacilli.

But man, when he dies, passes from us, and is with us no more; and what human ingenuity can discover his existence?

The Bible Speaks

Only in the Word of the Lord, only in those Scriptures by which the eternal God has revealed His purposes toward men, do we find the real answer to the universal problem of death.

"If a man die, shall he live again?" Let us read the words of Jesus. "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11: 25. These words were spoken to a sister weeping for a brother who had died. They were spoken by One who knows the full meaning of death, in that He himself passed under its dreadful power. They were spoken by One who says, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Revelation 1: 18. Christ has gone down into the grave, and He has come up from the grave. Now He assures us, "I am the resurrection, and the life." "I have the keys of hell and of death."

And the aged apostle John, with the prospect of dissolution almost immediately before him, writes, "This is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5: 11.

When Will A Man Live Again?

The answer to this inquiry also is found in the Scriptures. Speaking to the unbelieving Jews, who could not believe because they would not believe, Jesus said, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28. And the blessed St. Paul tells us that the "Lord himself shall descend from heaven with a shout, with the voice of

the archangel and with the trump of God: and the dead in Christ shall rise first." I Thessalonians 4: 16.

It is needless to remark that there is now, and ever since the entrance of sin has been, an infinite deal of suffering and anguish upon the earth. How much is there of wickedness, of evil-doing, of anger, of malice, of pain, of hatred, of sin and viciousness and sorrow and grief upon this world! But it is not the divine plan that these conditions should prevail forever. Jesus promises us that He will come to establish a heavenly and a better world; and at that day, he tells us, those who sleep in death will hear His voice, and will rise into life.

We may notice here that in no place do the Scriptures promise that a man will ever become an angel. In no place do they tell us that immediately when the breath leaves the body men are transported, as their deserts shall demand, into the joys of God's presence or the agonies of hell. We are rather told in statements as clear as the nature of human language will permit, that it is at the coming of the Lord that men will return to life.

It is when Christ appears as King of all the earth that He calls to those who have fallen under the power of death; and when He calls they hear His voice. At that time the martyrs will arise to triumph over their persecutors, and the oppressed who have made a covenant with God by sacrifice will be redeemed from the hand of their oppressors. John, writing in vision on the barren island, declares, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God." Revelation 21: 3.

How Will a Man Live Again?

Job answers out of his suffering, "I knew that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26. And he adds, "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Verse 27. He expected, then, that in that future world he would not be a spirit as a mere vapour without definition or substance, but that in his flesh he should see God.

This same teaching is held by the apostle Paul, who plainly writes, "We look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body." Philippians 3: 20, 21. It will be, then, a body. But it will not be a corrupt body. It will not be a sick body. It will not be a weak

body. It will not be a sinful body. It will never become a decrepit body, neither will it ever be in pain. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

And Paul, again speaking of life hereafter, having compared the death and resurrection of the body to the planting and germination of a seed, makes it clear that "so also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." I Corinthians 15: 42-44.

Skeptics may ask, "How can these things be?" We do not pretend to know. Yet it is not considered insanity to accept by faith what we can not understand by unaided reason. All, from the schoolboy commencing the study of physics to the wisest professor in the land, believe in the force of gravity, which holds together the universe; yet who can explain it? And today in practically every place to which civilization has penetrated and in which its conveniences are employed, the electric current is used to provide light and heat and energy; yet who can fully understand it? If then we so imperfectly understand the mighty forces around us in the material world, should we complain if we can not wholly understand the mighty power of God?

Who Will Live Again?

"He that believeth in Me, though he were dead, yet shall he live," is the promise of Jesus. John 11: 25. "He that hath the Son hath life; and he that hath not the Son of God hath not life." I John 5: 12. And there come to us the solemn words of the Baptist as he prepared to close his ministry, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. Only in Christ, who died upon the cross that we might live by His death, can we find eternal life.

"If a man die, shall he live again?" "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live."

Do you have life in Him?



Wishing Won't Give You Wings

A mere desire to be good is not enough

By THEO. G. WEIS

I WISH *I were* as straight as Harry," said a well appearing, clear-eyed young man in the next pullman seat ahead of me. The intense conversation with his seatmate had lasted almost an hour; it broke off with this half-hearted, cynically spoken wish.

Our train was on the last stretch of the Kicking Horse grade. Looking out into the river valley below, I saw the bridges, the turbulent waters of the Kicking Horse river, the giant, mountain-masses of rock, the repeated tunnel entrances and the long continuous snake-like loops so characteristic of this remarkable railway grade. That roadbed was like life to me. It couldn't go straight. Before it, to the right of it, to the left of it lay mountains that touched the sky. Behind it was the narrow river valley, at its feet the commotion of the torrent. It turned, it climbed, it tunnelled through. (Friend, tunnel through!!!) That which was impassible yielded to its steel.

In spite of turns and twists the road is safe and durable. Its path is the sanest path and not the path of least resistance. But wishing did not build one foot of the long Canadian Pacific Railway stretch, through the Rockies from Calgary to Vancouver. Wishing won't give any of us a particle of goodness nor a dram of honesty or common sense.

I saw my travelling friends were also observing the mountain scenes far below us. I wondered if they saw a lesson in that track; I wondered if they saw a challenge in the gaping rocks; I wondered if they were inspired by this marvellous engineering accomplishment, to make possible the impossible no matter how hard the task; I wondered if they enjoyed the mass and ruggedness, the lack of wishing that lay pictured in the whole? They said little—few people do across this part of the mountains — and, at the next station we parted.

We are all afflicted with the habit of wishing. We say it does no harm — likewise it does no good. We wish we were better, more friendly, more thoughtful. We wish we had more friends and per-

haps fewer relatives. Some wish for beauty and then take measures to accomplish their wishes. Some of us even wish we had more money and more of the things that money will buy. Sometimes (usually with a struggle) our coin-wishes come true.

I have yet to await the fulfilment of the wish that brings me friends without an effort towards friendliness on my part. Merely wishing to be good leaves me bad.

Being good, being friendly has to do with the present and the immediate. Wishing runs too far afield and that is where the great trouble lies. E. Pauline Johnson or Tekahionwake, the great Indian-Canadian poetess, pictured lasting truth when she said:

"So near at hand (our eyes o'erlooked its nearness
In search of distant things)
A dear dream lay—perchance to grow in dearness
Had we but felt its wings
Astir. The air our very breathing fanned
It was so near at hand.

"Once, many days ago, we almost held it,
The love we so desired;
But our shut eyes saw not, and fate dispelled it
Before our pulses fired
To flame, and errant fortune bade us stand
Hand almost touching hand."



Rivers know no barriers.

No Achievement Without Endeavour

It takes more than blind wishing to grow in richness of friendship, depth of soul, and largeness of understanding and sympathy. It takes effort and struggle to appreciate. Without a battle, without a failure there can be little joy and pleasure in a comrade's expression of service and devotion. The dearest friends are those we have fought to retain. The lasting qualities of our character are those we have burned in with the irons of repeated failure.

There is no harm in wishing to be as good as Harry, James, Thelma, Irene, or even the elder and the deacon combined. But unless we make our path safe as we go along, unless we tunnel through regardless of cost in pain, wishing will be of no value.

Too many of us neglect communion with Jesus. We become friendless by thrusting from our lives the truest friend of mankind; we become sordid and ill-tempered in disposition by rejecting Him who said, "I will make thee clean." To be Christ-like, honest, progressive, clean-minded and sympathetic without the ennobling power of Jesus is idle longing. He has promised to do for us what we often express in a sighing wish, had we but the faith and confidence of a friend in Him. It is safe and sure to lend our energy and intellect to His moulding influence. As one author has said: "But in vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one source of hope and help for the fallen race." Through His grace we may achieve. Through His power and guidance we may touch the wings of ideals so fleetingly near at hand; we may sense the flame of love's true desire; give more in devotion to Him, and giving grow richer even though our path be winding and our summit a Golgotha.



Every Christian has his Gethsemane.

Coal to Diamonds

Diamonds are only chunks of coal
That stuck to their jobs, you see;
If they'd petered out, as most of us do,
Where would the diamonds be?
It isn't the fact of making a start,
It's the sticking that counts, I'll say,
It's the fellow that knows not the meaning to fail,
But hammers and hammers away.
Whenever you think you've come to the end,
And you're beaten as bad as can be,
Remember that diamonds are chunks of coal,
That stuck to their jobs you see.

The Crisis of Civilization

What Will Man Do with His Great Inventions?

By W. L. EMMERSON

ONE of the watchwords of this modern age is "progress." We hear and read of progress in industry, progress in the sciences; there are societies for the advancement of this and that branch of human activity; the authority of the past is being thrown overboard; and the consuming passion of the world today is to press forward. Never before in the history of man have such rapid strides been taken in the way of material achievement as during the past quarter of a century.

In the light of these facts, one might suppose, at first sight, that this rapid progress is characteristic of every phase of human activity, and that man is moving strongly towards the zenith of his possibilities. This, in fact, is the common interpretation. But is such a generalization warranted?

The Meaning of "Progress"

It is very important to remember that "progress" means advance or development in *any* specific direction, and does not necessarily carry with it the idea of that direction being right or wrong, good or bad, in the absolute sense of the term. Thus, a person may progress towards health, but a disease may progress, resulting in the death of the diseased. Similarly, the morals of a society may progress in the direction of a higher standard, or may pass through a process of progressive deterioration. Consequently, the word "progress" should not be understood as necessarily connoting advance in any desirable or morally right direction.

True progress does not consist merely in material development and invention. Though the latter should conduce to the other, the two are by no means synonymous, and whilst new knowledge and power should react to the good of humanity, too often they are perverted to evil uses.

As we look at the world today with its wonderful modern conveniences, its industries, its network of intercommunications by land, sea, and air, its pleasures, and the thousand and one other things which go to make present day civilization, can it be truly said that the world is better, that the people are happier, nobler, and richer in character and virtue? Has modern life reacted favourably upon the moral and spiritual status of man?

Power and Progress

Sir Oliver Lodge says:

"An unreasoning optimism which sees nothing but good in the advances of the nineteenth century,

is not wise, and has been rebuked now and again by the sternness of some prophet, such as Carlyle or Ruskin, to whom humanity is too much inclined to turn a deaf ear." *"Science and Human Progress," page 31.*

He very truly remarks:

"The power to control the forces of nature and adapt them to our own ends must depend for its value on what those ends are. They may be in the line of progress or they may not." "Control over the forces of nature can be applied to destructive as well as constructive objects." "With every new power, the power of destruction increases too; and there seems no limit to the destruction that might be accomplished; the damage that might be done, if the whole of the energy of mankind were directed to that end." *Ibid., pages 24, 32..*

Consequently, material development, far from necessarily involving progress, may, if abused, only serve to hasten deterioration and destruction.

Reviewing the uses to which modern discoveries have been put, Sir Oliver expresses grave doubts as to their uplifting effect upon mankind:

"It is not easy, perhaps it is not possible, to say that the uses we have made of our present enhanced powers are such as really conduce to the progress of humanity in its larger and wider aspect." "It is natural to glory over increased powers of production; and yet we cannot refrain from a doubt as to their ultimate benefit." *Ibid., pages 24, 25.*

The Growth of Wealth

The industrial development of the last century has produced a tremendous increase in what appears to be wealth, but what has come of it?—great inequalities of distribution which have generated the ever-growing class bitterness that is now poisoning every corner of Western civilization. For multitudes life has become a dreary monotony of existence, a submergence of life under a means of livelihood.

As never before, Mammon rules. Covetousness and greed are abroad. Money has come to be regarded as the "open sesame" to everything worth while. The national and international rivalries produced by this feverish quest of wealth have bred world-wide economic conflict, with consequent wasteful and disastrous wars.

The "age of production," too, has led to an unparalleled concentration of population in Europe, and as this small area is not self-supporting and can-

not feed itself, the periodic industrial depressions produce untold hardship and misery.

Strange as it may seem in this age of enormous wealth, there is more fear of poverty and destitution than ever before.

So it will be seen that wealth which makes a few rich, whilst others are down-trodden and enslaved, cannot really conduce to the happiness of any. The ones are victims of want and the others of the "de-

ceitfulness of riches." Wealth never has ensured, and never will ensure, happiness. As President Coolidge has said "The higher and better things of life, without which existence would be altogether vain and empty, can neither be bought nor sold."

As in the past Babylon, Greece, Carthage, Rome, Spain, and many other nations have rapidly declined with an increase of wealth, so it would appear that the nations of today, wealthier than ever before, are in imminent danger of a like fate.

More opportunity is provided for pleasure and amusement for the masses nowadays than at any other period in the world's history. In the past pleasure was largely confined to the rich; now it is shared by all classes alike.

The world is pleasure-mad. The cinematograph, the theatre, and the dance attract millions upon millions every week. More people travel today than ever before. Wireless is found in nearly every home.

But, in spite of all these "pleasures," the world is not more contented and happy. In fact, it grows more restless, more discontented, more impatient.

Science and Progress

The new science has placed in the hands of man undreamed-of powers, and every avenue is feverishly exploited for still further knowledge.

But how is it being used? True, modern life has many advantages not before possessed. Education is offered to all. Leisure has increased and the span of life has been prolonged. In many beneficial ways life has been transformed. But, sad to say, this is not all; nor is it the major part.

Every advance of science has been employed to



A Canadian mail plane passing the "International Limited." A Canadian National fast train running between Chicago and Montreal.

invent new instruments of destruction. Aircraft have been largely developed for military purposes; the new powers in chemistry are used to produce higher explosives, more terrible poison-gases, liquid fire, etc; medical science develops bacterial warfare; steam, oil, electricity, and other sources of power are called upon to assist in the production of new and more powerful destructive agents which will deal out death upon combatant and non-combatant alike, and will convert warfare into wholesale annihilation. Vast expenditures appear in the national budgets for the maintenance of war services on land and sea and in the air, so much so that legitimate industries are being crippled by the wanton extravagance.

So alarming is this possibility of the wrong use of the powers which have newly come into the hands of man, that the president of the United States said in 1921: "The increase of knowledge, the development of science, have only given society new weapons with which it is possible for civilization to commit suicide," and seeing how imminent that event may be, Mr. Wickham Steed has said that the governments today, "are thinking in terms of war and are drifting towards a position in which only the date of its outbreak will be open to doubt."

An Unstable World

No one can feel that we have reached a stable and satisfactory stage of civilization. There is something missing which is endangering the stability of society, something that material development cannot supply.

What is it that is lacking? It is moral and spiritual power. Material achievement will never

develop character, and knowledge without moral power is a menace rather than a blessing to mankind.

Civilization today stands upon the edge of a precipice. It has given itself over to intelligent development and scientific achievement, thinking that by these progress is assured. The vital forces which hold humanity together have been neglected, and in the mad quest for knowledge and power, man has turned from the things which are not seen to the things which are seen, from the Creator to the creature.

The Bible, the old-time authority, has been cast overboard. No longer does man regard himself as "fallen" and needing redemption; no longer has he a sense of sin; no longer does he feel the need of a Saviour, nor of any power outside himself. "Conversion" and "sanctification" are antiquated terms belonging to a past age.

With the disappearance of the old spiritual standards, moral standards have declined. The new ethical code is tolerant and lax. Instead of the world emerging from the Great War purified and uplifted, it came forth degraded and decadent.

The "home" is fast dying out for most of the tremendous changes of this era have been hostile to its maintenance. The young have thrown off the old restraints and have refused to be guided by the older generation. The multitudinous pleasures of the city have drawn them away. Thus, the vital spirit of the home has been destroyed, and with this loss moral standards have sunk still lower. Shameless immorality is rampant, laxity is condoned, divorces are increasing almost beyond control, and the sanctity of the marriage institution has been cast to the ground.

So we find that, contemporary with the stupendous development in material achievement, there has been a progressive deterioration in moral and spiritual standards, and these are the foundations of civilization, the compass, rudder, and pilot of the ship, the modern world is heading at full speed on the rocks of destruction under the impetus of her own vagrant powers.

If the world is to be saved from its impending doom, if it is to retrieve its stability, if happiness,

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A modern paper mill. The Anglo-Canadian Pulp and Paper Mills on the St. Charles river, which produces 400 tons of newsprint a day.

What the World Owes to Christianity

A Brazilian Writer Sets Forth the Following Declaration

By NELS P. NEILSEN

TRUE Christianity helps the degraded, protects the weak, uplifts the fallen, and saves the lost; it honours womanhood and respects the aged. True Christianity exerts an ennobling and refining influence wherever its power is felt. But it is not so with heathenism, nor with the barbarous rites of the savage, untutored tribes of the jungles where the influence of Christianity has never been felt. The difference is so great that there can be no comparison—it can only be contrasted. While true Christianity exerts an elevating influence wherever it goes, and lifts humanity up on a higher plane of living, on the other hand, heathenism degrades its worshippers and lowers the standard of living.

Some men may ridicule the principles of Christianity and belittle the power of the cross of Christ; but they cannot deny the influence that Christianity has exerted in the world. Others may extol civilization as the great boon of humanity; but it must be admitted by every thoughtful man that civilization is only an outward veneer, which, when scratched, may reveal the raw heathen inside. But it is not so with true Christianity; it is a living principle, implanted within the heart, which permeates and controls every fibre of the being. But how different are the teachings of heathenism!

A mother over in Africa leaves her little child, which she loves, asleep on the edge of some steep precipice that it may fall off and be mangled to death as soon as it awakens and begins to stir, because the two upper teeth came first. She loves her child, the same as we love our children, but for fear of the demon spirits, or to appease the wrath of her god, she is led to leave it to perish. This is a result of heathenism and its teachings. Christianity elevates and saves; heathenism destroys.

The mothers of India sometimes throw their little children into the Ganges River to be eaten by the crocodiles, as a sacrifice to their gods. This, too, is heathenism. And it is a mighty appeal to us to send them the light of true Christianity to save them from such awful delusion.

Among certain tribes of Africa, it is not thought

"worth while" to give girls an education, for they are to be sold for hogs or cattle. This, also, is heathenism. These people surely need the uplifting influence of true Christianity which reveals the love of Jesus and the worth of a human soul.

Among certain tribes of Indians in Brazil, the witch doctor will stick a sharp needle into a man, when he is suffering from pain, to let out the evil spirit. This, again, is raw heathenism. One writer describes their condition in the following vivid language:

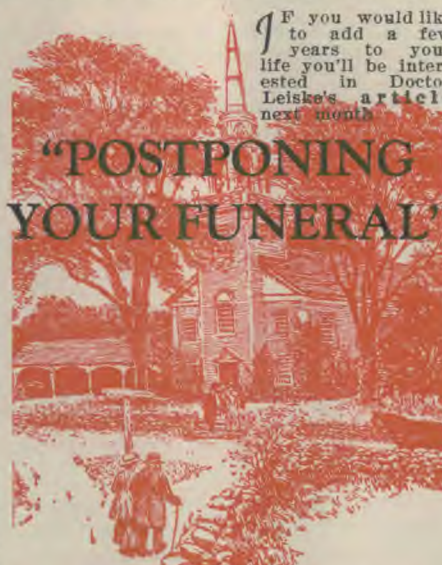
"When a member of the tribe becomes so ill that the family begins to fear for his life, one of the tribal priests, or sorcerers, is summoned to his hut, where he lies naked on a palm-leaf mat spread upon the ground, to declare whether he will live or die. This primitive ecclesiastic may think, inspired with

wicked cunning, that the sick one will die naturally within a certain number of days. Or, he may hold a grudge against the stricken man, and may consider this a good opportunity to balance accounts. So, announcing to the family the number of days the patient will live, he mentally resolves that if death should not occur naturally at the time he shall name, he will see to it that it occurs, nevertheless, in some other way. Or, again, he may feel that life in the village has long been dull and monotonous, and that there is immediate and urgent need of a social function or festival of some kind; and what could be more entertaining to the savage public than a good funeral *bako-*

raro! In this case, also, he will see to it that the victim dies at the time he indicates. In any event, he will take steps to have his predictions 'come true' to the letter, in order to maintain his prestige and reputation. He informs the anxious and waiting family of the number of days their loved one has to live. . . . If, at the end of this time, he still lives, the executioner, sent of course by the sorcerer, will suddenly enter his hut, sit astride of him on his stomach, and strangle him until he is dead. The grief-stricken family may stand about moaning and crying, but will offer no resistance."

Yes, such is heathenism, and such is the baneful

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Editorial

Why the Empty Pews?

A prize fight will draw a crowd of thousands of enthusiastic spectators from all parts of the globe. Travelling for days and weeks, they come, by land, and sea, and in the air; hurrying, anxious, eager, and determined to have a close-up view of the combat, even if they must pay one hundred dollars for a ringside seat. Distance does not hinder men from seeing a prize fight, the item of expense does not deter them, nor does a long wait in line to get through the turnstiles seem to dampen their ardour.

Men and women will stand in line all through the night and the most of the following day to make sure of getting a seat at the ball game, and yet some church members grumble if they arrive at church ten minutes before the caretaker and have to wait for the doors to be opened.

I have often wondered why the front seats at the ball game, circus, opera, or movies are always full, and at a higher price, while in church these front rows are empty if there is any other place to sit.

There is much lamenting these days because of the empty pews. Our ministers tell us they are not getting the crowds, and they blame the automobile, sports, the movies, the dance, and what not.

It must be embarrassing for a minister to find horse races drawing a crowd of thousands every day in the week, and at worship in his church have only fifty people. It must be a matter of serious thought for him when his parishioners eagerly pay their hard-earned dollars to get into a football game, and then when the church offering is taken to find the baskets full of ten-cent pieces.

When the transportation companies are building side-tracks up to amusement parks and running all their extra cars to get the crowds to and from a ballgame, the minister's message is echoing back from the hard surfaces of pews unfilled.

In their exasperation some ministers are choosing some other profession.

In this dilemma some pastors have resorted to ice cream socials, oyster suppers, barbecues, etc., in order to get the crowds. It was Billy Sunday who said, "The less religion a church has, the more oyster soup it takes to run it."

Why this condition? Why don't men and women go to church as our fathers and mothers used to? Books might be written in answer to these questions and each one of us might give different answers. It is not my purpose to give all the reasons why the pews are not filled, but there must be reasons and they are worthy of our careful consideration. Think it over. If this condition obtains in your church, there must be some cause.

One reason people don't go to church is because they don't want to go. We do what we want to do as a rule, and refrain from doing the things we dislike, and then think up a whole category of excuses to justify our action. When I was a boy I attended church faithfully, for mother made me go. I didn't desire to go because I was too young to understand what the minister was talking about.

When people have a real desire to attend divine worship, distance, weather, expense, persecution or death will not stop them. Did we have better pastors in the old days, more interesting speakers? Our clergy are better trained today. They are better speakers, but still the crowds dwindle. We have imposing church edifices, vested choirs, short sermons.



KEYSTONE PHOTO

A church official in New South Wales covers his large territory in his own plane.

ons, no collections, printed programs, white-gloved ushers, and many other modern drawing cards, and still the crowds go elsewhere. Paid advertisements in the newspapers don't bring the crowds. The Sunday excursions are uncomfortably crowded and the pews are lonesomely empty. Many would rather go to the dentist than to church.

I have been thinking of a little jersey cow we had when I was a boy. It was my task to get her up from the pasture night and morning to be milked. When the grass was green and long, I used to have considerable trouble driving her up from the pasture. She wanted to stay out where the grass was plentiful. But when a dry spell came on and the grass was not good, we always fed her bran at milking time. After she had had a few feeds of bran she would come up herself and needed no urging. Night and morning we found her there waiting for her bran.

It is possible that some of our ministers are not feeding their flock on the "bread of life." In their efforts to please some have resorted to review of popular novels, learned orations and other enticements. And some poor souls who go to church seeking for the real strengthening, satisfying bread of the Word, are fed on these modern wafers. And after a few disappointments they do not return.

Another reason may be that the worldling sees little difference between himself and his church-going neighbour. The church is not living what the minister preaches perhaps, and a cheap Christian character does more harm than a worldling will ever do. The minister may preach the best of sermons, but the church must live what their pastor preaches if these sermons are to have an influence.

These empty pews are another sign of the times. The ministers are not altogether at fault. As laymen we must take our share of the blame. We sympathize with these self-sacrificing men who are giving their lives for the uplift of their fellow men and for the spread of the Christian religion. In second Timothy the third chapter and the first five verses, in speaking of the last days Paul says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, *lovers of pleasures more than lovers of God*; having a form of godliness, but denying the power thereof." Millions are worshiping today at the shrine of the goddess of pleasure and they are willing to pay any price. Surely we are in the days of which Paul speaks, "the last days."

Reader if you do not attend divine worship, you

know the reason. You at least know the excuse you make for not attending. In these trying days we need all the help we can get in order that we may live right lives. Should we not heed the injunction of Paul in Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"? P.

The Seen and the Unseen

A young man who professed not to believe in the existence of God reasoned like this: "I believe only the things I see; and I have never seen God. I have heard you Christians talk about Him; but no one has ever seen Him. Therefore I can not believe in such a being. There is no God."

What a foolish stand for any one to take! There are many vital forces in the world today, which we have never seen and can not understand; yet we believe in them. In fact, the real and abiding things are those which are unseen, while the tangible, visible objects, with which we are acquainted can not be depended upon. They are only temporary. The apostle Paul expresses the thought in these words: "The things which are not seen are eternal."

Take, for instance, the flags which are flying from our public buildings and from the masts of our ships at sea. They are made of pieces of cloth of different colours and markings. They are but the seen emblems of the unseen patriotism which is in the heart of every true citizen. Men have died that their flags might be kept afloat; not merely for the cloth or material of which they are made, for it is worthless in itself, but for the patriotism which burned within them, much felt, but unseen. We haven't seen patriotism, but no one can doubt its existence. It is still with us.

We see the windmills turning; but where is the wind? We can not see it; but pass through a devastated area after it has done its work of destruction, and all doubt of its existence will be removed.

The church which we see standing on the corner today may be gone tomorrow, but the religion of Jesus Christ which the church represents will go on and on. We have seen its fruits in the lives of transformed men and women and we have felt its power in our lives. It is a real, transforming power even if it is unseen.

There is a force hidden in the hearts of men and women called love, which leads them to dare and to die. A parent will sacrifice life itself for the child

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Herbert Photos

Ordinary printed books may be read by blind persons now, through the medium of a new radio device perfected by Robert E. Naumberg, of Winchester, Mass. Through vibrations transmitted by the device—called the Visagraph—the blind, and the blind and deaf, can get the message of the printed page independent of the Braille system of raised letters.



THE LATE QUEEN ALEXANDRA

From a painting recently sent to Ottawa by King George to replace that which was destroyed on the burning of the Federal Parliament Buildings during the Great War.



A familiar scene along the waterfront at



The British naval training ship H. M. S. "Dauntless" struck on Thrum Cap Rocks at the entrance to Halifax Harbour in a fog on July 2. Her salvage was despaired of.



Canadian National Exhibition, Toronto.



KING EDWARD THE SEVENTH

From a painting sent to Ottawa by King George to replace that which was destroyed when the Federal Parliament Buildings were burned during the Great War.



The refloating of H. M. S. "Dauntless." Although it was thought impossible to salvage the ship, she was refloated just nine days after she struck the rocks. The illustration shows the salvage ship "Reindeer" hauling her off the rocks with a fifteen-inch hawser.

What Will Christ's Coming Mean to You? You Alone Can Decide

By C. P. BOLLMAN

TO His believing children the second coming of Christ will be the fruition of all their hopes. "Unto them that look for Him," declares the apostle, "shall He appear the second time without sin unto salvation." Heb. 9:28. His coming will be therefore:

The dawn of that glad day so long foretold,
That day of holy inspiration known.
When earth with fervent, glowing heat shall melt,
And works of boastful men shall perish all
As withered flowers of the summer field
Into the overheated furnace cast.

Enoch, "the seventh from Adam," spoke of "that day," saying, "Behold, the Lord cometh with ten thousands of His saints." Jude 14. The psalmist also looked forward to that day as the time of rewards. "The mighty God, even the Lord, hath spoken," writes the sweet singer of Israel, "and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:1-5.

Isaiah too spoke of the second coming of Christ as the time of the final deliverance of His people, saying: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth. . . . And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:8, 9.

Speaking to the prophet Daniel, the angel of God said of "that day," "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

Our Saviour Himself testified of that day, saying: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He

sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

Rewards Are Given

That rewards will be given at His second coming is taught also by our Saviour in these words: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14.

It is at His second coming that the dead in Christ "hear the voice of the Son of God: and they that hear shall live." John 5:25. Of this time and of the resurrection of the righteous and of the change to immortality of the living saints, the apostle writes: "Behold, I show you a mystery; We shall not all sleep [or die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Not To Be Ignorant

Again the apostle says in 1 Thessalonians 4:13-17: "I would not have you to be ignorant, brethren, concerning them which are asleep [or dead], that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him [from the dead]. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are

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Prophecies of Centuries Fulfilled in a Day

Prophets Foretold Many Details of Our Master's Life

By J. L. SHULER

THE crucifixion of the Lord Jesus Christ on the cross marked the greatest climax and consummation in the development of the divine plan of the ages in connection with the history of man.

There are at least twenty-four Old Testament prophecies bearing on the betrayal, trial, death, and burial of our Lord Jesus Christ, which were uttered by many different prophets at different times during the five centuries from 1000 to 500 B.C., which were all literally fulfilled within twenty-four hours on the day of His crucifixion. We list these as follows:

1. Sold for Thirty Pieces of Silver

Prophecy

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." Zech. 11: 12.

Fulfillment

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver." Matt. 26: 14, 15.

2. Betrayed by a Friend

Prophecy

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Ps. 41: 9.

Fulfillment

"And forthwith he came to Jesus, and said, Hail, Master; and kissed Him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took Him." Matt. 26: 49, 50.

3. The Money Cast to the Potter

Prophecy

"And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. 11: 13.

Fulfillment

"And he (Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces . . . and they took counsel, and bought with them the potter's field." Matt. 27: 5-7. See also verses 9, 10.

Notice that in both prophecy and fulfillment we find stated that (1) It was silver, (2) There were 30 pieces (Matt. 27:3), (3) They were thrown down, (4) They were cast down in the House of the Lord, and (5) the money was used to purchase the potter's field.

4. The Disciples Forsook Him

Prophecy

"Smite the Shepherd, and the sheep shall be scattered." Zech. 13: 7.

Fulfillment

"All the disciples forsook Him, and fled." Matt. 26: 56. See also Mark 14: 27.

5. Accused by False Witnesses

Prophecy

"False witnesses did rise up; they laid to My charge things that I knew not." Ps. 35: 11.

Fulfillment

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; . . . At the last came two false witnesses. Matt. 26: 59, 60.

6. Smitten and Spit Upon

Prophecy

"I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." Isa. 50: 6. See Micah 5: 1.

Fulfillment

"Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands." Matt. 26: 67.

Note here the details that correspond in both prophecy and fulfillment. (1) He was to be smitten. (2) He was to be smitten on the face (as well as the other parts of the body). See Luke 22: 64. (3) He was to be spit upon, and (4) He was to be spitten upon in the face.

7. Dumb Before His Accusers

Prophecy

"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53: 7.

Fulfillment

"And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word; inasmuch that the governor marvelled greatly." Matt. 27: 12, 14.

8. Wounded and Bruised

Prophecy

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53: 5.

Fulfillment

"When he had scourged Jesus, he delivered Him to be crucified. And when they had plaited a crown of thorns they put it upon His head." Matt. 27: 26, 29.

9. Hands and Feet Pierced

Prophecy

"For dogs have compassed Me: the assembly of the wicked have inclosed me: they pierced My hands and My feet." Ps. 22: 16.

Fulfillment

"And when they were come to the place which is called Calvary, there they crucified Him." Luke 23: 33.

Christ was crucified in the customary Roman manner, the hands and feet being pierced by huge spikes which fastened the body to the wooden cross. See John 20: 25-27. "... except I shall see in His hands the print of the nails, and put my finger into the print of the nails, ... Then saith He (Jesus) to Thomas, Reach hither thy finger and behold My hands," etc.

10. Crucified with Thieves

Prophecy

"He was numbered with the transgressors." Isa. 53: 12.

Fulfillment

"And with Him they crucified two thieves; the one on His right hand, and the other on His left. And the Scripture was fulfilled, which saith, And He was numbered with the transgressors." Mark 15: 27, 28.

11. Prayed for His Persecutors

Prophecy

"He made intercession for the transgressors." Isa. 53: 12.

Fulfillment

"Then said Jesus, Father, forgive them; for they know not what they do." Luke 23: 34.

12. People Shook Their Heads

Prophecy

"I became also a reproach unto them; when they looked upon Me they shook their heads." Ps. 109: 25.

Fulfillment

"And they that passed by reviled Him, wagging their heads." Matt. 27: 39.

13. People Ridiculed Him

Prophecy

"They say, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him." Ps. 22: 8.

Fulfillment

"Likewise also the chief priests mocking Him, with the scribes and elders, said ... He trusted in God; let Him deliver Him now, if He will have Him." Matt. 27: 41, 43.

14. People Astonished

Prophecy

"They look and stare upon Me." Ps. 22: 17.

Fulfillment

"And the people stood beholding." Luke 23: 35.

15. Garments Parted and Lots Cast

Prophecy

"They part My garments among them, and cast lots upon My vesture." Ps. 22: 18.

Fulfillment

"Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be! That the scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots." John 19: 23, 24.

How exact the inspired prophecy. The garments were to be *parted* among them, but the vesture was to be *awarded* to one by *lots*. These were statements that would appear almost contradictory unless explained by the record of the scene at the cross.

16. His Forsaken Cry

Prophecy

"My God, My God, why hast Thou forsaken Me?" Ps. 22: 1.

Fulfillment

"Jesus cried with a loud voice, saying, ... My God, My God, why hast Thou forsaken Me." Matt. 27: 46.

17. Gall and Vinegar Given Him

Prophecy

"They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Ps. 69: 21.

Fulfillment

"After this, Jesus ... saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth." John 19: 28, 29.

18. Committed Himself to God

Prophecy

"Into Thine hand I commit My spirit." Ps. 31: 5.

Fulfillment

"And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit." Luke 23: 46.

19. Friends Stood Afar Off

Prophecy

"My lovers and My friends stand aloof from Me sore; and My kinsmen stand afar off." Ps. 38: 11.

Fulfillment

"And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things." Luke 23: 49.

20. Bones Not Broken

Prophecy

"He keepeth all His bones, not one of them is broken." Ps. 34: 20.

Fulfillment

"When they came to Jesus, and saw that He was dead already, they brake not His legs. These things were done, that the scripture should be fulfilled, A bone of Him shall not be broken." John 19: 33, 36.

21. Heart Broken

Prophecy

"I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels." Ps. 22: 14.

Fulfillment

"But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." John 19: 34.

22. His Side Pierced

Prophecy

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." Zech. 12: 10.

Fulfillment

"But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." John 19: 34.

23. Darkness Over the Land

Prophecy

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Amos 8: 9.

Fulfillment

"Now from the sixth hour there was darkness over all the land unto the ninth hour." Matt. 27: 45.

24. Buried in a Rich Man's Tomb

Prophecy

"And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth." Isa. 53: 9.

Fulfillment

"When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." Matt. 27: 57-60.

Such an array of prophecies, extending over so long a period of time being so completely fulfilled in one person, all within the limits of one day, should appeal to every honest mind as one of the undeniable proofs that the Scripture is indeed the inspired Word of God, and that Jesus of Nazareth of a truth was the Christ, the Promised Messiah, the Son of God.

The crucifixion surely marked a great climax when it brought the fulfillment of twenty-four prophecies of former centuries within the space of twenty-four hours.

We are now approaching the second advent of Jesus Christ, which will mark even a greater climax and consummation in God's program for this world than His first advent. In connection with that supreme event, many ancient prophecies will be fulfilled in quick succession. One of the important duties of this present hour is to become intelligent regarding these important prophecies of the second advent.

THE SEEN AND THE UNSEEN

(Continued from page 15)

he loves. We have felt it, we have witnessed its wonderful power; but who has ever seen it?

A gentleman asked a little fellow on the street, "Laddie, is your home in this town?" "Sure, our home's in this town! We ain't got no house for it yet, but papa's building one." The house is seen; the home, unseen.

There is an unseen force running the motors of our factories and lighting our busses; it is called electricity. We enjoy its blessings, even though we can not tell just what it is. But who would dare to deny its existence?

Our libraries are filled with books. We see them, we handle them, we read them. But in every book worth while there is an idea, a seed thought, unseen. Without this unseen idea, the book is utterly worthless.

These bodies of ours are visible, tangible; but the spirit that animates them is invisible.

We can see the brain, but not the mind.

Love, joy, peace, mirth, are all about us, brightening our lives. We are stupid and vain, yet we pride ourselves on being clever, and say we believe only what we see!

No, we have not seen God, but we have seen His stately steppings in our midst. We see Him in the beautiful flowers, in the sun and the rain. We talk to Him, and He answers our prayers. He comes into the lives of men and transforms them. Take a powerful telescope and study the great universe, and His greatness overwhelms us. Study the smallest of His creation through a powerful microscope, and we see the plainest evidence of divine power.

No, we have not seen Him, but we are daily enjoying His blessing, beholding His wonders, and feeling His power in our lives, and we know He lives and reigns, and loves us and cares for us, and will one day take us to Himself. P.

Question Corner

These columns will be devoted to answering such questions on Bible topics as our readers may send in provided that the editors consider them of general interest.

1. Does not Colossians 2: 14-17 teach that Jesus nailed the law of ten commandments to the cross, releasing Christians from any obligation to obey them?

The scripture in question reads as follows:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."

Our querist overlooks the important fact that the Bible plainly speaks of two laws, the moral law of ten commandments graven by the finger of Almighty God on everlasting tablets of granite and the ceremonial law of rites and ceremonies foreshadowing the sacrificial atonement of Jesus and written by Moses on parchment or sheepskin scroll.

Of the ten commandment law we read as follows: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deut. 5:22. Concerning the ceremonial ordinances Moses says: "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:24-26.

The ceremonial law was placed by the side of the ark and later got lost in the rubbish that accumulated in the temple, till recovered in the days of Josiah's reformation. (2 Kings 22:8).

On the other hand the tables of stone containing the ten commandments were sacredly guarded in the ark specially built for that purpose. There was nothing in the ark, save the two tables of stone which Moses put there at Horeb. (1 Kings 8:9).

Coming directly to the details of the text in Colossians, Paul is speaking of handwriting not of engraving. He refers to ordinances or secondary laws that are against us. There is nothing in the law of ten commandments that is against us, but rather it is all for our good. What good does it do any man to bow down in superstitious ignorance to

idols of wood and stone, to blaspheme the name of God or desecrate His holy Sabbath, disregard parental authority, to kill, commit adultery, steal, lie or covet his neighbour's wife or goods?

It would be very much against us and send a lot of us to the poorhouse if we had to offer a lamb or a goat or a bullock every time we sinned, and every adult male had to make three trips a year to Jerusalem to the annual feasts as required by the Mosaic handwriting of ordinances.

The ten-commandment law has nothing to say about meats and drinks and new moons. The ritual law abounds in instructions regarding such matters.

The holy days, or sabbath days, here referred to are those which are "a shadow of things to come; but the body is of Christ." The Levitical ordinances list a number of annual holy days falling upon any day of the week, such as the passover sabbath, the day for the offering of the wave sheaf of first fruits, the pentecost, the blowing of trumpets and the great day of atonement. (Leviticus 23). But it carefully distinguishes between these annual sabbaths and God's holy Sabbath in these words, "Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord." Lev. 23:38. All of these prefigured the sacrifice of the true lamb of God and His work as our High Priest, and the very moment that He died on Calvary's cross, the rending of the veil of the temple indicated that type had been fulfilled in antitype and that henceforth the typical sacrifices and services were of no value—nailed to the cross.

On the other hand of the law of God, the ten commandments, from which the Master quotes freely in laying down the fundamental principles of His kingdom in the sermon on the mount, our Lord plainly declares: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

And His own brother James tells us that by that law we shall be judged. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

The Soul's Resting Place

2. Can the Soul die with the body?

In no place in the Bible does it say that the soul can not die. On the contrary, it plainly does say that "the soul that sinneth, it shall die." When the body dies, the soul dies with it. Study carefully such scriptures as Psalms 6:5; 146:3, 4; Ecclesiastes 9:5, 6, 10; Isaiah 38:18; Acts 2:19, 34; and many other clear and specific Bible texts on the subject.



The HOME

*"Home is where there're
other hearts longing just
for you."*

The Builders of the Home

A message for all who are interested
in having a happy home

By MRS. E. G. WHITE

HE who gave Eve to Adam as a helpmeet, performed His first miracle at a marriage festival. In the festal hall where friends and kindred rejoiced together, Christ began His public ministry. Thus He sanctioned marriage, recognizing it as an institution that He himself had established. He ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honour, should be recognized as members of the family above. Christ honoured the marriage relation by making it also a symbol of the union between Him and His redeemed ones. He himself is the Bridegroom; the bride is the church, of which, as His chosen one, He says, "Thou art all fair, My love; there is no spot in thee."

Christ "loved the church, and gave Himself for it, that He might sanctify and cleanse it, . . . that it should be holy and without blemish." "So ought men to love their wives."

The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities.

It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection.

However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The

real union of the two in wedlock is the work of the after years.

When the Romance Disappears

As life with its burden of perplexity and care meets the newly-wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other's character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discern in each other unsuspected weaknesses and defects; but the hearts that love has united will discern excellencies also heretofore unknown. Let all seek to discover the excellencies rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another. There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love can not long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy.

Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbour the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early at-

tentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.

Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves.

Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims.

Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of Him each is to ask, "What is right?" "What is wrong?" "How may I best fulfil life's purpose?" Let the wealth of your affection flow forth to Him who gave His life for you. As your love for Him becomes deeper and stronger, your love for each other will be purified and strengthened.

The spirit that Christ manifests toward us is the spirit that husband and wife are to manifest toward each other. "As Christ also hath loved us," "walk in love." "As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You can not do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do.

True Joy in Service

But remember that happiness will not be found in shutting yourselves up to yourselves, satisfied to pour out all your affection upon each other. Seize upon every opportunity for contributing to the happiness of those around you. Remember that true joy can be found only in unselfish service.

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom can not do, His grace will accomplish for those who give themselves to Him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial.



"Be it ever so humble there's no place like home."

Heart will be bound to heart in the golden bonds of a love that is enduring.

Better than gold is a peaceful home,
Where all the fireside charities come;
The shrine of love and the heaven of life,
Hallow'd by mother, or sister, or wife.
However humble the home may be,
Or tried with sorrows by heaven's decree,
The blessings that never were bought or sold,
And centre there, are better than gold.

—Anon.

JOCHEBED

By M. J. SANDERS

I have been reading again the simple story of the birth of Moses, and I have again been constrained to wonder at the faith of that little slave-mother. The story is told in a very few words. The Book says that Jochebed bore a son, and that, seeing he was "exceeding fair" (Acts 7:20), she hid him three months.

The story tells of no doubts nor fears, even though apparently, she was in hourly danger of having him snatched from her. "When she saw that he was a

goodly child, she hid him three months." Neither Pharaoh's murdering band, nor spying, jealous neighbours daunted her. She "was not afraid of the king's commandment." Grasping the arm of Him whose words she had always hid in her heart, she repeated again and again to herself the promise, given to her forefather Abraham, that the despised and afflicted Hebrews should yet come into their own. Through years of gross darkness, when her own kinsfolk were worshipping idols and committing the sins of Egypt, she had thought and pondered on the traditions of her people, and she knew within her heart that soon this thralldom would be at an end. She knew, too, that Jehovah loved best to work through human vessels, and why not, therefore, through this child of hers? It was all so clear to her. Israel needed a deliverer. Here was her child. God loved him, she knew. It was hers, then, to safeguard him against that day when the Lord—not Pharaoh—should call.

How quickly would this earth be filled with the glory of God if every mother thought as Jochebed! True, there has only been one Moses, but for every child that comes into the world there is just such a task as Moses accomplished. Where the surrender is equally complete as that of Jochebed's, there are equal possibilities.

And it *was* a great surrender that Jochebed made. She truly gave her child directly into the hand of God. The Word states it simply enough:

"And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

"And his sister stood afar off, to wit what would be done to him."

Brave faith! Not to shield him; not to rescue him from hurt; but just to see what would be done with him, and how the Lord would work.

And it was according to her faith that the Lord worked for her. Pharaoh's daughter herself came and found the child, and ultimately Jochebed again clasped the baby to herself, his nurse for all those glorious years of childhood.

Knowing so surely that the hand of the Lord was with him, it is not difficult for us to imagine all that she taught him during those early years. As she looked out from her tent door, and saw the grandeur and magnificence of Egypt's gorgeous capital, we may be sure that she related to him many and many a story of the

great Jehovah, at whose word the earth itself had been created, and to Whom these temples and palaces were as nothing.

Certainly she must have made a lasting impression on his mind, for does not the Book itself say that Moses, *when he was come to years*, chose rather to suffer affliction with the people of God, than to be called the son of Pharaoh's daughter?

If only we had more Jochebeds! If only God were always allowed to have such freedom in the guidance of His children's lives! What mighty men He would raise up for Himself; what noble women!

And what happy mothers there would be in Israel! I love to think that Moses, "when he was come to years," sought out his childhood's nurse, his little slave-mother, and there—sitting in the tent door under the open sky—told her that he refused any longer to be a prince and ruler, but esteemed "the reproach of Christ greater riches than the treasures of Egypt." I can imagine that she experienced then such joy as carried her exultant through the weary years that followed.

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden: for, behold, all generations shall call me blessed."



The world needs more real mothers.



Your Health

Rheumatism and Self-Poisoning

By D. A. R. AUFRANC, M.R.C.S., L.R.C.P., (Lond.), L.D.S., R.C.S.

WE are living in an age of scientific advancement. The old stage coach has given way to the express train, the motor car and the aeroplane. Not only has an advance been made in our methods of travel but other things, too, have kept pace with the times. Among these is medical science which, during the past century, has largely revolutionized our ideas of the human body, both in regard to health and disease. The body is certainly the most wonderful piece of mechanism known to man, but though the science of life will ever remain a mystery beyond the full comprehension of our minds, many of its secrets have been wrested from it by the dauntless, self-sacrificing pioneers of medical science.

For instance, we no longer look upon the various metabolic processes of the body as something which we can never understand. Neither do we regard disease as a mystery produced by an evil spirit or some similar agent. We know that almost everywhere on the earth's surface there exist minute organisms called germs, or bacteria. We are also aware that the human body is equipped with a highly specialized, defensive mechanism in the form of cells and fluids. The warfare between these two armies goes on forever without ceasing. So long as the defence prevails all is well, but should the attack prove too strong and the bacteria gain the mastery, disease follows.

In order that the body may resist these invaders successfully it must be kept in the best possible condition. All forms of machinery run best under certain conditions and require a certain amount of attention to function properly. The human body is no exception to this rule. In fact, in very many respects we may compare it to an internal combustion engine. We are always burning fuel in the form of food to produce heat and energy and remov-

ing the waste products of combustion from the system. It is highly important that the fuel be right both in quality and quantity. It is equally important, however, that the waste products be removed as completely and as quickly as possible. We find that most people realize the importance of the former but are inclined to neglect the latter. Therefore we would like here to consider some important points about these waste products. What will be the result of allowing these poisonous substances to accumulate in the system and how best may we get rid of them?

Poisonous matter retained in the body habitually means ultimate disease. Toxins produced by bacteria in one particular spot may be discharged regularly into the blood stream and so cause mischief. Examples of this are very frequently found in the mouth in the form of septic teeth or gums and in the nose or throat, as from a diseased tonsil. Another common source is the digestive tract. Owing to a lowering of the resistance, germs are able to grow and multiply in the stomach and intestines and by a process of fermentation they produce substances which are highly poisonous to the body.

In all cases of self-poisoning, diligent search should be made for the chief cause. Should none be discovered, we must turn our attention to the poisons produced by the body itself in the course of metabolism, and see if these are accumulating in the system. If such be the case, that vital, life-giving stream, the blood, will become tainted. Instead of carrying life and pure food material to every cell and tissue of the body, it will carry, in addition, irritants in the form of waste matter and toxic products.

The organs of elimination — principally the liver and kidneys—are placed in the body to prevent this condition. Too frequently, however, these

organs are abused and overworked so that they cannot function properly. In such a case, what will happen? If not got rid of, this waste material must be stored somewhere. Nature looks around for a suitable place, and frequently finds it in the muscles and joints. At first this process goes on imperceptibly, but if unchecked, pain and stiffness make themselves manifest in time. Medical advice is probably sought in the end and the patient is then informed that he is suffering from rheumatism.

There are many forms of rheumatism, both acute and chronic. In fact it is rather a loose term used to cover a number of somewhat allied conditions. It is one of the oldest as well as one of the commonest of complaints, and is exceedingly difficult to cure. Too rich and heavy a diet—especially in protein—and a failure to exercise sufficiently and remove waste matter and impurities, are largely responsible for this disease.

As the clogging of the body with waste material is a gradual and lengthy process, so the removal of the same is also slow and difficult. To gain some idea of what the body is like in this state, we may think of a fire which is fed regularly with coal but from which the ash is never removed.

With regard to rheumatism, therefore, prevention particularly should be our great aim. We must keep the organs of elimination in fine trim by allowing them periods of rest. This is best accomplished by taking two or three meals a day of plain, sensible food. Flesh in all forms should be eliminated from the dietary but fruit should be taken liberally, especially the citrous fruits.

Flesh foods produce large quantities of toxins and encourage fermentation in the stomach and intestines. The kidneys and bowels must be healthy and acting regularly. For this there is nothing so good as the drinking of pure, fresh water. This assists not only in the removal but also in the solution of waste matter. In fact much of the good which results from the treatment carried out at certain times is due, we believe, to the quantity of water drunk rather than to any particular magic action of its constituent salts. Exercise is also very beneficial in assisting elimination and should be taken daily.

Where rheumatism has actually developed, the treatment includes the points for prevention enumerated above. In addition, salt should be used sparingly, while tea,

coffee, tobacco, alcohol and condiments are forbidden. The temperature of the body should be kept as uniform as possible and for this reason flannel is the best form of clothing, special protection being given to the joints or affected parts. Rubbing the part is often beneficial and most of the liniments used owe their results to this, rather than to their particular composition. All forms of treatment which assist elimination are especially useful. These are hot fomentations, Turkish and Russian baths, vapour and hot air baths, the wet sheet pack and others.

Do not be disappointed if treatment is not successful at first. Patients, as a rule, are not willing to persevere sufficiently but fly from one advertised remedy to another for quick relief and naturally find little or none. Remember that if you have been years bringing on the complaint by faulty habits of



Many of us have sought to buy health in bottles.

living, it cannot be cured in a day. Treat the disease rationally by avoiding the causes and assisting the body in every way possible. But better still, while you are yet well, check off your habits of living by the standard of the laws of health and so prevent not only rheumatism but all diseases. Prevention is scientific and up-to-date, but carelessness and indifference are old-fashioned, inexcusable and unworthy of all true seekers after health.

How To Sweeten Your Breath

By G. H. HEALD, M.D.

It is unfortunate for anyone, especially for one who has social ambitions or a desire to be agreeable to his friends, to be afflicted with a bad breath, for it is an affliction of which he may be unconscious. His friends, though they may like him in all other ways, detest a whiff of that breath. Yet it is such a delicate matter that his most intimate friend may not have the courage to tell him the truth, and he has no means of detecting it himself.

One who is solicitous about his breath should not content himself with a mouth wash, but should carefully examine, or rather should have examined by doctor or dentist, the teeth and gums, the tonsils, the nose and throat, the stomach and intestine; yes, and the bronchial tubes, for a fetid chronic bronchitis gives off a horrible odour.

The odour producers are usually micro-organisms, or "germs," which are like weeds, in that they grow almost everywhere and almost in spite of our best efforts. And eternal vigilance is the price of a clean breath.

In the mouth, the source of the trouble may be cavities in the teeth, the result of decay, and usually filled with decaying food. Then, there may be pus pockets in the gums and around the roots of the teeth. But, in addition to this, and even in the absence of any tooth defect, bacterial colonies may form about small remnants of food or on the surface of the teeth or between the teeth, producing a garbage-barrel condition; for the warmth and moisture, with an abundance of bacterial food, furnish ideal conditions for the rapid growth of germs. These may not be disease germs such as produce typhoid fever, diphtheria, and other infectious diseases; they are, more likely, decomposition germs—"stench germs," if you like the name. They are the germs whose principal function seems to be to advertise the fact that certain persons are not cleanly in their habits.

So after having the dentist put teeth and gums in their best condition, one should see that not only the teeth, but the entire mouth is cleansed of all food remnants after each meal, using a brush, a dentifrice if desired, and some antiseptic mouth wash and gargle. Salt water is as good as anything. Or baking soda may be used instead of salt. Peroxide

of hydrogen, one part to four of water, is useful. Or if one wants to pay the price, he may use one of the proprietary mouth washes, though their principal advantage is that they are a little more elegant and pleasant to use.

For chronic catarrh, treatment by the family physician, or better by a nasal specialist, is desirable. If this is impossible, the frequent use of a cleansing spray, using a solution containing a level teaspoonful of salt and an equal amount of baking soda to a quart of warm water, is a valuable procedure. Or a solution can be made up from the regular alkaline antiseptic tablets obtainable from any chemist. If one does not have a spray apparatus, the fluid can be snuffed up from the hand or from a vessel. Spraying with a one-to-four solution of peroxide of hydrogen, though somewhat irritating to the nose, is a valuable method of disposing of an excess of germ colonies in the nose. It should be followed by a cleansing spray.

If there is odour from the digestive processes, one should take a brisk purgative to clean out the decomposing intestinal mass, drink freely of water, and live for a time on a very simple and meagre diet of unaccustomed foods. The philosophy of this is that on a diet habitually containing certain foods, especially the high protein foods, certain strains of germs gain a foothold and thrive, producing excessive putrefaction. A radical change in the food will often make a decided change in the character of the microbes inhabiting the intestine. In any case, it is well to remember that meats have worse decomposition products than many of the other foods. Before each meal, take a cup or two of hot water to cleanse the stomach. Keep the bowels active.

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 is the best treatment and diet for Bright's Disease?

The proper diet for Bright's disease is plenty of fruits and fruit juices, next to this is green vegetables and salads. Milk and buttermilk are often valuable. Potatoes are commonly thought to be a very healthy diet but potatoes digest easily when baked and are an alkaline diet, the same as fruits and green vegetables. Avoid free use of cereals and breads except it be a day old or thoroughly toasted entire wheat bread. Drink freely of water unless there is dropsy, and take some kind of sweating treatment at least twice a week, under the advice of a physician who understands hydrotherapy. Maintain daily efficient bowel action. Avoid chilling. Do not use meat, fowl, fish or eggs. Do not use tea, coffee, alcoholic drinks, tobacco, spices, or any condiments. Use salt sparingly.

As Others See It

Growth of Spiritualism

The Department of Commerce announces that according to the returns received, there were in the United States 543 churches of the Spiritualists (National Spiritualists' Association) in 1926, with 41,233 members, as compared with 343 churches and 23,197 members reported in 1916. The total expenditures for 1926, as reported by 463 churches, amounted to \$475,842, including \$344,668 for current expenses and improvements, \$74,003 for benevolences, missions, etc., and \$57,171 not classified. The total expenditures reported by 278 churches in 1916 were \$173,048.—*United States Bulletin.*

Women Booming the Tobacco Business

Since women began smoking cigarettes, the tobacco business, particularly for those companies that manufacture popular brands of cigarettes, has become a depression-proof industry, according to W. F. Axton, president of the Axton-Fosher Tobacco Company. For the past seven years, he said, cigarette consumption has shown an annual average increase of 12½ per cent." During the first two months of this year," said Mr. Axton, "the consumption of cigarettes as indicated by withdrawals reported by the Bureau of Internal Revenue, increased by more than 2,333,000,000 as compared with the corresponding period of 1927. Should that rate of increase continue the rest of this year, consumption will reach 111,000,000,000 in 1928, compared with 97,000,000,000 in 1927 and 87,000,000,000 in 1926."

Before the great war the church of Jesus Christ called the cigarette an evil thing and publicly and continually condemned it. The majority of states passed legislation controlling and forbidding its sale under penalty to youths of a certain age. Was the church mistaken about the baleful effect of the cigarette on boys and girls and young men and women in the pre-war days? Is that why it is silent now? Or can its silence now be explained because cigarette smoking has become in a large measure a national practice? Something has changed—is it the cigarette or the moral sentiment of America? The older generation of Americans will never be "shock proof" against the spectacle of a woman smoking cigarettes. Will the time ever come when men who are truly Christian can associate refinement of character with women, whether young or old, who are smokers of cigarettes?—*United Presbyterian.*

More Bible In the Pulpit

Any one who teaches an ordinary Bible class knows that the average member, usually a church member, is woefully ignorant of the Bible, ignorant of its historical facts, its text, its great doctrines. This ignorance accounts partially for the drifting of so many otherwise intelligent people of our churches into strange cults.

Perhaps this is so because the Bible is so lightly touched by the average pulpit. Church people are waiting to have the pastor instruct them out of the Bible, taking for granted that that is his business, as some think it is his business to do their praying for them, and usually not getting much direct instruction from him, they let the matter go by default.

Why don't we hear more about sin, the Bible teaching on sin? We hear aplenty about crime, its increase, its causes, its cost, but of sin next to nothing. Why not more about the work and power of the Holy Spirit? The New Testament is full of it. Mr. Moody used to emphasize the doctrine of the Holy Spirit. One of his unforgettable illustrations was to thrust his hand into an empty goblet, as if trying to dip out the air. "You see however hard I try," he said, "the air keeps coming in again." Then seizing a pitcher and dashing the goblet full of water, "But as soon as water is poured in the air is crowded out." This illustration Moody would reinforce with Scripture quotations. The divine oracle of truth to which Moody listened daily and found so necessary to his soul life he advised every Christian business man to listen to for an hour a day. If a business man should let God talk to him for an hour a day, how much more should a minister whose especial office is to be "a voice" from God.—J. Tooker Ford, in *The Presbyterian.*

How "Not To Win a Race"

Here is some good advice from Clarence De Mar, six times winner of the Marathon race, run each year at Boston. Mr. De Mar is forty years of age but has kept his body so youthful that he continues right on, year after year, winning athletic victories. He is quoted by the *Christian Endeavor World* as saying:

"I have a garden down by the marshes out home, and one day when I went to do a little work on it, I found a drunken man lying there, a bottle of booze beside him. He was doing no harm to the garden, so I let him lie. I found later that while the man was gone, the place where the booze had spilled was bare. Any man who is going to run a race is foolish if he pours into his stomach something that will kill grass."

WHAT WILL CHRIST'S COMING MEAN TO YOU?

(Continued from page 18)

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

In this scripture, as in 1 Corinthians 15:51-55, previously quoted, the apostle treats only of that which the second coming of Christ will bring to His own faithful children; namely, immortality, a crown of life, and a home with Jesus in His eternal kingdom.

Nor is this golden chain of promise which we have found running through both Testaments broken even as we reach the closing chapters of the sacred canon. Looking down the centuries to the last generation of His believing children, our Lord, by whom the Revelation was given to John through His angel, says to His waiting church: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that [at His coming] they may have right to the Tree of Life, and may enter in through the gates into the city." "He which testifieth these things saith, Surely I come quickly." And again we say, with the beloved John, let every loyal heart respond, "Amen. Even so, come, Lord Jesus," bringing to Thy people eternal life, and an everlasting inheritance in the earth made new.

THE CRISIS OF CIVILIZATION

(Continued from page 12)

peace, and security are to reign, it must be by laying the emphasis anew upon moral and spiritual forces.

President Coolidge uttered these striking words but a few years ago:

"We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. . . . We do not need more of the things that are seen, we need more of the things that are not seen. . . . If that side be strengthened, the other side will take care of itself. It is that side which is the foundation of all else. If the foundation be firm, the superstructure will stand."

Clearly, the only hope for the world today is the Gospel of our Lord Jesus Christ. With the eternal principles of divine truth implanted in the hearts of men, the powers so recently placed in their hands might be used to the benefit of humanity, and to the establishment of the kingdom of God upon earth. Without those principles, these enormous powers will encompass man's own destruction and hurl civilization into the abyss.

Current Comment

—Seventy-five thousand are required to gather in Western Canada's grain crop this season. Forty-four thousand of these come from Eastern Canada.

—Major-General Sir John Organ, head of the Colonial Air Lines in the United States of which the Canadian Colonial Company is a subsidiary, has secured for his company a contract for regular air mail service between Montreal and New York. This will connect at Albany with the important United States Air Mail lines running west to Buffalo and Chicago.

—Success has attended the efforts of the Canadian government to preserve the buffalo, once lord of the plains, from extinction. The Department of the Interior at Buffalo National Park, Wainwright, has developed its herd of plains' buffalo to a total of 11,600 of which 6,600 have been transferred for grazing purposes to Wood Buffalo Park near Fort Smith, Northwest Territories, where there is also a growing herd of wild buffalo.

—Dairy production in Canada, according to that branch of the Department of Agriculture, will amount to \$250,000,000 this year. Milk production is estimated at 14,000,000,000 pounds with 4,500,000,000 pounds consumed as milk and the rest as creamery butter, dairy butter, and cheese.

WHAT THE WORLD OWES CHRISTIANITY

(Continued from page 13)

influence of its teachings. It does not elevate society nor better home conditions; but it degrades its worshippers, and spreads a pall of terror and despair over its votaries.

Christianity Contrasted

No one can deny that *true* Christianity wields just the opposite influence. It brings hope to the discouraged, and comfort to those who mourn. It lifts up the fallen, and with loving tenderness saves those who are lost. It helps the needy, and protects the weak. It presents the love of God, instead of the terror of demons, to a sin-sick world. It brings Christ, the Saviour of mankind, into the home, and His life of love into the heart. It brings hope to those who are in despair, and robs the tomb of its terror. Such is true Christianity contrasted with heathen philosophy.

I speak of *true* Christianity. There is a Christianity so called, a counterfeit Christianity, which like civilization, is only a veneer, that cannot save, that cannot elevate society. But *true* Christianity is a life, manifesting itself in acts of kindness, love, justice, and mercy. These facts no one can deny. The world needs more of the true Christianity and less of the counterfeit.

The Canadian WATCHMAN

Vol. VIII October, 1928 No. 10

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

CANADIAN WATCHMAN PRESS
Oshawa, Ontario, Canada

W. C. Moffett, *Editor*
C. L. Paddock, *Associate Editor*
S. A. Ruskjer, *Contributing Editor*

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

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

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

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

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

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"They" Means You

I said: "I am disgusted at the way they let things go;
They shirk the plainest duties, and they bungle things up so!
They ought to be more faithful, they ought to be more true!"
A small voice whispered softly: "Yes, but 'they' means you!"

I said: "Look at this city, and this country, and this state;
They put bad men in office, and they call rich rascals great;
Vice, crime are unrestricted, they don't give the poor his due!"
Again that small voice whispered, "Yes, but 'they' means you!"

"In church they do no better," I declared in accents strong;
"They're slow to greet the stranger, slower to rebuke the wrong;
They're stingy with their money, to their vows they're seldom true!"
Again that voice reminded me that "'they' means you!"

I said: "They must do better; they must give, and pray and work;
I'll do my part, and others then will feel ashamed to shirk;
I am sure they will be happier when to duties all they're true
The small voice whispered blithely: "Yes, and 'they' means you!"

—Chas. R. Zahniser.