

The Canadian WATCHMAN



The Horse Guard on Duty at Whitehall, London.

READ **"A Century of Wonders"** PAGE 6
OSHAWA, ONT. AUGUST, 25c

The Life that Counts



THE life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth, by day, by night—
This is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts.

A. W. S.

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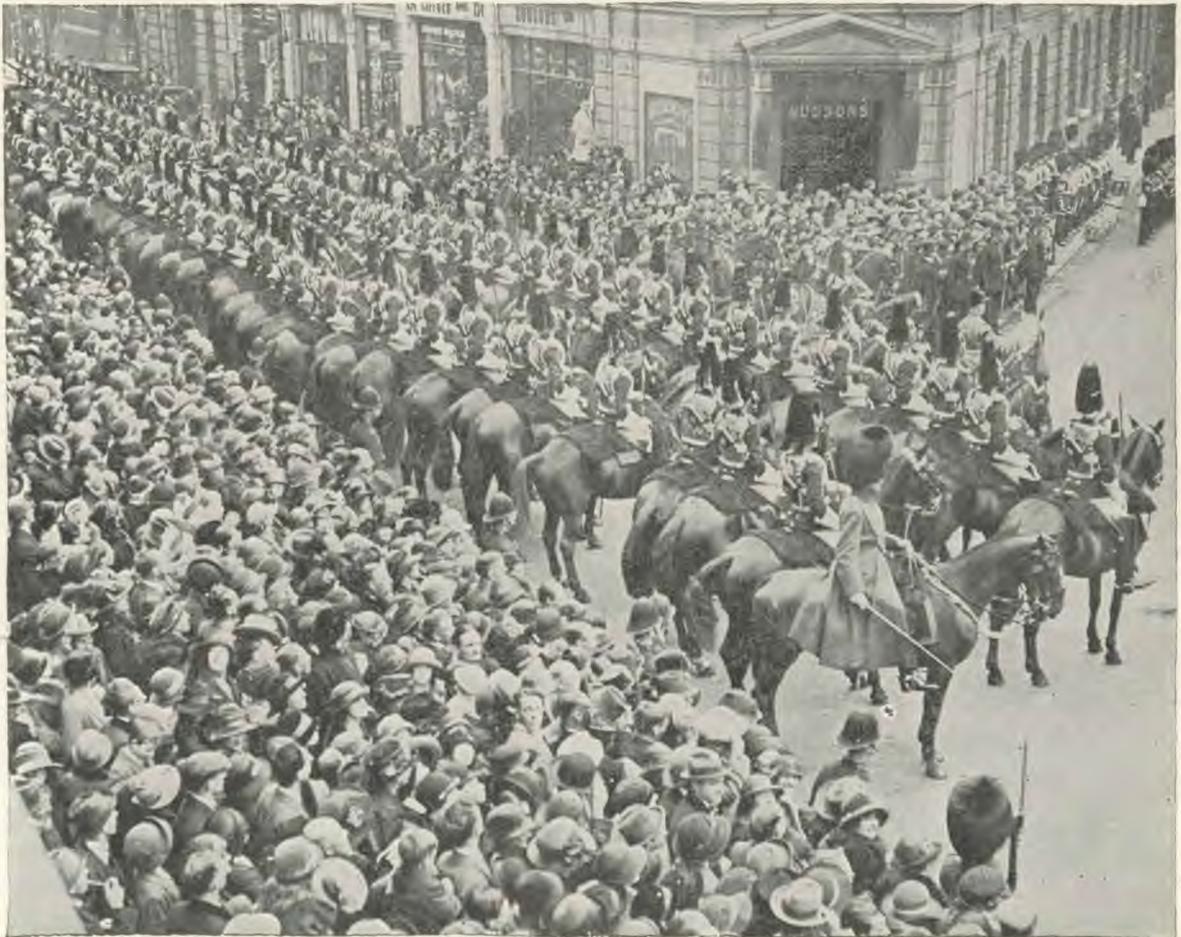
NO. 8

Editorial Comment

Private Property Rights

THE report that the Roumanian government has issued decrees nullifying certain business contracts is indicative of a dangerous drift toward lawlessness that has become a sign of our times. There is a growing disposition on the part of governments as well as individuals to treat agreements entered into in good faith as mere "scraps of paper." Lawlessness is on the increase and respect for

law is diminishing. Disregard for God's law naturally leads to disregard for all law. Repudiation of national agreements and substitution of arbitrary decrees do not make for stability and prosperity at home, or for credit, confidence and good will abroad. Our present system based upon private property rights legally enforced is far from faultless. But after all the faults and abuses do not lie so much in the system as in the weaknesses of



The 1st Royal Life Guards, in full uniform, waiting at Victoria Station to welcome the King and Queen of Roumania on their arrival in London.

human nature itself. Reforms repress the abuses at one point only to find them breaking out some where else. It is true that shrewd, selfish men do succeed under our present system, by their superior intellect and foresight in exploiting their fellowmen, often robbing them, by perfectly legal processes, of their rightful share of the good things which their labour has helped to produce. But because there are abuses of legal processes under our present system is no justification of mob violence. Abuses are not gotten rid of by violently destroying the systems under which the abuses develop. Our present social and economic system is the outgrowth of centuries of progress and experience. Because there are injustice and abuses under the present system, it is by no means certain that justice and equity would result from any of the various proposed reforms of the system. Democracy is not a cure-all for injustice. Before we destroy the guarantees that we already have we should carefully consider the lessons of the past and what is to take the place of that which is to be abolished. If we do not proceed cautiously and carefully with reforms we may find by sad experience that the reality of the promised reforms is worse than the existing injustice growing out of abuses of due process of law.

The apostle Peter thus exhorts Christians, "beware lest ye also being led away with the error of the wicked [lawless] fall from your own steadfastness." 2 Peter 3:17.

The *Literary Digest* of July 5 calls attention to the cost of crime and gives convincing figures to show that crime and lawlessness cost the country more than the entire amount of the national budget. Of all the crushing burden of taxation lawlessness takes more from every consumer's pocket than all the rest of his taxes put together. It is time we gave more thoughtful study to this sign of our time. "The heart is deceitful above all things and desperately

wicked. No reform that does not change human hearts will avail much in making the world better.

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The Kings of the East

THE agreements recently entered into between Soviet Russia and China and Japan have tended to revive the interest of students of Bible prophecy in the somewhat obscure statements in the 38th Chapter of Ezekiel's prophecy. There is not much question that the "chief prince of Meshech and Tubal" (the revised and other versions translate "Prince of Rosh Meshech and Tubal") refers to Russia. And the inference is very strong that this power will act a leading part in bringing the world to Armageddon. "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a



Soviet Delegates to the Anglo-Russian Conference in London

mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." Ezek. 38:15, 16. What seems to be a parallel prophecy in the New Testament reads: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

The river Euphrates is a symbol of the Turkish or Ottoman Empire. Ever since the days of Peter the Great, Russia has been waiting her chance to seize Constantinople and Asia Minor.

The wasting away of Turkish territorial power, and decline of Turkish leadership of the Mohammedan world and the rise of Red Russia coming into agreement with the Kings of the East is an interesting if not an ominous sign of the approach of Armageddon.



"Only the Maker" (page 28)

IN the beginning, God made man in His own image and ever since the fall, man has attributed to God some of the characteristics of his own fallen nature. The tendency of modern



Mr. Ramsay MacDonald and Mr. Rakovsky, Russian Charge d'Affaires in London, leaving the foreign office after a council.

theological reasoning is toward the elimination of God as a personal being. Sometimes this is done by trying to make it appear that God is merely the figure by which men speak of the laws of nature. The unknown author of the poem "Only the Maker" has reached the same result by overemphasizing the so-called Christian Science view of God. We prefer to think of our Heavenly Father as revealed in His son Jesus Christ. He is a real, personal being who is touched with our infirmities yet without sin; ever in touch with humanity and able to help in time of need.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3.

A Century of WONDERS

A hundred years ago our great-grandparents rode in an oxcart and illuminated the darkness with a tallow candle. They knew nothing of railroad trains, electricity, or aviation. They lived as their forefathers, for thousands of years before, had lived. Why should everything change so suddenly and so completely? You will find the answer in this article.

by John Lewis Shuler

THE material world has made such rapid progress, especially during the last fifty years, that people living now have almost lost the important faculty of being surprised. We have become

so accustomed to these almost countless inventions that we now think of them as very commonplace. The most marvellous developments are taken as a matter of course. People hardly ever picture in their minds the conditions of things fifty or seventy-five years ago. Many are unmindful of the fact that nearly all the material blessings which we now enjoy and receive as conveniences of daily life were unknown to the people who lived a century ago.

Comparison by Contrast

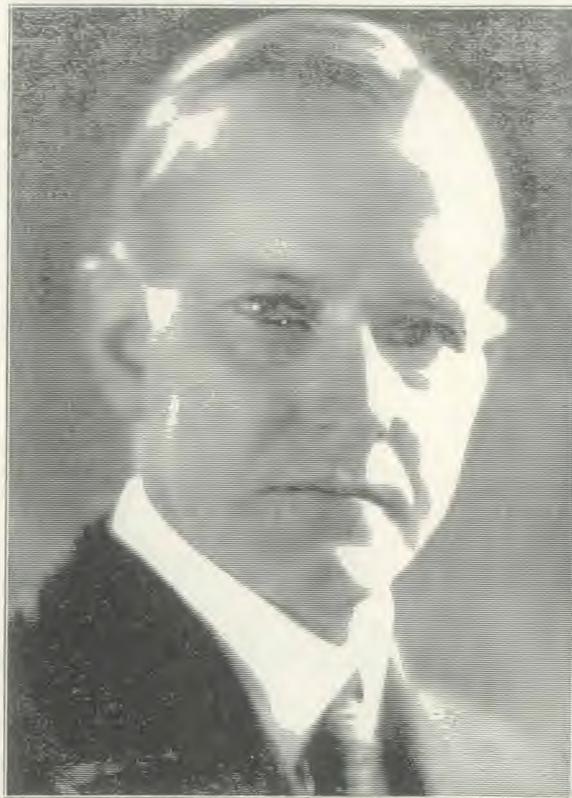
Do we realize that the man who is ninety-five years old today is older than any railway company in the world, any gas company, any steamboat company, any telegraph, telephone, or electric light company?

To appreciate the

wonders of this present age, let us briefly contrast the conditions of today with those of a hundred years ago. As we make the backward run of one hundred years, lo, how many milestones of progress we pass by the way! Let us remember too, that the world moves rapidly forward and the next mile-post is near.

As we get back to 1821, we find, first of all, that we are traveling at what seems to be only a snail's pace. We have lost the steam railway, the steamship, the electric railway, the motor-car, and the aeroplane, and must depend solely on the oxcart, or the horse and buggy on land and the sailing ship on the sea. Our speed across country is reduced from one hundred miles an hour on land or two hundred and seventy-four miles an hour in the air, to a creeping along at eight miles an hour.

The electric lights have gone out. The cities are in darkness, while the only light in the home is the tallow candle. We can no longer talk to our friends hundreds of



Telephone portrait of President Calvin Coolidge transmitted by wire between Cleveland and New York. The "muddy" effect shown is caused by screening the lines for newspaper reproduction.

miles away by "long distance." The telegraph and the wireless have also disappeared. We have absolutely no way of quickly communicating with persons away from us. It takes weeks and months to learn of what happens in distant cities in our own land or across the sea. In the home, the cookstove, the gas range, the radiator, the furnace, the heating stove, the sewing machine, all electrical appliances and all the machine-made furniture are gone. We do not even have a match with which to kindle a fire.

How slow, how laborious, the work of the farmer becomes as we go back one hundred years! No threshing machine, no traction engine, no harvester, no tractor, no stalk cutter, no riding plough, no cream separator, no mower, no reaper, no hay rake, nothing but his two long arms with which to flail and swing the scythe!

The Old Goose-Quill Pen

The business man is no longer able to have his letters written on the typewriter at the rate of seventy words a minute; he must write them out with his old goose quill. He can no longer step to the adding machine and set down a long list of figures, and get the sum by merely pulling the lever; it must be obtained by the old, slow, laborious method. His billing machine, his mimeograph, his proteograph, etc., are all gone.

As we go back a hundred years, we no longer see any photographs, photo-engravings, or "snapshots." The movies have gone out of business. We no longer hear the phonograph or the graphophone. There are no gas engines, no elevators, no asphalt pavement, no steam fire engine. We lose air engines, air brakes, stem-winding watches, the



The Oxcart Still in Use in India

great suspension bridges, tunnels, iron-frame buildings, revolvers, torpedoes, machine guns, linotype machines, all Pasteurizing, all knowledge of disease germs, all sanitary plumbing, antitoxins, antiseptics, anaesthetics. Enough! you exclaim. And indeed, it is not pleasant to contemplate the loss. But to think of it for a moment gives us some idea of the remarkable increase of knowledge during the last century. Persons who lived seventy-five or eighty years ago had not the faintest idea of the wonderful inventions that were destined to come so thick and fast in the next seven or eight decades.

A Humorous Letter

"Some one poring over the old files in the United States Patent Office at Washington the other day, found a letter written in 1833 that illustrates the limitations of the human imagination.

"It was from an old employee of the Patent Office, offering his resignation to the head of the department. His reason was that as everything inventable had been invented, the Patent Office would soon be discontinued, and there would be no further need of his services or the services of any of his fellow clerks. He, therefore, decided to leave before the blow fell.

"Everything inventable had been invented! The writer of this letter journeyed in a stage-coach or a canal boat. He had never seen a limited train or an ocean greyhound. He read at night by candle light, if he read at all in the evening; more likely he went to bed soon after dark and did all his reading by daylight. He had never seen a house lighted by illuminating gas. The arc and incandescent electric lights were not to be invented for nearly a half century. If he had ever heard



Harbour Scene Showing Modern Steamships

of electricity, he thought of it as a mysterious and dangerous fluid that strikes from the clouds during a thunderstorm. That it could be harnessed to do man's will had never occurred to him.

"He had never heard the clicking of the telegraph sounder. The telephone would have seemed as wonderful to him as a voyage to the moon. Motion pictures would have reminded him of black art, and the idea that a machine could be invented whereby a man would fly above the clouds like a bird, ascending and descending at will, would have seemed to him merely absurd.

"The modern press, the linotype machine, which seems almost to think; the X-ray, by means of which surgeons diagnose disease and injury and lay out their work with scientific certainty, these things were yet to be invented long after he was dead. He could not imagine the automobile, now so common that they cover the streets and roads of all the world.

"He could not dream that a cannon would be made to throw a projectile more than twenty miles, that repeating rifles, revolvers, and machine guns would be invented, that steel monsters of the deep would speed invisibly under the seas, with the power to send a giant ocean liner to the bottom within a matter of moments."—*Scientific American*.

Cannot Appreciate Change

This generation can hardly conceive the astonishment once expressed at what are now common things. Men travelled miles to see the "firecart." A steamboat was described as having a sawmill on one side and a gristmill on the other; a blacksmith's shop was in the middle, and a great pot boiling all the time in the cellar.

The unceasing stream of wonders which have been brought out in the last century and a quarter causes this age to stand out absolutely distinct from that of any preceding pe-



Operators at Work in One of the Bell Telephone Exchanges in Toronto

riod. Up to the year 1798, the methods of industrial production, transportation, and communication were essentially what they had been from the dawn of history. Dr. J. S. Schapiro, Professor of History in the College of the City of New York, recently said that Hammurabi, Pericles, Julius Cæsar, or Charlemagne would have been quite at home in the social and economic Europe of Louis XIV, Frederick the Great, and George III.

Prof. James Harvey Robinson, of Columbia University, declares in one of his recent books that the people of Europe, in the time of Queen Anne, continued to till their fields, weave their cloth, and saw and plane their boards by hand, much as the ancient Egyptians had done. Merchandise was still transported in slow, lumbering carts, and letters were as long in passing from London to Rome as in the reign of Constantine. Could a peasant, a smith, or a weaver of the age of Cæsar Augustus have visited France or England eighteen hundred years later, he would have recognized the familiar flail, forge, and hand loom of his own day.

But what a wonderful change took place in the nineteenth century! If you would take a man of the present day and suddenly thrust him back seventy-five or one hundred years in life, as we have tried to do in this article, he would find himself almost as out of joint and awkwardly unsuited to the ways of that time as if he were sent back to the age of Cæsar Augustus. He would find himself embarrassed at every step he took. He could do hardly anything as he does it today. All this indicates that since the close of the eighteenth century, there has been the most wonderful advancement of material progress in this world that has ever taken place in all history. What does this mean?

Increase in One Century

The prophet Daniel, more than twenty-four hundred years ago, pointed out that this age would be in advance of all others. In Dan. 12: 4 we learn that in "the time of the end" knowledge would be increased; an advancement was to be made. Note that the expression "the time of the end" is not the same as "the end of time." "The time of the end" embraces a space of time just prior to the end of time. This is the very age in which we are living today. A study of Dan. 11: 33-35 makes plain that "the time of the end" began

in 1798, or at the close of the eighteenth century.

Now has there been an increase of knowledge since 1798 in advance of former times? During the last century and a quarter there has been a more wonderful increase of knowledge than in all the combined history of mankind since the dawn of civilization. Almost everything that makes for speed in travel, in manufacture, in life of every kind has been invented, or brought to practical perfection within the last one hundred years. The world has moved further ahead in the lifetime of people now living than in all the previous existence of the race.

The nineteenth century stands out in bold relief from all other centuries of history as the century of wonders. When it comes to rapid strides in human progress along the highway of scientific discovery and invention and to a general widening out of the horizon of human knowledge, the nineteenth century surpasses all others as an arc light does a candle, and leaves all others behind as the lightning express does the stage-coach; or the high powered motor-car the oxcart.

All this tells us that we have reached "the time of the end." In "the time of the end: many shall run to and fro, and knowledge shall be increased."

My Pilot

KATHLEEN DAVIS

My little craft on stormy sea
Lost all its cargo sent by me.
I sent it forth with joy and love,
And on its bow the peaceful dove,
I knew my Pilot could not err,
So safely trusted Him with her.

My little craft on stormy sea
Had been to dark Gethsemane;
Brought back the cup and bitter wine,
And I must drink, for it was mine.
My Pilot knew, He saw the way,
And kept from shipwreck on that day.

My little craft on stormy sea
Hath lost no cargo meant for me.
Each one hath something for my good
Though I so long misunderstood.
My Pilot knows the wind and tide
And all the rocks through ocean wide.

O little craft on stormy sea,
I'll wait and watch again for thee!
No doubt I'll have, nor any fears;
It may be weeks, it may be years.
My Pilot ne'er hath missed the way;
He'll bring the dove of peace some day.

The British Commonwealth

by E. W. SMITH

And the Kingdom of God



HE great Christian poet, Dante, believed profoundly—as Virgil, the pagan poet, had believed before him—in the divine election of the ancient Roman Empire. Rome, he was quite sure, had “a special birth and special progress thought out and ordained by God,” and that for the good of the whole world. He discerned the purpose of the Almighty to be the re-conformation of the human creature to Himself, or as he elsewhere expresses it, “the perfection of the universal religious order of the human race.”

The supreme act of God was the sending forth of His Son to earth to effect this harmony. In preparation for the Advent there had been two outstanding and synchronous events: the birth of David, of whose house He was to come; and the birth of Rome, which was to prepare the world for His coming. He came in the fullness of time. The world was never so perfectly disposed (nor shall be again adds the poet) as when Augustus had brought about the universal peace into which the Prince of Peace was born. Dante was convinced that God had guided and controlled the destiny of the Roman people: “many a time the arm of

God was seen to be present” in their history. And if any caviller objected that the power of Rome was acquired not by reason, nor by universal consent, but by force, Dante would answer that force was not the moving but the instrumental cause—“even as the blows of the hammer are the cause of the knife, whereas the mind of the smith is the efficient and moving cause,” so “not force but reason, and moreover divine reason, was the beginning of the Roman Empire.” In Dante’s day Ichabod had long been written large over the Empire,

but recalling her history, he looked with awe upon the ancient city of Rome: “Verily, I am of firm opinion that the stones which are fixed in her walls are worthy of reverence, and the soil where she sits more worthy than man can preach or prove.”

The British Commonwealth covers an area wider than it ever entered the mind of a Cæsar to conquer—one-fourth of the earth’s surface. No man ever planned it. In many respects, but on an infinitely higher plane, it has carried on the great traditions of ancient Rome. As there was a *Pax Romana*, so there is a *Pax Britannica*. It has provided a home with-



THE PRINCE

Popular heir to the British throne resting after a round of golf.

in whose ample walls numerous child-races, in peace and security and under wise and benevolent guidance, are growing into manhood. Whatever the future may bring forth, these peoples will look back to the coming of the British as the dawning of a new and brighter day in their history.

Can we not humbly and devoutly believe of the British Commonwealth what Dante believed of the Roman Empire? May we not believe that it has grown, not of itself nor for itself, but in the eternal purpose of God for the good of all mankind? Can we not believe that like Cyrus, strangest of God's shepherds, Britain has been called to perform the pleasure of the Almighty? Can we not believe that if Britain holds dominion over palm and pine, it is according to the will of the Most High who maketh a way in the sea and a path in the mighty waters?

Such a belief might easily generate an unholy arrogance. But some considerations there are which must check any self-complacency. For one thing, we remember the intense and narrow nationalism of the Jews, who interpreted their election by God as a reason for despising the accursed peoples which knew not the law, and the warning addressed by God to Israel through Amos: "You only have I known of all the families of earth; therefore I will visit upon you all your iniquities." A people who believe they have a mission from God should be marked, not by arrogance and by contempt for lesser breeds without the law, but by humility

and a profound sense of responsibility. Our greatest national poet reminds us that Heaven doth with us as we with torches do, not light them for ourselves:

"for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched
But to fine issues."

Of the 450,000,000 British subjects about 47,000,000 reside in Great Britain and Ireland. Of the remainder, only about 18,000,000 are of British or European stock. Surely since the world began no people ever had such an opportunity as has been given to these sixty-five millions to hand on the torch of Christian civilization to their fellow-subjects. And opportunity spells responsibility. If God has endowed us with this far-flung influence and power, it is that Britain may be

His harbinger of truth and justice and peace. If God has set the Commonwealth in the gateways of the world, it is that we may prepare the way of the Lord and be an instrument through which His kingdom shall be established on earth. If Britain be elected at all, it can only mean that she is elected to be a missionary of God.

It is easy for us to apply to our own Commonwealth many of the passages of Holy Writ describing God's intention for His ancient people. Let one of them suffice at present: "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel"—we may say, to enhance



Premier Ramsay MacDonald with his daughter Joan, resting at "Chequers" his official country home.

the power and prestige of Great Britain and the Dominions—"I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth."

This is one check upon self-complacency. Then we have to remember that we are not the only people. Not all the virtues have been bestowed upon us. If we have much to give the world, other nations also have their contributions to make to the enrichment of mankind. It is always wholesome for Britons to remind themselves that they received much of their enlightenment from others. Our art, our literature, our very language, bear witness to the extent of our debt—we are debtors to Greeks and barbarians. The best things we possess—our religion and the Book in which it is enshrined—came to us from abroad. And today we are not the only nation wielding imperial power: the United States, France, Holland, Belgium—all are conscious of having much to give, and are giving it, to their subject peoples and to the world at large. We ourselves have not a little to learn of them. Britons may well pride themselves upon the definite religious missionary work carried on by them within the Empire and beyond: but it is well for us to remember that much of the finest work within our borders has been done by German, French, Swiss, Scandinavian, and American missionaries. An early Christian Father said: "God is not so poor as to have a Church only in Sardinia." God is not so poor as to have only one nation to do Him service.

During the summer of 1924 the variety and extent of the Commonwealth will be displayed as never before at the great Exhibition to be

opened in London. For Christian people this will be an occasion, not for national glorification, but for reconsecration to the great business we believe God has called us to. Very fitly the Missionary Societies, and our own Bible Society will find a place in the Exhibition: and their presence will serve as a continual reminder that the welfare of the commonwealth depends ultimately upon things of the spirit, and that it can be great only as it is faithful to the mission entrusted to it.

The British and Foreign Bible Society exists not for the British Commonwealth only, but for the world. It is legitimate, however, to use an occasion like this to review the service which the Society has rendered to the peoples of the Commonwealth: and this we propose to do in the present series of papers.—*The Bible in the World.*

The Bible

EIGHTEEN centuries have passed since the Bible was finished. They have been centuries of great changes. In their course the world has been wrought over into newness at almost every point. But, today, the text of the Scriptures, after copyings almost innumerable and after having been tossed about through ages of ignorance and tumult, is found by exhaustive criticism to be unaltered in every important particular—there being not a single doctrine, nor duty, nor fact of any grade, that is brought into question by variations of readings—a fact that stands alone in the history of such ancient literature.—*E. F. Burr.*



A VIEW OF THE BRITISH EMPIRE EXHIBITION AT WEMBLEY

The building in the upper left-hand corner is the stadium. In the foreground, between it and the entrance, stand the Canadian and Australian buildings.

Evolution's Empty Dream

Q A Conversation between an old man and a youth on the baselessness of evolution's claims.

by LUCAS ALBERT REED



TWO men were talking. One was a young man, not much experienced in the teachings and philosophies of the world. But he was greedy for information; he wanted to learn; he made a good listener. The other was a graduate of several institutions of learning. He had been an editor, a college president; had travelled, had seen a great deal and observed much. We shall call him Mr. Hartwig, mainly because that was not his name. The other we shall call Robert, because it has a good sound.

Robert enjoyed listening to Mr. Hartwig on the rare occasions when the man gave free rein to his thoughts. He had thought out and fully digested many things that Robert had scarcely thought of. Robert was very much interested in hearing what Mr. Hartwig thought on the subject of evolution.

In the school Robert had been told that the first chapter of Genesis was a poem,—an allegory, teaching moral principles,—and that he must not think of it as serious science. And then there were the claims of certain so-called higher critics and the teachings of the new theology.

Robert wondered what Mr. Hartwig might have to say about all this, so one evening when the man seemed in the right frame of mind, he asked him about the newer teachings.

"It is all a great foolishness," wisely observed Mr. Hartwig. "I heard all of it many years ago while I was in the university in Germany. Higher criticism began in Germany with some of the big men of the universities. They call them 'big' men, but I have not thought they were very big, because they talk and write much that is pure humbug.

"They think that evolution is true, and as the Bible does not agree with them, they endeavour to make it fit in with their theory of evolution; they try to take the Bible to pieces and put it together again, so as to make it harmonize with their evolutionary hy-

pothesis. Still it does not fit, so the Bible is made out to be a great fraud and swindle, and nowadays we know that evolution cannot be made to work at all."

"I think you are right," Robert observed.

"Of course I am right; that is why I say it."

"You do not believe in evolution then?"

"I? Believe in the evolutionary hypothesis?—I should say I do not! You cannot get something out of nothing can you?"

"I can't," Robert replied with a laugh.

"Well, then I say, if the world came by the way of a white-hot, gas-hot vapour called the nebular hypothesis, how could there come life, thought, faith, hope? I ask you, how could they come out of a fiery flame and a burning gas? It cannot come so."

"Live steam will kill any kind of life, even the most resistant," said Robert, "so there would be little chance for life in a furnace of gaseous fire."

"You are right," said Mr. Hartwig. "The cook boils her fruit when she is bottling it, to kill the living germs that would shortly spoil it. But Mr. Huxley and Mr. Hæckel believe that life came into existence all at once with a pop! So! It is a great foolishness."

"You mean spontaneous generation?" Robert asked.

"Yes, spontaneous generation—something from nothing—a big miracle—a great supernatural occurrence—and no God to cause it.

"How can they explain it?"

"Explain it? Ho! they do not explain it. Mr. Huxley says it happened, he thinks, back of the abyss of geologically recorded time in a still more remote period."

"How long ago do they suppose that was?"

"How long ago? Geological time they reckon as one hundred million years, and so Mr. Huxley's spontaneous generation of life must have happened before then—more than 100,000,000 years ago. In one of his books he says:

"Looking back through the prodigious vista of the past, I find no record of the commencement of life, and therefore, I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. Belief, in the scientific sense of the word, is a serious matter, and needs strong foundations. To say, therefore, in the admitted absence of evidence, that I have any belief as to the mode in which the existing forms of life have originated, would be using words in the wrong sense. But *expectation* is permissible where *belief* is not."

"Did he say that?" exclaimed Robert in surprise.

"Yes, indeed, he did say that and worse; but let us see what foolishness this is before we go further. He says that 'expectation is permissible where belief is not.' But my dictionary says that to expect is to 'look forward to, as to something that is believed to be about to happen, or come.' So you see that one will not expect what he does not believe will come. Anybody should know that. And the dictionary speaks of 'expect,' 'anticipate,' and 'hope,' as meaning much the same thing; but that 'expect' is the strongest of the three and 'implies some ground or reason in the mind for considering the event as likely to happen.' And so when Mr. Huxley says he can expect what he has no grounds to believe, he is but whistling to keep up his courage, and to scare the devils of fear away."

"You would hardly think that a man of his education, standing, and repute would talk such nonsense. You are right about his attitude?"

"Of course I am right, else the dictionary and the meaning of words are a big foolishness, but I think it is Mr. Huxley who is all of that. He had just been telling how scientists had proved that there is no such thing as spontaneous generation of life. He had also said that he saw 'no reason for believing that the feat had been performed as yet.' And so he knew that there was no evidence; hence he would not use the word *believe* but he would use the word *expect*. But that helps him nothing at all. One means the same condition of mind as the other.

"But listen to his greatest climax of foolishness, 'If it were given me,' he says, 'to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions, which it can no more see again than a man can recall his infancy, I should *expect* to be a witness of the evolution of living protoplasm from dead matter. I should *expect* to see it appear under forms of great

simplicity.' That is Mr. Huxley's magnificent foolishness."

"Where shall I find that?" Robert inquired.

"In 'Lay Sermons, Addresses, and Reviews,' page 366. That is how well I can remember that monumental nonsense," replied Mr. Hartwig.

"Something from nothing," returned Robert, nodding his head knowingly.

"Yes indeed, and in the middle of the same page, he had already said, 'I see no reason for *believing* that the feat has been performed yet.' But he *expects* it happened although he does not *believe* it did. So thin does he whittle his logic. He expects what he does not believe; that is like extracting the square root of nothing and finding very much something. Oh, such foolishness! It is thus they lay the solid foundation of evolution! It is expecting what it is not permissible to believe."

"Why do they do such things?" asked Robert.

"Why? You ask why? Because they need the spontaneous generation in their business or they must quit the business."

"Better quit than be so foolish," said Robert.

"I should say so," agreed Mr. Hartwig. "And he is the same Mr. Huxley who says, 'Omnipotence itself can surely no more make something out of nothing than it can make a triangular circle.' And he is the same man also who already says that 'the scientific investigator is wholly incompetent to say anything at all about the first beginnings of the material universe. The whole power of his organon vanishes when he has to step beyond the chain of natural causes and effects.' That you will find in his 'Science and Hebrew Tradition,' as he calls the book, about page 186 or 187."

"But that is just what he has done with his spontaneous generation of life," said Robert.

"Yes, he has that, indeed; and so he has by his own words declared himself to be 'wholly incompetent' to say that life came from lifeless matter back beyond the abyss of geologically recorded time, for he has stepped 'beyond the chain of natural causes and effects;' and 'the whole power of his organon vanishes' away back there. They are his own words. He has judged himself as 'incompetent.'"

"I should say so," Robert exclaimed with emphasis.

"And that is your evolution as taught by

(Continued on page 30)

Who Changed the Sabbath?

by E. A. JONES



HE Sabbath has been changed from the seventh to the first day of the week so far as the habits and customs of people in general are concerned. But who made the change, and by what authority?

In books dealing with the principles of the church, in catechisms, and treatises on the Catholic faith,—some of them of recent date, and some older,—the assertion is made that the Roman Catholic Church, by virtue of the power reposed in her by Christ himself, changed the day of rest and worship from Saturday, the Sabbath, to Sunday, the first day of the week.

Here are a few of these extracts:

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is therefore to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."—*The Catholic Mirror*, Sept. 23, 1893.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*The Faith of Our Fathers*, James Cardinal Gibbons, page 111: 1893.

"The Catholic Church, of its own infallible authority, created Sunday to take the place of the Sabbath of the old law."—*Kansas City Catholic*, Feb. 9, 1893.

"Question—Have you any other way of proving that the church has power to institute festivals of precept?"

"Answer—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*A Doctrinal Catechism*, Rev. Stephen Keenan, page 174: 1851.

Like quotations could be multiplied, but it is evident from these that twenty or thirty years ago the Catholic Church laid claim

to the power to change the Sabbath day.

But how is it today? Has she changed her mind? Does she soften her utterances? The best evidence which could be procured is the testimony of this church through its own proponents. Consequently we will let them speak for themselves.

"Now in the matter of Sabbath observance the Protestant Rule of Faith is utterly unable to explain the substitution of the Christian Sunday for the Jewish Saturday. It has been changed. The Bible still teaches that the Sabbath, or Saturday, should be kept holy. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely it is an important matter. It stands in the Bible as one of the ten commandments of God. There is no authority in the Bible for abrogating this commandment, or for transferring its observance to another day of the week. . . . The church is above the Bible and this transference of Sabbath observance from Saturday to Sunday is proof positive of that fact."—*Editorial, Catholic Record, London, Ont., Sept. 1, 1923.*

Only a few weeks ago a man in Carleton Place, Ontario, became deeply interested in the Sabbath question. Meeting the Catholic priest from Almonte, a town near Carleton

Place, he asked about the changing of the day—whether the church actually claimed to have made the transfer. The priest replied, "Yes, we changed it. And we have the right to change it back again."

Sunday keeping Romanists are consistent even though they have deviated from primitive truth on many points.

There are, however, in this Dominion hundreds, yes thousands, who are equally consistent in their attitude to the grand principle of Protestantism—"The Bible and the Bible only"—and who conscientiously observe the Sabbath of Jehovah, the seventh day, Saturday.

Loyalty to God is the first requirement of genuine Christianity.

The Fourth Commandment

REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.



Residence of Mr. Archibald Fraser overlooking the St. John River near Fredericton, N. B.



Three hundred Hebrideans on the C. P. R.



The Prince as Colonel-in-Chief of the Seaforth Highlanders



Rustic sleeping cabins grouped in the National Park



"Marloch" seeking homes in Canada.



Residence of the Earl and Countess of Ashburnham, at Fredericton, N. B.



the Main Lodge at Jasper Park.



Princess Nadejda and Princess Eudoxia, sisters of King Boris, of Bulgaria in Bulgarian peasant dress



The MESSAGE of the HOUR

by WILFRID E. BELLEAU

GOD has not forsaken the world in this hour of pessimism and perplexities. He has always had a special message for some specific period of history and the new era which dawned in 1918 was not forgotten by sacred writers. Timely indeed, have been these warnings and whenever heeded and practiced the world has greatly profited by them. Can we not, then, in faith, hope, and love search the divine record for God's will towards us? At what better purpose could we utilize our efforts? Surely we are anxious to know what God wants us to do; and the blessed message concerns each one of us. Our eternal destiny depends upon our attitude to the communication given thousands of years ago for us to-day. Why should we believe this message? Because God's Word has never failed, and therein we can read the future.

The special message for Noah's day was, "The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will destroy them with the earth." Genesis 6:13. Then Noah was directed to build an ark according to very specific instructions. The message for Noah's day was that God would destroy the people of the earth by a flood because of their wickedness. For one hundred and twenty years Noah preached the coming deluge. During that time men had the privilege to repent of their wicked deeds. Had they confessed and forsaken their sins God would have withheld the punishment. But because they chose to live in controversy with Him and His law, God eventually destroyed them. Thus the message for Noah's day was generally rejected and thousands were destroyed. Only eight were saved. 1 Peter 3:20. "When once the longsuffering of God

waited in the days of Noah, while the ark was a preparing, wherein few, that is eight, souls were saved by water."

The message of Jonah's day was, "Yet forty days, and Nineveh shall be overthrown." Jonah 3:4. Again because of sin God threatened to destroy members of the human race. But the Ninevites did not continue in their sins, they believed God (Jonah 3:5.) and repented, hence, "and God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that he would do unto them; and He did it not."

Another vivid illustration of a definite message for a special period is, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias." John 1:23. John the Baptist's mission was to prepare the way for the coming Messiah. Through John and through the study of divine Revelation the Jews and the Gentiles too, could know definitely that Jesus was the promised Saviour. The message for John's day was "Prepare ye the way of the Lord, make his paths straight." Matt. 3:3. Truly this was a new and startling declaration for that generation, but had they diligently studied the Holy script, they would have known of Christ's coming; yea, even of John's. "But what went ye out for to see? A Prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, 'Behold I send my messenger before thy face, which shall prepare thy way before thee.'" Luke 7:26, 27. In spite of the prophecy concerning John (Mal. 3:1) both the message and the messenger were rejected; yea, even Jesus Himself. "He came unto His own, and His own received Him not." John 1:11. The Jews expected Jesus, the

Messiah, to come in pomp and splendour, conquering all other nations and establishing a kingdom on earth making the Jews rulers of all, but the blessed Redeemer preferred to be born in a lowly manger. His mission was not to satisfy the pride and arrogance of the Jews but to change their selfish hearts. Thus, because He didn't come as they expected, the Jews rejected the promised Messiah. Jesus wept when He realized the terrible consequences of the rejection, "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Today the Jews are no more a nation. God has scattered them over the world that they might be looked upon as specially visited by the curse of God. They are despised of all men.

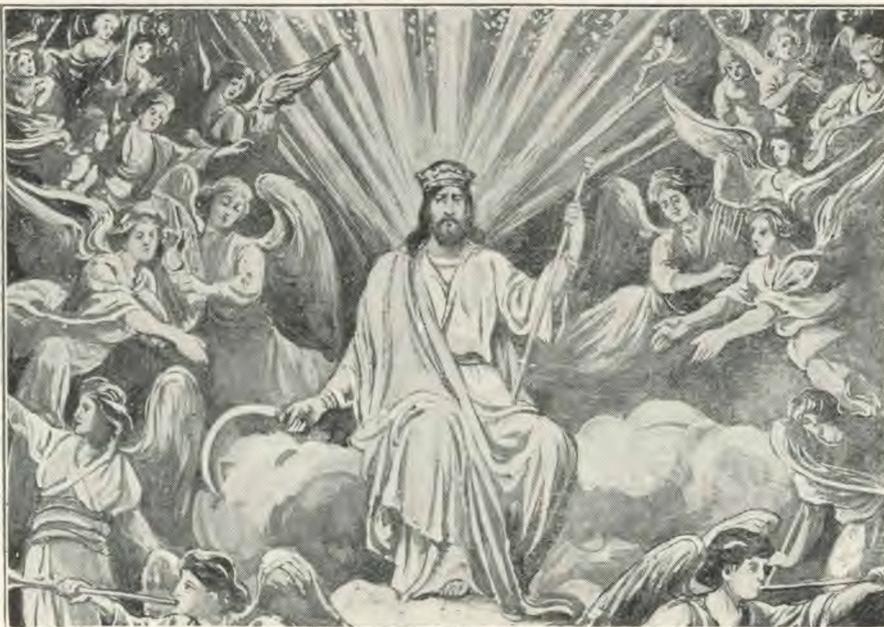
What is the message and warning for this century? Christ's second coming and the setting up of His universal kingdom which shall never be destroyed. St. Matthew in the twenty fourth chapter relates in detail the signs that precede Christ's coming; namely, the fall of Jerusalem, in 70 A. D., the darkening of the sun, May 19, 1780, and the falling of the stars, November 13, 1833. The next sign is to be "the sign of the Son of Man in heaven." Then Matthew continues, quoting Christ, "This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away but my words shall not pass away."

What generation? It can only mean those who lived when the stars fell. Surely we are near the greatest event in universal history. The culmination and eradication of sin is near at hand. Christ is coming again to fulfill his promise. "If I go and prepare a place for you, I will come again." John 14:3. Do you wish to inherit one of those homes He has gone to prepare? "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." No one knows the hour of Christ's coming but by following the instruction given we can tell that it is near, even at the door. "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33. Again: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

Irrefutable are the facts that Christ's coming is imminent. How will we relate ourselves to this message? Rejected warnings have always led to destruction and eventual obliteration. Accepted light leads to the glorious beyond. The Jews rejected Christ because he didn't come as they expected. Are we making a similar error, or are we studiously and prayerfully reading and accepting God's message for today? In Revelation 22:12 Christ says, "Behold, I come quickly." This is His last message and warning to this sin cursed world.

Are you ready to answer the call? The greatest fact that every individual has to deal with today is Christ's imminent second coming. Reject or accept the message, He will come according to His Word.

EVERY one of us may know what is the ruling purpose of his life; and he who knows that his ruling purpose is to trust and follow Christ knows that he is a Christian.—W. Gladden.



Wounded

by A. C.
GILBERT

In the House of His Friends

NEVER before has Protestantism been the arena of such bitter controversies as is true today. The struggles going on are growing more vigorous and acrimonious as the days go by.

Broadly speaking, the "war among the churches" is between two forces commonly known as the Fundamentalists and the Modernists. The former represent the "old-time religion" as founded upon a complete Bible, divinely authorized and inspired; the latter represent the "new theology" founded upon an "abridged Bible," the product of human scholarship and appreciation of modern needs.

The spiritual gladiators on both sides of this theological contest are not tyros in experience, nor are they ignorant and uncultured men. But, they are, in nearly every instance, persons of high and noble repute, representing the various lines of high professional activities and cultural training. They are men of keen intellects and sharp convictions, and hold their respective views conscientiously.

Consequently, this controversy assumes the more serious and regrettable aspect. We would hesitate in being bold to enter the conflict and utter one word of vigorous protest were it not for the fact that the fundamentals of the Christian faith are being assailed. We would enter not only as vitally interested observers, but as anxious helpers desiring to give a word of encouragement to those who are in the limelight of the struggle on the side of truth. To those who are devotedly reaffirming their confidence in the infallibility and divine authorship of the Bible, and who are standing by the fundamentals of Christianity in this hour of crisis;—to those we would say in the words of the Lord to His servant

Joshua: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee." Joshua 1:9. The victory is to all who "earnestly contend for the faith which was once delivered unto the saints." Jude 3.

Two chief points stand out clearly in the contest between the Fundamentalists and the Modernists. They are, the infallibility of the Bible, and the nature and divinity of Christ. The one, of course, is embraced in the other. If one fails the other perforce must go also.

This "war" is not a modern combat. It is as old as the Christian church. The Pharisees and other "higher critics" of the days of Christ, discounted the authority of His word and the divinity of His origin, as is being done today. Many regarded the words of counsel and admonition from Christ as the words of merely a noble and exemplary man. This was only natural; for they regarded Him as simply one of the men of His day, merely "the son of David."

One day when the Pharisees were gathered together, "Jesus asked them, saying, What think ye of Christ? Whose son is He? They say unto Him, the son of David." Matt. 22: 42. How similar was their viewpoint of Christ's deity to the viewpoint of the Modernists of today. It is significant that it was the formalists, self-righteous, and those who believed man should and could work out his own salvation (develop the good within, and thus man be his own saviour),—it was this class who disowned the Christ and rejected His words.

The promoters of this journal have no fear for the safety of the fundamental doctrines of the Word of God, the Bible. This is not



the reason that they are deeply solicitous concerning the outcome of this dramatic contest. The Bible can not be overthrown. Its truths, the fundamentals of Christianity, are as unshakeable as the Rock of Ages. The combined assaults of all their opponents will never move them one peg.

Our chief concern in this controversy is for individuals who, in looking for the way to the kingdom, may be misguided by the loud-voiced oratory, the rhetorical phrases and capital letters so evident in these theological discussions. We are not desirous simply to be in a fight; but we are anxious to save as many as possible from being blinded to the plain facts of salvation by those who would substitute a man of "wood, hay, stubble" (the son of David) for a Man of "gold, silver, precious stones" (the Son of God).

A very commendable book by John Horsch, entitled "Modern Religious Liberalism," sets forth the "destructiveness and irrationality of the New Theology." That we are passing through a period of religious revolution is vividly presented by this author.

A prominent representative of the new theology writes:

"We destroy much that was formerly accepted by Christian believers. We deny the authority of the Scriptures. We see in Scripture both truth and error. It goes without saying that we do not consider ourselves under duty to abide by the teaching of Scripture. We do not believe the miracles which are recorded in Scripture, nay, we positively deny them. All stories contained in Scripture we believe to be either fables or allegories. We do not believe that Jesus was the Son of God; we do not believe he was God-man; we do not believe He was a perfect man; we do not believe He was free from every error, from every sin. Neither his sayings nor his life are to us authoritative in every respect. He is to us a great prophet, like many others."

Professor George Burman Foster, of the University of Chicago, in speaking of Christ and Christian experience, said as follows:

"The sum of what I have just been urging amounts to the profoundest change of (religious) thought known to history. One may say that not supernatural regeneration, but natural growth; not divine sanctification, but human education; not supernatural grace, but natural morality; not the divine expiation of the cross, but human heroism—or accident (?)—of the cross; . . . not Christ the Lord, but the man Jesus who was a child of His time; not God and His providence, but evolution and its process without an absolute goal;—that all this, and such as this, is the new turn in the affairs of religion at the tick of the clock."



The Archbishop of York

Surely we can see from these statements that the Bible is being wounded in the house of its friends. Surely it is time for its true believers to exalt its inherent virtues, and to reveal its positive truths more clearly in their daily lives. Surely it is high time to give to the world the fullest demonstration of victory over all sin which is possible only through the merits of the atoning sacrifice of Jesus Christ, the divine Son of God.

Jesus, the Light of the world, the Sun of righteousness, is being eclipsed by the clouds of doubt and scepticism. As the result man is looking

to man for his help and guidance. Jesus, the Saviour, the Emmanuel, has been set aside, and a human saviour put in His place.

One writer of prominence in speaking of this tendency, has said:

"... It has been Satan's determined purpose to eclipse the view of Jesus, and lead man to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered."

When the Bible loses its value in the estimation of man as his only and supreme guide in eternal verities; when it ceases to be regarded as the written revelation of God's will to man;

when it is looked upon as a merely good collection of moral instruction; when it is considered simply as the "teachings of Jesus", or the teachings about Jesus; when it is allowed to stand or fall according to the decisions of human opinion and human criticism;—then we may know that we have come to a dangerous turn in the road of human experience. We may know that it is necessary for Christian travellers to be watchful, and lift high the warning signals as they pursue their way through the land of the enemy.

The millions of devout Christians who have lived and those now living, attest triumphantly to the divine authorship of the Book of God,—the Bible—and they know from an experience that cannot be successfully contradicted that Jesus, the Man of the Book, is the Christ of God, His only begotten Son. They realized

the power of His indwelling presence, and could confidently say of the record of His life on earth: "But these are written, that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through His name." John 20:31.

Every lover of the Bible and of the Christ of God knows Him as their hope and comfort in hours of trial, and have learned the blessings of His enabling grace. They will heartily endorse the words of the late Professor Simpson, M.D., D.Sc., of Edinburgh, who said:

"I do not know in what mood of pessimism I might have stood before you to-day, had it not been that ere the dew of youth had dried from off me I made friends with the sinless Son of Man, who is the well-head of the stream that vitalizes all advancing civilization, and who claims to be The First and The Last, and the Living One who was dead and is alive for evermore, and has the keys of Death and the Unseen. *My experience compels me to own that claim!*"—*The Scripture of Truth,* p. 323.

Their hearts will also echo the words of that great American statesman, Daniel Webster, who spoke of the Bible as follows:

"If we abide by the principles taught in the Bible, our country will go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."—*Id.*, page 324.

The Modernist has no message for sinners. The New Theology offers no hope in the hours of individual crisis, when the heart strings would seem to break and the future looks dark with clouds of disappointment. The liberal preacher can preach no soul-stirring gospel that brings deliverance to men and women who are slaves to destroying habits of thought and action. An ethical, social, moral gospel can interest, but it cannot save from sin. The only hope of this world is found in Jesus who died a vicarious death, and now lives a life of intercession in heaven, and longs eternally to bless His children with power to "live soberly, righteously, and godly, in this present world." Titus 2:12.



One of the best speeches of the late President Harding was made a little over a year ago in Stanley Park, Vancouver. The picture is from a painting by John Innes, a Canadian painter, and depicts the President in the act of uttering the words; "I extend my arms to you in Fraternal Greeting."

KEEP COOL

by Daniel H. Kress, M.D.



HE warm weather is here, and naturally every one aims to get somewhere where it is possible to keep cool and comfortable. Some go to the mountains, but most of us are compelled to stay at home and tarry by the stuff during the absence of others who can afford to lay off. This article is written especially for these fortunates.

It is possible to live in the heat of summer most anywhere and keep fairly comfortable, if we know how. This is the way to do it.

Before letting you into the secret, let us for a few moments study nature's method of keeping the body cool. The human body is capable of adapting itself to changes in the temperature when in health and in a normal condition. It does this through the radiation and conservation of heat, as the case may demand, and through its ability to lessen or increase heat production.

The human body may be compared to a modern steam-heating furnace, which has pipes running throughout the house, attached to which are radiators. The heat given off through the radiators keeps our homes warm. When the weather is cold, it keeps us busy shovelling coal into the furnace, because of the demand for heat. There are furnaces which work automatically and regulate the inlet for the oxygen which controls the fire. The more air admitted, the brighter the fire will burn, and the greater will be the heat produced. There must also be an outlet for the smoke which contains the carbon dioxide, for if it is retained, it causes the fire to burn low, and will eventually extinguish it entirely. When the temperature of the room falls below a certain point, the delicate little apparatus in the furnace regulates the drafts and dampers, allowing the access of a greater amount of air and the escape

of more of the carbon dioxide. In this manner an equable temperature is maintained. This is precisely what the human body is capable of doing, and does, in health. Heat production and heat radiation is so well regulated that the house we are compelled to live in may be kept at an equal temperature, no matter what the outside temperature may be.

It may have been observed that in cold weather the skin looks pale and in hot weather it becomes red. Why is this? What is its significance? It is this: Oxygenation takes place chiefly in the glands and active muscles of the body. The air taken in through the lungs is conveyed by the blood to these glands and muscles, where it is brought in contact with the body fuel, and where oxidation takes

place and heat and energy are produced. Naturally these glands and muscles become heated. These are in fact the furnace of the house we live in. From these the heated blood is through the arterial system conveyed to the surface, where we have our system of radiation. The blood brought to the surface is through a most intricate supply of small blood vessels spread over the entire body. These

MEATS are "heating," raising the temperature unduly in hot weather.

Fruits are cooling, and should be freely used in summer.

Don't worry because you do not have a winter appetite. You are better off to eat less.

Dress for the season.

blood vessels, known as capillaries, are so small that they cannot be seen with the naked eye, and so close together that it is impossible to introduce the point of a needle at any point without penetrating one or more of them. The blood in the muscles and glands, which has a temperature of possibly 102° to 106° F., is thus spread out over the surface of the body and cooled down to a temperature of not much above 97° F. The cooled blood is then conveyed to the muscles and glands, and in this manner the temperature of the body is maintained at a normal point. When exposed to cold, the skin becomes pale. This is because the blood supply to the surface is automatically lessened.

It is nature's way of protecting the body by maintaining an equable temperature. If the air surrounding the body is hot, the skin becomes red, because of the dilation of the capillaries, or surface vessels. This permits a greater quantity of blood to come to the surface to be cooled.

The temperature of the air which surrounds the body seldom becomes as high as that of the blood which leaves the internal organs, glands, and muscles, but in case this should occur, nature is prepared to meet the emergency. When the body cannot be kept at a normal temperature by radiation, owing to the heated air which surrounds it, nature comes to the aid by covering the surface with water through the system of sweat glands. Just as we are able to keep our foods cool in hot weather, by evaporation of moisture, by surrounding them with moistened canvas, so the body, by moistening the surface, cools the blood by evaporation.

In cold weather, when the cold becomes so intense that the body is endangered, the skin assumes a goose-flesh appearance, and possibly becomes blue. This reaches a danger point. This is usually followed by a chill and trembling of the muscles. In other words, it is an involuntary effort on the part of nature to produce more heat. Exercise of the muscles causes a greater amount of heat production.

When cold is brought in contact with the surface, heat production is stimulated, and when heat surrounds the body, heat production is lessened.

Men have been known to freeze to death from exposure while under the influence of alcohol, because alcohol destroys this heat-regulating mechanism. Alcohol paralyzes the vasoconstrictor nerve centers which constrict the surface capillaries, and thus the blood which should be kept internally in cold weather to maintain the body temperature, is brought to the surface. The greater amount of warm blood brought in contact with the heat nerves of the surface, gives the impression, or feeling,



Lovely Lac Beauvert with Pyramid Mountain in the background, Jasper Park.

of warmth when the actual temperature of the body may be much below normal.

There may be poisons formed in the alimentary canal which are capable of deranging this delicate mechanism which regulates and maintains the body temperature. It is more important, therefore, to give attention to our food supply in warm weather than in cold. In cold weather, when the vital fire burns briskly and the drafts and dampers which control it are wide open, fuel can be consumed which would be entirely inappropriate during warm weather. And yet most of us use the same kind and the same quantity of body fuel in summer that we do in winter. Of course, one of two things must result, either there is produced an excessive amount of heat, or else the fires, burning less briskly, allow the formation and retention of incompletely oxidized products and cinders, which act as clinkers and smother the fire causing lack of energy. The proverbial "spring fever," or that lack of ambition and energy experienced when warm weather makes its appearance, is not a call for more body fuel, but a warning nature holds out to remind us that we must be more careful in the selection of food. The Eskimos, living at a temperature of 80° to 90° below zero, can utilize for body fuel foods which would be entirely inappropriate and actually dangerous for one living in a hot country to use.

The cat can eat rats in large numbers during cold weather. If she continues to do so during the hot weather, she is liable to have convulsions. The dog that may thrive on meat in winter, sickens if fed largely on meat during the summer.

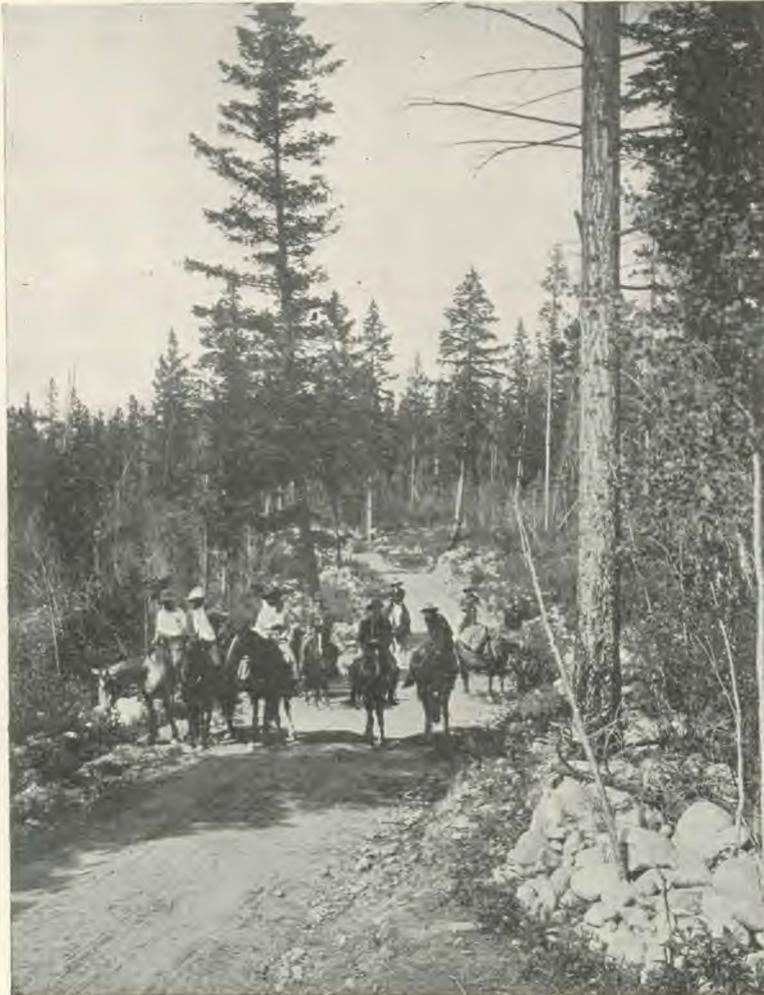
Nature indicates what foods are most appropriate during the summer months by supplying us so freely with fruits and green vegetables. During warm weather the digestive organs lose their tone, and the juices which dissolve and prepare the foods to be utilized as body fuel, are diminished. As a consequence, foods must be supplied which can be easily prepared for assimilation. Fruits meet this demand perfectly. The sugar in the fruit is predigested starch. It does not tax the organs of digestion. It is, in fact, ready for assimilation. The same may be said of the acids. Both sugar and acids are body fuel ready for

oxidation. Fruits also supply a large amount of the cleanest and purest distilled water, which aids in the elimination of body wastes. These foods are completely burned up in the body and leave behind no ash or wastes. This is also true of starchy foods as served in well-baked cereals. Nut meats, when burned up, leave behind a certain amount of ash and body clinkers, and consequently cause the vital fires to burn low. This results in fatigue and lack of energy. More than this. The digestive juices are unable to digest well such foods, and the result is they undergo putrefactive changes and form toxins which derange the heat regulation apparatus the same as does alcohol.

Fruits, raw leafy vegetables, and well-baked cereals are the best foods to use during the warm weather of summer, if we would keep comfortable. "No appetite," is the complaint one frequently hears when the warm weather appears, and the fear that not sufficient food is eaten, leads to the use of spring tonics and appetizers. The diminished appetite is merely the voice of nature, reminding us that we have reached a time when less body fuel is needed. At such a time we care little for greasy protein foods, but somehow we do have a relish for oranges, peaches, pears, and other luscious fruits.

Do not be afraid to perspire. People who perspire freely do not as a rule feel the heat as much as do those who do not perspire. Sweating aids in the elimination of body wastes. We pay two dollars to get a Turkish bath, and when we get it free, we begin to complain. Hot weather is a blessing. It enables the system to throw off the wastes that have accumulated during the indoor life of winter and then it lowers body temperature. Do not try to avoid perspiring. People who perspire keep cooler than those who do not. Let us look upon warm weather as a blessing to be invited and not a curse to

(Continued on page 30)



A riding party in Jasper National Park returning from Maligne Canyon.

Eternal Torment

C. H. KESLAKE

IN reading my New Testament as given in Weymouth's "Modern Speech New Testament" recently, I was much interested in the note that he gives with reference to the phrase in Revelation 14:11, which reads, "And the smoke of their torment ascendeth up forever and ever."

As this portion of Scripture is by many quite strongly relied upon to teach the doctrine of eternal torment for the incorrigibly wicked, I herewith transcribe the note for the benefit of the readers of this periodical and others who may be seeking for light upon this particular phase of truth. Dr. Weymouth says:

"Torment: This noun also occurs in Revelation 9:5; 18:7, 10, 15. A noun, unlike a verb (or 'time-word,' as the Germans call it), does not indicate time. So 'the smoke of their torment' may mean that of pain endured once for all, and then at an end. There is nothing in this verse that necessarily implies an eternity of suffering. In a similar way the word 'punishment,' or 'correction,' in Matthew 25:46 gives in itself no indication of time. Compare Gen. 19:28; Jude 7."

As Dr. Weymouth refers the reader to Matthew 25:46, another scripture relied upon to prove the doctrine of eternal torment, which reads, "These shall go away into everlasting punishment: but the righteous into life eternal," it will be interesting to the Bible student to note what another well-known translation has to say of the word "punishment" in this scripture. I refer to the "Emphatic Diaglott," by Benjamin Wilson. It says:

"The Common [Authorized] Version, and many modern ones, render *kolasin aionion*, everlasting punishment, conveying the idea, as generally interpreted, of *basinos*, torment. *Kolasin* in its various forms only occurs in three other places in the New Testament,—Acts 4:21; 2 Peter 2:9; 1 John 4:18. It is derived from *kolazoo*, which signifies: 1. *To cut off*; as lopping off branches of trees, to prune. 2. *To restrain, to repress*. The Greeks write, 'The charioteer (*kalazoi*) restrains his fiery steeds.' 3. *To chastise, to punish*. To cut off an individual from life, or society, or even to restrain, is esteemed as *punishment*; hence has arisen this third metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting off from life, or death. (See 2 Thess. 1:9.)"

These notes serve to make very plain that the Bible, when rightly studied, gives no encouragement for the terrible doctrine of the eternal torment of the wicked; but that, on the contrary, they are to go down to eternal death, from which there can be, will be, no resurrec-

tion. They will be as though they had never been.

Mandeville, Jamaica, B. W. I.

The Pound Sterling

THE pound sterling, the magnificent recovery of which in New York was an outstanding feature recently, has long been the world's predominant monetary unit.

The term "pound" is now a purely conventional one and has no relation to any definite weight. In early times—and the term was used in England as early as 1158—the pound was an actual pound weight of silver, containing 925 parts of pure metal in 1,000.

This was originally made into twenty shillings, but various monarchs changed this number considerably. Edward II made thirty, while his various successors coined forty-eight, ninety-six, and even two hundred eighty-eight shillings from the same amount of silver.

The sign £ is merely a contraction of the Latin word "libra," a pound in weight, and is, of course, really the same abbreviation as "lb."

The expression "sterling" probably originated in the thirteenth century, when the Hanseatic League, a commercial union of German cities, was trading in England.

These trade guilds were welcomed by the English and were allowed many privileges, including that of coining money. As they came to us from the East, they were known as "East-erlings," and their money became known as "sterling."

The silver pound then, by its varying forms, was our standard of currency until 1816 when gold, which had hitherto occupied a secondary place, was adopted as the standard.

The new pound was a golden sovereign, weighing 123.274 grains, eleven twelfths being pure metal, and this weight has not since been altered.

The English sovereign contains a higher proportion of pure gold than the coins of other countries, as the usual proportion is nine tenths only. Turkey, however, is an exception, and her coins, like ours, are eleven twelfths pure gold, or 22 carat.

The English gold pound is practically an international coin and is accepted everywhere. In its time it has been put to strange uses. When the Germans extracted their indemnity

from France in 1872 they placed £6,000,000 in gold as a special war reserve in the Julius tower in Spandau. It was known that a large proportion of this consisted of British sovereigns, and in March, 1915, after the Germans had tapped their reserve, the gold began to flow to us from Scandinavia. The sovereigns were new ones, dated 1872, and in many cases were still in the same bags in which they left the Bank of England forty-three years earlier.

The normal value of the pound sterling in other currencies is determined by the relative amounts of pure gold in the respective coins.

For instance, an American golden eagle is worth ten dollars, weighs 258 grains, and contains one tenth alloy, while the English sovereign weighs 123.274 grains, one twelfth of which is alloy.

It is a simple calculation to find that £1 equals 4.8665 dollars.—*Saturday Night.*

What the Submarine Did Not Sink

REV. CHARLES A. McALPINE tells a new war story that relates to Nigeria on the West Coast of Africa. Archdeacon Dennis, a missionary to that land, felt the need of a Bible for his natives, so he devoted years of laborious effort to translating the Bible into the dialect of the people for whom he was working. At last his task was finished, and he started for England with the precious manuscript to oversee the last stage of his life-work, the printing of the manuscript. The missionary's boat was torpedoed by a submarine, and Mr. Dennis lost his life; but his manuscript floated free, and was "borne onward by wind and waves until it found its haven in a crevice in the rocks of Wales. Not to a savage or pagan or uninhabited soil it drifted, but to a Christian land, where the seacoast was small enough to be well visited, and the people intelligent enough to realize the possible value of sheet after sheet of words that conveyed no meaning to them, and where, through this combination of circumstances, the precious manuscript was retrieved, to become a Bible that will carry light to still another people of the Dark Continent."

Surely the Lord who said, "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it," watched over

the ill-fated manuscript, and will yet cause it to win souls for His kingdom.—*Selected.*

Where Do We Live?

IT was said of Abraham Lincoln that he lived in great spaces and thought on noble things. As we remember the really great men of the world, how true is this of all. No matter to what particular realm their special activities appeared to be confined, their vision swept wide areas—great and exalted were their thoughts. Moses, though belonging to the little nation of the Jews, lived in the immense amplitudes of moral and spiritual life. So did Paul, and Wesley, and Livingstone. In what a vast intellectual realm lived Plato and Aristotle and Bacon, and many philosophers, down to William James and others of our own day. What of David, the shepherd boy, with his few sheep, yet with unlimited fields of vision; of Shakespeare's amazing universe of imagination, of Tennyson's rich realms of legend and fancy ever unexplored?

In what a small world do many live with low and grovelling thoughts. There is a little space called self in which many elect to live, and little thoughts of selfishness which many prefer to cherish. It is astonishing how many stay in this cave and think only of the ground on which they stand. Education and travel are supposed to enlarge the field of life and thought, yet these may fail to make the soul spacious and noble. It is certain we cannot all be Pauls and Platos and Shakespeares.

Can ordinary people live in great spaces and think noble thoughts? Possessing the mind of Christ, they may do so. Nothing has such power to liberate the human intellect, to enlarge the soul's sympathies, to elevate life and conduct as the Spirit of Christ operating within. To live in Christ is to enter upon a new, a vaster, a more exalted plane of existence.—*Onward.*

"THINKING leads me to knowledge. He may see and hear, and read and learn, and as much as he pleases; he will never know any of it, except that which he has thought over, that which by thinking he has made the property of his mind. Is it then saying too much if I say, that man by thinking only becomes truly a man? Take away thought from man's life, and what remains?"

Seen Through Others' Eyes

Only the Maker

God and I and space alone
And nobody else in view.
"And where are the people O God?" I said
"The earth below and the sky o'erhead,
And the dead whom once I knew?"

"That was a dream," God smiled and said;
"A dream that seemed to be true.
There were no people living or dead,
There was no earth, and no sky o'erhead.
There was only myself and you."

"Why do I feel no fear," I ask,
"Meeting you here this way?
For I have sinned I know full well,
And is this heaven? and is there hell?
And is this the judgment day?"

"Nay those were but dreams," The great God said.
Dreams that have ceased to be.
There are no such things as fear and sin,
There is no you—you have never been—
There is nothing at all but ME.

—Selected.

A Letter

Baltimore, Feb. 17, 1905

Mr. Thos. Bulman,
Kamloops, B. C.

DEAR SIR:

Your favour of the 12th and its several inquiries received. Judging from the nature of your questions we take it for granted that you are not a catholic. When you come to think it over you will readily perceive that while the questions you ask are apparently simple enough in themselves, they nevertheless—if fully and properly explained—involve the defense of the whole Catholic religion. Take for instance your question as to the source of the church's authority in the matter of making Sunday a day of worship instead of Saturday. To settle this point satisfactorily it would be necessary to prove, first that Christ actually founded the Catholic Church and no other; second, that he explicitly gave it, in the person of the pope, the power of the keys, the right to bind and loose; and third, that the church exercising this power, did, for good and sufficient reasons do away with the Sabbath and appoint Sunday as the day on which to worship God. As you very correctly observe there is absolutely no

authority in sacred Scripture for this change. Hence Protestantism flatly contradicts itself when it accepts in one breath the Bible as its sole guide, and in another, observes a day established by an authority which it does not recognize. So far as consistency is concerned the Adventists and the Jews are the only true Biblical Christians.

The truth of a religion, however, does not depend on Sunday or the Sabbath. If you are prepared to admit that Christ founded *one* religion and not fifty contradictory ones, then it remains for the Catholic Church to prove her claim to a divine origin, which she can unquestionably do.

If you are sufficiently interested in the matter to pursue your inquiry, the proper course would be to call on some Catholic priest. You will secure a ready hearing under any circumstances, but the presentation of this letter might serve as an introduction. Dozens of letters from us would not give you the information which you could obtain in a single interview with a Catholic priest. As to profitable reading, he will likewise be the proper one to advise you. He has devoted his life to this work and his instruction and assistance are at your disposal, or any who seek to know the truth. If we can be of any further service to you kindly let us know and in the meantime, we are

Very truly yours,

THE CATHOLIC MIRROR,

Editor, E.F.S.

We are mailing you under separate cover a copy of "Christian Sabbath." Accept it with our compliments and best wishes for success in your investigations.

About Hobbies

BOTANY was the favourite hobby of the late Rev. Dr. Robert Campbell, of Montreal, who died recently, at the ripe old age of eighty-six. All his life through, wherever he travelled on this continent or across the seas, he was keen to renew his acquaintance with old friends in the plant world or to make new friends. The large collection he was able to make was

a source of constant delight to the very close of his life. During last winter he spent many happy hours arranging and classifying the specimens which had accumulated in large numbers.

There is no one but will be the better for having a hobby—some pleasant occupation, removed as far as may be from the grind of his ordinary daily tasks. Nothing will so completely rest the mind and freshen it for the serious tasks of life as some sport or pastime or study, which one is under no compulsion to follow, but is taken up for the sheer gladness that it gives.

What the hobby shall be must depend, of course, on the taste of the individual. It may be wireless telegraphy or music or gardening or golf or inventing machines or painting pictures, or any one of a hundred other things that might be mentioned. The only essential requirement in a hobby is that it shall be an employment taken up because one wants to, and not because he has to—a pastime in which one finds real and enduring pleasure.

By all means have a hobby. It will not be a hindrance but a help to our doing well the ordinary work of life. It will brighten many otherwise dull hours, it will drive away the spectre of loneliness, it will be a source of happiness to us that will not fail.—*East and West.*

Worried Over Lord's Day Act

REV. DR. W. M. ROCHESTER, as secretary of the Lord's Day Alliance had a most "depressing story" to tell the Presbyterian Assembly at their annual conference in Owen Sound about the "wicked" Manitobans. According to his report the people of that province have become uncontrollable and have actually driven a coach and pair right slam-bang through the Lord's Day Act—and in his judgment have reverted to the old laws of the Stuarts. But the outlook is even worse. As the reverend doctor sees it, the trouble may not stop there. He sees in the judgment of the Manitoba Court of Appeal, which had swept some of the Lord's Day Act's power out of that province, a serious revolutionary movement which may spread to the other provinces—and "make the Lord's Day Act a scrap of paper." Bereft of this protection, according to representations, in an effort to raise funds for an appeal to the Privy Council,

Winnipeg has become a very wicked city on Sundays. He did not say how they conducted themselves during the week days. Having voiced no serious complaint, it looks as if all the recklessness is reserved for the Sabbath.

But, with all due respect to the Lord's Day Alliance secretary, Winnipeg is really not so bad as painted by the reverend doctor. The Manitoba capital possibly is no better than any other Canadian city, and has never presumed to be. There is nothing to be gained by posing as super-virtuous. Human nature is pretty much the same in every city. But it is no worse than any other—and this applies to the time the Lord's Day Act was in full sway, and since dictatorial powers of the act were clipped. The claim that all stores were now permitted to keep open on Sunday without restraint, is wandering a little in the flowery fields of romance. Aside from confectionery stores and drug stores, which always did keep open, even when the Lord's Day Act was in full force, no more stores are now open Sundays than before, and there has never been any such inclination on the part of business men.

The main grievance, however, rests with recent legislation in Manitoba which sanctioned operation of local trains to lake resorts within the province on Sundays, which is now taken advantage of by thousands of people who previously had to remain at home—if they did not happen to own an automobile. This is the only form of wickedness which the people of Manitoba are now indulging in, and approved by the Manitoba Court of Appeal, which they did not enjoy when the Lord's Day Act held full sway.—*Saturday Night.*

FREDERICK A. WALLIS.—It is in the city where Bolshevism and I. W. W.'ism fan the fires of discontent. It is in the city where settle and fester the dregs of European immigration, which become a hotbed of sedition and murder. It is in the city where organized graft and gambling and "hold-up men" trampled law underfoot and laugh at constituted authority. The middle of the road in the middle of the day has no terror for them. It is in the city where our criminal classes are recruited, and it is in our city where crime reaps her richest harvest.

"Charity—gently to hear, kindly to judge."

NEWS NOTES

—The Egyptians made glass long before the birth of Christ.

—Light travels 186,000 miles per second and radio waves 165,000 miles per second.

—More than 20,000 houses have been built in Yokohama, Japan, since the earthquake.

—Norway is celebrating the 900th anniversary of the coming of Christianity to that country.

—The Rothschilds family of Vienna, international bankers, were taxed \$72,000 for the forty-seven servants kept.

—Vast tracts of potential rubber-growing lands have been found in the Philippine Islands. Ninety per cent of the world's supply of rubber is produced by British colonial and other foreign producers.

—Switzerland is noted for its school system. The primary and secondary schools are so organized that every child in the country may receive an education. One university is provided for every 570,000 inhabitants.

—It is estimated that in winter the fires of London discharge over forty-four tons of smoke into the air every hour. Consequently the one hundred and ninety or more tons of minute particles necessary to form the nucleus for a really dense fog are often accumulated as early as ten o'clock in the morning.

—Motor cars belonging to the King of England have no number plate. When His Majesty is on a ceremonial tour throughout his domain his car is distinguished by the royal standard badge which is fixed in front. This badge is superseded by a small blue light on the canopy above the chauffeur's head at night.

—To test the theory that "any bright criminal could prove himself insane and thus escape punishment for his crimes," a Des Moines, Iowa newspaper reporter played the part of the insane man, was officially adjudged insane by the sanity commission, which remanded him to the state hospital at Clarinda, all in such fine order that the young reporter had difficulty in extricating himself.

Page thirty

—The first bathtub in America was exhibited by Adam Thompson at Cincinnati in 1842. It was supplied with water from a tank in the attic and was strongly denounced as injurious to health.

—In 1857 it required 274 hours of labour to grow a bushel of corn, including the preparation of the ground, the sowing, care and harvesting. It can now be done in about twelve minutes of labour.

—Two motor truck loads of human bones, the remains of several hundred early settlers of New York, were unceremoniously dumped into the ocean recently in New York City from a rubbish scow, according to a news dispatch from that city. Workmen dug up an ancient churchyard with old brownstone tombstones containing names and dates, the latest of which was 1820. Records indicate the old graveyard was undoubtedly connected with two prominent Manhattan churches of the early nineteenth century, and no doubt contained the bodies of heroes of the American Revolution and the War of 1812.

Evolution's Empty Dream

(Concluded from page 14)

an evolutionist. Its greatest doctrine is not permissible of belief. Huxley says so; we agree. And anybody who tries to tell how evolution could start the universe is incompetent."

"I see," said Robert, "that the man who tries to start life from inert matter, has to expect what there is no ground or evidence to believe. It is a weak foundation."

"Weak foundation!" exclaimed Mr. Hartwig, "It is as unsubstantial as the fabric of a dream."

Keep Cool

(Concluded from page 25)

be shunned. This mental attitude will greatly aid in keeping comfortable.

The clothing should be adapted to the weather. In warm weather, loosely knit clothing, which allows the air to come in contact with the skin, and thus encourages evaporation of the perspiration, is preferable.

A short, hot bath aids in encouraging heat elimination by bringing the blood to the surface and in lessening heat production.

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COMES NOT BY CHANCE

Real physical well-being is rarely the result of chance. It comes rather from following, either consciously or instinctively, certain definite rules.

Every family should own a copy of the new work "The Home Physician and Guide to Health." This treatise on the prevention and cure of disease is not intended to take the place of the family physician, but to aid the reader in co-operating with him intelligently. Written by a large corps of skilled physicians under the able direction of an editorial staff of men standing high in the medical profession, it presents every phase of the subject from the standpoint of the specialist. Each chapter has been composed by one peculiarly fitted for the task.



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