

The Canadian **WATCHMAN**



Read **“Is There a Real Menace to Civilization?”** . . . Page 6

Why Christianity is Unique

JOSEPH PARKER, that fearless and unconventional preacher of the City Temple, London, of a generation ago, once said: "You may say what you please about comparative religions, but Christianity is not one of them."

All other religions may be compared with each other, and it will be found that they have things in common. Christianity is literally incomparable. If one attempts to compare it with other religions he finds the comparison is only contrast; it stands alone and isolated; there is an unbridgeable gulf between it and all other approaches to God since the world began.

This is what the Bible claims for Christianity; and this is what the historic Christian Church has stood for during its nineteen centuries.

It is easy to understand why Christianity is unique when certain basic facts are recognized. These facts are included in an expression often heard in theological circles because the words entering into it are found continuously throughout the Bible, "Law and Grace." "Law" describes every other religion than Christianity. "Grace" describes the uniqueness and heart of Christianity.

All other religions consist of systems that set forth, more or less elaborately, what man must do in order to attain final, eternal blessedness. That is law; a recognition of God's requirements, and an honest, earnest, continued effort to meet those requirements—that is, to keep the moral and spiritual law. It is nothing less than heart-breaking to consider the long-drawn-out, agonizing efforts of men, through the centuries and millenniums, to win favour or merit in God's sight by the things they do. In India, in Africa, in the Far East, in the islands of the sea, and here at home as in all civilized lands, men, women and children are striving to keep real or imaginary laws in order to be religious, and thus to secure, somehow and some time, the salvation of their souls. And all the while the faces and lives of such persons show forth the hopelessness of the attempt.

"Grace" is exactly the opposite of "Law" in that it is God's loving and all-sufficient provision, in our behalf, of that which we never can do for ourselves. Law demands; grace gives. The Christian Gospel is the

Gospel of grace; and there is no other gospel. Law says to consciously sinful human beings: "If you will do all that God's righteousness demands, you will be saved." Grace says to those same sinful human beings: "If you will let God do everything for you which His righteousness demands, you will be saved."

A terse, illuminating statement that Dr. Griffith Thomas used to quote will bear repeating: "The Gospel is not good advice, but good news." Every religion in the world except Christianity is either a real or a spurious form of good advice—and, unfortunately, when it is good advice it cannot be successfully followed. Christianity alone is the Good News (that is the meaning of the word Gospel) of salvation. For it is based, not upon what men can do for God, but upon what God has done for men.

"The Law teaches what we ought to do and not to do; the Gospel teaches what God has done, and still does, for our salvation. The law shows us our sin and the wrath of God; the Gospel shows us our Saviour and the grace of God. The Law demands, threatens, and condemns; the Gospel promises, gives, and seals unto us forgiveness, life and salvation."

The Old Testament and the New Testament are the great inspired books of Law and Grace, although there is necessarily much grace in the Old Testament, and much law in the New. But the Bible teaching is that "the law was given by Moses, but grace and truth came by Jesus Christ." Both the Jewish people and the whole world needed the law in order to see how hopeless we are to keep the law, and that, being deeply conscious of our sinfulness and sins, we might turn to God for salvation. So we are told that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Wherever men and women and children today are burdened by sin, and longing to have forgiveness and cleansing and salvation, the God of grace is at hand, pleading with them to believe on the Lord Jesus Christ and be saved. This is the unique message of Christianity, that "neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved."—Globe, March, 1925.

EDITORIAL COMMENT

Fundamentals

WE invite particular attention to the article on the opposite page entitled, "Why Christianity is Unique." It is the substance of an editorial that recently appeared in the *Toronto Globe*. Secular papers do not usually deal with such subjects editorially, and it is refreshing to find any one presenting old truths with such clearness.

There is a growing tendency to make no distinction between Christianity and good philosophy. The controversy between Fundamentalists and Modernists is threatening the unity of nearly every church. There is a danger that the Fundamentalist, in his zeal for the "old time religion" will blind his eyes to the assured discoveries of science. On the other hand, the Modernist is often so tolerant and kind that in spiritual scientific blindness he fails to apply to his study of religion the truths about the origin of life that he freely acknowledges in the field of natural science.

It is especially distressing to find professed ministers of the gospel who estimate the value of a system of religion merely by the forms of truth and good advice presented in its doctrines and urged upon the attention of its adherents. All religions offer much good advice, based upon the experience and knowledge of men long since dead; but Christianity alone offers the promises of a man who has himself triumphed over death and the grave, and who is alive forever more. No one but the Creator can put life into good morals any more than he can make the heart of a dead man beat again.

We do not know the man who wrote the article which we reprint on our inside cover page, and we do not know with what church he is affiliated, but we are persuaded that the sentiments there expressed come from a man who has experienced in his own life the regenerating power of the gospel. Doctrinal uniformity is not a test of Christian fellowship. It is an ideal

that God's people will reach sometime. It is enough now to know that we are His and that he knows His own. It is possible for a man to be doctrinally right and wrong in life. And it is equally possible for one to be very deficient in the knowledge of true doctrine and still be right at heart. The grace of God that we receive is measured by the way we relate ourselves to the light shining upon our pathway and impressed upon the conscience by the Holy Spirit.

Dominion Day

OUR national birthday in Canada usually passes without much spectacular demonstration. The holiday is spent in quiet recreation, and but little effort is made on the first of July to educate Canadians about what Dominion Day really stands for. It is partly, at least, because the world has been so prone to perpetuate the memory of military leaders and to celebrate with bands of music, brilliant uniforms, fire-crackers and illuminations the anniversaries of bloody battles, that the spirit of war persists in spite of the fact, almost universally admitted, that war is an un-Christian, and horribly unjust and ruinous method of settling world problems, whether they be national or class problems. This tendency to exalt military victors and to forget or underestimate the solid attainments of more peaceful benefactors, and its influence was long ago noted and faithfully recorded by the historian Gibbon.

"Trajan was ambitious of fame; and as long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters."—*Gibbon's Decline and Fall of the Roman Empire*, Vol. I, page 6.

There is nothing in the circumstances connected with either the birth or the growth of Canada as a nation to suggest the celebration of Dominion Day with noise and bluster. Birth-



HIS MAJESTY GEORGE V
God Save the King



HIS EXCELLENCY LORD BYNG
He Represents the King in Canada

days, whether individual or national are, however, proper seasons for sober reflection. Confederation Day stands for a victory for peace, reason, and patience that has for more than one hundred years characterized our relationship with our neighbours and kindred in the United States, and our co-operation with the mother country.

The Fathers of the Confederation were patriotic men of vision who had in mind, not only their own immediate problems, but also the conservation of the best fruits of the long struggle of the British people for religious freedom and democratic government. For the ten years prior to 1867 the United States had been torn with strife and bloody civil war over the problems of negro slavery, state rights, and the permanence of their political union. The British colonies along their northern borders shared the dangers that usually beset innocent bystanders in the vicinity of any violent and deadly conflict. And to add to the complexity of the situation there was abundant material for wasteful conflict among Canadians themselves.

Canada at this time consisted of what is now known as Quebec and Ontario. The in-

habitants of these two provinces, then known as Lower and Upper Canada, were divided in race, language, and religion, and their experiment in legislative union was not working well. To the east lay the Maritime colonies of Nova Scotia, New Brunswick and Prince Edward Island, cut off from practical communication with the Canadas in winter. To the west lay the great, and almost unknown, stretches of prairie with a considerable settlement on the Red River, and straggling trading posts and forts of the Hudson Bay Company at various widely separated places. And still farther away, across the Rocky Mountains, on the Pacific Coast was another practically isolated colony of British people.

The different colonies all had problems. They all needed help and co-operation, but the vision of making a nation out of these fragments was seen only by a few clear-sighted statesmen. The plan of confederation was derided and bitterly opposed by many able men. The generation that heard their discussions is now nearly all gone, and the present generation can hardly understand from the records that remain the magnitude of the task that confronted the Fathers of the Confederation. With the sym-



HON. WM. LYON MACKENZIE KING
Prime Minister of Canada



HON. ARTHUR MEIGHEN
Leader of the Loyal Opposition

pathetic help of the British government, Confederation became an accomplished fact, and many of the problems that almost dismayed the pioneers have been solved. Understanding and fellowship have gradually taken the place of distrust and fear in Quebec and Ontario. Now the railway communication from the Atlantic to the Pacific, from Halifax to Vancouver, is unexcelled. Prosperous and growing provinces are taking the place of the empty waste spaces in the west, and our mineral wealth is just beginning to be tapped. We still have problems, different from those already overcome, but no more formidable and the knowledge of what has been done should give all Canadians courage to work together hopefully. Our present problems can be successfully met by increase of population and the development of our great natural resources.

We often hear rumblings of discontent both from the east and the west, and it is hard to adopt any national policy that is equally advantageous to all; but the bitterest and most radical critics of our present political and economic systems have so far been unable to provide any more practical substitute. Government at its best has its limitations. No form

of government can establish a Utopia in Canada or any where else in this world. July 1, 1867 marked a new era in the development of democracy. From the eventful day when the British North America Act went into effect, Canada has grown into her place among the nations of the world. Every recurring Dominion Day marks a step in growth. And this has been accomplished without breaking the ties of sentiment that bind us to the British Empire. On the other hand it has not built up between Canada and the United States a wall of suspicion or of military fortifications. If we should ever be menaced by aggression from without we could depend upon the active help of two strong friends. In our national, political and intellectual development we have borrowed freely from both Europe and the United States. From Britain and France we have inherited the best traditions of European culture. And from the initiative and progress of the great American republic we have been stimulated in the free spirit of the new world. It is good for the world and for the forces that make for world peace that Canada stands as a sort of interpreter between European and American thought.

Is There a Real Menace of Lawlessness?

What is the Cause and Is Civilization in Danger?

by CARLYLE B. HAYNES



AN important sign given by Christ of the nearness of His second coming is stated in His words: "Iniquity shall abound." Matt. 24:12. Certainly the records of crime in every newspaper today are indications that our generation is one of abounding iniquity.

The condition of the world before the flood is set forth in the Scriptures as a type of the condition of the world immediately before the second coming of Christ. We are divinely directed to the days of Noah for a complete description of the conditions which will prevail before Christ comes again.

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

Directing our attention to the history of that ancient time, perhaps the first thing that fixes our attention is the fact that wickedness and corruption were widespread. We read:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

Anarchy and Atheism in Noah's Day

That the wickedness and atheism of that time was accompanied by violence is thus made plain:

"The earth also was corrupt before God, and the earth was filled with violence." Gen. 6:11.

This ancient anarchy and atheism became so prevalent throughout the earth that the whole world became atheistic. As a consequence God destroyed the earth with a deluge of water.

"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, 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." Gen. 6:12, 13.

This ancient restlessness, lawlessness, violence

and atheism is paralleled today, and thus becomes one of the signs of the near coming of Christ the second time. And this present lawlessness will, unless checked, call down from heaven an equally severe judgment.

Great judgments are but the punishment for great crimes; hence, great crimes are but prophecies of coming judgment. Today the world is mad with covetousness, and on fire with lust. Fearless and thoughtless, men rush on their downward way, eating, drinking, feasting, rioting, marrying, and giving in marriage. They anticipate no calamity. The abodes of pleasure are thronged; the marts of merchandise crowded.

Most certainly did Christ, when he surveyed the future, perceive and foretell this very characteristic as a feature of the last days.

A Real Menace to Civilization

Careless and secure was the world before the flood. It despised all warning, invitation, and entreaty. It danced and rioted on the verge of destruction. And from pleasure's height to ruin's dark abyss it fell headlong. And this is given as a type of the last days.

The world is fast becoming as it was in the days of Noah. Then the earth "was corrupt before God." "The earth was filled with violence." And "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:4-13. So today it is corrupt, licentious, warlike. It is peopled with mighty men, and men of renown, as it was then. And it is filled with strife, commotion, and violence while it awaits the coming of the deluge of fire, which the apostle Peter says will accompany the day of judgment and perdition of ungodly men.

When the fearful sacrifice of the World War was stopped with the signing of the armistice between the Allies and Germany the world rejoiced. But this rejoicing was again turned to fear by the menace of lawlessness and violence which has taken possession of myriads of

hearts. This is the spectre at the feast that poisons all earth's banquets.

For lawlessness is a very real menace to the existence of civilization. It is the releasing of all the lowest passions of mankind, the setting free of the demons of lust, license, cruelty and passion. It is the exaltation of all that is lowest to the place of power.

The Bible, which is the Christian's guide-book, makes it clear that God ordained civil government, without specifying any particular kind, and clothed it with authority to protect life, liberty, limb, and property, and to restrain evil-doers. It is ordained of God to protect every individual in his natural, God-given rights, against any invasion of these rights by any other man or body of men.

Wickedness is in opposition to and destructive of all liberty. The victim of the murderer has taken from him his liberty and his right to live. The right and liberty to use that which is their own is taken from men by the thief. The liberties of all would therefore be destroyed if wicked men were permitted to do as they chose. Hence the necessity for stable civil government.

Strong, stable civil government, founded on the principles of liberty, is a great bulwark against anarchy and lawlessness, and necessary in order to maintain the freedom of the world. The duty, then, of every lover of liberty, and especially every Christian man and woman, is to vigorously support constituted civil government in its endeavour to maintain law and order against all attempts to undermine civil authority. Confidence in governments declines as men lose faith in God and the gospel.

The deliberate adoption of organized violence as the most effective way to right human wrongs;—to kill, to burn, to wipe the slate clean, to begin civilization over again—that is the spirit now taking possession of many.

An Age of Moral Corruption

We live in an age of moral corruption. Licentiousness of all kinds is appallingly prevalent. Our daily papers are filled with the accounts of conjugal infidelity, lessons in which are being given to millions of young people in moving picture houses. Divorce is multiplying at an alarming rate, and this, too, indicates the great prevalence of licentiousness.

Consulting with spirits leads many who are weak-minded and unprincipled to sink into lascivious rottenness, especially those who submit themselves, soul and body, to such control. They are "led captive by Satan at his will."

False religions cover with a thin veil of specious words and smooth phrases a mass of impurity.

There is an immense traffic in impure literature and obscene pictures, which pander to the lower passions and outrage all decency. There are dances and music which come directly, with but few refinements, from savage jungles.

There are newspapers which play up the rottenness their reporters can find, and display it to all the world. These papers dig down into the moral corruption of their cities, they feature the vile, the low, the degraded; they emphasize divorce and conjugal infidelity. And the fact that the most sensational papers have the largest circulations in many cities is an indication that there is something in the hearts of



THE LATE SUN YAT SEN OF CHINA

He was educated abroad, helped to overturn the Manchu dynasty and was for a short time President of the Republic. After a stormy career he died early this year of cancer. China is not yet a republic according to Western ideals.

a great mass of readers that responds to such unsavoury details.

And these things here mentioned are merely the outcroppings of gigantic evil which is swiftly destroying humanity. They are the straws that show the direction of the hurricane, the mere outer blotches that tell of the rotting virus which poisons the whole inward frame.

The Increase of Crimes of Violence

Dr. Frederick L. Hoffman, consulting statistician of the Prudential Insurance Company of America, has, ever since 1900, compiled the "homicide rate" for twenty-eight of the leading American cities. Speaking of the figures in his report for 1923, he says:

"This is the most amazing murder record for any civilized country for which data are available. It indicates a state of affairs so startling and of such significance that no Government, Federal or State, can rightfully ignore the situation. The murder rate has practically doubled in twenty-four years. It has shown a persistent upward trend, which may be accepted as a definite indication that the moral and legal forces opposed to wrongful death are yielding to the criminal and murderous instincts of a small but suggestive minority of the American people."

Every year in the United States more people lose their lives at the hands of criminals than were killed in the bloodiest engagement of the Civil War, the Battle of Gettysburg. Every five and a half years more people are killed in the everyday pursuits of life in this country

than in the American ranks during the World War.

The leaders in the world of thought and statesmanship recognize the danger in the bitter national feelings of envy and revenge, and in the increase of class hatred.

The Spirit of Lawlessness

The spirit of restlessness and lawlessness and anarchy seems not to be limited to any one place. The impulse to cast off the restraints which law and order have placed on the lower passions of men, is taking possession of human breasts everywhere. God's law and conscience are revered even less than civil law. The Spirit of God apparently is being gradually withdrawn from the earth, and man is being left alone with all the evil passions of his nature, with no power to restrain them from breaking into the most outrageous and barbarous excesses.

There is a headlong rashness that is becoming more and more a characteristic of our time. Everything moves forward in startling haste. Prudence, wisdom, and caution are brushed aside as of little account.

In the past the peoples of earth have, to a greater or less extent, feared the Lord. They have not been altogether atheistic. The denunciations of His messengers have caused them to tremble. Even wicked Felix trembled as Paul



Delegates from Central and Northern Alberta to Immigration Conference in Edmonton, March 9, 1925

reasoned of righteousness, temperance and judgment to come. When the streets of Nineveh rang with the cry, "Yet forty days and Nineveh shall be overthrown," none were so hardened as to treat the message with contempt.

Today there is a widespread absence of faith in the existence, the providence, and the government of God. Men's ears have become dull of hearing, their hearts have waxed gross. Their stolid hearts have passed beyond the feeling of alarm, so entrenched and fortified are they in unbelief and carelessness. There are multitudes who are practically atheists. God is not in all their thoughts. The exploded superstitions of a past age have been replaced not by faith, but by a false science, which has become the gospel of the faithless; and by nature, which has become the god of the ungodly.

Drifting Toward Atheistic Apostasy

Certainly it seems as if the world is drifting toward some dark, dire, devilish deception, a deception naturally awaiting those who receive not the love of the truth that they might be saved. Throwing away their only safeguard when they reject the truth, they are given up to embrace strong delusions as a punishment for their unbelief.

Such a manifestation of atheistic apostasy is foreshadowed in the Bible prophecies.

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

The eager acceptance of the "signs and lying wonders" of the present time by those who have rejected the truth (their unbelief of the truth being paralleled only by their credulous acceptance of the falsehoods of seducing spirits), indicates that the ensnaring delusion predicted in the Bible is even now entrapping its first victims. It may don new disguises and take on new shapes from day to day, but it is certain before long to combine its various manifestations in one mighty denial of the truth, of the Word, and of the authority of God,—hissing out its defiance in God's very face, and belching forth its blasphemies before His very throne. But it shall yet meet its answer in that devastating storm of fire which shall destroy the ungodly and cleanse the world.

Peter gives us another sign of the last days when he writes:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willfully are ignorant of, that by the word of God, the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:3-7.

There are scoffers today,—“scoffers walking after their own lusts,” giving free reign to all their passions; scoffers with the blear of lust in their eyes, the smell of alcohol on their breath walking in rioting, debauchery, and sin, as well as scoffers who are polite, learned, wise and contemptuous; scoffers who sneer and deride and mock; scoffers who are careless, contemptuous, presumptuous—and in this fact we see a fulfilment of Bible prophecy.

And in this time when it appears as if the foundations of human society and civilization were crumbling, and the safeguards which men have erected to restrain the evil propensities of men were being destroyed, what ought the Christian pilgrim to do? The Lord Himself answers: "Be ye also ready for in such an hour as ye think not the Son of man cometh."

When I Get to the End of the Way

The sands have been washed in the footprints
Of the Stranger on Galilee's shore,
And the voice that subdued the rough billows,
Will be heard in Judea no more.
But the path of that lone Galilean
With joy I will follow today;
And the toils of the road will seem nothing,
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest,
But He who appoints me my pathway
Knows just what is needful and best.
I know in His word He hath promised
That my strength, it shall be as my day;
And the toils of the road will seem nothing,
When I get to the end of the way.

He loves me too well to forsake me
Or give me one trial too much;
All His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him,
In the city of unending day;
And the toils of the road will seem nothing,
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of that city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious,
Will be bright and as clear as the day;
Then the toils of the road will seem nothing,
When I get to the end of the way.

—Unknown

Is The Sabbath of Jehovah Moral or Ceremonial?

by D. J. C. BARRETT



WE hear a great deal today about the bondage of the law, the legal servitude of obeying the commandments of God. It is very sad indeed to see so many ensnared and deceived by this anti-monian heresy; for a careful examination of this subtle and insidious propaganda shows it to be heresy in its darkest hue.

One who was in legal bondage to ceremony, form, and law, pathetically writes: "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14. This same writer with conviction and emphasis further designates the divine code: "Wherefore the law is holy, and the commandment holy, and just and good." Rom. 7:12. James, the apostle, defines it as the "law of liberty," the "royal law". Such titles constitute a crushing and an effectual blow to the proponents of the no-law theory. Every attribute applied to God can be applied to His law, yet professed religionists will endeavour to do their best to discredit and dethrone Him by making void His law.

Why such determined and united effort to nullify the integrity and Christian standing of those who are doing their best to keep all the commandments of God? Every religionist or believer in the Lord Jesus Christ will acquiesce and acknowledge there is no bondage in keeping or obeying the first, second, third, fifth, sixth, seventh, eighth, ninth, and tenth commandments.

What Is Sin?

The principle is well illustrated by an interview I once had with a fellow minister. He accosted me, and expressed heartfelt sympathy and regret because of my legal bondage. I at once catechized him as follows: "Are you a robber? Are you an adulterer? etc. He replied with earnestness, "No." I pressed the matter closer to his awakened conscience, and further interrogated—"Why not?" In this dilemma he was forced to the defence and morality of the decalogue. However, he qual-

ified his seeming legal acquiescence by stating, "I keep the commandments of God because I am a Christian, and not because they are commanded." I replied, "I keep the Sabbath for the same reason." Silent and defeated, and I trust, convicted, he walked away.

It is plain to be seen that the fourth commandment enforcing the obligation and observance of the seventh day, the Sabbath of Jehovah, is as binding on the conscience as obedience to the other nine commandments. If the violation of the nine words is sin, the violation of the ten is sin. In fact a violation of one point makes us guilty of all: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. The inspired definition of sin is: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Grace accepts this definition and fulfils the law.

Sabbath Keeping and Grace

When man was created he was made a moral creature amenable to moral law. It is also a fact, Sabbath observance was included in his moral duties. The Sabbath was made known to man the first week of His existence, and our first parents as long as they remained loyal and obedient to the order of heaven, kept holy the seventh day. Observe, this was binding on man in his innocent, pure state. How futile, how inconsistent and misleading to argue or to insist he is released from any obligation to keep holy the day blessed, sanctified, and hallowed by God and given to man in his innocency and purity as a perpetual covenant. This makes it clear and conclusive that Sabbath keeping and grace are in consonance and not contradictory. Grace in no sense nullifies the law of God, yea, it establishes it: it is the enabling of the law.

A sinner cannot keep holy a holy day. Sabbath keeping in itself does not commend us to the favour or acceptance of Jehovah. The Sabbath can only be kept, in its spirit and in-

tent, by one touched by the Holy Spirit. The Israelites kept the seventh day, but because of cherished and wilful sin their ceremonialism, their solemn feasts, their sabbaths were an abomination in the sight of God. Sin, cherished, converts the law of liberty into the law of bondage, and royalty into servitude.

The Word of God teaches the Sabbath is the sign of loyalty and sanctification between God and His people. "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. Again it is written: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. To abrogate the sign is to deny or repudiate the possibility of the experience attainable and perfected by obedience to the moral duty inculcated by the commandment, which God designated as His sign or seal. It is a sign of loyalty, the symbol of liberty, the pledge or seal of holiness. These facts make it self-evident and positive that it is a moral and not a ceremonial requirement.

God's Holy Day

Isaiah speaks: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

This is a statue of the divine Legislator. The Creator of the day defines the manner, the sacredness, the delight, and the reward of its observance. There is no court of appeal from this pronouncement, and no legislative assembly is authorized by heaven to release man from this duty and responsibility. The Sabbath is the exclusive day of God, and He is very jealous as to how we observe it.

Our modern civilization in-

stances an alarming and soul-destroying departure from this interpretation of proper Sabbath keeping or observance. Many well-meaning and honest religionists of all denominations impelled by this ideal of God's kingdom are doing their best to find the corrective for modern apostasy through civil legislation. Sinai has legislated, and still speaks in unchangeable and unalterable accents, and let not man hope to succeed in the betterment and uplift of the human race after Horeb failed. The voice of Sinai is still the hope, the wisdom, and the remedy for the ills and problems of mankind.

Sabbath Keeping Alone Cannot Save

Strange to say, many who intensely maintain the ceremonial aspect of the Sabbath of Jehovah, are endeavouring with vigour and energy to consolidate and crystallize public opinion with the moral obligation of Sunday. If the Sabbath of God can so easily be ruled out of court of duty and obligation, why impose Sunday, which has no divine sanction? Creation, Sinai, the patriarchs and prophets, Jesus, the apostles, the Word of God all agree in the sanction, the perpetuity, the moral obligation of the seventh day as the Sabbath of the Lord.

Sabbath keeping in itself is no assurance of salvation. Unless it leads to and consummates in sanctification of "body, soul, and spirit," it is a useless and Christless form. The Jewish nation still maintains a nominal loyalty and assent to the Sabbath, but in heart and life they are far from Him. The beatitude of Isaiah is pointed and terse in support of this fundamental: "Blessed is the man that doeth this, and the son that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

We find in the history of ancient Israel that the Sabbath was the sign and the test of their obedience to Jehovah. When delivered from Egyptian bondage, the burden of God for His people manifested itself in a Sabbath reform message. We read: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in



my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring; and it shall be twice as much as they gather daily." Ex. 16:4, 5.

What are the facts? For forty years the manna fell six days of the week, but the daily portion was withheld on the seventh day and a double portion rained from heaven on the sixth day, the preparation day. In this we instance the eternal nature and perpetuity of the Sabbath attested by about 2000 miracles, or a weekly miracle for forty years. This experience proves it a moral obligation, and its violation a sin against the government of God.

In the face of international complication and jealousy, men, eminent in ability, noble and magnanimous in principle and aim, are unselfish in their service and desire to force back the increasing tide of woe and passion, that threatens to engulf civilization in irretrievable ruin. The verdict of history and the certainty of divine prediction concur. There is no enduring basis for a world-wide good will, peace, contentment association or confederacy, outside of and separate from Jesus, the Christ. The cross is the offer, the price, the guarantee to a sin-cursed, a crumbling and decadent civilization of eternal peace.

A New World

On the ruins of man's failure God will establish and vindicate His universal empire. The ten points will be

the constitution of this beneficent reign. The Sabbath of God will be honoured and obeyed by the redeemed of all ages made up of every kindred, tongue, and people: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

Our duty is plain in the light of these facts. The largest and most enduring contribution we can make to a perplexed and perishing world is the fulness of obedience to the moral law of God, which includes the elevation of His day

to its rightful place in our allegiance and worship.

“TEACH us to submit ourselves to Thy chastenings, believing thy love in them all. Thou hast given us Christ, and in Him eternal life. Oh, how can we think thou wouldst withhold from us any thing else if it were good for us! Lord, let us not choose for ourselves. Choose Thou for us in Thy wisdom and love, and let our hearts approve thy choice. Be Thou our portion, our light, and our joy in Christ Jesus. Help us ever watchfully to cherish a meek and quiet spirit, ever looking unto Him who was meek and lowly of heart, that we may find rest unto our souls.”



WORLD'S CHAMPION WHEAT GROWER

J. C. Mitchell and wife of Dahinda, Saskatchewan, on board C. P. S. S. "Montclare," returning from a visit to Europe. He is enthusiastic about the possibilities of the Canadian West. Canada can supply the world with bread.

Our Lord's Great Prophecy

Thoughts on Matthew 24:9-14

by CALVIN P. BOLLMAN

"9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake.

"10. And then shall many be offended, and shall betray one another, and shall hate one another.

"11. And many false prophets shall rise, and shall deceive many.

"12. And because iniquity shall abound, the love of many shall wax cold.

"13. But he that shall endure unto the end, the same shall be saved.

"14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

These verses are part of a prophetic bird's-eye view, so to speak, of the history of the world, given by our Saviour, from His time down to the close of sin's dark reign, and to that wonderful consummation often referred to as the end of the world.

Very soon after the "wars and rumours of wars" of verse six (covered in the study of last month), general persecution of the church developed. The earliest persecution of Christians was due largely to the hostility of the Jews. Later, as believers and congregations increased among the Gentiles, the Roman officials, from town clerks to royal governors and emperors, became zealous for the old objects, and forms of worship, and the scripture was literally fulfilled: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake."

Many remained true, even under the most cruel torture; but some purchased their lives by becoming informers, and betraying friends and kindred to death.

False prophets, or teachers, abounded; false miracles also became common, and by these many were deceived. Abounding iniquity caused the love of many to grow cold. But ever since the first call of sinners to repentance there have been found some who would respond to the divine invitation by turning away from sin and walking in the path of obedience to the divine law. And to these the promise is given, "He that shall endure unto the end, the same shall be saved."

It is not enough to start right: there must be endurance. In another scripture the prom-

ise is, "In due season we shall reap, if we faint not." Gal. 6:9.

But the end of the world cannot come until God's work for the salvation of the lost shall be finished. Verse 14 declares: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This same thought is further emphasized by Mark:

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:26-29.

Observe that when the harvest is come, "immediately He putteth in the sickle." Note further that Matthew 24:14 says nothing of the conversion of the world, but speaks only of the gospel's being preached as "a witness." The Bible knows nothing of a millennium during which all men will turn to God. On the contrary, we read the declaration of the apostle Paul:

"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, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

Our Saviour Himself implied very pointedly in words recorded in Luke 18:1-8, that when He comes the second time, genuine faith will be well-nigh extinct on the earth. Again, in answer to the question, "Lord, are there few that be saved?" Jesus answered, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24.

And again we read these words of the Master:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

The texts that are thought by some to prove the world's conversion do not teach any such doctrine. True, the will of God shall yet be done on earth as in heaven, and for this we all pray; but it will not be by world conversion, but by the destruction of wicked men and nations, as the second psalm bears witness. Addressing the Son, the Father says:

"Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling." Psalms 2:8-11.

Rightly understood, Matthew 24:14, together with the development of gospel work, affords the plainest possible evidence that the coming of the Lord is nigh, even at the door. The entire world is now open to the message of salvation as never before. Within the last decade most extraordinary progress has been

made in spreading abroad not only the gospel as it has been preached for many centuries, but the special message of the soon coming of the King and kingdom is now being proclaimed, both by the printed page and by the living preacher, even in the dark places of the earth. Not alone civilized peoples, but the cannibal islands of the South Pacific have heard the message of Revelation 14:6, 7, and thousands are turning from their dumb idols and horrible feasts to serve the Creator.

The Scriptures, either in whole or in part, have been translated into 770 different languages, thus making the good news of salvation available to almost the entire human family. How fully "this gospel of the kingdom" must be preached "in all the world for a witness unto all nations," we are not told, but surely when the apostle Paul could in his day testify as he did in Colossians 1:23, A.R.V., that the gospel had even then been "preached in all creation



CANADIAN TIMBER FOR EXPORT

One of four trains of the finest white pine from Ontario shipped in March by the J. R. Booth Lumber Co. to England for use by the British Admiralty. Some of the logs squared three feet. The shipment was inspected in Ottawa by the founder of the Co., Canada's Lumber King, J. R. Booth, in his 98th year.



ANOTHER OF CANADA'S SOURCES OF WEALTH

Inshore fishermen with a catch of herring on the Nova Scotian Coast. All branches of the fishing industry are operated in Nova Scotia, including curing and packing the fish for market.

under heaven," may we not well believe that the same glorious gospel message which Paul preached to the people of his time, has well-nigh done its work for this generation and for the modern world?

We now have the Scriptures not only translated but actually printed, in whole or in part, in nearly eight hundred languages, whereas in the apostles' day they were only laboriously written by hand in probably not to exceed four languages,—Hebrew, Greek, Latin, and Aramaic.

Of course thousands and tens of thousands heard the gospel then who had neither opportunity nor ability to read in written form the story "of Jesus and His love." The same is true today. Then the living preacher had penetrated to every part of the Roman world, and in other ways the gospel had gone farther afield than the limits of the Roman civil administration, and many of the barbarians had heard and some had accepted the message of salvation. How much more is the same

true today. Where in all habitable lands has witness not been borne to the saving grace of Jesus of Nazareth?

And so every penny given to missions, every copy of the Scriptures printed by the great Bible societies, every missionary who sails to lands afar, every prayer offered in sincerity of heart and humility of spirit for the coming of the promised kingdom, is helping to forward the great work of the gospel, the finishing of which will bring the end foretold in Matthew 24:14.

It Is Enough that God Doth Know

Dear heart, pray do not worry so,
 Have faith that God's all watchful eye
 Will mark the path where thou shouldst go,
 His ear detect thy faintest cry.
 He reasons past thy deepest thought,
 Knows all about thy days to come;
 Though hours are often burden-fraught,
 The rough-hewn paths still all lead home,
 Dear heart, pray do not worry so.
 It is enough that God doth know.

—John R. Clements.



1. The King and Queen after their health cruise. London gave them a coach by a flower seller.
2. A close up view of the residence of the Governor-General.
3. Mr. and Mrs. Richard Lloyd, a British statesman is a success in his famous dad in looks, interest in politics.
4. The central gates to the Parliament Buildings.
5. The Government House at Ottawa.
6. The royal mint and archives.





On his return from the Mediterranean
 he received a truly royal welcome home.
 A shower of roses tossed into the royal

the front of Rideau Hall, the official
 residence of the Governor General at Ottawa.

George. The son of the famous
 business man. A replica of
 his father he has no

Government Buildings, Ottawa.

Ottawa from a distance.

at Ottawa.



Why America Must Stay Dry

by KAM TAI LEE



HE adoption of national prohibition in America was the result of more than a century's conflict on the part of conscientious men and women against the liquor traffic. After years of bitter struggle and in the face of overwhelming opposition, the unremitting forces of science, business, and religion banished King Alcohol from our country. They believe that America must stay dry.

The adherents of strong drink claim that national prohibition was the work of a scheming and fanatic minority, and that it does not represent the sentiment of the majority of the people. What else than majority sentiment could have prompted thirty-three States to adopt State prohibition before the advent of the national measure? What else than majority sentiment could have led Congress to pass the resolution submitting the prohibition amendment to the State legislatures by majority votes in both houses? Did not every State vote upon the question openly? Let me recall to your memory that on Jan. 16, 1920, forty-six States by popular vote abolished the sale of intoxicating liquor as a beverage, and national prohibition by Federal amendment was adopted. America must stay dry, because it is the will of the people and the supreme law of the land.

The Eighteenth Amendment was not a war measure adopted on the crest of war-time excitement and when our soldier boys were at the battle front. The charge that it went into the Constitution without deliberation or discussion is groundless and absurd. As you may recall, in 1916, before America entered the war, prohibition became a distinct and clear cut issue in the Presidential election. It was only after the most careful observation and protracted public discussion of the effects of local option and State prohibition that the national

measure of prohibition was finally adopted.

The liquor dealers protest against national prohibition, declaring that it invades the personal liberty of man by prescribing what he shall drink. But there is no such thing as absolute individual rights. Personal liberty is most desirable, but when that liberty encroaches upon others, when others have to pay for the abuse of that liberty—there is justice in restraint. In law and in civilization the first consideration is not the individual, but society. Hence, whatever injures society is not permitted. It is for

this reason that America must stay dry.

The opponents of prohibition also claim that the liquor industry was paying an annual tax of three hundred million dollars. But what was the source of this blood? It came from those who were the least able to bear the burden—the wives and children of dram

drinkers. This three hundred million dollars required in return, jails, hospitals, poor-houses, and insane asylums for the products of strong drink—the feeble-minded, the insane, the criminal, and the murderer. For every dollar derived from this malicious traffic in the form of taxes, our Government was forced to spend eighteen times as much. This is too great a price to pay for the drink habit, and that is why America must stay dry.

National prohibition by Constitutional amendment has proved to be the greatest single economic factor toward the improvement of public prosperity ever created. Intoxicating drink was a liability economically, because it decreased productive power and increased accidents, disease, and waste. Before the adoption of nation-wide prohibition, America was spending two billion dollars every year for intoxicating liquor, a commodity that was infinitely worse than useless. Our nation's annual drink bill was three times the amount annually spent for the maintenance of its pub-

This essay, written by a Chinese boy who is a student in the mid-Pacific Institute, Hawaii, was awarded the 1924 gold medal and a cash prize of one hundred dollars—the highest awards in a yearly literary contest held in the schools of the island.

lic schools, twice the capital in all its national banks, and eight times the amount spent for national defense. And what was the result of this criminal waste of money? The result was an increase in the penal population, a necessity for the building of more penitentiaries, and a decrease in the efficiency of the nation. It has been demonstrated that booze and business do not mix. Intoxicating drink was the greatest obstacle to national industrial efficiency. Modern industry demands sober men, because, in the final analysis sober men means increased production and greater efficiency. For economic reasons America must stay dry.

The charge that the Eighteenth Amendment is responsible for great increase in crime is not only baseless, but absurd. The prison population throughout the nation has been decreased anywhere from 15 to 80 per cent since the adoption of national Constitutional prohibition. Intoxicating drink was found to be the direct cause of 19 per cent of the divorce, 25 per cent of the insanity, 50 per cent of the crime, and 75 per cent of the child misery in our own country. Social reasons demand that America must stay dry.

The liquor traffic has robbed millions of America's children of a sacred and lawful heritage. It has denied countless little ones the God given privilege to be well born. Here is what strong drink does to America's babies. Thirty-two children out of every hundred born of alcoholic parents died during infancy. It was found that out of fifty-seven children of intemperate families, twenty-five died at birth, six were idiots, ten had deformities, five were epileptics, one had St. Vitus' dance, and only ten were normal. Is this not too monstrous a price to pay for such an insidious drink poison? For the sake of her children, America must stay dry.

America saw the monstrous injustice of the liquor traffic toward blameless little children, the blight it laid upon home, society, and humanity, the scalding tears, the unwonted agonies, its needless burden of want and care. She saw the vision of her ideals shattered, her national integrity falling to pieces, Democracy again a failure, and Demon Rum laughing derisively. Then by the ratification of the Eighteenth Amendment she resolved that never again would she take into the bosom of her national life this loathsome and hateful abomination.

America must stay dry because the liquor traffic is the supreme challenge to Christian

manhood. It challenges the supremacy of the moral over the material as the ruling passion of Christian lives—it challenges our love for humanity. It crucifies our patriotism upon a cross of gold.

In country districts, towns, and cities, in humble homes and lofty mansions wherever that Demon Rum had left its trail of sorrow, its strangled aspirations, its needless tears,—earnest men and women of all nations are looking to our country, the United States of America, to lead the world into banishing forever from the realms of civilization that great curse to mankind—the liquor traffic. That is why she must stay dry.

America has seen a vision. She has seen the vision of a world free from the shackles of the alcoholic tyranny—a world where manhood was sober and peaceful, where womanhood was happy, and where childhood was safe. She beheld a vision of America leading the world to everlasting peace and prosperity. That is why America must stay dry.

Nature Song

In bird and flower and tree,
God's mighty power we see,
We see it everywhere;
On land, on sea, in air,
And in the sky by day and night
We see His wisdom and His might.

The birds His praises sing
From morn to evening;
They praise Him lustily
From house-top and from tree,
Him who supplies their daily food,
They anthem as the great All Good.

The flowers wild and rare,
With fragrance fill the air;
Their colours varied, bright,
Are pleasing to the sight.
God made them so that we might see
In them His own sweet purity.

The giant trees and small;
The stars above them all;
The deep, blue foaming sea;
The cattle on the lea;—
These all with one accord proclaim
The greatness of their Maker's name.
—Bernard Ledington

"A MAN cannot have an idea of perfection in another, which he was never sensible of in himself."

"WHEN men speak ill of thee, live so as nobody may believe them."

A Century of Progress

Knowledge Shall be Increased. When, and Why?

by DANIEL H. KRESS

DURING a short period preceding the end, according to Dan. 12:4, the book of Daniel would be opened, and its pages studied and understood. In the eighth chapter and the twenty-sixth verse, the words were addressed to Daniel, "Shut thou up the vision; for it shall be for many days." Daniel said, "I was astonished at the vision, but none understood it." It was not necessary for it to be understood then. *The messages of the book of Daniel have their application in the "time of the end"*, and hence were not to be fully understood until then. In the period just prior to the second advent the prophecy is to be unsealed, the book opened, read and understood. Seeing the fulfilment of the predictions therein contained, and recognizing that the end is near, serves to impart to the student of prophecy the inspiration to carry out the commission to preach the gospel in all the world as a witness in preparation for the end. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. 12:4. In reply to the apostles' question, "What shall be the sign of thy coming and of the end of the world?" Jesus said, "This gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Matt. 24:3, 14.

Knowledge Shall be Increased

According to this prophecy, the time of the end was to witness a marvelous increase in knowledge, primarily of the prophetic page, and consequently of the gospel in general. Referring to the beginning of the age of modern missions, and the remarkable revivals that then took place, Leonard in his history of Oberlin

says: "These seasons of refreshing first made their appearance in 1798-1803, and were of frequent occurrence for two decades throughout the eastern and middle states and in 1825-1845 were well nigh continuous, and extended to the West and South. In 1826-1830 some two hundred thousand converts joined the leading denominations, sixty thousand of whom were young men. It is estimated that in five months following Feb. 1, 1831, as many as fifteen hundred towns were profoundly stirred by the Spirit of God, and as many more were

spiritually aroused in a good degree, with more than fifty thousand renewed in heart and life, over three hundred of them in colleges. In 1800 to 1830, not far from one million, one hundred thousand, were added to the four churches, thus increasing the congregational membership two-fold, the baptist three fold, the Presbyterian, four fold, and the Methodist seven fold." One author termed this "The grandest advance of Christ's kingdom since the apostles' age."

The Beginning of Modern Missions

This marked the beginning of missions at home and abroad. The American Board was the pioneer organization. There followed the American Home Missionary Society in 1826. The American Sunday School Union was formed in 1824. Its object was to "open a Sunday school in every practicable place within two years."

The American Bible Society whose purpose was to supply every family in the land with a copy of the Bible began its work of evangelization in 1825. "Educated religious teachers were few, unlettered and self-constituted preachers were surprisingly numerous." To aid



Daniel H. Kress, M.D.

these young men whose burden was to carry the gospel to all the world, organizations were formed and colleges were multiplied. Good books began to be printed by the millions, and the modern religious newspaper made its appearance as an aid to the pulpit. The *Boston Recorder* was started in 1816, the *New York Observer* in 1823, the *Evangelist* in 1830, the *Oberlin Evangelist* in 1839, and the *Independent* in 1848. "With the thousands, reaching the destitute and perishing with the bread of life came to be a ruling passion."

The Foundations of Real Progress

Practically no effort was made to carry the gospel to heathen lands prior to this. The time of the end had come, the book of prophecy was unsealed. The Bible became a living book. Jesus looking forward to this time said, "This gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come." Marvelous and

miraculous are the results of the past century.

Increased gospel light is always accompanied by increase in knowledge in other respects. It is not a matter of surprise therefore that during the past century, there has been such a marvelous increase in knowledge along all lines. For instance: let us compare our homes of today with the homes of one hundred years ago. There were then none of the conveniences we now have, and deem indispensable. The homes of one hundred years ago, in fact, differed very little from the homes of two or three thousand years ago. They were still lighted at night by the home made candles. Matches were unheard of. Houses were heated with, and the food cooked over the open fire place. There were no stoves. The washing was done by women as in the days of Rebecca and Sarah. The wife and mother had to depend upon her hands and the needle to keep her family clothed. I am not yet sixty-five, and I can recall the time

when candles were replaced by the kerosene lamp. Now our homes are lighted by electricity. All we need to do is to press a button here or a button there, and there is light in this chamber or in that. The electrically heated stoves prepare our food. The automatic oil burners heat our homes and keep them at any temperature that may be desired day and night. The electrically run washer makes washing day a pleasure. The electrically propelled sewing machine enables the mother to do her work with dispatch. There are other modern conveniences in the home that might be mentioned, for instance, we now have in our homes the telephone which enables us to commune with our friends at a distance, to order our groceries and other household necessities, and instead of the old wooden bucket, we need only to turn a tap to obtain hot or cold water, as may be desired. Many of the modern homes have phonographs. The best music and the ablest artists may be heard by the fam-



Grace Storey molding her Bye-lo Baby Doll in one of the leading maternity hospitals in California, using a three-day old live baby as a model.

ily by merely setting in motion the little motor which controls the apparatus. Some homes have the latest and most marvelous of all inventions, the radio. This enables the family to listen to programs given hundreds of miles distant. It is certainly a marvelous age in which we are living, and all of this has been ushered in during the past century.

Rapid Transit—"Many Shall Run to and Fro"

When it comes to travel, one hundred years ago the ox teams were everywhere seen. They were depended upon to go to the nearest grocery for supplies. The horse and buggy was a luxury few enjoyed. These have been replaced by the automobile, the electrically propelled street car, the railroad express and passenger trains, and the mammoth ships plying the deep, and later, flying machines. All of these inventions have come as a result of the light which shines forth from the open book. They are here to serve a divine purpose, for the gospel of the kingdom is to be preached in all the world as a witness unto all nations before the end shall come. It is not difficult to believe that with these conveniences, it is possible for the gospel of the kingdom to be preached in all the world in a remarkably short time.

Medical Science

Turning to another phase of knowledge about which not so much is said, and yet it is an essential in preparing a people for the end. I refer to medical knowledge. One hundred years ago, it can be truthfully said, "the people perished for a lack of knowledge." "Darkness covered the earth and gross darkness the people." But with the open book came light. Thousands perished from communicable diseases. The people were ignorant of their nature. They looked upon them as divine visitations over which they could exercise no control. With the aid of the modern microscope and laboratory experiments, the origin



LONDON'S MARBLE ARCH IN MUTTON SUET

This reproduction of the famous monument in suet was one of the wonders of a London exhibition of food and cookery. The picture shows the artist, Senor Bianchi, at work.

and cause of these terrible epidemics is no longer clothed in mystery. For a civilized community now to be visited with an epidemic of cholera, yellow fever, small pox, or typhoid fever, would be considered a disgrace.

Still more important is the matter of reforms in the habits of life. As we open the book of Daniel, the very first chapter calls attention to food reform. When requested to eat at the king's table, Daniel said, "let them give us pulse to eat and water to drink." He had "purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank." The blessing that follows such a reform is shown in the lives of the Hebrew captives. Their faces were fairer. Physically and spiritually they excelled their associates who ate at the king's table. The time

of the end marked the beginning of food reforms. Temperance agitation had its beginning in this period. The organization of temperance societies on a large scale commenced in 1824, and within five years the number had risen to one thousand. In 1826 the American Temperance Society was formed though not until 1835 was the first "teetotal" pledge signed, all signatures before only binding to abstain from distilled liquors. In 1840 the famous Washingtonian movements swept over the land, while two years after, John B. Gough entered upon his career. The work of Father Matthew in Ireland began in 1838.

It was to ancient Israel God first committed

the evangelization of the world. He desired them to be a healthy and a holy people. To bring this about, he called for reforms in their habits of life. He gave them food prepared by angel hands, and water to quench their thirst. Revival and reform are always associated in God's work. Moses in addressing Israel said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

Deut. 4:5, 6. Had the people of Israel fallen in love with these statutes and cheerfully made the reforms called for, they would have exerted a saving influence upon the people, but the light was kept under a bushel. The salt had lost its preserving property and was good for nothing but to be cast out and trodden under foot. All this has been placed on record for our learning and admonition. Not until the church does her appointed work can the end come. But there is to be no repetition of past experiences, for the prediction made by the Lord "my people shall be willing in the day of my power," will meet its fulfilment, and this gospel of the kingdom shall be preached in all the world as a witness unto all nations, and *then*, the Saviour said, "Shall the end come". "The time of the end" is here. Soon the work of God on the earth will be finished. It will be accomplished by agencies seen and unseen. The work will be finished and "cut short in righteousness." "The words are closed up and sealed till the time of the end," and at that time "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:9, 10.



His Majesty King George Having a Friendly Chat with Rudyard Kipling.

A River That Loses Itself



POETS and others have taught us to accept rivers as more or less prosaic features in Nature's general scheme of things. Tennyson, for instance, has held up the brook as a model of virtue and longevity. It is both refreshing and interesting to discover, therefore, that there are streams which do not conform to this estimable standard, but which, very much like human beings, do things they are not supposed to do according to the accepted theories of convention.

There is a river in Canada which loses itself completely and thereby has earned a rather outstanding reputation. This is the Maligne River which rises in Maligne Lake in Jasper National Park, Alberta, and after playing its pranks, tumbles—as if it were applauding itself for its cleverness—with a great rush and roar into the staid waters of the Athabaska.

After it leaves Maligne Lake it flows for a

goodly number of miles with nothing in its appearance to indicate that soon, so to speak, it is going to sow some wild oats. It is when it reaches the Maligne Canyon, situated about five miles from Jasper Park Lodge, that it begins its pranks. Here it dips suddenly, and without warning, nose dives into a narrow gorge it has cut for itself out of solid rock. Within a distance of fifty yards this chasm reaches a depth of several hundred feet and it is hard to see the water which has lessened in volume. This diminution continues until only a trickle is left. Yet before the Athabaska is reached, the river is again a roaring torrent. Only one explanation seems possible, that somewhere the river loses itself in an underground passage. The canyon is one of the many interesting spots for those who visit this magnificent playground in the Canadian Rockies every year. Jasper National Park is reached by the Canadian National Railways.—*Selected.*



Ship-building is an important Canadian industry in Ontario, British Columbia and the Maritime Provinces.

The First Sorrow

by MATILDA ERICKSON ANDROSS



UP in the Scotch Highlands some hunters were eating their lunch, when one of them spied a sheep on a narrow ledge of rock on the opposite precipice. He called the attention of the others to it, and together they watched it intently.

"That sheep," explained the guide, "was tempted by the sight of some grass to jump down to a ledge a foot or two below the top of the cliff. Soon, having eaten all the grass there, and being unable to get back, there was nothing for it to do but scramble down to some ledge still lower. And," looking through his field glass, he continued, "now it has reached the last. Below it is a cliff with a sheer drop of two hundred feet."

"What will happen now?" was the eager question.

"Oh now it is lost," said the guide. "The eagles will see it and swoop down upon it; and, maddened with fright and hunger, it will leap over the cliff, and be dashed to pieces on the rocks below."

You shudder when you think of the poor lost sheep; and then you shudder again when you think of the men and women—young and old—who are going down the precipice of evil in search of greener pastures. That is just what millions and millions have been doing for centuries. Yes, ever since Adam and Eve started down, "all we like sheep have gone astray."

The wily foe proved too much for Eve when she allowed herself to gaze at the forbidden fruit. It is never safe to go browsing in the enemy's territory. That is not the place for us to deal with him. There have been many smooth-tongued venders who have robbed people of their hard-earned fortunes, but none can compare to the deceiver who cheated Adam and Eve, not only of their home, but of their very souls. He has deceived others as well as Adam and Eve. Millions and millions have become victims of his soul-destroying business. And still we can put it stronger: Not one has escaped the snare of that enemy.

When Satan started to interest Adam and Eve in his enterprise, he knew very well that he never could bargain with the members of the happy Eden home unless he somehow got them to distrust God. It would seem that he was attempting the impossible to try that. Had

not God done everything that could contribute to the happiness of His children? And how they did enjoy visiting with their heavenly Father when He came to see them in their beautiful home! How strange that Satan could ever send the poisoned arrow of doubt into their hearts! And yet how very human! Some of us have to live a long time before we learn to trust a true and tried friend so sincerely that no expert vender of slander can cast into your minds even the shadow of a doubt concerning his faithfulness.

Did you ever notice at just what point Satan won Adam and Eve? He was very diplomatic indeed. He began very tactfully to instill self-pity into their hearts—a poison that is sure to kill the noblest powers of the soul. I suppose he spoke to them of their beautiful home, and of the many, many blessings that surrounded them. That was common ground. He knew very well that Adam and Eve loved God and appreciated the beautiful home that He had given them. So he would gain favour by admitting God's goodness to them. That was his bait; and very successful his method proved,—that is, from his standpoint.

Of course God had been very good to them. Nevertheless, it was a fact, the tempter whispered, that there was much more in store for them than they had even dreamed of. Hidden away in the forbidden tree were treasures greater than they had yet known. Strange that God should tell them that they would die if they partook of its fruits! Still, he could explain that. God did not want His creatures to be on an equality with Himself. That was why He had withheld from them this great privilege. He was only trying to intimidate them.

Would eating of the tree kill them? Of course not. Eating of the fruit, the serpent declared, had not killed him, but had imbued him with the power of speech. Neither would they die if they ate of it. Was not the tree of life in the garden, from which they could continue to eat? That would insure continuance of life. And so the tempter went on until he made Eve feel that she would really be narrow and lose a great opportunity if she lived by the divine law when there was something much better for her. How could he, who knew so well

the mercy and justice of God, misrepresent the truth of the matter thus? How could he do anything to mar the perfect happiness of Eden? Well, we need not explain it.

However, there is enough of the same spirit in the world today, so we can understand how the selfish heart finds enjoyment in seeing others suffer. Such enjoyment is as satanic now as it was back there in Eden; and the insinuations that Satan used then were so successful that they are still in vogue. He is still telling earnest Christians that they are narrow, and that he has something better for them than God is offering. And sometimes we are foolish enough to believe him, although for six thousand years he has been the archdeceiver.

Sin manifested the same characteristics back there as it does now. That one sin—the sin of taking the apple—did not long remain alone. About the first thing Eve did when she had let that “little sin” into her heart, was to go and tempt Adam. The evening after the fatal visit to the tree, Adam and Eve did not look forward with pleasure to the usual visit with their heavenly Father. For the first time they were tortured with shame and fear. Fleeing to the deepest recesses of the garden, they tried to hide from God,—just what the sinner still longs to do. But of course they could not hide from God’s all-seeing eye.

And the sins within the hearts of God’s wayward children drew in other recruits from without. Adam began to do just what his children have been doing ever since. He began to excuse himself and to blame another for his fall. It was Eve’s fault. And Eve blamed the serpent. Really in the final analysis they both blamed God, the Creator of all. Does not that sound natural? It is human to blame others when we fall. It is Satan’s plan to fill the heart with self-pity and self-justification, for these breed excuses and make one blind to his own sins.

Of course Eve should not have tempted her husband. That was wicked. Her influence was very bad. But sadder still is the fact that most of Eve’s children persist in following her example in this matter. Our influence, like hers, is very bad when we permit even one sin in our hearts. It is sure to creep out through our words, our actions, our manner, or perhaps, our dress, and be a temptation to others. In that way we may be somewhat to blame for another’s falling.

We know how hard it is to do right when someone we love urges us to do something

of which we do not approve. This helps us to understand what Adam faced when Eve came to him with the forbidden apple. Already sin had blinded her eyes. She used with him the same argument that the tempter used with her. After all, the fruit did not kill. A terrible struggle went on in his soul. Adam was grieved almost unto death. He sensed, as Eve did not seem to, that the claims of death were upon her. Finally he lost out. His sad, fatal decision was reached. He permitted his heart to put something before God, and breaking the first commandment, he took the trail of death down the precipice with Eve.

That is one of the saddest events the universe ever beheld. Like the lost sheep on the ledge, man found himself away down on the sheer rocks of despair. It was not long until Adam and Eve knew that God’s way was best. For almost a thousand years they watched the destroying hand of sin make havoc everywhere. But could they awaken today and see the awful results of sin after six thousand years, it seems that their very hearts would burst with sorrow; and I doubt not that in anguish of spirit they would cry: Dear children, you who live here in the twentieth century, we earnestly beseech you to make God first. No matter if it seems to tear the very heart out of you, *make God first*. Let not even the dearest treasure you have on earth cause you to swerve an iota from His law. If you would lessen this world’s sorrow, and keep your own heart from breaking, *make God first*. If you would win the home and the happiness that we lost, *make God first*.

Shadows

Were I given constant gazing
On the shining of the sun
O’er a plain of changeless glory,
All my pleasures soon were done.

For mine eyes, oppressed and weary,
Soon would shun the glaring light,
And would ache with blinded longing
For the shadows and the night—

For the cool mists on the river
Where it winds half seen and still
Through the dim star-lighted valley,
Past the forest-darkened hill.

So the Father veils His brightness
To befit my mortal eyes
Till the earthly shall be fashioned
For His changeless Paradise;

And my soul through light and darkness,
Sees His wisdom while He brings,
Joy, the shining of His visage,
Grief, the shadow of His wings.

—Eugene Rowell

WHY NOT LONGER LIVING



THE popular picture of Father Time, with hourglass and scythe, ready to reap his human harvest as fast as man's days run out, leaves a misleading impression. It suggests an arbitrary and unavoidable end, an inescapable fate pursuing and pushing man to his grave.

Whitening hair, furrowed features, tottering steps, a bent back, and failing sight are counted as evidence of time's infallible work. The mere fact of getting older is supposed to bring these telltale age marks. And time itself and of itself is made responsible for all decrepitude, decline, and death.

There are limitations to a man's lifetime. And there are certain identifying indications of old age. But we should not blame time for too much or take too much for granted as belonging to advanced years.

The fact that one person may live close to a century, retaining a comparatively good use of all his faculties, while another grows old in youth, is evidence enough that mortality is not a matter of mathematical exactness. The human span of life must end for all, but it is with man to say whether it shall be shortened or lived its full allotted length.

The work of such men as Lister, Pasteur, and others has demonstrated that we are made to live. The human body, in all its natural provision and normal functioning, works to maintain life. It is a most delicate and complex machine, and as such requires proper care to insure its smooth and regular working.

There is nothing about the processes of physiological life to indicate that the body may suddenly and without warning fail or collapse. It may be injured by a fall, a blow, or a strain. It may be destroyed by poison, quickly or slowly. It may be starved by undernourishment, lack of sufficient air, or for want of water. It may be weakened by too much and too hard work. It may be attacked by destructive bacteria.

The material forces that affect health and longevity

are much within our control. We are not fighting against a mysterious, unseen and unknown power that decrees decay and death. On the contrary, we have the privilege of cooperating with the forces of life and health in a way that will make long living fairly certain; we, of course, cannot insure absolutely against accident.

It is now common knowledge that certain places, once plague spots, have been made safe for health. Yellow fever, malaria, plague, and small pox have given way to scientific health methods. Even tuberculosis is yielding.

In some countries, such as England, Wales, Sweden, and Denmark, considerable gain has been made in vitality and the average length of life in persons of all ages. In the United States much has been done through child welfare work to lengthen the life of the young. While this has added to our average life rate, statistics show that our gain is principally in the years below fifty. The degenerative diseases of middle life are with us more than ever, and give our adult life rate a poor showing.

It is common to say that "a man is as old as his arteries," a saying that does not hold good as determining actual age. Some old men have soft arteries and some young men have thickened and hardened ones. Arteriosclerosis (hardening of the arteries) is not altogether a matter of aging; it is a condition of tissue change. And something besides

time is often responsible for that change.

Heart and circulatory troubles, Bright's disease, diabetes, and nerve disorders do not come suddenly out of a blue sky or from nowhere in particular. They are the result of certain causes. Our own habits of living, or those of our ancestors, in failing to observe the laws that govern the human mechanism, bring on the diseases that mean long suffering and short life.

As individuals we may ask, Why not live longer?—*Life and Health*, May, 1924.

"Thou shalt keep therefore His statutes, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." Deut. 4:40.



Seen Through Others' Eyes

The Remedy

(Mr. Arthur Ponsonby suggests that "bushy whiskers" are a sign of virility and that, if they were more cultivated by men of today, less might be heard of the unmanageable characteristics of the modern young woman.)

From souls that are slavish and craven,
From minds that are mildewed and meek,
From cheeks that are shamelessly shaven
And gills that are beardless and bleak,
Let us turn once again, O my brothers,
To modes that may frighten the fair,
To the fashion that buries and smothers
Our features in hair!

Young women may powder and shingle,
But will they not keep to their place
When man looks abroad from a dingle
Of whiskers instead of a face?
Grown braver and brighter and brisker
The male will then rule in their stead—
Oh, yes, let us urge on the whisker!
(For preference, red.)

So here's to the days that will "feature,"
All hairy and hearty and hale,
That resolute, conquering creature,
The fuzzy and furious male;
When woman, beneath his tuition,
Will sit, very still, in the house,
Aware of her proper position
And meek as a mouse!
—LUCIO, "Manchester Guardian."

The Re-awakening of Russia

THE attempt of the Russian Soviet government to stifle private enterprise and to set up a state monopoly in all trading has proved a complete failure. According to estimates made by responsible Soviet leaders, private capital controlled, by the beginning of 1924, fully 80 per cent of the retail and over 50 per cent of the wholesale trade of the country.

Lenin had not been long in power when he discovered that the death of private enterprise meant the economical paralysis and industrial death of the nation, but he did not foresee how rapidly private enterprise would reassert itself in spite of his efforts to quench it against his better judgment.

In spite of the lessons that have been taught, the whole machinery of the Soviet is now directed toward fighting private trade by substituting for it trade carried on by the state and co-operative organizations. The idea that "capitalism" must be killed has become an ob-

session with the clique of communist demagogues that now dominate Russia.

The trouble with the Russians as a people is that they lack initiative, and like sheep are led or driven by the bureaucrats who have seized the reins of power. The whole trend of the Soviet is to discourage individual effort and to level down whole communities to the level of the lowest intellect within it. This policy is being carried out in their schools; they are poisoning the wells at their source, and the plague of misery and destitution that is coincident with Russia's recently found "freedom" is the outcome.

But there is arising in that unhappy country a steadily growing volume of public sentiment which refuses to be thrust back into a state of serfdom far worse than that which prevailed in the time of the czars. Lenin and his successors may have trampled upon and mutilated the body of Russia, but it still retains its soul. It may be that the Russian soul needed this last humiliation to stab it wide awake. The wave of corrective conservatism which has re-established stability in the United States, which has given a feeling of security to Britain, and which has been the keynote of the Fascisti in Italy, is rising to something more than a ripple in Russia.—*Dearborn Independent*, Dec. 20, 1924.

Drink and Degeneration

DR. T. B. HYSLOP, a well-known British alienist, has just published a book, "The Borderland," in which he discusses at length the factors which enter into the production of insanity. Amongst these factors he finds alcoholism; and in most outspoken style he scores the use of wine, beer, and spirits. He declares that any one who is addicted to alcohol, and any one who has become intoxicated on three or more occasions should not be allowed to marry. He says, "Any person who has made alcohol a necessity, or who is unable to resist the temptation to indulge in alcohol may attain a certain degree of success in mind and pocket, but, biologically considered, the world would be better had he never been born into it; and needless to say, the marriage of such a one is a biological sin, and ought to be barred

by law. For practical purposes three convictions of drunkenness should debar such persons from the risk of polluting the community by the propagation of degenerates." We do not recall any utterance of any former British physician upon this subject that was so well calculated to arouse a storm as this. The drink habit is remarkably well entrenched in British life and customs, and no doubt Dr. Hyslop will be promptly told that he himself is scarcely sane or he would not propound such a ridiculous proposition; and yet the discussion which will take place may well prove part of Britain's education in regard to the danger of strong drink.—*Christian Guardian*, Dec. 3, 1924.

Florida as Seen by a Californian

"FLORIDA is 600 miles long, 200 miles wide and three feet high; its sources of income are hotels, fruits, alligator skins, tourists, Indians and Africo-Americans. The reds live in the Everglades, the blacks on the whites, the whites on the tourists, and the tin-can tourists live on the municipal camp grounds. A Florida hotel ranks next as regards profits to a war contract. They require no heat, no soil, no mud or dust, therefore no water required for washing purposes. Owing to the prices placed upon it very little food is required. The fish are so voracious that you have to mark your bait poison to prevent the fish climbing into the boat after it"—and so on far into the night. It would be interesting to get the opinion of a Florida native son on California.—*Ontario Reformer*.

Sunday Observance

ONE of the leading religious weeklies of England has been discussing through its columns the question of Sunday observance and how the Lord's Day should be kept. The correspondence on the subject has indicated a deep and wide concern in the question. It is referred to here because of its universal interest and pertinence wherever the Christian Church exists, and because at this season of the year perhaps more than any other the problem of Sunday observance is felt most by the Church. How should Sunday be kept? It is not the intention to lay down a series of "thou shalt's" or of "thou shalt not's" to govern conduct, but it is more than likely that the answer that each gives to the question is dictated by his attitude

to the Church and Christian things in general. The lack of Sunday observance by the many today as a day of rest and worship arises from a failure to see life in its true perspective and to place first things first. Writing on the subject recently the Archbishop of Dublin stated that "the problem before the Church is how Sunday may be turned to the best account for men and women who have not merely bodies and minds, but character and immortal souls." It is just this fact that seems to be so often forgotten today. The Sabbath was made for man and for his highest and eternal good. On six days of the week for the vast majority of mankind it is the body and the mind that receive almost complete attention. It is Sunday, with its blessed privilege of rest, meditation and worship that provides the opportunity for men and women to redress the balance of life to forget for a little the fretting cares of daily life, and to think on those things of the spirit that last and abide forever. To fritter the day away in idle pleasure-seeking is to be blind to life's highest and best interests. Man is a trinity of spirit, mind and body, these three, and the greatest of these is his spirit.—*Globe* July 12, 1924.

(COMMENT BY THE EDITOR OF THE "WATCHMAN")

The above statement presents a real problem to the Christian Church. Why is there a Sunday question? Primarily because of spiritual declension in the Church. The fourth commandment makes as strong an appeal to an awakened conscience as any other in the decalogue. Unfortunately the efforts to stay the alarming tendency toward disregard of the Sabbath takes the form of enforcing idleness rather than of an appeal to the conscience. What adds to the perplexity is the fact that too strong an appeal for Sunday cannot be based on the decalogue. Sunday is the first day of the week and not the Sabbath. There is no divine instruction about how to observe the resurrection day. Sunday tradition goes much further back than the beginning of the Christian Era and its ancestry is more suggestive of feasting and frivolity than of the spiritual rest which is the chief characteristic of the Sabbath of the commandment as it is exemplified in the life of our Saviour.

Do not be like the girl who wrote her mother from boarding school: "Dear mother, you have always told me to have a place for everything. I have it now; it is the upper drawer of my chiffonier."

NEWS NOTES

—It has been discovered by an archeologist that gloves were worn by both the ancient Egyptians and the ancient Hebrews.

—The eagle was first used on American money in 1795 when Congress authorized the issuance of a gold coin worth \$10.

—An Inca mummy, believed to be about 2,000 years old, has been discovered near Arica in Chile by Max Uhle, an archeologist.

—When Sir Isaac Newton was writing his "Principia" he lived on a scanty allowance of bread and water and vegetable diet.

—The River Shannon is the longest and largest river in the Irish Free State. It is navigable for thirty-five miles for all classes of ocean-going vessels.

—During the nineteenth century the population of the world grew from 640,000,000 to 1,600,000,000. It is increasing at the rate of 20,000,000 a year during this century.

—London, with a slightly larger population but approximately the same area as New York, has nearly twice the number of police. London has 21,019 while New York has 12,917.

—Although science knows the chief substances of honey and the proportion used by the bees, it is unable to equal the bee in the production of a delectable honey.

—"Never do something you do not approve of, more quickly to accomplish something that you do approve of, for there are no short cuts in piloting a business, or a ship."—*J. Pierpont Morgan.*

—The Black Stone at Mecca is the most kissed object in the world; even more kissed than the Irish Blarney Stone. No true Moslem after having made a pilgrimage to Mecca, would think of leaving without first kissing this sacred stone.

Real silver is said to be "hall marked." The term comes from the Company Hall of the Guild of Gold and Silversmiths, of London, where, six hundred years ago, gold and silver articles began to be assayed and marked with a stamp that vouched for their being genuine.

—Geniuses often come from large families; Napoleon was an eighth child, Benjamin Franklin was the youngest of seventeen children, Wagner and Mozart were both seventh children, and Balzac was the youngest of a long line.

—A British Museum scientist who has been excavating the foundations of Richborough Castle, the Fort Rutupise of the Romans in England, declares that the old Romans were quite modern in their methods of dentistry and that they used gold fillings.

—The Prince of Wales had most remarkable newspaper publicity during his recent trip to North America. No fewer than 61,120 newspaper articles were written about him while there. A press clipping bureau gathered the clippings from all parts of the country and made them into a book, which weighs 325 pounds, and the book has been presented to the Prince. The clipping bureau says that no President of the United States ever received so much publicity in so short a time.

Musical Competitions

Toronto, Aug. 29 — Sept. 12

At the request of the Canadian National Exhibition authorities, the musical competitions at the Exhibition will be conducted again this year by the Canadian Bureau for the Advancement of Music.

The competitions will be held in the Amphitheatre of the Phonograph Building, to which the public is welcome, free of charge.

Valuable prizes will be awarded and the competitions are open to all bonafide citizens of the Dominion of Canada.

Copies of the Syllabus and Entry Forms may be obtained from the Secretary, J. S. Atkinson, Room 407, Ryrie Building, 229 Yonge Street, Toronto, Telephone Main 0725, or from the office of the Canadian National Exhibition, Lumsden Building, Corner Yonge and Adelaide Streets, Toronto, Telephone Elgin 4291.

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ALL LONDON PAYS LAST TRIBUTE TO GENERAL RAWLINSON

A striking photograph, taken from County Hall, London, showing the funeral cortege of the late General Lord Rawlinson, crossing Westminster Bridge, on the way from St. Margaret's Westminster, where the funeral services were held, to Waterloo Station. Walking beside the coffin are the distinguished officers who acted as pall bearers, while representatives from every walk of life followed the caisson or lined the curbs. Interment was in Dorset.